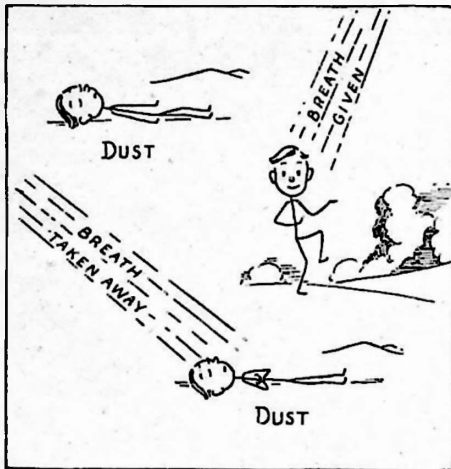


THE RESTITUTION HERALD

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The Inseparables

By Associate Editor Paul C. Johnson

THE EARTH and man are inseparable. We read concerning the Creation that the Lord God formed the earth and all things therein, crowning that creation by ordaining that man "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." The record in Genesis 1 continues, saying, "God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion . . . over every living thing that moveth upon the earth." As man was to rule the earth, so his sustenance was to come from the earth; for God said, further, "I have given [him] every green herb for meat."

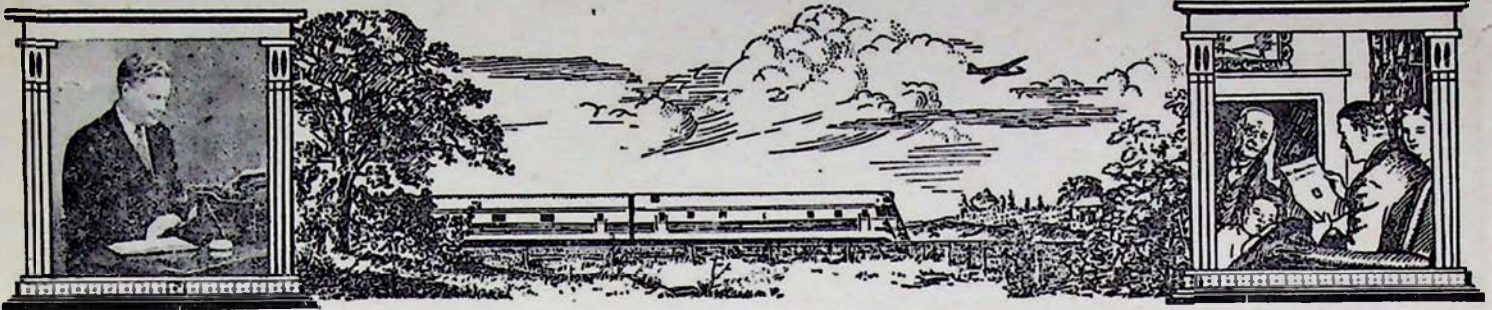
Speaking specifically of man's creation, the Record states that "the Lord God formed man of the dust of the ground." Chemical analysis of a body shows this to be the case—some persons even going so far as to put a dollar and cent—mostly cent—value on the elements that make up a man's body. Small amounts of phosphorous, calcium, iron, and a few other elements are found in the human body.

There is more, however, to the creation of man than the forming of a body from the dust of the ground; for, after man's body was formed, "God breathed into his nostrils the breath of life; and man became a living soul." Even the life-giving breath, or spirit, which animated the body belongs to the earth: for a few thousand feet above the earth the air is so constituted that man cannot live in it.

This record of man's creation and make-up shows that man and the earth are inseparable. A correct combination of elements from the ground and from the atmosphere immediately above the ground are required to make a living, active man. Further, a continuous supply of the required elements must be provided for, and assimilated by, the human body to keep it alive and active. As we have read, God gave to mankind for food that which is produced from the ground.

After the creation, when the man had sinned, he was told by the Creator that the days of his life should be days of sorrow and toil to obtain his food from the earth. Genesis 3:19 reads: "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."

Is it any wonder that Abraham humbly exclaimed as he pleaded before God for the righteous people of Sodom and Gomorrah: "Behold now, I have taken upon me to speak unto the Lord, which am but *dust and ashes*"? We add Solomon's testimony (*Please turn to page 10*)



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Sydney E. Magaw, Editor

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Purity of Heart

"Keep thy heart with all diligence," said Solomon, "for out of it are the issues of life" (Prov. 4:23). "Blessed are the pure in heart," said Jesus, "for they shall see God" (Matt. 5:8). A pure heart is basic to a pure life, and both are essential to victory with Christ. He who "shall ascend into the hill of the Lord" is he who "hath clean hands and a pure heart" (Psalm 24:3, 4).

Zephaniah, decrying sins of Jerusalem, warned: "Woe to her that is filthy and polluted, to the oppressing city!" (3:1.) Then, looking beyond Jerusalem's judgment, he prophesied that the Lord will "turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent" (v. 9). Now, that "pure language" to be given Jerusalem's people—the Israelites—refers not to their speaking the pure Hebrew language, but to actual cleansing of their lives and speech. Verse 11 shows that "in that day" they "shall be ashamed for all [their] doings, wherein [they have] transgressed." "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a *deceitful tongue* be found in their mouth" (v. 13). Punished for her sins, Jerusalem and her people thereafter will be purified of heart, and purity of life will result.

Similarly, Christians who have obeyed the truth, whose sins have been forgiven, enjoy a purity of heart that can come in no other way. Being thus purified, we are enabled to "love one another with a pure heart fervently" (1 Peter 1:22).

Correct theology is closely associated with purity of heart. John, having spoken of the appearing of Christ and Christians being made like Him "when he shall appear," added this significant thought: "Every man that hath this hope in him"—hope of Christ's coming and immortality—"purifieth himself, even as he is pure" (1 John 3:2, 3). Thus, he who embraces the correct and only Scriptural hope of the coming of the Lord will have that requisite incentive to purify his life after pattern of Christ, the Pure.

*"Have thine affections been nailed to the cross?
Is thy heart right with God?"*

Believe "with All Thine Heart"

The strain and testings upon Christian living make it imperative that one *believes with all his heart*. Otherwise, he cannot follow successfully in the steps of Christ.

The Eunuch had studied Isaiah 53, and Philip had "preached unto him Jesus" (Acts 8:35). Seeing a body of water near by, the Eunuch asked Philip, "What doth hinder me to be baptized?" Philip answered, "If thou believest with all thine heart, thou mayest." The final qualification for baptism, therefore, was one not of theology, but of *depth of conviction*.

The Apostle Paul closely associated one's heart convictions with his confessing of Christ. We quote: "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). Does not salvation depend, therefore, upon confessing the Christ? Does not salvation depend equally as much upon full-heart belief? The next verse adds to this thought, saying, "With the heart man believeth unto righteousness." This full-heart belief must be centered, too, in the doctrine that Jesus Christ was raised of God from the dead. Believing that Christ once lived is insufficient. One must believe *with all thine heart* that Jesus lived, died, and was resurrected—rudimentary truths of the gospel.

A Divine Qualification

The Apostle Paul instructed Timothy of God's requirements in a man who would serve as an elder or a deacon in the church. Most of these qualifications are commonly observed when choices are made for these church offices. A man must be able to teach, hospitable, not greedy, not a novice in the faith, and he must maintain good order in his own family. A divine qualification frequently overlooked is one that concerns the heart, the conscience. A candidate for church office must hold "the mystery of the faith in a pure conscience" (1 Tim. 3:9). That is, he must *know* the true faith, and hold so sacredly its chief doctrines, that he can defend them at every opportunity, unabashed. Implicit faith in the mystery of Christ's coming, resurrection, eternal inheritance, rulership with Christ!

Harvest Time

(In Two Articles—Article Two)

By E. E. Giesler, Moorefield, Nebraska

IN OUR first article under this title, we spoke of the harvest at close of the gospel age, also of a threshing of the Jews, the church, and the nations. The first article dealt with the gathering and purging of the Jews. The Jews are striving now for possession of Palestine, that they might build for themselves a permanent home in the beloved land of their fathers.

They are being hindered in every way. In every turn, they are meeting great opposition. Many of them, however, are getting through to their desired haven of rest. The sinners among the Jews will fall by the edge of the sword long before they reach the borders of Jacob's land, but the remnant will be left therein.

This remnant will possess the Holy Land until the coming of the Man of Sin, when these faithful ones will flee to the wilderness of Zin. They will be protected there for the last three and one half years from the wrath of the beast. This is the only land that will not be overrun by the Man of Sin. (Dan. 11:40, 41.) When the Lord comes to deliver Israel, Isaiah 63:1-5 will be fulfilled. "Who is this that cometh from Edom, with dyed garments from Bozrah?" "Bozrah" means fortified place. There the Israelites will be hid from the Man of Sin until Christ comes for them. They will be hindered in their returning, however, until they are punished sufficiently for their sins.

Now, my friends, at this same time that the Jews are being gathered, purged, and punished, the Church of God also is being tried as by fire. The greatest trials for the church are just ahead. The cold, formal, modern members of the popular denominations will federate and become a great and powerful religious group. The more spiritual members that hold to the fundamental principles of the doctrine of Christ also will find a closer fellowship and will come a little closer to the real truth as taught by the apostles and prophets. This latter group will not be popular, as far as public opinion is concerned. Their trials will be great, and many of them will fall away. Some of the members of the Church of God long before now have grown cold and never are present at church services. Other members are compelled to carry the load without them. The burden is a little more heavy, and the

"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).

road is a little more difficult for them.

Sometimes, the ones who are still out in the front lines are tempted to look back, as did Lot's wife, to the left ones who are living at ease in the city of Sodom. "Because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). "Then shall many be offended, and shall betray one

another, and shall hate one another" (v. 10). It is very easy at this time to hide the real truth in beautiful words, and preach instead a doctrine a little more compatible with the belief of the more popular church groups. The falling away must come before the Man of Sin can be revealed—even the Son of Perdition. (2 Thess. 2:3.) Social gatherings, dinners, motion pictures, and dances have moved into the church. The real gospel is pushed aside, being given a secondary place in our hearts. Finally, the truth will be heard no more in the house once dedicated to preaching of the Word of God. Amos 8:11-13 then will be fulfilled in the coming famine of hearing the Word.

Friends, it is dangerous to stay away from worship of the Lord. Many are doing the very thing we are warned against in Hebrews 10:25—forsaking to assemble with others of the Faith. You need the church, and the church needs you! God's work will continue in spite of you or me; we alone will be the losers if we quit. So, let us "hold fast the profession of our faith without wavering."

The nations also will be sifted and punished for their sins. The nations have sinned against God, against the church, against Israel. (Read Isa. 30:27, 28.) We see the nations are to be sifted in the "sieve of vanity." A sieve is an instrument to separate wheat from chaff. "Vanity" means emptiness, uncertainty, fruitless desire, fruitless endeavor, falsehood, untruth, empty pleasure, vain pursuit, idle show, petty pride. Ah! Friend! Are you, too, in that sieve?

Yes, we all are more or less in that sieve at this time. Will we go through with the chaff? or will we stay on top with the wheat and be gathered into God's barn? "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).

What Are Our Possibilities and Problems?

(A chapel address before students of Oregon Bible College)

By James M. Watkins, General Manager National Bible Institution

I AM convinced that the Church of God, as well as every other church striving to serve God faithfully, is today standing at the crossroads: one road leading to the highway of great possibility, the other to pitfalls and utter defeat. There has never been a time when the need for serious thought upon our possibilities and problems was so great. Never has there been a time when it was so important to recognize what every business firm in the world does recognize: the great importance of little things as stepping stones to over-all success.

No one can deny that, as a group dedicated to the spread of Scriptural interest and truth, we have gradually built ourselves to the place where we have the best tools for the effort needed that we have ever had. True, these tools need some additions and further development, but the smallest effort on the part of each individual member would fulfill these possibilities in a very easy way. The pure mechanics of our work are ready and waiting for the beginning of the greatest era of service that we have ever experienced. There remains to be supplied only that intangible spirit of zeal and interest to infuse these mechanical possibilities with their true opportunities.

Today, we have the best college facilities in the history of our church. To this has been added a faculty whose experience in church, missionary, and educational fields cannot be denied. Even our part-time musical instructor has had three and one-half years of service in African mission work. Our location, grounds, and environment could not be better.

Our Evangelistic Department today operates along most efficient patterns. It has taken motion pictures of our fields to other fields and thus brought us closer together in fellowship and in unity of effort. It has revitalized unit after unit of our local fields; it has re-established state conferences and built new churches. It has only begun to live up to the limit of its possibilities. It can easily be enlarged to greater effort at anytime we can find the workers to carry on the effort it is able to begin. It stands ready today to guarantee that, when you graduate from this College, there will be a field ready and waiting that will welcome your efforts with open arms. Nor is this all. Our pastoral aid effort in behalf of the beginning and weaker fields is being developed to assure you co-operative aid

that you need not remain undernourished and in constant financial worry in the opening years of your ministry. The Pastoral Aid Program, which we sponsored in the Illinois State Conference work over the past seven years, more than quadrupled the financial possibility of the young beginning minister. This aim is being continued now on a national scale and is a very important part of our work—not only for the ministry, but for building churches, as well.

The work of Sister Verna Thayer in building and assisting our Sunday schools has provided the greatest opportunity for our Sunday schools that we have ever experienced. To save our children, to develop our teachers, and to give point and purpose to all Sunday school effort has been her constant aim, and few there are who realize the long hours of both day and night she has devoted to this work. Nor are we inclined to appreciate the opportunity the National Office provides by having such a person available for you young workers to call upon when you have need of more years and experience in meeting your own Sunday school problems as you enter your fields.

In the past year, we have developed our greatest possibility in reorganizing our youth work. It now promises to assume the place that it onetime held in leading the interest and building of our entire church effort. Our rallies and our assistance to local fields is showing its effects constantly. The *New Guiding Star*, the first regular publication of and for our young people, equals in both appearance and content any other publication of its kind in the United States. By reason of the extent to which we cherish doctrinal concepts, we are, of course, justified in a most definite assertion that it has no equal.

While, of course, our printing department is in need of more development, we should appreciate the fact that the Lord has blessed us with the means by which we can carry forth and back up our evangelistic efforts with the printed word. None can deny that THE RESTITUTION HERALD has been, and continues to be, the greatest instrument of unity and fellowship we could possibly have. If developed and used, it will provide also our greatest instrument of evangelism.

To these opportunities must be added also the facilities such as press, radio, and personal contacts round about us



James M. Watkins

that can be used so extensively and effectively in sowing the seed of the gospel message. We hope that the future will give us the opportunity to assist in providing radio time for qualified men to carry the gospel in this way. This does not mean that the older men will be preferred or that it will be used to build up officers of the Institution. It means that there is a chance for anyone who can meet the standards of broadcasting to be invited to carry the message to his community. We intend to devote our time to helping provide that opportunity. The first of such broadcasts is already under consideration in which, if developed, one of our young ministers will be invited to speak weekly to a population of fifteen million. It is to be hoped that this is only the beginning. At least fifty million of our population should be covered in this way.

Now you are asking yourselves, If this is our possibility, what is standing in our way? Is it financial? I can only answer, No, it is not a financial problem. If each recorded member of our church would give just fifty cents a week, the price of a pound of candy or one trip to the picture show, we could in the next twelve months build a new fifty-thousand-dollar printing plant; begin broadcasting to fifty million people; put a full-time minister in every worth-while field as soon as such ministers are available; care for the expansion needs and current expense of every department of our work, and provide for every evangelistic and publishing need. No, I must truthfully say it is not our inability to provide funds, for we are certainly able to do so at any time we so desire. If we fail with the opportunities we have, it can only be charged to the lack of desire.

If I am to give you an answer to the things that stand in the way of so great an opportunity, I can only speak plainly and frankly. It seems to me that we owe you such a plain statement of facts, for the attitudes with which you leave this school will be the determining factor in the general attitudes of our people as a whole. The little feelings that you develop toward one another, and the determinations toward strengthening and building our united effort, will ultimately spell success or failure.

The primary fact is that, as a whole, we refuse to appreciate the effort of our National Organization in building and developing our work and creating ministerial opportunities for our oncoming ministers. To this we must add a measure of personal jealousy on the part of ministry and members which is tending to spread disunity and disinterest.

We are coming to lack even the most fundamental elements of co-operation. If we write letters to our ministers asking for suggestions or information upon our work, we can expect to receive a reply from no more than ten. This makes such efforts almost worthless. We put information and notices in *THE RESTITUTION HERALD* only to find minister after minister, and one church leader after another,

who doesn't take the Paper, and here again the benefits are lost not only to us, but to the local fields as well. Oftentimes, one of our workers develops a very worth-while idea of benefit to both national and local effort, yet when he begins to place his thoughts in operation he finds his efforts completely nullified and his further interest and spirit broken by attacks and discouragement brought about by no other reason than personal jealousies and dislikes. Is it surprising that our more talented workers are seeking more appreciative fields? To this must be added the growing lethargy and disinterest of the general public and a feeling among many that this is the Time of the End, so we can expect to accomplish nothing.

Are we failing to realize that whether we are succeeding or failing is not alone the question? Personal salvation depends upon whether or not we are found *working* when our Lord returns. The disinterest in the opportunities provided by our national effort is, I am sorry to say, being fostered by our ministers themselves—oftentimes for no more than petty personal reasons. Are we so shortsighted that we are failing to see the personal opportunity that is provided, and can only be provided by the unity and success of our work as a whole? Unless we combine to build our present fields, meet their problems, and develop our new opportunities, where will be the chance for the service of the minister of tomorrow? Do we fail to see the strengthening of the financial abilities of our fields, and its resultant help to the minister himself, that our program is creating in all fields of our work?

The only thing that can possibly stand in the way of our going on to almost unbelievable attainments is for us to lack the vision and insight into these possibilities, and to refuse to accept the values of unity and encouragement that come only with a spirit of complete co-operation devoid of and personal sentiments and motivated by the single desire of service. Whenever we can come to see this, we can avoid the pitfalls in the Scriptural dictate, "A house divided against itself shall not stand." So also we will infuse the mechanical opportunities of our present with the intangible elements of success to the place where the things now regarded as impossible will become commonplace. That spirit of co-operation and vision must come from the will of our ministry. The ministry will attain it only to the extent that you come to sense it from the details of your associations here together and help to carry it to others.

**"He which soweth bountifully
shall reap also bountifully."**

The Judgment

By Norman J. McLeod, Pomona, California

MANY IDEAS of the Judgment are taken from the childish ideas of the pagans, particularly from the Egyptians. They believed that, at death, the soul went to the underworld by means of the devious passage of the "underground Nile," where its heart was taken out and weighed against a feather. If the heart was evil, the person would be condemned, because the heart would outweigh the feather. Only by a most intricate system of charms set forth in the "Book of the Dead" could the soul sail successfully the tortuous passage of the underground Nile, stand successfully in the criminal type of trial called the "Judgment," and eventually sail aloft to the celestial Nile which the Egyptians saw in the Milky Way. Such puerile teachings have colored some of the translations and interpretations of the Scriptures to the present time.

The word "judge," or "judgment," may be used in various ways. It may mean criticism, as in Matthew 7:1: "Judge not, that ye be not judged"; the meaning of somewhat adverse criticism or condemnation: "Condemn not, that ye be not condemned." The verses which follow would bear out that connotation, saying: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye" (Matt. 7:3ff). In other words, one should change his manner of living before he starts condemning others. "People who live in glass houses should not throw stones," says the modern proverb.

Again, the word means punishment, as in Isaiah 34:5: "For my sword shall be bathed in heaven: behold it shall come down upon Idumea, and upon the people of my curse, to judgment," or punishment by wars and revolutions. Is that the "judgment of the great day" that so many people mention? *Idumea* is Greek for "Edom," and the passage refers to a time in the period following the return of the Jews from Persia when Southern Palestine, later all of Palestine, was ruled by the Herods who were half Jewish and half Edomite. Anybody who follows the episodes of Jewish history through the Maccabean Revolt, the consequent wars between Syria and Egypt, and the ultimate conquest and destruction of Jerusalem by the Romans, will agree that that was a most severe "judgment" or punishment of Idumea. Ezekiel 35:15 and 36:5 refer to the same events.

Misapplication of another passage is that of 1 Peter 4:17ff: "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? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator." Certainly none of us believes in purgatory, or eternal torment, or that God is going to punish even for a short time with actual fire!! Judgment in this connection merely

means that in the days of Peter already had the church begun to enter those fiery persecutions that were instituted by the Roman government at the behest of the Jews. The church, then, said the Apostle in effect, should prepare itself for such trials, and its members should commit the keeping of their lives with absolute trust to God.

Manifestly, we cannot apply the word "punishment," or "condemnation," or "persecutions" to the word "judgment" wherever used: "For God sent not his Son into the world to

condemn the world; but that the world through him might be saved" (John 3:17). Another meaning must then be sought for this passage: "The time of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30, 31). Judgment may very definitely mean condemnation, though. Without doing violence to the meaning of Scripture, one may substitute the word "condemn" for "judge" in John 12:47f: "If any man hear my words, and believe not, I *condemn* him not: for I came not to *condemn* the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that *condemneth* him: the word that I have spoken, the same shall *condemn* him in the last day." The "Word" will condemn those that believe it not. Jesus does not need to do it.

Again, "judgment" may refer to the Jewish-Roman wars that ended the disgusting history of the Jewish world by the conquests of Titus, or to the greater wars that shall end our present regime to usher in the reign of righteousness. Two portions of Holy Writ are most often misapplied. Second Peter 3:7, speaking of the wars and tumults that shall end our present dispensation, reads thus: "The heavens and the earth which are now, by the



Norman J. McLeod

same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." If the belief that the earth actually is to be burned be accepted, many things in that chapter cannot be explained. Elsewhere in the columns of THE RESTITUTION HERALD we have set forth our views on that phase of the subject. Peter said that the first heaven and earth were destroyed by water, referring without the necessity of proof to the Flood at the time of Noah. The present earth is headed for its own destruction, however, through war and its accompaniments of fire, famine, and turmoil: "the day of judgment [punishment] and perdition [annihilation] of ungodly men." If men are left to themselves, they will annihilate one another—as witnessed by recent wars. That passage might be explained otherwise, if it were not followed by the statement that we are to look for "new heavens and a new earth, wherein dwelleth righteousness." With these thoughts in mind, let the reader without our explanations turn to those much-discussed passages in 2 Peter 2:1ff and Jude 6. Are not the people of whom we have been speaking the kind referred to in 2 Peter 2:9: "The Lord knoweth how to deliver the ungodly out of temptations, and to reserve the unjust unto the day of judgment to be punished"? Let us read it thus: "... and to reserve the unjust unto the day of *punishment* to be punished." Is God going to punish the world with eternal tormenting fire? No, it is the same kind of fire referred to in 2 Peter 3, the fire of wars and tumults of the last days of Gentile times.

Judgment has a more glorious meaning, however, than any of these we have discussed. Slight reference was made to it in connection with Acts 17:30f. The ancient Hebrews and Romans and modern Americans have one thing in common: a judge has the power of injunction. That is, that judicial power is not confined to mere presiding at court trials, as is the case in modern Europe. The Hebrew judge, the Roman magistrate, in common with the American judge, could enforce the law as well as try cases at law. When the Bible uses the word "judge" or "judgment," that power often is meant. Judgment may then mean government. Let us read Acts 17:30f with that meaning: "The times of this ignorance God winked at; but now commandeth all men everywhere to repent; because he hath appointed a day, in the which he will *rule* the world in righteousness by that man whom he hath ordained." Do not the Scriptures give ample support to that teaching? (Let us refer to Isaiah 32:1; 9:6, 7; and 11:3, 4.) In the latter passage, Isaiah prophesied about Jesus judging the poor. Certainly, Jesus is not going to condemn, or punish, the poor! But He is going to "reprove with equity for the meek of the earth." In England and America there are certain cases where the law, if enforced, would work an injustice. In such cases, the whole matter is taken up in "equity," rather than in law. Or, in cases where a man

would kill somebody in the enforcement of the law, his case may be taken into the regular courts and the executive pardon used.

Christ is not going to govern after the generally accepted standards of men, but will rule with justice, equity, and that sight which perceives the thoughts of men. He knew that the Samaritan woman at the well had had many husbands without her telling Him. He knew the Pharisees and their allies were trying to trap Him, and He could read their thoughts. The saints also are to have the same powers given to 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" (Dan. 7:22). That accords with Isaiah 32:1, which says: "Behold, a king shall reign in righteousness, and princes shall rule in judgment." And this quotation brings us now to a consideration of another phase of eternal judgment—what usually is thought of as the "doctrine" of judgment.

The things that we do, those are eternally the things that we have done. Whether those things be good or evil, we cannot change them. They have passed into the realm of eternal things. We have used our judgment, in other words: the judgment or the decision is ours to make. Upon such decisions ultimately rests our hope of eternal life, or of eternal annihilation. Just when these judgments are made is not revealed in the Scriptures. Let us contemplate a few: "Let us hear the conclusion of the whole matter: 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. 12:23f). "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. . . . So then every one of us shall give an account of himself to God" (Rom. 14:10, 12).

These texts do not necessarily imply that we shall have a courtroom scene judgment, as is taught by various pagan religions. The Lord does not need to keep all our deeds in a great big book, as one would gather from the scenes of the Book of Revelation. When John saw those visions, he must needs have things represented to him in concrete form: books were thus used in the vision to represent the things that many people feel actually were recorded in books. The common idea of the recording angel comes from those foolish concepts. Our thoughts and our deeds are judged by God through Christ as our life is carried on, and, when we die, God knows if we are worthy of eternal life. He needs no book through which He must search to find out if we are worthy! To this agree the words of Scripture:

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh (Please turn to page 11)



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

THE ONLY SOLUTION. Every day we read and hear over the radio about the "grave situation" in Europe, and the "world crisis," and the "destructive tactics" of Russia at the daily sessions of the United Nations; the threatened "blood bath" in Palestine, and a whole catalog of other crimes against the peace of the world and the ordered state of society. In the words of Drew Pearson, the cry goes forth: "Men of science have discovered ways of destroying civilization, but it befalls someone to come forward with a plan to save it." There is a plan—a workable plan—that long ago was given to men, but which has never been seriously received or practically tried. It certainly is not needful or compulsory for men to live together in discord—with "every man's sword against his brother"! Neither is it the will of God that men should "fill the cup of iniquity" with the wine of their excesses. All this is foreign to the best interests of the human family and alien to the will of God. Even at this late hour, if mankind would accept the "way of life" lived and taught by the great "Teacher of Galilee," the troubled waves rolling over the habitable world would be calmed by the command, "Peace be still." Why spend thought in such a field of reasoning? There is neither desire on the part of any appreciable number of people nor the slightest possibility that even a bare majority of mankind ever will in this "evil world" seek after the peaceful way of righteousness.

Regardless of the desires of men, or what they do or fail to do, the day is not far away when the great God and Jesus, the coming "King over all the earth," will justify the faith of the "church of the firstborn" and will subdue and destroy, for the sake of the righteous and the vindication of the Word of truth, the unholy machinations of "evil men and seducers" and will bring in "everlasting righteousness," and of "the increase of his government and peace there shall be no end." Yes, Mr. Pearson, God has the plan for "saving the world."

PREACH THE WORD. Recently a minister called on me concerning a small business matter. During our conversation, he stated he had seen by our church announcements that I was interested in prophecy, and remarked that he, too, was interested in the subject, but found that most members of his congregation were not interested in the return of Christ, and that he sometimes mentions it, but had never preached a complete sermon on the subject. This case, I believe, is indicative of a good many ministers, who know what the Word teaches concerning the coming of Jesus and the setting up of the Kingdom of God, but for one excuse or another, they give the teaching very little place in their ministry. This is a sad condition. It is both serious for the minister and the people to whom he ministers. When a minister loses sight of the fact

that he is directly responsible to the Lord for the word he preaches, and allows the wishes and whims of his people to regulate his thinking and teaching and preaching, his covenant to "preach the Word" has lost its force. Quoting Paul's admonition to Timothy, and warning of what might be expected in the last days as given in the Twentieth Century Translation, we see an apt description of much modern preaching and the attitude of a large percentage of the worshipers. It reads: "A time will come when people will not tolerate sound teaching. They will follow their own wishes, and, in their itching for novelty, procure themselves a crowd of teachers. They will turn a deaf ear to the Truth, and give their attention to legends instead."

Resort to novel schemes to draw the multitudes may quicken interest for a season, but it is "sound doctrine" that saves the teacher and those whom he teaches.

CITIZENSHIP. The Apostle Paul spoke about Christians' "conversation" being in heaven. Most translations render the thought as "citizenship." This idea fits well into the pattern of "strangers and pilgrims on the earth." This description of the ancient worthies as being wanderers looking for a "city which hath foundations, whose builder and maker is God," is as applicable to the "heirs of promise" through Christ as it was to the Old Testament pilgrims. The inheritance of the saints—whether Old Testament or New Testament saints—is a land inheritance and of eternal duration. It was not possible for the worthies of the Old Testament to inherit their possession, though they were in the Promised Land. The reason is plainly stated in the First Book of Chronicles: "We are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding." People who were possessed of a life that was nothing more than a "shadow" could not come into the inheritance of an everlasting promise, while possessed of such a life. They must await the time when they would receive a life of equal duration with the inheritance.

Peter described those, who, "as lively stones, are built up a spiritual house," as being "strangers and pilgrims." Yes, we, too, are in the world, but not of it. We are "strangers and pilgrims" and have no "continuing city," but we "seek one to come." If our interests are centered more on our inheritance in a "better country," than on the things of this present evil age, the Lord understands though the world disdains.

KING AND PRIEST. The Prophet Zechariah portrayed Christ in a double role—that of a King and Priest. This dual work of the Man called the "Branch," is predicted as being performed when He sits on "his throne." This limits the fulfillment to that period which follows the time which Jesus spends as Mediator

on the Father's throne. The "Father's throne" and "my throne" indicate very clearly that the two thrones are distinctly separate. The former is in heaven and the latter will be here on the earth—the restored throne of David, which prophetically and literally has been overturned until "he come whose right it is." The function of Christ as Priest and King is assigned to His personal earthly reign. The blessings that will result from this twin labor are liberally described in the prophetic Word, and their number are very numerous. It cannot be said that one is acquainted with the Millennial reign of Christ who is not familiar with this period when Christ will be both Priest and King on His throne. It can be said without fear of rebuttal that this great work is a very fundamental part of the "gospel of the kingdom."

Then, there is our personal interest in this work—even, totally disassociated from our interest in individual or redemption of self—it is our reward at the return of the Lord. The disciple that was so near to the heart of Jesus and reclined on His breast the night of the Supper, informed that all who are the sons of God will be like Jesus when we see Him as He is. This being made like Jesus goes beyond bearing the image of the heavenly, with our bodies fashioned like unto His glorious body. We shall be like Him in the priesthood and the kingship. Is it not promised: We shall reign on the earth as kings and priests? Being "joint-heirs with Christ," embraces being like Him. The children of Abraham by faith in Christ will be joint-heirs with Christ in His kingship and priesthood. With such a glorious expectation, we can begin to visualize in a small way "the unsearchable riches of Christ."

A DEFINITE GOSPEL. One thing characterized the writers during the early years of our work on this Continent, and that was their firm belief in the necessity of believing a "definite gospel" as essential to salvation. Writing to Thomas Wilson, editor of "The Herald of the Coming Kingdom," L. H. Chase remarked: "I am well pleased with The Herald. It is a periodical of certain sound. I rejoice to see you take a decided stand for a definite Gospel; and that all mankind must hear, believe, and obey the one Gospel, or they cannot be saved in the Kingdom. This Gospel is concerning a Kingdom that God has promised to give His Son, as well as all those who are in the covenant of His Son. The territory of this Kingdom, in its commencement, is the land that God swore to give unto Abraham, and his seed for an everlasting possession, but will in the end include all 'under the whole heavens.' This is good, we love it." Amen. So do we!

ONLY ONE. "I am only one, but I am one. I cannot do everything, but I can do something. And what I can do I ought to do and by the grace of God will do."—Moody.

One God: the God of the Ages

Article 5—Testimony of the Pronouns

By R. H. Judd, Colborne, Ontario

IT IS a wonderful testimony. By the score, by the hundreds, indeed by the thousands, the pronouns of the Bible in relation to God stand like beacon lights on every page from Genesis to Revelation, revealing to us the personal, literal, and the individual oneness of God with a finiteness that no trinitarian, or other argument, successfully can deny. "I," "Me," and "Mine"; "He," "His," and "Himself"; "Thou," "Thee," and "Thine," never have been, and never will be, correctly applied to more than one individual personality. They carry a dignity and an assurance that cannot be expressed even by a name or any other method. Note the following:

"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; yet, *I* will uphold thee with the right hand of my righteousness" (Isa. 41:10, R.V.).

"*I*, even *I*, am he that blotteth out thy transgressions for mine own sake; and will not remember thy sins" (Isa. 43:25).

"*I* the Lord speak righteousness, *I* declare things that are right" (Isa. 45:19).

"*I*, even *I*, am the Lord; and beside me there is no saviour" (Isa. 43:11).

Then look at Psalm 23:

"*He* maketh me to lie down in green pastures."

"*He* leadeth me beside still [restful] waters."

"*He* restoreth my soul [reneweth my life]."

"*He* guideth me in paths of righteousness for *his* name's sake."

"*Thou* preparest a table before me."

"*Thou* hast anointed my head with oil."

Let the trinitarians have their doctrine; but as for me, "*Thy* word is a lamp unto my feet and a light unto my path."

The shortest word in the Bible is "I," but it is remarkable in several respects:

It speaks of life, for one must have life to say it. It speaks of individual personality, for it shuts out all others. It speaks of will and purpose, for both are required before utterance can be made. It pledges, in fact, the whole personality, and the very life he possesses as the guarantee of his statements. It places the whole of the responsibility

upon the Speaker, and differentiates Him from all His associates without possibility of escape.

In the Old Testament, our English pronouns are taken from various Hebrew words, among which are the following:

Panim—meaning "face," "countenance," "presence."

These thoughts are well represented by the common expression—"He did it before my face." In other words, "He did it before me." In human relationships, the face is both spoken of and pictured as representative of the whole person.

Nephesh—"soul," "life," "breath." The foundations of life by which the living man is sustained in being; hence it represents the man "*himself*."

Ani—meaning "I," "myself."

In the New Testament are:

Ego—meaning "I," "myself." This word has been transferred into the English vocabulary to represent the essential self as an individual person.

Autos—from which come many English words having the prefix "auto," as "automobile," a vehicle having the power for locomotion in itself.

In the Old Testament, individual personality is sometimes expressed by a pronoun when taken from a word meaning the hand, or the eye; for these are representative of personality in responsible action. See 1 Chronicles 29:14 (R.V., margin), where the words "of thine own" in the text are stated to be "*of thine hand*." (See also v. 12.) An interesting sidelight will be found in Genesis 24:2 and 47:29. See also 2 Chronicles 30:8 (R.V., margin) where the Hebrew "give the hand" is translated "*yield yourselves unto the Lord*." In Proverbs 24:18, "it displeases *him*" is from the Hebrew "it be evil in *his eyes*."

The accompanying list of pronouns used in reference to God will be of much interest if sought out by the student.

He—Deut. 8:18; 31:6; 32:39; Joshua 22:22; 23:13; 1 Kings 18:39; Psalm 68:20; Isaiah 51:12; Exodus 15:2; Mark 12:32; Hebrews 11:6; Acts 17:25; James 1:13.

Him—Deuteronomy 10:20; Numbers 16:5; 1 Samuel 3:18; Psalm 37:7; Proverbs 24:18; Isaiah 25:9.

(Please turn to page 11)

THE INSEPARABLES

(Continued from front page)

as recorded in Ecclesiastes 3:19, 20: "That which befallerth the sons of men befallerth beasts; even one thing befallerth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast. . . . All go unto one place"—and what is that place?—"all are of dust, and all turn to dust again."

Judging from what we have already observed, man, from his beginning to his end, is associated with the earth and things earthly. The only thing which is not of the earth is the ability of God to combine that which is earthly in such form that the combination becomes a living, thinking being.

God, then, being Creator of the earth and all things connected with it, should be the one to give with authority the purpose and destiny of the earth and its most important animal inhabitant.

We have already noted that in the beginning the first inhabitants were instructed to "be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion" over it. Further, we believe that original commission to man has been, and still is, in force. In the words of the Psalmist as recorded in Psalm 115:16: "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." Isaiah recorded the words of Jehovah when he wrote: "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*" (45:18).

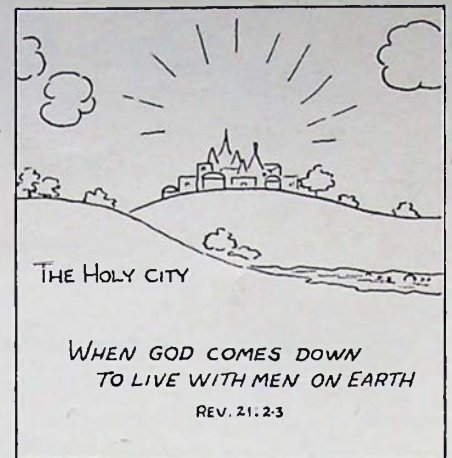
Notice particularly the phrase, "he formed it to be inhabited." That being the purpose for the creation of the earth, is it strange that, from the very beginning of God's written Word to the very end of that same Record, we read of the steps which have been and still are being taken to bring about a perfected earth with a perfected race of men to dwell thereon?

Again we quote the words of the Creator to the created: "Be fruitful, and multiply, and replenish the earth; and subdue it: and have dominion over . . . every living thing that moveth upon the earth."



The first effort to subdue the earth and have dominion therein was complete failure. Adam and Eve very soon departed from the instruction given — not even being able to "subdue" their own desires. Matters went from

bad to worse until the Lord purified the earth by a flood. Following the Flood, another beginning was made, the result of which, on the part of man, has turned out to be the same. Evidence? The present state of world affairs! Observing the chaotic conditions all



about us, we can say of man and his works as was written to the Hebrews (2:6-8):

"One in a certain place testified saying, . . . Thou . . . didst set him [man] over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him."

God, however, has said: "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." God's purpose for man in subduing the earth is not to be thwarted.

Observe some of the words of Scripture which reveal the process by which God's purpose in this matter is to be accomplished—in all this noticing that man and the earth are kept together from Eden to the New Jerusalem.

The curse placed upon Adam kept him tied to the ground: "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." A faint ray of hope was given on the same occasion, that man eventually would subdue the earth. The Lord said that the woman's "seed" was to bruise the head of the serpent which had beguiled her into sin.

After the Flood, further revelation was given, God then telling Noah to "be . . . fruitful, and multiply [and] bring forth abundantly in the earth," assuring him that He never again would destroy the earth by a flood.

Later, God's real plan began to be revealed in the promises given to Abraham. The first promise is found in Genesis 12, verses 1-3: "The Lord said unto Abram, Get thee out of thy country . . . 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 in thee shall all families of the earth be blessed." This promise deals with "land" and a "nation," with "families" and the

"earth." Succeeding promises to Abraham dealt with the same things—all having to do with man and the earth.

Abraham died and the promise given was not fulfilled to him. Stephen said that God "gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him . . . and to his seed after him." In Hebrews 11, there is explanation of this paradox—Abraham having been promised the land and never having received it. We read: "By faith Abraham . . . obeyed . . . By faith he sojourned in the land of promise, as in a strange country . . . for he looked for a city which hath foundations, whose builder and maker is God. . . . By faith Abraham . . . offered up Isaac . . . accounting that God was able to raise him up, even from the dead." Abraham's belief in a resurrection explains how he could believe that the promises made to him could be fulfilled, and he could be rewarded in the earth.

The promise to Abraham is the outline of God's whole plan to make man and the earth perfect together. Thereby the original purpose of God, that man should subdue the earth, can be and will be fulfilled. For in the promise to Abraham is the promise of a "seed," which seed was also the "seed" of the woman which was to bruise the serpent's head. The seed promised to Abraham is Christ. We read: "The scripture . . . preached before the gospel unto Abraham, saying, In thee shall all *nations* be blessed . . . To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. . . . When the fulness of the time was come, God sent forth his Son, made of a woman."

As we have seen, all the promises made to Abraham are to be fulfilled in the earth. A summary of the texts which tell of Christ's work will give further evidence that all the blessings man can expect must be in connection with the earth. He demonstrated to men that He had power to minister to their every need. His demonstrations were done as part of the preaching of the Kingdom of God. As part of the Kingdom, He spoke of coming to earth as King. He told the disciples: "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." Again: "When the Son of man shall come . . . before him shall be gathered all nations." . . . Can the "tribes of Israel" and "all nations" be associated with any place except the earth?

Add to the foregoing prophecies of Christ's coming the testimony of the angels at the time of His ascension, and we cannot separate Christ and His work from the earth and its inhabitants. The angels said: "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."

The work of Christ, as demonstrated and foretold by Himself and His apostles and as prophesied in such scriptures as Psalm 72, Isaiah 35, and in many other passages, explains how the purpose of God for man to

be fruitful and multiply and replenish the earth and subdue it is to be accomplished.

Man, in his composition and makeup belongs to the earth. The Creator's stated purpose for man and the earth is that they belong to each other. All the promises given to man show that, through the woman's Seed (Christ) and resurrection, he, eventually, will attain dominion over the earth. In other words, all natural evidence and all testimony of Scripture make both the natural man and the perfected man inseparable from the earth.

ONE GOD: THE GOD OF THE AGES

(Continued from page 9)

Himself—Deuteronomy 7:6; 2 Chronicles 13:12; Psalm 4:3; Isaiah 45:18; Jeremiah 51:14; Amos 6:8; Matthew 6:4; John 16:27; Hebrews 6:13; Revelation 21:3.

His—Numbers 16:3; Psalm 30:4; Romans 5:8; Hebrews 4:10.

Me—Genesis 17:4; Exodus 6:7; 20:3; Isaiah 43:10; 49:23; Hosea 13:4.

Mine—Psalm 50:11; Exodus 19:5; Leviticus 25:23.

My—Isaiah 46:10.

Myself—Isaiah 44:24.

Thee—1 Chronicles 29:13; Psalm 5:4; 36:9; 130:4.

Thy—1 Kings 8:29; Psalm 48:10, R.V.

Thou—2 Kings 19:15; Nehemiah 9:6; Psalm 4:8; Isaiah 45:15.

Thine—1 Chronicles 29:11; Psalm 71:16; 89:11.

Thyself—Isaiah 45:15; Psalm 10:1; 89:46.

THE JUDGMENT

(Continued from page 7)

hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (1 Peter 4:1-6).

Here is no reference to bringing people in line before a great court to punish or reward them, but the decision is passed upon men while they are alive. When they are dead, God already has made the decision as to the reward or punishment that shall be meted out. Such is the "judgment of the Great Day" or "Eternal Judgment."

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Peter 5:6).

After Joshua's Leadership

Following Joshua's death, the Israelites were ruled by men who were called "judges." Sometimes one judge ruled over a certain part of the land and another in a different part of the land.

We find the Israelites forsook the Lord and served idols. (Judg. 2:13.) This made God very angry. What did He do? He let their enemies spoil them or take their possessions. He let them be sold into the hands of their enemies. The Israelites were weakened and no longer could win in the battles with their enemies. Then when they listened to the judges whom God raised up to rule them, they were delivered from their enemies. They never listened until they were oppressed and afflicted.

Finally, when the Israelites continued to go into sin whenever the judges died, God made an important statement. He said, "Because that this people . . . have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died: that through them I may prove Israel, whether they will keep the ways of the Lord to walk therein, as their fathers did keep it, or not" (Judg. 2:20-22).

Deborah, a Judge

At the time when Deborah was judge of the Israelites, the Canaanites were their oppressors. God keeps His promises. He had said He would prove the Israelites by their enemies. He would not drive them all away from Israel. The Canaanites were defeated, so the people sang praises (Judg. 5:3) to God.

They sang praises to Jael, also, for it was she who killed the captain of the Canaanites. (Judg. 5:24.)

The Israelites said: "So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years" (Judg. 5:31).

Further Proving

Another tribe who oppressed the children of Israel was the Midianites. The Midianites were very evil. They destroyed the crops of the Israelites just before harvest time. They killed their flocks and carried away their supplies.

The Midianites joined with the Amalekites which made them much stronger. Again, the Israelites called upon God for deliverance.

Another Deliverer

As Gideon threshed wheat to hide it from the Midianites, the Lord saw him. An angel of the Lord said to Gideon: "The Lord is with thee, thou mighty man of valour" (Judg. 6:12-14).

Gideon was humble. He felt he was unworthy to lead Israel. He said, "Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house."

The heavenly Father's comforting and strengthening answer was, "Surely I will be with thee, and thou shalt smite the Midianites as one man" (Judg. 6:16).

So Gideon and the three hundred men that were with him came to the camp of the Midianites. They blew their trumpets, broke the pitchers, and held their lamps, as they cried, "The sword of the Lord and of Gideon" (Judg. 7:70). The enemy "ran, and cried, and fled."

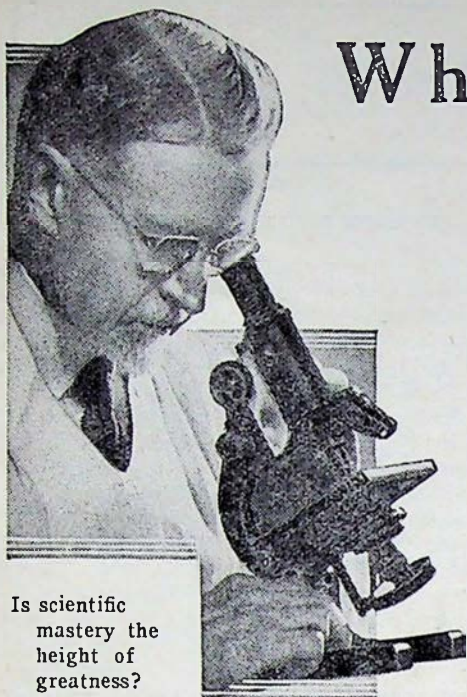
Gideon's answer when Israel wanted him to rule over them was, "I will not rule over you . . . the Lord shall rule over you" (Judg. 8:22).

True Friendship

"There are friendships that are sweeter
Than the honey in the comb;
There are friendships that are dearer
Save God; His Son and our home.
There are friendships that are closer
Than the magnet holds the steel;
There are friendships that none other
Than the true in heart can feel."

Happy Birthday Wishes

Alice Faith LeCrone, Oct. 6, age 12, Woodstock, Va.
Betty Lou Cunningham, Oct. 8, age 11, Las Vegas, Nev.
Earl Dennis, Oct. 9, age 14, Vanzant, Mo.
Joan Hetrick, Oct. 9, age 14, Ripley, Ill.
Janice Hawkins, Oct. 9, age 12, Sterling, Ill.
Eunice C. Poland, Oct. 10, age 10, Skelton, W. Va.
Lucinda McKinney, Oct. 11, age 10, Hammond, La.



Is scientific mastery the height of greatness?

What Does It Really Mean To Be Great?

By Jeanne Crawford, Chicago

AT NO POINT is Jesus more revolutionary than in His ideas of greatness. His saying, "He that is greatest among you shall be your servant," is so familiar that its radical contradiction to age-old ideas of what it means to be great often escapes us. We start our thought with one who never heard of Jesus, one who lived hundreds of years before Him, and who represented the ideas of greatness that have dominated history. "Now Naaman, captain of the host of the king of Syria, was a great man . . . but."

One can imagine God saying to us, "You are a great people . . . but." We have obtained scientific mastery; we have extended the average life span to sixty-five years; we have increased the speed of travel . . . but. Our idea of greatness needs a revolution. Jesus suggests such a revolution, and on it our salvation depends.

For one thing, Jesus taught that no man can be great who is not humble. To understand humility that makes greatness, we should look at its opposites—arrogance, pride, haughtiness, conceit, and insolence. We know that the proud Pharisee, who stood before God and beat upon his chest and marveled at his own goodness and the other man's wickedness, was not great.

We should take a fresh look at the Master's idea of greatness. It is partially humility. So, as Paul said, we do not think of ourselves more highly than we ought to think. It is teachableness that knows we have much to learn, penitence that forces us to pluck the beam out of our own eye before looking in our neighbor's eye, courtesy that lets another go before us to seek a better seat at the feasts. We agree in all our affairs with Jesus' point of view, for we do not admire insolence, pride, or arrogance.

Another element of Jesus' views on greatness was usefulness. "Whosoever would be first among you, shall be servant of all." Observe that Jesus wants us to be great. He admired energy, enthusiasm, and competence. In His parables, He chose energetic business men, housewives, farmers, and stewards for His examples. Jesus, however, raised a new standard by which greatness is to be judged: not to own most, but to help most and serve most! Usefulness is true greatness!

Though we try to be worldly wise and cynical about it, we know that Jesus was right. Once at Sarnac in the Adirondacks, a porter carried a wisp of a man to his bed, saying, "Doctor, you don't weigh no more than a dried lamb-skin." Thus, Dr. Trudeau made his entrance to the Adirondacks; and there, his personal ambitions ruined, he devoted his life to healing other tubercular patients who found new life and courage in his unselfish devotion.

When a poll was taken some years ago among the French to determine who was popularly accepted as the greatest Frenchman, it was not Napoleon who was chosen, but Pasteur, father of modern medicine, who absorbed himself in service. Whoever will be first must be the servant of all. Each of us can be great in his own sphere, for each of us can help—someone or something.

Still another element of Jesus' idea of greatness was obedience. In Gethsemane, something happened to Him that made the cross the great event in history, and the heart of it was obedience. "Not my will but thine be done." Jesus was free, fearless, and independent; but there was something in the world to which He bowed and was obedient, and that something was the will and being of God.

Psychiatrists tell us that sometimes not-too-bright boys get behind the wheels of powerful automobiles; and, by driving them hard, they gain a false illusion of power, importance, and greatness. Our whole civilization has done the same, feeling a false illusion of greatness in its mechanical prowess, but half-witted in the things that count. There is no substitute man's cleverness can devise for character than obedience to the laws of God.

Jesus is right about the true greatness of man. Any substitute will end in the epitaph, "He was a great man, . . . but."

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

- October 10-12—Minnesota Fall Conference at Saint Cloud (D. A. Jones, guest speaker).
 October 12—Dallas-Fort Worth area. (E. L. Macy, speaker.) See announcement on this page.
 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.

LYLE RANKIN BROADCASTING

A series of twenty-six broadcasts over station KPQ, Wenatchee, Wash., has been arranged. Beginning Monday, October 6, at 4:00 p.m., PST, there will be a broadcast each Monday at 4:00 p.m., until further notice, or twenty-six times.

Recently baptized at the Blood River (La.) Church were: Mr. and Mrs. Charles Hutchinson, Mrs. Edward Richardson, and Mr. Wallace Hutelinson. Address of all is Hammond, La., RFD.

HOMECOMING AT KOKOMO, INDIANA

Sunday, September 28, the Kokomo Church of God conducted its sixteenth annual Homecoming. We were blessed, indeed, with beautiful weather and a most wonderful day of worship. Bro. Milon Hall of Oregon Bible College was the speaker at the morning service. His subject, "Is It Right or Wrong?" was well presented.

After the usual well-prepared dinner, served in the church basement at noon, Bro. Robert Harvey, our music director, presented an hour program of music. Bro. Robert has been giving free music instruction to a number of our Sunday school children. It was a great surprise to see how much these boys and girls had learned in so short a time.

Bro. Fred Hall, pastor of the Hillisburg Church, was speaker for the afternoon service. His subject, "The Two Witnesses," was of much interest to all. After the sermon, Bro. Fred Hall served the Lord's Table, assisted by his son Milon. It was a beautiful sight to see father and son working together in this service.

For the evening service, Bro. Milon Hall was again the speaker, his subject being, "God's Gifts."

Other ministers present during the day were: Bro. Cantwell Drabenstott of the Roll Church, Bro. William Huffer of the Hillisburg Church, and Bro. O. J. Parker of Kokomo.

The Kokomo Church has been greatly blessed during the past few weeks by the services of both Bro. Milon Hall and Bro. Howard Beemer of Oregon Bible College. The zeal of these two young men is inspiring to us all. May our Father in heaven bless and strengthen them in their every effort in His service.

D. G. Harvey.

MEETING AT FORT WORTH

October 12

Brethren in the Dallas - Fort Worth area (Texas) are planning to organize a meeting of some kind in which they can all get together at regular intervals for fellowship, Bible study, or preaching, if a preacher is available.

Such a meeting is to be held for the whole area in Fort Worth, Sunday, October 12, at 10:30 a.m., at the Pine-Shepherd home. Each family is to bring its own basket dinner, and a picnic dinner will be enjoyed after the morning service.

Bro. E. L. Macy, the new Texas evangelist, will be there and will preach. You will enjoy getting acquainted with him and hearing his message.

We hope all the members of the church and interested people in Dallas, Fort Worth, the points in between, Seagoville, Weatherford, Cleburne, Godley, Blum, and any other nearby places, will come. It will be a splendid opportunity for all these folks to get acquainted. Come for all day. There may be a second preaching service in the afternoon. We should be improving the opportunities to be doing the Master's work in these closing days of the Age. If all the people we have in these places would go, it would make a good sized congregation.

Mr. and Mrs. Pine have offered to us their home, and the services will be held on the lawn if the weather is good. They live in a community called Indian Oaks about nine miles northwest of the city off the Jacksboro Road, Texas 199. Turn left off 199 at Indian Oaks Road, marked by a small sign. This road turns south at Indian Oaks and becomes Cheyenne Trail. The house number is 538 and there is a sign in the yard, "Pine Real Estate."

Start in plenty of time to find the place and not be late. Let's make Columbus Day a day of discovery to each other of the strength we can muster by all working together.

M. W. Lyon, Evangelist.

WESTERN NEBRASKA

We, of the Holbrook Church of God, look forward each year to the time of fellowship which the Western Nebraska Conference week brings, when brethren, friends, and relatives meet once again. The sermons and lessons given always are edifying and bring a spiritual uplift. We hope others enjoy coming as much as we enjoy having them come.

This year, 215 people registered as being in attendance at all or part of the services. The following ministers were present: M. W. Lyon, Harvey U. Krogh, Jr., Grover Gordon, E. E. Giesler, Timothy Pearson, and the local pastor, T. M. Ferrell.

We were happy when Miss Mary Lou Hornaday of Arapahoe and Miss Dianne LeMasurier of Holbrook expressed their desire to be in Christ and were baptized on Sunday, August 24, 1947. May they live ever faithful to their Lord and Master.

Icel Stedman, Cor. Secy.

OREGON BIBLE COLLEGE NEWS

Four weeks of the first semester have passed already. Most of the students are settled, and the freshmen are becoming adjusted to a new life—the beginning of a life of consecration to Christ. Classes are interesting.

There are twenty students enrolled: freshmen: Leon Driskill, Jordan, Mo.; Belus E. Holt, Morristown, Tenn.; Darrell Maddock, Macomb, Ill.; Fred Mulder, Milwaukee, Wis.; and William Dick, Oregon, Ill.; sophomores: Arnold and Janice Johns, Scribner, Nebr.; Irene Payne, Beaverdams, Ont.; Rand Smith and Warren Sorenson, Omaha, Nebr.; Mary Brown, Baraga, Mich.; Bud Goodwin, Milwaukee, Wis.; Shirley Logsdon, Oregon, Ill.; Mr. and Mrs. Harry Payne, Fonthill, Ont.; Raymond Brown, Baraga, Mich.; junior: Gordon Landry, Hammond, La.; seniors: Howard Beemer, Saint Catharines, Ont.; Dean Moore, Crannell, Calif.; Milon Hall, Grand Rapids, Mich.

The library is being reorganized. Students are grateful to Sr. L. E. Conner and Bro. Otto E. Dick for the contributions made to the library during the summer.

Sr. Edna (Mom) Brewer recently presented the College with six silver teaspoons, and Sr. Leota Hanson gave us twenty-four cups and twenty-four glasses. To both we extend our thanks and appreciation.

Tuesday, September 23, the students elected members of the student council. Council members are: Milon Hall, Dean Moore, Gordon Landry, Shirley Logsdon, Irene Payne, and Darrell Maddock. Bro. Dick is advisor and student counselor. The council, on Friday evening, elected Milon Hall as chairman and Irene Payne as secretary.

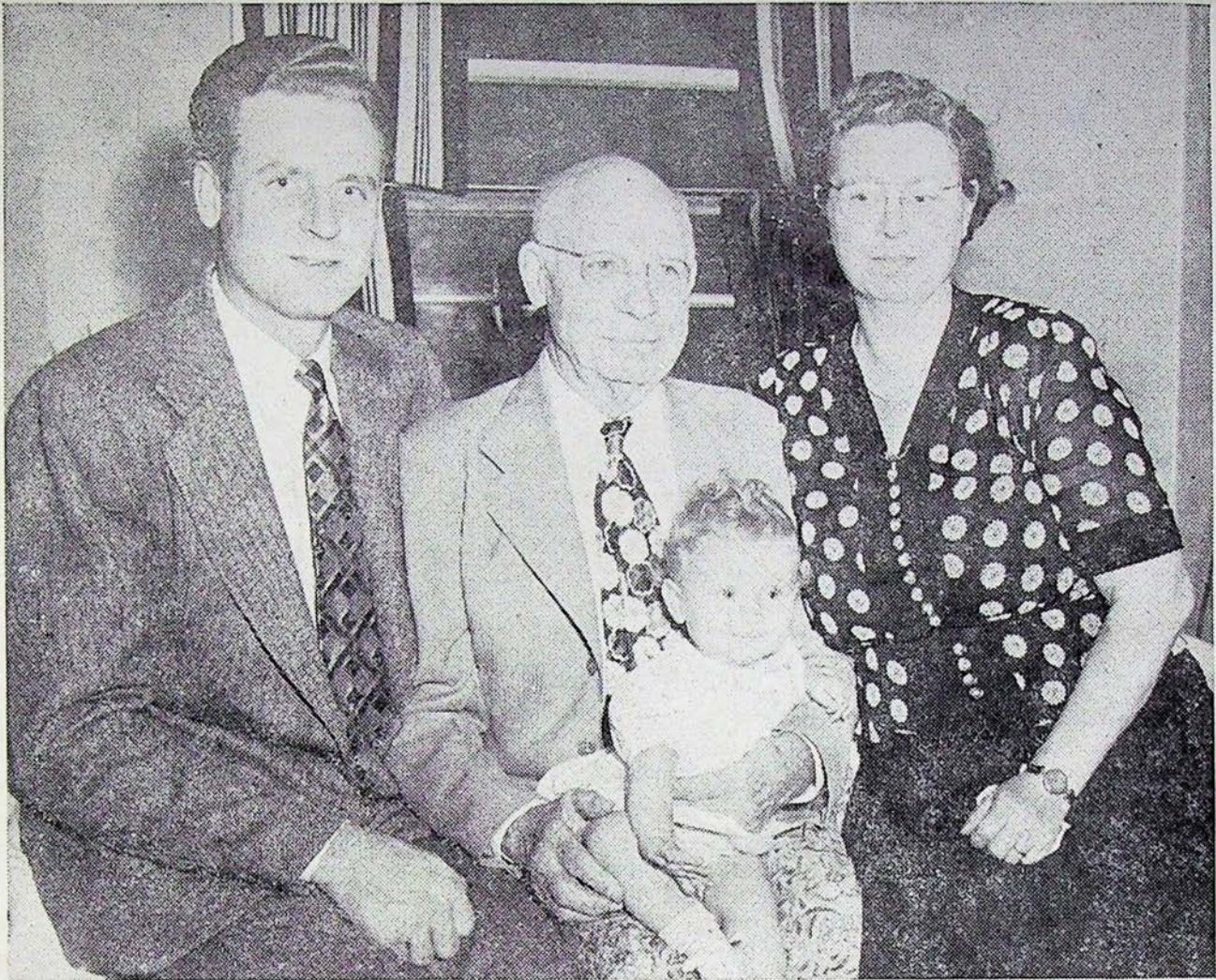
Of the twenty students enrolled this year, twelve are actively engaged in Sunday school work. Two more are serving the Lord by preaching when there is call for student ministers. A new Sunday school recently was organized at Flagg Center, which makes three such projects in which College students are participating.

The new matron and campus superintendent, Bro. and Sr. Charles Pearson, are enjoying their new position; and the students enjoy the homelike atmosphere they are creating.

Miss Samelson, our music instructor, has organized a glee club. Practices are held every Monday evening, and membership is not limited to College students. We have several members from town and East Oregon Chapel.

After glee club rehearsal, September 29, the faculty and student body motored to Dixon to have the annual group picture taken. Proofs have not arrived yet, but if the primping that went on before the pictures were taken is any indication, the pictures this year should be the best yet.

Bro. and Sr. Milon Hall and family are now residents on the college campus. They are living in a trailer in the "back yard." Kenny and little Ray keep our spirits high with their antics. Mary Brown, Reporter.



Here pictured are four generations of the Austin family: left to right) Austin Railton, Winchester, Va., grandson; F. L. Austin, Oregon, Ill.; Mrs. John Railton, Rockford, Ill., daughter; and Joyce Katherine Railton, great-granddaughter.

OREGON, ILLINOIS

Sr. Mary E. Hatch, Oregon, Ill., has been under her physician's care for several weeks. Several times, she seemed well on the road to recovery, only to have a relapse.

Bro. Albert Logsdon, Oregon, Ill., recently under a physician's care, appears returned to full health.

Bro. and Sr. James M. Watkins motored to Hedrick, Ind., last Saturday (October 4), where he preached twice on Sunday.

Rally Day at the Oregon Church of God was a pleasant and profitable occasion. Bro. Sydney E. Magaw spoke both morning and evening. The Sunday school put on an interesting program, and a group of Oregon Bible College students had charge of an afternoon young people's meeting. Sr. T. J. Ellis, Waterloo, Iowa, and a few from the Rockford church were in attendance at the services.

Sunday school attendance at Oregon and its branch Sunday schools on October 5: Oregon, 101; East Oregon Chapel, 72; Flagg Center, 35; Byron, 7—total, 215.

Sunday morning, October 12, Bro. Sydney E. Magaw will preach at the Oregon church. In the evening, a speaker from the Gideons will speak concerning the work of his society.

A group of Oregon and East Oregon men is planning to "move the earth" around East

Oregon Chapel on Saturday afternoon, October 11. It is hoped that the Chapel lot will take on a much different appearance to compare favorably with the inside of the building.

Beginning on Tuesday, October 7, at 7:30 p.m., a Sunday school teacher-training class is to be started under the leadership of Superintendent Otto E. Dick.

Sunday, October 12, is Rally Day at East Oregon Chapel. Watch for report of a large attendance.

Bro. Ben Carpenter recently visited relatives at his boyhood home, Perryville, Ky.

Bro. Charles Pearson, College campus superintendent, is on duty again after several weeks recuperating from a fall.

Sr. Leota B. Hanson reports having enjoyed a wonderful time on her recent vacation among relatives and friends in the West. Glad you're back, Leota!

The Editor will preach at "Morning Star" (South Bend, Ind.) Saturday evening and Sunday morning and afternoon, October 18, 19.

Sr. Tincie Stephens, Martinsville, Ill., a recent hospital patient at Terre Haute, Ind., is recovering at her home.

J. M. MORGAN REPORT

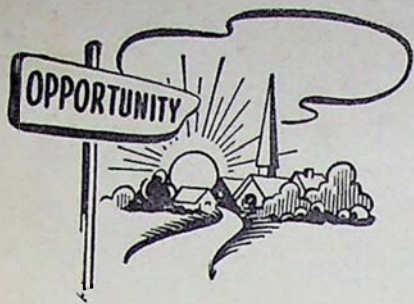
I left Bristow, Okla., Monday, September 29, on an extended evangelistic trip. I will stop at Lemard, Muskogee, and Sallisaw, Okla. for gospel teachings and go on into Arkansas. I will stop at London, Russellville, Morrilton, and will go to other places in Arkansas. I have some prospective persons I hope to baptize at different places before returning home.

I am much improved in health, for which I thank God, and I feel deeply impressed by His Spirit to go do the work of an evangelist. I trust that all of like faith will join with me in prayer to God that He will so bless His truth in our hands that much and lasting good will be done in the name of Jesus Christ.

Elder J. M. Morgan.

NATIONAL BIBLE INSTITUTION

Mary Catherine Railton	\$10.00
Elmer H. Magaw	3.00
Mrs. C. E. Blomquist	2.50
Omaha, Nebr., Church of God	21.60
Oregon, Ill., Church of God	12.29
Mrs. Clara Chaffee	1.00
Jessie M. B. Kauffman	5.00
Blessed Hope Church, Niagara Falls	10.00
Tempe, Ariz., Church of God	8.35
Silas Claypool	20.00



- IN RURAL ILLINOIS

RURAL CHURCHES, once the backbone of the nation's religious life, are being closed one by one. Early records of Illinois Conference are crowded with reports from rural churches which made up the lifeblood of our early work. Names like Salem, Lanark, Adeline, Antioch, and Plum River were prominent in early reports. Today, our work in these rural communities has been all but abandoned. True, many of these people now make up our city congregations, but work in rural communities has been neglected.

A recent article in *Reader's Digest* ("Brother Gene Farms for Souls," June, 1947) states the problem for Missouri and also sets forth a solution from the University of Missouri. In Missouri, only 25 per cent of the rural churches still open have regular services. Almost 50 per cent conduct only one monthly service. Conditions are probably not much better in Illinois. Missouri experts realized that there were reasons for this. Good roads now lead from farm to the theater. But they also lead to the church! Good cars now speed farmers to town. But they also can speed them to church! Many people are moving to town. And many are moving to the farm! The real reason is that few pastors could afford to preach in a country church, and those who could were often not suited to the community.

Missouri's solution is to take young men from the farm, train them in agriculture and in religious ministry, and then help them to go back to a rural church and become a minister-farmer. They are trained in farm problems as well as in spiritual problems and can become real leaders in their communities. Results have been gratifying.

The idea is there; let's think about it! Can we encourage young men to come from the farms to our Bible College to be trained for return to our rural communities, there to be both a farmer and organizer, revitalizer and pastor of a local church? It may be one good and profitable solution to our evangelistic efforts and to our need for expansion into neglected rural fields.

What can we do? Get a hard-hitting, practical, spiritual organizer to go into rural fields and wake up the people to the opportunity which faces them in a live-wire, community church. Let him institute a Lord's acre system for financing the church (all the proceeds from a specified acre of land to go to the Lord's work). Let him encourage interested young men to come off the farm for four

years of college training to be put to use in rural Illinois.

Could it be possible this is, in the meantime, the Christian layman's field? We have many isolated members who apparently do nothing for the Lord but read THE RESTITUTION HERALD. Neither Christ nor the apostles taught that where there was no pastor there was to be no work. In fact, the opposite was emphasized. There is opportunity in rural Illinois, in the highways and byways where our organized churches and resident pastors never reach. It is a layman's opportunity and responsibility at least until every community in the State has heard the gospel of the Kingdom.

★ IT'S another youth rally, young people, this time at Macomb on Saturday and Sunday, October 25, 26. Youth forums, a hayride, song fests, and worship services are planned—for you! Support this rally, Bereans. It's yours, and your co-operation or lack of it will make it or break it. Keep your eyes open for later news!

★ Illinois Fall Conference will be conducted in Oregon in November. Exact dates will be announced later. This is a one-day Conference for all Illinois Conference members, but especially for those in the northern part of the State. Worship services, fellowship dinner, board meetings, and church reports are in the offing. We hope you will be there!

★ "Mom" Nedrow reports eight baptisms at East Oregon Chapel in recent weeks. The harvest is beginning in this field so diligently sown and watered with the Word of God. It is a joy to all our hearts when converts are made to the way of Christ. May the Lord continue to bless this sacrificial work, is our prayer.

★ State Conference Treasurer (Mrs.) Mildred Somers, Monroe Center, submits the following report, giving the condition of the treasury:

Cash on hand, July 30, 1947	\$290.42	
Receipts:		
Contributions	28.00	
Contributions from churches	73.57	\$391.99
Disbursements:		
Pastoral Aid	\$130.00	
Paper	1.35	
Illinois Evangelist	7.60	138.95
Cash on hand, September 20		\$253.04

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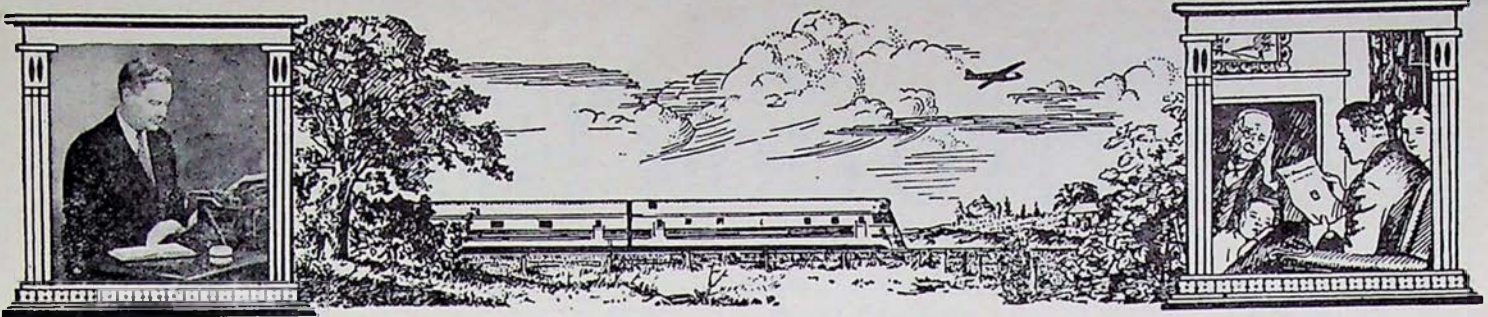


OREGON BIBLE COLLEGE

Oregon Bible College, now enjoying its ninth consecutive year of service, has an enrollment this semester of twenty students. Most of the young men are preparing for the ministry, three already serving as pastors or part-time pastors of congregations not too far distant from the College. The young women are studying for Christian service, too, all of them being active in Sunday school and church work.

Shown in the picture, left to right, are: (Back row) Milon Hall (Ill.); Howard Beemer (Ont.); Dean Moore (Calif.); Gordon Landry (La.); Rand Smith (Nebr.); Harry Payne (Ont.); Warren Sorenson (Nebr.); Bud Goodwin (Wis.); Raymond Brown (Mich.); Arnold Johns (Nebr.); (middle row) Fred Mulder (Wis.); Shirley Logsdon (Ill.); William Dick (Ill.); Janice Johns (Nebr.); Leon Driskill (Mo.); Mrs. Harry Payne (Ont.); Darrell Maddock (Ill.); Mary Brown (Mich.); Belus Holt (Tenn.); Irene Payne (Ont.); (front row) Mr. and Mrs. Charles Pearson, Sydney E. Magaw, Otto E. Dick, Miss Alta Samelson, and Mrs. Benjamin Carpenter—all in this row being instructors or officials.

“If thou criest after knowledge . . . if thou seekest her as silver . . . then shalt thou understand the fear of the Lord, and find the knowledge of God, for the Lord giveth wisdom” (Prov. 2:3-6).



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

Riches, Poverty, and Honor

One who has riches comes quickly to honor, but, like his riches, that honor soon may disappear. By reason of His excelling wisdom, God honors and promotes men independently of their possessions. Indeed, God more frequently promotes the poor than the rich. "He hath filled the hungry with good things," but "the rich he hath sent empty away" (Luke 1:53). "Let the brother of low degree rejoice in that he is exalted, but the rich, in that he is made low: because as the flower of the grass he shall pass away" (James 1:9, 10).

Concerning man's tendency to honor the rich—even in the church?—James counselled:

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts?" (James 2:1-4).

Having shown that men are partial in honoring the rich, James then showed, in contrast, that God is considerate especially of the poor, saying: "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (v. 5.)

Christian Content

Natural as it may be for one to desire gain and independence, the Scriptures are replete with counsel against putting one's trust in riches. Said Solomon:

"He that loveth silver shall not be satisfied with silver . . . When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? The sleep of a laboring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. . . . As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his

labour, which he may carry away in his hand. . . . In all points as he came, so shall he go" (Eccl. 5:10-16).

The Apostle Paul similarly wrote: "We brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content" (1 Tim. 6:7, 8). Some people suppose "that gain is godliness," but Paul taught Christians to "withdraw" themselves from people of that philosophy, adding that *true* "godliness with contentment is great gain."

Deceitfulness of Riches

"They that will be rich fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith" (1 Tim. 6:9, 10).

Jesus, in His Parable of the Sower, spoke of thorns growing among the good grain, choking out the good grain, and explained that the illustration refers to one who hears the Word of God but allows "the cares of this world, and the deceitfulness of riches" to "choke the word" (Matt. 13:22). So, that man becomes unfruitful! Who, today, if he has employment with high salary, affords to "take time out" for Christ? That salary, thinks he, must come first—Christ later. The deceitfulness of riches!

"The Unsearchable Riches of Christ"

"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," pleads the Christ, "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" (Rev. 3:17, 18). Seek, as for ten million, the "unsearchable riches of Christ" Even Moses, fifteen centuries before Christ, chose *those* riches— "esteeming the reproach of Christ greater riches than the treasures in Egypt." "It pays to serve Jesus; it pays every day."



Jesus Is Coming

By Mary Mae Nedrow, Oregon, Illinois

"Behold, he cometh with clouds; and every eye shall see him" (Revelation 1:7).

PROPHECY is being fulfilled before our very eyes! Beware, lest Christ's coming overtake us as a "thief in the night"! From our interpretation of the Scriptures, we feel that Jesus is coming soon. The little children at East Oregon Chapel sing a song that goes like this:

"You had better set your house in order,
For the King is coming back some day;
You had better set your house in order,
For He may be coming today!"

God has committed much to our trust. We dare not fail Him. We have a charge to keep! Unless we remain faithful stewards, we shall be held accountable. We are debtors to those who have not heard the gospel message. All must work together in one mighty band. Much good can be brought out in any people. God makes no distinction; for in "every nation he that feareth him, and worketh righteousness, is accepted with him." Ye know, according to the Scriptures, that Christ died for all. Only when we become humble, broken, can Christ work in us. Michelangelo, the great sculptor, used a hammer and a chisel to transform a block of marble into a beautiful statue. Just so can Christ bring out the best in us by fiery trials. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). Have you ever considered that perfume is made from bruised and crushed flowers? It requires a bruised heart to bring out the best in us.

Jesus the Christ trusted God at all times, even in times of great adversity. Job, in the depths of his sorrow and misery, had the fortitude to cry: "Though he slay me, yet will I trust in him" (Job 13:15). All should realize "he is our strength in time of trouble." We should count it joy when we are buffeted about, and ever look to 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. 12:2). Likewise, the Apostle Paul admonished Timothy to "endure hardness, as a good soldier of Jesus Christ." We ever must keep the face of Jesus before us, if we would pattern after Him. Many times have we heard the story about Leonardo da Vinci who painted the world-famous picture, "The Last Supper." The picture originally portrayed the Christ with a goblet in His hand. One day the painter invited his closest friend to see the finished picture. His friend was eloquent in his praise of the picture,

and remarked, "What a beautiful goblet in the Saviour's hand!" Immediately, Leonardo da Vinci took his brush and blotted the goblet out of the picture, saying: "But I would have you look only at the face of the Saviour!" We, too, must learn to blot out that which would detract from properly seeing the Christ.

Someday, the homeless Man from Galilee will be King over all the earth. Although He was poor in worldly goods, He was rich in faith. He left nothing at His death but the seamless robe for which the soldiers cast lots. Peter, too, must have had very few riches, for we remember the words he spoke as he stood at the Beautiful Gate: "Silver and gold have I none." The Apostle Paul had little in worldly goods; for, according to tradition, he died penniless. These men were all "rich in faith" and in the promises of God.

We are commissioned of God through Christ Jesus to lead sinners out of the world and into the church. All can rise above the baser things of life, if they will but put their trust in God. The time of the end is drawing near. The ungodly will not know, but believers will know. In that day, the ungodly and the lukewarm in the church will align themselves together with those of the world, in one great confederacy. Can you not see it coming? Many will be deceived. We hear so much about UNESCO these days. How few, however, know that the United Nations Educational, Scientific, and Cultural Organization has an atheist for its Director General? It is only natural to assume that his influence along this line will directly influence and affect many throughout the world. It would be tragic, indeed, if textbooks in our schools were changed to this atheistic way of thinking. These are all signs of the times and should not come as a surprise to us. "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (Luke 21:31).

Many other signs are prevalent in the world today, if we would but stop and take time to observe them. The Jews are being persecuted as never before. Still they live as a distinct people, although they ceased to exist as a nation many years ago. Let all those who would persecute the Hebrew people take heed, lest a curse fall upon them. They are God's chosen people! He chose them in Abraham. The Hebrew nation was founded on God's promises. God said: "I will bless them that bless thee, and curse him that curseth thee." In Moses' (Please turn to page 11)

Life's School of Experience

By Glenn M. Birkey, Rochelle, Illinois

ALL have heard the old adage, "We must learn by the school of experience." This period extends from the cradle to the grave. If one chooses to do right, in most cases the course in this School is a pleasant experience. On the contrary, if one takes the wrong course, there are many heartaches. I was fortunate enough to be born in a home where God and the Bible were revered. That environment makes for a great advantage in this School of Experience. Undoubtedly, all the young people in this class had a similar environment, or they would not be here in Oregon Bible College today.

Whenever mention is made today that young people's deportment in general is not like that of fifty years ago, back comes the answer, Human nature has not changed, and young people of that day were as they are today. I will concede human nature may be the same, but the temptations to which human nature is placed are many times greater than fifty years ago. To illustrate, a newspaper clipping states, "A modern mother can hold a cigarette and safety pins in her mouth at the same time." If my memory serves me correctly, very few women smoked before woman suffrage became a law. Now, under that influence, women try about everything evil that men are guilty of doing. They frequent saloons, honky-tonks, and other evil houses—places where fifty years ago women were ashamed to be seen. Questionable motion pictures and public dance halls having questionable methods of dancing add seriousness and sadness to the picture.

To assist you in life's problems, I shall give a brief summary of my experience while in a traveling railway post office, where I spent nearly thirty-eight years. By "experience," I mean my contact with fellow employees. Just prior to my entry in the mail service, I attended a small college for about five years, there mingling with a considerable number of young people. Most of them had high ideals, this college being a church school. I know this was a great help for me later in my railroad experience, for it laid a foundation of character that I needed very much in railroad life.

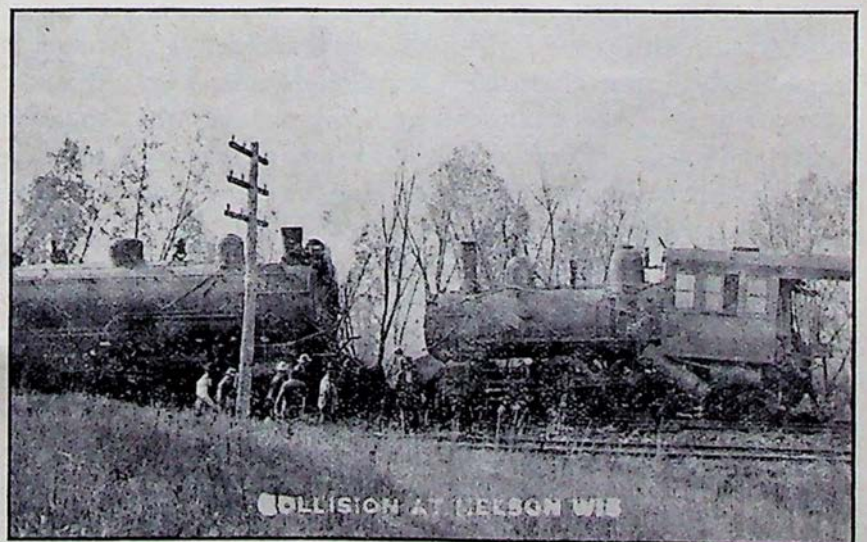
Many of you heard Brother H. S. Bell last spring when he gave you a picture of railroad life as he experienced it. His remarks, later published in *THE RESTITUTION HERALD*, were of special interest to me. Believe it or not, I made numerous trips in the mail car directly behind the engine on which Brother Bell was a fireman—

though later he became an engineer. We were not acquainted at that time, but became acquainted later through church activities.

My first trip in a mail car was between Chicago and Evansville, Indiana. The man in the car with me was a colored man—as black as he could be. Asked by my chief clerk if I had any objection to "running" with a colored man, I said I did not. Today things are different in that respect, as white men and negroes are put in the car together, and no questions are asked. Well, it was a good experience for me, for I learned firsthand from this man many characteristics of the colored race. He was a good clean man. He told me his troubles and faults and how he really tried to overcome them. Perhaps we could well all do likewise.

Later, I "ran" with a young colored man who was one of the most polite fellows one could wish to meet. He was very clean and neat, also. I had my first experience with cigarettes in the mail car. Before the days of tailor-made ones, this fellow used the method then known as the "roll your own," and he was rolling them continually. They surely smelled bad, and I have had a hatred of cigarettes ever since.

I discovered mail men are like people of most other groups: some have high ideals; others are careless in that respect. I will say this in their favor, that while many of my running mates played rummy, used profanity, smoked, in some instances used liquor to mild extent, they never shunned or snubbed me for not engaging with them in such sins. It was my sad experience to see several of my fellow clerks go to the federal prison for stealing



Brother Birkey Escaped Injury in This Head-on Collision.

from the United States mails. Here, again, a sound foundation of character might have saved them this sad experience.

You may ask if I ever tried to reform any of my fellow clerks by preaching to them. I did not. One reason is that the Post Office Department forbade it. The discussion of politics or religion on duty was banned. I think it was a wise rule, for men with so many different views on these two matters, if allowed to get in heated arguments, would not edify but do more harm than good. I believe one's example before men is a better sermon than words. At times, however, we did discuss current events in the light of the Bible when it happened that men in the crew were so seriously minded.

I remember onetime getting in the car with an agnostic. He approached me with the suggestion that he hoped he was not having a running mate who was so foolish as to believe in such a character as Jesus Christ. I told him he surely was "out of luck," as I did believe in just such a Man. Then I told him he did, too, for every day he wrote down the date on his trip report, he acknowledged Christ, for our time started with Christ's birth. He aban-

This message by Brother Glenn M. Birkey was presented first (October 7) as a chapel address to students of Oregon Bible College.

doned his coming argument and went back to his work.

During my railroad experience, I was in several bad wrecks. I feel that God guards over one in such times.

In my case, after the crash and the dust had settled, I raised my voice in thanks to God for His protecting care. In one instance, I was unconscious for a while, but when I came to my senses, I saw how God had miraculously saved me from death. When I looked out and saw workers gathering up the pieces of our fireman in a basket, it made me feel more than ever the need of a heavenly Father.

The worst temptations that befall a railroad worker are at the outward terminal of his run, for here one has extra time to pass, and hotel environments are not always the best for morals. Many railroad workers spend much time in entertainment places, such as honky-tonks, dance halls, and other liquor establishments. Here, women of questionable character "hang out," lying in wait for men with money to spend on them, and they generally succeed in getting it. Here, again, one who has been taught to stay out of such dens of iniquity, by laying his character foundation when young, is very fortunate. (*Turn to p. 10*)

Walk Worthy of Christ

By Janice Johns, Oregon Bible College

PAUL, writing to the Ephesians, pleaded with them, saying: "Walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness" (Eph. 4:17-19).

People of the world "walk in the vanity of their mind," or they lean to their own understanding, not trusting in God and letting Him guide them. They think their own way is better and do not look to Christ, who is our Light; therefore, their way is darkness, as they have no hope of a life after this one. They who walk in darkness are alienated from the life of God, or everlasting life, through their ignorance and blindness of heart.

Paul in his Epistle to the Hebrews wrote, "Exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin" (3:13). Let us heed Paul's exhortation.

Through what psychologists call "rationalization," peo-

ple today are finding excuses for doing things that are sinful in God's sight. They, therefore, are becoming hardened to their sins, so they do not consider them as sins any longer. They, being past feeling or hardened to sin, are giving themselves over "to work all uncleanness with greediness."

Paul pleaded with the Ephesians that they "put off . . . the old man," mend their evil ways, and "put on the new man" created in likeness to God, with all uprightness and holiness that belong to the truth. He said, further, that they should not offend God's Spirit by which they are marked for the day of redemption, but be kind to each other, tender hearted, forgiving one another as God through Christ has forgiven them.

Situations in the world today are such that we must fortify ourselves daily with God's Word given through Paul and the other apostles and prophets so we do not become hardened to sin and thereby offend God's Spirit by which we are marked for the day of redemption.

"Exhort one another daily, while it is called To day"; for the season of fruitbearing is short.

One God: the God of the Ages

Article 6—Names and Characteristics of God

By R. H. Judd, Colborne, Ontario

JEHOVAH is the first personal name of God recorded in the Scriptures, and there are several points of interest from the commencement of its use.

In the first chapter of Genesis, God is not revealed to man by a personal name. There He is known only by the title "God" (*Elohim*) as the Creator of the heavens and the earth, and the giving of life. Not until the second chapter, wherein is recorded the creation of Adam as the fountainhead of the line of the Messiah (see genealogy, Luke 3), did God enter into personal relationship with man by the use of the personal name "Jehovah." In this connection it is of interest to note that this sacred name is never applicable to any but the chosen people of Israel. (See Num. 6:27; Deut. 28:10; 2 Chron. 7:14; Isa. 43:7; 63:19.)

Just here it may be well to consider a difficulty arising in the minds of many students of the Word. In Exodus 6:2, 3, we read: "I am the LORD [JEHOVAH, marg.], and I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* [italics, A.V.] God Almighty [Hebrew, *El Shaddai*], but by my name JEHOVAH was I not known to them." Passages such as Genesis 24:3, and others, seem to contradict this statement. What, then, is the explanation? There are two or three contributory explanations, which when taken together supply a satisfactory answer. One is that until then He was known only in a distinguishing sense by that name; but not in the sense of personal relationship, for according to Genesis 14:22 and even 24:3, He was still regarded as Creator. This would seem to be suggestively confirmed by the change of the Revised Version of Exodus 6:3, which omits reference to *El Shaddai as a name*; regarding it more as descriptive of the *might* of the Creator, and used as in Genesis 17:1, 2 as a guarantee of ability to perform His covenant relationships. Further, it is a well-known fact that even a name on special occasion may take on a *new* significance. Another thought put forward by some writers in this connection is that in the *early* period of the use of the name "Jehovah," God was known as Jehovah when *spoken of*, but when *spoken to* He was addressed by the conventional title of "Lord" (*Adonai*). This, however, we leave to the reader to verify on his own account, not having found sufficient evidence ourselves to state it as fact. On later occasions, as in Psalm 12:1 and 13:1, 3, the name "Jehovah" came into more intimate and direct use in

much the same way as pointed out in another section when studying the word *kurios*. We noted that special significance attached to it *after* our Lord's resurrection.

The sacredness of the name of "Jehovah" is called to special attention in Exodus 20:7: "Thou shalt not take the name of the LORD [Jehovah] thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain." This usually is interpreted to mean a prohibition to use it unnecessarily, or in a light manner. Young's Concordance lists the word "vain" under eleven different headings. The word "vain" as used in Exodus 20:7 and Deuteronomy 5:11 occurs in the ninth, and indicates that the name must not be taken *falsely*. While that is undoubtedly true, it is possible that a deeper significance is embodied in the command; namely, that of using it *unauthorized*. The terribleness of the offense is brought vividly to mind in Jeremiah 23:30, 31, 32; 28:15-17; and 29:31, 32.

When God said to Moses (Ex. 33:19), "I will proclaim the *name* of the LORD [Jehovah] before thee," much more was intended than the announcement of a name only, for it included all His characteristics. Hence we read in the next chapter: "The LORD passed by before him, and proclaimed the LORD, the LORD [Jehovah, Jehovah], a God full of compassion and gracious, slow to anger, and plentiful in mercy and truth" (Ex. 34:6, R.V.).

There are several characteristics illustrated in the accompanying list, when on special occasions witness was borne to the goodness of Jehovah:

"*Jehovah-Jireh*."—"The LORD will provide" (Gen. 22:14).

"*Jehovah-Ropheka*"—"I am the LORD that healeth thee" (Ex. 15:26).

"*Jehovah-Nissi*"—"The LORD is my banner" (Ex. 17:15).

"*Jehovah-Mekaddishken*"—"I am the LORD that doth sanctify you" (Ex. 31:13).

"*Jehovah-Shalom*"—"The LORD is peace" (Judg. 6:24).

"*Jehovah-Zebaoth*"—"The LORD of hosts" (2 Sam. 6:2).

"*Jehovah-Tsidkenu*"—"The LORD *our* righteousness" (Jer. 23:6).

"*Jehovah-Shammah*"—"The LORD is there" (Ex. 48:35).

"*Jehovah-Elyon*"—"The LORD Most High" (Gen. 14:22).

"Jehovah-Raah"—"The LORD is my Shepherd" (Psalm 23:1).

"Who is a God like unto thee, glorious in holiness?" (Ex. 15:11.) (Here the pronoun "who" and the pronoun "thee" are, numerically, exact equivalents, proving that

"God is one"—"the only true God"—John 17:3.)

Elyon El is used by those in covenant relationship with God, as suitable to the comprehension of those outside that relationship: and whose understanding of God is
(Please turn to page 10)

Joseph Was Different

By H. Gary France, Wenatchee, Washington

AN ORDINARY person would have gone into Egypt as a slave, lived a slave's life, and died a slave's death. But not Joseph! From the beginning of his life, Joseph was different from all his associates. Joseph was sold to Potiphar, captain of Pharaoh's guard. Why? "God was with him" (Acts 7:9). What else could account for the miracle that Joseph was sold to Potiphar? "The Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand."

What was different about Joseph? Luck? Coincidence? *God was with Joseph!* Joseph followed God by living righteously. Potiphar's wife was attracted to Joseph, and she attempted to beguile him. Joseph fled. Potiphar's wife schemed to and succeeded in having Joseph thrown into prison.

If God was with Joseph, why was he cast into prison? What advantage possibly could be given Joseph if he was in prison? The fact that Joseph suffered for doing good follows a pattern that God often uses. This situation is an excellent test of one's integrity. The test strengthens the subject immeasurably. Finally, God very neatly used the prison scene as the basis for Joseph's next sudden rise to power.

God gave Joseph favor in the sight of the prison keeper—a situation *identical* to Daniel's, several centuries later. "The keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it" (Gen. 39:22). Why did the prison keeper put Joseph in charge of the prison? *Because it was good business.* Why was it good business? "Because the Lord was with him, and that which he did, the Lord made it to prosper" (Gen. 39:23).

Two prisoners had dreams, and Joseph interpreted them accurately. One was going to serve Pharaoh. Joseph told him to mention him to Pharaoh. In interpreting the dream, Joseph made clear to the dreamers one fact: God's was the power of revealing the interpretation of dreams. In fact, these dreams belonged to God—they were not

accidents. The servant returning to Pharaoh, however, forgot Joseph for two years—further testing and strengthening of Joseph.

One night, Pharaoh himself dreamed two dreams. No one could interpret them. The servant who had been in prison recalled that Joseph had the aid of God in interpreting dreams. Pharaoh commanded that Joseph be brought from the prison. The very first thing Pharaoh said, *Joseph denied!* Regardless of how important the issue may be, one does not make a practice of denying an absolute monarch. The issue probably did not seem important to Pharaoh, but Joseph was firm in making a distinction. Pharaoh said, "I have heard say of thee, that thou canst understand a dream to interpret it." Joseph corrected him, saying, "It is not in me: God shall give Pharaoh an answer of peace" (Gen. 41:15, 16). Joseph explained that the dreams warned of seven years of plenty to be followed by seven years of famine.

Though Joseph had filled his requirements in answering the dreams, he did not stop. He continued *telling Pharaoh how to govern the land* in respect to this problem. One easily can imagine the astonished Pharaoh as he turned and said to his servants, "Can we find such a one as this is, a man in whom the Spirit of God is?" (Gen. 41:38.) Pharaoh made Joseph ruler in Egypt, second only to the Pharaoh himself.

Throughout Joseph's life one fact repeatedly became evident. He was different, *because God was with him.* God was with Joseph in the happiness of home, in the shame of prison and slavery, and in the glory of ruling. The fact that he faced adversity, endured slavery, and suffered for righteousness is evidence to the fact that God was sufficiently interested in his life that He was willing to strengthen him through tests.

Have you the courage to be different? God calls His people to be a separate and pure nation of kings and priests. To deny oneself requires God's aid and strength of character. One may participate in the successes of Joseph if, and only if, he is willing to endure the strengthening tests of God.



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

THE WITNESSES. It seems that Jehovah's Witnesses are having difficulty in most quarters where they work. They, oftentimes, do make themselves offensive and nuisances by their methods. It is doubtful if their annoyances are the causes of the opposition which they encounter in so many quarters. It is their unorthodox teaching that causes the "blood to boil" in the veins of those who are strictly orthodox in their thinking and belief.

Recently, Judge Robert N. Wilkin, federal judge, Cleveland, Ohio, denied citizenship to Mrs. Anna E. Strand and her daughter for no other reason than that they were Jehovah's Witnesses. The judge bluntly stated: "In my court, any Jehovah's Witness would be denied citizenship if he followed the tenets of that sect and refused to bear arms or to assist in any way in the war effort." On the matter of bearing arms, the Supreme Court has ruled that refusal to "bear arms is insufficient ground for denial of citizenship."

In Montreal, more than twelve hundred Witnesses have been arrested and charged with violations of various by-laws in the circulation of their literature. One restaurant owner, who went bail for a large number of the Witnesses, had his restaurant license revoked because he bailed them out. To make it more difficult, the magistrate has ruled that each person must have a different person to go bond for each count with which they are charged, and no one can be surety for more than one individual at the same time. One of the Witnesses has twenty-four charges laid against him, and therefore to be bailed out, he will have to have twenty-four people to go his bonds.

These cases of religious persecution are not behind the "iron curtain," but are in America and are incited by an "ism" as diabolical as Communism—it is Roman Catholicism. The Roman Catholic hierarchy is the greatest foe of religious freedom and individual conviction existing in this world of confusion and evil.

SUMMER CAMPS. Figures lately have been released on the large number of church camps conducted in the United States and Canada. According to Dr. Roy G. Ross, general secretary of the International Council of Religious Education, "Camps have done more to change the lives of young people who have attended them, especially in enlisting them in Christian leadership, than any other single factor of the church's program." He lists three reasons for the influence which these camps and conferences have on the young folk:

1) "The opportunity which they give youth for fellowship with other young people of high ideals, thus helping them to feel a part of a large and significant movement of serious Christian youth.

2) "The close association with noted leaders who symbolize their own opportunities for significant service.

3) "The opportunity to think seriously about the current problems which face Christian youth in their everyday thought and activities."

Of the three thousand camps and conferences held in the United States and Canada the past year, a half million young people attended. The tremendous influence on the work of the church which these young folk will have is beyond estimation. Training the young is an investment which the church cannot afford to miss.

NOBLE ENDS. Writing in "World Affairs,"

Fred Sherman Busehmeyer, under the title of "One Life to Live," gives some very poignant thoughts which we wish to pass on to our readers: "Like Moses of old standing before his burning bush, you should be aware of the veritable holiness of the ground upon which you stand. Before the vision of this struggling, dreaming, and transforming past, let no man evaluate his own life too lightly, or treat it too carelessly. It has been designed for noble and creative ends. It has divine potentialities which are shamed, besmirched, and belittled, if not disgraced, by the tawdry round of activities that some of us are accustomed to call 'life!' 'God created man in his own image, in the image of God created he him.' Thus, we hold this gift in common. By the grace of God we have life to live. And what we do with it has great significance."

Surely, too many of us look upon our lives as a "vapour that appeareth for a little time," rather than children born for the ages: i.e., we do not realize that our present existence is a time of intensive preparation for the everlasting Kingdom of God that soon will be ushered in. If we cheapen life itself—we beat down the divine value of the mission for which life was created.

DOUKHOBORS. There are about sixteen thousand Doukhobors in Canada, with the majority living in Saskatchewan and British Columbia. These folk are of Russian descent and most definitely have a religion all their own. They are almost a law unto themselves. The Canadian authorities have had great difficulty in getting them to observe the laws of decency and social behavior. When things go contrary to their concept of right, their common way of protest is to go on a nudist parade. Of late, in the Kootenay Valley in British Columbia, they have banded themselves together as "Sons of Freedom" and in bands of from fifty to seventy-five persons would disrobe and sweep down on the homes of some of their members whom they considered too worldly and would burn the buildings to the ground. They did this in protest against what they claimed to be agitation toward World War III. They felt they were doing the "will of God."

There are some practical lessons we can

draw from the conduct of these misbehaviorists. These folk were sincere in their deprecations. Their sincerity did not make the wrongs legitimate. Wrong is wrong and error is error no matter how sincere and conscientious the individual doing the wrong or holding the error may be. There are legions of sincere and conscientious church folk who are in error in their beliefs. Regardless of their honesty, the error is still error. Then, too, there is that mask of religion. It seems that nearly every type of offense against God and society is committed by some in the name of religion. People pilfer and burn, rob and kill, deceive and distort—all in the name of religion. Some day the mask of religion will be removed and people will be bared in the true light of their deeds.

MINIATURE BATTLEGROUND. The little country of Korea forms a pretty good picture of the struggle between the East and the West. This little nation—if it can any longer be called a nation—is composed of freedom-loving people. Ever since the treaty drawn up at the Portsmouth, N. H., (1905) conference between Russia and Japan, sponsored by former President Theodore Roosevelt, Korea has been under Japanese control. Following the war, this little nation has been under the rule of Russia and the United States, with Russia refusing to co-operate in any settlement that would give the people of Korea their freedom once more. The total population is 30,000,000. North of the 38th parallel, the Russians are entrenched with an army of 250,000, with 12,000,000 Koreans under their iron rule. South of the 38th parallel are 30,000 American troops and 18,000,000 Koreans. It is an East-West struggle in miniature.

"Sin is a short word and it often makes short work of its victims."

A PARABLE. "The Moody Monthly" carried a little story, as reported in "The Presbyterian," which I would like to pass along to "The Herald" readers. Here it is: "A Chinese preacher, speaking of robbing God, used this illustration. It came to pass that a man went to market with a string of seven coins. Seeing a beggar that asked for alms he gave the poor man six coins and kept one for himself. The beggar, instead of being thankful, followed the good man and stole the seventh coin also. What an abominable wretch! Yes, and would you to whom God has given six days, steal the seventh also?"

Isn't it a pretty good little parable? Why is it, when so many people want to go anywhere or do something special, they always pick the day that has been set aside for the worship of the Lord, instead of using some of the time of their own six days? It will do all of us good to give some careful thought to the parable of the Chinese preacher.

"EARNEST OF OUR INHERITANCE"

(Ephesians 1:13, 14)

By Shirley Logsdon, Oregon Bible College

THE EPHESIANS, having heard the word of truth, trusted in Christ. The truth they heard was the gospel of salvation—salvation provided through the precious blood of Jesus and the riches of God's grace. Because of the Ephesians' faith, they were stamped with the seal of the long-promised Holy Spirit.

The gift of the Spirit, however, is only an earnest, a down payment, on a more magnificent gift. Jesus, through shedding His blood, has redeemed all Christians (as well as the Ephesians) from sinful life and from eternal death. Christians belong to Christ; they are His purchased possession. Paul taught that we should be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works" (Titus 2:13, 14). When Jesus has returned, Christians will be a praise in the earth, instead of being shunned people.

Remember, Christians, we have received only an earnest of our inheritance; the greater inheritance is yet to come.

THE TEMPLE OF GOD

(Ephesians 2:19-22)

By Dean Moore, Oregon Bible College

IN THIS portion of his Letter, the Apostle Paul stated that the saints of God form a holy temple. It is built upon a foundation of prophets and apostles, and Jesus is the chief cornerstone. In the building of the literal temple of God, stones were gathered from fields and quarries. The stones were made ready before they were put in the Temple, so there would be no sound in the house while it was being built.

God today is calling men and women from the fields of sin. These people are spiritual stones hewn to proper size and shape to be fitted into position of a new temple now nearing completion. Let us allow the Father to shape our lives for exalted positions in His house. It may hurt to have some of the "corners knocked off," but God knows best. He is the Master Builder. Surely, we would intrust the Creator of the universe with our lives and lean not upon the arm of flesh. God is calling out ones today to be consecrated to Himself. He also dwells in the midst of His chosen ones. It is through His infinite power that He lives within the lives of true Christians.

As in the days of Moses, God dwelt in His holy taber-

nacle through the cloud and the pillar of fire, so today, He dwells in the hearts and minds of devoted servants that love Him and trust Him.

LIGHT TO THE GENTILES

(Ephesians 3)

By Arnold Johns, Oregon Bible College

PAUL, a prisoner in Rome because he preached Jesus Christ, told in the Ephesian Letter of his apostolic office to make known a certain mystery of Christ. In other ages, that mystery was not made known unto the sons of men, having been hid in God from the beginning of the world, but now was revealed by His Spirit. That mystery was that God would justify the heathen through faith in His Son, Jesus the Christ.

Jesus has redeemed us by His blood, from the curse of the law, being made a curse for us; that the blessing of Abraham might come on the Gentiles through Christ, that we might receive the promise of the Spirit through faith; that God, who created all things, would grant the saints to be strengthened with might by His Spirit, so Christ might dwell in their hearts by faith and love.

WHAT'S IN A NAME?

By Mrs. Charles Netts, Springfield, Ohio

IN ACTS 15:14, we read: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." How many of us realize the full contents and meanings of God's Name! It brings glory, honor, blessings, and the unspeakable riches which our carnal minds can hardly comprehend.

When a young man chooses his bride, he bestows on her a gift which she should prize above all earthly possessions—his name. She should strive to keep it pure and clean, that her children may have that same heritage. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1)—giving us His name, a name that is to be exalted above all things in heaven and earth. A name the Israelites held too sacred to utter with their lips, yet He bestows it upon us!

Revelation 22 tells us we shall see God and that His Name shall be in our foreheads. When we read such promises of glory and honor, truly we can exclaim with Paul: "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!"

Again I say, Do we realize the responsibility we have to keep that Name clean and "unspotted from the world"?

ONE GOD: THE GOD OF THE AGES

(Continued from page 7)

best realized through Creation and the mighty works and powers of nature, hence more often in Job, the Psalms, Isaiah, and Daniel. Some typical instances of its use are: Psalm 19:1; 29:3; 47:2; 77:14; 83:18; 107:11; 136:26; Job 21:22; 27:11 (the hand of God representing power); 36:22, 24; 37:5, 10, 14; Isaiah 40:18; 42:5; 43:10; Daniel 7:18, 22, 25, 27. New Testament examples are: Mark 5:7; Luke 8:28; Acts 7:48; 16:17; Hebrews 7:1.

One of the most impressive instances of the use of the name is the incident of Abram and the king of Sodom (Gen. 14) and the meeting with Melchizedek. With Melchizedek viewed as a *type* of Christ there is much profitable teaching. Some, however, have gone to absurd extremes, teaching that Melchizedek was Jesus Christ in pre-existent state. A little careful reflection would convince most persons that he could not be Christ in pre-existent state, and at the same time be a *type* of the Christ that was to come. Those desiring to study the question further will find it discussed in THE RESTITUTION HERALD of April 18, 1939.

El Shaddai, as already pointed out, strictly speaking is not a name in the personal sense. It is a descriptive title applied to God in covenant relationship with Abraham, Isaac, and Jacob: guaranteeing power and ability to perform His promise of giving life to that which was already "dead." (See Rom. 4:17-22.) The title occurs about fifty times in the Old Testament, most of which occur in the Book of Job; and about nine times in the New Testament. The frequency of its use in Job is significant on two counts: 1) there the wonders of creation are so often referred to, and 2) from its repeated use in Job it has been thought, and probably correctly, that it is one of the earliest books of Scripture to have been written. The following references where the title occurs will be found to be illustrative of the special facts to which we have called attention: Gen. 28:3; 35:11; Job 22:23, 25; 32:8; 33:4; Psalm 91:1.

Other interesting references to the characteristics of God are vividly brought out in the following passages: Numbers 14:8; 2 Chronicles 30:9; Nehemiah 9:17; Psalm 86:15; 103:8; 112:4; 116:5; Joel 2:13. Two passages of special interest in this connection are Isaiah 28:29 and Jeremiah 32:16-19. In these He is said to be "great in counsel and mighty in work." Thus dignity is given to labor both in heaven and earth. Creation still goes on. Christ said, "My Father worketh hitherto, and I work" (John 5:17). Surely those of us who are called to be Christ's "brethren" will not be silent partakers in the great drama.

The characteristics of JEHOVAH—who is "God Almighty"—are many and varied. They stand in answer to

every man's need, both in this life and that which is to come.

Facts Concerning the Character of God and His Law

God is just (Rom. 3:26).	His law is holy (Rom. 7:12).
His law is just (Rom. 7:12).	God is truth (Deut. 32:4).
God is true (John 3:33).	His law is truth (Psa. 119:142).
His law is true (Neh. 9:13).	God is life (Psa. 36:9).
God is pure (Psa. 19:7, 8).	His law is life (John 12:50).
His law is pure (2 Sam. 22:27).	God is righteous (Psa. 11:7).
God is light (1 John 1:5).	His law is righteous (Psa. 119:138).
His law is light (Prov. 6:23).	God is perfect (Matt. 5:48).
God is faithful (1 Cor. 1:9).	His law is perfect (Psa. 19:7).
His law is faithful (Psa. 119:86).	God is everlasting (Psa. 90:2).
The Lord is good (Nahum 1:7).	His word (law) shall stand forever (Isa. 40:8; 1 Peter 1:24, A.V., R.V.).
His law is good (Neh. 9:13; Rom. 7:12).	
God is holy (Isa. 6:3).	

LIFE'S SCHOOL OF EXPERIENCE

(Continued from page 5)

I am not insinuating that any of you college students need advice to stay out of such disreputable places. Even we who are Christians, however, are going to be exposed to some sort of temptations during life, and we should be forewarned and forearmed. There is no better way to be forearmed than to have a good foundation of character, as may be formed in just such an institution as Oregon Bible College. Much Bible study and prayer will build such a foundation.

If you will check, daily, on the crime accounts in your newspaper, you will see that most all the beginnings of crime start in some liquor establishment. These places are the hang-outs of those who perpetrate such crimes. There are exceptions, of course, but I am thinking of the rule. Judges of the juvenile courts never accuse Sunday schools and Bible colleges as being breeding places for crime.

In the September 9 issue of THE RESTITUTION HERALD, editors of the same wisely placed the First Psalm on the front page. In that Psalm are predicted the experiences of the two classes of people in the world. It vividly contrasts the results of living the two ways of life, namely, eternal life or destruction. It is well to place such chapters on the front page of our paper for the reason that godly people are still subject to commit sin and wicked

people are subject to repentance. So, much good may come to both by reading them.

In Daniel 12:10, we note that, in speaking of the last days, Daniel said the wise will understand, but the wicked will do more wickedly. Present trends seem to bear out that prediction to the letter. I have an inward feeling that you young people here today may never see death, but may experience what the Apostle Paul predicted in 1 Thessalonians 4:15-17. I am not setting dates, but with present world conditions being in such obvious fulfillment of last-day predictions, the Lord may come soon. We are told to occupy until the Master returns, however, so you are pursuing the right course in preparing yourselves here in Oregon Bible College. When more fully prepared and graduated, you will go out into the world and obey the Great Commission, preaching the good news, or gospel, to every creature you can reach and interest. That your efforts will have God's greatest blessing is my sincere prayer for you.

The appended poem is a fitting close for this short talk on "Our School of Experience":

"He Leadeth Me"

"He leadeth me.

In pastures green? No, not always.
Sometimes He who knoweth best
In kindness leadeth me in weary ways
Where heavy shadows be;
Out of the sunshine warm and soft and bright,
Out of the sunshine into darkest night.
I oft would yield to sorrow and to fright
Only for this: I know He holds my hand.
So, whether led in green, or desert land
I trust, although I cannot understand.

"He leadeth me.

Beside still waters? No, not always so.
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.
But when the storm beats wildest, and I cry
Aloud for help, the Master standeth by
And whispers to my soul: 'Lo, it is I.'
Above the tempest wild I hear Him say:
'Beyond the darkness lies the perfect day;
In every path of thine I lead the way.'

"So, whether on the hilltops, high and fair
I dwell, or in the sunless valleys, where
The shadows lie—what matter? He is there.
And more than this, where'er the pathway lead,
He gives to me no helpless, broken reed,
But His Own hand, sufficient for my need.
So where He leads me I can safely go.
And in the blest hereafter I shall know
Why in His wisdom He hath led me so."

JESUS IS COMING

(Continued from page 3)

discourse to the Israelites shortly before his death, in the plains of Moab on the eastern side of the Jordan, and at the close of their forty years' wandering in the wilderness, he said: "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). Said the Prophet Isaiah: "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" (Isa. 54:17).

When Hagar, Sarah's Egyptian handmaid, fled into the wilderness, the angel of the Lord appeared to her, saying of her child (Ishmael) who was soon to be born: "He will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren" (Gen. 16:12). The Arabs have not changed their manners, occupation, or habits in four thousand years. They are, and have been, dwelling "in the presence" of their brethren throughout the years. The Arabs always have been a thorn in the flesh to the people of Israel. Esau, son of Isaac, and grandson of Abraham, was married to his cousin Mahalath, daughter of Ishmael, and became head of the Edomites, who are the Arabs of today. The Book of Obadiah tells us the Edomites will be made humble, but Israel will be blessed. "The day of the Lord is near upon all the heathen; as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. . . . But upon mount Zion shall be deliverance, and there shall be holiness . . . and the kingdom shall be the Lord's."

We had better "set our house in order." Who knows? Before the setting of the sun, our blessed Lord may come and find us with our work undone. Are we faithful stewards? "It is required in stewards that a man be found faithful." "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."

LEARNING

"I learn as the years roll onward
And I leave the past behind,
That much I had counted sorrow
But proves that God is kind:
That many a flower I longed for
Had hidden a thorn of pain,
And that a rugged pathway
Led to fields of ripened grain."

—Selected from *Messiah's Advocate*.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"The children of Israel remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side" (Judges 8:34).

A Message from Mount Gerizim

Not many months ago, we learned that many people could hear a man speak from Mount Gerizim and Mount Ebal. In today's lesson, Jotham, Gideon's youngest of his seventy sons, spoke to the people of Shechem. His half-brother, Abimelech, had killed all sixty-nine of Jotham's brothers, so he, Abimelech, might become king. Abimelech also had his mother's relatives help him get the throne. The Israelites had become idolaters after Gideon's death.

The Trees Search for a Ruler

The first tree asked to be king was the olive tree, but the olive tree refused. No doubt Jotham was thinking of his father when he spoke of the olive tree. In the East, the olive tree is one of the best. It is known for its olive oil as well as for its wood. Gideon had once said he would not leave his work to rule over Israel. He was a judge, not a king.

Next the fig tree and then the vine were asked. The fig tree also is useful in the East for food. The fig tree and vine are connected in the Bible in different verses. (1 Kings 4:25.) These also refused. Perhaps these represented the sons of Gideon who remembered Gideon's statement that he and his sons would not rule over Israel, but God would rule. (Judges 8:23.)

Last of all, the bramble was asked, "Come and rule over us." Brambles or thorns are of no use to mankind. The useless son, Abimelech, is likened to the brambles. He said, "Follow me."

Jotham continued his talk from Mount Gerizim by saying if they had been true and sincere with Gideon and his house, they could rejoice in their new king. "If not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech" (Judges 9:20).

The Fall of Abimelech

Abimelech ruled for three years. His own men became false to him and set traps to catch him. (Judges 9:25.)

Abimelech rose against many people and won many battles. Finally Abimelech went to a strong tower in the city of Thebez. As he was at the foot of the tower, a woman threw a rock at him. It hit him upon his head and broke his skull. He hastily called to his armor-bearer and had him kill him with his sword. He feared it would be said that he was killed by a woman. So the man did so. The Israelites returned to their own homes when they saw Abimelech was dead. The curse of Jotham was put upon the men of Shechem from that time forward.

Thus we see how Israel suffered when she went away from God's worship and turned to idols.

Who Is Our Ruler?

Those who are called to be Christians have One who is King in their lives today. Many are called, but few chosen for Christ. Perhaps it is because of failure to seek God's Kingdom first. People seek their positions and fulfill their life's ambitions first. Then they seek God's way.

The "called out ones" work at keeping fit for Christ. Just as the runner who wears several jackets when he starts on his run, we begin our race for Eternal life. As the athlete gets warmed up, he slips out of one jacket, then another. Christians are told to lay aside every weight, and the sin that so easily besets us. So as we grow closer to Christ, we slip off one weight (jacket or pleasure) after another in order to follow Him more closely. Anything that comes between us and God is sin. We are to set our love upon things above, not on things on the earth.

Happy Birthday Wishes

Richard Emigh, Oct. 13, age 6, Corvallis, Ore.
Lois Stadden, Oct. 14, age 4, Cleveland, Ohio
Jeanine Brewington, Oct. 14, age 9, Saint Louis, Mo.
Bobby Potts, Oct. 14, age 13, Macomb, Ill.
Carolyn Sue Woods, Oct. 14, age 14, Culver, Ind.
Jerry Graham, Oct. 15, age 9, Saint Louis, Mo.
Karna Alsbury, Oct. 18, age 12, Saint Francis, Kan.
Mary C. Gaskill, Oct. 18, age 5, Marshall, Ill.
Babelte E. Mills, Oct. 18, age 4, Cozad, Nebr.
Neoma J. Story, Oct. 19, age 4, Cozad, Nebr.
Janet Boyer, Oct. 19, age 11, Waterlick, Va.



Let's get down to Brass Tacks

Harold J. Doan
Editor

★ Have you seen the October *Guiding Star*? It has been mailed and should be in your hands by now. When we received our copy, everyone was unanimous in exclaiming that it is one of the most appealing pieces of literature ever published by the Church of God. In its new quarterly form, with glossy illustrated cover, and beautifully laid out pages, it is indeed a piece of work any youth group can be proud of. A gold star and many thanks to Editor Arlen Marsh for his fine work. And if what he says is correct, we have not seen anything yet.

But as Brother Arlen so ably pointed out, a new, improved *Guiding Star* is only one outward sign of new life. It is not enough! Unless we can improve our personal religion, our close companionship to God and His Son, our everyday zeal for carrying the gospel, all our publications are in vain. Let's get down to brass tacks and set up our individual work and our local community Berean work, to keep time with our expanded national publishing efforts. Let's put this new, appealing, timely spirit into our local meetings as Brother Marsh has put it into the new *Guiding Star*. Let's get down to brass tacks and follow the example of this editor in all our activities!

★ We are hearing big things about a youth rally scheduled for Macomb, Illinois, for Saturday and Sunday, October 26, 27. All Bereans are invited to attend both days of the rally for a hayride, song fests, business meetings, and worship services. Macomb is the church where your new President, Linford Moore, Jr., is pastor. Plans have been formulating since General Conference, so you have a real spiritual fellowship in store. Better plan to come early and stay late.

These Illinois Bereans, by the way, are really getting down to brass tacks. They long have realized that a basic need of all Bereans is for more unity and fellowship between scattered societies. Not only have they realized it, but they have sought to fill the need

with youth rallies. This is the fourth rally in recent months.

We all realize our need for interchange of ideas between societies; now let's *all* get down to brass tacks and do something about it! We have talked and puzzled long enough—now let's work!

★ The young people in Chicago have been having interesting meetings conducted by various members of the group. The spirit of personal evangelism which pervades the class is the biggest contributing factor to its growth. In a large city it is one of the only means of reaching the people. Not long ago the whole group was the guest of Toslinabu Furuta at dinner in Chinatown, followed by a tour of shops and public buildings. A new appreciation of oriental culinary art and culture was gained.

Students make up a large percentage of the membership. An interesting part of the meetings is that one is likely to hear members speaking in Japanese, Polish, German, Spanish, French, or Russian, as several language groups are represented in the small class.



THE TONGUE

P. B. Strong

"The boneless tongue, so small and weak,
Can crush and kill," declares the Greek.

"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."

A Persian proverb wisely saith,
"A lengthy tongue—an early death."

The sacred writer crowns the whole;

"Who keeps the tongue doth keep his soul."

—Berean Nobler.



★ From Minnesota we hear that the Litchfield congregation, which we believe was only recently reorganized as a Berean class, has begun to build a basement church and has employed Delbert Jones as pastor. We wonder how many churches the country over began as Berean classes.

The Minneapolis Bereans met on August 27 for what sounds like a wonderful meeting. It began with a selection of sacred musical recordings, followed with a round table Bible discussion. Then there was a business meeting, recreation, and refreshments. That is a good idea—the musical recordings of hymns. Maybe some of the rest of us can use it.

National Berean Society

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

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.

FREDERICKTOWN, MISSOURI

At the yearly business meeting conducted in September, the following persons were elected to office: pastor, Bro. Roy Graham; elders, R. Graham, 2 years, Loyd Cooper, 1 year; trustees, John Cooper, 3 years, Ralph Hollouser, 2 years, R. S. Cooper, 1 year; treasurer, Marvin Cooper; secretary, Mrs. Ethel Markin; Sunday school superintendent, Roy Thomas; assistant superintendent, Loyd Cooper; Berean superintendent, John Carroll Cooner; assistant superintendent, Mrs. Roy Graham. With these new officers, we pray for a successful year in the Lord's work.

We are enjoying worshipping in our new building, which was dedicated during our Conference in August. Although we have a good-sized debt, we are beginning this month to make a drive for funds to make payment. Each quarter we hope to be able to do the same. Anyone wishing to make an offering to this fund may send it to Treasurer Marvin Cooper, Fredericktown, Mo., and it will be thankfully received.

The ladies of the church met, September 25 at the home of Sr. Howard Brewington for the purpose of reorganizing the Woman's Missionary Society, it having been disbanded since selling the old church. The morning was spent in sewing on quilts for Sr. Brewington. At noon we all enjoyed a potluck dinner. In the evening, we conducted our business meeting, and the following members were elected to office: president, Mrs. J. C. Cooper; vice president, Mrs. Howard Brewington; treasurer, Mrs. Loyd Cooper; secretary, Mrs. Walter Thaul. The next all-day meeting will be at the home of Sr. Will Thomas for a quilting. The devotional service will be held at the Sunday morning church hour on the fourth Sunday of each month, when Bro. Graham goes to Morse Mills.

Friday night, September 26, the Sunday school held a get-together social in the basement of our new church. All enjoyed the evening, singing songs, answering Bible questions, playing games, and eating hot dogs and drinking soda pop. This was a very pleasant evening and is to be repeated every third Friday of each month. We are very proud of the interest our new superintendent is taking in trying to improve our Sunday school. Once a month he has a meeting with the teachers, planning and discussing ways and means to have a Sunday school.

All members of the church seem to have new life as we start our work in the new church. We pray we may continue to do God's will the best we can. Mrs. J. C. Cooper.

ANNIVERSARY AT SOUTHLAWN

The Southlawn Church of God in Grand Rapids, Mich., extends to all, far and near, a most sincere and cordial invitation to join together in Christian fellowship and worship on the joyful occasion of its twenty-first anniversary celebration on Sunday, October 26, 1947.

Morning and afternoon services are being planned with anticipation of an outside speaker for the afternoon service. The full program will follow in further announcement.

John L. Denchfield.

SPECIAL MEETINGS IN THE SOUTH

The Lord is blessing me with strength to continue preaching His one and only plan of salvation. I left Bristow, Okla., September 29, for work in Arkansas, hoping to preach several places in that State. En route, I preached seven sermons at the home of Sr. Nora Mobley, Bixby, Okla. While there, I baptized Sr. Esther Mobley Taylor. Her address is Rt. 1, Bixby. She is an invalid, dependent upon crutches. Several others are interested in the truth, and I left them very happy in the Lord.

Next, I arrived at the home of J. S. Helmer, Muskogee, Okla. I preached there six times (October 2-5).

I arrived at the home of the late William Rasey near Sallisaw, Okla., on October 6, and preached there on Monday night. I was very happy to baptize Bro. Rasey's widow and two of his daughters: Mrs. Katie Rasey, Mrs. Ethel M. Reeves, and Miss Geneva Rasey, all of Sallisaw. Next, I plan to preach at Breat, Okla.

I hope many of like Faith will write encouraging letters to the four sisters who have obeyed the gospel of Christ. J. M. Morgan.

CALLING ALL LAYMEN!

One of the most important meetings of all our church organization, the Mid-Winter Ministerial Conference, will ere long be in session. In these meetings, perhaps more than in any other, our ministers get down to the very point of the brass tacks in matters most pertinent to both the church in general and the individual Christian welfare.

Without doubt, many of you have entertained ideas, sometimes in matters of practice or activity, sometimes concerning interpretation and precept, which you felt assured would be advantageous for discussion and perhaps unto adoption, but have not previously found opportunity to present them.

Here, friends, is your opportunity! The Ministerial Association program committee sincerely desires the valued assistance of your thought in the forthcoming Conference discussions.

Address your letters to the undersigned at 212 Abbie S.E., Grand Rapids, Mich. (We hardly can award prizes, but we will appreciate your response.) Letters must be submitted previous to November 1, 1947.

John L. Denchfield.

OREGON, ILLINOIS

Sr. Mary E. Hatch is slowly recovering from her serious sickness. She now wants to thank all who have thought of her, sent cards and flowers, and those who personally have given time and attention to her needs at home.

Bro. and Sr. Frederick Claussen, accompanied by his uncle and aunt, Mr. and Mrs. Peter Rasmussen, are enjoying a vacation tour through Detroit, Mich., Niagara Falls, N. Y., New York City, Washington, D. C., and possibly into Florida.

Bro. James M. Watkins, business manager of National Bible Institution, preached, October 11 and 12, at Delta, Ohio.

Saturday afternoon, October 11, a group of about twenty Oregon and East Oregon men and boys, aided by two teams with scrapers, began filling the hole which surrounds East Oregon Chapel. The soil is sandy, which necessitated a large excavation. The sand also prevents the use of ordinary tractor equipment. Hence, manpower and horsepower are being used to do the work. Next Saturday afternoon it is hoped some more of the fill can be made. Everybody welcome!

East Oregon Chapel Rally Day attendance at Sunday school was 115.

Sr. Leota B. Hanson, accompanied by her guest, Sr. T. J. Ellis, Waterloo, Iowa, and by Sr. Virtie Sitler, motored to Chicago, Sunday, October 12, to attend church services.

Sunday, October 13, Bro. James M. Watkins will preach for the Oregon Church. The Bereans are to have charge of evening services.

NATIONAL BIBLE INSTITUTION

Illinois State Conference	\$10.16
N. F. Roberts	3.00
M. F. Roberts	2.00
Mrs. Chas. Dupree	15.00
Ater, Texas	20.00
Rockford, Ill., Church	28.13
Maybelle Hanson	5.00
Mr. & Mrs. Wayne L. Laning	25.00

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Bro. C. E. Randall, Fonthill, Ont., will be guest speaker in a series of special meetings (November 2-16) at Tempe, Ariz.

Bro. Harvey U. Krogh, Jr., and family now reside at 1717 S. Leer St., South Bend 14, Ind.

"We are planning to have our first services in our newly built church at Litchfield on October 19."—S. O. Ross, Litchfield, Minn.

Sr. R. F. Dunbar, Delta, Ohio, daughter of the late Sr. Elizabeth Reighrad, thanks all readers of The Herald who "so kindly remembered" the bereaved in their sorrow.

SCHULD - FAEHRNICH

Saturday, September 6, at two o'clock, Bro. Grover J. Gordon, pastor, united in marriage Miss Gloria May Schuld, daughter of Mr. and Mrs. Fred N. Schuld, Sr., and Mr. Eugene Faehrich, son of Mr. and Mrs. Emil Faehrich, at the Golden Rule Church of God, Cleveland, Ohio.

Sr. Eunice Halls played the organ while Sr. Adele Onderdonk sang, "At Dawning," and, "I Love You Truly."

The bride, attired in ivory satin and a fingertip veil, was given in marriage by her father. Delores Faehrich and Virginia Schuld, cousin of Gloria, were maid of honor and bridesmaid, respectively. The groom was attended by Bro. Fred N. Schuld, Jr., brother of the bride, and Richard Magalski. Bros. Jack Hearp and Charles Jones served as ushers for the ceremony.

Following the double ring ceremony, a reception was held at 7:30 p.m., at Sokol Tyrs Hall. The following day, the couple left for their honeymoon at Lake George, N. Y.

Kenneth E. Davison.

CECIL DALE HOUSER

Cecil Dale was the first-born to Mr. and Mrs. William Grieceton Houser, Lakeville, Ind., October 6, 1905. Most of his life was spent in the vicinity of his birth. He was married to Marian Terruso of Chicago on March 14, 1941. To them were born three children: Sharon Elaine, Dale S., and Floyd G., all too young to sense the tragic change that has entered their home by the death that came, not unexpectedly, September 29, 1947, to remove from their lives the love that came from a father truly devoted to his family.

To his parents, his death was also tragic, for he was the third of their four children to be laid away in the silent resting place in less than nine years, John of South Chicago, Ill., being the only one surviving.

Although sorrow is great and almost too heavy to bear, it is not without hope, for in early youth he had put on the Lord Jesus. He died in faith and hope of a glorious resurrection. This hope was made plain and beautiful by his pastor, Bro. Harvey Krogh, Jr., of Hope Chapel, South Bend, to a large congregation of friends and neighbors who gathered at the Brethren Church of the vicinity of his home to pay their respect to one who had lived among them. The service was enriched by "The Lord's Prayer" beautifully rendered by Winifred Mastain, with Lottie Piekerl at the piano.

May the widow find peace and comfort in his hope—the hope she also enjoys.

Floyd A. Stilson.

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.

ANNA AMELIA EIDEMILLER

Mrs. Anna Amelia Eidemiller, widow of Bro. W. H. Eidemiller and daughter of Bro. and Sr. Henry Lehman, deceased, died in the hospital at Troy, Ohio, September 19, 1947, after a long illness due largely to her advanced age.

Mrs. Eidemiller, born on December 28, 1861, spent her entire life in the vicinity of the Brush Creek Church of God of which she was a member for many years, having been baptized shortly after her marriage by Elder W. H. Wilson.

She was one of a family of eight children, all of whom have preceded her in death except one brother, Bro. John Lehman of West Milton, with whom she made her home after her husband's death. She was the mother of one daughter, Grace, who died years ago.

In addition to her brother John, she is survived by several nieces and nephews and a brother-in-law, Bro. N. S. Westfall of Troy.

Following memorial services in the Brush Creek Church conducted by the pastor, Sr. Eidemiller was laid to rest in the Nashville cemetery to await the call of the Master whom she served.

G. E. Marsh, Pastor.

MEDITATION

By Mary Mae Nedrow

It is not the big things we do that matters after all. . . . But the helping hand we give to those who are about to fall. . . . To us it seems so little, and we fail to see the joy . . . our smiles, or bit of friendliness, can mean to countless girls and boys.

HERALD RECEIPTS

Mrs. Mary Walden; Mrs. Ethel Manken; Mrs. Devere Larington; M. W. Lyon (11); John E. Miller (2); Mrs. Emma Coleman; C. B. Compton; Mrs. E. C. Railsback; Mrs. F. M. McCrory; L. B. Hanson; Mrs. C. Bree-land; Virginia Davenport; Bert Reighard; Mrs. J. A. Guttery; V. E. Thayer; Mrs. Bessie Huffer; Margaret Budrow; J. W. Hammond; Elvora Bell; Mrs. E. L. McIrvin; Mrs. C. E. Blomquist; Etta L. Elton; R. F. Robbins; Mrs. W. H. Reeves.

Timothy Pearson; Maurice Chapman; Mrs. Wm. Hanson; Azalia Winfrey; Almus Dimmick; M. W. Lyon (2); J. C. L. Michaels; Mrs. Ida Orem; Pete McGinty; Lottie E. Young; Leora N. Spindler (2); Mrs. F. T. Blyth; J. Marcellus Boyer; Gospel Gleaners Class (3); Alice Jennings; Mrs. W. Skinner; Mary E. Elton (4); Blackhawk Engraving Co.; Mrs. Vivian McCoun.

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

Mr. & Mrs. Charles Netts	5.00
Amy L. Young	10.00
Alice Young	5.00
Mr. & Mrs. W. H. Lindsay	10.00
A Friend	2.50
Anonymous	1.00
Mrs. Virda Sittler	5.00
Lottie E. Young	10.00
Brush Creek Sunday School, Ohio	37.03
Hope Chapel, South Bend, Ind.	17.26
Mrs. L. R. Hillard	13.00
Mr. & Mrs. Charles Netts	5.00
Mrs. H. C. Boyle	3.00

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, doublespaced.

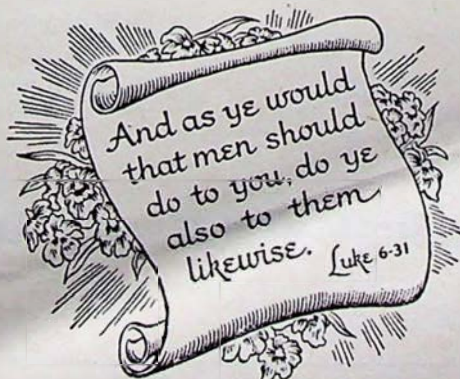
Closing date for the contest will be January 10, 1948.

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. Diek 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.

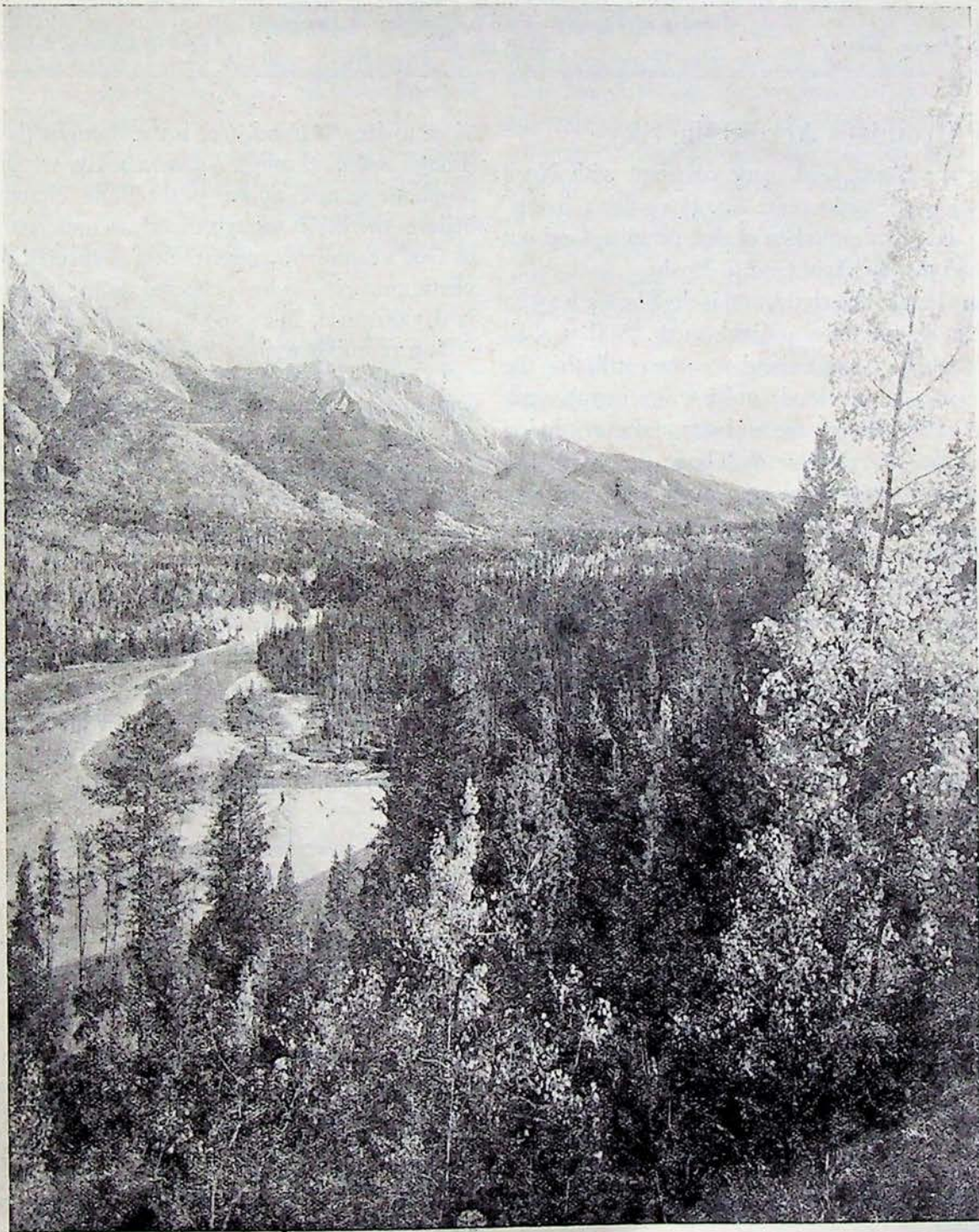


THE RESTITUTION HERALD

VOLUME 37

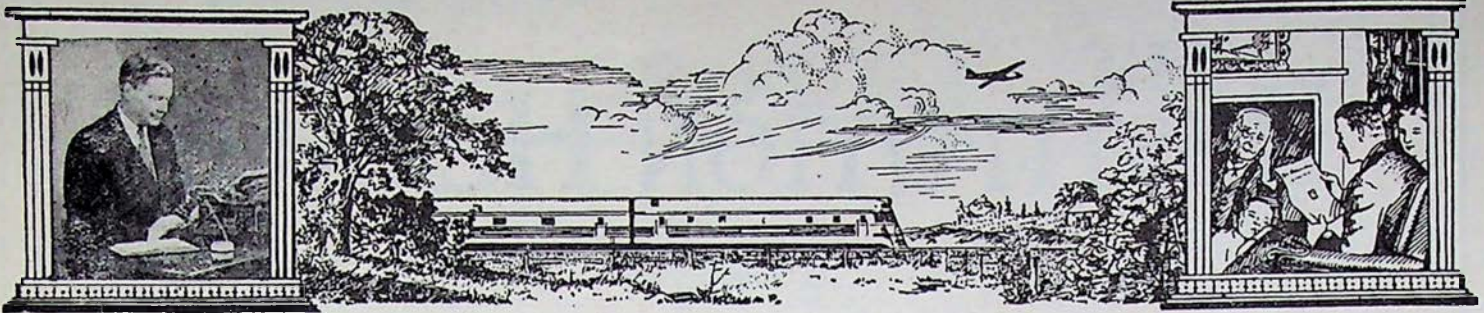
OREGON, ILLINOIS, OCTOBER 21, 1947

NUMBER 3



—Authenticated News Photo

VERMILION RIVER, KOOTENAY 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

Rainbow Promises Across the Sky

Following the Flood, God made covenant with Noah that He would not "again smite . . . every thing living" as He did in the Flood. In token of that promise, God put the rainbow in the sky. Said God to Noah:

"I do set my bow in the cloud, 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. . . . This is the token of the covenant which I have established between me and all flesh that is upon the earth" (Gen. 9:13-17).

Beautiful are the colors of the rainbow; beautiful are the promises of God!

Nearly everyone has seen man's effort at skywriting. Swiftly, he speeds his airplane through the sky, weaving letters into words by a trail of smoke. Below, curious spectators crane their necks to learn the message—usually an advertisement of cigarette or drink. Such advertising must be done when there is almost no wind. At best, the first letters of skywriting usually are wafted away when the final letters are completed.

God's skywriting, advertising His covenant that all creatures upon earth never shall be destroyed again, is more enduring, far more enduring, than the smoke signals of men. Indeed, God's skywriting frequently appears when winds are high, in times of storm, and God's skywriting has been witnessed by all tribes and kindreds from the days of Noah until the present. How few observers, though, really understand! "Coca Cola" has meaning to the masses, but they see only physical beauty in colors of the bow.

Seeing through a "Glass Darkly"

"Now," said the Apostle Paul, "we see through a glass, darkly; but then face to face" (1 Cor. 13:12). Grand is the thought that someday faithful ones will see the Christ—

"face to face." Grand, too, is the thought that even now, though seeing through a glass darkly, we do *see*. Many prophetic pictures appear in the Bible. He who reads and believes the Bible, though unable to understand all details of God's tomorrow, nevertheless is cheered by these prophetic pictures—as he is cheered by the gorgeous rainbow in day of storm. They, too, are promises from the sky, un-failing promises written indelibly by the Omnipotent.

Through a glass darkly, one foresees a day when there will be no profanity, no lying. God promises to "turn to the people a pure language" (Zeph. 3:9).

Someday, there will be no infant mortality. "There shall be no more thence an infant of days . . . that hath not fulfilled his days: for the child shall die an hundred years old" (Isa. 65:20).

One who sees through the prophetic glass knows that the day will arrive in which there will be no military academies, no more dividing of families by bloodshed, no more atomic destruction! Plainly, authoritatively, the Word of God says, "Nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4)—and "the Lord alone shall be exalted in that day" (vv. 11, 17).

Written, as across the dome of heaven, is God's un-failing promise that, when we see the Christ "face to face," there "shall be no more curse" (Rev. 22:3). No more thorns, nor thistles, nor weeds! No more famines, pestilences, earthquakes! No more aching hearts! No more sin—and, in grand triumph, no more death!

Administration Building Fund

Do you know that several thousand dollars have been contributed during the last three years for the expressed purpose of erecting, eventually, a new *Administration Building*? The last three General Conferences have voted approval of erecting this new *Administration Building* on the College campus. Unanimous is the thought, though, that necessary funds be available before work is started. Plans have been drawn by capable architects. The building is being planned to serve, also, growing needs of Oregon Bible College. Today, there is \$8,014.14 in the Fund!

A Touch of Life

By H. Gary France, Wenatchee, Washington

MIRACLES are associated often with touching. Moses touched a rock with his rod, and water gushed forth abundantly. The rock was a common, worthless object, but when touched with the rod of authority, the worthless rock was transformed into a valuable spring of water that would sustain life.

The principle of touching an object to perform a miracle follows a pattern. A worthless object or a dejected, sad, or miserable person is touched by an authority. The worthless or miserable creature is transformed into one of value, happiness, and love.

The Red Sea constituted a formidable barrier of death before Israel. Moses stretched his hand over the barrier, transforming it into a highway of escape! Isaiah's lips were unclean; he could not speak for God. His lips then were touched by a live coal, and they were cleansed, allowing the prophet to speak for God. Similarly, God touched Jeremiah's mouth, transforming a speechless man into a prophet.

Each touch — each contact — of an earthly worthlessness or unhappiness by authority from God results in the addition of value, the coming of joy, separation, virtue, and service to God. Jesus was touched with compassion at the sight of a leper in misery, in apprehension of inevitable death. Jesus touched him. The man was cleansed! The joy, the appreciation of life, and the value of health that the man *felt* when *touched* by the Saviour cannot be expressed. When Peter's wife's mother was sick with a fever, Jesus touched her. The one requiring ministry was transformed into a minister by the Lord's touch, for "she arose, and ministered unto them" (Matt. 8:15). Christ's touch gave immediate power.

The act of touching was an important phase of Christ's ministry. The blind received sight at His touch. Infants were brought to receive contact from Christ. Why? What happened when Jesus touched those living in misery? "There went virtue out of him, and healed them all" (Luke 6:19). "As many as touched were made perfectly whole" (Matt. 14:36). Not only was the misery relieved at the contact with Christ, but joy, health, and service resulted.

Life and death are opposite extremes of existence. The touch of Christ transformed death into life. A widow's only son had died and was being carried from the city. Jesus touched the bier. The son lived and was delivered to his mother! From death to life—when in contact with Christ!

That miracle is being performed on Christians! One contacts Christ by living, by studying, and by praying. The Christian sleeps in death till Christ returns, at which time Christ will raise the Christian into life without end. The time of feeling Christ's touch is present. Though the climax of the transformation from death to life is at His coming, the beginnings of the transformation must occur now in the changing of one's interests.

One of the world is engaged in the bitter battle for popularity, wealth, and fun, but he does not gain happiness and satisfaction. In his mad dashing in quest of fun, one usually finds only an antidote for monotony. Popularity of a person is as unstable as the fickle minds of his associates. Wealth requires constant guarding. The touch of Christ calls one from these misleading concepts of life into an understanding of life based on the easily understood, open, and simple principles of love and appreciation of life's highest values and deepest experiences. The touch of Christ calls one from the endless fight for a good time to an enjoyable satisfaction and contentment found in a worth-while hope of the future. When Christ contacts one's life, the restrictions of sin and laws (rooted in one's desire to sin) are transformed into freedom and liberty (rooted in one's desire to abstain from sin).

How does one "touch" or "contact" Christ today? In what form does one receive this power that is able to transform his body of death into a candidate for eternal life? Paul wrote that the gospel of Christ "is the power of God unto salvation" (Rom. 1:16). The gospel causes reaction in one. That reaction is the transforming from death to life. Learn of this powerful contact! Tell others of it. Utilize its healing and life-giving powers. Strengthen your contact with God. . . . "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. . . . O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto thy commandments."



The Kingdom of God

By Lyle Rankin, Cashmere, Washington

(A Radio Address—Station KPQ, Wenatchee, Washington)

IN THIS FIRST of a series of radio broadcasts, the intention is to bring to you the Word of God concerning the Kingdom of God. Realizing the abundance of Biblical testimony on this subject, only a portion will be given in the few minutes allotted at this time, with more to be presented in later broadcasts.

During the ministry of Jesus, He spoke much about the Kingdom of God. Likewise, the apostles, in their day of ministering the Word, spoke largely of the Kingdom of God. The various expressions used by Jesus and His holy apostles when referring to this great Kingdom are of interest. Matthew, Mark, and Luke, in recording the beginning of Jesus' ministry, made these statements:

"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.)

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

"It came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God" (Luke 8:1).

From the records just given, one readily may observe that the expressions "kingdom of heaven" and "kingdom of God" refer to one Kingdom, not two. In Matthew 19:23 and 24, the account uses both "kingdom of heaven" and "kingdom of God"—when Jesus showed it is difficult for a rich man to enter the Kingdom.

Paul, directing the Ephesian brethren, said that "no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God," thus adding the expression "kingdom of Christ" to the list. (Eph. 5:5.) He also wrote of the "kingdom of God" to the church at Corinth and the church at Galatia. "Know ye not that the unrighteous shall not inherit the kingdom of God?" (1 Cor. 6:9.) "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before,

as I have told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21).

These are only a few places in the Bible where the Kingdom is mentioned but should be sufficient clearly to establish the fact that Jesus and the inspired writers of the New Testament taught of only one Kingdom of God, though the expressions they used varied somewhat.

Noticeable, too, is the fact that the Kingdom of God is to be inherited by the faithful of the church, as quoted from the Letters to the churches at Corinth and Galatia. Those who walk after the works of the flesh shall not inherit the Kingdom of God. Said Jesus, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven" (Matt. 7:21). The Kingdom of God is something to be inherited and entered into after the will of God has been done. The Apostle Peter mentioned something about an entrance into the Kingdom in his Second Letter to "them that have obtained like precious faith." After briefly mentioning the gift of faith, which is obtained through knowledge of God, he required those in this precious faith to add to their faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, that they might abound and be faithful in the knowledge of Christ, urging, "Brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:1-11).

Upon one occasion, after Paul had been stoned and left for dead, he arose and later exhorted the disciples to "continue in the faith," asserting that we "must through much tribulation enter into the kingdom of God" (Acts 14:22).

The church (or called out ones), while adding the necessary things to their faith, must endure any tribulation allowed to come upon them and abide as faithful heirs of the Kingdom. James questioned, "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5). Thus, James showed that the children of God are now heirs of the Kingdom promised to them that love God.

As the gospel, or glad tidings of the Kingdom, was spread abroad, the call of God was given to prepare for His Kingdom and glory. Paul desired of the Thessalo-

nian brethren that they "would walk worthy of God," who had called them unto "his kingdom and glory" (1 Thess. 2:12). As indicated in the record by Peter, however, preparation must be made before the heir will inherit and enter the Kingdom. This promise of entering the Kingdom is not to be fulfilled by granting entrance to one or two or three at a time, but will be fulfilled as Jesus indicated when He said, "Many will say to me *in that day*, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23). "In that day" refers to the time of entrance into the Kingdom, as indicated in the preceding verse. When many shall come from the east and the west, also the north and south, they will sit down and be blessed with Abraham, Isaac, and Jacob in the Kingdom of God. (See Matt. 8:11; Luke 13:29; and Gal. 3:9.)

Inheritance of the Kingdom is a matter of reward. Jesus said, when instructing the people in His way: "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed [rewarded] at the resurrection of the just" (Luke 14:13, 14). No one should feel he is to be rewarded with en-

trance into the Kingdom prior to the apostles entering it, and they will not take their seats in the Kingdom promised them until Jesus returns. Note the following references: "Fear not little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:29, 30). The record in Matthew agrees with these, but adds, "When the Son of man shall sit upon the throne of his glory, ye [the apostles] also shall sit upon twelve thrones judging the twelve tribes of Israel." In many places, the coming of Jesus to sit in the throne promised Him is shown to be yet future; therefore, entrance into the Kingdom is yet future.

When Jesus was here, the people had the erroneous idea that the Kingdom of God should immediately appear. (Luke 19:11.) Because of this, Jesus gave them the Parable of the Nobleman, recorded in Luke 19:12 and forward. The Parable distinctly shows the nobleman must go away to a far country and return to exercise the ruling authority of a king. The nobleman represents Christ who has gone but has not returned. This should assure us the King has not yet taken His throne and that the Kingdom of God has not been set up. When it is, His servants will be given cities to reign over with Him.

Christian Giving

By Mrs. Dale Ward, Blanchard, Michigan

THOU SHALT remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day" (Deut. 8:18). Many ask the question, "Should a Christian tithe?" Let us consider the subject.

Planting the harvest depends on three things: first, what we sow; second, where we sow; and third, how carefully we sow. When giving of our income, we are sowing for eternity, and we shall reap as we sow. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6). We know that God remembers and will reward us according to our sowing. He overlooks nothing; not even a cup of cold water given in His name.

One tenth of a Christian's income should be the least that he should give. Referring to Matthew 23:23, one sees that Christ pointed out that one tenth of even the smallest amount should be given. Let us remember, however, that

there He was speaking before His crucifixion. The Jew was under the law of Moses, and he gave one tenth, at least, of all that came to him. When he was particularly grateful for material blessings, he gave a double amount—one fifth. When the Dispensation of Grace was ushered in on the Day of Pentecost, law, with all its demands and works, was past, and grace, which is the gift of God, was manifested.

If, before the cross, and under the law, man gave one tenth of his income, surely we followers of Christ, receiving all by faith from God's loving hand, gladly should give our tithe as the least we can do.

Those who support Christian work by giving a tithe, or more, will be blessed abundantly. "I will . . . open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

Consider prayerfully where you give, that the most good may be accomplished for Christ's name. That is sowing carefully.

One God: the God of the Ages

Article 7

By R. H. Judd, Colborne, Ontario

"Lord" and "LORD" in the Old Testament
(*Adon, Adonai, and JEHOVAH*)

THE words "lord," "Lord," and "LORD" in our English Bibles are translated from some twelve different words. (See Young's Analytical Concordance.) Those of most interest to the reader are: *Adon, Adonai, JEHOVAH*, and *JAH*.

ADON, when it has reference to God is written in ordinary type with capital initial letter as—"Lord."

Exodus 23:17—"shall appear before the Lord GOD."

Psalms 8:1—"Lord, how excellent is thy name!"

Psalms 97:5—"the Lord of the whole earth."

Psalms 147:5—"great is our Lord, and of great power."

Isaiah 1:24—"saith the Lord, the LORD of hosts."

Isaiah 10:16—"saith the Lord, the Lord of hosts."

(A.V. in error here; the second use of the word "Lord" should be "LORD" as in verse 33. See R.V.)

ADON, when reference is to all others, is written "lord."

Genesis 44:18—"Oh my lord."

Exodus 32:22—"the anger of my lord."

1 Kings 1:18—"my lord the king."

ADONAI, plural of *Adon*, is used of God.

Genesis 15:2—"Lord God, what wilt thou give me?"*

2 Samuel 7:18—"Who am I, O Lord God?"

Isaiah 7:7—"Thus saith the Lord God."

*God here in Hebrew is JEHOVAH, as in other places where "God" is put in capitals. See R. V. margin. Isaiah 21:8 is noteworthy as apparently the only instance where *adonai* is rendered "lord." It is rendered "Lord" in the R.V., S. & G., and Leeser's Translation.

JEHOVAH, (*JAH* contraction of *JEHOVAH*) the great memorial name of God—see Ex. 3:15; Psalm 135:13;

Hosea 12:5—occurs many hundreds of times. Rendered "LORD."

Genesis 2:4—"the LORD God."

Genesis 3:8—"presence of the LORD God."

Exodus 3:2—"angel of the LORD."

Exodus 15:2—"the LORD (*Jah*) is my strength."

Numbers 2:33—"the LORD commanded."

Deuteronomy 6:4—"the LORD our God [*Elohim*]."

"Lord" in the New Testament

Some Bible readers have been somewhat perplexed as to the various uses of the word "Lord" throughout the

Scriptures. An illustration of this occurs in the following communication from a correspondent:

"In the course of reading 1 Corinthians 8, a question arose in connection with frequent remarks of yours that 'there is none other God but one,' and 'to us there is but one God, the Father.' If I am right, you feel that these and similar statements in Exodus and Deuteronomy exclude the possibility of Jesus Christ having any place in the Godhead. On the basis of that argument, would not the statement that 'there is one Lord Jesus Christ' exclude God the Father from having any place in the Lordship? Yet in Mark 12:29 we read: 'The Lord [*Kurios*] our God is one Lord [*Kurios*]'—same word as in 1 Corinthians 8:6—and there are many places in Scripture which designate God the Father as 'Lord.' I would be glad if you can help me out in an explanation." . . . Our correspondent further pointed out that there is no "but" in the Greek of 1 Corinthians 8:6.

Our correspondent evidently intended to imply by his last remark that "one God" and "one Lord" are equivalent expressions of numerical value, so if the expression "one God" shuts out all other claims—including that of Jesus Christ—to being God in the primary sense, the expression "one Lord" will exclude even God Himself from any share in, or right to, the title of "Lord." Like many another idea, when first expressed, the argument has seeming plausibility. Closer study, however, reveals important *distinctions*. We have a fair understanding of what our correspondent means when he speaks of "the Godhead." It is the trinitarian conception of "Three Persons in one God"; sometimes otherwise stated as "One God in Three Persons"—not necessarily the same idea. But just what is intended by "*the Lordship*"? The word occurs twice in the King James Version, namely, Mark 10:42 and Luke 22:25, but only once in the Revised Version. Why make a change in the first instance only, when both have reference to the same occasion?

One important distinction to which reference is made above is that there are no statements such as those applied to God in the following examples which have their counterpart in connection with the word "Lord": "Beside me there is no God" (Isa. 44:6); "There is no God else beside me" (Isa. 45:21); "There is none other God

but one" (1 Cor. 8:4). Language such as that completely shuts out the possibility of another God; which is not the case in reference to the word "Lord"; there are no equivalent examples.

It is true there are many places in the Scriptures which designate God the Father as "Lord." We have already given some Old Testament examples. We now turn to the New Testament.

"Lord" (Kurios) applied to God.

Matthew 1:20—"The angel of the Lord."

Matthew 4:7—"Thou shalt not tempt the Lord thy God."

Matthew 5:33—"Perform unto the Lord thine oaths."

Mark 11:9—"He that cometh in the name of the Lord."

Luke 1:9—"into the temple of the Lord."

John 12:38—"Lord, who hath believed our report."

Acts 3:19—"from the presence of the Lord."

2 Corinthians 6:18—"saith the Lord Almighty."

Several of the foregoing are Old Testament quotations. Some translators, therefore, have transferred the word "LORD" (Jehovah) into the New Testament text; although the Greek text is *Kurios* (Lord).

"Lord" (Kurios) applied to Christ.

Matthew 8:2—"Lord, if thou wilt, thou canst."

Mark 9:24—"Lord, I believe; help thou."

Luke 24:34—"The Lord is risen indeed."

John 6:68—"Lord, to whom shall we go?"

"Lord" (Kurios) applied to man.

Matthew 18:27; 20:8; Luke 12:36; John 15:15.

"Kurios" (Lord) is translated "Sir" in reference to Christ, to angels, and to men; *but never of God.*

Matthew 13:27; John 4:11, 49; Acts 16:30; Revelation 7:14. *(Please turn to page 11)*

Paul's Prayer for the Ephesians

(Ephesians 3:14-19)

By William Dick, Oregon, Illinois

WITH his instruction and counsels, Paul intermixed prayers and intercessions to God for those to whom he wrote. He knew his teachings to the Ephesians would be vain, unless God inspired them and made them effectual. This is a good example for us to follow: our teaching and instructions, also our studies, should be accompanied by the guidance of God as a result of our prayers.

Paul humbled himself in reverence and kneeled before the Father, asking for certain spiritual blessings for his friends. How do you feel when you know someone is praying for you? You surely feel the same as did the people at Ephesus. Realizing that someone cared so much for their needs as to pray for them, the Ephesians probably endeavored to improve themselves in God's sight.

The Apostle did not pray for pomp and glory to be showered upon his friends; neither did he ask for money, food, or physical well being. He pleaded for them to be mightily strengthened; to be endued with spiritual abilities for discharging duty, resisting temptations, and enduring persecutions. This mighty strength was not essential for their muscular power, but it was to aid them to endure the trials of Christians.

The writer of the Ephesian Letter further appealed that Christ might dwell in their hearts by faith. If the law and love of Christ are in one's heart, surely Christ is there.

Faith opened the door and let Him in; faith is the host and desires that He remain. Christ is an inhabitant in our hearts. How earnest is our faith to keep Him dwelling there?

Oh, that we would be similar to a tree! Let God plant us firmly on the ground in devout affection and extend our roots deeper into His love. Our lifelines, continually conveying corpuscles of love, will supply us with an abundance of life-sustaining blood.

May we be able to comprehend the magnificence of the love of God. It extends to all ages, nations, and ranks of men; it continues from everlasting to everlasting; it reaches down and relieves those in depths of sin and misery; it stretches upward and acquires for us heavenly happiness, as it were.

Paul, continuing, prayed for his people to know the love of Christ. Although Christ's love can be better perceived, it cannot be fully understood because it "passeth knowledge." As a result of the love of Christ, we may receive graces and gifts from God. How small is our capacity compared to the fulness of God!

After acknowledging the abundant power of the One to whom he prayed, Paul concluded his devout and affectionate prayer for his beloved Ephesians. . . . Unto this same Abundant Power we turn today!



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

PICK ON JEWS. In a recent poll conducted by "Fortune Magazine" on minority bias, "seventy-three per cent of those who had hostility to express along economic lines, and fifty-two per cent of those who had hostility to express along political lines, picked on Jews." The poll further indicated that "thirty-six per cent listed their resentment of Jewish economic power, while twelve per cent answered that they thought Catholics were getting more economic power."

Bitterness toward the Jews is something of long standing and sooner or later finds expression in all lands where this people who were to be "a hissing and a byword" locate. One of the main causes of hatred toward the Jews is jealousy. The Jews are industrious people, and, through mutual aid, succeed in establishing themselves in every enterprise they undertake. Then there is that law of the harvest which we are seeing fulfilled: "Whosoever a man soweth, that shall he also reap." For years the Silver Shirts, Black Shirts, Green Shirts, Pellyites, Coughlinites, Winrods, Smiths, and their kind have been sowing the seeds of hatred toward the Jews. Their vindictive preachments have been heard throughout the breadth and length of the land. It is no wonder that a noticeable percentage of people have been led away with such vicious doctrine. It is well always to remember that he who "toucheth Israel, toucheth the apple of God's eye."

JEWISH VETERANS. The history of the Jewish youth in the United States Armed Forces during World Wars I and II makes a story of high tribute to these boys in their loyalty to the country in time of national need. The Jewish War Veterans of America recently sent a resolution to their commander, General George Marshall, in which they stated:

"General George Marshall,
Secretary of State,
Washington, D. C.

"The Jewish War Veterans of the United States, representing 600,000 American Jewish veterans who were proud to fight under your command in World War II, respectfully recommend a course of action to alleviate the present intolerable situation in the Holy Land.

"1) That our delegate to the United Nations be instructed to have placed upon the agenda of the United Nations Security Council, for immediate action, a resolution requesting the United Nations to assume authority in the Holy Land. 2) That the United Nations order the immediate withdrawal from Palestine of all British troops and police, and substitute therefor United Nations personnel. Great Britain has not only proved herself unable to maintain the peace in Palestine, but her actions have incited continuing turmoil and bloodshed."

Jewish youth is rising up all over the world and challenging the right of the sons of Abra-

ham to inherit their father's homestead. Though they are a persecuted race, yet they are a force with which even great powers must reckon. The Jews will be much in the news as we come nearer to the "day of the Lord," which is right at hand.

UNION IN INDIA. One of the greatest unions within modern Christendom was recently brought to completion in South India, when more than one million believers in Christianity joined in a United Church of South India. Negotiations have been going on for twenty-seven years, and finally, with some compromise from all quarters, the Anglican Church of India, Burma, and Ceylon, the British Methodist Church in South India, and South India United Church of Congregationalists, Presbyterians, and Reformed Churches became one United Church. This union will have a profound effect on efforts in other parts of the world for church federation.

BIBLE READING. A World-wide Bible Reading Period will be promoted again this year from Thanksgiving to Christmas. This great crusade of Bible reading had its origin when a marine on Guadalcanal and his mother in the United States planned a reading course in which both would be reading the same scripture at the same time each day. This Bible Reading Campaign is being sponsored by the American Bible Society. The Society reports that 24,000,000 Bibles are needed at once to "catch up" with the world shortage; 7,000,000 copies are needed in Europe, and 5,000,000 in Germany. December 14, has been set as Universal Bible Sunday.

DAY OF THE LORD. People who profess to believe in the approaching Day of the Lord display little enthusiasm in bringing the truth of the message to the people. If the coming of the Son of God, which event marks the beginning of the Day of the Lord, means all that the Word indicates it will, first to the church of the firstborn, and secondly to the whole creation, and of course it does, then every believer in the certainty that the Day of the Lord will come should put forth every effort to prepare self and acquaint the world with the knowledge of this sure event. There is more Scripture given to the happenings within the Day of the Lord than any other subject in the Bible. This very fact gives importance to the subject. It is simply and yet very forcibly stated in the Word that the Day of the Lord will come on the whole world as a snare. Not only will the whole world be in darkness concerning this all-important change in the affairs of the world, but nearly every writer in the New Testament, as well as many in the Old, and especially Jesus, warned the believers in last days against being overcharged with the cares of life; permitting riches to choke out the Word and the love of pleasure to take the place of the love for God.

As one surveys the conditions existing among members of the church, the warning is seen to have been very necessary. Seeing that we know these things, may we all beware lest we be led away with the error of the wicked and fall from our steadfastness.

WAVES ROARING. Jesus gave as one of the signs of the last days the abnormal conditions of the seas. He said: "There shall be signs . . . the sea and waves roaring." The wording, in connection with the other signs He gave, indicates that the frequency of disturbances on the seas will increase as the day of His coming approaches. This past week the news reports carried dispatches from several parts of the world of ships sending out distress calls. One ship was nearly cut in two by a typhoon; others were buffeted about with roaring waves. Only a few weeks ago, Japan was in the wake of a tidal wave which destroyed 25,000 homes and killed 2,200 people. A couple of years ago, this same area suffered from a tidal wave, and we recall having seen a church announcement in the Detroit Free Press in which it was announced that the minister would speak on the tidal wave as a sign of Christ's soon coming. Folks may scoff at these predictions, but at any rate these disturbances are occurring just as Jesus said they would, and without doubt we will be the wiser if we give careful heed to His words.

JOY IN SERVING. It is written that Jesus endured the cross—bearing the shame—for the joy that was set before Him. To attain the desired end, Jesus had to make some real sacrifices. He stated on one occasion that the foxes had holes and the birds had nests, but that He had no where to lay His head. Luke records that during the daytime Jesus would teach in the Temple, but at night He abode in the Mount of Olives. Jesus' statement of not having a permanent home was literally true. He found the purpose of His mission of such importance that it was worth giving up the comforts of home life. Perhaps if we had a clearer perspective of our hope and the ultimate joy that would come in the day of awards, we, too, would be more ready to put our all on the altar. We can obtain a very vivid word picture of this future day if heed is given to the prophetic Word. In giving a recent study on the signs of the times as given by Jesus, a visitor innocently remarked, "It sounds as though Jesus knew what was to happen in the last days." Yes, most assuredly, He knew what would happen, not only in the affairs of the world, but what was in store for the saints of God. The Word of Prophecy is the only light we have today that gives us an accurate picture of what is coming on the world and the certain outcome. Further, when the Lord speaks of things to come, we can count that not one jot or tittle will fail of all that He has spoken. Faith in the Word of God will never leave us on the short end.

Man of Sin

By W. Howard Beemer, Oregon Bible College

A DISCIPLE asked Jesus for a sign of His second coming. The answer Jesus gave this disciple is recorded in Matthew 24:4-12. There shall be wars and rumors of wars. Many shall come in the name of Christ, deceiving many. All these events are to come, but when they come be not unduly excited, for Jesus said, in reference to these signs, "The end is not yet." Much more is yet to come after all this, and that which is to follow is merely "the beginning of sorrows." Betrayal will run rampant in those days. Brother shall betray brother.

The church will suffer a great depletion of its membership. This, too, is to come in the latter days. This "falling away" must come before the second coming of our Lord. (Matt. 24:6.) Another sign Jesus mentioned, which has caused much controversy, is revelation of the Man of Sin. The Man of Sin, sometimes referred to as the Son of Perdition, will deceive many. The Scriptures speak of this Man of Sin in 2 Thessalonians 2:3; Daniel 7:25; and Revelation 13:11.

Great words will be spoken by this Man of Sin against the Most High. He will even think to change times and laws. It appears that these powers are to be his in reality. It is written in the Scripture, "These powers shall be given in his hand until a time and times and the dividing of time." The phrase "time and times and the dividing of time" undoubtedly refers to the time shortly preceding setting up of the Kingdom of Christ on earth.

Reference is made in Revelation to the Man of Sin as being a beast coming up out of the earth: having two horns like a lamb, but speaking like a dragon. Two contradictory natures are here depicted as being possessed by one man. The inevitable conclusion to be drawn from this statement is that the Man of Sin, or Antichrist, will have a dual nature. In other words, he will be two-faced. The Bible states that the Man of Sin will be not only quiet and meek as a lamb, but will also threaten, terrify, and command as a dragon.

It has been suggested that a possible candidate for this dubious honor—that of being the Son of Perdition—is the pope. This suggestion must surely have been made by one who had not given the subject much study or consideration. Only a very few verses relating to this vast subject have as yet been mentioned. Even these few, however, dispell very completely the slightest possibility of any pope—past or present—being the Son of Perdition. Does the pope have power to change laws affecting the whole world? Does he try to change the times? Does he speak

like a dragon? The Antichrist is to speak "great words against the Most High." Does the pope speak great words against the Most High, whom he has dedicated his life to serve? Quite obviously, the answer to all these questions is, No! Therefore, we must discard from our minds any suspicion of the pope being the Antichrist. Actually, the slightest suspicion of anything of this nature is rather ridiculous, to say the least.

God is to be opposed by the Antichrist, who will make not even the slightest pretense of worshiping the Most High. Actually, the Bible states that the Antichrist is to exalt himself above God. This would make it rather difficult for the Man of Sin to make even the slightest pretense of worshiping the heavenly Father. A potential candidate, under these terms, might have been the late Fuehrer of Germany—Adolf Hitler—but of course he did not qualify, either. Also, the fact that he is dead rather complicates any attempt to prove him the Son of Perdition.

The Temple of God is to be occupied by the Man of Sin—"shewing himself that he is God." Jerusalem is the location—and the only one ever mentioned in the Bible—of the Temple of God. Therefore, the only logical conclusion possible is that the Man of Sin is to be in Jerusalem—at least for a short time. A strong possibility is that the Man of Sin will conquer Palestine. This conquest of Palestine will not necessarily be an armed conquest. Revelation 13:11 suggests that the Antichrist may use methods of conquest other than the sword. This Man of Sin, having the power mentioned previously, very easily may accomplish that which no other mortal man ever has done—namely, conquer the whole world. Needless to say, his glory will be short-lived. This man will have many followers, as he shall deceive many. Those who do follow him will be doomed. One other thought expressed numerous times in the Scriptures is this: many of his followers will be former church members.

Warning to all Christians: be on the lookout constantly for one bearing description and characteristics of the Man of Sin.

—o—

*"Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow man sincerely;
To act from honest motives purely;
To trust Almighty God securely."*

—Adapted.

THE LORD'S PRAYER

The following beautiful composition was found in Charleston, South Carolina, during the last war. It is printed on very heavy yellow satin and is a literary curiosity.

"Thou to the mercy-seat our souls dost gather
to do our duty unto Thee . . . *Our Father,*

"To whom all praise, all honor should be given;
For Thou art the great God . . . *who art in heaven;*

"Thou, by Thy wisdom, rulest the world's whole frame,
Forever, therefore . . . *hallowed be Thy name;*

"Let nevermore delay divide us from
Thy glorious grace, but let . . . *Thy kingdom come;*

"Let Thy commands opposed be by none,
But Thy good pleasure and . . . *Thy will be done;*

"And let our promptness to obey, be even
The very same . . . *in earth as 'tis in heaven.*

"Then for our souls, O Lord, we also pray
Thou wouldst be pleased to . . . *give us this day*

"The food of life, wherewith our souls are fed,
Sufficient raiment, and . . . *our daily bread;*

"With every needful thing do Thou relieve us,
And of Thy mercy, pity . . . *and forgive us*

"All our misdeeds, for Him whom Thou didst please
To make an offering, for . . . *our trespasses.*

"And forasmuch, O Lord, as we believe
That Thou wilt pardon us . . . *as we forgive,*

"Let that love teach, wherewith Thou dost acquaint us,
To pardon all . . . *those who trespass against us;*

"And though, sometimes, Thou findest we have forgot
This love for Thee, yet help . . . *and lead us not,*

"Through soul or body's want to desperation,
Nor let earth's gain drive us . . . *into temptation;*

"Let not the soul of any true believer
Fall in the time of trial . . . *but deliver.*

"Yea, save them from the malice of the Devil,
And both in life and death, keep . . . *us from evil.*

"Thus pray we, Lord, for that of Thee, from whom
This may be had . . . *for Thine is the Kingdom,*

"This world is of Thy work its wondrous story,
To Thee belongs . . . *the power and the glory,*

"And all Thy wondrous works have ended never,
But will remain forever, and . . . *forever.*

"Thus we poor creatures would confess again,
And thus would say eternally . . . *Amen.*

—*Author unknown; selected by Mrs. F. L. Austin.*

BETTER THAN GOLD

"Better than grandeur, better than gold,
Than rank and title a thousandfold,
Is a healthy body, a mind at ease,
And simple pleasures that always please,
A heart that can feel for a neighbor's woe
And share his joys with a genial glow—
With sympathies large enough to enfold
All men as brothers—is better than gold.

"Better than gold is a conscience clear,
Though toiling for bread in an humble sphere;
Doubly blest with content and health,
Untried by the cares of lust or wealth.
Lowly living and lofty thought
Adorn and ennoble a poor man's cot;
For man and morals, or nature's plan,
Are the genuine tests of a gentleman.

"Better than gold is the sweet repose
Of the sons of toil when their labors close;
Better than gold is the poor man's sleep,
And the balm that drops on his slumbers deep,
Bring sleeping draughts to the downy bed
Where luxury pillows his aching head;
His simpler opiate labor deems
A shorter road to the land of dreams.

"Better than gold is a thinking mind
That in the realm of books can find
A treasure surpassing Australian ore,
And live with the great and good of yore.
The sage's lore and the poet's lay,
The glories of empires passed away,
The world's great drama will thus unfold
And yield a pleasure better than gold.

"Better than gold is a peaceful home,
Where all the fireside charities come—
The shrine of love and the heavens of life,
Hallowed by mother, sister, or wife.
However humble the home may be,
Or tried by sorrow with heaven's decree,
The blessings that never were bought or sold
And center there, are better than gold."

—Mrs. J. M. Winton in *Spiritual Call.*

"I will see you again, and your heart shall rejoice. . . . In that day ye shall ask me nothing."—*Jesus.*

ONE GOD: THE GOD OF THE AGES

*(Continued from page 7)**"Kurios" (Lord) is also translated "Master."*

Matthew 15:27; Luke 14:21; Romans 14:4; Ephesians 6:5; Colossians 4:1.

A review of the passages noted above will reveal that *Kurios* is translated variously "Lord," "Sir," "Master," and that it is made applicable to God (with certain exceptions), to Christ, to angels, and to men. *Thus it is found to be addressed to all persons of every rank deserving of courtesy and respect*, the person using it signifying, in this way, his respect for the person addressed. Consequently, the status implied by the word is ascertained 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 associated with Jesus the Christ. Here, again, the status of the word "Lord" is indicated by the status of the Person being considered. "Jesus is the name of the Person, and "Christ" (which means "anointed") is the title signifying His subjection to the Father who anointed Him. (Acts 10:38.) That explanation is in full conformity with Hebrews 7:7, where Paul the Apostle says, "And without [or apart from] all contradiction the less is blessed of the better." Thus, it will be seen that the Greek word *Kurios* does not of itself indicate the status of the person addressed; rather the reverse is actually the case, for the status of the word is determined by the status of the person to whom it is applied.

Another text that well illustrates the difference of the word "Lord" as applied to God, and applied to Christ Jesus, is Acts 2:36. "Therefore let all the house of Israel know assuredly, that God *hath made* that same Jesus, whom ye have crucified, both Lord and Christ." (Italics ours.) Here again is an excellent instance of the less being blessed by the greater. This text, like many others, also makes it abundantly clear that Jesus the Christ is *not God*.

It is a matter of considerable interest that the title "Lord" as applied to Jesus Christ after His resurrection takes on a deeper significance than it did during the gospel period. In the Gospels, the word "Lord" was applied to Jesus the Christ as a mark of courtesy, as it was to others. After resurrection, the name and the title are joined and are now in well known use as "Lord (*Kurios*) Jesus" and "Lord (*Kurios*) Jesus Christ," and they have become recognized as evidence of the endeared high esteem in which the Lord Jesus was held. These titles, joined with the name, are first recorded in Acts 1:21 and 11:17, respectively.

"HELL INCORPORATED"

ONE of the latest and boldest moves of the enemy in America has been the plan to build "Hell Incorporated." A \$40,000 lot has been purchased in Las Vegas, Nevada, where "Hell Incorporated" is to be built. It is to run day and night, twenty-four hours every day of the week; and it will contain every kind of amusement and vice that exists. On the front, a \$5,000 neon sign will advertise the place. It is in the form of a devil with an arrow for a pitchfork which constantly moves pointing the way to "Hell." Also, along the road between Los Angeles and Las Vegas are large roadside signs which say, "You're on the road to Hell," "This is the way to Hell," "Hell is fun!" and others.

There was a time when the Devil moved cautiously and intrigued and tricked people into sin. Now he feels that his position is strong enough that he can come out and make a bold-faced stand. It is a reflection of the spiritual condition of America.

What a challenge this should be to us who love the Lord! We should pray as we have never prayed before that God will stop such blasphemy. All the more reason we should hasten with the Word of God on the highways and hedges so we might warn the wicked of the judgment ahead! "Rouse ye, Soldiers! Rally 'round the banner! Onward, forward, 'tis the Lord's command."

—*The Evangelist*; selected and submitted by Leon Pixley of the Southlawn Church of Grand Rapids, Michigan.

MY RENDEZVOUS

By Amy V. Weaver, Louisville, Kentucky

Within my heart there is a shrine;
'Tis there I meet my Lord each day;
A rendezvous He always keeps
Sacred, holy, and sublime.

My God a rock and fortress is,
My strength in time of storm;
My rod, my staff, my "all in all";
He is mine, and I am His.

Oh let me not from Thee depart;
Be Thou the Master of my fate;
Ever enthroned, my blessed Lord,
In the cathedral of my heart.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10). "The night cometh, when no man can work."

THE CHILDREN'S PAGE

*Prepared by Madge Savage
Waite Park, Minnesota*



"The way of the Lord is strength to the upright: but destruction shall be to the workers of iniquity" (Prov. 10:29).

A Man of Strength

Samson was another judge of Israel. He is remembered for his great strength. Samson was a Nazarite. A Nazarite is one set apart for special service to God. Samson's mother had been told his life work before his birth. He was to "begin to deliver Israel out of the hand of the Philistines."

When Samson grew up he married a Philistine woman. This made his parents very sad. They feared the influence of the Philistines would lead Samson away from God, for the Philistines were not godly. They worshiped idols.

Samson's strength was dependent upon his keeping his Nazarite vow. That included abstaining from grapes, wine, and any intoxicating drink. It also meant he could not cut his hair, nor was he to go near a dead person.

Samson Showed His Strength

After a time, Samson became very angry with the Philistines. They had killed his wife and her father. (Judg. 15:6.) Samson killed many Philistines because of this.

The Philistines then followed Samson to kill him. In order to get the Philistines out of the Israelites' land, Samson let the men of Judah bind him and take him to Lehi.

When the Philistines saw Samson they "shouted against him." Samson needed help from God, didn't he? The "Spirit of the Lord" came upon him so he broke the cords that had bound him. (Judg. 15:4.) Then Samson found a jawbone of an ass: with it he slew one thousand men!

Samson's thirst was great. He prayed to God, "Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?" God showed His power once again to help Samson. Water came out of a hollow place in the jawbone! (Judg. 15:19.) It makes little difference whether the water came out of the ground or out of the jaw, does it? God's power is unlimited. He was able to give Samson water to quench his thirst.

Samson Strengthened

Samson was greatly weakened. A woman he loved betrayed him. While he slept, a man cut off his hair, and when he awoke, his strength was gone. He was blinded and made captive.

Later we have a picture of his prayerful spirit. (Judg.

16:28.) He prayed to God for strength. He was holding on to pillars of the house where many people were gathered to offer sacrifices to their idol, Dagon. The entire house rested its weight upon those two pillars. (Judg. 16:29.) Samson prayed; he received strength from God. Down came the pillars! Down came the house upon his head, and upon the three thousand men and women gathered therein! Samson's brethren took him and buried him beside his father.

A Lesson for Us

Samson had help from God when he needed it as long as he was fulfilling his part of the vow. We, too, have God's grace and keeping power with us as long as we walk uprightly.

We are told to be careful lest we allow someone to take our crown. We, like Samson, are likely to forget and go to sleep, thus carelessly betraying our Christ.

Samson found joy in serving God. We, too, are happy when we serve Him whole-heartedly.

God has promised to fulfill all our needs through Christ Jesus. (Phil. 4:19.) Whether it is a small need or a big need in our sight, God's ability makes all our needs small by His great wisdom and power.

He Is Able

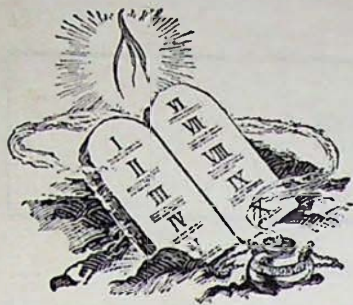
When we fail Him, and repent, God hears our prayers and again gives us strength to do His will. Let us, therefore, pray to "be strong in the Lord" (Eph. 6:10). Samson is listed among the faithful in Hebrews. (Heb. 11:32.)

ECE Membership Call

We have now received a hundred or more new membership cards to be filled out and sent upon your request for membership. Get your birthday in the "corner." See your name in print. Just send your name, birth date, and address to me, Madge Savage, Waite Park, Minnesota. Your membership card will be sent promptly. Those up to fourteen years of age are on our list.

Happy Birthday Wishes

Darrell Anderson, Oct. 20, age 12, Hector, Minn.
Beulah Wendroth, Oct. 21, age 11, Eden Valley, Minn.
James A. Coulter, Oct. 21, age 4, Eden Valley, Minn.



Discipline for Freedom

By Harold J. Doan, Editor

1908 N. Keystone, Chicago 39

ONE OF THE MOST depressing articles we have read in recent months appeared in *Time Magazine*, August 25, under the heading of "Education." The article concerned one Headmaster Neill who is founder and dean of Summerhill School in England.

At Summerhill School anything goes. This character Neill says that discipline is a substitute for knowledge, and that moral inhibitions are a primary cause of mental ill health; therefore, Neill's "students" can lie, cheat, steal, swear, skip school, break up furniture, strike the teachers, or do anything else their "inherent goodness" dictates—all under the satisfied gaze of the Headmaster. There should be a law . . . !

The significance is in the fact that this is just an extreme example of a world trend in thinking in education, psychology, and religion. We are living in an age which frowns on discipline in any form, thinking, falsely, that freedom means license to do anything the emotions dictate.

The truth of the matter is that real freedom comes only through discipline of mind and body. This generation, which is being blasted to pieces by undisciplined, gun-toting juveniles, is learning this truth the hard way. The common people of California, who have more sense than the educators, came to this conclusion long ago, by practical observation.

God's Word teaches this truth: The way to good and righteous living, and final salvation, is through strict discipline of the natural desires of the body to the high ideals of God. This is a generation which translates Psalm 23:1, "The Lord is my chauffeur, I shall not walk," implying that God will do it all. This does not work.

To Israel, God said, "Out of heaven he made thee to hear his voice, that he might instruct thee" (Deut. 4:36). Moffatt translates "instruct" as "discipline." If Israel was to be God's holy people and receive special blessing, she had first to discipline herself to the law of God.

There are words for such men as Headmaster Neill, too. Solomon said, "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame" (Prov. 29:15). Discipline in God's eyes is a necessary factor in the rearing of godly children, or in the rearing of

children of God. Now who knows best, God or Headmaster Neill?

Strict moral and mental discipline to a high code of ethics is not just an Old Testament conception. What was the Sermon on the Mount but a code of ethics to which we must discipline ourselves! If you think it does not require discipline, try loving your neighbor, turning the other cheek, always thinking pure thoughts, without it.

Paul said, "Be not deceived: neither fornicators . . . nor effeminate . . . shall inherit the Kingdom of God" (1 Cor. 6:9, 10). The word "effeminate" actually means "soft." The soft, undisciplined, wishy-washy shall not inherit the Kingdom. We today are a soft, wishy-washy people. We must get tough with ourselves.

"Be severe with self,
Charitable with others,
Honest with all."

.....

*W*ould you live with
ease, do what you ought,
and not what you please."
—Benjamin Franklin

.....

Speaking of his own self-discipline, Paul said, "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). There was no idea in Paul's mind about "once in grace always in grace" or sitting by while God carried him through life. Paul had to discipline his desires all through his Christian life, keeping his bodily desires in check lest he be lost through softness.

We cannot leave the subject without noticing the words of John the Revelator: "He that overcometh shall inherit all things: and I will be his God, and he shall be my son. But the fearful and unbelieving . . . shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:7, 8). The very word "overcometh" suggests discipline, firm defensive action against a strong enemy. The verse does not even suggest that we can give full vent to our every emotion.

Psychology, education, and the church are wrong when they lead people to give themselves free rein, thinking that their natural desires will be good.

Strict discipline, bolstered by prayer, submission to the spirit of God, and regular practice of good works, is the only way to freedom from bondage to sin and to blessing from God.

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

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.

MINNESOTA FALL CONFERENCE

The Minnesota Fall Conference opened at Saint Cloud on Friday evening, October 10, with a sermon by the guest speaker, Delbert Jones. (Bro. Jones soon will begin work as pastor of the new church at Litchfield.)

Bro. A. M. Jones taught a fine Bible class at 2:00 p.m., Saturday, while Sr. Jones taught the juniors at the same time. Bro. Delbert Jones again brought a fine gospel message on Saturday evening.

The Sunday services began with Sunday school at 10:00 a.m. Bro. Delbert Jones gave the message at 11:00 a.m., that service being followed with Communion. The Saint Cloud ladies served dinner in the church basement at noon. At 2:00 p.m., Bro. Walter Wiggins, conference president, led a song service which included a few special selections, after which the seven ministers present combined to bring a sermon on the seven "ones": one Body, one Spirit, one Hope, one Lord, one Faith, one Baptism, and one God. Each minister gave a five-minute discourse on the "one" assigned to him.

The ladies again served in the church basement at the supper hour. Bro. A. M. Jones led an impromptu and very interesting Bible class at 7:15 p.m. Bro. Wiggins closed the conference with a sermon at 8:00 o'clock. With this sermon, another fine conference came to a close. The Saint Cloud Church has been redecorated, and several new fixtures have been added to enhance the appearance of the building a great deal. The group is to be commended on the fine progress shown and on the fine hospitality shown during the conference.

S. O. Ross, Secy.

KOKOMO (IND.) MINISTERS

Here is a list of ministers who have preached at the Kokomo, Ind., Church of God, their names being listed in order of their first services there: David Van Vactor, Archie Austin, J. H. Anderson, Cantwell Drabensstoff, Vaughn Long, O. J. Parker, D. G. Harvey, F. L. Austin, Cecil Smead, H. H. Holland, L. E. Conner, Brown, Mrs. Emma Railsback, A. E. Hoskins, J. W. Williams, Floyd Stilson, William Huffer, J. W. McLain, S. J. Lindsay, J. R. LeCrone, Sydney E. Magaw, A. Weldon McCoy, Grover Gordon, C. E. Lapp, M. W. Lyon, J. M. Watkins, C. R. Randall, Emory Macy, Timothy Pearson, Delbert Jones, T. M. Ferrell, Kirby Davis, Alva Huffer, Milton Hall, and Howard Beemer.

MOOREFIELD, NEBRASKA

"Thanks a million" to our many friends who are being so kind to us while we are recovering from the ear accident. Our ear was struck by a fast-moving car soon after we left the Cy Hammel home near Wray, Colo., Tuesday, October 7. Our ear was completely wrecked. Wife and I were badly cut and bruised about the face and head, and my chest was badly bruised by the steering wheel. Mrs. Giesler suffered two broken ribs. We are very thankful to be among the living after the wreck.

Do not forget the "all-day meeting" at Moorefield, Sunday, October 26. There will be preaching morning and afternoon, and dinner at noon. Again, thanks to you! We hope to see many of you the fourth Sunday.

Elder and Mrs. E. E. Giesler.

HERALD RECEIPTS

Leonard Brown (2); Ivan Magaw; W. S. Tomlinson; Mrs. Joe Shelly (2); J. F. Carpenter; George A. Carpenter; Walter Fisk; W. B. Ward; J. M. Brewer; Clara Freydl; J. E. Hammond; Thomas E. Grant; F. M. Sweatt.

EAST OREGON CHAPEL

On October 12, the East Oregon (Ill.) Chapel conducted its Sunday School Rally Day. Two programs were presented: one by the children, the other by the Berean-age group. Attendance this year was thirteen more than at the Rally Day services last year, this year's attendance being one hundred fifteen.

Gordon Landry, Superintendent.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. C. E. Mills	\$100.00
Mr. & Mrs. G. H. Loudenslager for deep freeze	100.00
One who loves the Truth more than gold	15.00
Hope Chapel, South Bend, Ind.	5.00
J. F. Carpenter	1.50
Mrs. Joe Shelly	8.00
Mrs. Anna Cochran	2.00
Mrs. Hattie A. Woods	5.00
Maurertown, Va., Sunday School	21.36
W. B. Ward	2.50
E. F. Marsh	10.00
Church of the Open Bible, Pomona	10.00
Mr. & Mrs. Earle Mogle	20.00
Mrs. Mary E. Good	23.00

Gleanings from the Field

"The field is the world."—Jesus.

Through the consideration of Bro. G. H. Loudenslager, Sr. Leota B. Hanson, and the Dunbar Drilling Company, Golden Rule Home is the proud possessor of a new 16 cubic foot capacity deep-freeze unit. A slight balance remains unpaid, in case anyone else is interested in this project. It is a very profitable and needed improvement.

Bros. Leland T. Hanson, A. J. Hoke, Dale Dunbar, and Harvey Krogh recently came from their homes for a meeting of the Executive Board at Headquarters.

"Bro. J. Arthur Johnson gave us a splendid sermon, October 5, on truths we believe and teach, showing, too, that we should be living examples of those truths we prize so dearly."—Inez M. Titus, Storm Lake, Iowa.

Leon Driskill of Jordan, Mo., has been added to the part-time staff of our Printing Department. We are hoping that by the addition of further help, we may in the near future greatly enlarge our output of needed printed supplies and add more promptness to our job orders.

Accompanied by Mrs. Magaw, Norma, Jimmie, and Betty Claussen, your Editor drove to South Bend, Ind., October 18, for preaching services at the Morning Star Church of God—Saturday night and twice on Sunday. After the foregoing was written, Bro. and Sr. Charles Pearson were added to the group.

A volunteer Laymen's Committee invited by Bro. James M. Watkins, General Manager, to consider the needs and possibilities of National Bible Institution, has invited sixty-five ministers and laymen of the Middle West to meet together at their expense at the Lawson Y.M.C.A. Building in Chicago, October 30, to consider details of a complete financial, missionary, and evangelistic program.

The City of Oregon has requested that our office building be connected with the sewer at the front of the building for protection of its proposed new well. New steps and painting have been completed by Bro. Charles Pearson at the College, and the septic system has been cleaned. These continued expenses and improvements serve to remind us of the need of your constant interest and support of our work. Regular contributions continue to fall far short of our operating expenses.

"We are having beautiful weather; it is difficult to beat the Ozarks for fall beauty."—Francis Burnett, Jordan, Mo.

On October 12, the Hope Chapel Bereans, South Bend, Ind., reorganized. Bro. Horace Pierce is superintendent, and Sr. Lottie Pickler is secretary-treasurer.

There was an enrollment of one hundred at Rally Day services, October 5, at Hope Chapel, South Bend, Ind.

AROUND THE CHURCHES IN TEXAS

With Bro. and Sr. Emory Macy I left Ater, Tex., September 24, for a brief tour around some of the western cities where our members live, in order to show them where the people live and enable Bro. Macy to plan a preaching schedule which will enable him to reach the most possible places. Their younger daughter, Cheryl, was taken along, while Joyce was left in school in the care of one of the church families.

Our first stop was Mullin, where we had a most successful week end, with preaching Saturday night and three times Sunday. It was the largest attendance, we were told, since the church was dedicated. The Mullin people want Bro. Macy to go there once a month. On the 25th, we went to San Saba, where Bro. Macy preached for the Christadelphian brethren, with good interest.

Leaving Mullin, September 29, we visited at Brownwood, Rising Star, Winters, and Abilene. Bro. Macy spoke for a gathering of the Abilene people, October 1, at Bro. and Sr. Phil Jefferies' home. Stops were made also at Anson, Rule, Aspermont, and Rotan, and we reached Sweetwater, Saturday, October 4.

Bro. E. O. Stewart graciously gave up his appointment for that Sunday so that the church people could hear Bro. Macy, who spoke at the Brantley home Sunday morning. An evening service was devoted to motion pictures.

Pressing westward, we visited brethren at Loraine, Westbrook, Big Spring, and Stanton, holding a service at Big Spring, October 6.

Odessa was the most western point reached, and we found here an increasingly encouraging prospect for further work. Additional members are coming in, and we have there now six interested families, five baptized members, and a fine group of young people. Bro. Macy is considering making a regular appointment here.

From Odessa we turned back eastward, making stops at San Angelo, Tankersley, Menard, Loyal Valley, and Hye. At Hye, which lies between Fredericksburg and Johnson City, we were pleasantly surprised to find eight interested members, Mr. and Mrs. Alfred Brodbeck, son Aaron, and daughter, Mrs. Douglas Arnold, Mrs. Ernest Lang, Ernest, Jr., and Mr. and Mrs. Lawrence Lang. An excellent spot here for further work!

Last to be visited was Austin, from which we returned to Ater, October 10. At each place we called on as many of the church people as time would permit. Bro. and Sr. Macy were very well received everywhere, and they were glad to get acquainted with so many of our people around the State.

If the work is to go forward, however, each and every member in the State must feel the responsibility of sharing in the cost so that the Lord's work will have the means of continuing. Not many have yet sent in their cards in response to the recent appeal of the state officers. Pray over this, and make your pledge for the work as soon as possible. Send your regular, monthly contribution to the state treasurer, Miss Wilda McCorkle, 301 W. Main St., Gatesville, Tex.

M. W. Lyon, Evangelist.

MICHIGAN FALL CONFERENCE

The Michigan Fall Conference, conducted at Blanchard, opened on Saturday evening, October 4, with a service conducted by the State young people's organization. Ann Rice led a lively hymn sing, with Charles Simpson at the piano. Two inspiring solos were sung by James Niles and Alice Franklin. This was followed by a sermonette by David Holquist on the subject of tithing. Other young people from Pennellwood, Southlawn, and Blanchard gave their support by attending. It is very encouraging to the older ones to see the young people training to continue the Lord's work.

The Sunday morning sermon, entitled "Our Zone of Influence," was given by Cecil Smead of Midland. In the afternoon, Clarence Lapp of the Pennellwood Church addressed his listeners with a message entitled, "Remember Thy Creator in the Day of Thy Youth." John Denchfield of the Southlawn Church gave the closing sermon, speaking about "Astounding Fore-Knowledge."

Though the attendance was not as large as in former years, inspiration was gained by those who listened to the good sermons and music. We now are looking forward to the spring and summer conferences and hope more will avail themselves of the opportunity for fellowship with those of like precious faith.

Ada C. Simpson, Secy.

CORA E. MINTON

Cora E. Minton, daughter of Joseph and Ella Hinton, was born, November 23, 1887, in Frontier County, Nebr., and departed this life, October 5, 1947, in the Benkelman, Nebr., hospital, following an illness of several weeks.

She grew to womanhood in Frontier County and was united in wedlock to Frank O. Minton at Stockville, Nebr., January 30, 1904. Two children were born to them: Lela and Joseph. The family moved to Colorado in 1912, settling on a farm north of Laird, and later moved west of Laird where they lived until her death. She was baptized into the Church of God in 1920, by Bro. Almus Adams.

She majored in music at Jeneva, Nebr., and taught both piano and violin lessons. She willingly made the hours happier for her friends by playing for church and social gatherings.

Mrs. Minton was preceded in death by her parents and two sisters, Bertha and Colista.

Surviving are her husband, Frank O. Minton; her children, Lela M. Drommond of Wray, Colo., and Joseph E. Minton of Colonge, Calif.; seven grandchildren; three great-grandchildren; and many other relatives and friends.

Funeral services were conducted Tuesday, October 7, at the Lockwood Mortuary at Wray, the writer officiating. Interment was at Grandview cemetery. E. E. Giesler.

On Rally Day, October 19, the Sunday school attendance reached sixty at Morning Star Church of God, South Bend, Ind. . . . Visiting brethren from the Hope Chapel Church and from Nappanee encouraged the Morning Star brethren, and all present enjoyed the preaching services and Christian fellowship.

OREGON, ILLINOIS

Bro. and Sr. George Loudenslager, Golden Rule Home, recently visited Mr. and Mrs. L. D. McLain in Maywood, Ill., and with Sr. L. E. Conner at Peru, Ind.

The filling of East Oregon Chapel's "Grand Canyon" continues. Last Saturday the group of Oregon and East Oregon men with the help of horses and scrapers continued the process of making the fill. Next Saturday, October 25, further filling and some carpenter work are planned. Before winter sets in it is hoped that the outside appearance will equal that on the inside of the building.

Srs. Leota B. Hanson, Leila Whitehead, and Evelyn Austin, went to Peoria, Ill., October 16, to participate in the annual state convention of the W.C.T.U.

OREGON BIBLE COLLEGE NEWS

Classes have been progressing quite favorably. Last week saw the six-weeks' tests come and go. Of course, the students were most happy to see the tests go.

Milon Hall, employed as pastor of the Kokomo (Ind.) Church, preached there this week end. Milon and family plan to move to Kokomo at the conclusion of this semester, that Milon may become the resident minister of that church. We pray for the Lord's blessing on His work in this field and for a bountiful harvest.

Fred Mulder has moved into the College and is now a member of the Sunshine Room. The three members of this room, other than Fred, are Dean Moore, Darrell Maddock, and Gordon Landry. The members of the Freshman Room are Raymond Brown, Leon Driskill, Arnold Johns, and Belus Holt. Rand Smith, Warren Sorenson, and Howard Beener inhabit the Blue Room. The girls, Mary Brown, Irene Payne, and Janice Johns, are together in one room in the girls' dormitory, having another room set aside as a study room.

On Sunday, September 28, students, with the help of Sr. Verna Thayer, began a Sunday school in the community of Flagg Center, near Oregon. The writer is superintendent. Teachers are: Luella Lippert, Patsy Andrew, Shirley Logsdon, and Warren Sorenson.

Howard Beemer, 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.

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

The Voice of — — MISSOURI

1947 MISSOURI STATE CONFERENCE REPORT

The fortieth annual Missouri State Conference of the Church of God of the faith of Abraham convened at Fredericktown, August 9-17, 1947. Brother Lyle Rankin of Cashmere, Washington, was the principal speaker and began his week's work by giving the opening address. Other ministers visiting and assisting at this conference were: C. E. Lapp, Francis Burnett, Edwin Graham, Robert Hardesty, Emory Macy, and Roy Graham, pastor of the Fredericktown church.

At 2:00 p.m., on Sunday, August 10, the new church at Fredericktown was dedicated. Brother C. E. Lapp was in charge of the dedication and gave the dedication sermon.

The Bible classes for the young people and adults began at 10:00 a.m., and were held each day throughout the week. Also during this same week, a vacation Bible school was conducted by Brother and Sister Robert Hardesty, pastor and his wife of the Omaha (Nebr.) Church. They were assisted by Sister A. E. Karnett, a member of the Omaha Church. The Bible classes were well attended and enjoyed by all the children. After classes were dismissed, the ladies of the church served dinner in the church basement.

The business meeting was called to order by conference president, Francis Burnett, at 2:45 p.m., on Saturday, August 16th. The meeting was opened by prayer. Both the secretary's and treasurer's reports were read and approved. Finances of the state conference were discussed, and the treasurer reported that the dollar day plan was very successful. It was agreed to continue this plan during this coming year. Only two officers of the board were to be elected: second vice president and treasurer. Brothers Robert Cooper and Ralph Thomas were re-elected to these offices for three-year terms. The date for the 1948 conference was set for the week following the General Conference, and it will be held at Jordan, Missouri.

On Sunday afternoon, August 17, five young people were baptized by Brother Roy Graham. Those baptized were: Miss Ruth Ames of Doniphan; Miss Alice Thomas of Saint Louis; John Carol Cooper, Fredericktown; Howard Thomas, Flat River; and Norman Tierney, De Soto. A Communion service was conducted at the church following the baptizing.

At 8:00 p.m., Sunday, August 17, Brother Francis Burnett delivered the closing sermon of the conference—a most successful conference. All returned to their homes feeling they had been benefited by attending the conference and meeting those of like precious faith.

Records show that average attendance in the young people's and adult classes was ninety-two. In Vacation Bible School, average attendance was (about fifty-five, Ed.) very good. There were at least one hundred sixty-five people who attended the conference.

Thanks to everyone who helped in some way to make the 1947 conference such a success.

Mrs. Ralph Thomas, Secy.

THE DEDICATION SERVICE

The dedication of the new church at Fredericktown was very impressive. To begin the service the congregation was asked to gather on the lawn in front of the church. A hymn was sung, followed by prayer by Francis Burnett. This was followed by a Scripture reading and the dedication by Brother C. E. Lapp, after which Brother Roy Graham, assisted by others, placed the corner stone. The corner stone bears this inscription: "Church of God of the Faith of Abraham, 1946 A.D."

The congregation then went inside for the worship service. Another hymn was sung, and prayer was offered by Brother Lyle Rankin. After this, Brother Roy Graham presented to the trustees the church and its impending debts. Brother Marvin Cooper, chairman of the trustees, on behalf of the congregation, accepted the church and its debts. Brother Lapp then gave a very inspiring sermon. At the close of the sermon, Brother Lapp asked all members of the church and any others who were interested to stand. All in unison repeated, after Brother Lapp, dedicatory pledges, all of which were made to glorify and honor God and the teaching of the gospel. The service was closed by prayer. Brother Edwin Graham led the hymns during the service.

TREASURER'S REPORT

Balance, August 9, 1947	\$135.96	
Contributions at conference	209.00	\$344.96
Expenses at conference		107.00
Balance on hand, September 1, 1947		\$237.96

THANKSGIVING AT JORDAN

Because everyone present at the pre-Thanksgiving service conducted at Jordan last year enjoyed it so much and because there were requests for the same again this year, we will have another special Thanksgiving service. It will be November 22 and 23. There will be Bible classes on Saturday afternoon, a worship service Saturday night, and three services on Sunday. Of course, we should not forget that there will be a turkey dinner on Sunday. We invite anyone who can to come and enjoy these services with us.

AMONG THE CHURCHES

Bosworth—

We were glad to have in our congregation at our September meeting, Brother George Huffman who was seriously hurt in an accident on his farm in July. Also, Mrs. William Parsons, who had been bedfast for many months, has been able to attend the last three meetings. More than half the congregation is made up of elderly people, the oldest being

eighty-nine. They have been exceptionally faithful.

Kansas City—

We are sorry to lose from our Kansas City group, Mr. and Mrs. Charles Bowman. They have sold their home and plan to move to Greeley, Colorado. Mrs. Bowman has been a very faithful worker. Those left of the group, though few, are continuing with monthly meetings.

Jordan—

We have been glad to see some new faces in our services, partially a result of our Bible school. Our church work is running smoothly. Plans are being made for putting the finishing touches on the parsonage and further remodeling the church. We are all proud of the fact that Leon Driskill, a Jordan boy, is attending Oregon Bible College. We personally know that this has been his heart's desire for several months. We are very pleased with the interest that is being shown in the Wednesday night Bible classes. Mr. and Mrs. Kenneth Mabary are happy with their fourth child, Violet Gay, born August 19. Another rather new eradic roll member, born June 11, is Larry Eugene Bybee, grandson of Mr. and Mrs. William Sundwall.

Fredericktown—

The Fredericktown brethren are working hard to keep the work going there. They have an active Sunday school. Now with the new building which gives them much more space, they should be able to increase their attendance.

Springfield—

Our last two fifth Sundays have been spent with our brethren at Springfield. We have enjoyed the fellowship with them very much.

FINANCIALLY SPEAKING

It will be noticed by the treasurer's report that there was a good balance with which to begin this year's work. With this in our minds, let us not be dilatory, feeling that we can let down a little this year. We should desire to have a much larger balance next year. It is the thought and desire of the Missouri Conference board that some day we may be able to do evangelistic work in this State.

Personally, we are very pleased with the fact that the General Conference delegates supported tithing as the Biblical way to give to the Lord. This has been, in our short time of service, our belief and what we have taught.

We would like to suggest to the Missouri brethren that you uphold the General Conference in its decision and in addition to practice, if you are not doing it already, giving "tithes and offerings." Giving financially to the Lord's work is just as important to our Christian life as daily living the Christ-like life.

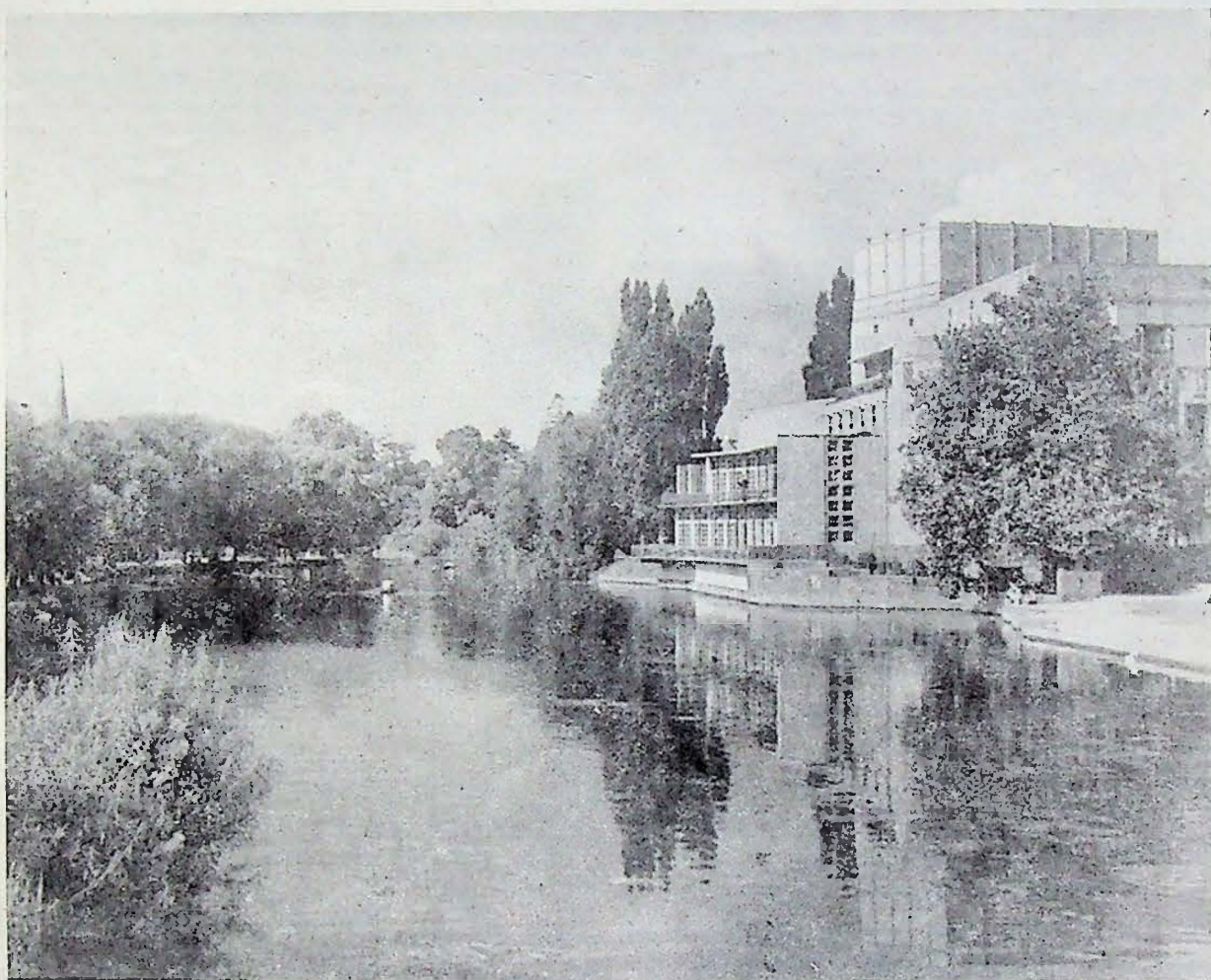
In Malachi 3, we notice from our study that Malachi was writing about the "last days," even the day of Christ's coming. One of the signs of the "last days" was the fact that people will rob God. "Wherein have we robbed thee? In tithes and offerings" (Mal. 3:8). Are you guilty of such an act? Send your contributions to National Bible Institution, to Brother Ralph Thomas, our State treasurer, or anywhere it is needed for the Lord's work. Give unto the Lord, and He will open the "windows of heaven, and pour you out a blessing" (Mal. 3:10).

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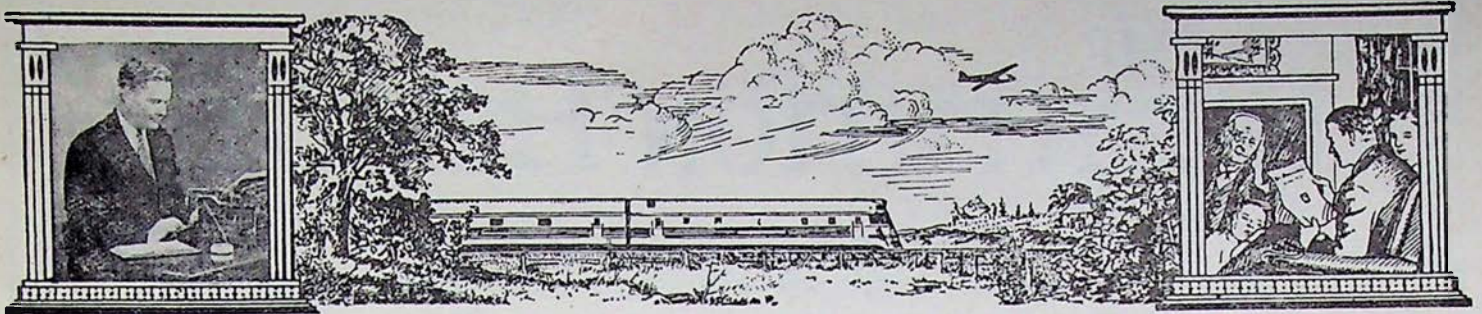


—Authenticated News photo.

STRATFORD ON AVON — SITE OF SHAKESPEARE'S HOME

One hundred miles northwest of London, the city of Stratford, having population of 11,605, situated on the right bank of the Avon, sees in the continual flow of this beautiful stream the unending influence of its most illustrious citizen, William Shakespeare. The world's great poet and dramatist (1564-1616) was born in a modest dwelling where today stands the Shakespeare Memorial Theater, beautifully designed, excellently equipped, and dedicated to Shakespeare.

Long before the days of William Shakespeare, other men of outstanding character, "holy men of God," wrote "as they were moved by the Holy Spirit" (2 Peter 1:21, R.V.). At least fifteen hundred years before Christ, Job prophesied of his Redeemer, that He "shall stand at the latter day upon the earth." Unending as Avon's flow, writings of the prophets continue their blessing to humanity. "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times." The Lord will "preserve them from this generation for ever" (Psalm 12:6, 7). "The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever."



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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

Convinced, But Not Converted

Standing in chains before King Agrippa, the Apostle Paul testified eloquently of his road-to-Damascus experience, testified, too, of his obedience to that heavenly vision: preaching the gospel of Christ, endangering his life. Agrippa listened intently. Once, at least, the King was startled as Paul spoke of resurrection, straightly asking Agrippa, "Why should it be thought a thing incredible with you, that God should raise the dead?" Did ever another prisoner so personally question authority? Did Paul know Agrippa's convictions? . . . Gradually, Agrippa recalled a horrible scene: his irreverent father, a smiting angel, flesh infested with worms, death. What do you think, Agrippa? Lacks God any power? "The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up" (1 Sam. 2:6).

The Apostle Paul continued preaching: telling the sufferings of Christ, that He was first to rise from the dead, and that the gospel was to be preached now to the Gentiles—to everyone, including kings. Festus, probably intending to soften the pressure on Agrippa, flung a charge of insanity against the Apostle, crying with a loud voice, "Paul, thou art beside thyself; much learning doth make thee mad." Well, if any one cause could have made the Apostle "mad," it well might have been such slander. The Apostle, "slow to anger," meekly retorted, "I am not mad, most noble Festus; but speak forth the words of truth and soberness." Then, tearing away Festus' apparent protection of the King, Paul continued to put Agrippa "on the spot," saying: "The king knoweth of these things . . . I am persuaded that none of these things are hidden from him."

Yes, certainly, Agrippa knew the Jews had crucified Jesus, knew of Jesus' resurrection, knew that Jesus should be preached to "every creature." "This thing was not done in a corner"—not secretly. All Palestine was moved with story of Jesus' crucifixion; all Palestine was aflame with news of the *risen* Lord.

More was yet to come!

"King Agrippa, believest thou the prophets?" Who was prisoner now? Who in presence of Paul could *disbelieve*

the prophets? Nor did the Apostle wait for Agrippa to compose a subtle or evading reply. "I *know* that thou believest," answered Paul for the squirming King. Paul was right. Agrippa *did* believe, for Agrippa knew the tragic death of his own father, how the angel of the Lord had smitten him because he did not recognize God, how he was infested with worms, eaten by worms, until his very life's breath was exhausted. (Acts 12:21-23.)

Then Agrippa, momentarily moved by Paul's eloquence, momentarily allowing a spark of faith to emerge even in presence of doubting Festus and pompous Bernice, acknowledged:

"Almost thou persuadest me to be a Christian."

"Almost"! Almost persuaded! Almost a Christian! Convinced, but not converted! Agrippa, your name is legion. Your millions only listen to evangelists impounded with faith and zeal to preach unpopular but saving truth. Your millions are content to "look on" shackled Christianity. Your millions, like Festus and Felix and you, are "almost persuaded," turn away, wait for a more "convenient day," never openly confess, but say secretly one to another, "This man might have been set at liberty, *if* . . ." "If"—that snare catches you! You lean on "if" to escape responsibility, and it trips you. Remember your impudent father, the smiting angel, the devouring worms. Did he escape? You believe the prophets. I know you believe, and—

"I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

Who, though, is prisoner more: one in shackles for Christ, or one so shackled in sin and self that a God-inspired Paul could not convert him? Yet pleads the voice of God, "Repent," Agrippa, and "be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord," for God "shall send Jesus Christ, which before was preached unto you" (Acts 3:19, 20). "Except ye repent, ye shall . . . perish" (Luke 13:5). "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (2:38). "He that believeth and is baptized shall be saved" (Mark 16:16). "Come," Agrippa, "I am the way," invites Jesus.

The Meditation of My Heart

By Emma C. Railsback, Los Angeles, California

THE LAST verse of the nineteenth Psalm is quoted frequently in unison as a closing prayer for a Berean or Bible study class. "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my redeemer." The phrase, "meditation of my heart," seems to refer to the Psalmist's deep and serious devotional attitude toward God and a desire to learn God's laws and to walk in His ways. The entire Psalm is one of praise and devotion to God.

It is difficult to render acceptable praise and devotion without much meditation upon God's revealed plan and purpose for the children of men. We must study what God has spoken by holy men of old who were moved by the Holy Spirit. Memorizing Scripture gives one the best opportunity for meditating upon every phrase used, and of analyzing each thought expressed. We cannot walk in God's ways unless we know them, and we cannot know them without systematic searching of His Word. Then, too, we may know them more or less perfectly, yet make little effort to walk therein. The Psalms particularly are suitable and easy to memorize. They contain history, prophecy, doctrine, warnings against sin, and righteous precepts for daily living. They were written originally to be used in the worship in the Temple service. We were fortunate, when about twelve years of age, in having a devout school teacher who succeeded in having her pupils memorize three of the shorter Psalms—the First, the Twenty-third, and the Hundredth. If memorized when about that age, they become fixed in the mind and will never be forgotten. It is more difficult to memorize as one grows older, and that committed to memory is less likely to be retained, but a determination to succeed will strengthen the memory and prove to be a comforting accomplishment as the days go by. Some years ago, we met an aged sister who had memorized many of the Psalms after this manner, and it was quite noticeable that she was comforted and strengthened in her declining days, when sight was failing and strength was waning, by being able to recite and meditate upon the Word that she had hidden in her heart when young.

Many people have memorized a part of the Twenty-third Psalm. It probably is better known than any other of the one hundred fifty Psalms. We have heard old people quoting a few verses from this one as a prayer, when

they realized that their conscious moments were slipping rapidly away. The Eighth and Fifteenth Psalms (as well as others) are also of the nature of prayers to God and acknowledgments of His goodness and mercy.

The Scriptures speak of "songs in the night." We can testify that the ability to recite Psalms and to meditate upon them has shortened many a sleepless night and given strength for the vexations of the following day.

Being poetical, the Psalms are memorized more easily than some other of the Scriptures, but doctrinal truths, promises to the overcomer, and exhortations to steadfastness, wherever found, are just as important in memory work as the Psalms. Peter exhorted the believer to be "ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." One might be able to tell of his hope without a Scripture quotation, but it would not be as convincing to the hearer as a "Thus saith the Lord."

From the Apostle Peter, we learn, also, that fiery trials are to come upon every child of God who is active in promoting the Lord's work and striving against sin in the church. To know that the Saviour said that a blessing was in store for those who are "persecuted for righteousness' sake" and that "all things work together for good to them that love God" will ease the hurt of the persecution and give strength to the one persecuted.

It is a fine thing to have a "good name" or reputation among the brethren, because of devotion and sacrifice for the cause of truth, and it is real persecution when one's good name is dragged in the mud, as it were, by false accusations and his influence for good is temporarily destroyed. He is made to feel weak and helpless, but the Apostle Paul reminds us that we are then really strong. Our great concern, however, should be our estimation in the sight of God, remembering that man looks on the outward appearance, but God looks on the heart.

If we can pray always in sincerity and truth, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer," we will not be far from the Kingdom of God. "I will meditate also of all thy work, and talk of thy doings. Thy way, O God, is in the sanctuary: who is so great a God as our God? Thou art the God that doest wonders: thou hast declared thy strength among the people."



Emma C. Railsback

Jesus, Saviour and Earth's Coming King

By Lyle Rankin, Cashmere, Washington

(Radio Address No. 2—Station KPQ, Wenatchee, Washington)

IN CALLING attention of Hebrew brethren to Jesus, Paul wrote, "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. 12:2). The joy "set before" Jesus was that which He should gain by being obedient even unto death. He taught the way of salvation and provided for salvation, not only by His sinless life and teaching, but by giving His life upon the cross. That was Jesus' part up to that time. Then God raised Jesus from the dead, thus giving full assurance of salvation for all who would come unto God by Him. A short time later, Jesus ascended into heaven. Hebrews 8:1 reads: "We have such an high priest, who is set on the right hand of the throne of the majesty in the heavens." From these references in Hebrews, it can be clearly understood that Jesus now sits at His Father's right hand in heaven, and abides as the High Priest through whom all must go to reach God.

Now Jesus promised, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21). Has Jesus promised the overcomer a trip to where He now sits? If not, what has He promised? Surely for one to know he is to sit with Christ when Christ sits upon the throne of His glory would be a joy and should encourage one to make every effort now to be an overcomer.

In search of an understanding of the thrones just mentioned, let us note the following scriptures: "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). "The Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works" (Matt. 16:27). It is evident that Jesus *did not come* to the throne of His glory at the time He *went* to heaven to serve as High Priest at God's right hand. When Jesus *comes* to the throne of His glory, it will be a time of reward: when He will say to the one who will have gained ten pounds by faithful stewardship, "Have thou authority over ten cities" (Luke 19:17). Therefore, the faithful will reign with Christ in His great reign and work of restitution.

The throne promised to Jesus is mentioned in the rec-

ord of the angel's words to Mary prior to Jesus' birth. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32, 33).

This throne and kingdom of Israel were overturned (586 B.C.) at the time Judah was taken into captivity by Nebuchadnezzar. Hear the Word of the Lord about it as spoken to the wicked king who sat upon the throne:

"And 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" (Ezek. 21:25-27).

The right to that throne, which was the throne of David, belongs to Jesus, that He may reign over the house of Jacob. It was not given to Him, however, while here during His ministry; neither was it given to Him when He ascended to sit at the right hand of God on His throne in the heavens. Instead, Christ will sit upon that promised throne when He comes with His mighty angels. God will place Him in that ruling position. Quoting from Psalm 2:8, 9, we read that God "shall give thee [Jesus] the heathen [or Gentiles] 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"—thus indicating that Jesus' reign will not be limited to the house of Israel (or Jacob), but will reach to all nations. There need be no doubt in anyone's mind as to whether Christ is sitting now in heaven on David's throne, or whether He awaits being placed on that throne when He comes.

Inasmuch as Jesus is the anointed coming King of all the earth and promises the overcomer a place of authority with Him in His throne, we Christians ought to know more about that very great Kingdom as revealed in God's Word.

In the scriptures previously read (Matt. 25:31 and 16:27), the coming of the Lord to sit upon the throne of His



Lyle Rankin

glory was associated with a time of reward. Let us now read from the inspired writer John:

"The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15). From verse 18, the events of which will transpire at the same time, we read, "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."

These two verses give further assurance to their readers that when Jesus comes, He will reward His overcoming saints and take over all ruling of the kingdoms of this earth.

His reign will be righteous; the obedient will be blessed, indeed, and the sinner will be properly punished. From Isaiah 2:4, we read, "He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and (Please turn to page 10)



Our Platform

By G. E. Marsh, Tipp City, Ohio

"These things command and teach" (1 Timothy 4:11).

TO US there is but one God, the Father." Jesus is "the Christ, the Son of the living God," who, we believe, "died for our sins according to the scriptures . . . was buried, and . . . [who] rose again the third day according to the scriptures." "He was taken up" "into heaven itself, now to appear in the presence of God for us."

"This same Jesus, which [was] taken up . . . into heaven, shall so come in like manner" as He was seen going into heaven. "When Christ, who is our life, shall appear, then [we] also shall appear with him in glory." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Upon His return "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." "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." "All people, nations, and languages [shall] serve him." "He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." "For the earth shall be full of the knowledge of the Lord as the waters that cover the sea."

He shall also "at this time restore again the kingdom to Israel," and "build again the tabernacle of David, which is fallen down . . . that the residue of men [may] seek after the Lord, and all the Gentiles, upon whom [his]

name is called, saith the Lord, who doeth all these things."

We know that "the wages of sin is death," for "the soul that sinneth, it shall die." "But the gift of God is eternal life through Jesus Christ our Lord." "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." "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." "For the promise, that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." "So they which be of faith are blessed with faithful Abraham." "The Lamb of God" was "slain, and hast redeemed us to God by [his] 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."

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

"He that believeth" "the things concerning the kingdom of God, and the name of Jesus Christ," "and is baptized, shall be saved; but he that believeth not shall be damned."

Now "I call heaven and earth to record this day against you, that I have set before you *life* and *death*, blessing and cursing: therefore *choose life*, that both thou and thy seed may live."—Selected from *The Berean Bugler*.

One God: the God of the Ages

Article 8—The Holy Spirit

By R. H. Judd, Colborne, Ontario

TO SEARCH the Scriptures is a delightful occupation. There is always more to be discovered both of the wisdom and knowledge of God, resulting in new horizons continually being revealed. Questions will undoubtedly arise, but if the question is suggested by the Word, the answer will be found there in due time, by ourselves or by another, within the covers of the Sacred Book.

Most, if not all, commentators who write or speak on this inexhaustible theme have followed the advocates of trinitarianism in placing the Holy Ghost (more correctly called the "Spirit of God" or the "Holy Spirit") third in order of sequence. This is not the Scriptural order, nor is it in relation to fact, as but for the existence of the Spirit of God which *proceedeth* from "God himself" (Isa. 45: 18) the Father (John 15:26), the heavens and the earth would not have had existence (Job 26:7-14); nor would Jesus the Christ "the Son of God" have had being. (Luke 1:35.)

The Holy Spirit in Creation

It is very generally considered by Bible students that Genesis 1:2—"The Spirit of God moved upon the face of the water"—is the first mention of the Spirit of God in the Scriptures. Further, it is the consensus of opinion among authors that the first occurrence of any word or phrase may fairly be taken as indicative of its general usage and understanding. That there is possibility of exceptions is evident, but in such instances the meaning is made clear by the context.

The Hebrew word here translated "Spirit" is *ruach*. It occurs more than 400 times. Of that total, it is translated approximately as follows: "spirit" 230 times; "wind" 119 times; "breath" 27 times; and the remaining twenty odd instances by nine other words. The foregoing computation is by A. G. Bowker, onetime editor of *Words of Life*, organ of the British Conditional Immortality Mission.

The peculiar appropriateness of Creation being made the first occasion of reference to the "Spirit of God" will be readily admitted, and that Scripture should make frequent allusion to so important a topic will be no surprise to Bible students. One of the most noteworthy of these occurs in Psalm 104:30. Very naturally and vividly, it draws attention to the Genesis account of creation: "Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth." In the words of Prof. McCaul

of Kings College, London, England, it may be said, "The Spirit *streamed forth* from God upon the chaos, communicating to it life-power, so that the earth brought forth vegetation (Gen. 1:12) and animal beings (v. 20) in abundance." He added, "Thus, according to the earliest testimony of the Word of God, the Spirit of God is the quickening principle of the world, and all life is an outgoing from God, even the life of the vegetable kingdom." At this point it may be well to give some consideration to a

Difference of Opinion

among recognized and trustworthy scholars. Commenting on verse 2, of Genesis 1, Prof. McCaul wrote, "Not the *wind* of God, for *rechaph* [Heb. verb meaning shake, flutter; sometimes "brood"] is never used of wind." Turning next to *The Complete Bible* (S. & G.), we find that their translation is an apparent contradiction to the remarks of Prof. McCaul just quoted. The translation of *The Complete Bible* is, "With darkness covering the abyss, and a tempestuous *wind* [italics ours] raging over the surface of the waters."

We think that few will be inclined to question that *ruach* is correctly rendered "spirit" in every other version known to us. How, then, can these seemingly opposing viewpoints be reconciled? We have already seen that *ruach* may quite properly be translated both "wind" and "spirit." While there are undoubted instances where one must be used and the other cannot, we are inclined to the opinion that this is an instance in which both may have a share. When Job, in his well-expressed parallelism, said, "All the while my breath is in me, and the spirit of God is in my nostrils" (Job 27:3), he did not mean to imply that the Spirit of God is merely wind. Mere wind does not result in creation, nor does it sustain life. Once again, therefore, we turn to Young's Concordance, and we find that the Hebrew word *rechaph* (translated "moved") is in the third conjunction, and predicates *violent* motion such as would be necessary to disperse the mists which prevented the light reaching the earth normally. Thus considered, there is reason for the translation in *The Complete Bible*.

That according to the Scriptures the Spirit of God is an outstanding *fact* in creation, in the varied results of its operations, has been too obvious to deny. Nevertheless, all attempts to define it have been fruitless. Some venture-

some persons have been bold enough to identify it with electricity. Speaking of the Spirit of God in Psalm 139: 7-12, King David informed of its unescapable presence. Two Bible scenes are called to mind: namely, Elijah on the mount (1 Kings 19) when "The LORD was not in the wind," and that of Acts 2:1-4, when the Spirit came as "a sound as of the rushing of a mighty wind" (R.V.). Here again, according to Young's Concordance, the nature of the action was violent. We would suggest that John 3:8 carries a similar thought, causing us to realize that God has His secrets in every sphere of human research. At the very commencement of our study of the Spirit of God, everything thus far has brought us to the conclusion that the Spirit of God is the *power* that belongs to, and proceeds from, God. The evidences of this will become more fully manifest as we proceed with our study.

There are many passages in the Scriptures which bear witness to the "Spirit of God" in creation. One of the most majestic is found in Isaiah 40. The whole chapter is

of intense interest, especially verses 13-21. In verse 13 the question is asked, "Who hath directed [marg.—*meted out*] the Spirit of the LORD?" Here the Hebrew word translated "directed" is *takan*, meaning to "weigh," "ponder," "mete out." It is the same word that occurs in Job 38:25 (R.V.)—"To make a weight for the wind: yea, he *meteth out* the waters by measure." It occurs also in 1 Samuel 2:3—"The LORD is a God of knowledge, and by him actions are *weighed*." Such language applied to the Spirit of God very definitely nullifies the possibility of personality. The "Spirit of God" is indeed limitless, beyond measure; for by it God fills heaven and earth. (Jer. 23:24.)

Another remarkable reference to the Spirit of God occurs in Job 26:13, and like the former reference it also has to do with the Creation. "By his spirit he hath garnished the heavens." The Revised Version reads, "By his Spirit the heavens are garnished"—present as well as past. Smith
(Please turn to page 10)

Why Should Christians Tithe?

By G. J. Gordon, Cleveland, Ohio

CONSIDERING the subject of tithing, one sees a challenge, "Prove me herewith, saith the Lord of hosts"—but tithing must be voluntary. "*Bring ye all the tithes into the storehouse*" (Mal. 3:10). Whatever one may think of this system of financing the Lord's work, he will be forced to admit that it is the best and only way recorded in the Scriptures.

Some find fault with the foregoing text, because it appears in the Old Testament. Therefore, they say it was in effect only under the Law. Looking in the New Testament, one finds not only that Jesus said, "These ought ye to have done" (Luke 11:42), but Paul also 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). Proportionate basis! "This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver" (2 Cor. 9:6, 7). Proportionate blessing!

So we say tithing was not of the Law, though it was practiced by Israel, because it is said, "Levi [Levitical priesthood] also, who receiveth tithes, *payed tithes in Abraham*. For he was yet in the loins of his father, when Melchisedec met him" (Heb. 7:9, 10). Therefore tithing preceded the law and left us an example of a "Greater

Priest," even Christ Jesus of whom Melchisedec was only a type. "Know ye therefore that they which are of faith, the same are the *children of Abraham*" (Gal. 3:7), and "are blessed with faithful Abraham" (v. 9).

This would make us *less* than Abraham, while Jesus, our High Priest, is *better* than the Levitical priests, or even Melchisedec. "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth [tithe] of the spoils" (Heb. 7:4). "And without contradiction the *less* is blessed of the *better*. And here men that die receive tithes; but *there* [in the example of Abraham to Melchisedec] he receiveth them, of whom it is witnessed *that he liveth*" (Heb. 7:7, 8). Do we believe that our High Priest lives? If so, should we not follow the example of our father Abraham and pay tithes unto the One who is greater than Melchisedec? Do we not expect to be blessed of this "Greater One"?

The greater majority who have practiced tithing will testify, that, "God is able [and does] 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). It is not a tax, and there is no evidence that anyone was authorized to go out and collect or demand payment. It was simply, "Bring them in," and "prove me herewith." If not, then "ye have robbed me." "But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3:8).



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

RACIAL EDUCATION. A course in racial education is being taught in the Chicago schools. According to Dr. Harold C. Hunt, Superintendent of the Chicago schools, "We don't have prejudices among our youngsters. Our troubles stem from the youngsters' home life, where parents often refute everything we try to teach them. The fruits of this program will be felt when today's youngsters become adults tomorrow. It's pretty hard to change some of our present adults' minds about prejudices."

This educator has struck at the roots of many of our problems in religious education. It is not the children that stand in the way—it is the adults. Youngsters like to attend Sunday school and vacation Bible schools, but it is the adults that fail to see the value in training the children in spiritual subjects. It takes a generation or two before the seed thoughts sown today take root. If the Chicago school authority feels it worthwhile to teach against racial bigotry and prejudice for the sake of the grown generation of tomorrow, perhaps it might not be amiss for our churches (who find prejudice in their communities against the things they teach and believe) to counteract through the Sunday school and vacation Bible schools this prejudice in the minds of the children of the community—not hoping for immediate reward, but looking forward for the harvest in today's youngsters who will be tomorrow's adults.

LITTLE BROWN CHURCH. At Nashua, Iowa, a little church, which has attained world attention, is getting a \$4,000.00 face-lifting job done on it. It is the "Little Brown Church in the Vale." It was William Pitts, Wisconsin, that wrote the hymn which made this little church world famous. The song was written in 1857. It is the Northwest's equivalent to New York's "Little Church around the Corner." There are from 30,000-40,000 visitors every year that visit this little brown church. The present pastor, F. L. Hansecom, has married 5,000 couples in the little church since he commenced his pastorate in 1940. The next time you sing, "The Little Brown Church in the Vale," remember that, though it is small, it is having a wide influence on the lives of thousands and thousands of people. A message with a heart appeal, though it comes from a small church, will not go unheeded.

PROHIBITION IN INDIA. Prohibition is returning to India with Britain relinquishing her power. At heart, the Hindus and Moslems are prohibitionists. When the Indian Nationalist Congress came into power in six provinces in 1937, prohibition was introduced. When the British Government again took power they reintroduced drinking. Now that India has been given her statehood, prohibition is returning, and one of the big questions that is puzzling the authorities is what will be the attitude of the 6,000,000 Christians in India

toward prohibition. The majority of the Protestant missionaries and members are opposed to the use of intoxicants, but the Roman Catholic and Anglo-Catholic groups have followed the practices of their missionaries, who brought with them the habits of clergy in England and Italy and other European Catholic countries. These were not adverse to "tarrying long at the wine."

It seems rather paradoxical that a non-Christian nation to whom the supposedly Christian nations are sending missionaries should have higher concepts of moral values. It may be that the missionaries are going in the wrong direction!

UNION TALK. Last week, we told you about the great union of churches that had taken place in South India. For some weeks now, the renowned missionary, E. Stanley Jones, has been making a speaking tour of 30 cities in the United States, urging the immediate union of the 256 Protestant denominations in the United States. According to the plan which Mr. Jones is sponsoring, each denomination would retain its autonomous status, while federated in a national assembly. Says Dr. Jones: "A world seeking unity, knowing that it must find it or perish, will pay only marginal heed to a church unable or unwilling to show the way."

MISSIONARIES. A couple of weeks ago, two young ladies from Alberta, were visiting at their uncle's home in Fonthill. He is one of our members. Both of these girls had attended a Bible college and had taken a four year course in preparation for missionary work in India. One of the girls was on her way to the mission field when she visited in Fonthill. We invited these young ladies to take charge of an evening service, and the one going to India, gave a very nice talk on missionary work. A few days after being in Fonthill, she was consecrated for her work at a service held in the People's Church, Toronto.

Now, it is with this church that we desire to bring out a thought. This church has a large congregation. If memory serves me right, a few years ago the membership was about 1,000 members. It is not a wealthy congregation. The members are average middle-class people. This church is supporting, in whole or in part, 251 missionaries in 23 different countries. During a recent 14-day missionary conference, \$134,000.00 was raised for missions. There are churches in the United States with great records for their zeal and accomplishments in missionary work in spreading the Word. I would like you to compare the work of this one single church in Toronto with the Home and Foreign Missionary Program of our whole denomination. Certainly, we will have to hide our faces in shame!

Brother James Patrick, in his tract on "Stewardship" states that we show our love for God by our gifts. I believe his proposition

is sound. If the love of the Church of God for the gospel of the Kingdom was to be measured by our gifts for missionary purposes to carry the gospel of the Kingdom to people who have never heard it—the cup of love would have very little substance in it. Miss Beryl Finch left her home in Alberta for India, not knowing where she would get her passage money. It had not come in when she was in Fonthill. It came when she got to People's Church, Toronto. What's wrong with us? Why don't we have a wee bit of zeal in carrying out the Great Commission?

BREAK IN PIECES. The picture which is given in the Book of Daniel of the ultimate end of the nations represented in the metallic image at the end of the days shows them as being broken to pieces and scattered like the chaff of the summer threshing-floors. There are several things in this story that should come before the mind of every lover of truth. 1) The thing that is going to do the smiting is termed a "stone cut out without hands." This stone smites the image on the feet and breaks it into pieces. The pieces are not lost, but are "consumed" by the smiting stone. This no doubt is the same picture which is given in the Revelation when the kingdoms of this world become the kingdoms of our Lord and His Christ. 2) The stone in Daniel is used synonymously with the Kingdom which the God of heaven will set up. When the Kingdom smites the nations and breaks them to pieces, it is a small stone, but it begins to grow and ultimately fills the whole earth. 3) This stone Kingdom is going to be an everlasting Kingdom, which will not pass away. It will stand forever. 4) It is stated that the authority behind the setting up of this Kingdom is God Himself. All the resources of heaven and earth will be brought to bear in the establishment of this Kingdom. The Prophet Isaiah declared that the "zeal of the Lord of hosts will perform it."

FOUR CARPENTERS. The Prophet Zechariah saw four carpenters that the Lord raised up to undo or counteract what the four horns had done to "Judah, Israel, and Jerusalem." It appears that these four carpenters, whoever they are, or whatever they are, are raised up for the purpose of breaking the rule of the Gentiles over "Judah, Israel, and Jerusalem." It would seem from the context that the work of these carpenters takes place at the time when the Lord "comforts Zion" and chooses Jerusalem as His dwelling place. The work of these carpenters is closely related to the work of the four horsemen of the Apocalypse, at least, in the result of breaking the rule of the Gentiles over Israel. Four appears to be a number that is closely related to Israel during the time of "Jacob's trouble." It is at this time that the four living creatures of Ezekiel and Revelation come into the prophetic scene.

Were Our Seniors Correct?

By H. Gary France, Wenatchee, Washington

CHURCH-OF-GOD ministers have preached the soon coming of our Saviour for more than fifty years. They thought world situations indicated that Christ's return was near. Some people feel that our ministers were mistaken, because they were watching for His coming at that time, and He has not returned yet. Some say (and others think), "The Church of God preached fifty years ago that we should watch for Christ's coming. Christ did not come. Now they are preaching again that we should watch for His return. He did not come the first time; I am not worried about it this time." In the first place, the fact of the matter is that *Jesus Himself* preached that *everyone* should watch and be prepared for the second coming *all the time*. He said, "Watch, therefore: for ye know not what hour your Lord doth come. . . . Therefore be ye also ready" (Matt. 24:42, 44); and "What I say unto you I say unto all, Watch" (Mark 13:37). In the second place, more and more astonishing evidence indicates that our early ministers were correct, because the very signs they saw are multiplying in extent and degree. The evidence they saw of His soon coming has developed into mammoth proportions, and though we see the evidence much more intensified than they saw it, *it is the same evidence*.



H. Gary France

"Many shall run to and fro, and knowledge shall be increased" (Dan. 12:4). Starting approximately one hundred years ago, the snail-like development of nature's raw materials by man suddenly was revolutionized. This fact may be illustrated by man's quest for speed. Camels must be painfully slow creatures. In time of necessity, horses were used for speed—the slow camels were discarded. From ancient Biblical times until a matter of a few decades ago, man's fastest speeds were obtained by riding horses or sailing in boats. Then something happened! Near the turn of the century, man's speed increased from approximately 35 miles per hour to 70 miles per hour—suddenly doubled after waiting several thousand years. Gradually with the development of airplanes man's speed increased to 350 miles per hour just before World War II—five times as fast after waiting only twenty-five years. During and following the war, this speed was doubled again in five years. Already in two more years, the newspapers are writing of the near future when speed will be increased to 1500 miles per hour and to unlimited speeds. *These increases started at the time of our older ministers.*

They noticed the basic changes, and they preached that we should watch. They were right!

The pace with which the world is growing smaller is increasing. The world has been growing smaller for thousands of years by the slow process of multiplying and pioneering, but suddenly about fifty years ago our ministers noticed that the machine age was accelerating the pace. No longer could two nations battle on one part of the globe without unduly affecting the rest of the world. Now the internal troubles of China, Greece, and Italy are worrying the whole world. Our ministers recognized this fundamental change in world events and submitted that it was a possible sign of the return of Christ. They saw the beginnings of the same signs we see today.

Industrial methods revolutionized during this last fifty-year period. Grain was harvested by hand from early Bible times till seventy-five years ago when our senior ministers were young. Then something unusual for man's history occurred! Now combines sweep over golden fields of waving grain with revolutionary speed and efficiency. Mass production and the assembly lines started. Our ministers saw the time when neighbors gathered for miles to hear a radio. They saw the beginnings of airplanes, cars, and telephones. No wonder they opened their eyes. And it is no wonder that the Church of God is still preaching the command "Watch!"

Let us step out of history for a moment. Visualize six thousand years of time. For six thousand years the growth of civilization progressed at an unspeakably slow pace. Suddenly at the turn of this century, something unusual was forming. "Revolutionary" began to be defined. Time itself was blossoming, and our ministers preached the vigilance that the Bible always has preached.

The fact that Christ has not yet returned does not prove nor suggest that the signs preached in the Church of God fifty years ago were wrong. Those same signs magnified to unbelievable proportions are staring us in the face.

Prophesied Paul: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God."

JESUS, SAVIOUR AND EARTH'S COMING KING

(Continued from page 5)

their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." This is, indeed, a time for which to pray. Jesus taught His disciples to pray, "Thy kingdom come." And why not? For war is certainly a curse to the people of all the earth. This time mentioned in Isaiah 2:4 cannot come until Jesus returns. It was John's desire that Jesus should come, for he wrote, "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22:20).

Further proof of the saints being promised a place with Christ as co-rulers in His reign as King of the Kingdom of God is given in the following Biblical quotations: "If we suffer, we shall also reign with him: if we deny him, he also will deny us" (2 Cor. 2:12). "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). "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6). These three testimonies teach us to suffer now and to not deny Christ, and we will reign with Christ later. They teach also that the saints will sing after they are redeemed and made kings and priests to reign on the earth, and that only those in the first resurrection will be caused to reign with Christ a thousand years. This last clearly shows the reign of the saints to be beyond the first resurrection and not before. The reward, said Jesus, comes at the "resurrection of the just."

As to the time of redemption mentioned, let us turn to Jesus' words, "When these things [the signs He had just mentioned] begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (v. 31). These signs Jesus mentioned, listed in Luke 21, are to transpire between the overthrow of Jerusalem in 70 A.D. and the return of Jesus. They are "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." These are very literal things foretold by the Master. As they come to pass, the voice of the Day of the Lord is heard. He will surely come! When the resurrection is near, redemption is near; and when the Kingdom is near, so

will the reign of the saints be near.

The mother of Zebedee's children wanted her sons to sit with Christ in His throne; the thief on the cross wanted to be remembered when Jesus would come into His Kingdom; Joseph of Arimathea, who helped to bury Jesus, waited for the Kingdom of God; Peter taught of an abundant entrance into the Kingdom after faithful service; and Paul said he would be preserved unto it. We, too, should have the faith and hope of God's true saints.

May God help you to understand His way and to walk obediently.

 ONE GOD: THE GOD OF THE AGES
(Continued from page 7)

and Goodspeed, translators of *The Complete Bible*, in this instance rendered *ruach* by "wind"; but most, if not all others, have retained the word "Spirit." Instead of the word "garnished," Leeser's Translation and the Revised Version margin give a more pleasing rendering by substituting the word "beauty." Young's Concordance gives us the word "splendor," which is still better. Certainly, in our experience, wind alone has never brought beauty, or splendor, to the heavens: but it has on many occasions brought awe-inspiring grandeur.

(The following references will be found helpful in further study of this phase of our subject: Psalm 104; 146: 4, 6; 148; Job 12:10, R.V.; Isa. 42:5; 45:12, 18; Eccl. 3:19; 12:7; Acts 17:25.)

Genesis 6:3—"My spirit shall not always strive with man" is the next scripture where the Spirit (*ruach*) of God comes in for mention. To translate *ruach* as "wind" in such an instance would be altogether inconsistent, as it would also in the parallel passages of Nehemiah 9:30 and Galatians 5:16,17, to which the Revised Version margin invites comparison. In the last mentioned reference, the Revisers have followed the Authorized Version in capitalizing the word "Spirit." While the Authorized Version rendering "strive with man" may correctly express the existing conflict between man and his Creator, the rendering of other versions brings out the additional thought that, resulting from that conflict, man's days would be greatly shortened. The Septuagint Version reads, "abide in man"; and the Revised Version margin informs that such is the rendering "of many ancient versions." The Vulgate has "remain in man," and the Syriac reads, "dwell in man." All these are indicative of the fact that the Spirit of God is on loan to man.

Psalm 104:29 records the process in reverse, "Thou takest away their breath [or spirit, *ruach*], they die and return to their dust." Then, in verse 30, the process is again in reverse indicating a *renewal*—a surface re-creation—"Thou sendest forth thy spirit, they are created: and thou

renewest the face of the earth." Sir William Dawson, in his story of "The Earth and Man," expressed agreement with this thought, and that it is his belief that there have been several creative periods. Careful study of Genesis 1 will reveal that the present creation is one such.

(A perusal of the following references will be found both interesting and helpful: Job 13:4; 34:14, 15; Psalm 90:3; Eccl. 3:19; 12:7; Rev. 11:1; Ezek. 37:5, 9, 15—see R.V. marg.)

Christ Will Return: "Unto them who look for him shall he appear the second time . . . unto salvation."

WE HOLD THESE TRUTHS

1. There is one God, Jehovah, who is Creator and Father of us all. He is a personal God concerned with the well-being of His children. "The Lord our God is one Lord" (Deut. 6:4). "One God and father of all, who is above all, and through all, and in you all" (Eph. 4:6).
2. Jesus Christ is His only begotten Son, a separate individual born of the virgin Mary, but one in purpose with God. (Matt. 16:16; John 8:17, 18; 17:21-24.)
3. The Bible is the divinely inspired Word of God, revealing God to men through the mouths of men and women moved by His Spirit.
4. Belief in Jesus Christ and baptism are necessary to entrance into the body of Christ, the true church. (Mark 16:16; Gal. 3:27.)
5. Man is inherently mortal and is dependent on Christ for immortality. "The gift of God is eternal life" (Rom. 6:23); we are not born with it. "This mortal must put on immortality" (1 Cor. 15:53). When? "At the last trump: for the trumpet shall sound and the dead shall be raised incorruptible" (1 Cor. 15:52). When Jesus comes again, those who are worthy will be given immortality. We do not now possess it.
6. Jesus will literally come again to raise the dead, cleanse the earth, judge all men, and establish the Kingdom of God. (Acts 1:11; John 5:26-29; Matt. 25:31.)
7. The Kingdom of God shall be on earth, established at Jesus' coming and endure forever. (Rev. 11:15; Dan. 2:44.)
8. There is to be a literal, bodily resurrection of the dead. (1 Cor. 15.)

We hold these truths because they are expounded by the Bible. We respect them because they are truth and logic. They are important because they are basic truths, foundation stones, upon which all Bible truth is founded. To misunderstand them is to confuse the whole plan of salvation. They are the keys to the doors which open on the plan of God.—Harold J. Doan in *Midweek Pastor*.

HORIZONS AHEAD

By R. H. Judd, Colborne, Ontario

"So Christ . . . shall appear a second time, apart from sin, to them that wait for him, unto salvation" (Heb. 9:28, R.V.). "Wherefore, beloved, seeing that ye look for such things, give diligence that ye may be found in peace, without spot and blameless in his sight" (2 Peter 3:14, R.V.).

Are you looking in the future?

Is your vision far ahead—

When by man's united efforts,

All will earn their daily bread?

When in peace and quiet contentment,

Every man will own his home;

Every person be a neighbor,

The whole world be yours to roam.

'Tis a lovely picture surely,

And will yet be true some day;

God has promised it is coming,

But must come in His own way.

Man has tried it, but man has faltered,

He forgot to count God in;

And the world, instead of better,

Has sunk deeper into sin.

God has made you for His glory,

Sent His Son to guide your way;

But if you refuse to have Him,

There will come a reckoning Day.

In His love, He sent salvation,

Through the Son He loved so well;

Only those who have received Him,

On the earth with Him shall dwell.

Life, new life, to them be given,

When this vale of death has passed;

And through glorious resurrection,

Lasting life be ours at last.

Life, yes, boundless as the ocean,

With horizons ever new;

Nothing then will dim our vision,

Sin be passed, and life be true.

Life be true to God above us;

In His service we will grow:

Ever finding, as is always,

There is more of Him to know.

"Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh" (James 5:8).

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:14).

The Call of Christ

Boys and girls, you are nearing the time when you will feel the call of Christ. Perhaps some of you already have heard His call and have heeded it. Then you have turned to walk not in your own willful way but in Christ's way. That is a new way. It is an unselfish way. It is a way that causes you to select what you wish to do. Sometimes you choose the wrong thing. That causes you much trouble. Then you have to choose again and perhaps apologize and start over. At least, you have to talk to God about it and ask His forgiveness before you are forgiven.

There is a purpose for His calling you. The Church of God or the "called out" ones are the saints. (Eph. 5:27, 29, 32; Rom. 1:6, 7.) The saints are the ones who will reign with Christ on the earth. (Rev. 5:8-10.)

There Is No Higher Calling

Not all of the people in every household will be called. Then, again, we know that many more are called than are selected or chosen. (Matt. 22:14.)

We read that when Christ returns, only one will be taken from the field and from the bed, and the other will be left.

How Shall We Be Chosen?

We will work at this problem if we are interested. We will study the Word. We have an example given us in 2 Thessalonians 1:3-11. The Thessalonians grew in faith. They all loved one another with a godly love. This kind of love works no ill to anyone. They were patient in tribulation. And very important is the fact that they obeyed the gospel of Jesus. Those who did not obey were lost. (V. 8.) All that we do is done to God's glory, not our own. Such is our desire.

We keep purifying ourselves, judging ourselves daily. *"I press toward the mark for the prize."*

Sidetracked!!

So many people get sidetracked. They think they can do everything a worldly person can do. They forget to take Christ as their example and pattern. They think, "It isn't harmful. It won't make me any better, but no worse either." Oh yes, it will! If a habit or pleasure has not

plenty of betterment in it, it is making one worse right at the start. How can that be? You are lowering your standards! We are to be more holy, more pure, more Christ-like! When we say we know a thing will make us no better, and then do it—we are slipping!

Do not get sidetracked. The road is up the hill all the way. If you try to go around it, you will travel *no* closer to the top—to perfection—until you start upward again.

Paul said, "All things are not expedient." They do not *bear together*. The fruit of the flesh and the fruit of the Spirit cannot develop together. First, the natural, or fleshly, then second the spiritual or holy is developed. We, when adopted into Christ by His call, crucify the natural or fleshly nature, and develop the Christ-like nature. James said, "Doth a fountain send forth at the same place sweet water and bitter?" (James 3:11.)

Let us "put on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14).

Happy Birthday Wishes

Juanita Kennedy, Oct. 28, age 11, Hammond, La.
Darlene F. Stine, Oct. 29, age 11, Tipp City, Ohio
Douglas Hamilton, Oct. 29, age 14, Saint Cloud, Minn.
Betty J. Richardson, Oct. 29, age 8, Hammond, La.
John Max Kinsey, Oct. 30, age 9, Meyers, Ark.
Karen Tobias, Nov. 1, age 5, Fonthill, Ont.
Lila Boyer, Nov. 1, age 9, Waterlick, Va.
Jeannene Morris, Nov. 2, age 14, San Jose, Calif.



*I have set the Lord always
before me: because he is at
my right hand, I shall not
be moved.*

Psalms 16:8



Parental Delinquency

From The Wenatchee Church Letter

WE HEAR and read much about youth delinquency and occasionally a little about parental delinquency. Some account for it in one way, and some in another, but seldom do we hear any mention of, "Train up a child in the way he should go: and when he is old, he will not depart from it."

Of course, we all are aware, that Solomon lived a long time ago, and it would be asking too much to expect him to know about the modern child and his problems. At that, I believe he knew much more about modern children than do most of the fathers and mothers of these children.

A vine can be trained to grow in nearly any direction, and it is possible to train dumb animals to do anything within the limits of their physical and mental capabilities. When trained, they will do as they are trained. I believe the same can be done with ninety-nine children out of a hundred. I do not know much about the hundredth one, other than that he exists; and it generally is conceded that he was trained but failed to go the way he was trained. I may add that a doubt lingers in my mind about that training, but I am in no position to refute such claims.

God visited the sins of the fathers upon certain children (perhaps all of them), for a certain number of generations. It probably takes a long time to "live down" the delinquency of parents . . . sometimes ten generations. To me, this reveals the effect of the parent on the child. God knew it and warned Israel of it.

Children are imitators: what they see and hear is the material from which they build character. The first few years of their life is spent almost entirely with their parents. What they see in their own home is firmly imbedded in the foundation of their character. It takes a lifetime to eradicate the evil effects of bad parental training, and this should give us an insight into how necessary it is that children should be trained right.

Children are not born that way . . . they are trained that way. This applies to either good or bad training. It may be said, "They are free to choose." But this freedom is nullified, as it is no match against the bad example of parents.

It is useless to rail against different things in the world that are seemingly demoralizing the characters of children. When the time comes, that parents fulfill their mis-

sion as parents, all these things will disappear. Parents who demand for themselves things that should be denied children are responsible in that they themselves have created the demand, and the greedy are ready to supply it.

John the Baptist announced, "Behold the Lamb of God, which taketh away the sin of the world." Will you be surprised if along with the sin of the world, which is to be taken away, the fathers and mothers of delinquent children be taken away? It will take stern measures to take away the sins of the world.

There is but one Man who can accomplish this almost impossible feat, and He will not do it all individually. He will be the Leader of those who take away the sin of the world. There is but one way to remove sin, and this is death of the sinner.

Many people, godly and ungodly, feel that something should be done about "youth delinquency." They believe that moving pictures, plays, books, comics, etc., should be more drastically censored. Thinking this would raise the standard of morals of their children. To accomplish this, they are looking to the lawmaking bodies.

In this, they sorely will be disappointed: as it is not the will of God that the lawmaking bodies of the nations take away sin. It is the will of God that parents have this responsibility. It is the will of God that parents train their children to censor whatever recreation they may engage in. The ballot is not the only mighty weapon which parents or their children should use to combat parental or youth delinquency.

The good example of parents can do more for a child than all the ballots of the nation.

Seeking Wisdom

"I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, 'Let thine heart retain my words: keep my commandments, and live. Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall bring thee to honour, when thou dost embrace her.'"

National Berean Society

AMONG THE CHURCHES

LITCHFIELD, MINNESOTA

We are happy to report that the Litchfield (Minn.) work was begun today, October 19, in the little basement church on Gilman Avenue. Sunday school was opened at 9:30 a.m., with an attendance of twenty-one. Stanley Ross acted as temporary superintendent. Worship service began at 10:30 a.m., with thirty-five attending. While this may not sound like a large attendance, we feel God has greatly blessed our first service, both in attendance and a splendid sermon by our pastor, Bro. Delbert Jones.

A dedication service is being planned for November 2, at 2:30 p.m., with other ministers of the State assisting Bro. Jones. We ask for the prayers of the conference on behalf of the new work here. Elna G. Ross.

Early Christians, scattered by persecution, "went every where preaching the word."

VIRGINIA NEWS NOTES

A Bible class was organized in Winchester, Va., October 17. Bro. J. R. LeCrone presided at the meeting until officers were elected. Bro. Austin Railton was elected chairman of the group; Sr. Georgia Thayer, secretary; and Sr. Cecil Railton, treasurer. Meetings will be held each Friday evening at the home of Sr. Alice Updike. Bro. LeCrone will teach the adult class; and, on the first Friday of each month, the service will be in the form of a worship service with a sermon and Communion. The children's class will be under leadership of the writer. We are working toward a permanent work in Winchester, and pray that the efforts of these brethren will be blessed by the Father as He sees our need.

Plans are being made for a Berean group at the Fort Valley Church on Sunday evenings. This will include an adult class and a children's class. Sr. Fulton Ramsey is in charge of the organization of this group.

The ladies at the Maurertown Church have resumed their monthly meetings for the winter. Children of the Sunday school take charge of the opening exercises on the second and fourth Sundays of each month, during the Sunday school period.

The work at Browntown each second and fourth Sunday afternoons continues with good interest and, for the most part, good attendance. Plans are being laid now for a two-weeks' series of meetings the latter part of May.

We are happy to welcome to our midst Sr. Fulton Ramsey, the former Ellen Van Fleet of Grand Rapids, Mich. We wish for her a long and happy life in our Valley of Virginia.

Sr. George Cleek of Staunton is "up and about" again, following her long and serious illness. The writer is again resuming her duties in the home as well as "assistant pastor." Sr. Virginia Kincheloc is again a proud grandmother; this time it is a son born to Gordon and his wife. Mrs. J. R. LeCrone.

CALENDAR OF SPECIAL MEETINGS

November 2—Dedication service for new church at Litchfield, Minn.—2:30 p.m.

November 2-16—Special meetings (C. E. Randall, guest speaker) at Tempe, Ariz.

November 16—Fifth Anniversary Day at Macomb, Ill.

November 17-30—Annual Fall Meeting at Brush Creek Church near Tipp City, Ohio.

November 23—Illinois Fall Conference at Oregon.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Ray Saylor (Layman's Campaign)	\$250.00
Leota B. Hanson (Deep Freeze)	25.00
Jessie M. B. Kauffman	5.00
Fred C. Smith	3.00
Mrs. Letitia Waller	3.00
Gospel Gleaners Class, Brush Creek S. S.	6.00
Dorothy Magaw	5.00
Ethel L. Chitty	14.70
Omaha, Nebr., Church of God	10.00
The Elizabeth Reighard Memorial (Delta, Ohio, Bereans)	50.00

Gleanings from the Field

"The field is the world."—Jesus.

Bro. C. E. Randall, Fonthill, Ont., accompanied by Sr. Randall and her assistant, Sr. Sword, are en route to Tempe, Ariz., where Bro. Randall is scheduled for a series of evangelistic meetings. Bro. Edward Goit will preach for the Fonthill brethren during Bro. Randall's absence.

According to present outlook, your Editor will preach at Casey, Ill., November 1, 2; Delta, Ohio, November 8, 9; Burr Oak, Ind., Sunday evening, November 9; and Macomb, Ill., November 16.

"George William Hoke is the latest addition to our cradle roll. This young gentleman was welcomed into the home and hearts of Mr. and Mrs. George Hoke of Englewood (Ohio), October 7, 1947."—G. E. Marsh, Tipp City, Ohio.

"Behold, I Stand at the Door and Knock!" On Sunday morning, November 2, 1947, Bro. G. E. Marsh, pastor of the Brush Creek (Ohio) Church of God, will preach on "The Message of the Picture" at a special unveiling service when a copy of Warner Sallman's famous painting, "Behold, I Stand at the Door and Knock," will be presented. Sr. Mary E. Doll, deceased, provided for the gift, and it will be dedicated in loving memory of her.

Returning from a visit with Sr. J. E. Conner, Bro. and Sr. George H. Loudenslager report that she is in fairly good spirit, though her physical condition is not improving like her many friends had hoped. She may be addressed at the Donut Nursing Home, Peru, Ind.

Sr. A. J. Eychaner (ninety-five years of age) has sold her home in Cedar Heights, Iowa. She plans now to make her home with her daughter, Sr. J. M. Prime, Omaha, Nebr., and with her son, Dr. Karl Eychaner, Tampa, Fla.

Bro. C. E. Lapp, now pastoring the Pen-nellwood Church of God (Grand Rapids, Mich.), and his family reside at 28 - 36th St., S.W., Grand Rapids.

Committee members working on the new Church-of-God songbook recently assembled at the home of Bro. Harvey U. Krogh, Jr., South Bend, Ind., to complete their work. Assisting Bro. Krogh as members of this committee are Sr. F. L. Austin, Oregon, Ill., and Sr. Evelyn Barr, Grand Rapids, Mich.

The next session of the teacher-training class of the Oregon, Ill., Sunday School is to be held at the church, Tuesday evening, November 4, at 7:45. The Rockford Church has had large representation at the first two sessions of the class.

Srs. Leota B. Hanson and Verna C. Thayer and Bros. B. E. Holt and Billy Dick drove cars, October 25, to Macomb, Ill., taking a large delegation of Oregon young people to the Illinois Berean Youth Rally. Those attending, besides the drivers, were: Shirley and Juanita Logsdon, Barbara and Betty Clausen, Raymond Brown, Violet, Sylvia, and Hazel Reed; "Junior" and Clarence Schier, Betty Dick, Louise Johnson, Douglas Pearson, Don Capes, Darrell Maddock, Gordon Landry, Barbara Kump, Delores Lewis, Rogene Arbogast, Robert Cox, and Earl Christian. . . . Sr. J. Arlen Marsh, Rockford, Ill., also drove to the Rally, taking, from Rockford, Barbara Newman, Mary C. Railton, and Wesley Somers.

Wanted. A reader of The Restitution Herald recalls a few lines of an old song and hopes, through this medium, to locate a copy of all the song. The remembered lines are: "What are you going to say?"

What are you going to do on the Judgment Day—
If you haven't been honest with God?"

BUDROW - FOSTER

At 3:00 p.m., October 25, 1947, Margaret Budrow, Byron, Ill., daughter of Mr. and Mrs. Henry Mattison, Oregon, Ill., became the bride of Raymond Foster, Jr., DeKalb, Ill., son of Mr. and Mrs. Raymond Foster, Sr. (DeKalb), in a double-ring ceremony solemnized at the home of the bride's parents. The bride, beautifully attired in suit of dark green and wearing corsage of white carnations and yellow rose buds, was attended by her school roommate, Robbie Lee Young. The groom was attended by one of his brothers, J. Frederick Foster. Present at the wedding, besides the bride's parents and her small daughter Jean, were the groom's parents, his brothers and sister, and Mrs. Magaw. Following the ceremony, all enjoyed dainty wedding refreshments, after which the newlyweds left on their "honeymoon." May they, under God's favor, enjoy a long and happy marriage.

Sydney E. Magaw.

IN MEMORIAM

Sr. Elizabeth Reighard was a remarkable woman in many ways. Her age was remarkable in that she lived much longer than most people do. She was remarkable in her devotion to her Christianity, and remarkable for her devotion to her Bible and her devotion to Bible truth. She knew what she believed and why she believed it, and always was ready to defend it. She was remarkable for her clear mind for one of her age. The letter she wrote Bro. Magaw a few days before she fell asleep showed how clear her mind was. I refer to the letter Bro. Magaw published in The Herald.

Some years ago, when she came to the age when most people drop out of life, she asked me to conduct her funeral service. Of course, I promised to do so. It was one of the deepest regrets of my life that I was unable to fulfill that obligation. I always have tried to keep such promises. How much more so to one we love as dearly as we do "Grandma" Reighard!

She sleeps well, and it will not be for long, as our blessed Redeemer soon will come to redeem His own. May we all be as ready to meet Him as she is.

James A. Patrick.

EDITH E. WATTS

Edith E. Watts was born in Ohio, August 6, 1882, and died at her home on Wild Rose Prairie, October 16, 1947. She had lived in this vicinity the past thirty-seven years. She leaves her husband, Frank, at home; a son, Lowell, in Seattle, Wash.; a daughter, Mrs. Mildred Schall, in Deer Park, Wash., a brother, Walter Fidler, in Marion, Ind.; two sisters, Mrs. Bertha Bohill of Spokane, Wash., and Ida Haigh of Des Moines, Iowa; and a granddaughter, Lola Lee Watts, in Seattle. She was many years a member of the Church of God of the Faith of Abraham.

Mrs. Watts was laid to rest in Wild Rose Cemetery.

Lyle Rankin.

HERALD RECEIPTS

Frances Walls; Guy Mills; Mrs. Walter Wulff; Gospel Gleaners Class; J. H. Williams; Chicago Dorcas Society; Ethel L. Chitty; Mrs. Allen Claypool; Mrs. Edith Burchell.

J. T. PIPPIN

Funeral services were conducted Sunday afternoon, October 12, at Crescent Hill Church of Christ in Brownfield, Tex., for J. T. Pippin who died, Friday night, at 10:00 p.m., in the Lubbock Memorial Hospital. Services were conducted by Bro. Lloyd Moyer of Slaton, assisted by Bro. Liff Sanders of Lubbock. Burial was in the Terry County Memorial Cemetery.

Thomas Joseph Pippin was born, September 6, 1877, near Memphis, Tenn. On April 26, 1896, he was married to Elizabeth Ferrin. To this union were born fourteen children; nine of whom are yet living and were at his bedside when the end came. His wife preceded him in death in June, 1922, leaving him with eight girls and two boys. In April, 1943, he married Mamie Ramsey who also survives him. In June, 1912, Bro. Pippin heard the truth concerning the Kingdom of God, and in the name of Jesus Christ he was baptized. At that time, he dedicated his life to the service of his Master, and he was a faithful Christian and a noble worker in the church, not only at church but every day of his life. At home, with his friends and with his children, the Bible was his theme and especially the subject of the second coming of Christ.

A great throng of friends, neighbors, and relatives gathered to pay their last tribute of respect to one they had loved so well. The

lovely floral offerings bespoke the love and esteem everyone held for him. He was a kind husband, a faithful father, a good neighbor, and a true Christian. His last words were: "Acknowledge your sins, and live right." May we all truly live right, so we will meet him in the Kingdom of God where we will die no more.

Mrs. C. O. Head.

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



How does YOUR
account stand

??

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, Goekler, 6pp.		.15	.90			
Truths the Child of God Should Know, Lapp, 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			

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	\$1.65
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

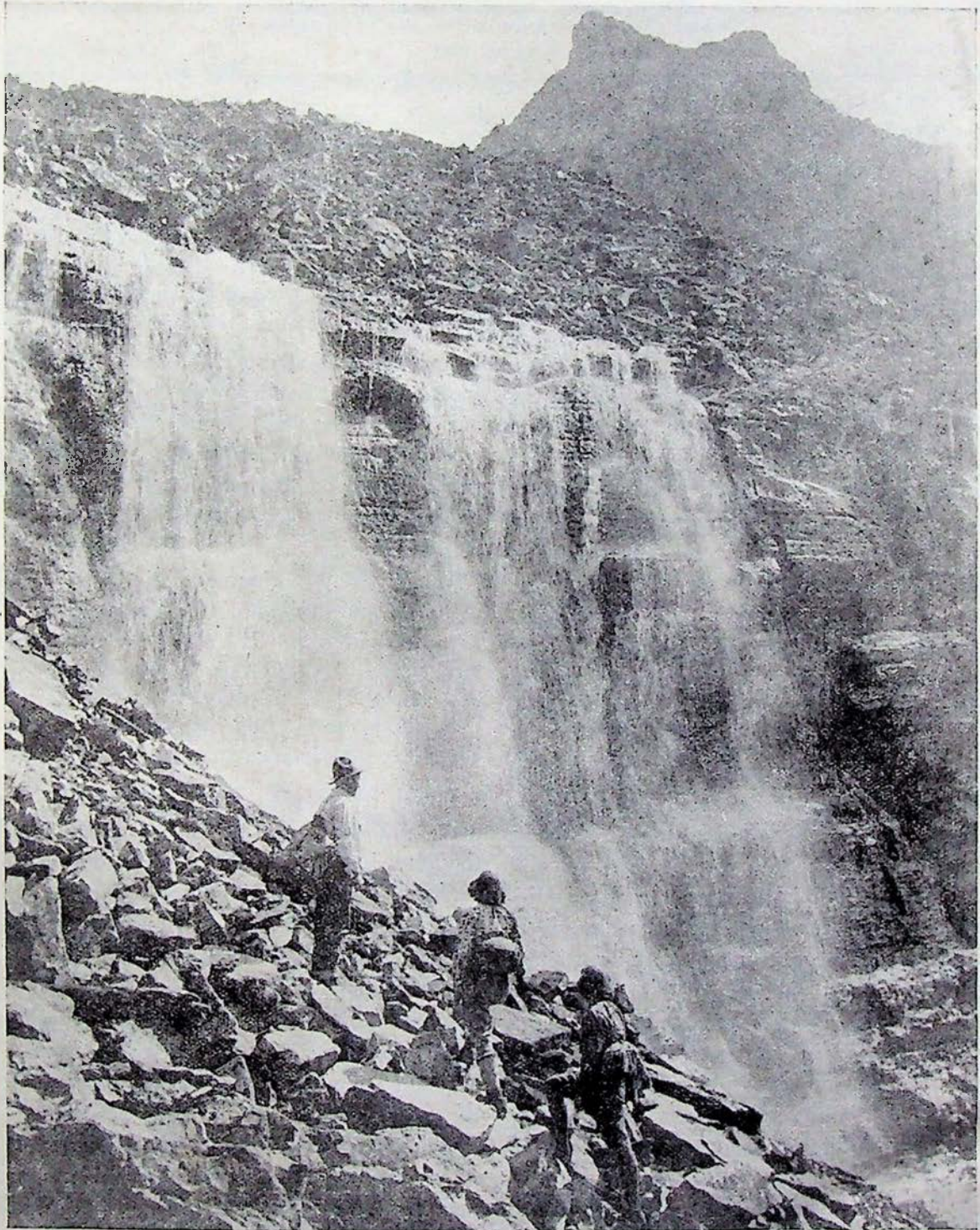
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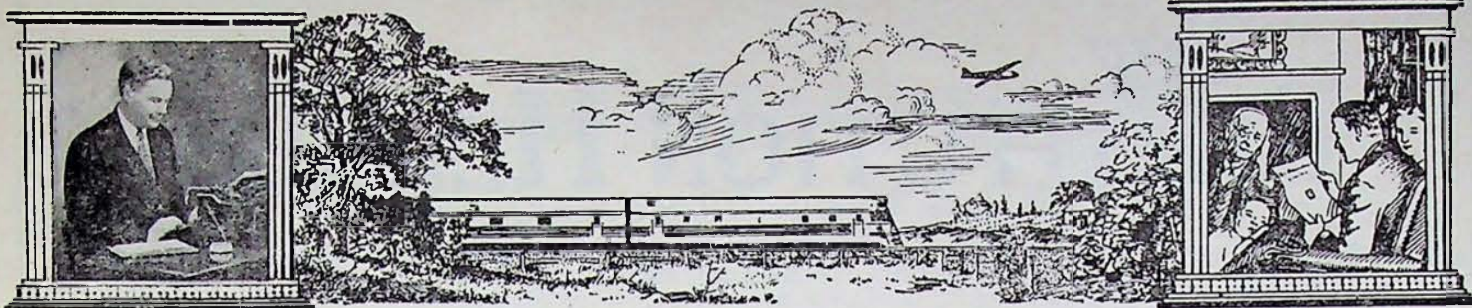
OREGON, ILLINOIS, NOVEMBER 4, 1947

NUMBER 5



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SEVEN SISTER FALLS, YOHO NATIONAL PARK, BRITISH COLUMBIA



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Sydney E. Magaw, Editor

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“Where Is Thy God?”

In Psalm 42, David told of a time he searched diligently, but almost hopelessly, for God. He compared himself in that search to a deer, probably chased by hunters to its near exhaustion, panting for a drink. “As the hart panteth after the water brooks, so panteth my soul for thee, O God. My soul thirsteth for God, the living God” (vv. 1, 2).

Through faith, one has a mental image of God. In times of distress, faith may wane, and that image of God becomes obscure. So it was with David. His enemies, taking advantage of his sorrow, taunted him continually, asking, “Where is thy God?” Having no faith and no vision of God, David’s enemies may have been sincere in their taunt. Had David been able to show God to them, or to have performed some miracle in their presence, his sorrow soon might have disappeared. That would have been realism, materialism, but it was not God’s way of developing David’s character. There was no miracle. There was no open manifestation of God.

Instead, David was driven to analyze the blessings God had given him and to analyze his own sorrow. He recalled when he “had gone with the multitude . . . to the house of God,” remembered with comfort “the voice of joy and praise” that he had experienced “with a multitude that kept holyday.” Yes, there had been blessing in worship of God, though he was unable at this particular time of sorrow to reveal Jehovah to his tormentors. “Where is thy God?” Ah! David knew. He had visualized God, heard God, felt God, in “the house of God.”

Then, looking deeply into cause of his own remorse, David asked himself, “Why art thou cast down, O my soul? and why art thou disquieted in me?” The taunt of his enemies, “Where is thy God?” faded into the distance, his own grief slackened, momentarily, and he exclaimed in answer to his own question, “Hope thou in God, for I shall yet praise him for the help of his countenance.”

“The God of My Life”

Though David’s enemies continued to ask, “Where is thy God?” and though David, in sorrow, was thirsting for

God as a running deer might pant for water, he kept faith in God — waiting for blessings yet invisible, unknown. He knew that God, being true and kind, would give answer to his prayer. God had given him strength in his youth to slay a lion and a bear, when they would have preyed upon his father’s flock. He remembered, too, his God-given victory over Goliath, giant of the Philistines. Richer still was memory of God’s deliverance upon two occasions when Saul’s javelin, barely missing him, stuck quivering in the wall. David’s God had never failed him — had blessed him from his early youth. Later, God directed that he be king over Israel. Thus, when sorrow and tauntings almost overwhelmed him, he rose above the struggle to exclaim:

“The Lord will command his loving kindness in the day time, and in the night his song shall be with me, and my prayer unto *the God of my life*. . . I shall yet praise him, who is the health of my countenance and my God” (vv. 8, 11).

Omniscience Everywhere

David, recognizing that God knew his “downsitting” and “uprising,” his paths, his every word, his very thoughts, exclaimed, “Such knowledge is too wonderful for me” (Psalm 139:6). This omniscient God, moreover, is everywhere. “Whither shall I go from thy spirit?” asked David of Jehovah, or “whither shall I flee from thy presence? If I ascend up into heaven, 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.”

David knew that, prior to his existence, God had seen the elements of his being. “I will praise thee,” said David, “for I am fearfully and wonderfully made . . . 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 . . . all my members were written . . . when as yet there was none of them.”

Happy is he who today can pray as did David: “Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked thing in me, and lead me in the way everlasting.” *Omniscience is near!*

Magnetic Power

By Mrs. Florence Pease, Geneva, Ohio

"Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (James 4:8).

TO REFLECT the glory of God in one's life, he must become of one spirit with God. Magnetic power attracts one body to another, in a material sense, until the lesser object is drawn to the one with the greater power. In a spiritual sense, too, there is a magnetic power at work: we, the weaker, must draw near to God, the greater; and as we draw near to Him, He draws ever nearer to us. We must have a magnetic spiritual power in a oneness with God.

Atomic man-made power may seem great to humanity today, but a far more wonderful power is in store for this earth in the future. Man will use his destructive devices to destroy the face of the earth, but God will make a complete end of the wicked. (Mal. 4:1; Jer. 4:23-26.) Man has the power to take life from living souls, but he cannot redeem life again. Man can cause his own perpetual destruction (Psalm 9:6), but the power to give perpetual life is out of his hands. (Gen. 3:22-24.) Only God, Creator of life, can perpetuate life. Draw men to God!

By this wonderful magnetic power of our Creator, the earth hangs on nothing in space, and all the planets are kept in their proper places. Without this power, everything would be chaos. Man's power is chaotic, but God's power is magnetic. "Hear attentively the noise of his [God's] voice, and the sound that goeth out of his mouth. He directeth it under the whole heaven, and his lighting unto the ends of the earth. After it a voice roareth; he thundereth with the voice of his excellency. . . . God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend. . . . He sealeth up the hand of every man; that all men may know his work."

To draw God to earth, toward man, one must have the magnetic power of God's Spirit. The elements or attributes of that power are revealed in Galatians 5:22, 23, saying: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

Man's chaotic condition, which will not draw the magnetic power of God to him, is the spiritual wickedness. As a common magnet will not draw certain substances to

*"We search the world for truth. We cull
The good, the true, the beautiful,
From graven stone and written scroll,
From all old flower-beds of the soul;
And, weary seekers of the best,
We come back laden from the quest,
To find that all the sages said
Is in the Book our mothers read."*

—John Greenleaf Whittier; selected
by Mrs. George H. Loudenslager

it, the evil attributes of man cannot draw the eternal God to him. These are the lusts of the flesh as indicated in Galatians 5:19-21: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which

do such things shall not inherit the kingdom of God." Jesus, being free from all these "works of the flesh," and being of one purpose with God, was able to draw on that great magnetic power of God to perform miracles—even to raising the dead.

Yes, after man has gone the limit of his power to destroy the face of the earth, God will use His quickening power to give eternal life to the righteous living and dead in Christ. (1 Cor. 15.) Also, Christ will restore to this earth its Edenic beauty. "The wilderness and the solitary place shall be glad . . . and the desert shall rejoice, and blossom as the rose" (Isa. 35:1). May members of the Church of God "blossom" into full perfection *now*, that we shall be ready to receive a full measure of the power of God at Christ's coming. "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."

"Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). Not until humanity comes into God's perfection can the following scripture be fulfilled: "As truly as I live, all the earth shall be filled with the glory of the Lord." (Num. 14:21). Revelation 21:3, 4 then will be fulfilled, promise there being made as follows: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"Draw nigh to God, and he will draw nigh to you."

The Reign of Christ

By Lyle Rankin, Cashmere, Washington

(Radio Address No. 3—Station KPQ, Wenatchee, Washington)

HAVING discussed, in a measure, the King of the coming Kingdom of God, and the throne He will occupy, also the saints as co-rulers with Christ, let us consider some texts and truths about the *Reign of Christ*.

In Psalm 72:8, the Word of God declares, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." To understand more clearly the extent of the Dominion, we read from Daniel's writings (7:27): "The kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Surely the statement, "under the whole heaven," is in perfect agreement with that quoted from Psalm 72:8—"from sea to sea, and from the river unto the ends of the earth." Too, one might ask, "What river?" By reading from Zechariah 14:8, 9, the answer is clear:

"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."

The foregoing text testifies to the time the Lord will be King over all the earth, and that summer and winter still will be in their order. He is a literal and very real Lord that shall come to reign "from sea to sea," from "the river unto the ends of the earth," "over all the earth," "under the whole heaven"; and there is every reason to believe that summer and winter, the river, and the seas mentioned will be literal.

Ezekiel prophesied of the same river and the same time. Chapter 47 indicates the waters will come down from under the right side of the house, at the south side of the altar, flowing eastward into the sea, which being brought forth, the waters will be healed, so the fish like unto the fish of the great sea (Mediterranean Sea) shall live therein and be fished out by fishermen using nets. The marshes, however, still will be given to salt and not be healed. Yes! a literal river! flowing from Jerusalem! Half of it will flow westward to the Mediterranean Sea, and half eastward to the Dead Sea! This river, of course, does not flow today; which fact testifies that Jesus is not yet King over all the earth.

When Christ *is* King over all the earth, He will build a Temple in Jerusalem, which He will occupy as well as occupying the throne. Mount Zion is the situation for the throne and Mount Moriah the old place for the Temple. Inspired words by Zechariah read: "Behold the man whose name is THE BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both" (6:12, 13).

A real Lord, a real river on whose banks will grow the tree of life, a real Temple, the same earth with summer and winter, and real flesh-and-blood people over whom Christ and the immortalized saints will reign!

When the last great war of this age, even Armageddon, is ended, there still will be people to be instructed in the way of the Lord. This is made known in Zechariah 14: 16-18, which reads:

"It shall come to pass, that every one that is left of all the nations which came up 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. And if the family of Egypt go not up, and come not, that have no rain; there shall be a plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles."

Again, attention is drawn to literality of the reign of Christ on earth over literal and very real people, among whom will be some who seek the Lord and worship the Father:

"Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. 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: (Please turn to page 7)

Is Correct Doctrine Essential?

By H. Gary France, Wenatchee, Washington

SOLOMON wrote, "I give you good doctrine, forsake ye not my law" (Prov. 4:2). The Author of the Holy Writ intended that His Word should be read, believed, and obeyed, else He would not have written the Bible. Webster's definition of "doctrine" is "teaching; instruction." As applied to this article and to Christianity, the definition should be "God's teaching and instruction." John wrote, "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 John 9). Therefore, one should have correct doctrine, because this was the intention of God in having the Bible written.

Another point making correct doctrine necessary is that one must know the things God taught and commanded to believe and obey correctly. The Bible illustrates that ignorance concerning God's commands is an outstanding cause of disobedience, and the disobedient person is punished though he feels that God will overlook his act of transgression. Let us consider a few examples of persons who disobeyed God in ignorance of the fact, or not believing the fact that God would punish them for it. God told Saul to attack the Amalekites, killing all the people and all their herds, but he saved the very best of the cattle and sheep for sacrifices to God. (1 Sam. 15.)

Did Saul obey the spirit of God's command? The spirit of this command and of any other command is that of absolute obedience. Therefore, Saul did not obey the spirit of God's command.

God punished Saul for this disobedience, and the account of this incident contains the truth, "Behold, to obey is better than sacrifice" (1 Sam. 15:22). Saul believed it would be all right to do what he did, but he believed the wrong thing! It certainly made a difference to Saul whether or not he believed the correct teaching, for he was punished for his sin.

Another incident wherein Saul believed the wrong idea, and for which he was punished, is written in 1 Samuel 13. Saul was about to enter a battle against the Philistines, but he was waiting for Samuel to come to offer sacrifices to God. Samuel failed to arrive as soon as was expected, so Saul offered the sacrifice himself. This was against God's commandments, and Saul was punished for disobedience. He certainly believed it would be all right to offer the sacrifice himself, or he would not have offered it; but he did not believe the correct idea, and it made a difference to him. He may have thought he was obeying the spirit of

the command, but he was not. The spirit was that of implicit obedience to command and belief of statement.

Christianity is making the same error today. We are commanded to be baptized (which word means "immersed"), but people continually are hampered in obeying this command because "modern" teachers say, "It is the spirit of baptism that counts; sprinkling is just as good." The spirit of baptism is that of obedience in performing a formal act, which obedience signifies repentance. God selected and specified the manner in which one should manifest his belief, repentance, and desire to enter Christ. *Who dares to substitute man-authorized sprinkling for the God-commanded baptism?*

Jesus, reviling false teachers, said: "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. 15:8, 9). If Jesus were here today, would He meekly approve of all the doctrines being taught in His Name?

Paul wrote of men in the last days "having a form of godliness, but denying the power thereof," and warned, "From such turn away" (2 Tim. 3:5). To Titus he wrote, "They profess that they know God; but in works they deny him, being abominable, and disobedient" (Titus 1:16). To the Colossians he wrote, "Beware lest any man spoil you through philosophy and vain deceit after the tradition of man, after the rudiments of the world, and not after Christ" (Col. 2:8). Does it make a difference what one believes? Jesus said, "Ye shall know the truth, and the truth shall make you free" (John 8:32).

Eve became involved in Adam's transgression, and although she was absolutely deceived (1 Tim. 2:15), she was certainly punished. Therefore, deception of a person is not excuse or justification for his error. It was essential for Eve to believe the correct statement. Through deception, she believed the wrong statement, and she was punished.

In each of these instances, the subject had the word or command of God. Each person disobeyed for certain reasons. Each person was punished. One may conclude, therefore, that God's policy is to require absolute obedience and belief of whatever He has commanded and taught.

Thus we have power, incentive, and motive to search the Scriptures diligently and to understand them correctly.

One God: the God of the Ages

Article 9 — The Holy Spirit, or Spirit of God Given for Power, Service, Testimony

By R. H. Judd, Colborne, Ontario

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6). "It shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy" (Joel 2:28).

HAVING noticed briefly concerning the Spirit of God in the creation of the heavens and the earth, and that it is the quickening (life-giving) principle of the world, and that all life is an out-going from God; and having considered in some measure that the gift of life to man was a gift for which he is held accountable, we come now to the next mention of the Spirit. It appears in Genesis 41:38. It is remarkable, as well as practical, that its evident objective there is *service*. That was its main purpose in creation, and that is the purpose manifested throughout Scripture, and so well expressed by Paul in his references to the fruits of the Spirit.

In the instance of Genesis 41:38, a man of exceptional ability was needed, and it was recognized that in the circumstances that need was fully met in Joseph alone. The explanation and reason for selecting him was stated to be that he was *"a man in whom the Spirit of God is."* The same is again true in Exodus 31:3 and 35:21 concerning Bezaleel and Aholiab, who there are said to have been *"filled with the Spirit of God"* for special service in all manner of workmanship.

To show that "the Spirit of God" is the same in both the Old Testament and the New Testament, we append the following list for the purpose of pointing out that the phraseology is practically identical in both Testaments. We trust that it will be found of interest and help. When we come to study of Jesus the Christ, the Son of God, we shall see that He, too, could say, "The Spirit of the Lord [God's Spirit] is upon me" (Luke 4:18): and that being the case, how very true it was that God did the miracles and wonders and signs by Him! (Acts 2:22.)

OLD TESTAMENT

"IN"

Gen. 41:38—"a man in whom the Spirit of God is."
Isa. 63:11—"put his Holy Spirit within him."

NEW TESTAMENT

John 14:17—"dwelleth with you and shall be in you."
1 Cor. 3:16—"the Spirit of God which dwelleth in you."
1 Cor. 6:18—"The Holy Spirit which is in you."
Eph. 3:16—"by his Spirit in the inner man."
Eph. 3:30—"the power at work within us."

"UPON"

Num. 11:17, 25—"the Spirit upon Moses."
Judg. 6:34—"the Spirit upon Gideon" (marg., "clothed").
Isa. 61:1—"the Spirit of the Lord God is upon me."

Luke 2:25—"the Spirit come upon him."
Luke 4:18—"the Spirit of the Lord is upon me."
Acts 11:13—"the Holy Spirit fell on them."

"FULL"

Deut. 34:19—"full of the Spirit of wisdom."

Luke 4:1—"full of the Spirit."
Acts 6:3—"men full of the Spirit."
Acts 6:5—"full of the Spirit."

"FILLED"

Ex. 31:3—"filled with the Spirit of God."

Acts 2:4—"filled with the Holy Spirit."
Acts 4:8—"filled with the Holy Spirit."
Acts 13:9—"filled with the Holy Spirit."
Eph. 3:18—"Be filled with the Spirit."

"POUR," "POURED," or "SHED"

Prov. 1:23—"I will pour out my Spirit, and make my words known to you."
Isa. 32:15—"the Spirit be poured from on high."
Isa. 44:3—"I will pour out my Spirit."
Joel 2:28—"I will pour out my Spirit."

John 14:26—"even the Holy Spirit . . . bring all things to your remembrance."—"all that I said," R.V.)
Acts 2:17—"I will pour out my Spirit."
Acts 2:33—"promise of the Holy Spirit."
Acts 10:45—"poured out the gift of the Holy Spirit."
Titus 3:5, 6—"renewing of the Holy Spirit which he shed on us."

"CARRIED"

1 Kings 18:12—"the Spirit of the Lord shall carry thee."
2 Kings 2:16—"the Spirit of the Lord hath taken him up."

Luke 4:1—"was carried about by the Spirit" (E.D.).
Acts 8:39—"the Spirit of the Lord caught away Philip."

"CLOTHED"

Judg. 6:34—"the Spirit of the Lord clothed Gideon."
1 Chron. 12:18—"the Spirit of the Lord clothed Amasai" (marg.). (See also 2 Chron. 24:20, marg.; Job 29:14; Psa. 132:9.)

Luke 24:49—"clothed with power from on high" (R.V.).

"POWER" and "MIGHT"

Judg. 14:6—"the Spirit of the Lord came mightily upon him."

Luke 1:35—"the power of the Most High" (R.V.).

OLD TESTAMENT

"POWER" and "MIGHT"

- 1 Sam. 10:10—"the Spirit of God came mightily upon him" (R.V.).
- 1 Sam. 11:6—"the Spirit of God came mightily upon Saul"—R.V.

NEW TESTAMENT

- Luke 4:14—"in the power of the Spirit."
- Luke 24:49—"clothed with power from on high" (R.V.).
- Acts 1:8—"ye shall receive power."
- Acts 10:38—"with the Holy Spirit and with power."
- Rom. 15:13—"through the power of the Holy Spirit."
- Eph. 1:19—"the working of his mighty power."
- (See also 1 Cor. 2:4 and 1 Thess. 1:3.)

Zechariah 4:6. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." This is a much-quoted verse, and as translated in the Authorized Version it might quite possibly be regarded as unsuitable for demonstration of the power and might of God's Holy Spirit, because it is not stated whose is the power and whose is the might, and because it infers that power and might are not associated with the Holy Spirit. Both the Authorized Version and the Revised Version give an alternative rendering in the margin—"not by an army, nor by power . . ." Such a rendering makes it clear that *human* power is put in contrast to the power of the Spirit of God. Turning to Young's Concordance, we find that the Hebrew word is *chayil*, and that all the six references under that heading (p. 660, sec. 4) have to do with war and men of war. A similar passage occurs in Hosea 1:7, where God says that He will not save them by battle (or war, S.&G.), but that He "will deliver them through the Lord their God" (S.&G.). In other words, the purpose of the Lord God is that they should look to Him. Zechariah speaks of God's Spirit, and Hosea speaks of the Lord God. The thought is the same in each. It is God in both. What God is said to do, is done by means of His Spirit which proceeds from Him. Men have to learn to recognize that though God works through means, He is Himself the Source and Controller. (See Micah 3:8.)

LESSON FROM MICHELANGELO

"When Michelangelo was painting his Jonah and the other prophets and sibyls on the ceiling of the Sistine Chapel, he had a candle stuck in a pasteboard cap on his forehead. It threw light on his work, but kept his own shadow from obstructing it. That is the way the preacher should use his own experiences. The purpose is to throw light on the truth and on other characters, but not on himself."—*Selected*. . . "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

THE REIGN OF CHRIST

(Continued from page 4)

for we have heard that God is with you" (Zech. 8:20-23).

When Jesus was here during His ministry, He said, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three" (Luke 12: 51, 52). This division will come, according to Matthew 10: 32-40, because some men accept the Word of the Lord and some do not. It is a matter of history that Jesus has not brought peace among the nations, as prophecy indicates He will when He reigns. Today, Jesus abides at His Father's right hand as High Priest, but when He reigns on His throne, He not only will be High Priest, but King over all the earth. From Him will come both law and the Word of the Lord, as He will occupy the throne and the Temple, the counsel of peace going forth from Him as already read from Zechariah 6:12, 13.

To bring about the proper peace and that "desire of all nations," Jesus must return, at which time He "shall judge among many people, and rebuke strong nations afar off . . . they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:3). War has been among the children of men since the dawn of history. It is here today, and it will continue to exist until Christ is sent by His Father to restore the earth to Edenic beauty and peace.

The Prophet Isaiah uttered these profound words concerning Christ, the Prince of Peace, the One born to Israel on whose shoulders the government will rest:

"Of the increase of his government and *peace* there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:7).

Another great event that witnesses by its very absence that Jesus has not returned is that noted in Zechariah 14:4:

"His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." There has not been, to date, any such earthquake to divide the Mount of Olives, and there will not be until all nations gather in battle array against Jerusalem, and the Lord's feet stand on the Mount.

Judging from the scriptures presented, as well as from others, it is evident that the Kingdom of God will be on

(Please turn to page 11)



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

AN ALLEGORY. A fair sample of what modern liberalism does to the Word is to be found in the language of Dr. Roland Emerson Wolfe, professor of Biblical Literature at Western Reserve University. Commenting on the Book of Jonah, the professor says: "You find more truth there than elsewhere in the same amount of space. Because concealed, you do not notice it at casual reading." Now here is the concealed truth which the professor finds in the Book of Jonah.

"The book, then, as I read it, is a satire; and I consider it, furthermore, an allegory. Jonah being the nation, and the sailors and the Ninevites the rest of the world. The fish is Mesopotamia. The swallowing finds its parallel in the Book of Jeremiah, where Babylon is a monster that has swallowed up the people. I won't go so far as to say that the three nights mean the three exiles of the Israelites—one Assyrian and two Babylonian—but I regard the disgorging as typifying the return of the population in the year 538 B.C. under the favor of Persia."

A minister with whom I am well acquainted gave a radio talk the other day on the "Book of Jonah." He said it had been a long time since he had heard this book read at a Christian service. He made his fish much smaller than the professor. His fish was just the problems that swallowed Jonah.

Why is it so hard for some of the modern "dominies" to believe the Scriptures? It would be much more simple, and certainly easier of understanding, to permit the fish to be a fish, and even large enough to swallow Jonah, than to make it as big as old Mesopotamia. We have no desire to question the sincerity of any whose interpretation of Scripture is different from that which we understand the Word to teach, but it does seem to us that such interpretation of the inspired Word of God is wresting the Scripture. Judgment belongs to the Lord, so we shall leave the matter there, and He will take care of it, correctly, in due time.

STRIKES INCREASING. It has been ten years since the Wagner Labor Act was to "put an end to industrial strife." According to statistics, the annual average of strikes before the Act was passed was 753 strikes involving 297,000 workers, whereas the annual average of strikes under the Wagner Act is 4,985, involving 4,650,000 workers.

It is not our purpose to discuss labor legislation in these columns, only insofar as it may have a bearing on fulfillment of prophecy or directly or indirectly affect the present-day church. One thing is apparent, and that is, there is a growing state of unrest among the industrial workers in all parts of the world. There is an element abroad in the world that is bent on inciting unrest and trouble among the working class and create strife between classes—and this, regardless of good or bad legislation on the statute books. This conflict

between labor and capital is made the subject of a prophecy given us by James. Whether a worker or an employer, a study of the struggle between capital and labor as set forth by James will serve a very worth-while purpose. James introduced a third class in his discussion of last-day labor and employer relations. He called them "the brethren." To these, he urged a middle-of-the-road course. "Be patient therefore, brethren." To "grudge one against another," according to James, invites "condemnation." For those who are waiting for the appearing of the Lord, the advice given by James should not be set aside or treated lightly.

MORAL STANDARDS. In a recent issue of "The (Canadian) Signs of the Times," an editorial called attention to present-day conditions in the light of prophecy. It read in part as though the editor felt we were on the threshold of the coming of Christ. The following statistics were gleaned from the article. Crime in Canada is increasing four times as fast as the population. The London police are having their troubles with a wave of gangsterism. In the United States, there are 18 murders, 31 rapes, 12 negligent manslaughters, 163 aggravated assaults, 2,371 larcenies, 881 burglaries, 662 auto thefts, and 149 robberies each day.

Addressing the opening session of the Canadian Council of Churches, Dr. W. J. Gallagher, Toronto, general secretary of the Council, said:

"We should be much more concerned than we seem to be about the general moral and social conditions which presently prevail in Canada. . . . There has been a lamentable and serious decline in morals among our Canadian people. Intemperance is increasing. The signs point to great laxity in sex relations. Venereal disease seems to be increasing again. The sanctity of marriage is being forgotten or denied. Between 1940 and 1945 the number of divorces per year more than doubled; in one year, from 1944 to 1945, there was an increase of 34 per cent. The number and sordidness of crimes of violence has become shocking. These and similar phenomena indicate a lowering of moral standards and a weakening of moral discipline."

These pictures as presented by these two Canadian churchmen fit well into the prophetic description of the last days, of which inspiration says, "evil men and seducers shall wax worse and worse," with multitudes being deceived through the cunningness of sin.

RELIEF FOR EUROPE. The President is putting forth a Samaritan effort to feed the starving millions of Europe. His call to the people of the United States to save food and save lives deserves the whole-hearted support of everyone. The situation is grave. With millions starving, the whole European mainland is fraught with danger. If Europe goes into

revolution, the whole world will find itself in another holocaust of greater dimensions than the one recently ended.

As to be expected, the call for moral support is finding less co-operation from the brewing industry than any other segment of American life. The request for the liquor industry to shut down for sixty days and thus save between 10 and 20 million bushels of vital grain has found a cool reception among these exploiters of human values.

We must admit that the brewers and distillers do have a pretty sound argument for their reluctance to co-operate. Under the Marshal Plan, eleven European countries have requested 77,000,000 bushels of grain for their liquor industries. To this must be added the 6,000,000 bushels that will be shipped to Canada for the same purpose. Here is a total of 83,000,000 bushels of grain for liquor, and the President has asked for a saving of 100,000,000 bushels. The brewers and distillers say if grain is so urgently needed in Europe, why not first ask the foreign industries to shut down? It is an argument that is hard to answer. A much larger question is, Why permit this waste of food for the stuff anywhere when so many millions are starving?—people whom this grain could save!

For the sixty-day shut down, which no doubt public opinion will force upon this wicked industry, 7,500,000 bushels will be saved in the beer brewing industry, and the distillers will save another three and a half to ten million. As of June 30 last, there was a surplus of 464,000,000 gallons in liquor warehouses. If all of the plants in the industry shut down for the period asked, only 44,253 employees would be affected. While millions starve in Europe and Asia, France and Britain expect to regain their monetary solvency by exporting liquor and wine to the United States. It is a rotten system in which people must drink their governments to solvency while millions are dying for the want of food. "In the last days perilous times shall come."

RELIGIOUS EDUCATION. With the opening of the fall school term in Kansas City, there were fifty-six Protestant, twelve Roman Catholic, and one Jewish education centers for religious education ready for released time work. It marked the twenty-fifth year of the week-day church school program. Nearly 11,000 children, or 91 per cent of all the school youngsters, attend these schools. Two new projects were introduced this year: laboratory training school for teachers and workers in both church schools and nondenominational week-day schools. High school credit is given for work done in these religious classes. For years Kansas City led the country in this type of work. In the early 40's, New York City introduced released time for religious instruction and now leads the country in this work, with Kansas City retaining second place.

The Sunlight of Prophecy

Who Is the Antichrist?

By

J. H. Anderson



Lesson One

PROPHECY

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

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

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

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

Lesson Two

PROPHECY? PROPHECY NOW FULFILLING

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

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

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

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

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

Lesson Three

"THE DAY OF THE LORD"

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

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

Lesson Four

"DANIEL'S SEVENTY WEEKS"

Daniel 9:16-27

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

Lesson Five

"THE JEWS IN PROPHECY"

God had dealings with the Jews only from

Abraham to the Cross. (Amos 3:2; Matt. 10:5, 6.) The Burning Bush of Exodus 3:1-5 shows that Israel would be in the flames of persecution, but would not be consumed. (1 Cor. 10:11.) When God led the Israelites into the Holy Land, He promised them a great blessing if they obeyed Him. (Lev. 26:1-13; study this chapter.) Then, if they disobeyed Him, a punishment. (Vv. 14, 43.) Did they obey or disobey? (Rom. 9:21.) Then they were to be scattered. (Lev. 26:33; Ezek. 12:8-15.) Has God done this? What was to be the result to the "land that flowed with milk and honey"? (Vv. 20, 31, 35.) Has this condition ever come to "the Holy Land"? Does God promise to bless Israel after this punishment? (Lev. 26:44-46; Rom. 11:28.) Is the burning bush a true type of Israel? Have they been in the flames of persecution since their dispersion by Babylon? Where is Babylon now? Are the Jews still Jews? Will their land always be desolate? their cities waste? (Isa. 51:3-5; 61:4; 62:4-9; 65:17-25.) Are these things coming to the land since World War I? Do they show that we are in the "last days"? (Hos. 3:4, 5.) What should we do? (Mark 13:35-37; Luke 21:31-36; Psalm 102:16.)

Lesson Six

"THE RESTORATION OF ISRAEL" "BUDDING FIG TREE"

Luke 21:29-31

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

2:2-4; 11:1-9; 26:9.) Does this mean all nations now, or all that pass through the great trouble? (Zech. 13:8, 9; 14:16, 17; Matt. 25:31-42.)

Lesson Seven

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

Read Acts 13:26-30; Romans 11:25. What caused that blindness? Note: There are two lines of prophecies in the Old Testament pointing to His coming: one to His first advent, and the other to the second advent. The Jews overlooking the first advent and having their eyes on the second is the reason of their rejecting Him. **First Advent.** (Micah 5:2; Matt. 2:4-6; Hos. 11:1; Matt. 2:14, 15; Isa. 53; Acts 8:32-35; 1 Cor. 15:1-8.) These prophecies were fulfilled, thus proving the inspiration of the Old Testament. (2 Peter 1:21.)

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

Lesson Eight

"THE NATIONS IN PROPHECY"

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

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

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

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

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

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

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

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

Lesson Nine

THE ANTICHRIST

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

Another power, papal Rome, was growing and came into full power by 610 A.D.

This power was to come before the day of the Lord, not in the last half of the day as some would have us believe. (2 Thess. 2:1-10.) Here Paul would have us to guard against that doctrine that Antichrist would come in the day of the Lord. In Revelation 13:1-10, we have him represented by a beast, a combination of Daniel's four. In Daniel 2:35, we find that all the powers will be destroyed at the coming of Christ. Yet these powers have long since passed away as world powers. In Daniel 7:12, this is pointed out. Now in Daniel 7:1-7 and Revelation 13:1-10, we find that all are combined in the Antichrist and will be destroyed in him at the coming of Christ. (2 Thess. 2:8-12.) So in Antichrist we must find all these powers. This cannot be done in a man. So it kills the theory of a superman ruling the world in the future. The four Beasts of Daniel 7:1-7 and the leopard beast, Antichrist, papal Rome, all come from the sea, the people. (Rev. 17:15.) We find in papal Rome the principles of all the four powers of Daniel 7.

Lesson Ten

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

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

"It must be borne in mind that the bishops of Rome put forth a double claim; namely, that they were the supreme head of the church, and also the rightful, divinely appointed suzerain of all temporal princes, the earthly king of kings. Their claim to supremacy in all spiritual matters was very generally acknowledged throughout at least the West as early as the sixth century, and continued to be respected by almost everyone until the great Reformation." (Myers, p. 414.) Then the leopard beast had the general make-up of Daniel's fourth beast, pagan Rome. The same number of heads of the four. "And they worshipped the dragon (pagan Rome, Daniel's fourth beast), which gave power unto the

beast," papal Rome, the Antichrist. (Rev. 13:4.) Here we learn that Antichrist received his power from pagan Rome. In 2 Thessalonians 2:7, Paul declared that there is a hindering power that must be taken out of the way before the Wicked One can come in. This was pagan Rome, then a universal power. (Luke 2:1.) On page 415 of Myers' History of the World, after showing how pagan Rome moved from Rome to Constantinople, he writes: "Nor was this advantage lost when misfortune befell the imperial city." "Thus the removal by Constantine the Great of the seat of government to the Bosphorus instead of diminishing the power and dignity of the Roman bishops, tended powerfully to promote their claims and authority. In the phrase of Dante, it 'gave the Shepherd room.'" (Rev. 13:4.) It left the pontiff the foremost personage of Rome." A literal fulfillment of Revelation 13:4.

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

Lesson Eleven

BLASPHEMY

Daniel 7:25; Revelation 13:5, 6

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

started by Martin Luther, who used the Word of God and led one half of Europe away from the Catholic Church.

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

"The deadly wound was healed and all the world wondered after the beast" (Rev. 13:3). About the close of Luther's work the reformers fell out among themselves, and Europe went back to the Catholic Church, and the wound was healed. "While the Protestants were thus breaking up into numerous rival sects, the Catholics were removing the causes of dissension within the old church by a thorough reform in its head." (Myers, pp. 526, 527.) Of the deadly wound, Myers on page 529 writes: "Thus one half of western Christendom was lost to the Roman Church." The pope, head of this false church, wears a triple crown by which he claims to be lord of heaven, earth, and hell. On the crown is the Latin sentence, "Vicarius Filii Dei." The letters in the sentence make 666. (Rev. 13:18.) At the end of 1,260 years he was to lose his temporal power, and be consumed unto the end, then be destroyed by the brightness of Christ's coming. (Dan. 7:25, 26; Ezek. 4:6; 2 Thess. 2:8-12.) The end of his time to exercise temporal power came in 1870, and in that very year his power was taken away, and he has been consuming ever since. The next universal ruler of the world will be Christ, who will set up His Kingdom in the days of these kings, not in the day when one super-king rules. (Dan. 2:35, 44, 45.) The nations of the world will be fighting one another, not all united under Antichrist, when Christ comes. (Dan. 2:40-43; Ezek. 38:1-18; Rev. 11:18.) Although papal Rome, the Antichrist, lost his temporal power in 1870, he is to use an influence to the end and help to bring about the battle of Armageddon. (Rev. 16:13-17.) Then utter destruction comes to him when Christ comes. (2 Thess. 2:8-12.) "Vicarius Filii Dei." The sentence on the pope's crown in numbers stands for 666.

"But we request you, brethren, in behalf of the presence of our Lord Jesus Christ, and our gathering together unto him, That ye be not quickly tossed from your mind nor be put in alarm, either by spirit or by discourse or by letter as by us, as that the day of the Lord hath set in: that no one may cheat you in any one respect. Because that day will not set in—Except the revolt come first and there be revealed The man of Lawlessness. The son of destruction. The one who opposeth and exalteth himself on high, against every one called God or an object of worship; So that he within the sanctuary of God shall take his seat, showeth himself forth that he is God. Remember ye not that while I was yet with you these very things I was telling you? And what now restraineth ye know, To the end he may be revealed in his own fitting time. For the secret of lawlessness already is inwardly working itself. Only until he that restraineth at present shall be gone out of the midst: And then shall be revealed the lawless one, Whom the Lord Jesus will slay with the Spirit of his mouth, and paralyze with the forthshining of his Presence." (Roth.)

Lesson Twelve

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

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

He had to come before the day of the Lord. (2 Thess. 2:1-8.) Those who believe in a future Antichrist say he will come in the last half of the day of the Lord. Who is right, Paul or those who believe in a future Antichrist? (Dan. 2:35-45; Ezek. 38:7-13; Joel 3:1, 2; Rev. 16:14-21.) These scriptures show that the nations will be fighting among themselves when the stone crushes them.

Those who believe in a future Antichrist

say that he will be ruling all the world when Christ comes to establish the Kingdom. Who is right?

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

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

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

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

THE REIGN OF CHRIST

(Continued from page 7)

earth; Christ will be the King; the faithful overcoming saints will be co-rulers; the nations, both Israel and the rest, the subjects ruled; Jerusalem, the city of the King, or capital city; a throne, and laws. All these seven developments are necessary for a properly working Kingdom. In light of these truths, how can anyone maintain that the Kingdom abides within the heart of a person? These truths may abide in the heart; the *gospel* of the Kingdom may abide within, but not the Kingdom.

The scripture often quoted and used to teach that the Kingdom abides in the heart is Luke 17:20-24. When studying the sacred writings, it is well to know who is doing the talking, and to whom that which is spoken is directed. In this account, Jesus was talking to the Pharisees, men he had called hypocrites. Is it reasonable to sup-

pose Jesus was telling them they had the Kingdom in their hearts?

By taking notice of world events and conditions today, the voice of the Day of the Lord may be heard. The distress of nations in war, famines, pestilences, earthquakes, storms, and fearful sights all cry aloud that Jesus will come soon.

May God help you, as you seek for truth, to know and obey His Word.

VOICE OF SOLOMON

The Lord hates "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. 6:17-19).

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (1 Corinthians 5:10).

No Respector of Persons

Peter had a vision which led him to make this statement: "Of a truth I perceive that God is no respecter of persons." It does not matter the color one is. It makes no difference the nationality of a person. There is this difference that Peter stated: "In every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34, 35).

Those who accept Christ will be saved, redeemed to God through the blood of Christ, from "every kindred, and tongue, and people, and nation" (Rev. 5:9). These are the "called out ones" or the "church group." They are the ones who are called to be saints. They are to be made kings and priests, and "we shall reign on the earth" (Rev. 5:10).

How can that be? We are mortal, sinful people. We of ourselves can never be saved, but we can accept of Christ's righteousness. He can cover our sins. Then we recall the verse, "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).

Shall we go and sit down then, and stop working for Christ? No! He has no other hands but our hands, no other help but ours to spread the wonderful "good news" of relief from sin. There will be freedom from all that is evil when Christ's Kingdom is established upon the earth.

We are told from the Word that "the fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever" (Psalm 111:10).

To fear the Lord God we should reverence Him. We should think upon our lives to consider if we are modest and humble in ourselves. He is all powerful, immortal, holy. Then our lives are to be upright and just in all our living and dealings. When we can truly know we fear Him and are working righteousness, we will not worry about not being His children.

The Gentiles Are Accepted

Peter saw how the Holy Spirit of God came upon Cornelius and "all them which heard the word" (Acts 10:

44). Then those Gentiles spoke in tongues and glorified God. Peter commanded them to be baptized. So these believers were immersed into the waters of baptism. They were buried and arose to walk in newness of life as all are to do who are baptized into Christ.

Peter Defends Himself

The Jewish apostles and brethren in Judæa heard rumors of Peter's doings. When he went to Jerusalem, they demanded an explanation. Peter began at the beginning and told them all that happened. Peter ended his defence with this statement: "What was I, that I could withstand God?" (Acts 11:17.)

The leaders at Jerusalem, "when they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18). Aren't you glad God included the Gentiles? Many of us are Gentiles. We can sing, "He Included Me," can we not?

Peter said, "He commanded us to preach unto all the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:42, 43).

May we receive a reward when we stand before the judgment seat of Christ, and not be condemned.

"A conscience is fine if it stimulates you to action, terrible if it keeps you from your true work. Like worry: worry is wonderful if it moves you to do things; corroding if it doesn't."—*Selected from Edward Sheldon.*

Happy Birthday Wishes

Ellen Louise Hamilton, Nov. 3, age 8, Saint Cloud, Minn.

Georgia A. Bengé, Nov. 5, age 10, Frankfort, Ind.

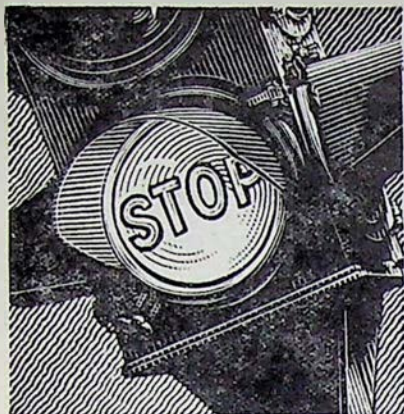
Twila Kay Pritchard, Nov. 6, age 12, Macomb, Ill.

Sammy Jay Pritchard, Nov. 6, age 12, Macomb, Ill.

Norma Magaw, Nov. 8, age 13, Oregon, Ill.

Russell E. Long, Nov. 8, age 4, Buena Vista, Calif.

Ronald A. Story, Nov. 9, age 6, Scotts Bluffs, Nebr.



- Danger Ahead

By Ernest E. Graham, from Berean Nobler

THROUGHOUT OUR vacation visits among the Churches of God, our attention has been repeatedly attracted to a sore evil, the consequences of which are cutting deep, and the pains of which reach to the far recesses of the Church body's nervous system. This past, present, and growing evil is a fever which afflicts youth of the Berean age and binds their hope of progress in any and every field of Christian endeavor. Usually their names are all that remain among church property, although, occasionally, their presence is seen in Sunday school and church services. The time has come when Christians pens must begin to drop warning, and stake down a stop signal before every youthful product of Church-of-God parents in an effort to halt this cankerous sore.

Even now a high per cent of progress in the Churches of America has been slowed because parents refuse to acknowledge, and their children are blind to the dangers of, this Scriptural woe. We are plainly, simply, and persistently broaching the case of Church-of-God members or believers marrying non Church-of-God members or non-believers.

Can't you see what such marriages are doing for church congregations? They, in most cases, are robbing the congregations of young men and young women whose good influences and talents have been felt and depended upon.

It is not our intention to dampen the good work that some, comparatively few, are doing for their Lord, who have married out-of-faith companions. This minority group is worthy of high praises. Truly theirs have been tedious and painstaking struggles. Also those, whose careful living and undaunted and continued Christian teachings have been vain in their achievement of the long-hoped-for victory—that of convincing their companions of the righteousness of that living faith, unto repentance and baptism—are to be highly praised for their consecrated efforts, though pitied for willingly or ignorantly entering into such a difficult life-time undertaking.

Berean, would it not make a much happier married life for you if you could entertain the mental satisfaction that yours is a companion whose religious convictions are

in complete agreement with your own? You know it would; so, don't "flirt" with that which can crush your hopes of Christian growth, and jeopardize your hope of a better resurrection.

You may feel that your probability of ever meeting one of the opposite sex who both appeals to you and whose interests and religious convictions agree with your own is small, but have you considered how few Church-of-God congregations in America you actually know? There are many young men and women who maintain religious beliefs equal to your very own. There appears to be no logical reason why one should become discouraged and seek companionship out of the church family. There always is, however, the possibility that a believer may be instrumental in the Christian conversion of an individual with whom the believer has intention of marrying. This object of conversion should be first in the order of matrimonial procedure.

The Israelites were forbidden of God to marry foreigners. For example see Deuteronomy 7:3. "Neither shalt thou make marriages with them." The principle reason for this exclusion is plainly stated in the Scriptures. "They will turn away thy son from following me, that they may serve other gods" (Deut. 7:4). King Solomon was an example of one who disobeyed this law. "His wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father" (1 Kings 11:4). As a consequence of this sin, the Kingdom of Israel was divided.

We compare, typically, national Israel to God's church. They were a holy, chosen, peculiar, and special people to the Lord (Deut. 7:6), and, likewise, the church. (1 Peter 2:9.) The Apostle Paul admonished church members not to be "unequally yoked together with unbelievers" (2 Cor. 6:14), and recommended marriage "only in the Lord" to the same Corinthian believers. (1 Cor. 7:39.)

How much are Christ's teachings and God's promises for obedience worth to you, Berean? It is better to be safe by acknowledging Biblical truth and live by faith; than to ignore Biblical law, truth, and reason, by launching out upon one's own youthful inclination, and find years of remorse. Check your wayward inclinations *now*. There's DANGER AHEAD!

BEREAN
Department

Harold J. Doan, Berean Page Editor,
1908 N. Keystone, Chicago, Ill.

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

- November 2-16—Special meetings (C. E. Randall, guest speaker) at Tempe, Ariz.
- November 16—Fifth Anniversary Day at Macomb, Ill.
- November 17-30—Annual Fall Meeting at Brush Creek Church near Tipp City, Ohio.
- Nov. 24 - Dec. 7—Special meetings at Ripley, Ill. (Walter Wiggins, guest speaker.)
- November 23—Illinois Fall Conference at Oregon.

SAINT CLOUD, MINNESOTA

Rally Day was observed by the Saint Cloud (Minn.) Church on October 5. We had an attendance of ninety. A short children's program was followed by presentation of the cradle roll, there being nine babies present. Promotion of classes followed; then thirteen received award pins for nine-months' perfect attendance; also some six-months' and three months' awards were given.

October 5 was also Rededication Day. Much time, effort, and money have been used this summer in beautifying the sanctuary, and we trust all has been done to the glory of Him whom we serve in this place. One of our devoted couples presented a very beautiful pulpit, requesting their names be not made public. Sr. Beatrice Magedanz and her children presented a beautiful carpet for rostrum and aisles in memory of their husband and father, Bro. Ben Magedanz, who, early last spring, fell asleep in Jesus. For many years they were faithful workers in this church and we maintain their membership, although they have lived for several years in Lexington, Ky. We extend to them most sincere thanks, and look forward to a visit from some of them this winter. We hope, also, that before too long they may reside among us. The sermon that morning was to the effect that it is well for each and all of us to dedicate and consecrate anew our lives to service of the Lord.

We thoroughly enjoyed having the Minnesota State Fall Conference meet with us, October 12. The weather was ideal. Ninety-two had arrived in time for Sunday school, and many more by church time. We served more than one hundred fifty for dinner and over fifty for supper. Brethren were here from Eden Valley, Hector, Minneapolis, Mora, Emily, and Litchfield, others who had planned to come being forced to send their regrets. Seven ministers were present, and we had a good spiritual feast.

Bro. and Sr. Carlton Hoskins and four children have left for California, where they expect to make their future home. While we will miss them very much, we hope the sunny California "clime" will aid Sr. Hoskins to find better health. A farewell party was given them at the church parlors on Wednesday, October 29, following Bible study. They were presented a farewell gift.

Mrs. A. M. Jones.

RIPLEY, ILLINOIS

The brethren here are making plans for a two-weeks' series of meetings to be held November 24 - December 7, with Bro. Walter Wiggins, Eden Valley, Minn., as speaker. Everyone take notice of this and attend as much as possible.

Sr. Esther Laning who has been visiting relatives here and in Chicago has returned to California, being accompanied by her grandmother, Sr. Mary Laning, as far as Arizona where she will spend the winter months with her daughter and husband, Bro. and Sr. Laurence Howell.

Bro. J. W. Cooper plans to leave soon for Tempe, Ariz., to spend the winter.

Several young people from here attended the recent Berean Youth Rally at Macomb, Ill., and report a very good time.

October 4, at our parsonage and with Bro. C. R. Randall officiating, Sr. Betty Roberts and Mr. Lawrence Davis of California were united in marriage. At present, they are residing in Peoria, Ill. . . . On Sunday, October 5, Miss Marjorie Howell and Mr. Ivan Hetrick, both of Mount Sterling (Rt. 2), were united in marriage in Mount Sterling by Duff Tucker, a resident minister. They are residing on the groom's farm near Ripley. Congratulations are extended to both couples.

Bro. and Sr. George Nell have gone to Arizona to spend the winter with their daughter and family, Bro. and Sr. Sam Kee.

Sr. Helen Shafer is somewhat improved, after serious sickness. She is still a patient in Culbertson Hospital, Rushville, Ill.

Bro. and Sr. Lyle Ward and family were here, recently, visiting her father, and they attended Sunday school services, October 26.

Sr. Leota B. Hanson, Oregon, Ill., also was a visitor here on Sunday, October 26.

Sr. Emma Swan of Quincy, Ill., is visiting here this week. Mrs. Thomas Lewis, Secy.

OREGON, ILLINOIS

Bro. and Sr. F. L. Austin visited over the week end with Bro. and Sr. H. S. Bell, La Crosse, Wis.

Bro. James M. Watkins, accompanied by Sr. Watkins, preached, Sunday, November 2, at the Hedrick (Ind.) Church of God.

Dixon, Oregon, and Rockford Bereans participated in a joint session at Dixon the evening of November 2, each society contributing part of the program.

Bro. and Sr. T. A. Drinkard visited a few days in Oregon, Ill., Bro. Drinkard preaching for the Oregon Church, Sunday, November 2.

Bro. M. W. Lyon will be the speaker both morning and evening on Sunday, November 9. On November 16, Bro. James M. Watkins will have charge of the morning worship service, and in the evening the Bereans will present their monthly program.

At the Illinois Fall Conference which is to meet in Oregon, November 23, for an all-day session, Bro. C. R. Randall of Ripley is scheduled for the morning worship service and Bro. Harold Doan of Chicago for the evening. Bros. J. Arlen Marsh and C. Alan McLain are making plans for the afternoon session. Basket dinner will be at 1:15.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Chas. Jones	\$10.00
Mrs. Emma Carruthers	2.50
Mrs. R. C. Robinson	5.00
Oregon, Ill., Church	8.32
Oregon, Ill., Sunday School	6.59
Mrs. Nora Pearson	10.00
Zechiel Families	55.00
Brush Creek, Ohio, Bereans	10.00
Emil Fredlund	2.50
Tempe, Ariz., Church	10.26
Eldorado, Ill., Bereans	11.00
Theron Murphy	4.70

Gleanings from the Field

"The field is the world."—Jesus.

See next week's Herald for a full report of an important business meeting, October 30, in Chicago, Ill., attended by fifty-two zealous workers of our Faith.

"Please! Please! Many of the return reply cards for catalog information are being returned without names, addresses, or proper check marks. Help us to avoid disappointing you by seeing that your return card is properly and completely filled out."—James M. Watkins, General Manager of National Bible Institution.

The Bible lessons by Bro. J. H. Anderson (deceased) on pages 9-11 may be obtained in tract form from Bro. Paron Anderson, 920 W. Jefferson, Mishawaka, Ind.

The Editor preached, November 1, 2, at the Restitution Church of God, several miles south of Casey, Ill. He was accompanied by Mrs. Magaw, son Jimmie, and part way by Sr. Ruth Hoskins who visited relatives in Danville, Ill.

"I surely enjoyed my stay in California, meeting with the brothers and sisters of the church. I found that Father Time had been busy with most of the dear ones there—changing hair to gray, putting wrinkles in faces, and some walking slow and feeble. The faith, however, was strong as ever and most of us are earnestly looking for the coming of our Lord and Master."—Mrs. Minnie Elton, 715 H. St., Rupert, Idaho.

"Have mercy upon us, O Lord!"—David.

OREGON BIBLE COLLEGE NEWS

Everything has been running smoothly since the six-weeks' tests, and there is no longer cause for nervous anxiety.

The Bud Goodwins have moved from Mount Morris to the home of Henry Mattison in Oregon, where they have a two-room apartment.

On Sunday, October 27, several students and other members of the Oregon church attended the State Berean Rally at Macomb, Ill.

Sr. Verna Thayer has been added to the College family until February, when she will begin another year of her vacation Bible schools.

We were happy to have Bro. and Sr. F. L. Austin, also their guest from Chicago, Mrs. Mills, as visitors at a recent chapel service, and enjoyed Bro. Austin's message. Bro. James M. Watkins also recently addressed us in a chapel service.

A few of the students have been holding

Bible class each Tuesday evening at Golden Rule Home. Those helping to conduct these meetings are: Arnold Johns, Janice Johns, Darrell Maddock, Mary Brown, Irene Payne, and this reporter. The work and fellowship have been very enjoyable.

We students were invited recently to a halloeen party at the Albert Logsdon home. The College students, local Bereans, some of the College teachers and their families were present. We had refreshments and very much enjoyed ourselves.

Last Thursday, we had no school because of an important conference in Chicago.

The College wishes here to thank Bros. Glenn M. Birkey and Earl Koontz for donations of pears. Leon Driskill, Reporter.

HERALD RECEIPTS

A. J. Hoke; Mrs. Emma Carruthers; Frank Laning (2); Theron Murphy (2); Mrs. C. J. Lamberson; Bert Decker; Nellie M. Blakely.

WORDS OF APPRECIATION

We are deeply grateful to our many friends for their letters and cards with words of sympathy and comfort. Also accept our sincere thanks for the many kind thoughts you expressed of our dear wife and mother.

James Stedman and Daughters,
Arapahoe, Nebr.

HERALD RECEIPTS

H. F. C. Hill; W. G. Ford; Emil Fredlund; Delbert Dunbar; K. A. Coats (2); John O. Conrad; Mrs. Will Scott (2); Mrs. Lillie Larrington; Mrs. Devere Larrington; Howard E. Drew; M. W. Lyon (5).

"They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever."—Psalm 125:1.

The Beginning of Knowledge

By Gordon Landry, Oregon Bible College

IN PROVERBS 1, Solomon, instructing persons seeking wisdom, stated, "The fear of the Lord is the beginning of knowledge" (v. 7). Seldom is one foolish enough to despise wisdom or instruction. That wisdom or instruction received may be in the laws of one's country; it may be in ascertaining the correct way of operating a machine; it may be in determining the better of two possible ways of accomplishing a task; it may be any number of things in which the person has a pertinent interest. Wherein, though, lies the wisest instruction? To what does it refer?

Often when reading a scripture containing the words "the fear of the Lord," one immediately stresses the thought of reverence to God. "Perfect love casteth out fear" will be quoted to the unfortunate person who "knows so little as to think fear means fear." True, *perfect* love does cast out fear, but what Christian of today has perfect love? If the meaning of perfect love is "lovers of their own selves," the present world is nearing perfection, rapidly.

Little do we as Christians realize the constituents of love. Though we "pat ourselves on the back" for having what *we* term perfect love, oftentimes we backbite with the tongue. Let us assume that perfect love casts out gossip, or envy, or strife, or jealousy, or detrimental "practical jokes"—theorems proved true by the teachings of Jesus. *True* love will mortify these undesirable traits as quickly as it will cast out fear.

Christians—erring Christians—have as much cause for

fearing the Lord as does an atheist. One often has justifiable reason to fear the coming judgments of God. For those Christians who can say with Paul, "I have fought a good fight . . . Henceforth there is laid up for me a crown of righteousness" (2 Tim. 4: 7, 8), there is no cause for fear; however, there is justification for reverence.

God's people Israel feared Jehovah and, at times, trembled at His Presence. Such an instance is recorded in Exodus 19:16, when the Israelites stood before God at Mount Sinai. Is it not reasonable to assume erring Christians, knowing the results of their sins, fear God and tremble at the thought of His Presence?

"Fear God, and keep his commandments." Reverence God, and obey His laws. The Lord is coming with terrible judgment against sinners. Repent, be baptized, and live in righteousness until death or the coming of Christ.

"Fear God"!

—O—

"There was a daschund, one so long
He hadn't any notion
How long it took to notify
His tail of his emotion;
And so it happened, while his eyes
Were filling with woe and sadness,
His tail went wagging on
Because of previous gladness."

—Selected.

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
Truths the Child of God Should Know, Lapp, 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

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 100
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

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The Hebrew People (Children's Lesson Book), 59pp.	\$.25
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THE RESTITUTION HERALD

VOLUME 37

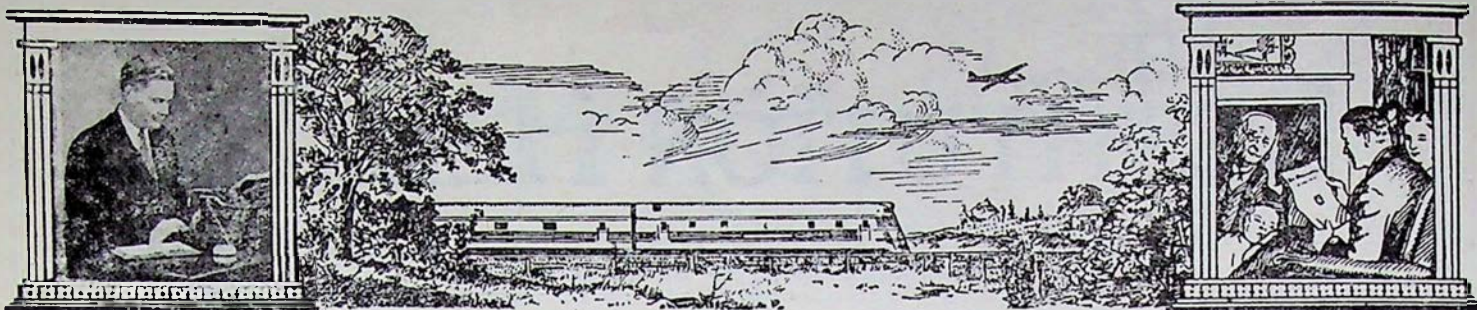
OREGON, ILLINOIS, NOVEMBER 11, 1947

NUMBER 6

Reeling Earth Needs Jesus

THE PROPHET ISAIAH, foreseeing the earth reeling “to and fro like a drunkard,” also foresaw the dawn of the New Day when Christ “shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously”—a Day so bright by the glory of Christ that “the moon shall be confounded, and the sun ashamed.” More fully we quote:

“Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth, upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. 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” (24:1, 20-23). . . . “He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory.”



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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

“How Long, O Lord?”

In times of testing or despair, God's people frequently believe their salvation so distant as to ask, almost hopelessly, “How long, O Lord?” Today, many Christians, having witnessed horrors of two world wars, hearing of hunger and turmoil in Europe, sensing growing confusion throughout the world, and trying to continue faithful when there is everywhere waning faith, are asking prayerfully, “How long, O Lord?” The question especially bears on the coming of Christ—How long, O Lord, must we wait for your coming?

Following the seventh of the Egyptian plagues, when Pharaoh “saw that the rain and the hail and the thunders were ceased,” he “sinned yet more, and hardened his heart, until the Lord asked him, “*How long wilt thou refuse to humble thyself before me?*” and commanded Pharaoh, “Let my people go, that they may serve me.” God then said, “If thou refuse to let my people go, behold, tomorrow I will bring the locusts into thy coast.” . . . Though God, rather than man, was asking, “How long?” the question also voiced the feelings of His people, Israel, who were waiting deliverance and whose deliverance was being delayed, almost hopelessly, by Pharaoh's impenitence.

Daniel foretold a time of transgression, when truth was cast to the ground. “Then I heard,” said Daniel, “one saint speaking, and another saint said unto that certain saint which spoke, *How long shall be the vision concerning the daily sacrifice, and the transgression of desolation?*” A divine answer given that question was followed with comforting assurance, “Then shall the sanctuary be cleansed.” Hopeless as the vision seemed to those saints, or angels, there was encouragement that truth would prosper, transgression and desolation cease, and the house of God be cleansed.

Similarly, when Daniel foretold a time of unprecedented trouble at the time “of the end,” he heard one angel ask another, “*How long shall it be to the end of these wonders?*” The spirit of that question seemed to be, “How

much longer?” as though there were no solution, no victory, no justice. Nevertheless, God's angel “held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that . . . all these things shall be finished”—and that, apparently as a result of the inexplicable troubles, many “shall be purified, and made white, and tried.”

At time of the Babylonian Exile, an angel asked, “O Lord of hosts, *how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these threescore and ten years?*” “The Lord answered the angel . . . with good words and comfortable words,” assuring, “I am jealous for Jerusalem and for Zion with a great jealousy.”

Under the fifth seal (Rev. 6), John heard certain martyrs cry, “*How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?*” Though long seemed their waiting time, the Scripture assures that “white robes were given to every one of them”—signifying their ultimate victory.

How long? How distant to the horizon of God's New Day? God's clock is not stopped; time “marches on.” The eleventh hour may be passed. “Be patient, therefore, brethren, unto the coming of the Lord.” The Lord will give a “crown of righteousness” to all who “love his appearing.”

“Fulness of the Time”

What of the centuries while faithful ones awaited the first coming of Christ! Faith then waned, too, yet “when the fulness of the time was come, God sent forth his son” (Gal. 4:4). Time is not as important an element with God as with men. “A thousand years in thy sight are but as yesterday when it is passed, and as a watch in the night” (Psalm 90:4). “The Lord is not slack concerning his promise”—the promise of His coming—“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).



Kingdom Conditions

By Lyle Rankin, Cashmere, Washington

(Radio Address No. 4—Station KPQ, Wenatchee, Washington)

TODAY, it is our desire to speak concerning conditions of the Kingdom of God, as foretold in the sacred Word of God. What conditions will exist among the rulers? and what conditions will exist among the subjects? First, let us mention again some of the testimonies showing who will be the rulers and who will be the subjects.

The Kingdom is to be *God's* Kingdom, as attested in Matthew 19:23, 24; Mark 1:14, 15; Ephesians 5:5; Galatians 5:21, and many other places. He has ordained that His Son, even Jesus, is to be its King and Head over all other kings, which will be the saints or children of God then immortalized. Luke 19:12-19 and other scriptures teach this. Those ruled, or the subjects, will be regathered Israel and the heathen or Gentile nations. (Luke 1: 33; Psalm 2:8.)

Conditions among the rulers will be vastly different than conditions existing between rulers today. Hear the Prophet Isaiah:

"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 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" (11:1-4).

Today, rulers judge after the sight of the eye and hearing of the ear, but not so with the Branch, or Christ, when He will reign. Today, *sometimes* there is equity meted out to the meek, but the King of God's Kingdom *always* will do those things pleasing to God, and He will judge righteously. His co-rulers will do likewise in judgments, for they will have been made perfect.

Another inspired writer stated of the King, "He shall judge thy people with righteousness, and thy poor with judgment. . . . He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. . . . 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. . . . For he shall deliver the needy when he crieth; the poor also, and him that hath no helper" (Psalm 72:2, 4, 7, 8, 12).

Another wonderful blessing to come when the Lord reigns, and not before, is that recorded in Micah 4:3: "He shall judge among many people, 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." Many people today would like to live when and where there is no war, neither fear of war. How much greater, though, it would be to be a ruler in such a time and with such a King! Only those who believe and obey God's Word will be there to rule in the Kingdom.

God will be exalted greatly in the earth when wars have been made to cease, bows have been broken, spears have been cut in sunder, and the chariots have been burned in the fire. Concerning this last statement, see Psalm 46:9, 10.

Seeing that the rulers of God's Kingdom will be perfect and harmonious in the discharge of their great work, let us notice the conditions that will exist among those being ruled.

First, let us notice Zechariah's writings after he mentioned the closing struggle of this Age commonly called the Battle of Armageddon:

"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. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles."

According to this, all people left after the battle must go up to Jerusalem and worship God. The Record anticipates, however, that some will not be obedient and so foretells their punishment, which will be the shutting off of rain; or, if the disobedient be among those who live in Egypt where there is no rain, a plague will be sent upon them.

As the Prophet Micah

(Please turn to page 11)

The Chicago Laymen's Meeting

A report on the recent meeting of ministers and laymen sponsored at the Lawson Y.M.C.A. Building in Chicago by the Volunteer Laymen's Committee

FIFTY-TWO ministers and leaders of the Middle West assembled at the Lawson Y.M.C.A. Building, Chicago Avenue and Dearborn Street, Chicago, Illinois, October 30, by special invitation of a volunteer group of laymen business leaders asked to consider the opportunities and future of the church work. After a short visiting period and a dinner provided in the downstairs cafeteria and special dining rooms, the group gathered in the English Lounge on the third floor for its opening session at one o'clock.

Inasmuch as those sponsoring the meeting desired to remain more or less anonymous, James M. Watkins, General Manager of our church activities, addressed the meeting in behalf of the Committee. An outline and summary of his address follows:

Doubtless, you are interested first in understanding the reason you have been invited to this meeting and a few of the facts concerning it. You are here for the simple reason that there are those of our number who feel that our work can go forward and prosper and that we are in no sense living up to our opportunities as far as the progress and expansion of our church work is concerned.

Over the past several months, we have taken the question of our National effort to business men and leaders throughout the United States, and have solicited their thoughts and opinions about ways and means for a reasonable progress and advancement of our work as a whole. As a result of this effort and because there was a universal agreement that there is absolutely no need for lack of almost unbelievable accomplishment, several of these men voluntarily came forward with the offer of inviting a representative group of laymen and leaders within a reasonable distance to come together to give consideration to its thoughts and the desire to really develop our church effort on a nation-wide scale. I want you to understand clearly that not one dollar of National Bible Institution money has gone into the expense of this meeting or the printing costs associated with the entire campaign, other than the effort put forth by myself and our workers. You are here today at the expense and through the consideration of one lay member who has provided for the day's expense in addition to practically one hundred fifty dollars toward other expenses of the campaign. Other interested laymen are providing other work and portions of our campaign to acquaint our people with these facts.

It is the opinion of this group of laymen that within

one year we can put our church work over the top as far as the opportunities for advancement are concerned. It has concerned itself largely with six things which it considers necessary to the development of our work.

The first of these is the placing of the overall trade mark of "BIBLE" on all our effort. It is a day of specialization. Every business or industry is known by the thing in which it prospers. Our greatest aim should be the selling of individuals on the Bible; promoting the reading and study of the Bible; training workers in the presentation of the Bible; and so conducting our National and local efforts that "BIBLE" automatically becomes synonymous with all our work. Whenever we are able to win an individual to the reading, study, and acceptance of the Bible as a standard of religious belief, we have won a convert. Until we do, such is not possible. The power of association operates in our business the same as any other. If all our work is constantly associated with Bible, that thought comes to mind when the person thinks of us, and this in turn becomes the greatest mainstay of all evangelistic effort.

The Committee's second consideration is the provision for current needs. There is no question that unless a greater interest is taken in the National aspects of our work, we will not only be unable to expand our effort but we must curtail much of that which we are already doing. We are continuing to fail in meeting the current operating needs of our departments in spite of the fact earnings are on the increase and costs have been cut to an absolute minimum. There is no answer other than the lack of general interest and support by way of contributions. Nothing more can be done but to begin to curtail services and effort very necessary to the success of our work: this at a time when we need every possible expansion; when we should be building larger and more complete mailing lists; when we should be building resale opportunities by constant promotion and advertising, and when we should be offering increased opportunities for our young people to come and prepare themselves for greater Christian service. The general appearance of our buildings and locations is very important, and they cannot be maintained without certain necessary improvements.

The third consideration is the expansion of printing and publishing to the place where it will serve the opportunity for evangelistic means that it is possible to serve,

and the consideration of the general appearance of our Headquarters Building. It is felt that steps should be taken at once to provide for enlarged and more efficient printing plant facilities, to provide display room and office space that will be a credit to our Headquarters, and to build an office, printing, and mailing set-up that will not only develop a creditable work but will serve a great evangelistic need. We should be putting out millions of pieces of printed material where we are now putting out hundreds. We should be helping our churches to maintain regular evangelistic mailing lists for the sending of regular literature to an increasing number each year. Not only will we serve this greater need and opportunity by so doing, but re-sale and printing should be made to go far in the complete support of our Institution, thus releasing still more funds for evangelism and local church aid.

It is felt that this branch of our work can be made a profitable enterprise, in addition to adding general efficiency and appearance to our Headquarters operation. We want it clearly understood that any details of such a building program must be provided by the coming General Conference, and whatever the decision of that Conference is will be acceptable to the Committee. It is merely our hope that sufficient funds will be provided by Conference time, that plans can go forward to begin some type of building program next year, so our work need not continue to labor under such handicaps. There is an immediate opportunity in this field if the Conference will see fit to give consideration to the possibility of separating our office and college building program. \$30,000.00 should provide us with a very attractive office, display room, and printing facilities in a city location. Even if we should allow a sufficient amount for college expansion at a later time to provide the same amount of room as provided by the proposed central building which we have considered, the total cost would likely be one-third less. Also there is an immediate need for the office and printing portion of our work, while the college is in no such immediate need of expansion.

\$30,000.00 for the new building is considered within the realm of immediate possibility, whereas \$100,000.00 for the proposed larger building on the college grounds defers it until the far distant future and continues to cause us to suffer the loss of these opportunities. Many other factors cause us also to offer the consideration of city location. A location closer to mailing facilities for increased mail business is no small matter, while a display room for Sunday school materials, to have any value and which would be a very vital part of our increased revenue and business, would have to be a part of a city location. (A matter of taxation was also considered and later clarified by Robert Hall from a legal viewpoint.) Certain details of construction and building planning questioned by various members of the group were also set aside later by the speaker

with the assertion that building plans were something for the Conference to decide, the purpose of this meeting being to suggest possibilities and to provide the means for later Conference action.

The fourth consideration is a greatly enlarged program of Pastoral Aid. At present, these forty-nine fields should be looking forward to a full-time pastorate under National help and be building toward this end: Baraga, Mich.; Lansing, Mich.; Minneapolis, Minn.; Lester Prairie, Minn.; Graytown, Wis.; Wray, Colo.; Carlsbad, N. M.; Cleveland, Ark.; Morrilton, Ark.; McGintytown, Ark.; Little Rock (city), Ark.; Little Rock (rural), Ark.; Bear, Ark.; Clark's Chapel, Ark.; Kansas City, Mo.; Bosworth, Mo.; Sac City, Iowa; Sioux City, Iowa; Arkansas City, Kans.; McCook, Nebr.; Jeffrey Queen, Nebr.; Alliance, Nebr.; Memphis, Tenn.; Morristown, Tenn.; Hammond, La.; Town Creek, Ala.; Sarasota, Fla.; Miami, Fla.; Hedrick, Ind.; North Salem, Ind.; Morning Star, Ind.; Rensselaer, Ind.; Burr Oak, Ind.; El Paso, Texas; Abilene, Texas; Sweetwater, Texas; Rotan, Texas; Big Spring, Texas; Mullin, Texas; Woodstock, Va.; Maurertown, Va.; Fort Valley, Va.; Washington, D. C.; Niagara Falls, N. Y.; Delta, Ohio; Marshall, Ill.; Casey, Ill.; Eldorado, Ill.; East Oregon Chapel, Ill.

It is not to be expected that all these places will be ready at the same time for a full-time pastor, but many should have such pastors immediately as fast as pastors are available, and others can be built with this thought in mind. Pastoral aid not only strengthens the weaker fields and helps them to build to a sound working ability, but it also provides an opportunity for the graduating ministers to secure a living wage in the beginning years of their ministry. Few realize the sacrifice that is necessary on the part of many students to complete their college work. It is not expecting too much to be able to assure them a pastorate at living wages when that schooling is finished. Furthermore, full-time pastorates are the only means by which we can build our work at present, and they should be our constant aim.

The fifth problem is that of increasing the opportunity for our students who desire to train themselves for a lifetime of Christian service, but who do not aspire to the ministry. We should constantly look forward to the expansion of our departments to provide such openings to utilize their talents. For instance, several young ladies are devoting themselves to our college work. When it has been completed, they return home and that training and talent is lost to our work other than that which can be used in local fields. We need the service these students can render. We should develop, for instance, a mailing list of several thousand addresses. This could be a profitable service of a full-time individual. We should have a full-time young lady devoting talents and attention to re-sale and service features for *(Please turn to page 10)*

One God: the God of the Ages

Article 10—The Holy Spirit (continued)

By R. H. Judd, Colborne, Ontario

WE WISH now to consider objections that are sometimes brought forward against the teaching that the Holy Spirit is not an individual Personality, but is the Spirit of, and belonging to, a Personal Being—God Himself.

In discussing a subject of this nature there is not, generally speaking, sufficient care taken to distinguish between that which is possible and that which is not possible, nor is there usually any clear understanding as to what constitutes actual proof. Many an argument would be shortened and correct conclusions more quickly attained, were these two considerations more fully comprehended and put into practice.

That which is most frequently brought forward as proof of the Personality of the Holy Spirit is the use of the personal masculine pronouns occurring in the fourteenth and sixteenth chapters of John's Gospel. It is usually the stock argument of those who have not followed the study through the Old Testament, and are equally unfamiliar with Greek rules and custom in relation to pronouns. If the inquirer will be careful to bear in mind that in other scriptures the neuter pronoun is quite as correctly used, he will then realize the force of the advice offered in the second paragraph. He will recognize that while it is possible and correct usage to apply masculine and feminine pronouns as well as neuter pronouns to certain objects, it is *not* correct, except in rare instances which will be referred to later, to apply neuter pronouns to personalities. The very fact that this is done in Scripture in connection with the Holy Spirit, amounts to positive evidence that the Holy Spirit of God is not an independent living Personality. We are sure that no thoughtful reader can deny the logical, and therefore *reasonable*, truth of that remark. It is in verity a short cut to the truth that cannot successfully be turned aside.

While it is true that a fact proved once is proved altogether, there are few earnest seekers who would not be glad to get all the information that is available. The following quotation is from Mr. E. D. Gifford of California, who modestly styles himself "a minister of Christ":

"Spirit, in the Greek, is in the neuter gender; and the article and pronouns referring to it are all in the neuter gender. The Comforter, in Greek, is a masculine noun, and is therefore represented by masculine pronouns;

but this proves nothing as to personality, for the use of masculine pronouns in Greek is no proof of personality."

With the remarks just quoted, and others yet to be made, we may point out that, in Greek, the word for "field" is masculine; "city" is feminine. "Wisdom" is feminine, and "vine" is feminine, but "vineyard" is masculine. It may be pointed out further that a neuter noun is never used in Greek to denote a person, except in the case of a diminutive, as a child or a demented person, or as a person considered not as a person, but as an object. Therefore, since "spirit" is always neuter in the Greek, it cannot be a Person. (Note: the apparent contradiction of "the spirits in prison" will be explained later under that head.) Further testimony on this particular phase of truth follows:

Dr. C. T. Kuinoels says, "The Spirit to which the pronouns refer is neutral in the original."

Prof. J. H. Thayer of Harvard University says, "The pronouns of John 14:17 are neuter in the best manuscripts."

Prof. Toye says, "The Alexandrine does not give the masculine."

Prof. Gardiner of Chicago gives his testimony, saying, "The true antecedent of the pronouns in John 14:17 and 16:13 is *pneuma* (spirit), and is neuter of course."

John 14:17 is rendered in the neuter gender in both the *Emphatic Diaglott* and *The Complete Bible* (S.&G.).

No masculine noun referring to a neuter noun can make that neuter noun to be personal. In Greek, the word for "water" is neuter, but the word "river" is masculine. So, the Spirit is neuter, but when put in the form of Comforter, or Helper, it is governed by the masculine pronoun because Comforter is a masculine noun; but this does not make the Comforter, or Helper, to be a person any more than the illustration already given of water and river makes the river to be personal. The Bible helps us; it is feminine in Greek, but it is not a person. The Word of God is masculine in Greek, but it is not a person, yet it helps and comforts us. God's Spirit also helps and comforts us, but it is not a Person; it is a neuter noun.

Again, the Holy Spirit of God is not a Person because the titles applied to it show that they merely represent the life-power and attributes of God whose Spirit it is. The following titles selected from among many clearly show forth this fact. As the Holy Spirit is the Spirit of God, the Father, these descriptive phrases naturally and effectively show forth His character as manifested in His actions and recorded in the Scriptures:

"Spirit of holiness" (Rom. 1:4).

"Spirit of grace" (Heb. 10:29).

"Spirit of power and love" (2 Tim. 1:7).

"Spirit of truth" (1 John 4:6).

"Spirit of wisdom" (Eph. 1:17).

"Spirit of glory and of God" (1 Peter 4:14).

The Complete Bible (S.&G.) translates this last reference as "the glorious Spirit of God," and Weymouth's Version gives us, "the Spirit of glory, even the Spirit of God."

The Spirit of God is put in contrast to the spirit of the world. (1 Cor. 2:12.) The spirit of the world is not a person; therefore the Spirit of God with which it is contrasted, is not a person. It is put in contrast to the "spirit of error" (1 John 4:6) and other spirits, all of which are neuter and impersonal.

The Spirit of God is not a person, because it is spoken of in common with other things that are not personal. It is put in contrast to the flesh. (Gal. 5:17.) The flesh, although feminine in the Greek, is not an individual person. It is, therefore, proper and correct to infer that the Spirit (neuter) with which it is contrasted, likewise is not a person.

The Holy Spirit is not a person, because it is not spoken of in Scripture among other persons as if it were one of them. For instance, in Revelation 3:5, the Lord Jesus says of the overcomer,

"I will confess his name before my Father and before his angels."

Why omit the Holy Spirit if a person equal to the Father, and the angels who are also persons? Romans 1:7 reads,

"Grace to you and peace from God our Father, and the Lord Jesus Christ."

Again, why, if the Holy Spirit is a person—one of three Persons in a co-equal Trinity—is there no mention of the Spirit in this verse? Further, WHY, if the Holy Spirit is a Person, is it omitted from the following *ten* salutations and invocations?—

1 Corinthians 1:3; 2 Corinthians 1:2; Galatians 1:3; Ephesians 1:2; Philippians 1:2; 2 Thessalonians 1:2; Titus 1:4; Philemon 3; 1 Timothy 1:2; 2 Timothy 1:2.

Paul closed his Epistle to the Romans (16:27, S.&G.) by saying, "to the one wise God be glory forever through Jesus Christ. Amen." See also the *Twentieth Century New Testament* and the *Revised Standard Version of the New Testament*. If any doubt as to whom the glory is due, see Romans 11:36; Ephesians 3:21; Philippians 4:20; 1 Timothy 1:17; 1 Peter 4:11; Jude 25; Revelation 1:6. There is nothing in these texts about "glory to the Father, and to the Son, and to the Holy Ghost." Further, the designation of God as "*the only wise God*" (R.S.V.N.T.; Weymouth; Emphatic Diaglott; Revised Version; and the Twentieth Century New Testament) completely eliminates wisdom as the underived possession of any other god or gods, if there be such. (1 Cor. 8:4.) Underived wisdom does not exist apart from God. (See James 1:5.)

We will now consider some passages in which the Holy Spirit is mentioned with the Father and with the Son, and see whether it is so included as to prove that the Holy Spirit is the third Person of a Triune God. In 2 Corinthians 13:14, we read,

"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all."

This is an important verse for determined study, for when read alone in the Authorized Version of common usage, apart from other scriptures, it does contain two features which are in some degree suggestive of personality, at least to those who already are under the influence of trinitarianism. The first is the retention of the words "Holy Ghost," even by the English Revisers, in face of the recommendation and example of the American Committee that the words "Holy Spirit" should be used in every instance—the English Revisers themselves having "Holy Spirit" as the proper translation in many portions of Scripture. But, though such is the case, the word "Ghost," while it does convey the idea of personality in tenuous form, is of such unreal and insubstantial nature as to be of little service to the practical thinker.

The second feature is the word "communion," sometimes translated "fellowship." Undoubtedly, according to present-day understanding, the words "communion" and "fellowship" are applicable only to personality, and with reason the question is asked, "Does not the word 'communion' used here, establish the personality of the Holy Spirit?" That question is best answered by appeal to the Greek. Turning up the word "communion" in Young's Concordance, we find the word used is *κοινωνια*, and its meaning given as "*the act of using a thing in common.*" This definition will, I think, be found to fit every instance in which the word is used. Turning back to 1 Corinthians 10:16, where the Greek word occurs, and where it is translated "communion" in the text, an alternative rendering is given in the Revised Version margin, namely, (Please turn to page 11)



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

THE GREAT DIVIDE. Copy for this week's news is being written out in the land of sunshine—otherwise called the State of Arizona. For this week, we are going to build our copy around observations that we made on our near transcontinental trip from Fonthill, Ontario, to Tempe, Arizona, where we are engaged in a series of meetings. In crossing the Rocky Mountains, we passed over what is called the "Continental Divide," or more commonly termed the "Great Divide." We reached this Divide in the State of New Mexico, where it is advertised as the "Top of the World." The Divide is the peak of the watershed, with the water on the eastern side eventually emptying into the Father of Waters, the Mississippi, while the bulk of the western slope reaches the great Pacific. It is not with the geography of this "Great Divide" that we wish to write concerning but, rather, with that "Greater Divide" that is mentioned in the sacred Word.

First, there is coming a time, and that very soon, when the Lord will return the second time without sin unto salvation to all who are looking for His appearing. At this time, there is going to be a great division of people. The Lord will separate His own from the wicked and unprepared. The dead in Christ will be called forth from among the sleepers, and the living ones will be caught up from among the careless and indifferent. This will be the first dividing which the Lord will make. The next "Great Divide" will be of the nation of Israel when the Lord will separate His people Israel from among the nations. The separation will be so complete that not one grain or single Israelite will be lost in the calling out. With Israel brought out from among the nations, there will follow the "Great Divide" in Israel itself, when God purges out the rebels from among the true Israel. Another "Great Divide" mentioned in the Holy Word is the separation of the sheep and goat nations following the return of Christ to earth and His taking up of His kingly reign on the throne of David. It is a natural law for the water to flow to one side or the other of the "Great Continental Divide," so it will be with the "Great Divisions" which the Lord will make when He separates His own from among alien and unregenerate people.

PAINTED DESERT. It would be folly for us to attempt a description of the strangeness and beauty of this phenomena of nature. No one but God could work in old Mother Earth such beauty that amazes one until he stands awe stricken by the grandeur of it all. Arizona holds for us one of the miracles wrought by the great Creator in ages past of which science only can hazard a guess as to how He did it. We are not concerned with eruption and disruptions that may have occurred in ages past out of which may have come the Painted Desert with its blended colors and hues. Such a study remains for the

geologist, scientist, and historian. Our concern for the moment is with the fact. God is Master of all His creation. He can transform the earth with its curse into a panorama of matchless beauty, such as the hand of the most gifted artist cannot reproduce in copy, let alone create in original. As I stood on the precipice overlooking the main part of the Painted Desert, my confidence in the power of Him in whom I live, move, and have my being increased manyfold. When the curse is lifted and the glory of the Lord fills the earth as the waters cover the sea, there will be no painted deserts, but the beauty that awes one in desolation will be a thousandfold more glorious in the day when "all the ends of the earth shall fear the Lord," and the "earth yield her increase." May that day soon come!

DESERT AND WASTE. For several hundred miles, we drove through desert and waste land in the states of New Mexico and Arizona; and, for lesser stretches in other states, thousands and thousands of acres lie untilled and unproductive. Perhaps if time continues a few more years, man will be able, through irrigation and improved methods in dry farming and highly developed seeds particularly adapted to waste areas, to reclaim a small portion of this now unproductive soil. This particular area through which we traveled, though large, is small in comparison to the area in the great Northwest Territories of Canada, the Sahara and Sudan deserts, not to mention other great stretches of unclaimed soil.

In the main, man has been unable to do much with these vast expanses. He has found it difficult even to traverse them. One of the prominent objections raised by the unbelievers in universal resurrection and the establishment of the Kingdom of God on the earth is that it would be impossible for such an immense population to live on the earth. To the people of faith who have taken the promises of God at face value, and believe that the "desert shall . . . blossom as a rose," and that the frozen wastes of the northland, and the virtual inaccessible jungles of the equatorial and semi-tropical belts, will all some day yield to the voice of the Creator of the universe, and become productive and habitable, and the dominion and rule of the second Son of God will reach to the uttermost parts of the earth, this objection is of little moment. Too much of our thinking is limited to time zones and racial boundaries, and we circumscribe our God to the narrow confines of our own little world, even limiting Him to a global universe. When we try to reason out God and measure His eternal purpose in the terms of our environment and meager wisdom, we discover an ever-increasing amount of mental difficulties and inconsistencies. It is not until we know ourselves and limit ourselves to the plane of mortality and place God and His work and purpose far beyond the small area in which we are born, live, and die, that we ex-

ercise faith—live by faith and by faith believe all that God has inspired to be written for our benefit, though we cannot see the end from the beginning in the perspective in which God dwells and works.

It is, I must confess, impossible for me to fathom the cataclysmic change that will be wrought in the earth in the days of the rule of the King of kings when the hills and the valleys will be made over and there will be no more sea. After all, this is not within the province of my labor. It is to God that belongs the "how" and to such as us to enjoy the fruitage. It would be a waste of time to spend mental energy on how God will make the desert blossom as a rose—it is a thrilling experience to believe it and enjoy the benefits of faith in the promise. God has promised the earth to the meek—He has promised to make it a fruitful field for them—He is able to fulfill every jot and tittle of the plan.

INDIANS. The folklore, customs and habits, static life, and desert knowledge of things pertaining to the plan and purpose of God, and the story of the descent of the various tribes of Indians always have held a measure of interest to me. Of the descent, we are not going to concern ourselves here. It is with the meager knowledge of spiritual matters that struck our attention with force as we passed through one reservation after another. How can one tell that folk are destitute of spiritual life and knowledge by the surroundings in which they live and the character displayed by their features? It is easy! Knowledge of God as revealed through His Word cannot be retained in old customs, traditions, and modes of living common to the lives of people bounded by superstition and pagan rites. Christian principles, wherever rooted, blossom into beauty of character, cleanliness of life—in the home and out of the home—and raise the standard of life to new planes of physical, moral, and spiritual living.

The time is prophesied when the knowledge of the Lord will be carried to the farthest reaches of the earth. In this age? No. This world is becoming more pagan all the time. More heathen are being born every year than those being reached in a passing way by the great army of missionaries. The time when the everlasting gospel will be preached to every creature is a Millennial work that is to be assigned to the Israelites when they become a nation of priests and when men call them the "ministers of our God." At that time, they will carry the news of the glory of God to the islands afar off—to people that have not seen nor heard of the glory of God. With the introduction of the unperverted gospel, men everywhere free from the traditions and errors common to orthodoxy, will for the first time hear the gospel of the Kingdom in all its purity and truth. It will be a message that will free men from the shackles of error that now hold their minds in bondage.

GOD'S HOLY WORD

By *Ammie McEntire, Little Rock, Arkansas*

PERSONS WEAK in faith sometimes ask, "How does one know who wrote the Bible, and how can he know that it is inspired of God?" If these doubting ones only would read and study their Bibles, they would find the answer directly in the Scriptures. The texts here quoted explain the source and authenticity of the Bible.

"Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:20, 21).

"There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not" (2 Peter 2:1-3).

"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? . . . But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years and a thousand years as one day. The Lord is not slack concerning his promise as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heaven and a new earth, wherein dwelleth righteousness.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless" (2 Peter 3:2-4, 8-14).

"Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (v. 18).

FACTS ABOUT THE DEAD

The Bible plainly teaches that the dead are not in heaven. (John 3:13; John 8:21; John 13:33; Acts 2:34.)

The dead are not in "hell" or a place of torment. If so, what need is there for a coming judgment? (Job 21:30; 2 Peter 2:9.)

The dead are in the grave. (John 5:28, 29; Acts 2:29.)

They are all, both righteous and wicked, in one place. (Eccl. 3:20.)

They are in the dust. (Gen. 3:19; Dan. 12:2; Job 7:21.)

The grave is a place of silence, darkness, and repose. (Job 3:11-19; Job 10:21, 22; Psalm 88:12; Eccl. 9:10.)

The dead are asleep. (Job 7:21; Job 14:12; Psalm 13:3; Acts 7:60; Acts 13:36; 1 Cor. 15: 6, 18, 20, 51; 1 Thess. 4:13.)

The dead exercise no mental powers and praise not the Lord. (Psalm 6:5; Psalm 115:17; Psalm 146:4; Eccl. 9: 5, 6; Isa. 38:18; Job 14:12.)

The dead know not anything. (Eccl. 9:5, 6, 10; Job 14: 21.)

Death is an enemy, not a friend; Satan has the power of death, but Christ will destroy both death and Satan. (1 Cor. 15:26; Heb. 2:14; Hosea 13:14; Isa. 25:8.)

Judging from these passages of Scripture, it is plain that death is not a continuation of life; it is not a modification of life; it is not a release into a fuller life; it is not life in misery; it is not life in happiness; it is not life at all, in any condition, whether good or bad. Death does not mean that one goes to heaven or to hell or to purgatory. It does not mean that one goes to anywhere. It means *an end of life—complete cessation of life.*

But death is not an *endless* sleep. There is to be a resurrection of the dead. (1 Cor. 15:51-54.)

There is to be a *second* death for unbelievers and all unrighteous, from which there will never be an awakening or release. (See Rev. 21:8.)

But "he that overcometh shall not be hurt of the second death." (Rev. 2: 11. See also Psalm 37:20; Mal. 4:1; Acts 16:31; Rom. 6:23; and 1 John 15:11, 12.)—*Joyful Tidings.*

REJOICE IN THE LORD

"God be merciful unto us, and bless us; and cause his face to shine upon us; Selah. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah. . . . Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him" (Psalm 67).

THE CHICAGO LAYMEN'S MEETING

(Continued from page 5)

Sunday school and church workers. So it is with many other such positions that could become an encouragement to these students and become a very vital supporting element of our work. Likewise, we should develop young men who can be interested in the printing part of our organization. Perhaps they do not feel capable of training for the ministry, but would be willing to attend college and train part time for a full-time printing job after they have finished their college work. In any case, by encouraging and developing such workers, we easily can build an organization of well-trained individuals who at the close of their college and part-time training can step into very profitable service with our work as a whole, instead of failing to receive the encouragement they should have and causing us to lose the talents they may have for other types of Christian work.

Finally, there is the matter of sowing seed of the gospel far and wide that the number who would give sincere consideration to our gospel message may be reached. For this purpose we are recommending that consideration be given to extensive radio work and that it be tested as a means of fulfilling this objective. Upon our map we are showing fourteen places where such radio work could be developed to cover our fields of labor. If done by the means of individual speakers, it is felt that such programs should follow a certain pattern which would become more or less our trade mark. We are suggesting that it be called a "Truth Seeker's Bible Class of the Air," that definite attempts be made to enroll a class of regular listeners, and that Truth Seeker's Quarterlies be distributed to encourage study of the lessons with the speakers. These lessons would be presented in advance of the Sunday morning hour as added help to teachers of the lesson and the program used to encourage greater distribution of all our materials. Announcements would be made concerning other branches of our work, and the whole welded together with the thought that our purpose is the helping of others to understand the Bible and the training of those who would present those truths in some form or another.

We are asking you to consider the comparative costs per evangelistic prospect for various methods of winning converts to our faith. Figuring the average church expense, you will notice that if we depend only on our regular services for evangelism, it will cost us \$1.00 per prospective listener. Using the Sunday school for evangelism costs us sixteen cents per prospect. Distributing tracts will cost us one cent per prospect. Newspaper advertising will cost us one-tenth of a cent per prospect, while radio will cover 2308 prospective listeners for one cent! As an example, if we are to cover fifteen million prospective hearers by the church method, it will cost us fifteen million dol-

lars per week. We know that such is impossible for our denomination. One of the reasons we have accomplished the least by way of evangelizing is the simple reason that we have used the most expensive methods of contact and used the less expensive, as we go down the scale, the least. We are suggesting that our first program be under the direction of Brother Harold Doan and be conducted over WAIT here in Chicago. This station covers fifteen million prospective listeners at a cost of less than \$65.00 per week. This should serve as a very good test of this type of work. At this time we are going to present a recording of a sample of the type of broadcast we propose for your consideration. (A fifteen-minute transcription was here presented, featuring Brother Harold Doan in a "Truth Seeker's Class of the Air.")

I presume that by now you have come to feel that such a program is too far-reaching for us to attempt. Here is the number one surprise! This entire program would cost less than fifty cents per week on the part of our membership. It is this fact that makes us bold to present it to you and to say most emphatically that it is certainly the least we should expect to do in the coming year. Shall we refuse so great an opportunity for progress for the price of a pound of candy a week or one trip to the movies? We feel this is asking little for the Lord's cause.

Within a very short time, every friend or member of our church of which we have any record will receive a personal letter from the Volunteer Laymen's Committee acquainting them with this plan and asking their support. With this letter will be a volunteer enrollment card and a personal record card by which they can check each fifty cents donation to our National Work. The names of all who enroll will be published in THE RESTITUTION HERALD, as will the names of those who *go over the top* with their contributions. We are asking each community to appoint a local chairman of one of its laymen and assist in collecting this small amount each week. Many, of course, will prefer to pay at one time in advance. Records will be kept by both local and national chairmen. Money collected and names of those from whom it was received should be sent in weekly. Isolated members will send in their enrollment direct to the national chairman. We hope that local chairmen will provide meetings such as these to help acquaint our people with our possibilities and the opportunity we have to build our work.

(At this point a period of discussion followed, at which time an overwhelming approval was voiced for the program. Forty-eight of the delegates present signed enrollment cards as a token of their faith in the program and collected cards and information to return home to their local fields. A period of prayer was called for by the Chairman, and there was a season of such petition asking divine help and guidance for this program. The meeting adjourned at 4:30 p.m.)

KINGDOM CONDITIONS

(Continued from page 3)

foretold the setting up of the Kingdom of God, he stated: "People shall flow unto it. And 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" (4:1, 2).

The Prophet Zechariah also wrote:

"Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. 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. 8:20-23).

People not only will talk about seeking and serving God, but they will go with Jews to pray to God. They will go up to Jerusalem: not up in the air, but up to the great city, geographically located on earth—between the Mediterranean Sea and the Dead Sea. I say "on earth" for many reasons, two of which have just been read from Zechariah 14:17, 18, where Scripture mentions that the rain may be shut off and that the plague may be sent on any disobedient in Egypt where rain does not normally fall.

Isaiah foretold the time of Christ's reign and what the Gentiles will do. "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" (11:10).

Today, people are perplexed, uneasy, and not enjoying rest or peace; in the Kingdom, mortals will "sit every man under his vine and under his fig tree: and none shall make them afraid" (Micah 4:4).

Today, the streets of the city are full of dangers, but in the Kingdom the "streets of the city shall be full of boys and girls playing" (Zech. 8:5).

Other facts of interest are foretold in the sacred writings concerning Kingdom conditions. They tell of the saints becoming kings and priests with Christ, and of other conditions of the earth and its inhabitants.

Truly it will be a wonderful time, but one is not to sit by and wait; one must be busy preparing now, that the promise of an abundant entrance into the Kingdom may be realized when Jesus comes. Ask yourself, "What am I doing in preparation for an inheritance in the Kingdom? Do I believe the glad tidings of the Kingdom?"

The time is short. On every hand, the fulfilling of prophecy cries aloud the coming of the Day of the Lord.

ONE GOD: THE GOD OF THE AGES

(Continued from page 7)

"participation in," which is much more appropriate to the setting, specially so when the noun to which it has reference is neuter, as is *pneuma*—"Spirit." *The Complete Bible* (S.&G.) translates 1 Corinthians 10:16, "we share in the blood of Christ." Again, *The Complete Bible*, recognizing correctness of the definition in Young's Concordance, renders 2 Corinthians 13:14 as "*participation in the Holy Spirit*"; and the *Emphatic Diaglott* emphasizes this view of the matter in capital letters with the words, "JOINT-PARTICIPATION." Weymouth's New Testament uses the same expression in 1 Corinthians 10:16. *The Revised Standard Version of the New Testament* also makes use of the word "participation," while the *Twentieth Century New Testament* has "sharing in the blood of Christ."

These facts are confirmed by a reference to 1 Corinthians 10:18—"are not they which eat of the sacrifices partakers of the altar?" The same Greek word occurs in the following instances:

Matthew 23:30—"partakers with them in the blood of the prophets."

1 Corinthians 10:18—"partakers of the altar."

2 Corinthians 1:7—"partakers of the sufferings."

1 Peter 5:1—"partakers of the glory."

2 Peter 1:4—"partakers of the divine nature."

The subjects connected with all these are impersonal—not personal. The words "communion" and "fellowship" would be out of place in any of the five references given. Strangely, however, the English Revised Version reverses them in 1 Corinthians 10:18.

Further, it should be pointed out that in those translations where this same word is rendered "communion" or "fellowship" in reference to the Holy Spirit, it is "communion of the Holy Spirit" and "fellowship of the Holy Spirit, whereas in 1 John 1:3, our fellowship is *with* the Father, and *with* His Son Jesus Christ. Thus, the distinction is clearly drawn between the personal and the impersonal. Here, again, it is pertinent to call attention to the fact that in 1 John 1:3 there is no mention of the Holy Spirit. See also 1 John 2:34 where the same omission occurs.

—o—

"So many of us as were baptized into Jesus Christ were baptized into his death: Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:3-6).

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work" (Psalm 62:12).

Man Not to Judge Others

The Word of God plainly teaches we are not to judge others with man's judgment. We see only the outward appearance. Therefore, our judgment is faulty. It is unjust. It is unkind. We read, "Therefore you are inexcusable, whoever you are, if you pose as a judge, for in judging another you condemn yourself; you, the judge, do the very same things yourself" (Rom. 2:1, Moffatt).

That is one reason, today, some receive much more severe sentences for the same crime than others receive. Man's judgment is either too severe or too lax at times. For example, if a person was being tried for some crime and had been drinking, the jury, if it contained many who also drank alcoholic drinks, would be less harsh in their verdict, wouldn't they, than if the jury was made up of all temperance leaders?

A Christian is not to condemn another but only to search the Bible to find the way to live the purest, most useful life for Christ. The Bible teachings can help us.

God's Judgment Is Right

It is according to truth. (Rom. 2:2.) It is filled with riches of His goodness and longsuffering. It leads us to repentance. (v. 4.) If we are not led to repentance, our hearts become hardened. (v. 5.)

God knows the works and deeds of everyone. They either seek for "glory and honour and immortality, eternal life," or they are "contentious, and do not obey the truth" (Rom. 2:7).

What About the Judgment?

"As I am God and God alone, I swear by myself, I swear a true word, never to be recalled, that every knee shall bow to me, and every tongue swear loyalty" (Isa. 45:23, Moffatt). This thought is repeated in Romans: "All of us will have to stand before the tribunal of God—for it is written, As I live, saith the Lord, every knee shall bend before me, every tongue shall offer praise to God" (Rom. 14:10). (The King James version has the word "Christ" instead of God.) A tribunal is a confessional or a seat set apart for judges or rulers.

Today, it is true, "Each of us then will have to answer for himself to God" (Rom. 11:12, Moffatt).

Christ Is Our High Priest Today

When He returns, He has said, "Lo, I am coming very soon, with my reward, to requite everyone for what he has done" (Rev. 22:12, Moffatt). Again, we read, "We have all to appear without disguise before the tribunal of Christ, each to be requited for what he has done with his body, well or ill" (2 Cor. 5:10, Moffatt).

"Some people's sins are notorious and call for judgment, but in some cases sin only comes out afterwards. Good works are equally conspicuous; and even when they are not, they cannot escape notice forever" (1 Tim. 5:24, 25, Moffatt).

Still another important verse regarding the final judgment is this: "Just as it is appointed for men to die once and after that to be judged, so Christ, after being once sacrificed to bear the sins of many, will appear again, not to deal with sin but for the saving of those who are on the outlook for him" (Heb. 9:28, Moffatt).

To sum up this great time of judgment, let us consider where we want to be standing. Do we want Christ as our High Priest, to be His, so that He will confess us before God? Do we want to be caught up when Jesus returns, to be made immortal, and receive a reward when we stand before the judgment seat? (Read 1 Cor. 3:12-16.) Or will we choose to seek our own pleasure, our own will now, and stand alone, to be condemned before the throne of judgment. In Christ we have hope, life, and peace. Let us follow Him.

We Are So Happy

We are so happy to introduce David and Darlene Eades of Eden Vally, Minn., who join our ECE Club. Their names were sent in by their cousin, Margaret Coulter.

Happy Birthday Wishes

Lee Seabeck, Nov. 10, age 9, Cleveland, Ohio
Alden E. Johnson, Nov. 10, age 10, Stillwater, Minn.
George Reye, Nov. 10, age 9, Cleveland, Ohio
Olaree Morris, Nov. 11, age 12, San Jose, Calif.
Patricia Ann Peters, Nov. 12, age 11, Paynesville, Minn.
Dale A. Johnson, Nov. 12, age 10, Hector, Minn.
David W. Stine, Nov. 15, age 8, Tipp City, Ohio
Charles V. Bengel, Nov. 16, age 8, Frankfort, Ind.

NEWS AND NEWS

Are You Doing Your Part?

By Ruth Anderson, from Berean Nobler

PERHAPS most of you have grown up in Christian homes where you just naturally have taken your Church activities for granted—where it would not be Sunday without services in the morning, and perhaps in the evening, also. However, have you ever considered that in many families, God and His wonderful teaching never enter the home? There is never that quiet period in the evening when the entire family gathers to read, worship, and perhaps sing hymns in honor of our Lord. We read in Proverbs 22:6, "Train up a child in the way he should go: and when he is old, he will not depart from it."

Are we Bereans with our Christian backgrounds doing our part in our Church activities? Remember, our elders, who are carrying the responsibilities of our Churches today, are relying upon us to take the responsibility from their shoulders in just a little while!

Do I hear someone say, "Oh, yes, but others have so much more talent than I; I'll just not worry about that"? My fellow Bereans, whenever I hear this objection, I like to remind them of Jesus' parable of the man going into a far country who called his servants together. He gave one five talents, another two talents, and the third one talent. You perhaps remember in the parable that the servants with the five and two talents used them to secure more. The servant receiving the one talent, however, buried it, not making use of it, but letting it lie idle until his master returned, whereupon he presented the one talent he had received. When the master heard his servant's report, he reprimanded him for not making use of what he had received.

Now, each one of you has some small talent—are you making use of what has been given you? Will your Master be pleased or disappointed with you at His coming? Work while it is day, for "the night cometh, when no man can work" (John 9:4).

Berean Reorganization in Omaha

On the tenth of October, more than 30 young people met to reorganize the Berean Society.

The meeting was called to order by the past president, Cleo Dixon. New officers were elected for the coming year: Cleo Dixon, president; Jack Harper, vice president; Pat Appleby, secretary; and Ray (Buster) Grawet, treasurer.

The purpose of the reorganization was to enlarge the Society and put new life into its program. It was decided to have three groups—juniors, young people, and young married couples. Suggestions for a varied program for the regular Sunday evening meetings were given, and it was decided to devote the first half hour to exercises and entertainment of interest to all, and then divide into separate groups for a half hour of Bible lessons. Some of the suggestions for the half hour of general assembly were: filmstrips, sings, spelldowns of Bible verses, chalk talks, music numbers—solos, duets, quartets, etc., and Bible quizzes.

The meeting was adjourned, and all went to the church basement for a party. There was an egg fanning relay race which caused a lot of excitement and laughter. Prizes were given to winners of various games, and refreshments of ice cream and cake were served.

The Few

Some go to church just for the walk,
Some go to laugh and talk.
Some go the time to spend,
Some go to meet a friend,
Some go for speculation,
Some go for observation,
Some go for sins to cover,
Some go to meet a lover,
Some go to doze and nod,
A few go to worship God.

Safety of the Godly

"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 Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night" (Psalm 121: 1-6).

BEREAN
Department

Harold J. Doan, Editor
1908 North Keystone Avenue
Chicago 39, Illinois

AMONG THE CHURCHES

LAYMEN'S CAMPAIGN

Volunteer Enrollments

The following have enrolled in the program sponsored by the Laymen's Committee to provide for the missionary expansion of National Bible Institution to include the expansion of every department to better serve the needs of our people; to enlarge direct mail contacts; to expand printing and publishing with a new print shop and office building; to enlarge Pastoral Aid to help fifty new communities to have a full-time pastor as soon as such pastors are available; to carry the gospel to fifty million prospective listeners by radio. To this end, they are volunteering to contribute an amount equal to fifty cents per week or more to the effort of National Bible Institution during the year November 1, 1947 to November 1, 1948.

1. Ray Saylor, Tempe, Ariz.
2. Mrs. Ray Saylor, Tempe, Ariz.
3. Lyle Doan, Mount Morris, Ill.
4. Mrs. Lyle Doan, Mount Morris, Ill.
5. Ruth Doan, Mount Morris, Ill.
6. Harper Koontz, Mount Morris, Ill.
7. Mrs. Harper Koontz, Mount Morris, Ill.
8. James M. Watkins, Oregon, Ill.
9. Mrs. James M. Watkins, Oregon, Ill.
10. Irene Payne, Oregon Bible College
11. Paul C. Johnson, Oregon, Ill.
12. Leota B. Hanson, Oregon, Ill.
13. Sydney E. Magaw, Oregon, Ill.
14. Verna C. Thayer, Oregon, Ill.
15. M. W. Lyon, Oregon, Ill.
16. Shirley Logsdon, Oregon Bible College
17. Leon Driskill, Oregon Bible College
18. Gordon Landry, Oregon Bible College
19. Arnold Johns, Oregon Bible College
20. Otto E. Dick, Oregon, Ill.
21. Howard Beemer, Oregon Bible College
22. Milton Hall, Oregon Bible College
23. Janice Johns, Oregon Bible College
24. Mary Brown, Oregon Bible College
25. Belus E. Holt, Oregon Bible College
26. Eunice M. Pearson, Oregon Bible College
27. Mrs. J. Arlen Marsh, Rockford, Ill.
28. C. E. Lapp, Grand Rapids, Mich.
29. Ben Carpenter, Oregon, Ill.
30. Harold J. Doan, Chicago, Ill.
31. Harvey Krogh, South Bend, Ind.
32. John L. Denchfield, Grand Rapids, Mich.
33. Ruby M. Railton, Rockford, Ill.
34. C. R. Randall, Ripley, Ill.
35. F. A. Stilson, South Bend, Ind.
36. Robert H. Hall, Elmhurst, Ill.
37. G. J. Gordon, Cleveland, Ohio
38. June Fairbrother, Grand Rapids, Mich.
39. Maurice Fairbrother, Grand Rapids, Mich.
40. Richard Parish, Plymouth, Ind.
41. Dale E. Roueh, South Bend, Ind.
42. Linford Moore, Macomb, Ill.
43. Francis L. VeNard, Macomb, Ill.
44. Ellsworth Routson, Blanchard, Mich.
45. Dale H. Ward, Blanchard, Mich.
46. Delos Andrew, Oregon, Ill.
47. Wayne Laning, Mount Sterling, Ill.
48. Mrs. Wayne Laning, Mount Sterling, Ill.
49. D. G. Harvey, Kokomo, Ind.
50. Don Huffer, Michigantown, Ind.

51. Fred E. Hall, Michigantown, Ind.
52. Fred Mulder, Oregon Bible College
53. Mary E. Harvey, Kokomo, Ind.
54. Edgar C. Harvey, Kokomo, Ind.
55. Mrs. Berniece Shaw, Kokomo, Ind.
56. Robert G. Layton, Kokomo, Ind.
57. Mrs. Naomi Roach, Kokomo, Ind.
58. A. L. Shaw, Kokomo, Ind.
59. Betty Jane Moore, Kokomo, Ind.
60. Robert W. Roach, Kokomo, Ind.
61. Alfred R. Reighard, Delta, Ohio
62. Mrs. Alfred Reighard, Delta, Ohio
63. Roseoe Dunbar, Delta, Ohio
64. Mrs. Roseoe Dunbar, Delta, Ohio
65. Dorothy L. Dunbar, Delta, Ohio
66. Delbert R. Dunbar, Delta, Ohio
67. Amy Dunbar Frye, Delta, Ohio
68. Darrell Maddock, Oregon Bible College
69. Harry Payne, Oregon Bible College
70. Mabel Payne, Oregon, Bible College
71. Dean Moore, Oregon Bible College
72. Warren Sorenson, Oregon Bible College
73. Rand Smith, Oregon Bible College

OVER THE TOP!!!

The following have gone over the top in the Laymen's Campaign:

- | | |
|---------------------------------------|----------|
| 1. Ray Saylor, Tempe, Ariz. | \$125.00 |
| 2. Mrs. Ray Saylor, Tempe, Ariz. | 125.00 |
| 3. D. G. Harvey, Kokomo, Ind. | 26.00 |
| 4. Mary E. Harvey, Kokomo, Ind. | 26.00 |
| 5. Edgar C. Harvey, Kokomo, Ind. | 26.00 |
| 6. Delbert Dunbar, Delta, Ohio | 26.00 |
| 7. Mrs. Delbert Dunbar, Delta, Ohio | 26.00 |
| 8. Roseoe Dunbar, Delta, Ohio | 26.00 |
| 9. Mrs. Roseoe Dunbar, Delta, Ohio | 26.00 |
| 10. Alfred Reighard, Delta, Ohio | 26.00 |
| 11. Mrs. Alfred Reighard, Delta, Ohio | 26.00 |
| 12. Amy Dunbar Frye, Delta, Ohio | 30.00 |

CALENDAR OF SPECIAL MEETINGS

- November 2-16—Special meetings at Tempe, Ariz. (C. E. Randall, guest speaker).
 November 16—Fifth Anniversary Day at Macomb, Ill.
 November 17-30—Annual Fall Meeting at the Brush Creek Church near Tipp City, Ohio.
 November 23—Illinois Fall Conference at Oregon.
 Nov. 24 - Dec. 7—Special meetings at Ripley, Ill. (Walter Wiggins, guest speaker).
 January 26-30—Ministerial Conference at Oregon, Ill.

The next Ministerial Conference is scheduled for January 26-30, 1948, at Oregon, Ill.

OREGON, ILLINOIS

The Illinois Fall Conference will meet in Oregon, November 23. The program is to begin with Sunday school at 9:45. Morning speaker, C. R. Randall, Ripley; afternoon speakers, J. Arlen Marsh, Rockford, and C. Alan McLain, Dixon; evening speaker, Harold J. Doan, Chicago. Basket dinner at 1:15 p.m.; and supper at 5:30. Everybody welcome!

Mr. and Mrs. Walter Bolhous are parents of a son, Stephen Edward, born November 3. Congratulations! Sr. Bolhous is the former Marjorie Burnett.

Gloria Jean was born, October 21, to Mr. and Mrs. John Clapper, East Oregon.

Sr. Leota B. Hanson went to Saint Jacob, Ill., November 8, to visit a few days with her mother, Sr. C. J. Hanson. She was accompanied by Sr. Lewis Lindsay who went to visit relatives in Saint Louis, Mo.

Gleanings from the Field

"The field is the world."—Jesus.

Bro. James M. Watkins has prepared a report of the recent Laymen's and Ministers' meeting in Chicago. It appears on pages 4 and 5.

"On October 5, Miss Louise Davis, daughter of Bro. and Sr. Ernest Davis, of La Prairie, Ill., was baptized by Bro. C. R. Randall. May the Lord bless and lead her in her decision to serve Him."—Mrs. Thomas Lewis, Mount Sterling, Ill.

Bro. J. M. Morgan, having concluded his meetings at the Oak Grove Church of God, near Little Rock, Ark., has returned to his home. He reports good interest at the Oak Grove Church.

Bro. Gordon Landry, student leader of East Oregon Chapel, preached, November 6, for his fellow students at the College chapel hour. His text was, "Freely ye have received; freely give."

Accompanying the Editor, November 8, 9, on his preaching trip to Delta, Ohio, and Burr Oak, Ind., were Mrs. Magaw and Bro. and Sr. Harry Payne.

Sr. Emery Dixon, 1712 N. 33rd St., Omaha, Nebr., reports good interest in the Omaha Church, and says that Bro. Robert Hardesty is "preaching real good sermons."

Golden Rule Home is grateful to Sr. R. A. Humphreys, Royal, Ark., for gift of a beautiful quilt. Sr. Humphreys writes appreciatively of Bro. H. Scott Smith's preaching, of all the General Conference work, and says, "I like The Herald."

Bro. and Sr. T. A. Drinkard, Arlington, Tex., visited several days last week at Headquarters. Bro. Drinkard addressed the College students, November 4, in a chapel service. His message was about importance of the Word of God.

NORTHWARD FROM TEXAS

After seven weeks spent in Texas on this last trip, I left Ater on October 13, stopping briefly at Glen Rose to visit Sr. R. S. Anderson of Big Spring, Tex., who was progressing nicely at a sanitarium there. At Fort Worth, I stopped overnight with the Pine family and Sr. Shepherd. Due to a mix-up in dates, the meeting announced at Fort Worth for October 12 was to be held the 19th instead, so that I was unable to be there, as I had expected to be.

At Oklahoma City, the next stop, I spent a few days, resting at the home of Sr. Lura Boyee, and catching up on back work. A meeting had been planned there, but no interest developed. At Bristow, it was a special pleasure to meet Sr. Mary L. Luman, whom I had been looking forward to seeing for a long time. I stopped also at Kellyville to visit Bro. and Sr. Z. B. Self, and at Sapulpa, visiting the homes of Bro. and Sr. Frank Freeman, and Sr. A. C. Wright. At Tulsa, Okla., I visited Sr. Ezra Freeman; then, turning southeastward, I found Sr. Mittie Chandler at the home of her sons at Haskell. She is of advanced age and has been bedridden for many months, but her faith shines brightly, and she loves to talk of the blessed hope and hear of those in the faith. It was also a great pleasure to meet Sr. R. O. Turner, who lives at Boynton.

At Sallisaw, Okla., I enjoyed an overnight visit with Bro. Fred Williams and the boys. There are ten members or so in Sallisaw, including those Bro. Morgan recently baptized.

From Sallisaw, I drove to Russellville, Ark., where I caught Bro. H. Scott Smith a few minutes before his bus was to take him to Bear for his Sunday appointment, and we had a brief visit. I stopped also at Morrilton at Bro. Eubanks' store for a few minutes, then went to McGintytown, where I preached morning and night, October 26. Heavy rains, the first of the summer, cut down the attendance somewhat.

Monday night, I paid my first visit to Jordan, Mo., where some of the folks gathered at the church for a program of motion pictures. Bro. and Sr. Francis Burnett welcomed me to their home, the new parsonage, which is under construction.

One more day's drive brought me once again to Oregon, Ill., in time to attend the meeting in Chicago on the 30th. While here, the motor of the old car is being overhauled to put it in shape for further trips for the Lord.

M. W. Lyon, Evangelist.

TESTIMONY RE THE BIBLE

These few lines are quoted from an article by Bro. Arthur G. Young and published more than twenty years ago. He now sleeps in Christ.

"With a sense of ever-deepening gratitude and thanksgiving, I can honestly say to you today that faith in the Bible as the divine Word of God, which I received as a boy from my parents, has stood the test of examination by man, so I feel today more certain than ever that not only is the Bible the Word of God, but that it contains the conditions God has placed before man out of which are the issues of life and death."—Selected by Hannah Barber, San Louis Obispo, Calif.

FROM THE TEXAS EVANGELIST

The Pine-Shepherd home of Indian Oaks, near Fort Worth, Texas, was graciously offered to all who cared to come and worship with them, October 19. Brethren from Dallas, Grand Prairie, and Gatesville met with the people of Indian Oaks for a day of worship and Bible discussion. Dinner was served for all in the dining room.

Calls were made throughout the following week at Coryell City, Crawford, McGregor, Ireland, and Brownwood.

Thursday afternoon, October 23, the Ater community and church ladies conducted their first meeting. Similar meetings will be held, D.V., the third Thursday of each month in the various homes. A brief worship service, games, and individual sewing or mending are enjoyed by all. We are trusting the group will quickly grow in number.

A Halloween party was enjoyed by the Ater brethren in the schoolhouse, near the church, Thursday night, October 30. Bobbing for apples and a weiner roast climaxed the evening's games.

Brethren from Goldthwaite, Brownwood, and Gatesville met with the Mullin Church for worship, Sunday, November 2. There were morning and afternoon services for the adults and a Bible class for the children. Many expressed their desire to have the writer return the first Sunday of each month.

Emory Macy.

QUARTERLY CONFERENCE IN IOWA

The Fall Quarterly Conference was held at Gladbrook, Iowa, in the American Legion Hall on Sunday, October 19. Perfect weather made the day most enjoyable.

Sunday school was held at 10:00 a.m., followed by a sermon by Bro. Paul Williams. A basket dinner was served at noon. Again in the afternoon, Bro. Paul spoke on "Baptism." At the close of the service, Bro. H. S. Hunt, on behalf of those assembled, presented a cash gift to Bro. and Sr. W. H. Allard, whose golden wedding anniversary was on the following day. Following the sermon, relatives at Gladbrook were hosts at an open house courtesy in their honor.

Registration for the conference showed ninety in attendance, which is almost fifty per cent more than attended any quarterly conference last year. Gladbrook is centrally located and members attended from four neighboring congregations: Hickory Grove, Koszta, Stanhope, and Waterloo.

Mrs. Lora Reinhard, Cor. Secy.

NATIONAL BIBLE INSTITUTION

Rockford, Ill., Sunday School	\$ 33.60
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EVANGELIST MORGAN'S REPORT

Evangelistic meetings were conducted at Brent, Okla., October 10-12, good interest being shown. We were invited to return next summer for a two-weeks' series of meetings. There is outlook that two or three of the attendants may be baptized soon.

Next, I went to London, Ark., staying Monday night, October 13, at the home of Sr. Maude Price, whom I baptized forty-five years ago. She still continues in the Faith. I was happy, too, to stay one night at the home of Bro. and Sr. H. Scott Smith.

My next stop was at Morrilton, Ark., where I preached, Wednesday night, October 15, in the home of Sr. Lela Drake. I was glad to meet those of like precious faith who came there for preaching.

On Thursday night, October 16, I began a short series of meetings at the Lored Schoolhouse, five miles north of Morrilton, continuing there until Tuesday, October 21, having good attendance and fine interest. Sunday afternoon, there was a large gathering on the creek bank for a baptismal service. After speaking on the Scriptural qualifications for baptism, I had the happy privilege of baptizing Sr. Lester Wood and Sr. Jeff Williams into the body of Christ, which is the Church of God. Their address is Morrilton, Rt. 1, Ark. We left many members encouraged, and some outsiders were much interested in the truth.

We went next to Cleveland, Ark., preaching only three times there, and only a few attended, as heavy rains interfered. Then we went to the home of Bro. and Sr. R. D. Stanton near Little Rock, Ark. Following a short series of meetings at the church near their home, we shall complete this present evangelistic trip and return to our home at Bristow, Okla.

I shall be happy to hold meetings in the homes of our brethren, anywhere, who may wish our services. Always, we are at your service to conduct funerals or to baptize loved ones into the Faith.

J. M. Morgan.

WOODLAND IN MOONLIGHT

By Edith Andrew Burchell

I watched the moon hang low tonight
 Away off down the west;
 And I heard the woodland river's song
 Where the geese had paused to rest.

Upon the trees and woody flowers
 Were drops of shining dew;
 And through the dusk a cottage light
 Was a beacon smiling through.

And I wondered, as I looked upon
 This bit of woodland loam,
 Who lived beside the picket fence
 In the white-frame cottage home.

Yes, I watched the moon hang low tonight
 Where leaf-bright glories shone;
 And God was close to me out there,
 And I was not alone.

HERALD RECEIPTS

Grace Laning; Mrs. Ida Hardesty; R. E. Griner; Fred H. Mills; Mrs. Thomas Lewis; Earl Koontz; Wm. H. Boyer; Mrs. L. C. Kirkpatrick; Mrs. H. O. Drabenstott; C. O. Head; Fred J. Doll; Vaughn Long; W. I. Hunt.

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
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An Open Letter, Judd	Free for postage	
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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 100
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

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Oregon, Illinois

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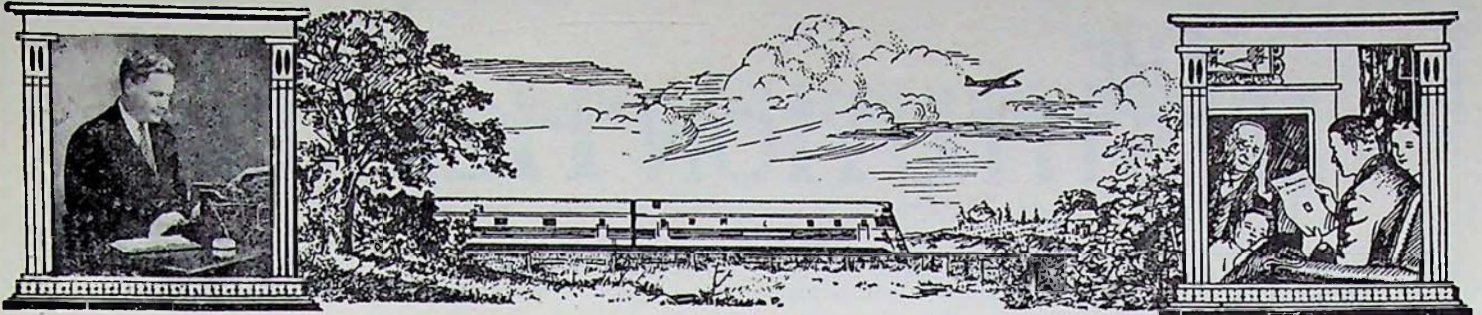
NUMBER 7



“What art Thou saying, Lord, to me
By the red-fruited tree—

The yellow pumpkin on its frosted vine—
The purple grapes down by the old stone wall—
The tangle of late asters—silken cornstalks tall—
Beauty of naked branches and a saffron sky,
That squadron of wild geese that southward fly?
Even the humble carrot hath an orange coat,
The beet a crimson robe—an onion silver skin.
By the rich walnut tree
I see the gray squirrel scampering, filling winter bin.
The dainty weed beside the road doth yield
A perfect seed, wrought with divinest care;
Sometimes to wonder seems too great to bear.
Oh Lord, Thy beauteous bounty doth ensnare my soul!
I bow with great thanksgiving!”

—Gene H. Osborne.



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

A Time to Pray

Unless the Day is wrongly named, Thanksgiving is a time to pray. Ah, Speed! Ah, Sport! Feigning to save time and to enrich life, you twin thieves rob even Christians of their most precious moments and blessings. Will you, like bandits in full light of day, brazenly steal chief gems from the sacred vaults of Thanksgiving Day? Dare you hurry hungry souls away from prayer—away from Christ and away from God? Thanksgiving is here; it is time to relax, to rest, to pray. Then, strengthened, we who tarried in prayer will proceed, too, mending, healing, saving, in wake of vanity's riotous waste.

Father of All

In spirit of the Pilgrims, devout Americans today recognize the hand of Providence: humbly, reverently, gratefully acknowledging God. Trials of yesterday? Yes. Problems today? Yes. Bleak, cold winter ahead? Yes. "Sufficient unto the day," though, "is the evil thereof," so there must be no needless fear. *Today* is good. We *have* abundance. If not so richly blessed, we yet would offer thanks, for God is with us, and *God* is good. Test us as He does, in due season Jehovah reveals Himself serene and kind above every foe and blight, Controller of the universe, Provider of earth's teeming millions.

One Father, untouchable, unchangeable and kind, feeds, clothes, and shelters every mortal, unless by sin his intended portion from the Eternal is lost or stolen.

Medicine on the Menu

What in America compares to a Thanksgiving dinner at home—or at Grandma's? The table, stretched to full length and immaculately lined, is covered with dishes of steaming vegetables. Two kinds of potatoes with gravy and pineapple sauce to match! A huge platter of roast turkey, well browned and stuffed with oyster dressing, waits near father's place for charitable carving. Raisin bread and grape jelly! Especially attractive is the dish of cherry-red cranberries, and see—there is the crunchy celery and tasty salads, too. Coffee, tea, or milk—which will you drink?



At each plate there is a cut of pumpkin pie with whipped cream upon it. Of course, there is frosted cake well filled with nuts, applesauce flecked with cinnamon, and assorted candies.

Seated about the table are all members of the family. Everyone is hungry, slightly impatient. Then there is a pause, bowed heads, and prayer. Bountiful and tasty as the foods may be, no Thanksgiving dinner is complete without prayer.

Usually, in naming one's blessings at Thanksgiving, he speaks of possessions: thankful for food, clothing, shelter; for health and happiness; for friends and opportunities. When offering thanks to God for these blessings, and especially when offering thanks at a bountifully laden Thanksgiving table, another blessing silently slips into one's consciousness. It is a blessing inherent in the spirit of prayer—the consolation of communing with God.

"It is a good thing to give thanks unto the Lord" (Psalm 92:1). Being thankful kindles a spark of joy deeply within one's soul that is a blessing more than the turkey, or its gravy, for which one expresses thanks. Those who pray recognize and possess this rich blessing intrinsic in prayer; those too ungrateful to pray never find the treasure. Offering thanks is medicine to the soul. Keep it on the Thanksgiving menu.

A Prophet's Praise

The Prophet Habakkuk expressed a beautiful thought of praise and thanksgiving. Meditating of his God, and not of success or pleasure, he testified:

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat: the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord is my strength" (Hab. 3:17-19).

Almost swamped with blessings, privileges, and opportunities, we American Christians seldom even think of poverty. What if it came? Would we worship with Habakkuk? Would we praise God if deprived of food and raiment?



The Spirit of Thanksgiving

By Gordon Landry, Oregon Bible College

THANKSGIVING, to the world in general, has no meaning other than "Big Feast Day." No thoughts of God stir the non-Christian from a restful feeling of complacency. Thanksgiving, to some, is a day of rest; to others, it is a day to finish "odd jobs" about the house; for still others, it is a day in which to attend a football game, or to hunt, or to fish. Notice an average American family's reaction to Thanksgiving.

Today, Thanksgiving, is Mr. Henry's holiday. Being compelled to rise at six o'clock on work days, today he lies in bed until nine o'clock. By the time he arises, he has a headache from excessive sleeping. He grumbles, and wanders about doing nothing in particular.

Mrs. Henry is up earlier today than usual, for this is "Big Feast Day." Her morning occupation is that of preparing dinner. Kettles are steaming, and the aroma of turkey and other American delicacies soon will fill the kitchen.

For Tom, Mary, and Joe Henry, Thanksgiving is a joyful occasion for several reasons: it is a holiday from school, and it means a big dinner with a choice of the many delicious pies and cakes for dessert. They rush into the kitchen at intervals to convince themselves that Mother is still busy and soon will have dinner on the table.

Although church services will be conducted at two-thirty, the Henrys will attend the Thanksgiving football game, which starts at three o'clock. Not one of the Henrys will have thought of the true meaning of Thanksgiving by the day's end. Hurrying here and rushing there with no thought of God—the typical American family! They follow the *supposed* teaching of Paul in his Letter to the

Corinthians, "Let us eat and drink, for to morrow we die" (15:32).

On Thanksgiving Day, the average businessman likes to "get away from it all"—leave the city for a short fishing trip, or similar excursion. His thoughts turn to politics, world events, or sports, but not to God.

To the founders of Thanksgiving, the day meant something entirely different. A big feast, yes; a joyful occasion, yes; but all centered in the worship of God. The Pilgrims, who had survived the previous winter's ice, snow, and famine, had much for which to be thankful. They were in a free country. No one here would be punished for his religious convictions. The tyrannical governments from which they had escaped no more dominated their lives. God, this year, had furnished them with an abundant harvest. The year before, famine had conquered. Many had died of starvation, but many had remained alive. For this life, the Pilgrims offered praise to God. They followed David's example: "Because thy lovingkindness is better than life, my lips shall praise thee. Thus will I bless thee while I live: I will lift up my hands in thy name" (Psalm 63:3, 4).

A Christian's Thanksgiving, today, shows a marked similarity to that observed by the Pilgrims. He, also, offers thanks to God for life and overabundance of blessings. Prayer, especially on Thanksgiving, expresses a Christian's desire to praise God.

One may offer thanks and praise to God in many ways. Donating to the church treasury aids in spreading God's Word. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7).

One may offer thanks to God by re-dedicating his life to the service of God. Thus, one will gain initiative with which to further the gospel of Christ and strengthen his own faith. Jesus needs more helpers—more people to dedicate their lives to the purpose of carrying to others the gospel for which He died. Wait not for another person to dedicate his life before you have an incentive to spread God's Word: *Do it now!*

By helping others, we can thank and praise God. There are many in the world today who need aid, not only material, but also spiritual' (Turn to page 10)



PILGRIMS GOING TO CHURCH

Why Give Thanks?

By W. Howard Beemer, Oregon Bible College

SOON, very soon, it will be America's Thanksgiving Day. This fourth Thursday in November each year is designated by our governors as a Day of Thanksgiving to the Lord. Thanksgiving Day this year is different from many preceding Thanksgiving Days, however, and many Americans are grumbling that they have nothing for which to be thankful.

Actually, have we Americans any reason for Thanksgiving? America always has prided herself on being a "land of plenty." Now, however, there is a shortage in almost every substance mentionable. Bread is becoming scarce; meat, butter, and eggs are not plentiful. Clothing still is difficult to obtain; at least the particular style one may wish. A new car continues largely in the dream category. Building materials are scarce, and innumerable other articles are on the scarce list.

It is not enough that food, clothing, and building materials are difficult to get; even when one can get them, their prices are exorbitant. Blackmarkets, appearing to be legal now, continue to do an immensely profitable business. *Other* people are so greedy! Whenever one hears of a scarce article being in stock at some store, he feels compelled to rush down and secure a large quantity of it, for the future—before the hoarders get there! Some Americans say we have nothing for which to be thankful, for prices are high and going higher.

Feel thankful? The thought is absurd, is it not? How can one be at all thankful when the world is in such chaotic condition? We have fought and won a war—biggest in the history of the world—yet, is there world peace? Most certainly, nothing in the world today remotely resembles peace. World affairs appear to be getting worse, instead of better. Yet, some would have us to be thankful. For what, we ask. For *what*? Biblical prophecy warns of devastating trouble in the end times of Gentile rule—yet people believe there are reasons for a Thanksgiving Day. The Scriptures foretell troubles yet to come; they teach us to *expect* these troubles in the future. (Luke 21:9-11, 22-26.)

Just for a moment, now, let us notice conditions of the people in Europe. Do those people have sufficient clothing and food to maintain life? Please observe that the question does not concern their pleasures or comfort, but merely the essentials of life—be it ever so degraded a form of life. Many of those poor, starving people in Europe have not sufficient food to keep themselves from freezing or dying of

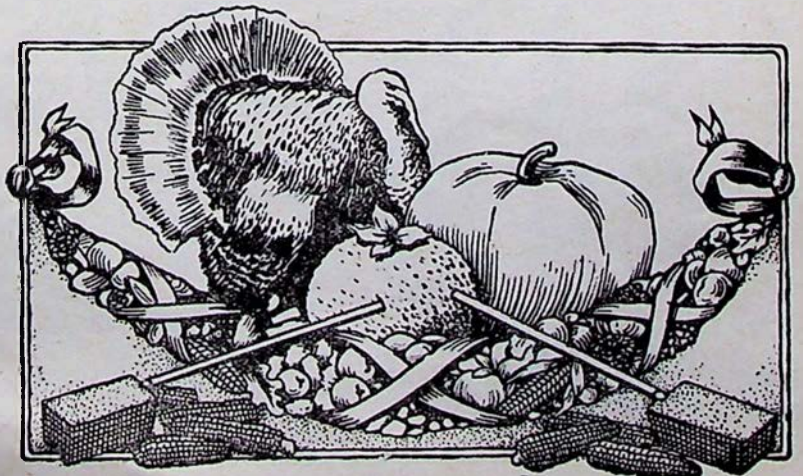
exposure, *if* they do have food. Their plight is critical.

The economic stability of Europe's millions is shattered. Two years after the close of the Second World War, the average worth of the average man in Europe, counting everything he owns in this world, is exactly eighty cents. *Eighty cents!* People here in America would spend that much, and never even know it was gone.

In America, the land of plenty, we have just that—*plenty* of everything. We have abundance! "Why, then, the necessity to conserve so drastically?" you may ask. The answer to that question is simple. Certain items, at times, may be scarce because every bit of surplus we have is being sent to starving Europe. Perhaps the people over there will be thankful for even the scraps from our table—while so many here do not deem it worthwhile to be thankful for the abundance to be found on that table. Also, just in passing thought, luxuries are in great abundance in America, although it may be difficult to get exactly the new automobile one wants, just *when* he wants it. The economic status and standard of living in the United States is the highest of anywhere in the world! Troubles, of course, are so burdening the people, that they do not have time to notice all these wonderful and varied blessings, nor to be thankful in the slightest degree for them.

It thus appears that those who are not even professing Christians have much for which to be thankful, if they are living on this continent. Yes, all have much for which to give praises to God. We, however, are Christians. Does this not make a difference? It most certainly should, as Christians have so much for which to give praises unto God. They could spend all their time offering prayers of thanksgiving unto the heavenly Father.

Christians have many priceless gifts that the world never can enjoy. The Bible, God's Holy Word, is ours to read



and treasure. The ever watchful guidance and care of the Lord is ours. Also, great in importance is hope of the second coming of Jesus. This latter blessing is something that only those who are Christ's believe. It is a wonderful promise.

Why give thanks? An example appears in Romans 1: 20, 21-24, telling of a people who did not give thanks to God. Their fate is not enviable. In 2 Thessalonians 1:3, we read that Christians are bound to give thanks to God. God demands very little of His people: thanksgiving is one of the few duties, however, that God *does* require.

All we who are Christians have so very much for which to be thankful, that one day a year is pitifully incapable

of even approaching the fulfillment of this duty. One day a week would not be sufficient; in fact, nothing that mortal man ever can do would be fully sufficient. One hour a day would come nearer to pleasing God, however, than one day a year. This does not mean in any way that we, as Christians, should not consider Thanksgiving Day important. Quite the opposite, since it is one of the few nation-wide holidays designed for the worship of God, we should use the Day, prayerfully and profitably.

Revelation 7:12, an extremely important scripture, one that we should never forget and should practice constantly, states that "Thanksgiving" should be to God *for ever and ever*. We never can thank God *too* much!

The Scene Behind Thanksgiving

By Paul M. Hatch, Oregon, Illinois

THANKSGIVING in our time, that is the day designated on the calendar as *Thanksgiving*, seldom implies offering thanks to God for providence. Often, it is a day of home gathering, feasting, and rejoicing in gluttony.

The Pilgrims of Plymouth, who evidently gave memorial to the Day, did not view it in this respect, entirely. They, and others like them who have "given over" correctly to Thanksgiving, had genuine joyfulness of perils survived, or of harrowing harvests, or exiles ended.

America has been blessed wonderfully in natural provisions, and it is quite proper to "give over" to a day of Thanksgiving in rejoicing in the fruits of our labor. We have had no exiles, nor have we experienced harrowing harvests to the extent of suffering and starvation. War has little devastated our land, so our towns, cities, and farms still stand and produce bounties for ourselves and our starving and troubled neighbors. This year certainly ought to be a year of thanksgiving to the world of nations for the helping hand America has extended. Our fields and our mills have double dutied for the world's wants.

There ought to be a great thankfulness in our hearts in this autumn tide that a benevolent Providence has given us this honor. On the contrary, one often hears expression of selfishness that these blessings should be kept to ourselves. That attitude is indulged by even Christian folk. Well, we look upon those expressions as of inexperience of real peril, hardship, or adversity. Christians of long experience have charity that reaches far abroad.

There is no greater pleasure in life than to administer to the sick, and the world is sick. It needs greatly a genuine physician that has its interest at heart. There are many physicians: some are inexperienced, others incapable; still others are careless, and some just plain greedy. The patient certainly cannot survive if all work on him, and it looks sometimes as if such is the case with today's sick world. Too many prescriptions, too many nostrums, too many visitors, too many doctors! The patient gets worse and worse, while the doctors and neighbors chatter and haggle.

It is doubtful if any person ever reaches the true import of thankfulness until he has reached into some deep and spiritual experience. Most of us never had to flee our very homes and possessions (Please turn to page 10)



RETROSPECT AND PROSPECT

By R. H. Judd, Colborne, Ontario



THOU shalt remember all the way which the Lord thy God hath led thee" (Deut. 8:2; R.V.). "Thou crownest the year with thy goodness; and thy paths drop fatness" (see margin; also A.V. and R.V.; Psalm 65:11). "Thou

wilt shew me the path of life: in thy presence is fulness of joy; at [in] thy right hand there are pleasures for evermore" (Psalm 16:11; see A.V. and R.V.). "I shall be satisfied, when I awake, with thy likeness" (Psalm 17:15; see margin of R.V.).

WHEN reading the text, "*Thou crownest the year with thy goodness,*" have we not in the past been prone to think too much of the harvest *itself*? Looking at the abundant variety of good things, our hearts have welled up in thankfulness for the substantial supply of the fruits of the earth that are evident to our sight. Literal rendering of the Hebrew, however, brings out a broader vision, and reads, "Thou crownest the year of thy goodness" (see margin). Surely the thought expressed here is that the whole year has been a year of God's goodness; and, in addition to that continued goodness, God has *added* to it the blessings of harvest, which not only supply present need, but are the certain guarantee of blessings yet to come. In the joy of harvest we are likely to forget that the year includes seedtime and harvest, also summer and winter. We cannot foretell the immediate plans of God with reference to the conditions of climate necessary to the production of harvest.

This year, spring was late, and we were actually burning fires into July, but God never forgets His promises. If inclement weather is necessary to discipline, for the purpose of turning our vision to Him, He always more than fulfills His promise. Accordingly, we have had an autumn of sunshine and warmth, with sufficient rain, that has been a record for more than one hundred years.

Moses, speaking to the children of Israel, said, "Thou shalt remember *all* the way which the Lord thy God hath led thee . . . that he might humble thee, to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no" (Deut. 8:2, R.V.). They had passed through greatly varied experiences—some of joy; some of sorrow—yet Moses bade them to remember *all* the way. Not only so, God inspired the message through him so they might know the *why* and the *wherefore* of that which had passed. Some fifteen times in the Book of Exodus alone, we find it stated that God's acts are for the purpose "*that ye may know*"; and probably in no book of the Bible does one find the blessings and sor-

rows of life so intermingled as in that same Book of the Exodus.

In remarks above, we just gave a hint that the harvest is a *guarantee* of horizons ahead, for the autumn is the harbinger of spring. In Psalm 16:11, King David said, "Thou wilt shew me the path of life." As he already had life, it is certain that he had hope of a "life [yet] to come." In the preceding verse, he had been speaking of hell (*sheol*), the place of darkness and of death, the land without hope for those who know not God. In certainty of "the life to come," however, he burst forth with the exclamation—"In thy presence is fulness of joy; in [not "at" as A.V.] thy right hand there are pleasures for evermore." Why "in" instead of "at"? "Hand," in Scripture, is indicative of power and of might and ability to perform, for it is the hand that gives; and it is *God's* hand "that giveth to all, life and breath and all things." That was spoken of the life that now is, but King David rejoiced that God would show "the path of [the] life" yet to come: and in passing from this life to that, he would "*awake with thy likeness.*"

Turning up the word "likeness," and referring to the margin and to Young's Concordance, we find that its more literal meaning is "*form*"—not the original—but the likeness of the original, as all the examples under that head show. Several New Testament declarations affirm that Christ is now "the express image" of God's Person; and the beloved Apostle John added to that information that, in the great Awakening Day, we, too, shall be like Him.

TWO HARVESTS

By Gordon E. Davison, Cleveland, Ohio

"Behold, a sower went forth to sow" (Matthew 13:3).

EACH FALL as we journey through the neighboring countryside, our eyes are drawn to the trees of the orchard laden with fruit, as well as to numerous roadside stands overflowing with the bountifulness of nature. On every hand there is evidence of plentifulness of food. Without the harvest we could not live—it is one of God's greatest blessings to all mankind to provide for our physical needs, thereby giving us strength to carry on our daily tasks. "Thou crownest the year with thy goodness; and thy paths drop fatness" (Psalm 65:11).

To gather a harvest, a farmer must depend not only upon good seed, but on many other factors as well, such as proper soil, weather, cultivation, and so forth. He also has certain tasks to perform each season of the year, if he desires to prosper and succeed.

Our lives are analagous to the farmer's harvest and his need of the four seasons. Childhood symbolizes the seed



and springtime of life. It is during these years that the child begins to acquire knowledge and formulate habits. Christian parents are like the good farmer in that they feed not only nourishing but also spiritual food to their children. 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." Pope in *Moral Essays* states, "Just as the twig is bent, the tree's inclined. The child is the reflection of the man to be."

Youth, or the summer months of life, is the period when we develop into manhood and womanhood and prepare for our life's work, acquiring the necessary secular education, but not neglecting to increase our religious knowledge and interest in spiritual matters. Thus, we as Christians can better emulate the example of our Lord and Master as recorded in Luke 2:52, saying, "Jesus increased in wisdom and stature, and in favor with God and man." We are also admonished in Ecclesiastes 12:1, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Manhood is synonymous to the autumn season. If we have properly prepared ourselves during childhood and youthful days, we reap and harvest the benefits of our industry, clean living and faith, which are economic security, good health, and above all, having that peace of mind that comes only to those who worship God and acknowledge His Son with His wonderful promises, love, and protective care. Throughout life we should remember the admonition of the Apostle Paul in 2 Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Let us also constantly strive to be likened unto the good seed to which the Master referred in the Parable of the Sower. (Matt. 13:1-23.)

Winter months are like our years of infirmity when we sit back and rest and reflect upon a well-spent life, knowing that we have done our task well and played our part on the stage of life, remembering with joy that we have lived with God throughout our years and when the Grim Reaper finally calls, we can say as Paul in 2 Timothy 4:7, 8: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Throughout life may we ever be willing to toil in the vineyard of the Lord, and glorify our God by both word and deed, so we, like Paul, may be worthy of the prize of the high calling that is ours. (Phil. 3:14.) The Word of God is like seed cast upon the ground. May it take root in your heart and grow into faith and love, so when time at last dims the eye, and the bloom of youth fades with the advancing years, the precious gem of Christian char-

acter shall shine out, growing ever brighter in the glow of the sunset of life.

Yes, there are two harvests: one gathered by man, the other by the Lord. Will you be worthy of His harvest? "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Psalm 37:5).

COMPARE AND BE THANKFUL

By Harvey U. Krogh, Jr., South Bend, Indiana

GIVING of thanks is one of the most acceptable services we Christians may render to our heavenly Father. It may be thought that giving thanks is the least that we can do, considering the many blessings God so bountifully bestows upon us. Why, then, is thanksgiving so acceptable to God? It probably can be explained best by studying the principle underlying salvation by faith. We are not saved by works, because God does not need our works. Salvation cannot be bought with money, because, "The silver is mine, and the gold is mine, saith the Lord of hosts" (Hag. 2:8). Also, God has said, "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof" (Psalm 50:12). God desires us to have faith in Him. Then we will honor Him with our service, and we will use our money and our substance to His glory.



So it is with our offering of thanks to God. If we are sincere—and every true Christian is sincere—God knows that our heart is turned toward Him. Our giving of thanks is the outpouring of a heart filled with gratitude and appreciation, and such a one cannot stop with lip service only. We will go on responding to God's love with the kind of service that pleases Him.

It is good to have a special day to speak of thanksgiving, but we dare not fall into the habit of giving thanks only on special occasions. The Apostle Paul spoke of "giving thanks always for all things unto God." If we do this, it will indicate that we are always mindful of the blessings of the Lord, and, being aware of His goodness, we shall respond in the proper way.

Every prayer that we offer should be a prayer of thanks as well as a prayer of requests. It need not be a formal prayer at special times only, but thanks may be given to God all through the day.

Will you make this Thanksgiving Day one of three hundred sixty-five during the year between Thanksgiving Days?

It may help us to be thankful each day if we compare our present status with the lot of many people of Europe. Not long ago, we saw colored slides of the conditions in Germany. The pictures showed (Please turn to page 10)



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

ORDER—CHAOS. In all religions, there is to be found some profound truth. It is inclusion of scattered truths among the various shades of religious teaching that blind so many people to the error that is taught. Recently, I read an editorial in "Mazdaznan," which is a periodical published in the interests of Zoroastrianism—a religion of ancient Persia, in which some very fine sentiment was expressed. The editorial was headed "Order—Chaos." It read in part: "To bring order out of chaos is not within the province of one man, neither a collective state of men, not even is it possible through efforts of all the hearts and minds of the whole of humanity. Before an avalanche man is powerless; to halt a flood is beyond human ability even though we may attempt to save the sweeping and falling wreckage, but the flood itself, we cannot stop. We must wait till the turbulent waters subside. . . . It takes more than just knowledge of the objective to call order out of chaos. Man may think he is wise, but God deceives otherwise."

Such gems of truth can be found in the writings of most all religious leaders, but in accepting truth, and we should always be ready to accept truth from whatever source it comes, caution always should be exercised that we do not partake of the error. For example, there are certain radio broadcasts in which some very fine prophetic teachings are set forth, and I have heard folk remark, ho or they teach just what we believe and teach, not having noticed or discerned that beneath the surface are such doctrines taught as sabbatarianism, trinitarianism, and other doctrines in open conflict with the Word of truth. "Try the spirits" is still good admonition that needs to be practiced.

COURT DECISIONS. Two court decisions have been rendered lately in the matter of the legality of transporting parochial school children in buses operated by the public schools. On October 14, the state supreme court in Iowa returned a unanimous decision against permitting the free use of buses by parochial students. The State of Washington has been the battleground for similar action. In this case, it was a Christian Reformed Church that sought the privilege to have children attending their church school and who lived on the route of the public school buses, given the right to ride on the buses. A law passed in 1945 provided that parochial children living on a school route might ride, but Judge Ralph C. Olson, of Whatcom County superior court, declined to uphold the validity of the law. If it is wrong to carry Roman Catholic school children who attend parochial schools, it is wrong to transport Protestant children attending their respective church schools. If there is to be a separation of church and state, it must be impartially carried out. There are Protestants who are just as anxious to get into the public treasury

and live off of the taxes of the public as are the Roman Catholics.

MOSAIC LAW. On the cover page of the "United Israel Bulletin," is the slogan, "Mosaic Law for One Nation." Judging from the nature of the editorials and articles which the magazine carries, it is evident that it is the belief of the promoters that the Mosaic Law is the law that should govern nations today. Some years ago, the British Israel World Federation in Canada sent out unsigned petitions, urging people to sign the petition and send to the Prime Minister of Canada. This petition called for the immediate acceptance and implementation of the Mosaic Law as the sole law of Canada. I have one of these blanks on file. Little attention was given to the effort by the general public—the reason, no doubt, was their disinterest in such matters, but more especially, their lack of knowledge of the Biblical issues involved.

The covenant which God made with Israel, which covenant embraced the Ten Commandments, was made with Israel and with Israel alone. This covenant was made four hundred thirty years after the giving of the promises to Abraham, and was added to the promises until the Seed which was Christ should come. When one keeps this covenant as being obligatory and still binding, he does, by the very act, deny that the Seed has come to whom the promise was given. It is an offense of no small dimensions. Paul charged that all who come under that covenant after having been made free through Jesus Christ is fallen from grace; and, being married to the New Covenant, if he still flirts with the Old Covenant, he is an adulterer. Why Christian people should want to be under a law that was given for and to sinners, for "law is not made for a righteous man," is hard to understand. A law that was ratified by the blood of bulls and goats can never take away sin. To impose this law and demand its observance is a denial that Jesus Christ has come in the flesh and is Mediator of a better covenant established on better promises.

POLL OF TEACHERS. The Chicago Congregational Association of ministers recently was polled by a committee on evangelism of the same denomination. Questionnaires were sent to fifty ministers in the Chicago area. Eight of the fifty felt that the Bible was authoritative for faith, while the remaining ones believed it just a guide and an aid to faith. Only eight believed it necessary for the church to guide in the interpretation of faith. Thirty believed there was a tendency toward evil in human beings, while eight denied the doctrine of original sin.

SAN DIEGO. A recent canvass was instituted by the churches in the city of San Diego, but there were so many non-active members found in the house to house canvass, the proj-

ect was called off and workers started out to call on prospective church members. If such a canvass was to be made among our own churches, we too might be surprised by the number of inactive members that would be discovered. In every church community, there are indifferent Church-of-God members as there are members of other faiths. It seemed to be the trend of thinking among the earlier church leaders that the apostasy that would come in the last days would be among other religious bodies, and our own work would not suffer. Love of pleasure, cares of this world, and the abounding of iniquity have their influence on the membership of the Church of God the same as it does on other religious groups, when such membership becomes inactive in church work.

BREWERS' AMBITIONS. Writing in the Brewers' Bulletin, George F. Tilton, director of advertising, said: "The daily drinker accounts for most of the volume; and 81 per cent of those who drink beer in this market drink it less than once a day. . . . If we can get those occasional drinkers to drink our product just twice as often. . . . we can add thirty-five million barrels to our post war sales."

This does not sound much like talk coming from temperance advocates, yet the Brewers talk about aiding general temperance by making liquor available to everyone. There is only one concern which the liquor interests have, and that is to create a larger market for their products, and they are not temperate in their efforts to increase the number of addicts to this terrible traffic. The evil of drink is so much worse today than during prohibition years there is no comparison. Any aid that can be given toward enlightening the people on this home-destroying and character-blighting evil is deserving commendation.

SELF-DEVELOPMENT. The November-December issue of the "Aquarian Age" carried an editorial that revives that never-dying theory that man can by his own efforts extricate himself from the morass of sin. This boot strap religion, as expressed in this paper, finds life-force implanted in man through God and leaves its development to the man himself. It says: "The life force planted by God in the embryo seed can never cease growing, and giving, and this Divine Life Force continually differentiates creatively into physical, mental and spiritual forces ever expanding into the body, mind, heart, and soul of those God has created in His own image. As God is 'all in all' and continues to grow and expand through His growing creation, so man can only grow and expand as he continually plants God-seed for any and all good purposes and demands and expects it shall 'take form and come forth.'"

In this philosophy, there is no place for the redemptive work of Christ.

Are We Thankful?

By Dean Moore, Oregon Bible College

"O give thanks unto the Lord; for he is good: for his mercy endureth for ever" (Psalm 136:1).

IN SPRING of the year 1623, following a winter of intense suffering and death, the Pilgrims began plowing the ground with anticipation of a bountiful harvest. They labored hard, and for a while their labors were rewarded; but soon an unmerciful drought came upon them. Beginning the third week of May, it continued until the third week of July. There was almost no moisture. Intense heat beat upon the crops. The corn, which had flourished at first, began to wither. In a last attempt to save their crops, the Pilgrims took fish from the sea and distributed them over the fields. This provided more moisture for the thirsty plants and they revived, but the drought continued. Higher portions of ground became parched, never to recover that summer. Unless rain came soon, they would have no food for winter and therefore would perish. Weeks passed. Weary eyes scanned the skies for signs of rain, but not one cloud was seen. Their hope for a good harvest was almost completely shattered.

At this time, they set apart a solemn day of humiliation to seek the Lord by humble and fervent prayer. David had said, "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles" (Psalm 34:17). God, whose mercy endures forever, was pleased to give an immediate answer to the Pilgrims—also to the Indians. All the day long the weather remained as usual. As yet, there were no signs of rain. When evening came, however, it brought with it an overcast of clouds; and, shortly after, it began to rain. The sweet, gentle showers caused them to rejoice and praise God. Undoubtedly, within their hearts swelled a deep feeling of gratitude.

In this present day, millions of people are suffering from the lack of food, clothing, and shelter. In this condition, most of them face the cruel winter. We, who are comparatively rich and are abundantly blessed of God, should pray for our suffering fellow men and fail not to thank our heavenly Father, sincerely, for His grace toward us. God, through our prayers, may also bless them.

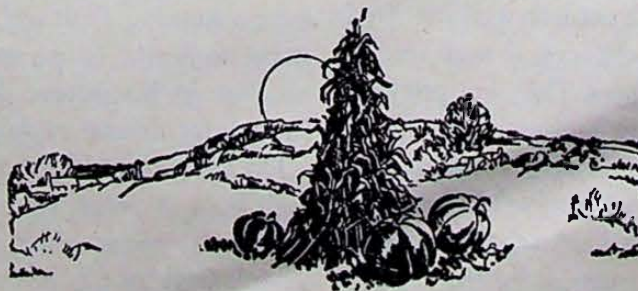
During the long years of war, people of Europe fought hard against hunger, disease, and their human enemies. Now they must continue to struggle. The question in many minds is, "Do these people still possess enough strength to continue

throughout the coming winter?" The answer is, "No." Unless sixteen of the European nations receive aid immediately, they will not survive. While Americans grumble about the price of their Thanksgiving turkeys, the Europeans grope their way through hollow shells that remain from the war and lift their voices in an awful chorus of want. The people huddle in subways and in miserable dugouts for protection against the weather. They work long hours. What little clothing they own is worn and dirty. They must stand in long lines to obtain bread, for this is the way bread is to be obtained. Often they hear the disappointing report, "No bread." Many people search the dumping grounds for food. Millions cañry within their heart the dreaded thought of starvation.

This condition upon the earth was revealed to the Apostle John, for he said, "I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine" (Rev. 6:5b, 6).

So common is death in these desolate countries that little or no attention is given to the dead bodies. In China, children upon the streets fall dead in broad daylight, and people walk past them as though nothing had happened. In India, where approximately five million people are migrating to and from an adjacent country, bodies of those who were attacked by robbers, or those who were too weak to go further, line the pathway of the caravans. So prevalent is death that travelers are used to seeing vultures feeding upon human flesh. The Apostle John said concerning his prophetic vision, "I looked, and behold a pale horse: and his name that sat on him was Death" (Rev. 6:8). Truly, these prophecies are being fulfilled, at least to some extent, this very day.

Christians in these foreign countries also are suffering. Their letters to friends in this country tell that life is exceedingly hard. The older ones deprive themselves of their food, that the children can have enough. They see winter approaching but are not as fearful as others, because they are trusting God. God has blessed them through Chris- (Over)



tians of this country who have sent food, clothing, and money. One man said he would work six to eight years for anyone who would take him out of Europe. Christians are enduring constant persecution in many places. Yes, Christians, too, are suffering.

As we understand the sufferings of other people and especially fellow Christians, what attitude will we have toward our Father this Thanksgiving season? Thanksgiving Day has been set aside as a day of prayer. Its purpose is to remind us of our Father's care. As we compare our living conditions with those of the people in foreign lands, let us not slight God's love for us, but sincerely thank Him from the bottom of our hearts.

I'M THANKFUL

By *Claudia Jane McGinty*

I'm thankful, Lord, I have a home
Built on the Solid Rock,
Where wild birds sing from early morn,
And winds are never still.

I'm thankful for a plot of ground
That forms a garden spot:
Edged in with stately flowers,
And lined with green-leaf lace.

I'm thankful for a shady yard
Where little folks can play
In sweet content from early morn
Until the close of day.

I'm thankful for a rushing fire
In chilly days of fall;
And here I add to things I love—
I love Jesus—Best of All.

THE SCENE BEHIND THANKSGIVING

(Continued from page 5)

to preserve life. Neither have we by compulsion been required to give up our homeland and go to a far country at the behest of some conqueror. These experiences we have escaped. Nor have most of us experienced our labor gone to nought by some quirk of the weather, or reduction to poverty and debt in misadventures well invented and intentioned. Out of these experiences, though, oftentimes comes the greatest thankfulness. They are grievous experiences at the time, but from them often comes a new start: the building of faith, labor, and love; kindness to others that have been co-partner in trouble! It is much like the expression of the Apostle Paul relating to persecutions of his day: "Now no chastening for the present

seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

So we say, not without foundation, that Thanksgiving is not one day a year set apart on the calendar, but a continuous adventure in deep spiritual experiences yielding fruits of righteousness. Certainly, it is *not* filling that covetous bag that takes up so much of our time and labor to satisfy—the stomach!

Thanksgiving is not the intention that we shall throw ourselves before lions to attempt to get spiritual experiences, for, after all, God will arrange those things if it so be we will be benefited thereby. Rather, we should ponder the blessings and opportunities that will produce real thanksgiving, and, in so doing, bring into our lives an appreciation of our fortunate position. Our *escape* should be appreciated. Before God, our thanks should rise in true gratitude; and our hearts, in all charity and benevolence, should be softened to the want that surrounds us.

THE SPIRIT OF THANKSGIVING

(Continued from page 3)

aid. Worldly-minded people think only of rendering material help to fellowman, giving Christians double opportunity to aid others both materially *and* spiritually. Today's cry is, "Send food and supplies to Europe, so she will not go Communist." Supplying food only half-way fulfills the requirements of God. The cry should be, "Send food, both spiritual and material, to Europe to halt the spread of the Communistic germ." The Christian, however, may have no powerful influence in governmental affairs, so he may find it impossible to influence the National Government in sending spiritual aid to Europe. The Christian is not often hindered, though, in his efforts to aid neighbors in whom spirituality is lacking. On Thanksgiving Day, especially, minds are more receptive of God's Word.

Spread the true spirit of Thanksgiving.

COMPARE AND BE THANKFUL

(Continued from page 7)

rubble as far as the eye could see in three directions. From three to six families are compelled to live in each housing unit formerly intended for one family. And they say *we* have a housing shortage! It is true that not many people starve to death, as one would if he had no food at all to eat, but an inadequate diet soon lowers one's resistance enough for disease to claim his life.

Do not forget to be thankful for each wholesome meal, each hour of peace, your warm home, your soft bed, and the many, many other blessings you enjoy every day. Thank God for all the undeserved favors He gives us.

STUDY OF ZOE

By W. G. Moffet, Magazine, Arkansas

THE PURPOSE of this article is to help Bible students who are beginning deep study. Robert Young, in his Analytical Concordance, defines the Greek word *zoe* as meaning "life, motion, activity." *Zoe* is applied both to this present life and to eternal life. We shall quote some passages of Scripture where "life" is translated from *zoe*.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life [*zoe*], and shall not come into condemnation; but is passed from death unto life [*zoe*]" (John 5:24). Here, we believe, *zoe* is applied to a righteous life in this age.

"As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life [*zoe*]" (Rom. 5:18). *Zoe* in this passage refers to life at the resurrection of both the just and unjust.

"We are buried with him by baptism into death: that

like as Christ was raised up from the dead . . . even so we also should walk in newness of life [*zoe*]" (Rom. 6:4). This text refers to Christian activities in this life, which will cease when our life is ended here until resurrection.

"If in this life [*zoe*] only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19). This text refers to present life.

"Godliness is profitable unto all things, having promise of the life [*zoe*] that now is, and of that which is to come" (1 Tim. 4:8). Here *zoe* has reference to both present life and future life.

"What is your life [*zoe*]? It is even a vapour, that appeareth for a little time and then vanisheth away" (James 4:14). *Zoe* in this passage is perishable.

"We know that we have passed from death unto life [*zoe*], because we love the brethren" (1 John 3:14). *Zoe* here has reference to our present Christian life.

Zoe also has reference to eternal life, as in Matthew 25:46 and John 5:29.

Illinois Church News

East Oregon Chapel

One hundred fifteen were in attendance at Sunday school on Rally Day, October 12.

A daughter, Gloria Jean, was born to Mr. and Mrs. John Clapper, October 21. Her name has been placed on our Cradle Roll. May Jesus tenderly guide this little one as she starts her journey through life.

Among the East Oregon Chapel King's Teens to attend the Berean Youth Rally at Macomb, Saturday and Sunday, October 25 and 26, were Rogene Arbogast, Deloris Lewis, Barbara Kump, Earl Christian, Bob Cox, Raymond Brown, and Gordon Landry. The discussion of topics vital to young people's organizations was an inspirational one, with much good accomplished and many excellent ideas presented which, if heeded, will make the meetings of the Berean societies more interesting.

Janice Johns and Mary Brown took charge of the worship service, October 26, during Gordon's absence. Janice sang two special numbers and Mary played two instrumental numbers. Janice presented a chalk talk illustrating how nothing is hidden from God. "The word of God is quick, and powerful . . . and is a discerner of the thoughts and intents of the heart." Mary also gave a chalk talk—one centered around prayer. She spoke of how man first communed with God in the Garden of Eden. Jesus often went into the Garden of Gethsemane and prayed to God. He gave the model prayer to His disciples when they asked Him to teach them to pray. Mary stressed the point that only as we forgive others will we be forgiven. "The effectual fervent prayer of a righteous man availeth much."

Macomb

"A State Youth Rally for Illinois Bereans convened at Macomb on October 25, 26. The evening of the 25th was spent fellowshiping

together at a Halloween party in Macomb's recreation room. How these laughing good times do draw us together!

"On Sunday morning, the Bereans had charge of the service in which special musical numbers were presented. Billy Dick, second vice president of the National Bereans, served as master of ceremonies, and Sister Verna Thayer brought a splendid message concerning 'The House of Life.' The Macomb brethren and visitors together brought the attendance to eighty-seven. Berean societies from Rockford, Oregon, East Oregon, Ripley, and Macomb were represented and a few isolated Bereans were there.

"After a picnic dinner at the park, the Bereans returned to the church to take part in an afternoon discussion period led by the pastor on the subject, 'What My Berean Society Should Be Doing.' All then journeyed home, thinking we ought to have more of these rallies.

"The pastor wishes to express his sincere thanks to all local members for their fine cooperation in making this rally the grand success that it was.

"It was just five years ago that our little red brick church was completed. It was dedicated by Brother J. R. LeCronc on November 15, 1942. The fifth anniversary of the church was observed on Sunday, November 16, Bro. Sydney E. Magaw being guest speaker at the morning service. November 16 also was Family Day. Visitors were present from Ripley and Oregon."—L. W. Moore, Pastor.

Rockford

Beginning Wednesday, November 5, the Rockford Berean Society began a semiweekly workers' training series of lessons designed to develop individual ability in God's service. The course will draw liberally upon outside talent; on November 12, for example—an ex-

ception to the semiweekly schedule has had to be made for sake of convenience—Otto E. Dick of the Oregon Bible College faculty presented a lesson on the practical applications of psychology to all phases of church work.

This is not a teacher-training course. Instead, it proposes to demonstrate methods of using music in the church, making and using a church bulletin, methods of personal evangelism, methods of using visual aid equipment among all church organizations; it proposes to outline in detail possible duties of church officers and ways in which all members can be of active service.

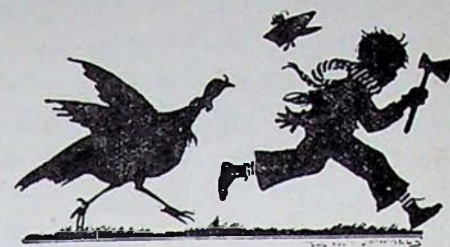
Sunday, November 2, the Rockford church voted unanimously to participate in the Laymen's Movement sponsored by National Bible Institution. On the same day, the church—again unanimously—opened the way for the young people's Sunday school class to conduct the Sunday morning church service once each quarter, as a means for developing leadership.

Efforts to purchase a lot in Love's Park, newly incorporated city on the north side of Rockford, proved abortive; but the church now is investigating the possibility of securing the use of a school building on the edge of town. It is hoped that such a building would give the church a better opportunity to expand its services, pending the construction of its own meeting place.

Walls - Booth. At a simple ceremony in the home of the pastor, Miss Frances Walls and Glen R. Booth, the former of the Rockford church and the latter of Aurora, Illinois, were joined in marriage on the evening of Saturday, November 8. The only attendants were the witnesses, Mr. and Mrs. Herbert W. Kasper, brother-in-law and sister of the bride. Following the service, a wedding supper was given at the Kasper home in Rockford. The couple will live in Aurora. Mrs. Booth was, until 1947, president of the National Sunday School Association from the time it was organized in 1940. Mr. Booth, father-in-law of Harry A. Sheets, pastor of the Burr Oak, Indiana, Church, is a retired railroad man.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God" (1 John 4:7).

We Begin with a Famine

There was a famine upon all Israel. Many people moved to other lands to get food. Elimelech and Naomi moved from Bethlehem to the land of Moab. They had two sons, Mahlon and Chilion. The father died in the land of Moab. The two sons married Moabite women. Their names were Orpah and Ruth.

Naomi's two sons also died, so Naomi decided to return to her own land. While the Moabites were all around her worshiping their idols, Naomi's faith in God remained true and steadfast. While her sons had married Moabites, this did not change Naomi's love for Israel or Israel's God.

As Our Lesson Begins

We find Naomi bidding good-by to her two daughters-in-law. She prayed that God would be kind to them as they had been kind to her sons. She also expressed the hope that they would escape the hardships of being widows and that they would find "rest, each of you in the house of her husband."

They Make Their Choices

Orpah took the advice of her mother-in-law. She said good-by and returned to her own people.

Ruth said, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

So we read of Ruth's love for her mother-in-law and for God, the true God. Naomi's life had been read by Ruth. It told her of God. She would follow Naomi.

Ruth's choice meant leaving her homeland. It meant she must leave all of her friends and loved ones. She must go to a strange land, meet strange people, knowing only Naomi.

We have to make choices often. Sometimes it means we must leave friends and homes, too. At other times, it means we must go alone toward the goal of eternal life. Then our service for others gives us joy and we find happiness again.

New Beginnings

Boaz was one of the men Ruth met in Israel. He was one of her relatives. She became a gleaner. That is, she worked in the fields picking up the grain left by the reapers. Ruth met many other people in Israel. They learned to know that she was a good, pure woman.

Finally, Boaz and Ruth were married. This made Naomi very happy. Ruth had a son named Obed.

The women came to talk to Naomi about it. They were happy, too, that Naomi's daughter-in-law had a son. They hoped that his name would become well known and honored in Israel. They told Naomi her daughter-in-law who loved her was worth more than seven sons.

It is true that Obed was the father of Jesse, and the grandfather of David who became king in Israel. Jesus is from this lineage of Ruth and Boaz.

Thus we see that a woman who had been an idol worshiper, of another land than Israel, became an ancestress of Christ. She was a worthy daughter-in-law indeed!

Thanksgiving

"We thank Thee, God, for homes that dot our land,
Those mighty bulwarks that together stand
To form a fortress God Himself ordained,
In love sustained.

"We thank Thee, God, for church spires rising tall
Against the sky when evening shadows fall;
To point us to the goal of all our strife:
Eternal life.

"We thank Thee, God, for this our native land,
For snow-capped mountains and for desert sand;
For crowded cities, hamlets, fertile sod,
We thank Thee, God."

"Christ is the great central fact in the world's history; to Him everything looks forward and backward."—*Selected.*

Happy Birthday Wishes

Darrell Telschow, Nov. 17, age 11, Saint Cloud, Minn.
Richard J. Worley, Nov. 22, age 11, Macomb, Ill.
Shirley Tobias, Nov. 23, age 7, Fonthill, Ont.
Robert Pierce, Nov. 23, age 14, Mishawaka, Ind.



The One Track Mind

By Harold J. Doan, Berean Editor

THERE is a fantasy told about the thinking locomotive. It was a streamliner and it had a daily run between two towns, traveling through beautiful scenery. Day by day the locomotive became more and more dissatisfied with its life. It thought, "If only I could wander about at will instead of traveling continually on these tracks." So one day the locomotive jumped the track and headed for the nearby hills. Before it had gone far, however, it began to bog down in the soft ground. Then it hit some rocks and with a great hiss of steam was turned over and lay dying in the grass.

Then the locomotive thought to itself, "I have made a great mistake. I was designed and built to travel on tracks. When I did that which was my purpose, I was strong and free; but, when I began doing that for which I was not built, I became self-destructive."

Ordinarily, we are not much interested in such childish fantasies, but this one illustrates a point of good theology and sound Christian living.

We are like the locomotive. We were designed and created to fill a specific purpose, and to travel in one way along the road of life. God laid down righteousness and order as the basic laws of the universe. He made the planets to conform; He made the elements to conform; all things were orderly and all things were good. Last of all, man was made to conform to the righteous way of life for which all things were designed. Man was made to think best when in close contact with God. Created in image, made upright, his body was made to conform to righteous and orderly living. As long as we follow this track of righteousness, we are strong, mentally, spiritually, and physically. When we jump the track of righteousness and wander in the fields of sin, we are out of our element and become self-destructive.

"Live" spelled backwards is "evil." A more characteristic definition of evil scarcely could be found. It is backward living. To live continually in evil is to live contrary to all the basic laws of nature and at enmity with God and self. When one spends his time wallowing in the mire of sin, he is about as useless to God, his fellow men, and himself as a fish out of water or a locomotive in a hayfield.

To the Romans, Paul explained this paradox. The man who lives according to the will of God is free, while the man who lives according to carnal desires is in captivity. Paul said in Romans 8:6, "To be carnally minded is death; but to be spiritually minded is life and peace." "To be carnally minded is death." That simple statement cannot be misunderstood. Carnality means death, present and future. In Romans 6:23, Paul said, "The wages of sin is death."

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). To be carnally, sinfully minded is to put oneself at enmity with God and His laws, upon which the whole order of the universe operates. Enmity means hostility or mutual antagonism. We cannot live, abundantly fully, when we place ourselves in a position of constant hostility toward God and the whole order of nature. This is exactly what we do when we jump the track of righteousness and follow carnal ways. The mind which is filled with sin can never be in subjection to the laws of God and, therefore, always will be at variance with God and the world.

James said the double-minded man is unstable in all his ways. One who has a two-track mind and tries to run on both tracks at the same time is unbalanced and unsound. He cannot be happy in his righteousness because he is still in sin, and he cannot be happy in sin because he is at odds with the order of nature.

The greatest need this world has is for its inhabitants to get back on the single track of righteousness which God ordained. All the troubles in the world, without one exception, are caused by the fact that people are off the track and living contrary to the will of God.

"O worship the Lord in the beauty of holiness: fear before him, all the earth. Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously."



National Berean Society

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

- November 17-30—Annual Fall Meeting at the Brush Creek Church near Tipp City, Ohio.
- November 23—Illinois Fall Conference at Oregon.
- Nov. 24 - Dec. 7—Special meetings at Ripley, Ill. (Walter Wiggins, guest speaker).
- January 26-30—Ministerial Conference at Oregon, Ill.

LAYMEN'S CAMPAIGN ENROLLMENTS

The following have enrolled in the program sponsored by the Laymen's Committee to provide for the missionary expansion of National Bible Institution to include the expansion of every department to better serve the needs of our people; to enlarge direct mail contacts; to expand printing and publishing with a new print shop and office building; to enlarge Pastoral Aid to help fifty new communities to have a full-time pastor as soon as such pastors are available; to carry the gospel to fifty million prospective listeners by radio. To this end, they are volunteering to contribute an amount equal to fifty cents per week or more to the effort of National Bible Institution during the year November 1, 1947 to November 1, 1948.

- 74. Leila Whitehead, Oregon, Ill.
- 75. Hazel Reed, Oregon, Ill.
- 76. Dale Dunbar, Swanton, Ohio
- 77. Beulah Dunbar, Swanton, Ohio
- 78. Carol Dunbar, Swanton, Ohio
- 79. Larry Dunbar, Swanton, Ohio
- 80. William G. Hicks, Washington, D. C.
- 81. Mrs. William G. Hicks, Washington, D. C.
- 82. Frank Morrison, Woodstock, Va.
- 83. J. M. Boyer, Woodstock, Va.
- 84. Ella C. Boyer, Washington, D. C.
- 85. F. L. Austin, Oregon, Ill.
- 86. Nora Pearson, Golden Rule Home
- 87. William Huffer, Michigantown, Ind.
- 88. Mrs. Bessie Huffer, Michigantown, Ind.
- 89. Mrs. Olean Huffer, Michigantown, Ind.
- 90. Rosecoe L. Finney, Frankfort, Ind.
- 91. Marjorie Finney, Frankfort, Ind.
- 92. Mrs. Orville Clark, Michigantown, Ind.
- 93. Eurie Hall, Michigantown, Ind.
- 94. David Hall, Michigantown, Ind.
- 95. Virginia R. Kincheloe, Fairfax, Va.
- 96. Ruth M. Bauserman, Washington, D. C.
- 97. J. W. Lent, Niagara Falls, N. Y.

"OVER THE TOP" Laymen's Campaign

13. Arnold Johns	\$26.00
14. Dale Dunbar	26.00
15. Beulah Dundar	26.00
16. Larry Dunbar	26.00
17. Carol Dunbar	26.00
18. J. M. Boyer	26.00
19. Ella Boyer	26.00
20. M. W. Lyon	53.00
21. James M. Watkins	26.50
22. Wm. M. Huffer	26.00
23. Mrs. Bessie Huffer	26.00
24. Don C. Huffer	26.00
25. Mrs. Nora Pearson	30.00
26. Ruth M. Bauserman	26.00

OREGON, ILLINOIS

The Oregon church invites all who can to be present at the Illinois Fall Conference gathering on Sunday, November 23. Everyone from Oregon or near-by communities should bring well-filled baskets of food and table service for the basket dinner and supper in the church basement.

Motoring to Macomb, Ill., November 15, to assist the brethren there celebrate their fifth anniversary, were Bro. and Sr. Sydney E. Magaw, Shirley Logsdon, Dean Moore, Fred Mulder, and Darrell Maddock. Bro. Magaw preached Sunday morning; Dean preached in the afternoon, and the other four members of the group sang quartette numbers at both services. Shirley also presented a chalk-talk at the afternoon service.

MEDITATION

By Mary Mae Nedrow

Isn't it true, we need more quiet understanding . . . more patience in our lives when things go wrong? Too many times when doubts and fears assail us, forgotten is the charge: "You must be strong!" True faith will triumph over doubt and failure . . . and give assurance of the better Day. Faith, hope, and patient understanding—these three are guiding stars to light the Way.

OREGON BIBLE COLLEGE NEWS

There has been a slight "flu" epidemic at the College. It really had us worried, for fear we would have to do our own cooking, but I guess the cooks have conquered it now.

The students had a surprise birthday party, November 6, for "Mom" Pearson. All of us enjoyed a good time.

We all miss "Grandma" Thayer who has left on a tour of the Eastern States in behalf of the Laymen's Volunteer Committee. No one "spoils us" anymore.

Two of our students went home last Friday for a short visit. Howard Beemer took a trip to Canada and has returned. Bro. Belus Holt went to Tennessee and will return soon.

On November 11 (Armistice Day) we had school as usual. Sr. Leila Whitehead was the guest speaker at chapel. She told of the conquering of Jerusalem by General Allenby in World War I. Everyone enjoyed her very interesting story.

Bro. Otto E. Dick was sick, recently, but is back at work again.

The College wishes to thank Bro. Delos Andrew for donation of a bushel of apples. There will now be no excuse for continuance of the epidemic. Janice Johns, Reporter.

News from several Illinois church communities may be found on page 11.

Gleanings from the Field

"The field is the world."—Jesus.

Bro. M. W. Lyon, National Evangelist, is on a tour of churches that probably will take him through Missouri, Arkansas, Oklahoma, Louisiana, Kansas, Texas, New Mexico, Arizona, and California. He will be preaching and helping to develop the Laymen's Volunteer Committee program.

Sr. Verna Thayer, National Children's Evangelist, is on a tour of churches through Ohio, Virginia, Maryland, southern Illinois, Iowa, Nebraska, and Minnesota helping to build the Laymen's Volunteer Program.

We are sorry to report three recent deaths: Sr. S. J. Lindsay, Oregon, Ill.; Sr. Albert Siple, Hammond, La.; Bro. George Carpenter, near Danville, Ky. Obituaries of Srs. Lindsay and Siple appear in this issue of The Herald. We extend sympathy to the bereaved.

Sr. Mary Hale, Rushville, Ill., a former General Conference matron, recently submitted to surgery in Phelps Hospital, Macomb, Ill.

"The Herald was already very good, but it seems to be getting better."—Alfred Anthon, 435 Kings Rd., Corvallis, Ore.

We have received cards for catalogue and special-help requests from Frankfort, Ind.; Memphis, Tenn.; Dixon, Ill.; Fredericktown, Mo.; Saint Cloud, Minn.; and Bemington, Neb., without names and addresses. If you have not received a reply, this is the reason. Please mail a card repeating your request. There has been a slight delay in receiving some of the special catalogues. They will be ready shortly, and will be sent to those who requested them as soon as they are available.

Lessons in the Truth Seekers' Adult and Intermediate Quarterlies for the second quarter, 1948, now in preparation, will follow a new, improved pattern of varied outlines, and both will be taken from the same outline and text on dated themes. Other improvements and plans for extensive helps in the Adult Quarterly will be announced for the following quarter.

"Mr. and Mrs. Ralph Ver Mehren announce the arrival of a six-pound daughter, Kathleen Rae, born on November 10. The mother is the former Loramac Karnett. It is our first grandchild."—Mr. and Mrs. Al Karnett, 3021 Huntington Ave., Omaha, Neb.

VIRGINIA CONFERENCE

The annual conference of the Virginia Churches of God convened at Maurertown, August 14-24, 1947, there being a large attendance from the first day through the last. Classes for all ages were held mornings and afternoons, and preaching services each night.

We enjoyed a wonderful period of fellowship and spiritual refreshment. One of the reasons for the success was the teaching of our visiting ministers, Bros. G. E. Marsh and J. Arlen Marsh. They alternated, mornings and afternoons, between the adult and young people's classes.

As in the past, the children's program was a highlight. This was featured on the last Friday. The children proved by their recitations and songs how much they benefited under the capable teaching of Sr. Verna Thayer and her two helpers, Srs. Mabel Barnum and Irene Payne.

Following this program, the business meeting convened. Prayer was offered by Bro. J. M. Boyer, and the meeting was called to order by Chairman Sam Boyer. Many items of local interest were discussed: we agreed to build an additional room for our cooks; discussed but voted down shortening our ten days of Conference. All officers of the past year were reappointed. They are: chairman, Samuel Boyer; vice chairman, J. M. Boyer; secretary, Ruth Fogle; assistant secretary, V. R. Kincheloc; and treasurer, W. E. Boyer.

We enjoyed additional features which may be of general interest, such as one half hour each afternoon when the children sang and recited. It was noticeable that a large majority of "oldsters" attended and took part. We had many extra musical numbers by old and young. Also, we enjoyed a bountiful basket dinner each Sunday, these dinners being eaten out-of-doors.

The meeting came to a close Sunday night after services. All too soon!—for all who attended acclaimed this Conference one of the most successful. Mrs. Ruth V. Fogle, Secy.

MILLSAP - WHEELER

Miss Esta Lee Millsap and Mr. Gerald Dene Wheeler, both of Pleasant Plains, Ark., were united in marriage, October 21, 1947, at our home, London, Ark. The writer pronounced the ceremony. The young couple will be at home at Pleasant Plains.

II. Scott Smith.

HUFFER - WALKER

A simple wedding ceremony was performed Wednesday afternoon, October 29, at the farm home, near Michigantown, Ind., of Misses Delilah and Lota Huffer, when Miss Lota Huffer became the bride of Alva Walker.

The double ring service was used. Attendants were Mr. and Mrs. Vern Plummer. The bride is a faithful member of the Hillisburg Church of God. May God's richest blessings go with these two, as they begin their walk of life together. Fred Hall, Pastor.

NATIONAL BIBLE INSTITUTION

Adele B. Onderdonk	\$ 1.00
Mrs. Virda Sitler	10.00
Maurertown, Va., Sunday School	21.25
Mr. & Mrs. Charles Netts	5.00



NELLIE WARD LINDSAY

Nellie Ward Lindsay was born to John C. and Nancy Culver Ward near Troy, N. Y., December 2, 1864. It was at the tender age of twelve years that death rendered motherless John Ward's home in London, England. It was a stroke too severe for that boy. Just to think—a motherless home! Quickly he arranged to sail for America, alone, at that youthful age.

Near Troy, N. Y., he married Nancy Culver. To this union five sons and two daughters were born, one of the daughters being the present deceased whom we had learned to honor and respect for noble, worthy, Christian character. Her one sister, now Mrs. Effie M. Vierck of Rockford, Ill., is the only surviving member of the immediate family of John and Nancy Ward.

In 1866, the Ward family and home were moved to a farm near Rockford. There, on August 17, 1887, Nellie Ward became the wife of the late Samuel J. Lindsay. Together they loved and wrought for fifty-four years, one month, twenty-seven days, until his death on October 10, 1941. Thence, Sr. Lindsay lived with her elder daughter and husband and family, who looked nobly to her comfort.

To Bro. and Sr. Lindsay were born Etta, now Mrs. Val Mattison; Hazel, now Mrs. Henry Mattison, all of Oregon; and Ward of Oconomowoc, Wis. A second generation of ten grandchildren was an added comfort and cheer for them to love and enjoy, as also a third generation consisting of seven living great-grandchildren, all of whom survive.

About 1899, Sr. Lindsay requested of her minister-husband that he immerse her into the baptismal death and burial of the life-principle of the Adamic, and raise her into the resurrected life-principle of her Lord and Saviour.

Not only in the name of her honored husband, but also in her own name, Sr. Lindsay enjoyed the respect, love, and honor of the community; as also of the Tempe, Ariz., com-

munity where they wrought twelve years in religious labors.

Gradually, Sr. Lindsay's health and strength became increasingly enfeebled. Regardless of this growing condition and deafness, she continued attending worship services. Even after public hearing had become impossible, she continued attending church all possible. She said, "There is an uplift that comes from the atmosphere of worship even though one cannot hear."

After many weeks of painful, patient suffering, she fell asleep in death on November 11, 1947, life's battles fought victoriously, we trust.

Her Christian hopes and expectations might well be summed up in the following quotation from 1 Thessalonians 4:15-18, according to the Emphatic Diaglott: "For this we affirm to you, by the Lord's Word, That we, the living, who are left over to the coming of the Lord, will by no means precede those who fell asleep. Because the Lord himself will come down from heaven with a shout, and with an archangel's voice, and with God's trumpet; and the dead in Christ will be raised first; then we the living, who are left over, shall at the same time with them, be caught away in clouds, for a meeting of the Lord in the air; and so shall we always be with the Lord. Therefore, comfort each other with these words."

Such was her hope; such was her expectation. F. L. Austin.

(The accompanying photograph of Sr. Lindsay is used through courtesy of the Ogle County Republican.)

MRS ALBERT SIPLE

Miss May Gary was born May 23, 1880, near Saint Louis, Mo. On November 1, 1904, she was united in marriage to Albert Siple of Hammond, La. Several years later, two children, Thelma and James, were adopted into their home. Sr. Siple died November 11, 1947.

Those who mourn her death are the husband, Albert Siple; one daughter, Mrs. Thelma Coleman of Jackson, Miss.; one son, James of New York City; one brother, W. W. Gary of Natalbany, La.; members of the Happy Woods Church of God; and many other friends.

Sr. Siple was always faithful to her church, putting service to her Lord above all else. She was one of the most faithful, attending every service, and teaching in the Sunday school. Members and all attendants of the Happy Woods Church will long remember the beautiful flowers she brought to the church every Sunday, for she loved flowers and grew many varieties. A day did not pass when she did not carry some choice flowers to a neighbor. Sr. Siple will be missed by many, especially by the Happy Woods community.

After a brief Scripture reading and prayer at Thomas Funeral Home in Hammond, words of comfort were spoken at the Happy Woods Church by the pastor, assisted by Bro. V. D. Wolfe, concerning her hope of resurrection at the second coming of our Lord and eternal life on earth in His glorious Kingdom. Burial was at Greenlawn Cemetery near Hammond. James Mattison.

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
Truths the Child of God Should Know, Lapp, 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 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 100
Death Reign'd 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

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BRAMBLES

By T. M. Savage, Waite Park, Minnesota



T. M. Savage

AS RECORDED in Judges 9:8-15, the trees held an election. The olive tree was approached to see if it would reign over them, and the answer was, "No." So the fig tree was asked, and the same answer was given. Then the vine was asked if it would reign over the trees, and the answer was, "No." So the bramble was asked, and its answer was, "Yes, if you will put your trust in me."

Sad was the story, therefore, that those trees that should have reigned over the trees gave their power and glory to the bramble!

Today, the same story of Judges 9:8-15 is being placed before our eyes. After the last war—if it is finished—nations gathered for a conference of what was thought to settle the differences of the existing trouble, so there would be peace and at least a measure of safety. We know, however, that, when these nations opened the conference, not a word of praise was offered nor a petition for guidance was asked of the Almighty God. The worthy trees, or nations, forgetting the Creator of heaven and earth and all life, gave the rule over to the bramble. They were afraid to hurt the feelings of the nation that has no thought of God. Today, every move to bring about a settlement of troubles is contested by the bramble.

Methods of the bramble appear in Isaiah 32:5-7. We quote:

"The vile person shall be no more called liberal, nor the churl said to be beautiful. For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. The instruments also of the churl are evil; he deviseth wicked devices to destroy

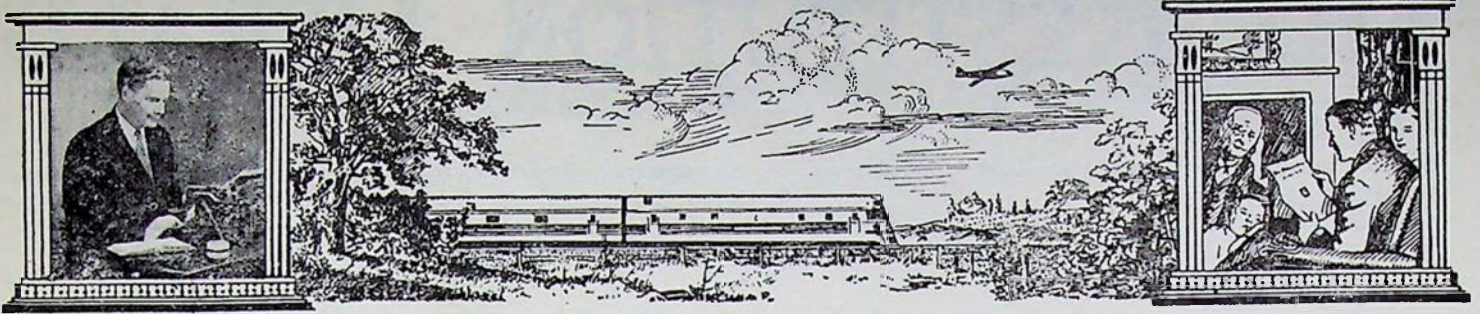
the poor with lying words, even when the needy speaketh right."

The bramble is trying now to gain rule over all nations. Look at his methods—"to utter error against the Lord." Is it not true? Also, he will "cause the drink of the thirsty to fail." He tells lies about the good things he has to offer, though knowing these promises will fail. Yes, the first conference of nations failed. So will the united nations of the world fail. Reason? They forgot God, and they still are forgetting God.

Jesus said, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive" (John 5:43). Christ was telling about the bramble that will try to take His place as Christ, or Leader. This usurper will rule the people with force, lies, and seat himself in the temple of God, trying to make himself equal to God. Churlish ideas! Yet we know his power will be great in the last days. Those who will not receive his mark in their foreheads or hands will be put to death—a vast difference from what was promised. So the Christian always must be ready to stand for his God, not even to budge for criticism of his hope in serving Christ.

First, critics will belittle you for your belief, then attempt to make you confess that other beliefs are equally as good. They argue that we are all going the same way, but by different roads. Then things begin to happen: you are one of the crowd that is following not Christ, but the world, going in the wrong road. You may think back upon the truth of the Word of God, and, if you still have sufficient strength, you may return unto the Lord. Many have failed, however, and you may fail. The Antichrist will then place his mark upon you—the mark of death. . . . The bramble still rules!





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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

Composite Picture of Christ

The Revelation is an *unveiling* of Christ as He will be when glorified as King. Chapter one reveals Jesus as abiding among His people and having controlling influence over the angels. He is revealed as gorgeously clothed, as One whose judgment is mature, whose eyes penetrate into all truth, whose voice must be heard, whose mouth speaks only the Word and will of God, whose feet will tread in judgment, whose face gives light and life. He is shown, moreover, as the One who lived, died, and now is "alive for evermore." These and other characteristics appear throughout chapters two and three: each of the seven churches being addressed in such way as to see a special picture of Christ.

"These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven candlesticks." The church at Ephesus, therefore, saw the Christ as one walking in the midst of His people and controlling their divine oversight. (Cp. 1:20.)

To the church at Smyrna, Jesus introduced Himself as "the first and the last, which was dead, and is alive." The Messiah was foremost in the mind and plan of God in the beginning, and all God's plan will culminate in the Messiah. Jesus is the first and last, too, in that He is the Author and Finisher of Christians' faith. Also, in this second picture of the Christ, He is shown to be the Resurrected One—"was dead, and is alive."

Writing to the church in Pergamos, Jesus referred to Himself as "he which hath the sharp sword with two edges." According to Revelation 1:16, this sharp sword proceeded from Jesus' mouth. Hebrews 4:12 speaks of "the word of God" as being "sharper than any twoedged sword," and being "a discerner of the thoughts and intents of the heart." Brethren at Pergamos, therefore, saw the Christ as God's Chief Spokesman. As in the beginning God "spake and it was done," creating by His work, so God's Son will need only to speak the word and His will shall be done. "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (Isa. 11:4).

Addressing the church at Thyatira, Jesus spoke defi-

nately of Himself as the Son of God, further describing Himself as the one having "eyes like unto a flame of fire, and his feet . . . like fine brass." Jesus, the Son of God, will judge correctly because He sees correctly—His eyes being sharp and penetrating. Brass being a symbol of judgment, this picture shows Christ as the Judge who will crush under His feet the Serpent's head and rule until He has put all enemies under His feet.

The church at Sardis saw Christ as having "the seven spirits of God, and the seven stars." Isaiah 11:2 prophesies that the Christ would receive "the Spirit of the Lord . . . the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." John 3:34 informs that God gave Christ the Spirit without measure—unlimitedly! Brethren at Sardis thus saw the Christ; saw Him, too, as controlling the heavenly host.

The letter to the church at Philadelphia showed Christ as "he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth." Who is consecrated like the Christ? Who is authoritative like the Christ?

Completing this composite picture of Christ, the Laodiceans saw Him as "the Amen, the faithful and true witness, the beginning of the creation of God." As "Amen" means "so be it," Jesus will be the final and full authority making every promise of God come true by fulfillment. Jesus' witness is true. Jesus never fails! Moreover, being the first fruits of the dead, He is the beginning of the *new* creation of God. Though Jesus was required once to bear the sins of the world, no curse, no blight, no stain of this world is upon Him today.

"We See Jesus"

Though Adam and Eve were granted authority to "have dominion . . . upon the face of all the earth," their transgressions brought curse upon all the earth, and the dominion is held in abeyance. "Now we see not yet all things put under him [man]," but "we see Jesus . . . crowned with glory and honour" as God's assurance to all Christians that final victory and dominion will be attained.

Kingdom Blessings

By Lyle Rankin, Cashmere, Washington

(Radio Address No. 6—Station KPQ, Wenatchee, Washington)

TODAY, in speaking more about conditions in the coming Kingdom of God, I wish to present some of the testimony God has given concerning the changes to be brought about in the yielding of the earth and care of the mortal people.

Because of the sin of the first man Adam, God said to him:

"Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:17-19).

Evidence is still on the earth, today, that God did curse the ground from whence Adam was taken, and that it did bring forth thorns and thistles.

Prophecy in Isaiah 55:13 teaches of a time when—"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Fir and myrtle trees are not the only trees mentioned that will be in the Kingdom. Among others Isaiah mentioned are the cedar, oil, pine, and box trees. (See chapter 41.)

Someone might question, "How could these things be? The land has been barren and without sufficient moisture for nearly two thousand years"! The answer is clear and wonderful: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God" (35:1, 2). Also, God says: "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water" (41:18). Again, Isaiah 51:3 reads: "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." There is no evidence of these prophecies ever

having been fulfilled. They will be blessings of the Lord in the Kingdom Age.

The Psalmist proclaimed of the time when the Lord "shall have dominion also from sea to sea": "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth" (72:16). Lebanon was a mighty forest in ages past. Therefore, we interpret the text to mean the produce from the planting of a small amount of grain will be abundant.

In Amos 9:13, God's Word declares: "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed." Such will be the productivity of earth when the Lord reigns, for He will cause the rain to fall on the earth in the proper amounts and at the right times. (Ezek. 34:26.) As already mentioned in a previous broadcast, rain may be shut off from any given portion of the earth's surface when necessary to punish the disobedient.

Another tree that will be on earth when the Lord is "king over all the earth" is the "tree of life." The other trees already mentioned are to be enjoyed by the mortal people over whom Christ and His co-rulers, the saints, reign. A special promise, though, is made about this tree of life. Jesus said, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7). As for mortal people who now believe the gospel, and who make ready by obedience to that which God requires, will be granted the pleasure of eating of the tree of life during the reign of Christ.

Let us now turn our attention to the care of the subjects of the Kingdom. "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" (Isa. 35:5, 6). As the children of men over all the earth today are afflicted with blindness, deafness, lameness, many other afflictions, and we know also that the earth does not yield abundantly, surely we ought to recognize that God's Kingdom, with Christ as King, is not existent today, but is yet to come. During the ministry of Jesus, He opened the eyes of the blind, caused the deaf to hear and the dumb to speak. Jesus was not King over all the earth at that time, however, and He performed those miracles to witness that He was the one that should come. (See Luke 7:19-23.) (Please turn to page 11)

One God: the God of the Ages

By R. H. Judd, Colborne, Ontario

"Last of all he sent unto them his son" (Matthew 21:37).

GOD, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

The Creation Reveals God

That God is revealed through creation we have already considered. The text from Matthew 21:37 obviously implies revelation of a different kind. It generally is believed that through things seen it is the purpose of God to reveal *things not seen as yet*. Continuity of creative acts and continuity of revelation are two great verities that will never cease. Jesus the Christ said, "My Father worketh hitherto, and I work" (John 5:17). "The heavens declare the glory of God and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge" (Psalm 19:1, 2).

The Apostle John and the Apostle Paul, each in his own way, goes back to Genesis 1—the beginning of the present creation—to show how God has used light to overcome darkness. As the circle of light grows larger and the darkness recedes in ever-widening wake, there is the certainty of knowing that knowledge of God is the objective purpose of eternal life. (John 17:3.)

Personality Necessary to Fuller Knowledge

Great as the creative works of God are, we are confronted with the staggering fact that they alone can never reveal God in His fullness. Apart from personality, the wonders of which we have been speaking could have no objective purpose. There would be nothing which could render to the Creator the pleasures of *responsive appreciation* and enjoyment. This, indeed, is a natural and reasonable deduction from Isaiah's statement in chapter 45:18, saying concerning the earth, "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*." Personality, varied as it undoubtedly is, is unquestionably the highest category through which revelation can be made, through which it can be received, and through which it can be passed on to others. Thus it is we find Paul called attention to these remarkable certainties when he said in Hebrews 1, "God spake in times past unto the fathers by the prophets." In Hebrews 11, he again touched the theme of "things not seen." There he gave a long list of personalities who bore faithful witness to the things of God and

echoed from God wonderful prophetic promises of the coming of the Christ. It was also for this reason that John testified, "The word [of God] became flesh and dwelt among us," *for only* through the medium of living personality, culminating and perfected in "the man Christ Jesus," could God be revealed to man in His fullness.

Comparative Religions

People may talk as they always have done, and still do, of *comparative religions*; and, in a spirit of supposed "broadmindedness," they class the religion of Jesus Christ among them. It may be their delight to seek for points of contact, so that no very great change of heart is necessary to pass from one to the other; but to us "the points of contact" are few indeed when placed alongside the many differences which are marked and insurmountable. Notable among these is the fact that Christianity, in contrast to all other religions, was foreshadowed in ceremony, in type, and in prophecy centuries *before* the birth of its Founder, Jesus the Christ. In this is surely evidenced its divine character; for the founder of any religion, be that religion what it may, could have no control over events which took place centuries before he himself came into being. Other religions have taken their name from the name of the founder, as instanced in the case of Confucius and Confucianism, and Mohammed and Mohammedism; but the title "Christ," which means "anointed," necessarily *links* Christianity with the One who "*anointed* Jesus of Nazareth with the Holy Spirit, and with power" (Acts 10:38), and foreordained him "according to the eternal purpose which he [God] purposed in Christ Jesus our Lord" (Eph. 3:11). No other religion can boast of such an origin, and it was because the Apostle Paul believed these very things that he referred to the gospel of Jesus Christ as "the gospel of God" (Rom. 1:1).

There is another difference, however, between Christianity and every other religion that make its appeal to the sons of men. Not only does it prove its divine origin by its vital, undeniable, and inseparable connection with the past, which anticipated and foreshadowed it, but also by the fact that there is within it an ever-present power, living and progressive, and giving nobility of character and strength of purpose for good that is lacking in other religions. Take away from other religions the person of

(Please turn to page 9)

What Is Teaching?

By Otto E. Dick, Instructor in Oregon Bible College, Oregon, Illinois



Otto E. Dick

WITH A VIEW to stimulating teachers of the gospel to self-improvement and with the hope that more of our church workers may be inspired to become active teachers, we are preparing a few articles on the subject of teaching. May the reader find something that will lead him to become a better teacher. If you are not now teaching a Sunday school class or Bible class, we hope these articles will help you to realize your possibilities for further service. Our churches are sadly in need of Christian teachers who desire to lead others to Christ and who are willing to put forth a little effort to become efficient workers in the teaching ministry of our church.

The word "teach" comes from an Anglo-Saxon word *tæcean*, which means "to show how to do." We shall notice that the meaning of the word "teach," then, places the emphasis upon activity by the learner. The teacher may be considered as a leader, who stimulates the learner and who guides or directs him into desirable learning situations. The principal purpose of the teacher, then, is to set the stage in such way that the pupil will learn what the teacher wants him to learn. It is the teacher's duty to accept the child with whatever native ability he has and provide the incentive and environment necessary for desirable learning.

As will be discovered from the meaning of the word "teach," good teaching is not a process by which the teacher pours knowledge into a pupil. Good teaching does not make knowledge or subject matter its end; rather, its end and purpose is the proper development of the child. Good teaching is child-centered teaching which stresses the normal growth of the child through directed activity. We learn to do by doing; therefore we must have ample opportunity to do the things that we want to learn. The good teacher will provide the opportunity for the learner to learn to do by doing.

To educate means to "draw out," which also places the emphasis upon importance of pupil activity in the learning process. The educator is expected to stimulate the pupil and to draw out of him proper responses through the use of the pupil's natural tendencies and drives. A child will grow and learn if he is not taught, but what he learns will be without purpose or direction. The aim of teaching is to control the activity of the child so that

he will develop purposefully or in order that certain desired goals may be attained in growth.

Christian teaching is directing and guiding the experiences of the learner with a view to attaining certain ideas, ideals, and conduct that will lead the learner to enjoy the benefits of the good life and enable him to grow into an active servant of Christ. True Christian teaching, therefore, is that which leads the learner to accept Christ as his personal Saviour and to develop a Christian character which will be expressed through worship, right living, and efficient service. Effective Christian teaching will help the learner to make that Christian growth necessary for eternal life.

Examined from another viewpoint, teaching may be said to be an art demanding certain skills, abilities, and traits of personality, but it is also a science. Teaching is an art in that it requires knowledge of sound principles or rules of teaching. Teaching is a science, because it is governed by accepted laws of good procedure which must be learned and practiced by the teacher who hopes to be successful. There is truth in the statement that teachers are born and teachers are made, but teachers are not born *made*. Teaching is a process that must be learned through continued study and practice. If you have average intelligence and a desire to teach, you will not find your preparation for teaching burdensome. You will find very interesting and helpful any of the several books treating the subject of teaching, some of which are available at National Bible Institution.

By way of summary, teaching is the process of stimulating the learner, in order that he may want to learn, and guiding him into learning situations that will enable him to make the desired growth or development. While teaching would seem to be a simple act of imparting knowledge, it is really a rather complex activity of directing the learner to the end that he will develop desirable ideas, attitudes, and habits. Teaching requires not only natural ability but also skill in using the knowledge of well-established principles of good teaching.

("Importance of the Teaching Ministry" will follow.)

"These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down" (Deut. 6:6, 7).

The Present Jewish Situation

By Glenn M. Birkey, Rochelle, Illinois

OUR people of the Church of God of the Abrahamic Faith always have been interested, and are still interested, about the return of the Jews to their homeland. Just now, many are puzzled about the Arab resistance to this movement. We know, however, that God is faithful that promised, and there is no question in our minds as to the outcome. Those who do not have access to the publication known as the *Jewish Hope* may like to read what a prominent Jew, Mr. Arthur U. Michelson, a man converted to Christianity, has to say in the November issue of his paper, in his monthly meditation column. As world conditions "shape up" for ending of the Gentile Times and the return of our Lord to earth to establish His reign of government, all of us should be alerted. Mr. Michelson's meditation follows:

The attention of the world has been called to Palestine again, because the steamer "Exodus" and other vessels with about 4,400 Jewish refugees on board tried to land in Palestine, but were forced by the British Government to return to Hamburg, Germany, from where they have been brought to a concentration camp. People from all parts of the country have written to us, asking the following questions: first, What right has England for its action of bringing these Jews back to Germany? and second, To whom does Palestine actually belong?

We just received a letter from a dear friend, in which he answered the first question, stating as follows: "The position of the Jew is not very much worse than many other people in Europe, but the Jews are being prevented by Britain from going back to their inheritance, and I feel that Britain and probably this country are going to have to answer to God for opposing His will. Oil in Persia is the whole trouble, and both America and Britain are afraid of antagonizing the Arab, for fear of losing their oil leases, but God will accomplish His purpose with or without their help. The Jew is going back to Palestine. God's Word says so, and the English people, I feel sure, are not behind their government's action on this matter."

The answer for the second question, "To whom does Palestine actually belong?" we find in the Word of God. In Genesis 15:18, God made the following covenant with Abraham: "Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates." This promise is the deed for the Jew-

ish people regarding Palestine. No other nation in all history has had such wonderful title deeds for the lands they hold. Other people may have claimed the land they occupy through right of conquest, but Palestine belongs to the Jews because it is God's gift to them. This was God's own land, which He deeded over forever to be in the permanent possession of the Jews. Throughout all the centuries, the Jews have been waiting for the fulfillment of God's promise to Abraham: "I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession" (Gen. 17:8).

God having made that promise, we can be absolutely sure He will fulfill it. In the foregoing scriptures, God said He has given Palestine to Abraham and his seed, which are the Jews, and He has fulfilled this promise in a miraculous way.

At the end of the year 1916, the English and French governments were in a terrible condition because they were short of a certain mineral which was necessary for the making of ammunition and high explosives. At this critical period there appeared a Russian Jew, named Chaim Weizmann, to their help. Dr. Weizmann was a professor of chemistry at the University of Manchester, England, and while working in his laboratory invented a mighty explosive, which he offered to the British government. They tried it out and found it to be the most terrible explosive known. It was called T. N. T. When the government asked Dr. Weizmann how much he wanted, for a fabulous sum could be demanded, he said: "I do not want any money, just liberate Palestine, and secure it for Jewish occupation. That is all I ask of you." It was God who put it into the heart of Dr. Weizmann to ask the British government to give the Jews back Palestine. The British government, recognizing the fact that the invention of a Jew saved the Anglo-Saxon civilization from destruction, issued on November 2, 1917, the so-called Balfour Declaration, in which she promised to help the Jews in establishing a national home in Palestine.

A month later, General Allenby, the commander of the British army, captured Palestine in a miraculous way. A few months later, the war was ended, and no nation and no government got anything out of the war but the Jews, who got Palestine. On July 24, 1922, the League of Nations gave to England a mandate over Palestine and granted the Jews of the world the right

and liberty to return to their own country and to rebuild their national home.

Palestine was then open to the Jews, and they returned from all over the world in fulfillment of Ezekiel 37:21, saying: "Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land." Palestine, so long without its people, and the people, so long without their land, were brought together. God actually prepared the land for the people and the people for the land, and performed many miracles relating to both. Palestine, which has been devastated for about 2,000 years, has been blossoming as the rose in fulfillment of Isaiah 35:1. When I was in Palestine last year, I saw the miracles that God performed, and I was amazed, for wherever I went I noticed how marvelously God fulfilled the promises given to the prophets thousands of years in advance. It is impossible to express in words the beauty of Palestine as God has performed it.

England helped the Jews in every way. She appointed Sir Herbert Samuel—himself a Jew—to a position of greater power in the Holy Land than any man has possessed in Palestine since the day of Solomon, because he was backed by all the power of the British Government. Under this man's guiding hand and resourceful wisdom, a miracle has been wrought in the matter of roads and other public service utilities. Palestine flourished in every direction, but that was only for a short time, for soon the Devil got busy and trouble started. The Arabs, under the Turks, did not accomplish anything, and it was very seldom that any news from Palestine was reported. It seemed to be a forgotten land. When the Arabs saw how the Jews progressed in agriculture, in education, in industry, in economic ways, and in many other directions, they got jealous and influenced the British Government to stop the immigration, which had so increased under Sir Herbert Samuel's administration. He had encouraged the new immigrants and tried to help them in every possible way. To the great regret of the Jewish people, Samuel had to resign and a new policy against the Jew started.

England needed oil and the rich oil wells, especially in Iraq, belonging to the Arabs, who were willing to make England special concessions if she would hinder the Jews from making Palestine the center of the world and would stop any further immigration. To please the Arabs, England changed her attitude toward the Jews and made it very hard for them. Finally, she issued, in 1939, under great pressure from the Arabs, the so-called White Paper, limiting Jewish immigration to Palestine to 15,000 per year for five years, after which no immigrants would be permitted apart from Arab approval. The Jewish leaders were very much aroused

and protested against this White Paper, calling attention to the Balfour Treaty which England was rescinding. All their protests, however, seemed to be in vain. Then the Second World War broke out, which finally came to an end in 1945. Conditions in Palestine remained the same.

The government of England was changed and, to the regret of many Bible-loving Christians, a more rigorous policy against the Jews was accepted. The Lord is dealing with the Jews and is bringing them back to Palestine in fulfillment of Jeremiah 31:10, saying: "Hear the Word of the Lord, O ye nations, and declare it in the isles afar off, and say he that scattereth Israel, will gather him, and keep him as a shepherd does his flock."

It is regrettable that these poor Jews, who already have been in Palestine, were brought back to Germany and were put again in a concentration camp. We must not forget that we are living at the End Time and may expect a lot of troubles. God loves the Jews with an everlasting love and will fulfill all the promises made to them, in spite of all hindrances and obstacles. Like in the time of Pharaoh, in Egypt, to whom God said through Moses: "Let my people go," so now the Lord will show His mighty power, for He said in Malachi 3:6, "I am the Lord, I change not."

We surely see the fig tree budding. The Lord Jesus Christ said in Matthew 24:32, 33, that when we see that sign we may know He is at the door. We therefore may expect the coming of the Lord at any time. I am wondering if we are all ready to meet Him. He is calling His children to make special sacrifices for the starving Jewish Christians in Europe. In Berlin and vicinity alone, there are no fewer than 26,000 of them and most of them are at the point of starvation. Children cannot go to school. Old people are dying of hunger. The situation is so desperate that people are giving up everywhere. Crop failures have intensified the agony. Children are the greatest sufferers, and their pitiful condition could never be described. Almost every day we receive urgent appeals, especially from mothers who no longer are able to bear the cries of their children and are attempting suicide. In these letters they say that they have no milk, no bread, no potatoes, and are compelled to live on potato peelings and sorrel, which is a kind of grass. In almost every letter they are pleading with us for help, stating that they are destitute. The situation has never been so frightful and, unless help is sent at once, they will all perish. It means, indeed, life or death.

The responsibility of every child of God is great. One day we all have to meet the Lord, and He will remind us of this occasion when He placed the starving and destitute Jewish Christians before us. Shall we fail the Lord at such a tragic hour, *(Please turn to page 10)*



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

JEWISH STUDENTS. According to a recent survey, there is a sharp decline in the number of Jewish students that are entering the professional fields of study, except the field of theology, where there is an increase of 4 per cent. The years of comparison were 1935 and 1946. In reports received from 67 medical schools out of 89, there was a drop of 15.9 to 12.7. In the field of dentistry, 31 out of 45 schools report the enrollment had fallen from 28.2 to 18.9. Law schools reported the greatest drop, with 77 out of 160 schools; 25.8 to 11.1 was the ratio of decline. 62 out of 181 engineering schools reported a decrease from 6.5 to 5.6. In the theological field, there was an increase from 2.7 to 6.7. These percentages are in relation to Gentile students. Though there was a drop in most of the professional fields, yet Jewish students are still far in the lead when the Jewish population is compared to the Gentile population. What interested me was the increase in the number of Jewish students studying theology. This trend toward religious life among the Jews is most significant and may augur well for the future.

CHINA METHODISTS. The Chinese Methodists are commemorating their one hundredth anniversary. During this first hundred years in China, the Methodist work has grown until they have a membership of 100,000 members, 1,000 churches, 5,000 Chinese preachers, 4 bishops (2 Chinese), 2 missionaries, 100 medical, educational and social institutions. Chiang Kaishek is a member of the Methodist Church. This growth is a credit to the resourcefulness and energy of the workers who have been responsible for this great progress. No work can expand beyond the vision of the leaders. If a work remains more or less static, it is due to the type of leadership directing the work. Congratulations are due to the Chinese Methodists. Perhaps we might find profit in studying some of their methods.

UNITED STATES PROPOSES. A fortnight ago the United States presented to the United Nations its proposal covering the future of Palestine. The plan called for the establishment of separate Jewish and Arab states by next July 1. The British are to withdraw their troops by that date. A three-man commission drawn from "neutral countries" will, according to the United States plan, supervise the change-over and administer the plan until it is fully organized. Russia, while agreeing with the United States on the partition plan, is rumored as having an entirely different plan to present. The evident agreement between the two great powers may turn out to be as divergent as on other great questions over which they have differed so widely. No matter what happens, the Jewish question cannot be definitely and once-for-all settled by the nations of earth. The only permanent solution that can come to the Holy Land is that

which God has purposed in His plan covering Israel and the land of promise. Do not expect that the partition plan will be a peaceful settlement of the vexing Jewish problem.

FREEZING OUR MORALS. The Chancellor of the Hebrew University in Palestine recently spoke against the wave of terrorism that is sweeping the Holy Land. He expressed stern disapproval of the attitude that the end justifies the means which has moved the Jewish underground to resort to tactics and methods totally violent to the best interests of the Jewish people as a whole. Said Dr. Judah J. Magnes: "You may say, that because of our straitened position, from which there is no escape, we have declared a kind of moral moratorium or, in today's terminology, a freezing of our morals. It is possible to freeze preserves or to freeze money for a time and after that to restore its value. But it is not within the power of man to freeze his morals." This attempt at freezing morals is not confined to the Jewish underground. The spread of this latter-day evil can be found in all segments of society—even in Christendom itself.

ASSOCIATION MEETS. The World's Sunday School Association held its meeting in Birmingham, England, last August. The reports indicated that in the countries occupied by the Nazis, the Sunday schools were closed and the church buildings confiscated by the invaders, and it has taken a lot of hard work to restore in part the work that was cancelled during the reign of terror under the Nazi regime. Denmark reported 2,110 Sunday schools as compared with 1,967 in 1942. Norway is celebrating the 103rd anniversary of the Sunday school in that country. There are 3,711 Sunday schools, 205,000 enrolled in the schools, a gain of 22,000 since 1931. Switzerland has as the objective of its Sunday School Association, "a training class in every church for every lesson." Greece has a Sunday school in every evangelical community. The Greek Orthodox churches conduct 1,000 schools. Russia has no Sunday schools or Christian organizations for the youth, as it does not permit the organized teaching of religion to its youth. This information was released in the report of George O. Taylor, Executive Secretary, Department of Religious Education, United Christian Missionary Society.

CHRISTIAN GROVES. The first tree in the Truman grove on Mount Carmel was planted by Dr. Carl Hermann Voss, New York. This was the first of a series of plantings of trees furnished by the Christian children in American Sunday schools and churches in memory of the million Jewish children killed in Europe during World War II. This is a gesture that commands respect and I would like to be able to report some of our Sunday school boys and girls as having a part in this memorial work.

The only offense with which these innocent Jewish boys and girls were charged was that they were of Jewish lineage. If any of our boys and girls would like to share in this work and will report when they have made their contribution, I will gladly make mention of it.

MISSIONS. In a report by Dr. Wynn C. Fairfield, General Secretary of the Foreign Missions Conference of North America, there was contributed by 100 Protestant mission boards and agencies in the United States and Canada for the year 1946 the sum of \$32,829,804 for overseas missions. This is a grand testimony to the zeal and enthusiasm of the people who are fired with a love for the spreading of the gospel story. If we as a people had some of this love, zeal, and enthusiasm for mission work, and as leaders, we had vision sufficient and business judgment enough to administer the work—we, too, could expand and prosper.

BIBLES FOR CHRISTMAS. The American Bible Society has shipped 150,000 Bibles to Japan, and they will arrive in time for Christmas. These are the first Bibles since the outbreak of the war that have been printed in Japanese and shipped to that land lightly touched by the powers of the gospel.

SEVENTY WEEKS. The Prophet Daniel, for so the Lord calls him, spoke about seventy weeks marked off against "thy people" (Israel) and "thy holy city" (Jerusalem). These seventy weeks are "weeks of years" or 490 years which God has charged against the house of Israel and Jerusalem for the accomplishment of certain purposes which are set forth by the Prophet Daniel. A careful study of these designs which God has against Israel will reveal one of the most comprehensive plans concerning Israel that is to be found within the entire Bible. The consummation of the work set forth within the framework of the seventy weeks brings in everlasting righteousness and a finish to sins. The separate things mentioned that will occur during the seventy weeks which are divided into three separate periods are listed as follows:

- Finish the transgression.
- Make an end of sins.
- Make reconciliation for iniquity.
- Bring in everlasting righteousness.
- Seal up the vision and prophecy.
- Anoint the most Holy.
- Rebuild Jerusalem.
- Cutting off of Messiah.
- Destruction of Jerusalem and sanctuary.
- Coming of false prince.
- False Messiah confirming covenant with Israel.
- Destroying of sacrifice and oblations.
- The overspreading of abominations.
- The consummation of all determined on the desolate.

ONE GOD: THE GOD OF THE AGES

(Continued from page 4)

their founder, and no great loss is sustained thereby: but take away from Christianity the Person of Jesus the Christ, and you take away all that gives distinction and value to it.

Who Was Jesus the Christ?

It has been well said: "No persons outside of any movement are so well qualified to speak concerning it, as the ones connected with it and who know it from the inside.

As a suitable starting point we turn to Mark 8:27, R.V. There it is recorded that Jesus asked the question, "Who do men say that I am?" For answer He was told: "Some say John the Baptist, others say Elijah, but others say, one of the prophets." Men today also are divided in their opinion as to whom Jesus the Christ actually was, and now is; and their answers are equally lacking in sound judgment. By some strange perversity of reasoning, men of the past and men of the present have considered Him to be some other personality than that which He claimed for Himself. Modern "orthodoxy," so-called, teaches that Jesus the Christ is "the eternal Son of God," "God the Son," "perfect God and perfect man"; while some indeed say that "Jesus Christ is God." How can He be the "eternal Son" and yet have a Father? How is it possible for the same person to be both "perfect God" and "perfect man"? The Scriptures declare plainly that God "is not a man" (Num. 23:19; 1 Sam. 16:29), thus refuting every one of the above-quoted assertions as unscriptural unnatural, and untrue. The next question Jesus put to His disciples was, "Who do ye say that I am?" (Mark 8:29.) In straightforward and unhesitating reply, Peter made answer, "Thou art the Christ."

Some Predictions Concerning the Messiah

It is not necessary to establish a fact so well known and so generally believed, that from the time of the prophecy of Moses concerning the Messiah, uttered some fourteen hundred to fifteen hundred years before the birth of Jesus the Christ, and recorded in Deuteronomy 18:15-18, the people of Israel had looked with constant expectation to its fulfillment. The prophecy reads:

"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken . . . and I will put my words in his mouth, and he shall speak all that I command him."

That there were earlier and later predictions relative to the promised Messiah, no Israelite or Gentile acquainted with the Scriptures will deny. These promises were woven into the very fabric of the national life, and many of their religious ceremonies were forecasts of the coming Messiah

and His mission among men. Much has been said by rationalists, both in the pulpits of the churches and out of them, against the possibility of miracles. But *predictions* of both persons and events, uttered centuries before the existence of one or the other, are as much miracle as any miraculous act ever recorded. The names, offices, and titles assigned to the Messiah, both in the Old Testament and the New, constitute a marvelous volume of testimony, even if there were no other, to the predictions concerning the life, character, and times of the Man of Nazareth known as Jesus the Christ. These occupy nearly five columns of Nelson's Concordance to the Bible. While it is true that a few of them are misapplied, it stands as a unique witness to a Personality, in comparison with whom no other personality has had the remotest approach.

One of the prophecies which we hope to consider in more detail later is in Isaiah 53. It is generally regarded as one of the most remarkable prophecies ever uttered. In it is the prediction that a Jew disowned by his people, numbered among transgressors, and slain, yet buried in a rich man's tomb, should, nevertheless, prolong his days, be a light to the Gentiles, and be God's Salvation to the ends of the earth. Yet this is what has been, and is being, accomplished before our eyes. In the face of all the power and prejudice of the Romans and the Greeks, in spite of the downfall of empires and nations, and the self-sufficiency of human achievement, and in spite of the many attempts to destroy Christianity, Jesus of Nazareth triumphs and is the greatest moral force in the world today.

Claims to Messiahship of Jesus Christ

The personal claims of Jesus to be the promised Messiah—the Christ—are well known. He claimed it in effect when Andrew brought his brother Peter and told him—"We have found the Christ" (John 1:41). He claimed to be Messiah, the Christ, when He met the woman of Samaria at the well. (John 4:25, 26.) He repeated the claim many times but in other words, when He took to Himself from the Book of Daniel the title of—

The Son of Man

This title undoubtedly was taken from Daniel 7:13, so well known to every Israelite. H. A. W. Meyer's Commentary on Matthew says, "As often, therefore, in his discourses Jesus says, 'Son of Man,' he means the Son of man of the vision of Daniel—that is, the Messiah."

He Lived and Taught As "the Son of Man"

Matthew 8:20-28—"The Son of man hath not where to lay his head." "When ye have lifted up the Son of man ye shall know that I am he," namely, the Christ. Matthew 9:6—"The Son of man hath authority on earth to forgive sins."
(Over)

Matthew 13:37—"He that soweth the good seed is *the Son of man*."

Matthew 16:13—"Whom do men say that I *the Son of man* am?"

Matthew 20:28—"The *Son of man* came not to be ministered unto, but to minister."

(See also Matt. 11:19; 12:8; 13:41; Luke 12:8; 18:8; 24:7; John 3:14; 6:27; 13:31; Rev. 1:13; 14:14.)

He Died As "the Son of Man"

Matthew 12:40—"So shall *the Son of man* be three days and three nights in the heart of the earth."

Matthew 17:12—"Even so shall *the Son of man* also suffer."

(See also Mark 8:31; 9:3; 14:21.)

He arose as "the Son of Man"

Matthew 17:9—"Until *the Son of man* be risen again from the dead."

(See also Mark 9:9.)

He Will Come Again as "the Son of Man"

Matthew 16:27—"For *the Son of man* shall come in the glory of his Father."

Matthew 24:30—"They shall see *the Son of man* coming."

Matthew 19:28—"The *Son of man* shall sit on the throne of his glory."

All the foregoing *quoted* verses are taken from the Gospel of Matthew, which is pre-eminently the Gospel of the King and the Kingdom.

Continuing our search, we again ask, "*Who is the Son of Man?*"

He Is the Son of the Living God

Peter said, "Thou art the Christ, *the Son of the living God*" (Matt. 16:16). (See also: Matt. 4:3; 8:29; 14:33; 26:63; 27:40; Mark 1:1; 5:7; 15:39; Luke 1:35; 4:3, 41; John 1:34, 49; 3:16; 6:69; 11:27; 20:31; Acts 3:13, 26; 9:20; Rom. 1:4; Gal. 4:4; Heb. 1:1; 1 John 4:15; 5:9, 10; Rev. 2:18.)

He Is a Man

Jesus Christ said, "But now ye seek to kill me, *a man* that hath told you the truth" (John 8:40). (See also: Acts 2:22; 7:37; 17:31; 1 Cor. 15:21, 47; Heb. 2:14, R.V.; 1 Tim. 2:5; Isa. 32:2; 53:3; Zech. 6:12; 13:7.)

He Is the Christ—the Anointed

Both Isaiah and Christ said, "The Spirit of the Lord God is upon me; because the Lord hath *anointed* me to preach good tidings unto the meek" (Isa. 61:1; Luke 4:18, 19). (See also: Psalm 2:22; 45:7; Matt. 2:4, R.V.; 16:16; 26:63; Mark 8:29; Luke 4:41; 9:20; 23:35, R.V.; John

1:41; 4:29, 42; 11:27; 20:31; Acts 3:18, R.V.; 4:10, 26; 9:10.)

He Is God's Servant

"Behold my *servant whom I uphold*" (Isa. 42:1). (See also: Isa. 49:5, 6; 52:13; 53:11; Ezek. 34:23, 24; 37:24; Zech. 3:8; Matt. 12:18-21; Acts 3:13, 26, R.V.; Phil. 2:7.)

He Is God's Chosen—God's Elect

(Isa. 42:1; Luke 23:35; 9:35, R.V.; Isa. 49:7; 1 Peter 2:4, 6, A.V. and R.V.)

He Is the Seed of the Woman

(Gen. 3:15; 49:10; Isa. 7:14; Jer. 31:22.)

He Is of the Seed of Abraham and of David

(Gen. 12:7; 13:15; 17:7, 8; 24:7; 26:4; Deut. 34:4; Acts 7:5; Gal. 3:16; 2 Sam. 7:12; 1 Chron. 17:11-15; Psalm 132:11; Isa. 9:7; 11:1, 10, R.V.; Jer. 23:5; 30:9, 21, R.V.; Matt. 9:27; 1:1, 16; 12:23; 15:22; 20:30; 21:9; Mark 10:48; Luke 1:32; 18:38, 39; Acts 2:30; Rom. 1:3; 15:12; 2 Tim. 2:8; Rev. 22:16.)

THE PRESENT JEWISH SITUATION

(Continued from page 7)

knowing that thousands will die unless we are willing to help and help immediately?

In a few days we will celebrate Thanksgiving, and everyone wants to express his gratitude to God for all the blessings He has bestowed upon us throughout the year. We have the privilege to live in this wonderful country. Have we a little love, mercy, and compassion for the poor Jewish mothers who are stretching out their hands toward every man and woman in America, pleading with them in behalf of their babies and children? Shall their plea and cry be unheard and in vain? Will you help them with your Thanksgiving offering and enable us to send them the needed food for their dying babies and children? Let us give thanks to the Lord by helping these little ones, who otherwise would perish. How happy you would feel on Thanksgiving Day, knowing that through your gift you have saved the life of some poor Jewish babies and children!

We shall have a special Thanksgiving service here at our place. How happy we would be if all our friends could attend this meeting! . . . I have been so stirred, as never before, about the appalling conditions of these poor Jewish Christians. My heart is just bleeding for them. We cannot let them perish. Oh, that the Lord may undertake! Wishing you all a very blessed Thanksgiving, I remain,
Yours in His service for Israel,

Arthur U. Michelson.

When the Jews rejected Christ, they caused themselves much sorrow. As we say today, they made their bed and

have to lie in it. However, as Brother E. E. Giesler stated in his article in THE RESTITUTION HERALD (September 30), under title "Harvest Time," regarding what our Lord said in Matthew 25 regarding our feelings toward these unfortunate Jews, especially those who have seen their mistake and have accepted Christ, there is in my personal opinion a distinct opportunity to give some help as our limited means will allow. As the Hebrew Evangelization Society in Los Angeles and the National Jewish Missions Organizations in New York City have field missionaries in all parts of Europe, these reports concerning the terrible conditions of these poor unfortunate Jews must be authentic. Could it be that these are what Christ mentioned as "the least of these"?

KINGDOM BLESSINGS

(Continued from page 3)

Leaders of the people today sometimes establish funds for the relief of the especially afflicted—such as the cancer fund—and through much red tape and top-heavy methods slowly search out how to help the needy as they can. By taking notice of God's power and Jesus' methods, one can at least partially visualize the way people will receive care when Jesus reigns. Other care for the people is indicated in such texts as, "They shall sit every man under his own vine and under his fig tree; and none shall make them afraid" (Micah 4:4), and, "They shall dwell safely in the wilderness, and sleep in the woods" (Ezek. 34:25). The peaceful nature restored to the animals will contribute to safety of the people and their peace.

Isaiah 11:6-9 says of the time that the Branch, even Jesus, rules the world in righteousness: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

No wonder that Jesus required His disciples to pray, "Thy kingdom come"! If Jesus wanted it to come, why should not we want it to come? When Jesus returns, He will give immortality to His saints (the "blessed and holy"), and, together with His immortal helpers, will administer a righteous ruling over the mortal people of earth, bringing to them much-needed blessings.

Today, animals are vicious, fight one another, eat one another, and will attack mankind without regard to age.

The venomous reptiles are of like nature. Even men, women, and children are not at peace.

What a change when not one will make another afraid, when a group of beasts now naturally wild and ferocious may be led by a little child, and when very young children may play on the hole of the asp or put their hands on cockatrices' dens!

Jesus' teaching of the Kingdom resulted in the mother of Zebedee's children wanting her sons to be in it, the thief on the cross wanting Jesus to remember him when Jesus would come into His Kingdom, Joseph of Arimathea waiting for it, and, in the Letters to the church, the apostles speaking of their hope of entering it.

Are you interested in obtaining an entrance into the coming Kingdom of God? If so, are you making sure that you know what the gospel of the Kingdom is, and are you believing it? May God help you as you seek for truth and endeavor to be obedient.

TITHING—THE CHRISTIAN WAY TO GIVE

By Mrs. J. Mattison, Hammond, Louisiana

ALL the blessings that one enjoys are gifts from God. He gives life, love, health, happiness, and countless spiritual blessings. The most important gift is His Son. Through Him, all people have hope of a better life to come. The fact that Christ was born, lived a perfect life, and died for men's sins did not just happen. It was planned. God does not do things haphazardly. There was a system.

Nor should we as Christians do anything in a slipshod manner. Our church services and programs should be carefully planned. Our contributions should be systematically given.

If we buy the things we need and desire first, then give the remainder for the Lord's work, our contributions indeed will be pitiful. We read in 1 Corinthians 16:2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Our planned, systematic giving, then, will be: the Lord first, then ourselves.

"Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: lest the Lord see it, and it displease him, and he turn away his wrath from him."—*Solomon*. . . . If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him: neither have I suffered my mouth to sin by wishing a curse to his soul . . . let thistles grow instead of wheat and cockle instead of barley."—*Job*.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"I will pay my vows unto the Lord now in the presence of all his people" (Psalm 116:14).

Hannah's Vow

Hannah was very unhappy. Her husband, whose name was Elkannah, had two wives. His other wife had children, but Hannah had none. That was a sad fact, and Hannah was saddened further because the other wife "provoked her" about the fact. Children were considered a great blessing. To have none was one of the worst things that could happen to a wife of a Hebrew.

Hannah did something to relieve her mind. She told God all about her troubles. She did not pray and make her vow in her home. She went to the Temple. Eli was the priest at the Temple. He could tell she was not acting as a naturally happy person should.

Hannah cried and prayed. She was so burdened we can imagine she was not aware that anyone was near by.

She solemnly promised God that if He would give her a man child she would give him to the Lord all his life, and that he would not cut his hair or shave his head. Hannah really made two promises, didn't she? First, she would give her son to God for all his life. Second, he would never cut his hair.

Those were indeed solemn vows! To promise to give up her baby she wanted so much! To see that he fulfilled her promises for all of his life time! Vows are given freely, but once made are binding. Hannah had a work to accomplish when she had the baby boy she asked of the Lord.

A Vow Kept

Hannah was given a son. She called him Samuel because she had asked him of the Lord. "Samuel" means "heard of God" or "asked of God." That was a good name, wasn't it? Her husband went with Hannah to the Temple. They took along three bullocks for an offering. They took the child, Samuel, to Eli at Shiloh to the Temple.

We notice that the husband and wife worked together in unity in taking the child to Eli. The husband was helping Hannah keep her vow. Homes are happier where all work in unity to please God in their service to Him.

Hannah said to Eli, "Oh, my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord" (1 Sam. 1:26).

Hannah continued, "For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord" (1 Sam. 1:27, 28).

Then Eli Worshiped God

If parents accepted their responsibilities today as faithfully as Hannah did, how different this world would be!

Parents are to train up their children in the way they should go. Sometimes, today, you children have to train your parents, it seems.

Let's Play

Fill in the answers from the list at the bottom of the game. Also check your answers by re-reading the Page.

1. A _____ is a solemn promise.
2. Hannah was _____ because she had no children.
3. She went to the _____ to pray.
4. The priest's name was _____.
5. Hannah's _____ was answered.
6. She called her _____ Samuel.
7. Her husband helped her _____ her vow.
8. They took flour, wine, and three _____ with them to Shiloh.
9. They took the _____ to Eli.
10. Hannah _____ Samuel to the Lord for as long as he lived.

Answers: bullocks, vow, temple, keep, lent, Eli, son, prayer, unhappy, child.

"'Tis a curious fact, but past all doubt,
That the more of happiness one gives out
The more he has left and the more his powers
As the gardener strips a bed of flowers
That more shall bloom so strip your soul
That another's happiness be made whole.
And lo! in the quick-winged second after,
'Tis filled with the blooms of love and laughter."

Happy Birthday Wishes

- Patsy Joan VeNard, Nov. 26, age 12, Macomb, Ill.
David M. Randall, Nov. 29, age 5, Ripley, Ill.
Roger Lee Saatzer, Nov. 30, age 7, Saint Cloud, Minn.

"Men as Trees Walking"

By Harold J. Doan, Berean Editor



ONE DAY when Jesus was approaching the city of Bethsaida, a blind man came to Him asking that his sight be restored. Jesus took his hand and led him out of the city; and, "when he had spit upon his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees walking" (Mark 8:23, 24). The blind man's sight was only partially restored at Jesus' first touch. He looked up, and, though he could see men, they were distorted and appeared as trees walking. "After that he [Jesus] put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly" (v. 25). The second time Jesus touched him, the blind man was fully recovered; the distortion was gone, and he saw every man in true perspective.

You and I find ourselves today in a position which is comparable to that of the blind man touched once by Jesus. The Saviour has come into our lives and laid His healing hands upon us. He has called us from darkness into light, from death unto life. But we, in our inherent mortality, with our naturalization into the world, still find ourselves, like the blind man in the miracle, with limited vision and distorted understanding.

There is, for instance, the thought suggested by the partially restored blind man who, when asked what he saw, said, "I see men as trees walking." He was better off than he had been before Jesus touched him, though men looked like trees. At least he could discern motion, and a whole new way of independent life was before him. Still, he was not yet in a position where judgment of vision could be trusted. But even if Jesus had left him like he then was, he was a better man for his experience with Christ.

When Jesus comes into our lives today, the way is opened to salvation, forgiveness, and reconciliation with God, but we are by no means miraculously perfected. We receive a measure of the Spirit of God; we are partially restored. Christians have a new outlook, a satisfying way of life, a sound religion and psychology; and, even if Jesus would leave us in this half-cured condition with no completion of His work, we still would be better off for having served Him. But we are in no condition to judge others by

what we know and see, for our vision is still imperfect, and men may appear distorted to us when the fault is our own.

Another thought is suggested by the rather pathetic partial blindness of the man who was touched once by Jesus. When the man looked up, he knew he saw men, but of the details of the scene he was unsure. The larger objects could be identified with some certainty, but they could not be described in detail. Because we too have only the blessing of Jesus' first appearance in our lives, our understanding of God and His Son and His Kingdom is but a partial vision. The larger and more important factors are quite clearly seen, but the details escape us. To one of us it looks like a tree, to another a bush, not because it changes, but because our understanding is more or less limited. On the major issues we can agree, but on details, never. Why? The blind man is the illustration.

Realizing that we cannot comprehend all about God and His works, we should agree again with Paul, when he quoted Isaiah as saying, "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). Who can comprehend the fullness of God's blessings? Again Paul said, "We know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was 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" (1 Cor. 13:9-12). We know in part; we see through a dark glass; we lack understanding; we have childish ways. This was said by one of Christ's most zealous and learned followers.

This teaches us two things: humility and hope. Humility because of our ignorance and dependence, and hope because we know that God's plans for us are good beyond our understanding. How much we need to study and pray and meditate to be further restored and receive clearer vision! How much we need to hold fast to those great basic truths which are clear in even our limited vision!

THE BEREAN DEPARTMENT

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

November 17-30—Annual Fall Meeting at the Brush Creek Church near Tipp City, Ohio.
Nov. 24 - Dec. 7—Special meetings at Ripley, Ill. (Walter Wiggins, guest speaker).
January 26-30—Ministerial Conference at Oregon, Ill.

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, doublespaced.

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.

OVER THE TOP Laymen's Campaign

27. Ruth S. Tomlinson	\$26.50
28. Mrs. Hattie Long	26.00
29. G. H. Loudenslager	26.00
30. Mrs. G. H. Loudenslager	26.00
31. Vesta E. Reed	30.00
32. Harvey Fisher, Jr.	30.00
33. Mrs. Harvey Fisher, Jr.	30.00
34. Howard E. Huey	26.00
35. Mrs. Howard Huey	26.00
36. Kenneth Huey	26.00
37. Carolyn Huey	26.00
38. James Rosan	26.00
39. Willard Naylor	26.00
40. Doris Naylor	26.00
41. George L. Huffman	26.00
42. Ira T. Rutenour	50.00
43. Mr. & Mrs. Daniel Brown	26.00
44. Mabel Drummond	26.00
45. Joe D. Lawrence	26.00
46. Mrs. Joe Lawrence	26.00
47. Frank Partlow	26.00

A GOOD MEETING

The Illinois Fall Conference held at Oregon, Sunday, November 23, was well attended. Instructive and edifying sermons and talks were given by C. R. Randall of Ripley, Wesley Somers and J. Arlen Marsh of Rockford, C. Alan McLain of Dixon, and Harold J. Doan of Chicago. Bro. F. L. Austin of Oregon was master of ceremonies at the morning worship service. Bro. C. E. Randall, Fonthill, Ont. (en route home from Tempe, Ariz.) assisted Bro. Austin with the Communion service. Bro. Linford Moore of Macomb served as master of ceremonies at the afternoon meeting. The Oregon choir, Bro. and Sr. Harry Payne, and Sr. Mary C. Raiton furnished special musical numbers.

Besides those mentioned above and good representations from Dixon and Rockford, the following from a distance attended: Bro. H. J. Edmister, Eldorado; Sr. Harold Doan and Bro. Hiram Schier, Jr., Chicago; Sr. Virda Sittler, Saint Charles; Bro. and Sr. Wayne Laning, Mount Sterling; Srs. William Densmore, Isabelle Smith, and C. R. Randall and children, Ripley; and Sr. T. J. Ellis, Waterloo, Iowa.

NATIONAL BIBLE INSTITUTION

W. S. Tomlinson	\$100.00
Virginia R. Kincheloe	10.00
Pomona, Calif., Church	10.00
Golden Rule Church and Sunday School	
Cleveland, Ohio	26.00
Mr. & Mrs. George Pry	5.00
Mrs. H. H. Kent	5.00
Mr. & Mrs. F. Carpenter	5.00
Mrs. Anna Cochran	2.00
Iowa Friends	100.00
W. A. Reid	5.00
Omaha, Nebr., Church	20.10

MORNING STAR CHURCH OF GOD South Bend, Indiana

Members of Morning Star Church of God, South Bend, Ind., were happy to have Bro. and Sr. T. A. Drinkard detour on their trip to their home in Arlington, Tex. Bro. Drinkard favored us with two sermons on November 9, which sermons reminded us very much of a series of meetings he presented here last May. Marjorie Rouch, Secy.

OREGON BIBLE COLLEGE NEWS

This seems to have been a week of gifts for the College. "Mom" Brewer of Brush Creek, Ohio, and matron of the College last year, sent us a stainless steel coffee maker.

Mr. and Mrs. Delbert Dunbar of Swanton, Ohio, brought the College a good supply of fruits, jams and jellies, cookies, and canned vegetables. This was a gift from the Delta Bereans.

We received some pillowcases, towels, curtains, and wash cloths from Dr. Gertrude Logan of Saint Louis, Mo.

The Ripley Church also sent another supply of apple butter. We wish to thank all these people for their gifts, as we were very much in need of all of them.

"Pop" Pearson has begun a beautifying job at the College by painting the classrooms. Thanks, "Pop," it looks very nice.

Leon Driskill and Arnold Johns had charge of the prayer meeting at Golden Rule Home on Tuesday night, November 18.

The girls took part in the chapel service on Tuesday, and the theme of the service was on prayer. Howard Beemer was our speaker on Thursday, and he gave a very interesting talk on the duties of a minister.

Warren Sorenson, Reporter.

Gleanings from the Field

"The field is the world."—Jesus.

Sr. Virginia Kincheloe, Fairfax, Va., reports, "We have changed our meeting hour in Washington, D. C., to ten thirty, Sunday mornings, meeting only the first and third Sundays of each month, at Pythian Temple, 912 - 9th St., N.W.—fourth floor."

Send The Restitution Herald to your friends.

Married: solemnly in the Editor's home; at 2:45 p.m., November 21, 1947, Jo Ann Hansen became the bride of Grover L. Meier. Both groom and bride are residents of Oregon, Ill. Accompanying them were the groom's sister and brother-in-law, Mr. and Mrs. Wayne Allbright. May Heaven bless these two lives made one.

Honored: Srs. Irene Payne and Shirley Logsdon, students of Oregon Bible College, were honored, November 21, in a surprise birthday party.

Inasmuch as Jesus is The Truth (John 14: 6), and the teaching of immortality of the soul is based on the Devil's lie (Gen. 3:4), think you that one can possess, simultaneously, the spirit of Christ and believe the falsehood?

Visitors: Bro. and Sr. Delbert Dunbar of Delta, Ohio, were guests several days last week at the Editor's home, while Bro. Dunbar was busy in and near Oregon making bids on well-drilling projects. It was Sr. Dunbar's first visit in Oregon.

LAYMEN'S COMMITTEE ENROLLMENTS

The following have enrolled in the program sponsored by the Laymen's Committee to provide for the missionary expansion of National Bible Institution to include the expansion of every department to better serve the needs of our people; to enlarge direct mail contacts; to expand printing and publishing with a new print shop and office building; to enlarge Pastoral Aid to help fifty new communities to have a full-time pastor as soon as such pastors are available; to carry the gospel to fifty million prospective listeners by radio. To this end, they are volunteering to contribute an amount equal to fifty cents per week or more to the effort of National Bible Institution during the year November 1, 1947 to November 1, 1948.

98. Barbara Kump, Oreron, Ill.
99. Joy Ann Pearson, Dayton, Ohio
100. Whitaker Sunday School, Byron, Ill.
101. William Dick, Oregon Bible College
102. Oregon Bible College
103. Mrs. Mauvine H. Greene, Quincy, Ill.
104. Virda Sitler, Saint Charles, Ill.
105. Vesta E. Reed, Anthony, Kan.
106. Leila Mac Doeden, Oregon, Ill.
107. Mrs. Hattie Long, Macomb, Ill.
108. Ruth S. Tomlinson, Chagrin Falls, Ohio
109. Mrs. G. H. Loudenslager, Oregon, Ill.
110. Elizabeth Ordnung, Oregon, Ill.
111. Mr. & Mrs. Thomas Lewis, Mount Sterling, Ill.
112. G. H. Loudenslager, Oregon, Ill.
113. Mrs. J. D. Shelly, Freeport, Ill.
114. Fred C. Smith, London, Ark.
115. Harvey Fisher, Jr., Niles, Mich.
116. Mrs. Harvey Fisher, Jr., Niles, Mich.
117. James Rosan, Eldorado, Ill.
118. Dorothy M. Capps, Baltimore, Md.
119. Roy Capps, Baltimore, Md.
120. Mrs. Fred Naff, Prosperity, W. Va.
121. Anna Mae Poland, Baltimore, Md.
122. William C. Poland, Baltimore, Md.
123. Mrs. Lorraine Baird, Baltimore, Md.
124. L. Capps, Baltimore, Md.
125. Mrs. Mary Poland, Baltimore, Md.
126. Mrs. Roy Capps, Baltimore, Md.
127. Evelyn Phillips, Waterloo, Iowa
128. Willard Naylor, Nappanee, Ind.
129. Doris Naylor, Nappanee, Ind.
130. Harry Schultheiss, Arlington Heights, Ill.
131. Mrs. Harry Schultheiss, Arlington Heights, Ill.
132. George L. Huffman, Hale, Mo.
133. Frank Partlow, Casey, Ill.
134. Mr. & Mrs. Stanley Dyer, Forest Park, Ill.
135. Howard E. Huey, Camp Point, Ill.
136. Kenneth Huey, Camp Point, Ill.
137. Carolyn Huey, Camp Point, Ill.
138. Mrs. Howard Huey, Camp Point, Ill.
139. William N. Andrew, Oregon, Ill.
140. Lucile Wilmot, Mesa, Ariz.
141. Ira T. Ritenour, Pendroy, Mont.
142. Joe D. Lawrence, Sioux City, Iowa
143. Mrs. Joe Lawrence, Sioux City, Iowa
144. Percy Murphy, East Saint Louis, Ill.
145. Lorna Pearson, Ithaca, Ohio
146. Mabel Drummond, East Saint Louis, Ill.
147. Mr. & Mrs. Daniel Brown, Niagara Falls, N. Y.
148. Mary L. Luman, Bristow, Okla.
149. Ida Vogel, Saint Louis, Mo.
150. Elvera Edwards, Omaha, Nebr.
151. Ralph M. Jones, Constantine, Mich.

TEMPE, ARIZONA

On Sunday, November 2, Bro. C. E. Randall, Fonthill, Ont., began a series of meetings at our church, that continued through November 16. Services were held each evening and were thoroughly enjoyed by all who attended. Due to sickness and various other reasons, several were unable to attend every night, but the attendance was the best we have ever had at such a series. Bro. Randall preached the simple gospel of the Kingdom of God, and its message was deeply appreciated by our people, as it is by all who love the Lord and His Word. We feel that we have been enriched not only by the messages but by having Bro. and Sr. Randall and Sr. Sword, who accompanied them, in our midst.

During the meetings, Frances Dimmick, daughter of Mr. and Mrs. Almus Dimmick, responded to the gospel call, and was baptized by the writer on Sunday morning, November 16. Those who attended General Conference in 1947 will remember Frances as the talented young pianist. Her address is: Rt. 1, Box 139, Tempe, Ariz.

Mr. and Mrs. John Saylor, Elfrida, Ariz., were able to attend a part of the meetings. As they are isolated members of our church, they appreciated this opportunity very much.

Mr. and Mrs. Ray Saylor returned on November 10 from Rochester, Minn., where Mrs. Saylor had undergone major surgery. She is much improved, for which we are all very thankful.

On Sunday, November 9, the church enjoyed a picnic dinner at the home of the Corbells. Another was planned for the 16th; but, of all times, rain prevented.

In a recent report from Ripley, Ill., it was told that Mr. and Mrs. George Nell, Mrs. Mary Laning, and Mr. J. W. Cooper had all gone to Arizona to visit with relatives. They all arrived safely and are seemingly enjoying themselves.

Roselin Fredlund of Mora, Minn., has returned to spend the winter, at least. She has employment at Williams Field, near here. We welcome her and hope she becomes a permanent resident and member of our church.

The church was saddened to learn of the death of Sr. S. J. Lindsay, who lived and labored so long here with the late beloved Bro. S. J. Lindsay. Bro. Randall paid a fitting tribute to her on the night that we receive word of her death. Gerald L. Cooper.

CHRISTMAS SUPPLIES

We have on hand a supply of Scripture text Christmas cards priced at \$1.00 for 20 cards; \$1.00 for 21 cards; and 50c for ten cards.

For your special Christmas program material we have packages for primary-junior and intermediate-young people, neatly printed on duplicate cards for handing out. Price, 20c per package. Also the Standard Christmas Book, number 7, at 30c per copy, which contains material for the entire Sunday school. A special list of added Christmas materials will appear in our next issue.

Do not overlook the Bible interest that can be awakened by Bible games, puzzles, and books. Our religious book catalogue offers a very good assortment along this line. Another useful and practical gift is slide-film equipment for Sunday school use. National Bible Institution, Oregon, Ill.

WE THANK THEE, LORD

By Joan Hall

Have we ought for to thankful be
On this Thanksgiving Day?
In all around us do we see
Ought for on bended knee to say,
"We thank Thee, Lord."

The air we breathe, the life we live,
Our every passing thought,
The friendships which we take or give,
All these things He hath wrought.

Dear Lord, we thank Thee for each day,
We thank Thee for each hour,
For guiding us along life's way
With Thy great strength and power.

We thank Thee, Lord, for Thy dear Son
Who died and rose that we
Who faithfully the race have run
May with Him immortal be.

We thank Thee for Thy Holy Word,
We intimately meet Thee there.
'Tis there we grow to know the Lord
Through meditation and through prayer.

In our hours of trial,
Thou bidst us come to Thee;
Our prayers meet no denial,
Thou answerest every plea.

Have we ought for to thankful be
On this Thanksgiving Day?
For all we have, hope, do, or see,
We humbly kneel and pray,
"We thank Thee, Lord."

N. S. TITCHENAL

N. S. Titchenal was born in Alton, Ill., February 25, 1863, and died, November 8, 1947. He came to Washington Territory in 1882, lived near Waterville from 1883 until in the early nineties, when he moved to Mission (now Cashmere), Wash., and, in the main, has resided there since.

In 1905, he married Mrs. Suzan Thurman, who died in 1908. In 1911, he was married to Mrs. Julia France, who died in 1921. He was preceded in death by one sister, Mrs. Nancy Wehee; one brother, John Titchenal; and one stepson, Le Roy Thurman.

He was a member of the Church of God, and was an active member of this community in its early history.

He leaves to mourn his death one sister, Mrs. Phebe Wright of Seattle, Wash.; two brothers, Lewis H. of Cashmere, and Nim of Vancouver, Wash.; two stepsons, Alva France of Peshastin, and Earl France of Seattle, Wash.; also other relatives and friends.

He was laid to rest in the Cashmere Cemetery to await the call of the great Life Giver.
Lyle Rankin.

HERALD RECEIPTS

Mrs. L. M. Simpson; Mrs. Ruth Fogle; Mrs. Fred Austin; Mrs. O. P. Morgan; J. E. Coverston; Mrs. Jane Lansbery; Lucy Yeoman; Frances Pierce.

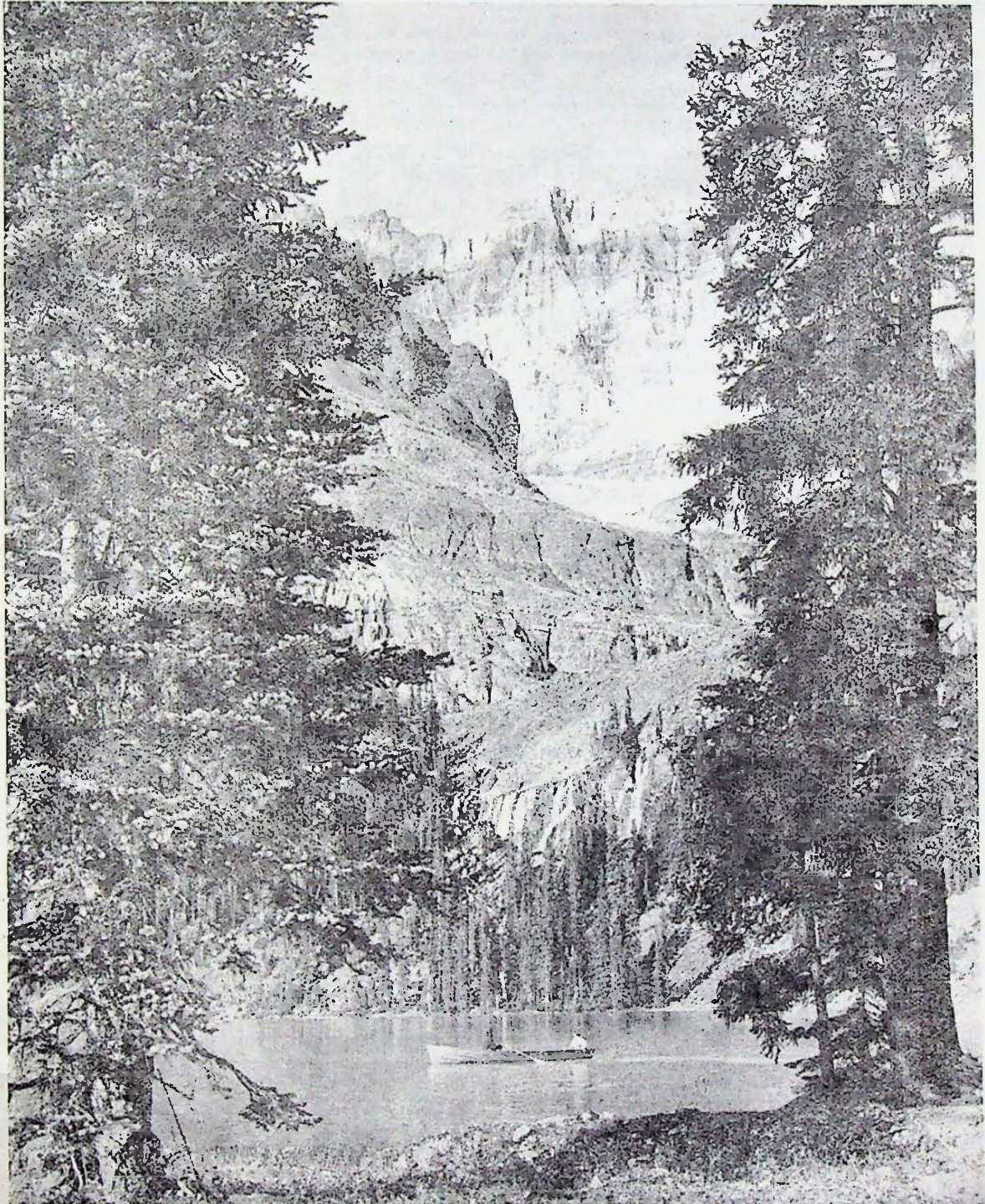
Mrs. George Pry; Harvey Fisher, Jr.; Howard E. Huey; Elmer McChesney; Mrs. J. C. Powell; Ruth S. Tomlinson; George Jones; Mrs. Ida Jeffrey.

THE RESTITUTION HERALD

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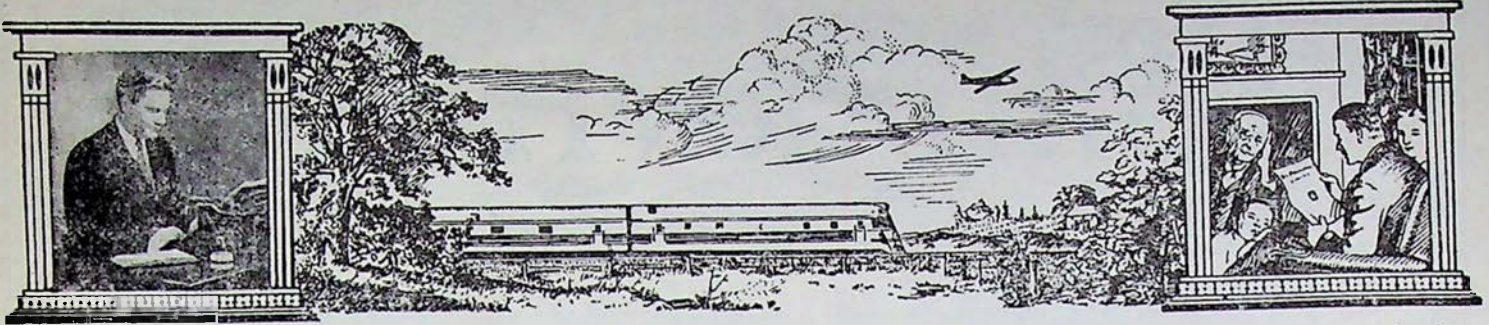
OREGON, ILLINOIS, DECEMBER 2, 1947

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—Authenticated News Photo.

LAKE O'HARA AND MOUNT VICTORIA
(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

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Paul C. Johnson, Associate Editor

Christian Religion Proved Beyond Controversy

A Bible text, known so well that its words are quoted freely, may be obscure, nevertheless, in its meaning. For thirty years, I have known the words of 1 Timothy 3:16, "Without controversy great is the mystery of godliness." Every Bible student recognizes this familiar text. What, though, does it mean? Recently attempting to explain it to a student, I became chagrined at my vague interpretation. The student, comparing the King James Translation with several others, discovered for me the true meaning. *Christianity has been proved beyond all question!* Consider these translations:

"No one can deny the profundity of the divine proof of our religion!" (Smith and Goodspeed.)

"Who does not admit how profound is the divine proof of our religion?" (Moffatt.)

These words of previously vague meaning now tell me there can be no dispute, no denial, no question of the correct religion, for the Christian religion has been profoundly proved, the rest of the verse listing basic proofs: 1) appearance of the Christ, 2) Christ's vindication by Spirit-wrought miracles, 3) angels appearing to help Christ, 4) the gospel powerfully preached to the Gentiles, 5) world-wide recognition of Christ, and 6) Jesus' ascension to the right hand of God. Proof "without controversy"! Proof, as Weymouth translates it, "*Beyond controversy.*"

Christ, Not God, Appeared in Flesh

Continuing study of 1 Timothy 3:16, this student and I discovered another gem of truth, clarifying other words well known but of vague meaning. The text continues: "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." "God" here appears as the subject of *all* the sentence. Though, indeed, one could accept the thought that God was manifested in the flesh in the sense that He was revealed through Jesus, one cannot accept that God was the One justified,

seen of angels, preached to the Gentiles, "believed on," and received up into glory. Obviously, Jesus is the One here considered. Is there merely an understood *transition* of subject from "God" to "Christ" in this sentence? That had been our thought, but, by comparing translations, one discovers that the subject of all the sentence is *Jesus*. *Jesus*, not God, "was manifest in the flesh," seen of angels, preached to the Gentiles, and received up into glory.

The Emphatic Diaglott says the word here translated "God" may have been the word for "who," the only difference between these two words, in the Greek, being that one of the words had two very small dots within one of its letters. The Diaglott, accordingly, omits the word "God," and reads: "*He who* was manifested in flesh"—that is, Jesus—"was justified in Spirit, was seen by messengers, was proclaimed among nations, was believed on in the world, was taken up in glory." Bullinger agreed, saying, "The Revised Version prints 'He who,' and adds in margin, '*theos*' (God) rests on no sufficient evidence." Bullinger also reported that the little dots inside one of the letters, thus changing the word "who" into the word "God," as appearing in the manuscript "in the British Museum, is said by some to be in different ink." Somebody's good intention erred!

Ferrar Fenton, Moffatt, Smith and Goodspeed, and the American Standard Version have adopted use of the word "He," or the words "He who," making Jesus the One who was revealed in flesh, vindicated by the Spirit of God, guarded by angels, proclaimed among nations, believed in throughout the world, and received up into glory. Weymouth, more precise than all, not only omitted the word "God," but used the word "Christ," his translation reading: "*Christ* appeared in human form."

Always, the Scriptures bear close analysis. Study of the Word of God is never disappointing; it is always enlightening. Be not content, therefore, to possess only a vague understanding of any text. "Seek, and ye shall find." Further, in teaching others, be not surprised, but grateful, for what they will teach you. "It is the glory of God to conceal a thing: but the honour of kings is to search out a matter" (Prov. 25:2).

Jesus' Ascension and Second Coming

(Radio Address No. 6—Station KPQ, Wenatchee, Washington)

By Lyle Rankin, Cashmere, Washington

HAVING MENTIONED that Jesus is the One appointed to rule as King of kings in the Kingdom of God, and that He, according to that which is recorded in Luke 19:12, was to go into a far country to receive for Himself a kingdom and to return, let us now consider some of God's Record concerning Jesus' departure and return.

Jesus, the One who had been crucified, buried, and resurrected and who had been seen of above five hundred brethren at once after His resurrection, led His disciples out to Bethany the day He was to be taken up into heaven. Luke recorded: "He led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven" (Luke 24:50, 51). Mark wrote: "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God" (Mark 16:19).

Acts 1:9-11 also records the scene of Jesus' ascension, saying: "When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this *same* Jesus, which is taken up from you into heaven, shall so *come* in like manner as ye have *seen* him go into heaven."

These testimonies help one to understand where the nobleman, or Jesus, went in fulfillment of His own prophetic words recorded in Luke 19:12: "A certain nobleman went into a far country to *receive* for himself a *kingdom*, and to *return*."

The "far country" referred to the place where God was and still is. Jesus ascended to sit at His Father's right hand and to be an intercessor or mediator for all who would come unto God through Him. (Heb. 7:25.) Do not lose sight of the fact, however, that He was to "receive for himself a *kingdom*, and to *return*." He went to the King of the universe, His Father, to receive the Kingdom. Of course, He went to the right place, for who else could grant such authority as He (Jesus) should have?

A few verses showing God's right of authority are given here. Abraham spoke of God as the "Judge of all the earth" (Gen. 18:25). Daniel said to Nebuchadnezzar, "The God of heaven hath given thee a kingdom, power,

and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all" (Dan. 2:37, 38). Nebuchadnezzar, too, after being severely reprimanded of God, said, "Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase" (Dan. 4:37). Further, Jesus said: "Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King" (Matt. 5:34, 35). More of the Word of God testifies concerning God's ownership of the earth and His control over it, but these texts should suffice to indicate that He has, can, and will set up over it whomsoever He will. At present, we are speaking of God placing His Son as ruler of the earth at the proper moment.

In Acts 3:19-21, we read: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive *until* the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." This portion of Scripture points out that God will send Jesus Christ back to this earth. Jesus left the earth and was received up into heaven, literally, bodily. He was to be received up into heaven *until!* Now "until" is a limiting word and indicates that Jesus would be in heaven at God's right hand for only a limited time. In the last two broadcasts, mention was made of the work of restitution Christ will perform, and that conditions on earth today plainly show Christ has not started His work of restitution yet. The word "until," concerning Christ's stay with His Father in heaven, has not come to an end. When the limited time is completed, God will send His Son Jesus back to earth. Please notice that the two men in white apparel said, "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). Yes, the same Jesus and in the same manner!

Luke said, "He [Jesus] led them [the disciples] out as far as to Bethany," thus indicating that He still had power to lead. Luke also said, "He (Please turn to page 11)

Practical Religions

By (Mrs.) Gertrude Bennett, Paynesville, Minnesota

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them" (Matthew 7:12).

DURING Jesus' ministry, great multitudes were gathered unto Him. He spoke many parables, a favorite one being the Parable of the Wheat and the Tares. (Matt. 13:24-30.) We quote:

"The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants . . . said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let *both* grow together until the harvest: and in the *time of harvest* I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

The tares of the Parable denote the weed called "bearded darnel." The "bearded darnel, before it comes into ear, is very similar in appearance to wheat, and the roots of the two are often intertwined. This darnel is easily distinguishable from the wheat or barley when *headed out*, but, when both are less developed, the closest scrutiny will often fail to detect it.

How long should the wheat and tares be allowed to grow together? *Until the harvest!* When is the harvest? "The harvest is the end of the world; and the reapers are the angels" (Matt. 13:39).

Christ has taught plainly that those who persist in open sin must be separated from the church, but He has *not* committed to His followers the work of judging character and motive. He knows our nature too well to entrust this work to us. Should *we* try to uproot from the church those whom we suppose to be spurious Christians, those who have not laid their all upon the altar, we should be sure to make mistakes. Often *we* regard as hopeless sub-

jects the very ones Christ is drawing to Himself. Were we to deal with these souls according to our *imperfect* judgment, it perhaps would extinguish their last hope. Thus we might become stumbling blocks.

There is in the Saviour's words another lesson—one of forbearance and tender love. As the tares have their roots closely intertwined with those of the good grain, so false brethren in the church may be linked closely with true disciples.

The real character of these pretended believers is not fully manifested. Were they to be separated from the church, others might be caused to stumble, who, but for this, would have remained steadfast.

Dare we who profess to be children of God judge members of a congregation? Is it permissible for us to say who is fit or unfit for the Lord's service? Who is a help or a hindrance to the church?

Christ, in His Sermon on the Mount, reproved rash judgment, saying:

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote

that is in thy brother's eye, but considerest not the beam that is in thine own eye? 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. 7:1-5).

Ourselves faulty, we are not qualified to sit in judgment upon others. Finite men can judge only from outward appearance. To Him alone who knows the secret springs of action, and who deals tenderly and compassionately, is it given to decide the case of every soul.

Christ's words (Matt. 7:3) describe one who is swift to discern a defect in *others*. When he thinks he has detected a flaw in the character or the life, he is exceedingly zealous in trying to point it out. Jesus declared, however, that

JUDGE NOT

"Pray, don't find fault with the man who limps,
Or stumbles along the road,
Unless you have worn the same shoes he wears
Or staggered beneath his load.
There may be tacks in his shoes that hurt,
Though hidden away from view,
Or the burden he bears, placed on your back,
Might cause you to stumble, too.

"Don't sneer at the man who's down today,
Unless you have felt the blow
That caused his fall, or felt the shame
That only the fallen know.
You may be strong, but still the blows
That were his, if dealt to you
In the selfsame way at the selfsame time,
Might cause you to stagger, too.

"Don't be too harsh with the man who sins
Or pelt him with words of stone,
Unless you are sure; yea, doubly sure,
That you have not sins of your own,
For you know, perhaps, if the Tempter's voice
Should whisper as soft to you
As it did to him when he went astray,
'Twould cause you to falter, too."

—Author unknown.

the very trait of character developed in doing this un-Christlike work, is, in comparison with the fault criticized, as a beam in proportion to a mote. It is one's *own* lack of the spirit of forbearance and love that leads him to make a world of an atom.

Jesus also stated the Kingdom of heaven is like unto a

fisherman's net "that was cast into the sea, and gathered of every kind: which when it was full, they drew to shore." They "gathered the good into vessels, but cast the bad away." (Matt. 13:47, 48.) Again, Jesus plainly tells us, "So shall it be at the end of the world: the *angels* shall come" (Please turn to page 10)

Importance of the Teaching Ministry

By Otto E. Dick, Instructor in Oregon Bible College, Oregon, Illinois

RECENTLY a questionnaire was sent to twelve hundred pastors in Chicago and vicinity. In the questionnaire they were asked to list in the order of importance thirteen activities of the local church. Pastoral calling received first place, and teaching in Sunday school, second place.

In stressing the importance of Sunday school teaching, Dr. Benson, formerly of Moody Bible Institute, says, "A conservative estimate indicates that seventy-five per cent of the numbers of all denominations come up from the Sunday school." He further stresses the growing importance of the Sunday school by showing that responsibility for child training among Protestants has been shifting from both the home and school to the church. He adds that churches are built and equipped for adults rather than for children and that church programs are prepared primarily for adults, and the church must teach or die.

The history of the Israelites reveals that they placed a great deal of importance upon teaching. God was constantly exhorting them to teach. Paul later said that the law was a schoolmaster to bring them unto Christ that they might be justified by faith. Micah, in speaking of the latter days, said that the Lord will teach us of His ways, and we will walk in His paths.

Jesus was known as Rabbi or Teacher. We find that He taught in the synagogues and that He taught as one having authority. He said, "Ye call me, Teacher, and, Lord: and ye say well; for so I am" (John 13:13, R.V.). We have good reason for believing that Jesus cherished the title of Teacher. At least we know that the most of His ministry was a teaching ministry. He commanded His disciples to go and teach all nations, teaching them "to observe all things whatsoever I have commanded you." We learn that later they "ceased not to teach and preach Jesus Christ."

Dr. C. B. Eavy of Wheaton College, Wheaton, Illinois, states the following: "It is a remarkable fact that after the days of the apostles no great missionaries are mentioned until the opening of the Middle Ages. There were

no missionary institutions, no missionary societies, no organized efforts in the ante-Nicean age. Yet in less than three hundred years after the death of the disciple John, the whole population of the Roman Empire, which then represented the civilized world, was nominally Christianized." In commenting upon this fact, Dr. H. Clay Trumbull concludes that this was because the divinely approved and definitely instituted plan of child-reaching and child-teaching methods of Christian activity was adhered to by the Christians who lived in the first century. He concludes further, "The history of the church shows that in proportion as the Bible school has been accorded the place the Lord assigned it in the original plan for His church, substantial progress has been made in extending and edifying its membership."

The work of the teacher is the bulwark of the Catholic Church, and our fastest growing Protestant churches are those that emphasize teaching. In 1900, Dr. J. B. Gambrel, president of the Southern Baptist Convention, declared, "The time has come for us to further the teaching ministry. I believe the most significant of all modern movements is the work of teacher training." Immediately, the Southern Baptists adopted a slogan, "A certificate for every teacher." Teacher training was stressed on every platform and in every paper, according to Dr. Eavy, until in 1931 the Southern Baptists added nearly as many members as all other denominations put together.

What we are trying to establish is that the teaching ministry is the most important work of the church and that unless the church recognizes this fact it will not make satisfactory progress. We must awake to our responsibility in this matter if we expect God to bless us. The Great Commission is to teach. Our obligation to God and man is to put forth greater effort in teaching all things which the Lord has commanded us. Roger Babson has said, "The need of the hour is not more factories or materials, more railroads or steamships, more armies or navies, but it is more education based on the plain teachings of Jesus." ("Possible Methods for Training Teachers" to follow.)

The Tobacco Curse

By Mrs. Virginia Kincheloe, Fairfax, Virginia

MUCH HAS BEEN spoken, and volumes have been written, about the injurious effects of tobacco on the health of its habitual user, but little has been said from a spiritual standpoint about tobacco. We believe we have found a good Bible reason for classifying the use of tobacco among the evil things in this world and, consequently, should be so considered by all Bible-loving, God-fearing people.

All Christians will agree that the personal use of tobacco is a senseless, expensive habit; but very few, not even all ministers of the gospel, will agree that it is sinful as well as harmful. They say, "Tobacco is not mentioned in the Bible, hence no scripture can be found against its use." True, God has left us no direct law, specifically mentioning the tobacco plant; but we are told very plainly about the kinds of plants God created in preparing the earth for man's habitation. Most of the plants were good for food, but a few were not.

A full and unbiased study of the texts in the first chapters of Genesis about plant creation will reveal to the honest, open-minded Christian a sound Bible reason why the tobacco habit is sinful.

First, let us examine the nature of the tobacco plant. Botanists tell us it belongs to the nightshade family, known as Order 96, *Solanaceae*, species 13, *Nicotiana*, a coarse narcotic plant. Other poisonous plants of this order are the deadly nightshade, Jimson weed, henbane, and thorn apple. Some botanist may say, "Yes, and so classified are the potato, tomato, pepper, and egg plant." This is not unusual, for families of plants list both good vegetables and poisonous plants. Plants are classified according to structure, and not content of sap.

It is interesting to note the volatile, liquid alkaloid, called "nicotine" in tobacco was named after Jean Nicot, a Frenchman who introduced the plant into France from some seeds he obtained from a Flemish trader while ambassador in Portugal. As we all know, tobacco is a modern discovery. It was first found in use by the Indians. Sir Walter Raleigh acquired the habit while in the Virginia Colony and introduced it to the courtiers of Queen Elizabeth, when and where smoking and dipping snuff became

a popular pastime of the aristocracy of England. It was even used as money by our early American colonists who purchased their English brides for twenty pounds of tobacco. Ever since, this narcotic plant has enslaved millions of users and wasted billions of dollars.

Now let us define the other word in our topic under discussion—"curse." What does it mean? As used in Genesis 3:17, 18, we consider Webster's definition of "to invoke evil upon" as being the best suited in expressing the judgment of God upon man for his sin of disobedience.

With these two words "tobacco" and "curse" defined, let us reason together from the Bible why the tobacco habit is sinful and a curse to all who are enslaved by its personal use. To find the origin of sin, which is a transgression of God's law (Rom. 7:7, 8), we must go back to Genesis, the book of beginnings. In Genesis 1:11, 12, we read:

"God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon

the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good."

All these plants were pronounced *good* by the Creator. This assures us no poisonous plants were to be found among these good plants created in the third day of creation.

Passing down through the fourth, fifth, and sixth eras of creation, after the luminaries of heaven and all forms of animal life including man and woman had been created, God said in Genesis 1:29-31:

"Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw everything that he had made, and, behold, it was very good."

Notice that God, the Creator, said every plant He had made was "very good." This is conclusive proof that no

Quotation from October, '47, "Prophecy"
—Page 26:

"The cigarette manufacturers are starting a multi-million dollar advertising campaign to increase the use of cigarettes among American women. It has been discovered that only about two of five women smoke cigarettes, as against three of four men."

Quoted from November, '47, "Prophecy Monthly"—Page 26:

"The American public hears much of the fund-raising campaigns to fight cancer, but is allowed to hear very little of the evidence that the alarming increase in cancer is clearly parallel to the increase in cigarette smoking."

narcotic-laden plants were included in these very good food plants. In Genesis 2:8, 9, we read:

"The Lord God planted a garden eastward in Eden; and there he put man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

Here we find three kinds of plants: 1) those pleasant to the sight (perhaps our beautiful flowers), 2) the tree of life in the midst of the Garden, and 3) the tree of knowledge of good and evil.

God then placed the man He had created in the Garden, and told him he could eat of the fruit of all the trees except the tree of knowledge of good and evil. Here we find the first law given to man. He was to dress and keep the Garden, but was forbidden to eat of the fruit of the tree of knowledge. This proved to be the first testing of character which necessitated making a choice between good and evil. Evidently, Eve was with Adam in the Garden and Adam had told her of God's command. Both disobeyed and ate of the forbidden fruit, so became sinners with the result that they were driven out of the Garden, away from the tree of life. The curses were then pronounced upon them, and the obnoxious plants were created.

In passing, let us again note that the tobacco plant, be-

ing not a fruit-bearing tree but one of the herbs of the field, could not have been any part of the tree of knowledge of good and evil, though this tree may have contained poisonous sap which eventually brought the curse of death to both Adam and Eve and all their posterity. After Eve was deceived (Paul tells us in 1 Timothy 2:14 that she was deceived), and Adam deliberately partook of the forbidden fruit, God created obnoxious plants. Genesis 3:17, 18 reads:

"Unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee." (Goodspeed, in his Translation, calls them "wild plants.")

Thus we are told that man was forced to earn his bread by the sweat of his brow in having to weed out and cut down these obnoxious, wild plants that God created as a punishment for Adam in disobeying His command. Insofar as we can observe, no other record of God creating plants is found in the Bible, except the gourd vine that grew in one night to shade Jonah from the heat of the noonday sun, which plant God soon destroyed with a worm. (Jonah 4:9, 10.)

Since the tobacco plant is saturated with nicotine which is fatal to all who swallow (Please turn to page 10)

How Tithing Rebuilt a Church

By Mrs. Francis E. Burnett, Jordan, Missouri

A FEW YEARS ago, the Jordan, Missouri, Church was, as many country churches, only a small group of "like precious faith." There was a church building, but it was old and badly in need of costly repairs. There was no pastor and the only preaching services were held when an evangelist was called upon or "happened through," which was very seldom. The group's only spiritual food was gained from a regular Bible study.

This was not enough! Children were growing up, with no Sunday school. Even the "old faithfuls" were becoming discouraged with their lack of progress; and the situation, like so many similar cases, looked hopeless.

Today the picture is completely altered. The church group has increased greatly. The building itself has many improvements, namely: a new and spacious front porch, steps and railing; an adequate and comfortable basement; and planned for the immediate future are redecorating inside and new roofing and siding for the outside. There

is now a regular Sunday school, a regular midweek Bible study, and a half-time pastor. Added to this almost miraculous growth is the completion of a modern and comfortable five-room parsonage.

Would you of the slowly dying country church ask, "How did you do it?" The Jordan Church members as a whole will answer: "By tithing!" Simply fulfilling that so-often neglected duty of Christianity, returning one-tenth of our increase to the Lord's work. I say "returning," for actually it is not a gift as it is so often called. In fact, we are *robbing* God if we do not tithe. (Mal. 3:8.)

A further testimony for tithing from the Jordan Church members is the fact that from their own admission, they have personally prospered surprisingly *since* they have been tithing. They truly have given as the Lord has prospered them. Their collective opinion is, as one recently stated, "It is the duty and should be the desire of every Christian to give unto the Lord. One tenth *is His*."



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

THE REVELATION. The title of the Book of Revelation is given as the "Revelation of Saint John the Divine." This is misleading as the opening verse gives the true title of the Book and the event around which the contents of the Book center—the "Revelation of Jesus Christ." The word "revelation" has a double meaning: 1) The revealing of information not previously known, such as the "revelation of the mystery, which was kept secret since the world began." Another example is to be found when the angel said to Daniel: "I am now come forth to give thee skill and understanding." 2) The second meaning is that to be found in the opening of the Revelation, where revelation means "the unveiling" or the visible appearing of the Lord Jesus.

When John was caught forward to "the Lord's day," he saw the coming or unveiling—appearing—of Christ and the events in connection with His revelation and kingly work of bringing Israel into the bond of the covenant and the subjugation of the nations and the judgment of the individuals along with the other numerous works of the millennial age. The Book of Revelation does not assume the character of a book of unintelligible symbols and stories, but rather, a wonderful description of the revelation and work of our Lord Jesus Christ in the Day of the Lord.

SECULARISM. Meeting in Washington, the National Catholic Welfare Conference administrative board issued a strong pronouncement on present evil trends toward secularism. The indictment by this fourteen-man board is of the spiritual, social, and economic condition of the world today. They call for "God's place in His world," as the only means of avoiding disaster as we stand "on the brink of chaos." The bishops contended that secularism had invaded the spiritual precincts of the "individual, the family, the school, economic life, and the international community"; and, as a result, God had been largely excluded. Said the prelates: "In the dark days ahead we dare not follow the secularist philosophy. We must be true to our historic Christian culture. If all who believe in God would make that belief practical in their workaday lives . . . we might begin to see a way out of the chaos."

One familiar with present-day conditions cannot fail to realize that the Roman Catholic leaders in this country have struck at a vital evil in the fabric of society. Their solution for the chaotic condition prevailing falls far short of the cure needed. It is not within province of an evil generation to bring a "clean thing out of an unclean." The cries of, "Peace, peace," sound good to the unbiblical ear. The ear that has long listened to the Word of God, the truth, hears: "There is no peace to the wicked." We know that as long as sin abounds, its fruitage of war, commotion, and strife will continue to fill the earth and plague its inhabitants.

A CO-OPERATIVE CHURCH. Recently a representative group of ministers and laymen met in Chicago to consider plans for a more active program for the Church of God throughout the country. A report on the meeting has been given in The Restitution Herald. Not having been able to attend the meeting, I am familiar with the program approved only to the extent of information gleaned from the printed report and appraisals given me by some who attended. It is not with the program itself—its good points or possible weaknesses in certain respects—that we are now concerned, rather, with our duty to co-operate to make the effort a success. When a local church or the General Conference decides on a course of action, it then becomes the responsibility and duty of each and every member to get behind the program with all his might and help make it a success, or at least prove its shortcomings. Until something better is brought forward, the interest of the church or General Conference requires a united front. A poor program can be made a success if all will work together in one spirit as one individual; while on the other hand, the best of projects can be stymied or rendered ineffective through want of co-operation, goodwill, and a determination to make it a going thing. A program or plan may be presented by an individual, committee, or group; but, once it is approved, it then becomes the plan and program of the whole body. This program is no longer the plan of the Chicago meeting; it is our program, our work; and it is our responsibility, each and every one, to make it the greatest success possible. The general welfare of the church requires that every program adopted be made to function to the highest degree attainable. This is our work—let's give it our support!

CHRISTIAN CHARACTER. On our recent trip to Tempe, we stopped at Moberly, Missouri, for dinner. Picking out a good-looking restaurant, we went in, and the place was packed with customers. Looking over the group, we remarked, "What an intelligent and clean-looking company of people." It was unusual to see such an upstanding body of people in a public eating place at one time. After standing in line for some time, we were served; and, during the dinner hour, we learned that nearly all of the customers were delegates to a state Baptist convention being held in Moberly. This goes to show what effect the church has on people, and the practice of Biblical teachings in the lives of church folk makes them clean in habit and appearance. "By their fruit ye shall know them."

CANADIAN BAPTISTS. "The Canadian Baptist," November 1 issue, carried an appeal for raising the yearly wage of the majority of the Baptist ministers. It is reported that at the last Convention held in Hamilton, a

special committee, on minimum salary for ministers, asked for a minimum salary of \$1,600 and parsonage for full-time ministers. For some years, \$1,200 has been regarded as the approximate minimum. An editorial in the paper stated that "the rise in the cost of living has been at least forty per cent during the past five years; and this does not take into account such important items in the pastor's budget as automobiles and books. People of every other occupation have been in receipt of rising incomes to meet the rising cost of living. Garbage collectors in Toronto earn \$2,000 a year, while drivers of garbage trucks receive almost \$2,100 a year."

Some months ago, I was discussing with a group of our own church folk about so many of our young ministers working at secular jobs to increase their monthly incomes. Some criticism was leveled at them for doing this, but why should ministers be expected to live on a lower level of living than the people to and for whom they labor? Some few days ago, a man asked me why there were not more of our talented young men entering the ministry. Perhaps there are several reasons for this lack of young men aspiring to the ministry, but without doubt one of the foremost reasons is the small salary upon which they will be forced to live. The spirit of many a young man has been subdued because he was forced to live on a stipend that made his standard of living well below that of the congregation to whom he was giving his all. The church not having a pension fund or any plan to provide for old-age care of its ministers should pay salaries sufficient that the ministers could lay aside for the "rainy day" as do all other members of the church.

ROBOT PLANES. Recently a large plane made a round trip to Europe from the United States and the entire trip was made with the plane being guided through electric control. This was a peaceful mission, and the knowledge obtained will be used to further develop the uses to which robot control can be used. This push-button type of flying has great potentials both for peace and for war. Professor Oliphant, of Birmingham, England, lately stated: "Science will undoubtedly play a major part in war because, unfortunately, science leads more rapidly to the development of methods of destruction than of preservation. No nation which goes to war in the future is going to be able to avoid the consequences however well armed or prepared they are. Atomic weapons destroy men, cities, and industries. Bacteriological warfare carried out by sprinkling specially-bred disease germs will destroy men and crops and animals. We have radio-active poisons which will be distributed over the cities of the world to kill, maim, and injure. We shall have distribution of pilotless aircraft, and guided missiles of the rocket type which will have a very long range."

One God: the God of the Ages

Article 12—Difficult Passages

By R. H. Judd, Colborne, Ontario

WE COME now to the consideration of certain passages which are widely supposed to be out of harmony with conclusions reached in the foregoing articles.

"All things were made by him, and without him was not anything made that was made" (John 1:3).

If we accept the current supposedly "orthodox" interpretation of this verse (apart from its context and apart from its connection with other scriptures), that Jesus Christ was Creator, then we have here a Scripture statement that is not only in opposition to all those passages already quoted, but which is in direct opposition to John's own statement as recorded in Revelation 14:7. We would point out also that the use of the pronoun "him" in this verse is contrary to all grammatical precedent; for, in the two previous verses with which it is connected, there is nothing stated which calls for its use. "Word" in English is a neuter noun; and *logos*, meaning "word," "speech," "saying," "purpose," or "intent," also represents that which in actuality is neither masculine nor feminine. This liberty is taken by the translators without due warrant. The Greek word translated "him" is *autos*. No Greek scholar will deny that in such instances as Matthew 10:11, where the word has reference to a city or a house, the pronoun "it" is a quite proper translation. (For confirmation see A.V., R.V., S.&G., and others.) Precisely the same reasons apply in John 1:3, for *logos*—word spoken—is not a personality.

Another illustration even more to the point occurs in Matthew 13:15, 20, 23. Here the very word *logos* is basic to the parable, and the pronoun used to represent it is "it." (Cp. A.V., R.V., Wey. N.T., and Em. Diag.) Thus, the verse would read, "All things were made by it," namely, the *word* of God; for, "By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth . . . for he spake and it was done, he commanded and it stood fast" (Psalm 33:6, 9).

"He was in the world, and the world was made by him, and the world knew him not" (John 1:10). "He was in the world, and the world was (enlightened) through him" (Em. Diag.).

The misunderstanding of this verse is due to failure rightly to divide the Word of God. In his prologue, the

first five verses, John undoubtedly made reference, for the sake of illustrative comparison, to the Genesis account of creation in Genesis 1:1-5, but going no further than the reference to *light*. Most readers, we think, must have noticed the abruptness with which verse 6 commences, and, on reflection, will agree with the Authorized Version for having placed the sign of a new paragraph at verse 6. In spite of the fact that the Revised Version has deleted the sign, and also fails to start a new paragraph, all modern versions, such as The Complete Bible, Weymouth's New Testament, The Twentieth Century New Testament, and The Revised Standard Version of the New Testament, have made a distinctive new paragraph at this point, recognizing a very definite change of topic. Here, John the Baptist was introduced as the witness-bearer concerning the new Light, which was to be the light of the world, the "Lamb of God which taketh away the sin of the world." He was thus very plainly the *contemporary* of Jesus, there being only six months' difference between them. It could, therefore, very truthfully be said of Jesus that "he was in the world, and the world knew him not" and that "he came unto his own [his own people—Deut. 18:15], and his own [people] received him not," for John wrote of these events *after* he knew them by actual observation.

Now let us consider the statement of the Authorized Version that "the world was made by him." The very fact that the Revised Version and others have dropped the word "by" in exchange for the word "through" is reasonable evidence that "by" does not correctly convey the sense intended. The Greek word *dia* is rendered "for" one hundred seventeen times in the New Testament. It is also rendered "on account of," "because," "because of," "for the sake of," etc., etc. The Sinaitic Version translates—*"The world was made because of him."* The following references will confirm these facts. Thus read, it is in full harmony with Scripture assertion in Ephesians 3:11 and 1 Peter 1:20. The references are: Matt. 10:22; 14:3, 9; 19:12; Mark 4:17; 1 Cor. 2:9; 7:2; 9:23; 10:25; Rom. 4:22, 23; 5:12; Luke 2:4; 11:8.

Peter, in his Second Epistle, third chapter and fifth verse, declared, "By the word of God the heavens were of old." His reference to the Word of God is clearly to Genesis 1 and not to Jesus Christ. John's reference to *logos* is precisely the same.

PRACTICAL RELIGIONS

(Continued from page 5)

forth, and sever the wicked from among the just."

Casting of the net is the preaching of the gospel. This gathers both good and evil into the church. It is *our* mission to cast the net and spread the gospel. Christ said, "Go ye, therefore, and teach all nations." When the mission of the gospel is completed, the judgment of God will accomplish the work of separation.

We pray that there may be more forbearance, love, and compassion among brethren. "For he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity" (Psalm 98:9).

 THE TOBACCO CURSE
(Continued from page 7)

the juice of the plant even in very small quantities, it must belong to those wild plants with which God cursed the ground because of Adam's sin in eating of the forbidden fruit in the Garden of Eden.

It is interesting to note that scientists at the Georgetown University Laboratory, Washington, D. C., in studying the function of the liver, have made experiments regarding the effect of various poisons on the liver. We quote from an article in the *Washington Star* by Thomas R. Henry:

"The liver evidently creates detoxicating agents to offset the effects of many poisons. Experiments have been conducted with strychnine and nicotine. It is probable that the liver makes possible the tolerance of the human system to the minute amounts of the deadly nicotine obtained from the use of tobacco. Men without livers might die from the effects of a single cigar."

If the tobacco weed is one of the cursed plants, and we are convinced it is, then it will be destroyed from the face of the earth when the Garden of Eden is restored for the redeemed of the Lord in the coming Kingdom Age.

After man transgressed God's law, he was driven from God's Garden and so removed from access to the tree of life. In Revelation 22:1-3, we are told that the tree of life, bearing twelve manner of fruits, is to be restored on the banks of the pure river of the water of life, the leaves to be "for the healing of the nations." Moreover, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." In verse 3, we read, "There shall be no more curse." What a wonderful blessing that will bring to the righteous who survive the judgment period! The cursed plants will be destroyed and the tree of life restored.

Brother, Sister, what do you think will become of the

tobacco plant when the curse has been removed from the earth? Ponder well your answer if you use tobacco in any of its varied forms except as an insect killer. With Christian courage, we beg of you not to attach yourself to this curse. If you are now in the clutches of its tightening grip and your will-power almost gone, your self-control weakened, repent, and pray for strength to overcome the evil habit. Like Paul expressed in Philippians 4:13, you will find you can do all things through Christ who will strengthen you.

Nowhere in God's Word can one find a promise that God will cleanse anyone against his wishes, except perhaps the Jewish remnant (Jer. 32:37-40; Heb. 8:10), but we are Christians and not Jews.

We appeal to all people, and to Christians in particular, carefully to study these Biblical texts which reveal the whys and wherefores of the creation of the plant kingdom, and use only those God pronounced good for food. Many are the arteries that have been hardened by the nicotine content in the blood, thus causing paralysis. Many are the cancers of the lungs, mouth, and stomach due to the infiltration of nicotine into the tissues of the body. Many hearts have been weakened and many nerves shattered, morals lowered, and mental aptitudes repressed, but these physical and moral reasons pale into insignificance when we find that God is using this poisonous plant as a test for fitness for citizenship in His Kingdom to be established upon the earth when Jesus comes again "without sin unto salvation" (Heb. 9:28).

What will you be doing when Jesus comes? Praising God, singing hymns, engaged in some honorable occupation? or smoking cigarettes, drinking intoxicating liquors, or otherwise engaged in some carnal pleasure?

Suppose Jesus should suddenly appear before you today and you were smoking a pipe, cigar, or cigarette. What would you do with it? Remember you cannot hide away from God at any time. Even now He sees you, and your deeds are daily being recorded in the Lamb's Book of Life. Will there be hundreds of little burned holes or brown splotches on your page in that Book?

Oh, boys and girls! Throw away the cursed thing you are trying to learn to smoke and never reach for another. Habitual smokers, remove the curse from you before you are removed with it when that great Day of reckoning comes.

And you tobacco producers! The farmer who raises tobacco, the salesman and the merchant who buy and sell the cursed weed, the manufacturer of cigars, cigarettes, snuff and the plug—all these are dishonorable occupations. Christian farmer, raise corn, wheat, or soybeans, instead of tobacco. It will not require as much labor and be kinder to your soil. Christian merchant, sell only good fruits and vegetables. Christian factory workers, se-

lect a cotton mill or clothing establishment in which to earn your living. By so doing, your calling and election will be more sure when Jesus comes to claim His own. May God help you in the forgiveness of your past sins, and, through the priestly power of Christ who is now your mediator at God's right hand, pray for strength to overcome the evil tobacco habit and ever after keep you pure and clean, ready, dead or alive, to meet the Lord in the air when He comes.

JESUS' ASCENSION AND SECOND COMING

(Continued from page 3)

lifted up his hands, and blessed them." Therefore, He had hands to lift up, and had power to bless, which indicates that He could talk. John recorded that Jesus "breathed on them" (John 20:22) which shows that He breathed. The disciples watched Jesus ascend until a cloud received Him out of their sight. Dare any doubt that this same Jesus who so literally, bodily, ascended will come just as literally when God sends Him back?

When John wrote the Revelation, he declared: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him" (Rev. 1:7). He was seen during His ascension until a cloud received Him out of their sight; and, when He returns, He will come in the clouds and be seen. What a glorious time for those who believe and obey God's words, but what a fearful time for those unprepared! The unprepared shall "wail because of him." What is more, they shall hide "themselves in the dens and in the rocks of the mountains," while they cry for the mountains and rocks to fall on them. (Rev. 6:15, 16.)

Some persons believe that Jesus has returned to earth already. No history, though, records that all kindreds at one time wailed because of Jesus' appearance, neither that kings, great men, rich men, chief captains, mighty men, every bondman, and every freeman went into the mountains and rocks to hide from Jesus, which further proves that Jesus has not yet returned. As the Apostle Paul wrote to the Hebrew brethren, "Yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37).

Evidence is all about that we are living in the last days just prior to Jesus' coming. In 2 Peter 3:3, 4 is recorded: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" Peter also mentioned God's longsuffering. "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" (v. 9).

Jesus died on the cross a sacrifice for sin. God raised Him from the state of death that people might be justified from sin, and Jesus desired that repentance and remission of sins should be preached in His Name among all nations. Then Jesus ascended to God's right hand to plead the cause of the repentant sinner that a place in the Kingdom might be secured for Him and be granted when Jesus returns.

When someone is looking for a greatly loved one to come, great preparation is made. All previous and hindering engagements are cancelled; cost is not spared; the best must be prepared; no other visitors are allowed to hinder the preparation. Even the type of one's previous work may be lessened or quit altogether. The decoration of the reception room must be such as would be acceptable to the expected visitor. The kind of clothing the expected visitor will approve is worn. Manners are rehearsed and made proper. All of this is in a greater or lesser degree just an earthly loved one. What about the heavenly Visitor coming? Are you looking for Jesus? Paul wrote, "Unto them that look for him shall he appear the second time without sin unto salvation." Jesus will not come as a sacrifice this time, and His coming will be unto salvation for those who *look* for Him. If we are looking for Jesus, perhaps many changes will be necessary, in habits of word and deed, dress and places one goes, kind of work engaged in, and pleasures enjoyed.

Jesus is coming! What are you doing about it? Looking for Him? May God help you to understand His message of the Kingdom and prepare for Jesus' coming!

COME UNTO ME

"Come unto me all ye who labor,
Ye sad and weary and distressed,
It is the Saviour gently pleading
Come unto me, and I'll give you rest.

"Come unto me ye heavy laden,
Ye burdened ones by sin oppressed,
Heed now the Saviour's invitation,
Come unto me, and I'll give you rest.

"Take ye my yoke upon you,
And learn all ye weary of me:
I am meek and lowly in spirit,
Come, find rest and comfort in me.

"His yoke is easy, His burden is light,
And to all who are tired and depressed,
The Saviour is calling,—still calling,
Come unto me, and I'll give you rest."

—Eve E. Wheelock.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"The child Samuel grew on, and was in favour both with the Lord, and also with men" (1 Samuel 2:26).

Sons of Christians

Eli was a high priest. He was a faithful man. He was a man of God. However, he did not make his sons quit their evil ways. Because of that weakness, God sent a man of God to Eli and told him God was to punish him for the sinfulness of his sons. (1 Sam. 2:34, 35.) From this lesson, we see that Christian parents have a duty to perform. They are to train their children in the way they should go. If they do bad things, Christian parents are to punish them—or perhaps the parents will be punished as Eli was. Eli's sons did not escape either. They were killed. Such a sorrow surely would be great punishment for Eli or any godly father or mother.

Eli talked to his sons (1 Sam. 2:25), but talking was not enough, for it did not change their ways.

Parents should not fail in their duties to you boys and girls. However, boys and girls have their duties, too. They are to listen to their parents and to respect them. Wise children realize parents are desiring only good for their children. Children are the joy of a home. If they are quiet and thoughtful, loving and kind, they help make their home a place where people like to gather.

Children, try to follow the kind and Christian parents' advice. Help make your home a place where God can abide.

Another Son

Hannah gave her son to Eli for service to God. He was growing up under Eli's teachings. While Eli's own sons refused to listen to him, Samuel listened. He was wise. As our text of gold tells us, Samuel "was in favour both with the Lord, and also with men."

Samuel Hears God Call

Samuel had just gone to bed. All was dark and quiet. Suddenly Samuel heard someone call, "Samuel." He answered, "Here am I." He jumped out of bed and ran to Eli. He said, "Here am I," thinking Eli had called him. Eli said, "I called not; lie down again."

A second time God called, "Samuel," and again he ran to Eli to help him. The third time Samuel ran to Eli, Eli realized that the Lord was calling the child Samuel.

Eli said to Samuel, "Go, lie down: and it shall be, if he

call thee, that thou shalt say, "Speak, Lord; for thy servant heareth." Samuel did as he was told.

Again the Lord called, "Samuel, Samuel." Then Samuel answered, "Speak; for thy servant heareth." Then God told Samuel what He was going to do to Eli's family.

In the morning, Eli called Samuel. Samuel answered, "Here am I." Eli wanted to know what God had said to Samuel. Eli said: "God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee" (1 Sam. 3:17). So Samuel told Eli all God had said to him. Eli was very sad, we know, but he answered, "It is the Lord: let him do what seemeth him good" (1 Sam. 3:18).

The Wise Child

Samuel saw the wicked sons of Eli. He saw the good and holy Eli. He heard them talk. He chose to listen and obey Eli. He was wise. He had heard God's call. He would follow Him. Samuel followed Eli around listening and heeding every word Eli spoke to him.

Oh, if only we today could keep every word of God in our hearts and could use them in our lives! For the Word is Spirit and the Word is Life and Truth. Be wise. Be like Samuel. How proud his mother was to see him following after Eli and learning from him the things of God! How happy are your mother and your father to see you make your choice to serve God instead of self and the world! May you, too, grow in favor with God and man.

"For life is the mirror of king and slave.

'Tis just what you are and do;

Then give to the world the best you have,

And the best will come back to you."—*Selected.*

Happy Birthday Wishes

Tribby Foster, Dec. 1, age 13, Hammond, La.
Eliska E. Anthon, Dec. 2, age 8, Hammond, La.
Lottie J. Foster, Dec. 2, age 9, Hammond, La.
Duane C. Emigh, Dec. 4, age 9, Corvallis, Ore.
Donald R. Mercer, Dec. 5, age 5, Macomb, Ill.
Erna M. Morris, Dec. 5, age 10, San Jose, Calif.
Kimberly V. Mills, Dec. 7, age 6, Cozad, Nebr.

from

BRUSH CREEK BEREANS

WE WILL introduce ourselves. We are the Brush Creek (Ohio) Bereans, and have an enrollment of forty-five students and an average attendance of thirty-one.

"We meet at the church for devotion and class study each Tuesday evening. On the fourth Friday evening of each month, we hold a business meeting, followed by a social hour and refreshments. These meetings are conducted in the homes of members.

"Much good work has been 'talked' and put into action as a result of these monthly meetings. For instance, at a recent meeting it was suggested that we have a teacher-training course. We said, 'Let's have it, but why limit it to teachers or prospective teachers? Let's invite anyone who wishes to train for better service for the Lord.' We did just that, and for the first three sessions just finished we had a regular attendance of seventeen. We have our classes on Monday, Tuesday, and Wednesday evenings of two successive weeks. The classes are of two-hour duration which gives us twelve hours of actual class study. We do extra reading out of class and assignments are made for reviews. This makes it possible for the whole class to get more varied text material than if each member had to read all the material himself. Mrs. G. E. Marsh is our teacher and is making the classes very interesting and instructive. She has done this kind of work before and has material so well planned we cannot help but get much good from it. We all are looking forward to the next three sessions which will finish the course as far as the training is concerned. We are sure the practical application of the knowledge received will extend far into the future of the church. That is our prayer.

"On Friday night, September 26, we combined our monthly business meeting with a weiner roast. We met at 6:00 p.m., behind the church and built a fire to roast our supper. It was quite chilly, and the fire felt very good. After the supper of roasted wei-

ner sandwiches, toasted marshmallows, hot cocoa and coffee, the older folks held a business meeting. It was decided to send \$10.00 every three months to *The Guiding Star*. Everyone likes it and wants to help with the expenses of publication.

"Our Bereans are divided into four classes. Does your society have as many? Or more?

"Our primary class is led by Mrs. Marsh. Until very recently she made her own lessons and created her own handwork. Lately she has been so busy preparing to teach us older children that she is now using prepared lessons. The last few lessons have been about Adam and Eve and Noah and the Ark.

"The Junior Bereans are led by Mrs. Pearl Huston, also an able teacher. At present, they are preparing a large map of the Holy Land to be used in the study of the Life of Christ.

"The young people's class is led by Mrs. Dorothy Demmitt. This is a comparatively new class, having been formed just about a year ago. This is our smallest class, but the weekly attendance is almost always one hundred per cent of the enrollment. For some time now they have been using lessons from *The Guiding Star* and find them interesting and timely. We will mention that Mrs. Demmitt is also a capable teacher. The fact is that her pupils hold her in such high esteem that a year ago when enough young people were attending to warrant a class of their own, they 'drafted' her to be their teacher. That they consistently come proves she has not let them down.

"In the adult class, each member is at some time or another the teacher, for we all take our turn. Often we fall back on our pastor, Bro. G. E. Marsh. And when a question stumps us, we call on him. We seldom have anyone say, "No," or, "I can't," when asked to teach. At present we are studying the Minor Prophets. We just finished the study of Hosea and at our next meeting will begin the study of Joel.

"This is a summary of what we are doing and we would like to know what other societies are doing. We hope our example might inspire another society to more active work. Now is there another society with a better record than ours? Who knows what we could do with a little competition to inspire us?"

—Helen Brewer, President.

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AMONG THE CHURCHES

TEXAS EVANGELIST'S REPORT

Early November 5, we motored from Ater and enjoyed a brief visit at the Thomas Conradt home, near Lometa, on the way to San Saba. In San Saba two evening services were held at the Christadelphian Church with more than the expected interest. We had very interesting visits with Mrs. Flemming, the Pontons, the Stephensons, and others.

The second Sunday, November 9, was our regular meeting at Ater. More than fifty attended the morning and afternoon services. Basket dinner was enjoyed at noontime, and one hour of hymn singing followed the afternoon service. Many visitors accompanied the song leader, Mr. Sellers, from Jonesboro.

November 12, a tour was begun of northwestern Texas to get acquainted with those of like precious faith. Our first stop was at the W. W. Hilliard and Arlie Helton homes of Camanche. We enjoyed a short visit with Sr. J. A. Hancock of Rising Star, then went to Cisco. At Breckenridge we had a two-hour Bible discussion with Van Parker and D. A. Stewart on the subject of resurrection. The next day's stops were made at the homes of W. C. Ramey and Floyd Shott of Albany. At Paducah, we met Mrs. E. A. Hamilton, who, for many years, has been watching for the coming of the Lord.

The home of Robert Johnson was a haven or rest during our stay in Lubbock. We visited Mrs. Charles Fuller and Mrs. Roy Jordan while in that city. In the home of Mr. and Mrs. Thomas Leslie of Shallowater, we had a two-hour discussion with Jess Hutton on "God the Creator, and Jesus, His Son."

We were instructed by many, upon accepting the work in the State, to make a special effort to visit Bro. J. T. Pippin of Tokio. Upon learning of his death, we were disappointed that we had not called upon the family much sooner. We were able to speak personally to Mrs. Jim Casey of Whiteface, Mrs. D. E. Green of Tokio, Mrs. Joe Shelton, Mrs. John Cruce, Mrs. Paul Young of Brownfield, daughters of Bro. Pippin, but our sympathy is extended to every member of the family.

Vickey Lynn Zachary was a very patient listener during a one-hour sermonette and Bible class, which was held in the home of his parents, Mr. and Mrs. P. D. Zachary of Lamesa. The grandparents, Mr. and Mrs. Floyd Grayson, an aunt and uncle, Mr. and Mrs. F. T. Grayson, were present to lend all assistance to his comfort and his correct interpretation of the Scriptures. Vickey Lynn was forty-eight hours of age at the time of his first Bible instruction.

Other stops were at the home of Jackson Willingham of Hobbs, Oscar Seaton of Sylvester, Z. A., M. D., and Robert Greer, all of Aspermont, and Alvin Jefferies of Abilene.

We spent a very interesting evening at the home of Bro. Dewey Shott and family of Winters. Bro. Shott is a young man with zeal of service for the Lord, and has for some time considered studying for the ministry. His wife and two fine children afford much encourage-

ment for him. Our prayer is that all obstacles will fall, and that he will begin preparing for his ambition and the salvation of others.
Emory Macy.

CALENDAR OF SPECIAL MEETINGS

Nov. 24 - Dec. 7—Special meetings at Ripley, Ill. (Walter Wiggins, guest speaker).
January 26 - 30—Ministerial Conference at Oregon, Ill.

MCGINTYTOWN, ARKANSAS

Bro. W. R. Simmons has moved to Arkansas, and has begun his work as full-time pastor. Bro. Simmons and the writer closed a series of meetings at McGintytown, Friday, November 21.

Due to falling weather and sickness throughout the week, several could not attend, but we were glad to see much interest manifested, and pray much good will be done by the seed sown.

Sr. Harve McGinty underwent a serious operation, but was at home improving nicely.
H. Scott Smith.

MEETINGS AT ROY, NEW MEXICO

After leaving Oregon, Ill., November 10, meetings were held on three successive nights: Tuesday at Fredericktown, Mo., Wednesday at Jordan, Mo., and Thursday at Arkansas City, Kan., presenting the Laymen's Committee program. Not very large numbers were present at each place, due to bad weather and other causes; but good co-operation was found, and we feel that each will support the program to the best of his ability.

At Roy, N. M., a meeting was begun Sunday, November 16, in the Christian Church, and continued over November 23. This is the home of Bro. and Sr. A. E. Weathers, and their faithful work over many years has built up an interest that resulted in a very successful meeting. A number of the local people showed great interest in the services, and attended practically every one. In spite of much cold weather and snow, a small band of faithful attendants was there each night, in addition to the Weathers family.

On the final day of the meeting, we were overjoyed to assist in baptism Mr. and Mrs. T. A. Weathers and Bradley Weathers. The men are sons of Bro. and Sr. A. E. Weathers; and all three are in the prime of life. The address of all is Roy, N. M. We pray God's blessing upon them all in their new Christian life. This brings to six our membership at Roy.

In addition to the Weathers family, quite a number of the people showed sympathy for the beliefs we hold and welcomed enthusiastically the messages from the pulpit. Rarely have we found such a good interest at a new place. Many of them also subscribed for The Restitution Herald, which we know will assist them greatly in their study of God's Word.

M. W. Lyon, Evangelist.

OREGON BIBLE COLLEGE NEWS

Life at the College last week seemed to center about the Thanksgiving season. On Tuesday, November 25, the students conducted the regular Thanksgiving chapel service, with William Dick as the speaker. Several other students took part in this service with musical numbers, readings, and a chalk talk.

On Thursday morning at 10:30 a. m. a special Thanksgiving service was conducted by Milton Hall, for the students who remained at the College over Thanksgiving and also for a group of visitors.

Students who left the College for the Thanksgiving vacation were: Arnold Johns, Darrell Maddock, and Fred Mulder, who visited at Omaha, Nebr., B. E. Holt at his home in Morristown, Tenn., and Dean Moore in Chicago, Ill.

"Pop" Pearson is continuing his "paint-up campaign," and is now engaged in painting the girl's dormitory. The new paint is adding very much to the appearance of our College and is greatly appreciated.

Your reporter was very much surprised on Friday night, November 21, when, by devious tricks, she returned to the College, to what should have been a Glee Club practice, to find fifty friends and students gathered for a surprise party for Shirley Logsdon and herself. In addition to being a big surprise, it was also appreciated very much.

The College is now enrolled one hundred percent in the Laymen's Campaign. We appreciate the efforts that are being put forth to build and develop a greater opportunity in our work.
Irene Payne, Reporter.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Called to Oregon, Ill., on business, Bro. Dale Dunbar, Swanton, Ohio, briefly visited at headquarters, Saturday, November 29.

Bro. Ernest Barnum, Hammond, La., made his debut in opera, Thanksgiving night, at New Orleans, La., singing in Opera Rigoletto. Congratulations, Ernest!

"Christmas season is very near. We are planning a trip to south Texas, hoping to 'dip' in the Gulf while you don your overcoat."
—Emory Macy, Gatesville, Rt. 3, Texas.

"I do believe The Restitution Herald is getting better all the time."
—John Garard, 714 S. Broadway, Dayton 8, Ohio.

"It might be heartening to some who are anxious for news concerning the Songbook, to know that the dummy is now in the hands of the publisher. More news later."
—Mrs. F. L. Austin, Com. Secy., Oregon, Ill.

Bro. and Sr. J. Arlen Marsh, Rockford, Ill., recently suffered injuries in an automobile accident. Both are reported improving satisfactorily. Blinding snow was responsible.

LAYMEN'S COMMITTEE ENROLLMENTS

The following have enrolled in the program sponsored by the Laymen's Committee to provide for the missionary expansion of National Bible Institution to include the expansion of every department to better serve the needs of our people; to enlarge direct mail contacts; to expand printing and publishing with a new print shop and office building; to enlarge Pastoral Aid to help fifty new communities to have a full-time pastor as soon as such pastors are available; to carry the gospel to fifty million prospective listeners by radio. To this end, they are volunteering to contribute an amount equal to fifty cents per week or more to the effort of National Bible Institution during the year November 1, 1947 to November 1, 1948.

- 152. Mrs. Marian R. Richards, Los Angeles, Calif.
- 153. Mrs. Jim Casey, Whiteface, Texas
- 154. Roy Waller, Hickory Ridge, Ark.
- 155. Mr. Herbert Edmister, Eldorado, Ill.
- 156. Blanche Cox, Oregon, Ill.
- 157. Isabelle Smith, Ripley, Ill.
- 158. Bud Goodwin, Oregon Bible College
- 159. Tessa Laning, Mount Sterling, Ill.
- 160. Frank Laning, Mount Sterling, Ill.
- 161. Mildred Somers, Monroe Center, Ill.
- 162. Gayle Somers, Monroe Center, Ill.
- 163. Frances Walls Booth, Aurora, Ill.
- 164. Harold Starbuck, Rockford, Ill.
- 165. Esta Starbuck, Rockford, Ill.
- 166. Bess Kaspar, Rockford, Ill.
- 167. Herb Kaspar, Rockford, Ill.
- 168. Jo Ann Kaspar, Rockford, Ill.
- 169. Azalia Winfrey, Rockford, Ill.
- 170. J. Arlen Marsh, Rockford, Ill.
- 171. Mary Catherine Railton, Rockford, Ill.
- 172. John A. Railton, Rockford, Ill.
- 173. Earl H. Mogle, Rockford, Ill.
- 174. Marjorie Mogle, Rockford, Ill.
- 175. Thelma Hardacre, Detroit, Mich.
- 176. Mrs. Ellen R. Goodwin, Downing, Wis.
- 177. George O. Renner, Wheatland, Calif.
- 178. O. R. Anthon, De Forest, Wis.
- 179. Mrs. Kate Olmstead, Tenstrike, Minn.
- 180. Lois Carpenter, Oregon, Ill.
- 181. Miss Eva Leslie, Pelzer, S. C.
- 182. Marie Sorenson, Omaha, Nebr.
- 183. Myrtle Hodges, Mount Sterling, Ill.
- 184. Laurel Macy, Troy, Ohio
- 185. Mrs. Iola Cunningham, Arco, Idaho
- 186. Verneille Lawrence Brown, Van Nuys, Calif.
- 187. Mrs. Seraphine R. Cleck, Staunton, Va.
- 188. Luther Wiggins, Evansville, Ind.
- 189. Sylvia Wiggins, Evansville, Ind.
- 190. Mrs. Bruce Thompson, Charleston, W. Va.
- 191. Arnold Capps, Skelton, W. Va.
- 192. Opal Poland, Skelton, W. Va.
- 193. Mrs. Iva M. Boyd, Plymouth, Ind.
- 194. Mr. & Mrs. Leon Ingerham, Plymouth, Ind.
- 195. Miss Norma Fritz, Plymouth, Ind.
- 196. Mr. Donald Kizer, Bremen, Ind.
- 197. Mrs. Cleo Schaal, Plymouth, Ind.
- 198. Donald Schaal, Plymouth, Ind.
- 199. Phyllis Schaal, Plymouth, Ind.
- 200. Mr. and Mrs. Ray Heyde, Plymouth, Ind.
- 201. Mr. William Fritz, Plymouth, Ind.
- 202. Mr. & Mrs. R. E. Parish
- 203. Mr. & Mrs. Ralph Milkey, South Bend, Ind.
- 204. Mrs. R. Long, Wantagh, N. Y.
- 205. Mr. & Mrs. W. I. Hunt, South Bend, Ind.

- 206. Dorothy Magaw, Saint Paul, Minn.
- 207. Mrs. Floyd Wood, Blanchard, Mich.
- 208. Mrs. Dale H. Ward, Blanchard, Mich.
- 209. Ada M. Eldridge, Fort Lupton, Colo.
- 210. M. A. Patrick, Ashland, Ohio
- 211. Mr. & Mrs. James A. Patrick, Ashland, Ohio
- 212. Anna E. Fales, Sacramento, Calif.
- 213. Mr. Eldredge W. Cooper, Browntown, Va.
- 214. Mrs. Eldredge W. Cooper, Browntown, Va.
- 215. Ray McCann, Alliance, Nebr.
- 216. Mrs. C. B. Compton, Manassas, Va.
- 217. C. B. Compton, Manassas, Va.

OVER THE TOP! ! !

48. Ida Vogel	\$ 30.00
49. Elvera Edwards	26.00
50. Mrs. Marion R. Richards	26.00
51. Roy Waller	100.00
52. Herbert Edmister	50.00
53. Harold T. Smith	26.00
54. Mrs. Harold T. Smith	26.00
55. George O. Renner	26.00
56. Lois Carpenter	26.00
57. Frank Laning	26.00
58. Tessa Laning	26.00
59. Mildred Laning	26.00
60. Wayne Laning	26.00
61. Myrtle Hodges	26.00
62. Verneille Lawrence Brown	26.00
63. Mrs. Iva. M. Boyd	26.00
64. Mrs. Marian Long	26.50
65. C. B. Compton,	26.00
66. Mrs. C. B. Compton	26.00
67. Nettie S. Evans	26.00
68. Anna E. Fales	100.00
69. M. A. Patrick	26.00
70. Ada M. Eldridge	26.50

OREGON, ILLINOIS

Bro. and Sr. Ferris Zeehiel and family, Culver, Ind., enjoyed holiday vacation with Bro. and Sr. Frederick Claussen and family. Bro. and Sr. Otto E. Dick and family enjoyed the Thanksgiving holiday by visiting with relatives and friends near Michigantown, Ind. Bro. J. M. Watkins preached at both morning and evening services in Oregon, Ill., November 30.

HERALD RECEIPTS

Mrs. R. L. Adams; Mrs. Faye E. Brown (2); Mrs. Ida Eastman (2); Mrs. W. H. Holland; Mrs. Glenn Canfield; Ray Heyde; John Garard; William O. Jenter; Archie Loether; Marie Brown Schrieber; L. N. Hogarth; M. W. Lyon (8); C. R. Randall; Mrs. Ray McCann (5); Mrs. Lloyd Wiltsey (2).

NATIONAL BIBLE INSTITUTION

Elizabeth Reighard memorial—	
Delta Bereans	\$ 50.00
Jessie M. B. Kauffman	5.00
Mrs. L. P. Danforth (Deep Freeze)	5.00
Evelyn Mills	5.00
Mr. and Mrs. Emory Macy	2.50
Bertha S. Logan	25.00
Golden Rule Church of God,	
Sioux City, Iowa	194.75
E. F. Marsh	10.00
W. W. Booth	5.00
Oregon, Ill., Church of God S. S.	6.20

GEORGE A. CARPENTER

George A. Carpenter, son of Bro. and Sr. J. F. Carpenter, was born near Perryville, Ky., January 12, 1887, and fell asleep in Jesus, November 8, 1947. From a child, he was taught and had known the Holy Scriptures which are able to make one wise unto salvation, and he obeyed the gospel when but a boy of thirteen years of age, being baptized into Jesus Christ by Bro. J. F. Wagoner. Of Bro. Carpenter it could be said, the life he lived he lived by faith in the Son of God; and, being faithful unto death, he died in the faith.

Surviving Bro. Carpenter are his wife, Sr. Lillie Carpenter; two sons, Bros. Alpha and Eldred Carpenter of Danville, Ky.; his father, Bro. J. F. Carpenter; one sister, Sr. Quiney Carpenter of near Perryville, Ky.; seven brothers: Bros. Jake and Vernon of Perryville, Bros. Ray and Ethan of Danville, Ky., Bro. Floyd of Iowa, Bro. Benjamin of Oregon, Ill., and Bro. Forrest of Cincinnati, Ohio; and three grandchildren.

Although Bro. Carpenter had been in failing health the past two years, he attended church and Sunday school whenever possible and often said he would rather go to our church than any other place.

Services were held at the Boyle Funeral Home, Perryville, Ky., November 10, where we spoke of the comfort of God's Word. Lesson was given from 1 Thessalonians 4:13-18; 5-11, using 1 Thessalonians 4:18 as a basis of our talk. "Wherefore comfort one another with these words." Bro. Carpenter then was laid to rest in near-by Hillcrest Cemetery, to await Christ's appearing, which he loved.

Vaughn Long.

Send The Herald to your friends.

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.



CHRISTMAS SUPPLIES

Christmas Cards

Deluxe Assortment, Scripture Text
Christmas Folders. Packed 21 to a box. Price per box—\$1.50.

Special Hand-Painted Effect
Folders with Scripture texts. Packed 10 to a box. Price—50c.

Regular Christmas Assortment
With Scripture text. Packed 25 per box. Price—\$1.00.

Program Materials

Christmas Recitation Packages
Contains two each of twelve favorite Christmas poems printed on cards ready to hand out. Comes in sets for primary-junior and intermediate-young people; state which. Price—20c per package.

Standard Christmas Book No. 7
48 pages of complete program material for all departments of the Sunday school. Includes a complete program of recitations, Scripture, and songs correlated with the new "Life of Christ Visualized" film strips. Price—30c.

"The Christmas Quest"
A three-part playlet providing interludes for additional program material, but building up to a proper climax. Price each—10c.

"The Quest of the East"
Pageant of the Bible story of the Wise Men. Christmas hymns provide for a choir background. Characterization requires 13 men and 7 women. Playing time—one hour. Price each—10c.

Carol Book
Paper-bound book of Christmas carols. 16 pages of the old favorite carols. Price—10c.

Miscellaneous

Friendship Blotters
Friendly little blotters for sending to your friends. Packed in a neat gift package. Price per package—25c.

1948 Calendars
Neat gift calendars 3¼ in. by 5 in. Attractively packed and emphasizing a worthy message in its general and daily make-up. Messages on friendship, sunshine, or cheer. State choice. Price each—35c.

Larger size, 6 in. by 8 in. Same as above with same selections, plus contentment. Price—75c.

Luminous Mottos
Picture mottos that glow in the dark. Attractive decorations for children's rooms. Assorted subjects. Price each—25c.

Religious Books
Pocket-size books on the "Teachings of Jesus," "Parables of Jesus," and the "Miracles of Jesus." Price each—25c.

"Hurlbut's Story of the Bible"
Contains one hundred sixty-eight stories, forming a continuous narrative of the Holy Scriptures from Genesis to Revelation. Revised edition for young and old. Price—\$2.50.

"Behold Your King"
It is a story of a young man who, at the cost of being renounced by his family and friends, cannot deny his belief in the great teacher, Jesus of Nazareth. Price—\$3.00.

"The World's Great Religious Poetry"
Contains more than seven hundred outstanding poems by famous writers. The collection ranges from the Psalms of David to the most recent poems of religious thought. The idea of God is the central thought. The book is divided into twelve sections. Price—\$1.69.

"The Story of the Other Wise Man"
by Henry Van Dyke. Price—\$1.00.

A Christmas Carol and the Cricket on the Hearth by Charles Dickens. These are stories of hardships lightened by the thoughtfulness of others, of selfishness and greed transformed by an almost forgotten Christmas spirit. Price—\$1.00.

An American Annual of Christmas Literature and Art
Contains the Christmas story according to Matthew and Luke; Christmas Poetry; Christmas Music; Christmas Stories and Christmas Art. Price—\$1.00.

Oxford Red Letter Bible
Contains center references, Concordance, Types of Christ, and Names & titles given to Christ. Price—\$6.50.

Teacher's Edition of the Holy Bible
Bound in Black Fabbkote, and contains Center Column References, colored maps and illustrations, and a Self-Pronouneng. Price—\$8.50.

NATIONAL BIBLE INSTITUTION, OREGON, ILLINOIS

THE RESTITUTION HERALD

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NUMBER 10

If I Were a Jew

By Tom Savage, Waite Park, Minnesota

IF I WERE a Jew, I would be proud of my ancestry! No men of ancient times can compare to those of the Hebrew race. From the very choosing of Abraham, the Father of faith, to the birth of Christ, our Lord, no nation can name greater men than those of Israel.

Jews of today, looking back on prophecy of the Old Testament prophets, should realize that Jesus is the Messiah. Jacob, in giving blessing to his sons, said to Judah: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49:10). Unto Moses was given the plan for the building of the Tabernacle, its outer courts, inner court, and the holy of holies. We know that the holy of holies was a place for the high priest to enter once a year to provide remission of sin for the people of Israel. The holy of holies was also in the Temple at Jerusalem. The high priest was the one to intercede for Israel, but true to prophecy of Jacob, Judah as a lawgiver was to be only until Christ, or Shiloh, came. The Jews do not now have a holy of holies, because there is no temple.

If Christ is not the Messiah, then even today what virgin of the lineage of David is known who could give birth to a child. The Messiah must be one born of that lineage. Again, your Prophet Isaiah wrote: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors" (Isa. 53:12).

Again, if the Messiah is not now the living Christ, your Messiah must die for your sins. Are you going to accept a false Christ, or the true Christ? Think about these things.

Also, consider that use of Urim and Thummim has terminated because "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. 1:2). This should be proof to any unbelieving Jew that the Messiah, or Christ, was born and we now are awaiting His second coming.

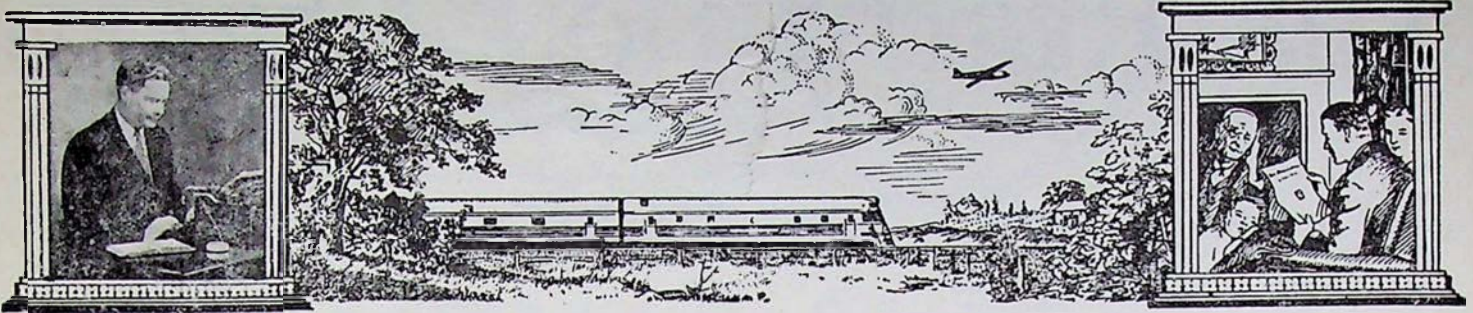


Jacob, in his prophecy, said, "Unto him shall the gathering of the people be"—this prophecy not to the Israelites only, but to all people. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm 2:8). "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious" (Isa. 11:10).

You people of Israel, you believe the prophets, don't you? Quoted above is a portion of the words of the prophets that has been fulfilled; now we are awaiting the return of Christ, the Messiah, to finish God's Holy Word to Israel.

If I were a Jew, I would be proud that one of my brethren would be the King of Kings here on earth. I would be proud that no one was ever before perfect enough to be chosen as the High Priest of all who ask forgiveness of sin. Jesus knows all the hardships of life and is willing to give a helping hand. I would be proud it was one of my brethren who died on the cross, so men may have forgiveness. Our sins are removed as far as the east is from the west. His apostles, who were Israelites, endured hardships and remained faithful, that the Kingdom God promised to David may be established.

Now in these latter days, if (Please turn to page 10)



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

“Parted My Land”

“Palestine Partitioned” blazed, Sunday morning, November 30, as a main headline of a South Bend (Ind.) newspaper. Similar headlines appeared in papers throughout the world. The day preceding, by a vote of thirty-three to thirteen, the United Nations approved partitioning Palestine into three sections: 1) a large section for Arabs, 2) a large section for Jews, and 3) Jerusalem and vicinity as an independent section controlled by non-prejudiced authority—all this to become effective on August 1, 1948. Since the United Nations’ decision, the Near East has been aflame with mob rioting. Jerusalem, where Christ eventually will speak peace to the nations, repeatedly has appeared in the headlines as a scene of riot between Arabs and Jews.

The Jews, long disappointed with England’s inability to create a Jewish homeland and refuge in Palestine, hail this decision of the United Nations as a wonderful opportunity. Saturday night, November 29, groups of cheering and singing Jewish youths paraded the streets of Jerusalem. Celebrations reached their peak in Tel Aviv where patients in a hospital ran into the streets, being dressed only in their night clothes, shouting and cheering until chased back to their beds by the nurses. . . . A total of nearly fifty thousand Jews participated in the Tel Aviv celebration.

The Arabs, however, seeing in the United Nations’ decision a threat to their power, are rioting in bitter opposition. Nor is that rioting limited to cities of Palestine; it is spreading throughout the Mohammedan world, for let it be remembered that the Arabs are Mohammedans. More, a spirit of fellowship binds all Mohammedans together into a powerful and innumerable company. A Christian may belong to one of a hundred organizations, thus dividing the strength of Christendom, but Mohammedans think and move as a unit. Not organized? Nor are African buffalo in wild stampede! An avalanche needs no organization!

In Cairo, Egypt, thousands of Mohammedans have been demonstrating against the United Nations’ decision, and their rioting is encouraged

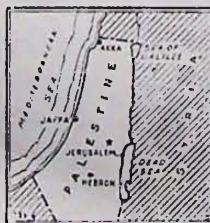
by promise of Abdel Pasha, secretary general of the Arab League of Seven Middle Eastern States, that they may be assured of “an abundance of arms.”

Today’s events in Palestine and the Near East have prophetic significance. Joel prophesied:

“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 heritage Israel, whom they have scattered among the nations, and PARTED MY LAND.”

During the last thirty years, the Zionistic movement has developed a new Palestine. Thousands of Jews have returned; many Jewish colonies have been established; thousands of acres of arid land have been converted into productive fields; orchards have been developed that amaze the world; the Jordan River has been harnessed to produce electricity; rich minerals are being extracted from the Dead Sea; the seaport of Haifa has been improved to receive ocean-going vessels; and a general renaissance has created a new Palestine. These are the days, we believe, wherein God is bringing again “the captivity of Judah and Jerusalem.” That is, Jerusalem and her Jews are emerging from their long-time and Gentile-imposed bondage. Joel’s next verse informs that for two reasons God will gather the nations to judgment in the land of Palestine, apparently at this time of Jewish renaissance: 1) because the nations scattered the Jews, and 2) because the nations, even the United Nations, “parted” God’s land—parted Palestine, the *Holy Land*.

Certainly, present partitioning of Palestine is hailed as a favor to the Jews. It may seem, therefore, as no good reason for God’s displeasure with the nations. Here, though, is an overlooked factor: God intends Israel to possess *all* the Promised Land. Decision of the United Nations to partition the Holy Land, favorable as it seems at the moment, defies the Abrahamic Covenant. (Gen. 15:18.) Because they “parted my land,” God will bring the nations “into the valley of Jehoshaphat.” “Come, get you down”!



Possible Methods for Training Teachers

By Otto E. Dick, Instructor in Oregon Bible College, Oregon, Illinois

DURING the last General Conference of the Church of God at a meeting of our National Sunday School Association, the necessity for greater effort toward teacher training was stressed. During a business meeting, the organization adopted a resolution that would encourage every Sunday school teacher to read one of the many good books on the subject of teacher training. The organization adopted this resolution as a step toward a program of development of Christian teachers and leaders. It feels that our churches are sadly lacking in this respect and looks forward to the day when we shall accord teacher training the importance it deserves in our church program.

Almost every church has available potential leadership waiting to be discovered and developed. Every congregation should realize its responsibility for encouraging the improvement of its leaders and potential leaders. The means available seem simple. Every class provides opportunity for training future leaders or teachers. Even in the kindergarten department, children should be given a chance to practice leadership. They should be taught to tell stories and to make clear what the point and teaching of the story is. As they advance, they can be led to teach others through special reports and projects. Adolescent or adult students can be given practice teaching through acting as substitutes or under the supervision of the regular class teacher.

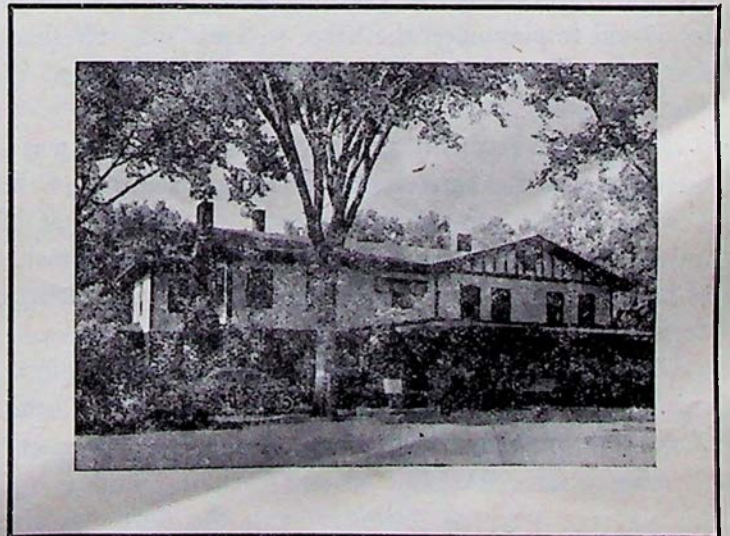
Another means available and advisable for larger congregations is the special teacher training class. Almost every community has one or more trained teachers who could take charge of such a class. This class could be held at night, once a week for ten or twelve weeks. If desired, the meetings could be held every two weeks with a longer meeting time for each meeting. Enrolled in the class should be all Sunday school teachers and officers and all others who are interested in this kind of service in order that the supply of teachers may be adequate. Another arrangement for the training of Christian workers or prospective teachers is that in which a teacher training class is held during the regular Sunday school hour.

If no trained teacher is available to lead special classes, workers' conferences can be held. Here teachers and officers can meet to discuss Sunday school problems or to study together a book or books dealing with the technique of leadership or teaching. This may take the form of a staff meeting conducted by the Sunday school superintendent for the presentation of various matters of gen-

eral importance and as a clearing house for specific problems relating to teaching. Usually the free exchange of ideas between teachers is helpful. Some superintendents use the hour before the Sunday school hour for this meeting and have a general discussion of the lesson with the aim of helping teachers present the lesson more effectively.

Institutes, conferences, and conventions also provide the teacher an opportunity for self-improvement. Usually special Bible classes are held and general sessions are conducted for the purpose of giving aid to the Christian worker. Our own state conferences and General Conference provide an excellent opportunity for special teacher training classes. These are usually held during the summer months when public school teachers are on vacation and available as leaders.

Another available means of preparation is the Summer Bible Training School conducted by our College. Our Summer School program is planned to train students especially for Christian service. Practical subjects are stressed with the view to providing leadership training that will help the student to be of immediate service to his local church. Every church should send one or more of its young people to our Summer School as a means of providing future leadership. By no means should adults feel excluded from the School, because the program is now organized so that it will be more interesting and profitable for older students. We feel that the Summer School is one of our best opportunities to train for Christian service and urge churches to use this means of preparing teachers. The Berean *(Please turn to page 10)*



Worshiping God with Music

By Emory Macy, Gatesville, Texas

WORSHIPING GOD with music is not a modern invention. When metal was discovered in the days of Lamech, his son used it to develop music by inventing the organ and harp. "He was the father of all such as handle the harp and organ" (Gen. 4:21).

The use of music, instrumental and vocal, was one of the early means of praising God. The words and commandments of the Lord meant much to those who wanted to walk close to Him. Noah, Abraham, Isaac, Jacob, Moses, Samuel, David, Paul, Jesus, and other men of renown, used musical instruments or song, or both, in their praise to God. Every eventual blessing from God was remembered by His people, through the constant repetition of the event in song and musical rehearsal. Moses was a musician and perhaps wrote many songs. He sang about the victory God gave the Israelites at the Red Sea and wrote a song about the land of milk and honey. (See Ex. 15:1-19; Deut. 31:19-32.)

Instrumental music was taught by Samuel, the great teacher of the school of prophets. (1 Sam. 19:20.) That school, or company, upon whom the Spirit of God rested, met regularly to worship and to prophesy with psaltery, tabret, pipe, and harp (an orchestra) on the "hill of God" (1 Sam. 10:5, 10).

The Spirit of God came upon Saul when he met the school of prophets returning from a musical worship, and he was able to prophesy. The people said, "Is Saul also among the prophets?" (1 Sam. 10:11.) All went well with Saul until he disobeyed the word of the Lord, and Samuel was led to tell him his error. Then he became angry and the Spirit of the Lord left him. Saul then called for David to play upon the harp; so Saul "was refreshed, and was well, and the evil spirit departed from him" (1 Sam. 16:16-23).

David, from boyhood, was a lover of music. He was a shepherd, popular hero, victorious king, originator of the Temple rituals, composer of music, and an inventor of musical instruments. Doubtless, he received the elements of harmony and composition from Samuel and practiced them on the hills of Judah while caring for the flocks.

David organized an orchestra of four thousand pieces, using musical instruments he had invented. (See 1 Chron. 23:5.) He appointed three men, Asaph, Jeduthun, and Heman, to serve as conductors and teachers. Jeduthun and his six sons were to *prophesy* with the harp "to give

thanks and to *praise* the Lord." Heman, who is called a *seer*, and his fourteen sons were to preach the Word of the Lord by lifting "up the horn." Asaph and his four sons had their place in the Temple music. "All these were under the hands of their father *for song* in the house of the Lord, with *cymbals, psalteries, and harps, for the service* of the house of God, according to the king's order to Asaph, Jeduthun, and Heman. So the number of them, with their brethren that were instructed in the *songs of the Lord*, even all that were cunning, was two hundred fourscore and eight. And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar" (1 Chron. 25:6-8). The casting of lots, was to *leave in the hands of God* the placing of each one in one of the twenty-four musical courses.



Emory Macy

David was a lover of God and left no stones unturned that would help to show his appreciation for God's goodness. He was brought closer to his Lord by the harmony in music. Many of the Psalms of David are prayers put to music. One cannot read a prayer Psalm from the hymnal of Israel without feeling the desire to pray with the Psalmist. How much more it would have affected us, had we heard Asaph sing and play it on the instruments invented by David!

Israel was at her height when she was putting her best of music into the worship of the Lord. As soon as Israel began to cheapen her worship, she fell from the grace of God.

It was King Hezekiah who commanded the people of Israel to return to the true worship of God. "Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the *song of the Lord began also with the trumpets*, and with the instruments ordained by David king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished. And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped. Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped" (2 Chron. 29:27-30). "Thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth be-

fore the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered" (2 Chron. 31:20, 21).

Music in the New Testament

At time of the birth of Jesus, religion in Israel was at a low ebb. Inferior animals were offered on the altar, the priests were accepting exorbitant prices for the sacrifices, the Levites were not serving in the Temple as they had been appointed by David, and very few people went to the Temple to worship regularly, as did Joseph and Mary and Jesus. The people only worshiped with their sacrifices and their hearts were not in it. Is there any wonder that Jesus stepped from the Temple and said, "There shall not be left here one stone upon another, that shall not be thrown down" (Matt. 24:2).

However, music was still played in the Temple worship and in the synagogues where the early Jewish Christian often went to worship. "They, continuing *daily* with one accord *in the temple*, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, *praising God* and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:46, 47).

The following are scriptures showing that first Christians worshiped in the Temple and in the synagogue: Acts 2:46; 3:1; 4:1; 5:12-14, 20-25, 42; 21:26; 22:17; 24:17.

The early Christians, being Jews, were well informed of the Psalms and the use of music in their worship. When the apostles went outside Palestine, they preached in synagogues; and their converts took part in a form of worship similar to that used in the synagogue.

We have no record that any of the apostles ever composed a song, but we know they were musically minded. "At midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them" (Acts 16:25).

Paul wrote a letter to the Corinthians, who were having a little church trouble, that they should work in harmony. "Even things without life giving sound, whether pipe or harp, except they give distinction in the sounds, how shall it be known what is piped or harped?" (1 Cor. 14:7.) Ofttimes, in the opening of church worship there is so much talking that the

pianist cannot hear the announcement of the number of the song. This ought not to be. Unless there be harmony with the instrument, and with the people, there cannot be harmony with God. Consider these quotations: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19). "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also" (1 Cor. 14:15). The prayers we ask of the Lord must be in harmony with His will; so must the songs we sing be Scriptural and full of truth. Thirty-five per cent of the songs in the average songbook are not Scriptural and are abominable in the worship of the Lord.

The Temple rituals were to help the worshiper draw nearer to God and to teach others how to worship. We are all teachers in one way or another. We must be teachers of the words of truth, in story, in conversation, in our actions, in our songs. "Let the word of Christ dwell in you richly in all wisdom; *teaching and admonishing* one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

Conclusion

Music always has accompanied the worshiper to his God since early times. It helps him to understand his Maker if the music is in harmony with the worship.

David, a man after God's own heart, planned and organized the music of his day and lifted Israel to her spiritual and political height. The early Christians were taught in spiritual songs but were not able to play musical instruments at every gathering at the riverside, at the roadside, in the home, in the prison, at steps of the city hall, on a wrecked ship, in the chariot, on a deserted island, before kings, in the courts, and at many other places where personal services were rendered.

Jesus our Lord and Pattern led the apostles in a farewell number before they went out in the Garden to pray, knowing it would be His last opportunity to sing one of the old familiar psalms with them before He died upon the cross.

Coming is a Day of glad song when before the Lamb on Mount Zion one hundred forty-four thousand converted Israelites play harps and sing of redemption and victory in way that only they fully comprehend. (Rev. 14:1-5.)

"SING UNTO THE LORD"

"O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless his name; shew forth his salvation from day to day.

"Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised: he is to be feared above all gods. For all the gods of the nations are idols: but the Lord made the heavens. Honour and majesty are before him: strength and beauty are in his sanctuary.

"Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: bring an offering, and come into his courts.

"O worship the Lord in the beauty of holiness: fear before him, all the earth. Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

"Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."—Psalm 96.

Second Coming of Christ

(Radio Address No. 7—Station KPQ, Wenatchee, Washington)

By Lyle Rankin, Cashmere, Washington

YES, JESUS is coming to earth again! What if it were today? Jesus said, "I go away, and come again" (John 14:28). This is in harmony with the angels' words to those who watched Jesus ascend into heaven—"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Again Jesus said, "Behold I come as a thief" (Rev. 16:15); and yet again, "Behold, I come quickly" (Rev. 22:7, 12)—the rest of the record in Revelation 22:12 saying, "My reward is with me, to give every man according as his work shall be." The Apostle Paul knew Jesus would reward the faithful at the time of His return, or "coming again," and this was attested to when Paul wrote to the Colossian brethren, saying, "When Christ, who is our life, *shall appear*, then shall ye also appear with him in glory" (Col. 3:4). So, the time to expect the reward of being in glory with Jesus is when Jesus returns in the clouds and is "glorified in his saints" (2 Thess. 1:10).

At the time Paul knew he would soon die, he wrote to Timothy, saying, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is *laid up* for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto *all* them also that love his appearing" (2 Tim. 4:6-8). Here Paul showed that he expected the crown of righteousness to be laid up at his death and to be given him at the appearing of Jesus. He also indicated it would be given not to him only, but to *all them* also that love Jesus' appearing. If one loves His appearing, he will be preparing for it the same as did Paul, who said, "I have fought a good fight . . . I have kept the faith." *Get the faith*, the gift of God which comes by hearing the Word of God, and *keep it*.

The Apostle Peter knew of a crown to be received, and he, too, wrote of it. Hear him concerning it as he urged the elders of God's flock willingly to feed, and by good example to feed, God's people: "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:4). The chief Shepherd is Jesus. The crown will be received when Jesus, the chief Shepherd, appears.

John urged the children of God to "abide in him [in Jesus]; that, when he shall appear, we [the children of

God] may have confidence, and not be ashamed before him at his coming (1 John 2:28). In 1 John 1:3, a good reason is given for people to abide in Jesus. We quote: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know, that when he shall *appear*, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he [Jesus] is pure." If one has the hope of being made like Jesus at His coming, there will be a diligent effort to be pure in all daily practices of word and deed. One may wear a badge to indicate purity, or even proclaim by mouth one's own purity; however, a life of purity will testify in a greater way.

The Apostle Peter wrote, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty" (2 Peter 1:16). Many cunningly devised fables have been proclaimed, but Peter, James, and John were eyewitnesses of how Jesus will look when He reigns as "King of kings," or "of his majesty." They had a preview of Jesus' power and coming, when they were with Jesus in the Holy Mount. He was transfigured before them in vision. (See Matt. 17:1-9.)

When Jesus comes, His power will be used to raise the sleeping saints to life eternal; to subdue the nations, so "the kingdoms of this world . . . become the kingdoms of our Lord, and of his Christ"; and to "destroy them which destroy the earth" (Rev. 11:15, 18). Not only will Jesus reward the saints who have fallen in the sleep of death, but will exercise His great power in changing the living saints from mortal beings into immortal beings.

Now let us take notice of Matthew 16:27: "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works"; and now of Matthew 24:30: "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Also, Mark 13:26, 27 reads: "Then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." In these portions of Scripture, emphasis is on the fact that *Jesus will come with*

power, glory, and His mighty angels. The angels will be sent to gather the elect from the four winds, or from every quarter of the earth which is under heaven. Let it be noticed that Jesus will send the angels to the earth to gather the saints. Surely He knows where they are, and will be, and, inasmuch as He was familiar with the words of His Father's prophets, He knew of this testimony in Proverbs 10:30, "The righteous shall never be removed: but the wicked shall not inhabit the earth." Now, inasmuch as the saints will never be removed from

the earth, they will be right here on God's footstool when Jesus sends His angels to gather them.

It was true that the children of God in the days of the apostles died even as others upon the earth. It is true even today that the saints die. When a loved one dies, the bereaved mourn their loss. This was true then as well as now. Therefore, Paul desired to comfort the early church by enlightening its members with truth. In 1 Thessalonians 4:13-18, Paul wrote:

"I would not have you to *(Please turn to page 10)*

GOD'S PORTION

By Eurie Hall, Michigantown, Indiana

A SIGN in a restaurant reads, "Meals cash. We trusted a friend. He failed to pay. We lost both the price of the meal and the friend." When Christians fail to tithe, God not only loses the amount due Him, but He also loses the ones who withheld it.

Are we keeping our financial standing right with God? Has He given us any specific financial rules to follow? Most assuredly He has.

Tithes and offerings always have, and always will be, a part of true worship. God has said in Haggai 2:8: "The silver is mine, and the gold is mine." In Psalm 50:10 is written: "Every beast of the forest is mine, and the cattle upon a thousand hills." Paul wrote in 1 Corinthians 10:26, "The earth is the Lord's, and the fulness thereof." So, let us admit first that all we have or own is God's.

From the time of Creation, God's portion has been a tenth. Cain and Abel were required to bring their offerings, with their hearts right before God, as proved by the fact that Cain's offering was not acceptable to God. His offering was "firstfruits," but his heart was evil. Abraham paid tithes to Melchizedek, a priest of the most High God. (Gen. 14.) Many instances are recorded throughout the Bible of firstfruits belonging to God. Christ gave His all, and even God "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Some claim that tithing does not apply to our times. Turn, please, to Malachi 3 and note the first verse. The statements in the following verses apply to the time "the Lord, whom ye seek, shall suddenly come to his temple." Surely, Malachi, referred to the times just preceding Christ's coming, in which times we are now living. Malachi proceeded to tell of people robbing God, for the American Translation reads in the present tense,

"You are robbing me" in tithes and offerings. A curse is pronounced upon those who so do, and a corresponding blessing to those who tithe.

Paul told the people of Corinth to lay by the first day of the week, as God had prospered them. (1 Cor. 16:2.) Surely he meant a tenth, for that was the rule Israel had been trained to follow.

Jesus never hesitated to speak of money. Study the Gospels, especially Matthew, Mark, and Luke. You may be surprised to learn how much Jesus discussed the subject of money or property.

Keeping back from God what rightfully belongs to Him is a great hindrance to spirituality. If we cheat a man out of a dollar, we have robbed him of more than the dollar—we have robbed him of our friendship. The same principle holds true in our relationship with God. It is said, "When the church gets right with God, spiritually, there will be no trouble about money"; but the Scriptures teach the reverse is true. We cannot be right, spiritually, until we get right financially. If you do not believe this, just try it on your neighbor.

Love is measured by what one gives. "God so loved the world that he gave his only begotten Son." How much do we love God, as measured by what we give? One may give without loving, but one cannot love without giving.

If Abraham paid tithes to Melchizedek, a priest of the most high God, should we not much more pay a tithe to Christ? He is so much greater than Melchizedek.

After God talked to Jacob, Jacob said: "Of all that thou shalt give me, I will surely give the tenth unto thee" (Gen. 2:8).

Since Jacob tithed, and Abraham tithed, and we are the "Church of God of the Abrahamic Faith," why should we not follow Abraham's example?



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

LAND PARTITIONED. At long last the die has been cast; and an attempt, at least, has been put forth to meet the ever-increasing Jewish world problem. It is hard to foresee the results of the partitioning plan. That it will incur a great amount of trouble is a foregone conclusion. On the other hand, if the Palestine question had been handled long ago, the world would have saved itself much suffering through which it has been passing, and that to a major extent has been brought on through its treatment of the "apple of God's eye." The recognition of the world that the Jews have an inalienable right to the land of Palestine is a notable move in the right direction; and, if nothing more were accomplished by the action of the United Nations than the crystalizing of world opinion, the effect would be well compensated. That world opinion has been marshaled in favor of giving at least part of the Holy Land to the sons of Abraham is the greatest development in the prophetic Word that has yet taken place in this generation. The interested mind naturally meditates on what other important events will be fulfilled in "this generation."

Had England been true to her commitments and fulfilled her promises under the Balfour Declaration, the cause of World War II would have been largely eliminated. When the White Paper of 1939 was issued, which forecast the ultimate closing of Palestine against the Jews, all prophetic students knew that England and all allied nations who agreed and supported the Balfour Declaration would suffer for the mischievous design in the White Paper. God will not permit nations to frustrate the seed of Isaac in order to appease the seed of Ishmael. The partitioning of Palestine is a step in the right direction. It may bring Israel into the valley of torture, but it will also bring them closer to the day of final redemption. Let us continue to pray for the peace of Jerusalem!

NO EVIDENCE. The Bishop of Birmingham, Ernest W. Barnes, recently published a book entitled "The Rise of Christianity." In this book, the Bishop, commenting on infant baptism, said: "There is no evidence of it in early Christian times." Here is one of the outstanding leaders in the Church of England—a church that has for generations practiced infant christening and called it "baptism"—telling his church there is no evidence in the Bible of the early church practicing "infant baptism." All Bible students, who are discreet and careful in handling the Word of God aright, know that the Bishop spoke the truth. Having practiced an unbiblical rite for so long, love for the truth of the matter has been lost as is evidenced in the Bishop's next words: "Would an inquiry by experimental psychology show a higher standard of conduct on the part of those regenerated from

original sin than appears in others not subjected to baptism?" The Bishop injects a doubt as to any efficacy in baptism, and such a deduction is easily understood when one considers that for several hundreds of years the religious leaders had been preaching, teaching, and practicing an unbiblical rite of baptism and causing the people to believe there was saving power in it. From such a position to a belief that no baptism at all is required is a short step. The dread evil of apostate teaching is everywhere present in the modern church.

Conybeare and Howson in their "Life and Epistles of Saint Paul," commenting on immersion in the early church, remark: "It is needless to add that baptism was administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then being raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism has rendered obscure to popular apprehension some very important passages of Scripture."

Yes, and we believe there will be many regrets besides those expressed by these writers over the truth concerning immersion being obscured by religious leaders who know, as the Bishop of Birmingham has confessed, that there is no evidence to support infant baptism.

SPIRIT COMMUNICATION. The truth always comes out. Nine years ago a committee for the Church of England made a study of the spiritualist claims of being able to communicate with the dead. The report was submitted and has been kept pigeon-holed all this time. Just recently, "Psychic News," a spiritualist's paper, carried a brief report of the findings of this committee. "The Pathfinder" quotes the "Psychic News" as follows: "When every possible explanation of these (spirit) communications has been given and all doubtful evidence set aside . . . we think it is probable that the hypothesis that they proceed from (disembodied) spirits is the true one. . . . (If they are doubted) because they have not yet proved capable of scientific statement and verifications, we must add that the miracles and resurrection itself are not capable of such verification either."

This much is true: belief in being able to communicate with the dead springs from belief in the immortality of the soul; that there is no death—"what seems so is but transition." If death is not what it appears, but only a release of the real person from the house of clay, then of course ability to communicate with the disembodied spirit (so called) is a logical conclusion. However, all this Platonic theory stems from a source totally foreign to the teachings of Scripture.

The divine pronouncements concerning the dead are: "The living know that they shall die: but the dead know not anything." "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Any teaching on the nature of man and his destiny that does not spring from the axioms of Biblical truth stems from the teachings of the Devil, and sure enough, a little searching reveals that it was Satan, who in the Garden of Eden first introduced the thought that death did not mean death. He contradicted God and said: "Ye shall not surely die." Spiritualism is a Satanic deception wherever found and springs from the first recorded lie.

FAMILIAR SPIRITS. People being possessed of familiar spirits is not a last-day experience. It seems from a study of the Word, that from the very beginning people have had to "wrestle not against flesh and blood, but against principalities, against the rulers of the darkness of this world, against (wicked spirits, margin) in high places." The people of God always have been warned against consorting with those that "have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." One of the charges which God very definitely commanded Israel when they came out of Egypt concerned their attitude toward diviners, soothsayers, necromancers, witches, and magicians—all who claim to possess a familiar spirit. These people who performed "lying wonders" and through miracles deceived the people were to be put to death, and those who companioned with them were also to be cut off from among the people, that iniquity might be put away. They could not resort to their evil practices just for "the fun of it," or to see what they had to say or how they did it. The whole system was not of God and, therefore, should be avoided. I knew an old lady some years ago, who is now dead, that practiced for a number of years "raisin' the spirits, table turning, etc.," and she finally gave it up, saying, "It was the work of the Devil." At least we do know that the whole system is founded on the falsehood, "There is no death."

LOVE THE TRUTH. Second Thessalonians 2:1-12 reveals that many people will be deceived in the last days because "they received not the love of the truth, that they might be saved" (v. 10). Not loving the truth is sufficient reason, indeed, for God to "send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Moral: believe, obey, and love the truth!

One God: the God of the Ages

Article 13—Difficult Passages

By R. H. Judd, Colborne, Ontario

"I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38).

It is necessary to give this text only a little quiet consideration in order to see its full comprehension. It may be well, as in other instances, to compare different translations, and look further afield for Scripture usage of the words contained in it.

The Revised Version reads: "I am come down from heaven"—present tense. Plainly, it is the Person speaking who is spoken of. Who then was He? There can be no doubt as to the answer. He was "Jesus of Nazareth who went about doing good" (Acts 10:38). He was also said to be "a man approved of God . . . by miracles, and wonders, and signs" (Acts 2:22). If He "came down from heaven," He must have been sent by God, and none will dispute that He was *given by God*. (John 3:16.) James 1:17 says, "Every good and every perfect gift is from above, and cometh down from the Father of lights." In this very chapter, manna is said to be "bread from heaven"; and Jesus the Christ very clearly intimated that it was a type of Himself. As to being sent, John 1:6 declares, "There was a man *sent* from God, whose name was John." (A.V. and R.V. punctuation.) How did he come? Precisely as Jesus Christ came—"born of a woman" (Gal. 4:4). (According to the punctuation of the A.V., some have said John got his name in heaven before he came. Of course, the record in Luke 1:60 gives a different story. Others have said that the verse informs that "John" was the name of God. The remarks may be somewhat flippant, but they certainly show the need for careful translation.) In John 6:51, Jesus of Nazareth declared: "I am the living bread which came down from heaven . . . and the bread that I will give is my flesh, which I will give for the life of the world." There need be no difficulty in understanding what was meant when Christ said, "I came down from heaven."

"What then if ye should behold the Son of man ascending up where he was before" (John 6:62, R.V.).

That Jesus did not descend from heaven literally as *the Son of man* cannot be denied. (V. 51.) The verse quoted is acknowledged by all to be difficult of full comprehen-

sion. We believe from the context, of which it is the culminating thought, that it is, and was intended to be, cryptic. Not infrequently in His ministry was Jesus accosted by persons desiring to catch Him in His speech, asking Him questions they believed He could not answer. In that they never succeeded. Naturally in return, Jesus did on occasions (and they were not few) make statements which utterly baffled those who sought to overthrow Him. The question asked in John 6:62 is surely one of these. Such questions, we believe, are not uncommonly capable of more than one "point" requiring solution. The whole context of the discourse in connection with this verse brings to view the following outstanding features: 1) That Jesus did not come "down from heaven" as the Personal organized Being that He then was (vv. 38, 51); 2) The "bread of life which came down from heaven" (vv. 41, 48, 51) came as did the manna in the wilderness (v. 32; James 1:17); 3) "If any man *eat* of *this* bread he shall live for ever" (v. 58). (In the East—in China certainly—any man who *believes* a doctrine is said, in colloquial language, "to *eat* the doctrine." (Cp. vv. 51, 58.)

Christ here proclaimed Himself as the *only channel* through whom eternal life may be had—Moses not excepted. This offended them and many no longer walked with Him. The text we are considering then becomes practically identical with the statement made later—"If ye believe not that I am he [the Messiah], ye shall die in your sins" (8:24), resulting in the fact (so far as *they* were concerned) of the "Bread of Life" returning whence it come. (James 1:17.)

One view quite widely accepted by non-"orthodox" persons is that John 6:62 has reference to the resurrection of Christ, the following reasons being given:

The Greek word *anabaino* means "to go or come up." "Come up" is said to be more frequent. It occurs in Matthew 17:27 in reference to fish coming up out of the water. In Mark 1:10; Acts 8:38; and Revelation 4:1; 11:12; 13:11, it is used with the same idea of coming up out of where they were before, the Revised Version in the last-mentioned passage translating "coming up" in preference to "rise up." In Mark 9:9, 10, it is used in direct reference to the resurrection of Christ, and the title "Son of man" associated with it. Thus, so far as the Greek word is concerned, the verse could be translated, "What then if ye should see the Son of man *come up from where he*

was before?" and which appears to be a reference to His resurrection. It has been contended that one point against this view is that, so far as is known, Jesus was not *seen* to rise from the dead. But that is, perhaps, being more realistic than necessary, for the Son of man *was seen after* resurrection by many; probably some of them the very ones to whom He spoke. The former view, taken together with this, is both Scriptural and in accord with fact; but the common view making it a source of proof for *pre-existence* cannot be correct, for *the Son of man, as such*, did not come down from heaven. He was "made [R.V., 'born'] of a woman . . . under the law" (Gal. 4:4).

There is still another view which makes His "ascending" to have reference to His being "lifted up" (John 8:28) on the cross, and returning to the dust of which He was formed (Gen. 3:19)—in other words, where He was before. It has some appeal until closely investigated; then it seems somewhat overdrawn. It is true that His crucifixion was *seen*, but He did *not* return to dust. One or two other important considerations militate against the view, namely, that the Greek word for "lifted up" is entirely different. Another feature is that under this view He was "lifted up" to *death*. All the references making use of this word (see Young's Concordance, p. 605) have death as the result, except, perhaps, James 4:10; and even that may be a reference to Philippians 2:8. In contrast, John 6:62 has reference to *life* offered, accepted by some, rejected by others. (Sec v. 63.)

IF I WERE A JEW

(Continued from front page)

all godly Jews only would believe in God's Son—one of *your brethren*—and work for the coming Kingdom, what a blessing that would be! Proud? Yes! You could be proud! Why not accept Christ now and work for that King of Kings, God's Son, the Son of David, for the establishing of an everlasting Kingdom—the Kingdom without end.

POSSIBLE METHODS FOR TRAINING TEACHERS

(Continued from page 3)

Youth Rally begun last summer also provides training for workers of the future church.

A further service rendered by our College provides another opportunity for teacher improvement. Our correspondence course in child study should be fundamental training for any Sunday school teacher. This course counts toward a degree and, of course, is available to even our most isolated members. At present, eighteen students are enrolled. A few are using the course for group study. Any class or group wishing to use the course in this way will

be quoted special rates. Additional courses will be added as demand and experience justify expanding the subject offering.

If none of these methods for teacher training appeals to you, there is always the opportunity to improve or learn through books and periodicals. If you are interested in teaching, you will find any of the following books interesting and helpful.

"Teaching Religion" by A. J. William Myers (Westminster Press).

"Principles of Religious Education" by George H. Fickes (Fleming H. Revell Company).

"How to Teach Religion, Principles and Methods" by George Herbert Betts (Abingdon Press).

"Principles of Teaching for Christian Teachers" by C. B. Eavey (Zondervan Publishing House; \$3.00).

"How to Teach" by E. W. Thornton (Standard Publishing Company; 50c).

"Directing the Learner" by Theodore Kuehnert (Concordia Publishing Company; 25c).

"Working Together" by W. O. Kraeft (Concordia Publishing Company; 25c).

(National Bible Institution, Oregon, Illinois, can supply any of the above books.)

SECOND COMING OF CHRIST

(Continued from page 7)

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 remaining unto the *coming of the Lord* shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Paul did not want the living brethren to be ignorant, or without knowledge, concerning the brethren who had died, so he exhorted them by telling them about the coming of Jesus: how the sleeping saints would be raised first, the living saints would be caught up with the resurrected ones, and together meet Jesus as He descends to the earth. He also said, "So shall we ever be with the Lord." The word "so" indicates "after this manner," that is, by a resurrection of the dead saints and the catching up of the living saints with them, at the coming of Jesus, when He descends from heaven with a shout, and

with the voice of the archangel, and with the trump of God. There is no other way for God's people to get to be with the Lord. One does not literally stand in the presence of Jesus today, for Jesus is at His Father's right hand in heaven. Stephen saw him standing at God's right hand just before he (Stephen) fell asleep. (Acts 7:56-60.) Neither does one, or any part of one, go to be with the Lord when death overcomes. One can only hope to be with Jesus after the manner Paul mentioned. It is not safe to have any other hope than that expressed in God's Word.

The same Apostle preached the gospel of the Kingdom of God to the people with expectation of seeing those who believed and obeyed it, all brought together in the presence of Jesus at His coming. Listen to an expression of joy from his pen: "For what is our hope, or joy, or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ at his coming?" (1 Thess. 2:19.) If any want to meet Jesus it can be realized only when Jesus returns, providing a belief of the gospel is maintained now. If any want to meet another beyond death, it can be realized when Jesus comes *if* the gospel is believed and obeyed now by those wishing to see each other.

When Jesus gave the Parable of the Ten Virgins, telling how five foolish virgins took their lamps but no oil with them, and five wise virgins took oil in their vessels with their lamps as they prepared to meet the bridegroom, and that only the wise were acceptable to the bridegroom, He said to those listening, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

There is no reason for anyone to be unprepared and without knowledge concerning the coming of Jesus. God's Book is printed in nearly every language. Even those who reject the belief in His return make mention of it. The hearers can, if they are sincere, do as the Bereans of old—"Search the scriptures daily" to find out if the message given is true.

ACCESS TO THE CITY

By Mrs. Sue E. Stuart, Candler, North Carolina

A CITY is a place where one may go at will, to purchase the things he needs or wants, but we do not all live in the city. Neither will all the saved live in the city of God.

Some people imagine that the city of God will be a place where all the saved will dwell with nothing to do but to shout and sing and praise the Lord, but that is not what we learn from reading of the Bible. There will be work to do, and it will not all be in the city. Isaiah foretold:

"They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They

shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they shall call, I will answer; and while they are yet speaking, I will hear. 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. They shall not hurt nor destroy in all my holy mountain, saith the Lord" (65:21-25).

One can read, also, in Isaiah 11:6-9:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

When will these things come to pass? They have not come to pass yet, and they cannot come to pass until Jesus returns to earth. Then the meek "shall inherit the earth," as Jesus promised in Matthew 5:5.

John gave a full description of the Holy City, the New Jerusalem, in Revelation 21, and it does not show that God is going to take us up to heaven to live in this beautiful city. Instead, Christ is going to bring it with Him when He comes. He will establish it upon the earth, and the saved will have access to the City, but we will not live therein.

"Unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts" (Mal. 4:2-4).

Can this be in the Holy City? I would think not. Neither would I think that the righteous could tread down the wicked, and that they would be ashes under the soles of their feet, if they were in "torment" as some seem to think.

"But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (Isa. 11:4). The saved will have access to the Holy City, for John says in Revelation 21:25, "The gates of it shall not be shut at all by day: for there shall be no night there."

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting."

The Just Live by Faith

The Israelites and Philistines were at war. Because of the wickedness of Eli's sons God was not favoring Israel. The Word was as true then as it is now that the *just shall live by faith*, not by sight. The failure of mortal man, however, was as true then as it is now. The Israelites failed to trust God. They could not see Him, but they had known His presence was with the ark. So they sent for the ark of the covenant. They did not say when the ark came that God would save them from the enemy. They said: "When it cometh among us, it may save us"—"it" not "God."

Too often we, today, place our trust in what we can see, instead of in faith in God through Christ. We become so interested in the things we can see we forget the more important things we see only with the eyes of faith. If we remember that someday faith will become sight, then we receive strength to live by faith. Only the things of God are lasting and worth while.

Because the Israelites were not trusting in God, and because of their sinfulness, God allowed the Philistines to win. The enemy was very brave. They took the ark with them.

The Captured Ark

The Philistines took the ark of God and placed it in their temple along with their god Dagon. It is thought that this idol had a head and hands like a man but the rest was like a fish. These heathen Philistines did not know the importance of the ark of God. Neither did they know the difference between a living God and an idol of stone or wood. But the morning after the ark was placed in their temple their idol, Dagon, was found fallen down before the ark, face down. The idol not only was tipped over, but broken into pieces. The hands and head were off.

This brought fear into the Philistines' hearts. God smote them with a dreadful sickness and a plague of mice. They called in their priests and wise men. The result was they were to send the ark away, for having it brought only trouble. The Philistines learned a living God was much stronger than any idol they had seen.

A Miracle

A new cart was made for the ark. Two cows with young calves were to pull the ark. Their little calves were to be tied up at home. Now if the cows would not leave their young calves and pull the ark, the Philistines were to believe that these evils were only happening to them by chance. If the cows, though, went along easily to return the ark, they would know that God "hath done us this great evil."

The cows "took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left" (1 Sam. 6:12). Some Philistines went along to watch them. Thus they learned it was indeed the living God of the Israelites that punished them.

An Offering

Beth-shemesh is on the border of Judah. The cows went to a large stone in a field belonging to a man called Joshua. There they stopped. Then the stone was used as an altar and a burnt offering was made upon it. They offered the cows as a burnt offering unto God. The jewels of gold also were put upon it. The Levites who were there took care of the ark. That was rightfully their work. The men of Beth-shemesh offered their tribute to the Lord God.

We Are So Happy

We are so happy to introduce a new member to our ECE Club: David Arthur Jones of Kimball, Minnesota.

Why Not Join?

Send your birthdate, name, and address to Madge Savage, Waite Park, Minnesota. Join the Everyday Christian Expression Club. Get your name in the Happy Birthday corner and receive a membership card for your room.

Happy Birthday Wishes

Sara Jane Peters, Dec. 8, age 4, Paynesville, Minn.

Mary Jane Sullivan, Dec. 9, age 14, Niagara Falls, N. Y.

Timmie Zavitz, Dec. 10, age 5, Stamford Center, Ont.

Berean Bulletin



OREGON. The Oregon Bereans now are publishing a monthly bulletin. The first issue was a Thanksgiving number in November. The staff is: Shirley Logsdon, editor; Betty Dick, assistant editor; and Pat Andrew and Betty Claussen, reporters. From this first bulletin, we glean some interesting news.

"Sunday, September 28, local Bereans began a Sunday school at Flagg Center. Bereans working there are Howard Beemer (superintendent), Pat Andrew, Luella Lippert, Warren Sorenson, and Shirley Logsdon. We certainly appreciate the assistance Brother Glenn Birkey and Sister Verna Thayer have given us.

"The Sunday school near Byron still is progressing favorably. Bereans working there are Arnold Johns, Irene Payne, and Betty Claussen.

"Three of our Bereans are attending college away from Oregon. Ivan Magaw is studying in Aurora, and Junior Schier and Bill Andrew are busily engaged in Chicago. They are missed by all—but more so by some!

"A Halloween party for Bereans and College students was enjoyed, October 28, at 'Stronghold.'

"Again this year, Bereans are planning to present a Christmas cantata. . . .

"The Sunday evening service of November the sixteenth was marked with the strains of music from opening to close. Realizing the failure of most of our brethren to appreciate our church hymns and sacred music, the Oregon Bereans presented a service to show the need for such.

"Following the humble opening sentence by the choir and the prayer of Gordon Landry, the house rafters gave ear to the stirring hymn, "Praise Him! Praise Him!" President William Dick presented the main thought of the evening, showing how effective

music in the worship service can be if used correctly.

"The thoughts of everyone turned to prayer as they sang "Sweet Hour of Prayer" and were led in prayer by Luella Lippert. Following the choir's special rendition of the beloved "God Will Take Care of You," William Dick played a piano medley of "All Hail the Power of Jesus' Name," "O, Come All Ye Faithful!" and "Onward, Christian Soldiers."

"To prove the love of youth for singing choruses, the Berean orchestra and choir presented a special arrangement of the choruses, "Altogether Lovely," "Into My Heart," "He Holds My Hand," and "Make Me a Blessing."

"About midway in the service after the house lights were dimmed, the stage curtain rose and the congregation witnessed the presentation of the drama, "Blest Be the Tie." The actors, Gordon Landry, Pat Andrew, Betty Claussen, Sylvia Reed, Irene Payne, Luella Lippert, and Louise Johnson, unraveled the gripping story of how the well-known hymn, "Blest Be the Tie," chanced to be written. Between the scenes of the play, Raymond Brown sang the gospel song, "His Eye Is on the Sparrow."

"During the final speech of the play, the title song was heard being softly sung from the balcony. The congregation then arose and sang the remaining stanzas of the song. The service was dismissed with prayer by Leon Driskill.

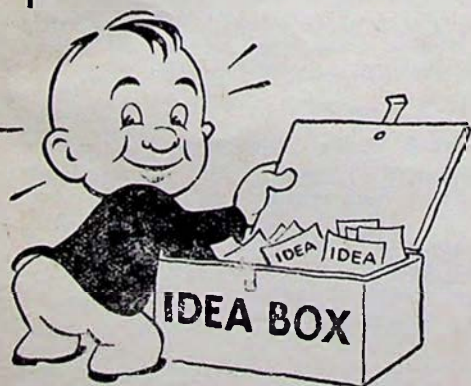
"We feel that all went home with the realization of the importance and significance of music in the worship service."—William Dick, President.

From the Berean Nobler, Minnesota—

A State Fall Berean Conference was conducted in Hector, Minnesota, November 15 and 16.

The program scheduled was as follows, Saturday, 7:00 p.m.: all Bereans congregated at the church and heard a welcome address by the Nobler editor. This was followed by a real Berean hayride and weiner roast. Sunday: Sunday school, sermonettes, sacred musical variety, dinner, and a genuine conference session in the afternoon proved to be very exciting.

Let us hear what you are doing in your Berean Society. Pass along your good ideas, so that others may use them. "You never own a thing till you give it away" and you will not be helped till you have helped.—Editor.



AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

January 26 - 30—Ministerial Conference at Oregon, Ill.

LITCHFIELD, MINNESOTA

The first Sunday school and church services in the newly built basement church in Litchfield, Minn., were held on October 19, 1947. Bro. Delbert Jones, now teaching at Kimball, is the pastor. His instructive sermons are well appreciated by those attending services. Sunday school convenes at 9:30 a.m., and church at 10:30 a.m.

On the afternoon of Sunday, November 2, visitors from Eden Valley, Saint Cloud, Hector, and Minneapolis church groups met with the Litchfield group for dedication of the church basement. The dedicatory sermon was preached by Bro. Walter Wiggins, pastor at Eden Valley and president of the Minnesota Conference. He was assisted in the rest of the services by Bros. A. M. Jones of Saint Cloud, Harry Goekler of Hector, E. E. Graham of Minneapolis, and Delbert Jones. Bro. Graham favored us with a solo, and St. Lorraine Gaspar of Eden Valley played for the singing. Lunch was served afterward to the visitors. The basement is to serve as our church until we can see our way clear to erect a church upon it.

Saturday evening, November 22, a business meeting of the church was held at the Stanley Ross home. A constitution was adopted, and officers were elected. Stanley Ross was elected elder; Leslie Hamilton, Elton Ruhn, and Ernest Hamilton were elected as trustees and deacons, for terms of three years, two years, and one year, respectively. Mrs. Marjorie Wood and Mrs. Bernedine Jones were elected deaconesses; Mrs. Vernice Hamilton, secretary; and Willard Wood, treasurer.

Anyone who at any time can visit and worship with us will be very welcome. We are a small group, but feel that the Lord will meet with us when we gather together in His Name. (Mrs.) Vernice Hamilton, Secy.

OVER THE TOP! ! !

71. Ivan Magaw	26.50
72. Mrs. Pearl Zeehiel	26.00
73. Mr. & Mrs. Ferris Zeehiel	26.00
74. Henry Partlow	26.00
75. Maude A. Corbell, (in loving memory of C. A. Corbell)	26.00
76. Alfred Anthon	26.00
77. Mrs. Alfred Anthon	26.00
78. Ethel L. Chitty	26.00
79. Mrs. Esta McInturff	26.50
80. Almeda Wertz	26.00
81. Elmo J. Gaspar	26.00
82. F. W. Ficken	26.00
83. Raymond Brown	26.00
84. W. S. Tomlinson	26.50
85. Russell Harman	26.50
86. Mrs. Russell Harman	26.50
87. Golden Rule Family	30.00
88. Zenas Murphy	26.00

LAYMEN'S CAMPAIGN ENROLLMENTS

The following have enrolled in the program sponsored by the Laymen's Committee to provide for the missionary expansion of National Bible Institution to include the expansion of every department to better serve the needs of our people; to enlarge direct mail contacts; to expand printing and publishing with a new print shop and office building; to enlarge Pastoral Aid to help fifty new communities to have a full-time pastor as soon as such pastors are available; to carry the gospel to fifty million prospective listeners by radio. To this end, they are volunteering to contribute an amount equal to fifty cents per week or more to the effort of National Bible Institution during the year November 1, 1947 to November 1, 1948.

218. Mr. & Mrs. Ward Lyman, Bremerton, Wash.
219. Mrs. Lavina G. Juden, Gaston, Ore.
220. H. Scott Smith, London, Ark.
221. Ivan Magaw, Aurora, Ill.
222. Mr. & Mrs. Ferris Zeehiel, Culver, Ind.
223. Mrs. Pearl Zeehiel, Culver, Ind.
224. Henry Partlow, Casey, Ill.
225. Maud A. Corbell (in memory of C. A. Corbell), Phoenix, Ariz.
226. Mrs. Eugene L. Myers, Oregon, Ill.
227. Gertrude Johns, Scribner, Nebr.
228. Raymond Brown, Oregon Bible College
229. Omaha (anonymous)
230. Ethel Chitty, Wenden, Ariz.
231. Elmo J. Gaspar, Eden Valley, Minn.
232. F. W. Ficken, Fort Morgan, Colo.
233. Alan M. Ramsey, Washington, D. C.
234. Mrs. Henry Eastman, Baraga, Mich.
235. Lillian Boatright, Eldorado, Ill.
236. Mrs. Esta McInturff, Woodstock, Va.
237. William E. Boyer, Woodstock, Va.
238. J. R. LeCrone, Woodstock, Va.
239. Jean Doan, Chicago, Ill.
240. Mrs. L. Lyon, Elgin, Ill.
241. Robert Misenheimer, Chicago, Ill.
242. Robert Miller, Chicago, Ill.
243. Walter Lay, Chicago, Ill.
244. Almeda Wertz, Chicago, Ill.
245. Grace Laning, Chicago, Ill.
246. John Houser, Chicago, Ill.
247. Emma Coleman, Chicago, Ill.
248. Mrs. Ruth Wachtel, Chicago, Ill.
249. William Wachtel, Chicago, Ill.
250. Vera Cox, Chicago, Ill.
251. Maybelle Hanson, Chicago, Ill.
252. Jeanne Hall, Chicago, Ill.
253. Louisiana (anonymous)
254. W. S. Tomlinson, Chagrin Falls, Ohio
255. Mrs. H. H. Kent, Pueblo, Colo.
256. A. E. Weather, Roy, N. M.
257. George L. Long, Mount Sterling, Ill.
258. Vada Griggs, Little Rock, Ark.
259. Russell Harman, Grabbill, Ind.
260. Laura Harman, Grabbill, Ind.
261. Elmer Goekler, Corpus Christi, Tex.
262. Inez Gordon, Cleveland, Ohio
263. George Jones, Cleveland, Ohio
264. Effie Jones, Cleveland, Ohio
265. Charles Jones, Chesterland, Ohio

266. Mary Ellen Jones, Chesterland, Ohio
267. Mr. & Mrs. Carl Hess, Cleveland, Ohio
268. Patricia Hess, Cleveland, Ohio
269. George McMurtrie, South Euclid, Ohio
270. Helen McMurtrie, South Euclid, Ohio
271. J. Don Swartz, North Olmstead, Ohio
272. Herbert Stadden, Cleveland, Ohio
273. Frances Stadden, Cleveland, Ohio
274. Mr. & Mrs. George Tabor, East Cleveland, Ohio
275. George E. Tabor, East Cleveland, Ohio
276. Fred Tavenier, Cleveland, Ohio
277. Edna Tavenier, Cleveland, Ohio
278. John P. Mercer, Macomb, Ill.
279. Robert D. Mercer, Macomb, Ill.
280. Mrs. Mae Mercer, Macomb, Ill.
281. Mary J. VeNard, Macomb, Ill.
282. Zenas Murphy, Marshall, Ill.
283. Golden Rule Family, Cleveland, Ohio

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Sr. Alfred Anthon, Corvallis, Ore., is visiting her daughter Lela (Mrs. Don O'Brien), Waynesboro, Tenn.

Linda Lou was born, November 18, 1947, to Mr. and Mrs. Ellsworth Zizert, Clayton, Ohio. Congratulations!

Sr. Edna Smith, Tipp City, Ohio, visited recently at the home of her son and daughter-in-law, Mr. and Mrs. Edwin Smith, Oregon, Ill.

For sale: "In His Steps," by Charles M. Sheldon, is available at \$1.00 per copy. This book is the world's most famous "best seller," except the Bible, more than thirty million copies having been sold.

We are sorry to learn that Sr. Madge Savage, editor of the Children's Page, is not well. This would be a good time for her Herald children to write her appreciative lines.

Two Deaths Reported. Two deaths recently have been reported to our office—Sr. Grace Myers, Springfield, Ohio, died on Thanksgiving morning; and Sr. Olaf Lewis, Mesa, Ariz., is reported dead, though we have not learned the time. We extend sympathy to the bereaved.

Bro. S. W. Hiott, Walterboro, S. C., asks an interest of brethren in their prayers. He is suffering with neuritis.

Bro. and Sr. James M. Watkins, accompanied by Srs. Irene Payne and Patricia Andrew, went to Hedrick, Ind., December 6, for preaching services on Sunday.

"Of the increase of his government and peace there shall be no end, upon the throne of David . . . to order it, and to establish it with judgment and with justice from henceforth even for ever" (Isa. 9:7).

WALSENBURG, COLORADO

Accompanied by Bro. A. E. Weathers, I left Roy, N. Mex., November 25, to investigate some Spanish friends of Bro. Weathers who had shown some interest in our faith. We found a group at Walsenburg, Colo., who are meeting regularly and have a small church building of their own. The minister, Ray Bachicha, welcomed us to the service, and I spoke for them that night. They are a very earnest group and seemed very cordial to our message.

From these people we learned of another group at Pueblo, Colo., and visited that place the next day, but did not find the interest there that we did at Walsenburg. It was a pleasure to visit at the home of Sr. H. H. Kent at Pueblo with whom we stopped overnight.

There is a group of Spanish folks of the same faith as the others, at Dixon, N. Mex.; but, since they do not understand English, and we could get no interpreter who could go there with us at the time, we decided against going there.

We enjoyed our visit with these good brethren at Walsenburg, who showed us every kindness, and we hope that some good seed has been sown among them.

M. W. Lyon, Evangelist.

OREGON BIBLE COLLEGE NEWS

College classes reconvened, Monday, December 1, after four days of Thanksgiving holidays (including Saturday and Sunday). Most of the students had returned from their vacations in time for these classes; the remainder arrived before noon.

Classes, especially those of prophecy, continue to be interesting. The doctrine memory course is pertinent; there we students memorize doctrines of the Church of God. One hour for which credit is not given, but which both students and faculty enjoy, is that of chapel. The two chapel services this week were extremely profitable. Tuesday, December 2, Bro. Magaw related some prophecies pertaining to latter-day conditions, emphasizing those of last-day anti-Christ, anti-God spirit. Thursday, "Mom" Pearson showed the values of a pleasing personality, optimism, and a smile in these dark days.

Gordon Landry, Reporter.

HERALD RECEIPTS

Edith M. Richardson; Mrs. Flora Anthon (2); Floyd Nedrow; Mrs. Albert N. Swanson; Mrs. D. L. Orr; Floyd Swihart; Henry T. Cooper; Faye Tebbe; Mrs. Walter Ritter; Dorothy M. Gardiner; W. M. Mathews (2); Mrs. A. E. Karnett (2); Cora G. Paec; Thomas H. Davis; Mrs. Iris M. Kirkley; Mrs. E. M. Kirkpatrick; Mrs. R. Long; Alta McCormack; Mrs. Clifford Weaver; F. F. Presley; Frances Pierce; H. J. Stadden; Mrs. Mary Elma Bell; George McMurtrie; Mrs. Esta McInturff; Mrs. Ivan S. Powers; Marvin Cooper; M. W. Lyon (3); Mrs. W. H. Holland (2); Russell F. Heiser; Mrs. Joe D. Lawrence; Mrs. Victoria Dunn; Clyde M. Long; Mrs. Emma Swan; Russell Shriver.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. W. H. Lindsay \$ 5.00
Mrs. Lloyd Wiltsey 5.00

MARY ISABELLE McCANDLESS

Mary Isabelle McCandless, daughter of James A. and Susan Hunt McCandless, was born, January 29, 1869, in Dallas County, Iowa, and fell asleep in death, November 25, 1947, at Pence, Ind.

In her youth, Mary united with the Church of God, having been immersed by Bro. L. E. Conner. She was faithful throughout life and fell asleep in hope of the Second Coming and resurrection unto immortality.

Sr. McCandless spent most of her life in Warren County, Ind. She prepared herself for teaching, attending Terre Haute State Normal and Indianapolis Teachers' College. She taught several years in the public schools of Warren County.

Sr. McCandless is survived by a sister, Mrs. Delia Pence; a brother, Joseph Ernest; a nephew, Harold Pence; and a niece, Mrs. Orpha Reeder. More distant relatives and many friends, also, will long remember and appreciate Sr. McCandless.

Funeral services were conducted, November 28, at Pence, Ind., the writer's sermon being "The Temple." Burial was in the cemetery northeast of town. May she soon be awakened by resurrection call of her Lord!

Sydney E. Magaw.

ANNA McCANDLESS

Mrs. Anna Sita McCandless, daughter of William Wallace Pence and Amanda Evans Pence, was born, October 6, 1867, in Warren County, Ind. (where she spent her entire life), and fell asleep in death, November 29, 1947.

She was the last survivor of a family of six children, being preceded in death by her father and mother and the following brothers and sisters: George, Gabriel A., John F., Josie Buck, and Jessie Wagner.

She was united in marriage, December 9, 1894, to Joseph Ernest McCandless. To this union was born one daughter, Orpha Reeder.

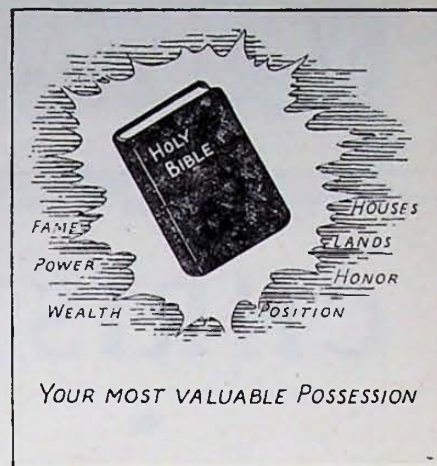
She is survived by her husband and daughter, together with five nieces; three nephews; three sisters-in-law (Mrs. Kate Pence, Ambia; Mrs. Mag Pence, Greeley, Colo.; and Mrs. Delia Pence, Hammond, Ind.); one uncle, George Pence of West Lebanon; and Joe Wahl, who has made his home with them for thirty years.

She was a faithful member of the Hedrick (Ind.) Church of God and neglected no opportunity to attend church services. Funeral services were conducted by the undersigned, December 2, at the Christian Church at Pence, Ind., before a very large group of friends and neighbors, after which she was laid to rest in the Pence Cemetery.

James M. Watkins.

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NEWS AND PROPHECY

By C. E. Randall

MARK OF THE BEAST. Years ago as our earlier ministers preached with power and might on some of the great prophecies, people were moved with great consternation at the thought of the approaching day, when under the rule of the Man of Sin, everyone would have to receive a mark or a number of the beast in order to "buy or sell," and all that would not receive this brand mark would be put to death. These men have died, but the Word from which they preached the warning still remains. The truth is still vital—its fulfillment still sure, but much closer of being fulfilled. There is, however, a noticeable change in the attitude of the people toward the same message. They take it more as a matter-of-fact matter, and seem to be rather languid about the whole affair. This no doubt is due to the past experiences with rationing and queuing up with coupons for scarce items. This indifferent frame of mind is dangerous, especially, when it is to be found among the members of the church, who should be bestirring themselves with great anxiety lest that Day come on them unawares. The snare is being set, and unless we recognize it, we are most likely to be caught when it is suddenly sprung.

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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THE RESTITUTION HERALD

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NUMBER 11

Jesus, Symbol of Peace

By Gerald L. Cooper

AS YOU HAVE HEARD and read many times these past few days, Jesus symbolizes, and is the embodiment of, peace, not only to His followers, but to many who do not profess His Name. This is as it should be, I believe, as the Bible so teaches.

A type of the peaceful Jesus is given in a little story concerning Isaac, as recorded in Genesis 26:17-32. Isaac's enemies—some of them—stole two wells he had dug, but when Isaac peacefully relinquished them, instead of fighting, they permitted him to keep the third well. Their ruler came to Isaac and explained it was because of his peacefulness that they came seeking a covenant. Because of his attitude, God blessed Isaac three ways: He repeated the Abrahamic Promises to him and promised the same blessings; He brought peace between Isaac's camp and Abimelech's; and He caused Isaac to find water in the well he had dug. Isaac was one of the first to practice the Golden Rule that Jesus emphasized so strongly centuries later.

Isaiah's prophecies are many concerning Jesus as the symbol of peace, but the best-known ones appear in chapter 9, verses 6, 7, and chapter 11, verses 1-9. These should be so familiar that there will be no need to turn to read them.

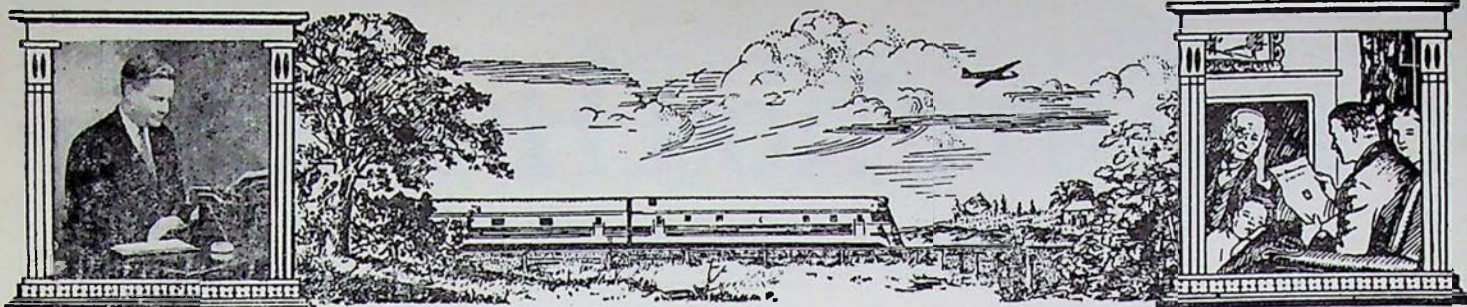
He is to be called, "The Prince of Peace," and "of the increase of his government and peace there shall be no end." These have not yet come to pass in all their fullness.

When Jesus was born, the angels sang, "Glory to God in the highest, and on earth, peace, good will toward men." The very life of Jesus from that time of birth until He uttered those wonderful words on the cross, "Father, forgive them; for they know not what they do," was a life of peace.

Yet, today there is no peace on earth and we believe the efforts of mankind to bring about peace cannot succeed. Everything toward peace they have tried during the past twenty-five of thirty years has failed. In fact, we are plainly told in 1 Thessalonians 5:3 that when men shall say, "Peace and safety," then "sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." We are told, also, in this same passage that we are able to realize that man cannot bring about peace because we are "the children of light," rather than the "children of darkness." Knowing this, then, let us be ready and watching for great things to come to pass when men are proclaiming the things that are happening at Lake Success (?) as leading to world peace.

(Please turn to page 10)





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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

Merry Christmas

The Editors and all THE HERALD staff send joyous Christmas Greetings to the large family of HERALD readers. Merry Christmas! May your Christmas be truly merry because of joy that comes from Jesus.

Without Jesus, there would be no hope. Because He lives, all can have the "hope that maketh not ashamed" (Rom. 5:5). Hope in Christ is specific, not theoretical or conjectural. It is the hope of victorious life beyond the grave, and apart from Jesus there is no such hope. All the wisdom and power of this world offer nothing beyond the present fleeting life. Jesus, though born humbly in a stable because there was "no room in the inn," though misunderstood, abused, rejected, crucified, lives today, and as One "alive for evermore," is proof of His follower's eventual immortality. Jesus lives not for Himself, but to make intercession for His people, to return in due season to receive and bless His people with immortality that He already possesses.

Then, the faithful, though scarcely saved, will share with Jesus the victory and glory of His new and endless Day. "Eye hath not seen"! "Ear hath not heard"!

Yes, all who believe in Bethlehem's Babe can enjoy a Merry Christmas. Let Him shine in your hearts; let Him sing in your souls. The light of this Star shines throughout the world: dimly perhaps to unbelievers, but brightly to Christians.

Christ, God's Gift

Not only are gifts evaluated in proportion to the receiver's appreciation of the giver, but, indeed, the wealth and character of the giver frequently determine their value. God, who inhabits eternity, whose "ways are past finding out," whose love is immeasurable, gave. By reason of God being God, one well might expect His gift to be choice, a gift that would increase in value as one learns more about the gift. "God so loved the world, that he gave"—meditate the possible values of a gift from God. God "gave his only begotten Son," not as a

Christmas toy soon to be broken, but that "whosoever believeth in him should not perish, but have everlasting life."

Once the heavens were filled with angelic chorus, for Jesus was born. God knew that Babe would continue spotless throughout life. There was no fault in Him. Later, the heavens were black with sorrow and the earth quaked in pain, as sin required the Priceless Gift. God gave.

Who can grasp the fullness of God's Gift? Gift to all races and nations! Gift to all generations! Gift to men of all stations: rich and poor, great and small, well and afflicted—that "whosoever believeth in him should not perish but have everlasting life"!

The Light of Bethlehem's Star

Joy of the Wise Men who followed the gleams of Bethlehem's star typified joy of millions of men, women, and children throughout the world, who, also, have been led by the gleams of Bethlehem's great Star, the Christ Himself. Estimates show that approximately seven hundred million living souls in the world today pay homage to the Christ. Certainly, it is not our contention that these seven hundred million souls have been baptized into the true faith, or that they will achieve positions of rulership in the Kingdom. Nevertheless, they have seen Bethlehem's Light and in joy have acclaimed Him.

Estimates list 350,000,000 Confucianists, 235,000,000 Mohammedans, 240,000,000 Hindus, 135,000,000 Animists, 150,000,000 Buddhists, 25,000,000 Shintoists, and 15,000,000 of Jewish faith. Thus the Star of Bethlehem, whose gleams have led 700,000,000 souls, has shone farthest in this dark world. Truly, Jesus, Star of Bethlehem, is brightest and only eternal Light of the world. Hear His words:

"I am . . . the bright and morning star."

"I am come a light into the world." "I am the Son of God." "Every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." "Come unto me . . . I will give you rest." . . . *Comel*



Christmas Packages



By J. R. LeCrone, Woodstock, Virginia

THE PLEASANT custom of exchanging gifts at Christmas time provides the springboard for some profitable meditation with regard to the folly of judging according to outward appearances.

We all know, from past experiences, that packages that come to us in the most attractive wrappings do not of necessity contain the most desirable merchandise. On the other hand, gifts that we treasure all our lives may come to us in the plainest and most unattractive covering possible. It is impossible for us to appraise accurately the value of any package until we become familiar with its contents.

Some of our dearest friends stirred not the slightest interest in us at our first meeting. We may even have been slightly repelled by their appearance at the first. We did not "like their looks." As time passed, though, and we began to see beneath the surface appearance, we became more and more pleased with them. When we came to understand their joys and sorrows and to appreciate their kindly disposition, generous heart, and tolerant wit, we ceased to think about their appearance. When we became familiar with the contents of the package, the wrappings became, for us, unimportant.

Others, who at the first impressed us as being well-dressed, handsome, and charming, proved to be disappointing packages. When we learned that the "nice clothes" were purchased at the cost of depriving others of more urgent needs, or even of denying God His tenth of their income, they no longer seemed to become their wearer.

Knowledge that the handsome face could smile only for casual friends and strangers, keeping only frowns and sneers for members of its family and brethren in Christ, soon robbed it of any attraction that it may have had for us.

When we learned that the personal charm, which at first so impressed us, was used only for the gaining of selfish ends, our disillusionment was complete. We were forced to the conclusion that we were deceived by attractive wrappings.

As we grow older, we learn what God always has known—that outward appearance is of comparatively lit-

tle importance. The really important things—the character and disposition of men—do not meet the eye. "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).

The most precious Gift ever given to mankind arrived so unpretentiously as to stir not the slightest ripple of interest outside the select circle of parents, shepherds, and Wise Men to whom God had given special revelations with regard to the infinite treasure latent in a tiny infant body. When the Wise Men came following the star and searching for the infant Christ, the leaders at Jerusalem knew nothing of His birth.

It seems clear that when this Child had grown to manhood and had begun to reveal to understanding hearts what a precious Gift the heavenly Father had sent to them, there was nothing in His outward appearance to command admiration of men. Indeed, inspired Script had declared concerning Him that "when we shall see him, there is no beauty that we should desire him" (Isa. 53:2).

To those, however, who knew Him then as well as those who know Him now, He was and is beautiful. Though we have never seen Him with our eyes, we know Him. By means of our daily contact with Him through the practice of His teachings, He has become the most influential Personality of our acquaintance. We thank Him for our salvation; we honor Him as our King, and we love Him as our dearest Friend.

About His personal appearance, we have no accurate information. Yet we are not concerned, so sure are we that when "every eye shall see him," His strong and loving character shall so overshadow His physical appearance that no one shall long contemplate His "looks."

Not once do the Records indicate that Jesus was influenced, either favorably or unfavorably, by the manner and dress of another. His were eyes that were able to pierce the surface appearance. They beheld spiritual beauty in the humble and, all too often, were revolted at the ugliness they beheld in the proud and lofty. Jesus never was deceived by "wrappings."

In exact proportion as we become like Jesus, we learn to disregard the outer covering (Please turn to page 10)

The Star and the Scepter

By Gordon Lindry, Oregon Bible College

"I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth" (Num. 24:17).

THREE TIMES Balaam was asked to curse Israel; three times, however, he praised them, stating that God had blessed the Hebrews, and that he could not reverse the decision of the Almighty while the people remained holy.

Continuing his prophetic utterances, Balaam prophesied of One who would "rise out of Israel"; One who would "smite the corners of Moab"; One who eventually would rule the earth. The terminology used indicates One who will give light to the world of darkness and who will rule the nations of mankind. The word "Star" portrays a "great Light" (Isa. 9:2), a Light destined to pierce the hearts of many people, breaking down the wall of unbelief, and reconciling them to God. This Star at present is reflected in the glorious light of forgiveness emanating from God through God's love, focusing its brilliance upon sinners.

Jesus referred to Himself as "the bright and morning star." He outshines the lesser stars—kings and prophets of Israel—and foretells of a new morning destined to dawn upon the world.

The Scepter of Numbers 24:17 refers to the promised Messiah who is to be King of Kings and Lord of Lords. The scepter was "a staff of wood about the height of a man, which ancient kings and chiefs bore as an insignia of honor. . . . It appears to have originated in the shepherd's staff. . . . The scepter is put for power and authority; and also for the rulers themselves" (Pop. and Crit. Bible Ency.).

Numbers 24:17 should be studied from two viewpoints: 1) the prophecy itself, and 2) the person who uttered the prophecy.

1.) The prophecy referred to the same Messiah for whom Israel long had been searching. The first statement of a Redeemer came from God Himself (Gen. 3:15). Moses looked forward to the "Scepter" who was to arise

from Judah (Gen. 49:10), prophesying of Christ as "Shiloh." Balaam's prophecy assured Israel again that the Saviour would not arise from one of the Gentile nations, but would come from a favored tribe in Israel—the tribe of Judah.

2.) The fact that a false prophet (because he told the Moabites how to make Israel sin) uttered the treasure of thought contained in Numbers 24:17 perhaps foreshadows the time when "every knee [including Hitler's and Stalin's] should bow" and "every tongue [including those of scientific atheists] should confess that Jesus Christ is Lord" (Phil. 2:10, 11). All people did not accept Jesus as the Son of God at His first advent; when He returns, many of them will say, "Blessed is he that cometh in the name of the Lord" (Luke 13:35).

The birth of the Star was marked in history by a star or conjunction of stars shining brightly over the town of Jesus' birth. Wise men from the East followed the path of the guiding star. These men were wise probably because they studied the words of the prophets of God and in conjunction with these prophecies studied the constellations of heaven—signs from God.

The remainder of Balaam's prophecy was about the power given to the Scepter. It will smite all the enemies of the Israelites (past, present, and future), and destroy them. The Moabites were first mentioned of the nations to come under judgment and be cursed of God and the Scepter.

Yes, Balaam's prophecy saw a partial fulfillment, or a foreshadowing of its fulfillment at the time of Christ's birth. The time is fast approaching, however, when that Star will shine into the hearts of mankind with all its glory. Then the opportunity for repentance will have ended. It then will be too late to accomplish for Christ. "Not every one that saith unto (Please turn to page 10)

A Christmas Prayer

By Mary Mae Nedrow

Because God truly loved mankind,
The Christ was born that we might find
Salvation in His Holy Name;
That's why the little Christ child came.

The shepherds on this glorious night
Beheld a glorious, wondrous light.
The heavenly host in accents clear
Told of the little Christ child near.

Glorious hope, that happy morn,
When Christ, the Prince of Peace, was born!
The Wise Men saw a shining star—
Across the miles came from afar:

Brought frankincense, myrrh, and gold,
All priceless gifts of love untold.
Gifts for God's Son that happy day—
Worshipped Him, then went their way.

Bring to us memories of old
When stories of His birth were told!
Bring memories of yesteryear
To hearts bereft of joy and cheer.

Lord God of hosts, hear Thou our prayer!
And gently lead and guide us where
We'll find the Way where Christians true
Walk in the paths the Saviour knew.

MARY'S JOY IN JESUS

By Mrs. Albert Logsdon, Oregon, Illinois

COMING AGAIN to the Christmas season, one's thoughts turn to birth of the Christ child. We who are mothers wonder about Mary's joy in Jesus, her first-born, that is, of the wonderful events shortly before our Saviour's first advent into the world. Mary, a young maiden who was living in Nazareth, a village of Galilee, and who was betrothed to a young man called Joseph, presumably was going about her duties of the day when an angel sent from God appeared unto her, saying, "Hail, O favoured one! the Lord be with you!" (Luke 1:28, Moffatt.) Mary was greatly startled at such a greeting and wondered what message was to follow such a salutation. The angel immediately reassured her by saying, "Fear not, Mary, you have found favour with God" (v. 30, Moffatt). You are to bring forth a son, and "you must call his name Jesus." "He will be great, he will be called the Son of the Most High, and the Lord God will give him the throne of David his father; he will reign over the house of Jacob for ever, and to his reign there shall be no end" (vv. 31-33).

Mary questioned the angel how this thing could be, seeing she had no husband. The angel told her it was by the power of God. "The holy Spirit will come upon you, the power of the Most High will overshadow you; hence what is born will be called holy, Son of God."

These words revealed to Mary that she was chosen to be the mother of the Messiah, and with humble piety she accepted the honor which God was to bestow mysteriously upon her. She said, "I am here to serve the Lord. Let it be as you have said." Mary's innocent and serene submission is as beautiful as it is convincing.

The angel next told Mary of the good news of her cousin Elizabeth, who also was to have a son in the near future. Then, the angel left Mary, and she hastened to the home of Elizabeth. Mary told Elizabeth of her great joy that was to happen unto her; also Mary rejoiced with Elizabeth over the prospect of *her* first child. These two women sang songs of praise and thanksgiving unto God for His power and grace. Mary's song, in part, follows:

"My soul magnifies the Lord, my spirit has joy in God my Saviour: for he has considered the humiliation of his servant. From this time forth all generations shall call me blessed, for he who is Mighty has done great things for me" (Luke 1:46-49).

Mary later returned to Nazareth, where she and Joseph made their home. Meanwhile, a decree (Turn to page 10)



LEST WE FORGET

By Howard H. Hawkins, East Rochester, Ohio

THE twenty-fifth day of December, known as Christmas Day, is a holiday recognized and celebrated throughout the whole civilized world as the birthday of Christ. The accuracy of the date as regards Christ's birth is seldom called into question by the masses. Upon authority of the clergy they prefer to take it for granted, rather than bother themselves with history of its institution and development, which, by the way, is a striking specimen of the spiritual lethargy with which this self-styled enlightened age is afflicted.

Indeed, best authorities candidly admit that the date of Christ's birth cannot be determined, and that Christmas was not introduced as a festival of the Christian church until nearly the fourth century, A.D.

Observing holidays is a prominent feature of the world, and Christmas Day of all holidays has become so commercialized that the correct spirit of the day is lost. Liquor, cigarettes, and other things that the world lusts after are often found wrapped in beautiful packages under the Christmas tree. A true Christian would disdain such gifts. Instead, he would think of someone in need, or first, as Paul suggested in Galatians 6:10, he would consider doing "good unto all men, especially unto them who are of the household of faith."

A Christmas card or letter could be sent to some lonely person in your community who may not receive such a message unless you send it. More than that, think of someone in a hospital who would be glad to receive a word of cheer. Christian fellowship, in the last analysis, is doing good. "He that doeth good is of God." (See 3 John 11.)

Probably at no time of the year are more gifts made than at Christmas, and many people show their love and affection by some token of remembrance. Let us who are Christians, however, not forget God's great gift of His beloved Son to the world, to save such as believe in Him, that they should not perish with the rest of the world.

Let us not forget that Christ gave His life to save us from sin and death; that He obtained the great victory over death; that He ascended on high and bestowed gifts upon men, even His apostles who preached the gospel with the gift of the Holy Spirit.

Moreover, let us not forget that when Christ comes again and that great Christmas, or multitude in Christ, is gathered together, He will bestow God's greatest gift, eternal life, to all who love and obey Him in this present evil world.

The Visit of the Wise Men

By Dean Moore, Oregon Bible College

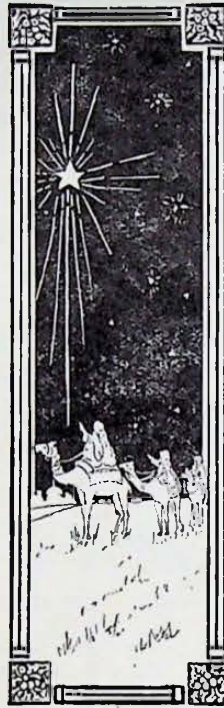
"There came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him" (Matthew 2:1b, 2).

ONE OF THE MOST important events at the time of our Saviour's birth was the visit of the Wise Men. Their worship symbolized the homage and wisdom, and they represented the tribute of distant lands. The news of Christ's birth was called to the attention of all Jerusalem by the arrival of these men from the East. The child's flight to Egypt was made possible by the precious gifts of the Wise Men. These men also set forth an example to all the world.

They came from Babylon, or the land just beyond, where Abraham had lived. It was in this land that the Jews had been held in captivity. They probably knew of the coming of Christ through the Hebrew Bible. Since it was the land of Daniel, no doubt they knew of Daniel's prophecy of the seventy weeks, also Balaam's prophecy concerning "a star out of Jacob" (Num. 24:17). These men were not common, but were of high standing. They belonged to a very learned class of people and likely were advisers of kings. Since the Bible does not tell the number, there might have been a large number of them, because it was very dangerous to cross the great desert in a small band. The desert waste lands were infested with bandits, and unless the Wise Men traveled in large numbers, such a trip would be exceedingly dangerous. We know they endured many hardships, because transportation in those days was difficult. Day after day, and week after week, they made their way across the hot, windy sands of the great desert. Finally, they reached Jerusalem.

The attention of the whole city was given to them upon their arrival. The Jews were surprised to see them, because they were not looking for Jesus. The Wise Men had diligently studied the Scriptures and the stars in the heavens. When the sign came to them, they made preparations and immediately set out to find the King. The Jews, though, were in spiritual darkness. Departing from God's laws, they had gone their own way; hence, God did not reveal to them the wonderful news. They were spiritually sick, and to their shame, men from a distant land came to worship the child.

The Wise Men went to King Herod in Jerusalem and



inquired of him concerning the birthplace of Jesus. The scribes told them that the town was Bethlehem. "Thou, Bethlehem Ephratah, 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).

The men then left Jerusalem and journeyed to Bethlehem. They rejoiced when they saw again the star that had led them throughout their journey. The star led them to the house of Mary and Joseph; and, upon seeing the Child, they bowed in deep reverence, and presented their precious gifts. Indeed, their hearts must have swelled with joy as they beheld Jesus. They could see Him as the Prince of Peace, ruling the world in righteousness. The Child someday would overcome all the wicked men of earth; He would cause all sorrow and suffering to cease, and bring happiness, peace, and contentment to those who have been over-

trodden by the feet of men. This was He who would bring man back to his Creator. Truly, their sacrifices and labors were well rewarded, when they could stand in His presence and look into His eyes and say, "This is He."

Surely, any true Christian would give all he possessed to have the privilege of seeing Jesus face to face. What would it mean to you? Do you know Him as your personal Saviour? Jesus should be our closest friend, the recipient of most of our love. We first must experience His love, and His abiding presence in our lives; then we cannot help loving Him.

The men from the East were men of wisdom. If they recognized the momentous importance of Christ's coming to the world, and acted accordingly, what then should be our attitude? They left their homes to make their way over hundreds of miles of treacherous desert. We, too, must sacrifice. We must be willing to leave all and step out into the darkness, trusting in God. The Wise Men were led by a star. God, through His power, will lead across the desert if we are willing to step out with confidence in Him. The Wise Men grew tired, and perhaps they were tempted to turn aside and cease to go on, but they continued. After a brief rest, they would press on

(Please turn to page 11)

"HOLLY" OR "HOLY"

By Floyd A. Stilson, South Bend, Indiana

AS THE SEASON of the year draws upon us when the Christian world seeks to honor (or dishonor) the birth of the Saviour, we pause, briefly perhaps, to meditate on the meaning of it all.

God gave to the world the richest Gift possible, but too-little-appreciated Gift, and each succeeding year finds a greater show of "holly" and less of "holy" than the year before. To children it means candy, nuts, storybooks, games, and noisy toys. To grown-ups it may mean a time to give or receive articles of clothing, jewelry, etc., under a system of mutual exchange. To the merchant it means a harvest of profits, and he will see to it that the commercial spirit of the season be not allowed to die. What, though, does Christmas mean to you and me, dear Christian?

Christmas should be the time of rejoicing in the shining light first reflected upon Judæa's hills in the star of Bethlehem, which light shall grow ever brighter and brighter unto the Perfect Day. It should be a time of meditation upon that Gift that will never grow old and is sufficient for all time. It should be a time when "Merry Christmas" should be the ringing of a true heart of love pealing out to the Giver of all good things the joy of a meek and quiet spirit; a time to entertain the thought, "He has given so much to me, what can I do for Him?"

May this Christmas find you with a joy that is complete in Him and that peace that passes all understanding.

What Does Christmas Mean to You?

By G. J. Gordon, Cleveland, Ohio

REGARDLESS of whether or not Jesus was born at this particular time of the year, there is meaning in the word "Christmas" that should be considered at this time. "'Christ' is the Greek equivalent of the Hebrew 'Messiah,' and the affix 'mas' comes from the Latin 'missus' which is the past participle of 'mittere' which means 'to send'" (Webster). So, according to Webster, "Christmas" really means "Messiah sent," or "Christ sent," and the Scriptures will confirm this thought.

"When the fulness of the time was come, God *sent* forth his Son, *made* of a woman" (Gal. 4:4)—therefore being "the seed of the woman" which had been promised after sin entered. (Gen. 3:15.) The quotation from Galatians continues: "*To redeem* them that were under the law" (v. 5)—not only those under "the law" (Please turn to page 11)

CELEBRATING CHRISTMAS

By Emma C. Railsback, Los Angeles, California

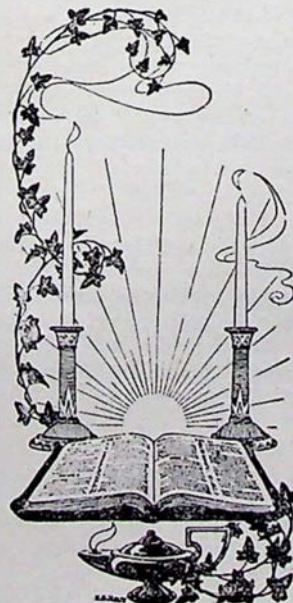
MANY STUDENTS are convinced that the Saviour's birth was not on December 25. Whether that is true or not is of no great importance. The event of the Redeemer's birth is of more importance to mankind than any other item of history.

Immediately after the fall of man, the Creator promised a "seed" who would bruise the Serpent's head; who would be able to redeem mankind from death, which was the penalty for his disobedience. For four thousand years, men were exhorted to look forward to that coming of the "seed of the woman," "the seed of Abraham," "the seed of David." They were given types and shadows and various experiences to instill faith in the coming Saviour. Paul told that the gospel was preached unto them in that way, but many did not obtain the necessary faith. Paul related, also, that "when the fulness of the time was come, God sent forth his Son." The manner, the place, the importance, and purpose of His birth had been foretold many centuries. God's chosen people Israel, through whom He was to come, had learned that He would be their "Messiah." He came in a very dark period of the world's history. Only a few in Israel recognized Him as the One for whom they had been taught to look forward. However, men and angels were sent to worship Him and to pay homage to Him. Immediately after His birth, and now for two thousand years, the anniversary of His birth has been celebrated in various ways and by people of many different faiths.

There are, of course, those who celebrate the event in sincerity and truth, who have a sincere desire to worship God and His immaculate Son, in a manner acceptable to the Giver of "every good gift and every perfect gift." The custom of giving gifts to others to commemorate the event of God's great gift to the world has grown to have little significance to many. In fact, it has grown in many cases to be a burden and a hindrance to the true spirit of worship.

As we draw nearer each year to the time Jesus will come again, not to make an offering for sin, but to give salvation to those who love Him and are looking for Him, we look about us and see world conditions much as He and the apostles and prophets foretold they would be just prior to His second advent: "Perilous times," "falling away from the faith," "evil men and seducers waxing worse and worse," "as it was in the days of Noah," and so forth.

To some, the day is just another holiday for feasting and (Please turn to page 11)





News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

THE PROPHETIC CHRIST. Every phase of

Christ's life and work—past, present, and future—the prophets of old foresaw and foretold. This great contribution which these men of God made to the spiritual life of our times is beyond estimation. It is difficult to understand how students of the Word can overlook this important fact. Some only see the prophecies relating to the birth and early life of Jesus; others are able to see a larger application in the Second Advent, but few see all this and the great redemptive plan as now functioning through the heavenly priesthood. The narrow horizon of the eternal plan of God that is viewed by so many is thus reduced through their unfamiliarity with the great prophecies of both Testaments. Prophetic study leads to deep thinking and avoids the shallow conclusions so often found in theological reasoning. To understand the life and work of Christ in their true perspective, one must study well the prophetic Scriptures, for they testify of Him. Mark started the "Gospel of Jesus Christ" by saying: "As it is written in the prophets." Jesus chided His followers for being "slow of heart to believe all that the prophets have spoken." The reason for this reprimand was that Jesus knew that "all things that were written by the prophets concerning the Son of man should be accomplished." If our people call upon us to give them more of the "voice of the prophets," let us heed their righteous insistence, for there is not anything happening but what the 'prophets' did say should come to pass."

THE MESSIAS. Israel long had looked for

the Messiah to come. When speaking to the woman at Jacob's well, Jesus stoutly affirmed: "I that speak unto thee am he." "Messias" or "Messiah" means "anointed," i.e., the King, heir royal to David's unoccupied throne. It is abundantly clear that Jesus Christ is the "Shiloh" of Jacob, the "angel of the covenant." That the Messiah was not recognized by the people to whom He came—even His own people—does not mean that the work for which He came is not being, or will not be, done. The rejected Messiah, in fulfillment of the "voice of the prophets," did not permit the grace of God to be frustrated, but turned from the builders that found no place for Him and began a work of grace with the Church of God. It was not a defeat for the Messiah—it was a defeat for the people who rejected the Messiah, and they still are suffering from that defeat. Their wrath was used as a means of bringing praise to God from among the Gentiles. The work of the Messiah is the work of a saviour and Jesus is the Saviour of them that believe, whether from among the children of Israel or the Gentiles. To perform the full role of the prophetic Messiah, Jesus had to become a "priest after the order of Melchizedek," that when He sits on David's throne, He can do so as both King and Priest.



THE HOLY WAR. Men have long talked

about a "Holy War." Such an expression is a misnomer. No war is "holy" in the strict sense of the term. This term has been applied to the seven Crusades to liberate Palestine from the rule of the Moslems. Now, the Arabs have taken up the cry, "It is a Holy War," and have declared their intention of freeing Palestine from the Jews and preventing the partition plan as conceived and planned by the United Nations. As these lines are being written, heads of the seven Arab countries are meeting in Cairo, with a determination to stop the Jews. They have forecast a slaughter unprecedented in Palestine history. There are several courses which the turn of events may take. 1) The Arabs may find their decision to eradicate the Jews a Haman's gallows on which they eventually will hang. 2) The bitter opposition of the Arab world may serve to throw Israel into the arms of Jehovah, and thus be "enquired of by the house of Israel to do it for them." 3) It is clear that Egypt is drawing away from England, and the partitioning plan may well be the turn around the corner that will place the "precious things of Egypt: and the Libyans and the Ethiopians" at the steps of the "king of the north."

For several generations, the Europeans and no enlarged Western Powers have prevented the "king of the north" from a southward march. In 1859, Joseph Marsh, editor of the "Expositor and Advocate," which was published at Rochester, New York, and for many years was our most outstanding publication, said in an article giving the proportion of Christians living in European Turkey in comparison to the number of other subjects: "It is evidently the political policy and power of Western Europe which was banded against the progress of Russia southwards, which has prevented the dissolution of the Turkish Empire so far as its European provinces are concerned."

It will be seen that a hundred years ago, the Western Powers were pursuing the same policy in preventing Russia from its southern advance. The Scripture predicts she will move south! She is exerting her every effort to do so now. Whether the time has finally come

for her to succeed for a short time, we do not know. Eventually, she will, but it will be for only a short period and that in desperation.

GOOD WILL TO MEN. On that first night of

long ago when the angelic choir sang its first anthem to earthly men, it was an announcement of "peace on earth, good will toward men." It contained more truth than some would have us believe in translating it as meaning "peace on earth to men of good will." There is a little truth in such interpretation, but it is not the truth which the angels conveyed. It requires more than good will on the part of men to bring into being the peace that comes through the Lord Jesus Christ. The good will of men is a mild way of exalting the natural goodness of man which, in God's sight, is nothing short of "filthy rags."

There is an earnest of this peace promised to the children of God. Jesus expressed it in this language: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." This peace is circumscribed by Jesus' words, "In the world ye shall have tribulation." The apostles and early disciples to whom the promise of peace was made did possess an inward peace, but outwardly they encountered great tribulation from the world and literally experienced the truth that "we must through much tribulation enter into the kingdom of God."

The peace of which the heavenly choir sang was of prophetic importance. It envisioned the time when "the mountains shall bring peace to the people . . . and abundance of peace so long as the moon endureth." It was a peace that would flow to all quarters of earth as result of the rule of the "Prince of Peace."

The Apostle Paul spoke about a "withholding" power against the spirit of the Antichrist. On the other hand, sin is a withholding power in the enjoyment of the blessings of righteousness and peace. The full extent of the truth expressed in the prophetic anthem of that first Christmas must await the time when Christ shall have reigned to put down all enemies, and the last enemy, Death, destroyed. May our hope in this grand climax be encouraged as this approaching Christmas we sing anew, "Glory to God in the highest, and on earth peace, good will toward men."

Said the Angel to Joseph, "Fear not to take

unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

The Inheritance of Ephratah

By Milon Hall, Oregon Bible College

"Thou, Bethlehem Ephratah, 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; whose goings forth have been from old, from everlasting" (Micah 5:2).

MANKIND soon is to celebrate again the birth of the Saviour of the world. So wonderful is this Saviour, and so eventful the commemoration of His birth, that it is referred to not merely as a day, but as a season.

All the Scriptures co-ordinate in presenting different pictures of our Lord Jesus Christ, and in presenting separate thoughts of prophecy climaxing in the life of our Lord. The verse quoted from Micah 5 is a direct prophecy of the birth of our Saviour, in stating that out of Bethlehem Ephratah would come He who was to be "ruler in Israel." Though Bethlehem was one of the smallest districts of that time and country, it was to be one of the greatest. Understanding that Bethlehem means "house of bread," and Ephratah means "fruitful," it is reasonable that this second name is included here. This second name is also a means of differentiating this Bethlehem from Bethlehem Lebulnum, a town located about twenty miles east of the Sea of Galilee.

The latter part of Micah 5:2 seems to say that Christ pre-existed, that He was active as a power from God and in heaven before His birth. There are two lineages of Christ given in the Scriptures. One, Mary's lineage, is given first in Genesis 3:15, and repeated in Genesis 17:19. Paul wrote to the Galatians, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16). Thus Paul confirmed this lineage. The other lineage of Christ is in Micah 5:2, the lineage of God, Christ's Father. It is a much longer lineage than that of Mary's; in fact it traces back to time beyond comprehension of man.

The magnitude of His birth grows in significance when it can be realized that God truly had Christ in mind from the very beginning, even before the time of Adam. What transpired on that night almost two thousand years ago

in this quiet town of Ephratah seemed insignificant then to nearly all the world. Only through our efforts in the grace of God will more of the world today come to recognize the importance of that night.

Does God have in mind a way, or a method in which we are supposed to commemorate the birth of His Son?

Do we create the proper feeling and atmosphere in our giving? Let us imagine that we have just walked into the living room of the average American home on Christmas morning. We might hear something like this.

"Merry Christmas, John. Where are the children? I thought they'd have been downstairs long ago."

"Merry Christmas, dear. Don't worry about them. Enjoy the peace around here while you can."

John had hardly spoken when an avalanche of feet came whirling down the stairs, and the babbling that followed was no match for Uncle George's snores. As he entered the room, he heard, "But that wasn't what I wanted at all," and, "It's all right, I guess. Anyway, it's a good exchange article; I've heard they're scarce now."

Uncle George had a twinkle in his eye. He walked with grand strides over to the front window, and called to the others, "Look at *my* Christmas present to all of you." There at the curb they saw the car of their dreams. "She's decked with everything," Uncle George went on. "It has two heaters, a four-band radio, spotlights, fog lights, and just everything that can be put on a car these days. Everything is up-to-date, ultra-modern, nothing's too good for you folks, but boy, did I have to sweat to get it! I had to pay \$2,000.00 over the ceiling price for the car alone, without all the extras. I had to cash all my government bonds, and drew out a good part of my savings to cover the complete cost. I hope you appreciate it."

"Appreciate it! George, we certainly do! We'll just

It All Is True

By G. E. Marsh

It all is true, that in the long ago
As shepherds watched their slumb'ring flocks
by night,
The heavens blazed with radiant glory
bright;

And messengers of God, descending low,
Told of the One who came by lowly birth,
Yet who is destined to be King of all,
And rescue Man from his ignoble fall,
And fill with peace and righteousness
the earth.

It all is true.

It all is true, and men shall one day see
The heavens yet again with glory burn,
As He, once here, shall to the earth return
From the dread curse of sin to set us
free;

And every knee shall bow—all tongues
confess,

That glory, praise, and honor are His due,
For all He's done for Man—and yet shall
do—

And earth and heaven then His name
shall bless!

It all is true.

have to take back what we gave you for Christmas, and get something better."

Uncle George walked out beaming.

How far, oh, how far does man's attitude in giving differ from that in which God gave us His Son! God has shown us time and time again how to give, how to encourage love by giving, and still our method and reasons for giving are far from being according to His teachings. God gave His Son to the world through a city that was the smallest of that time, showing forth the spirit of giving to those who have not. True Christmas giving is to show forth the fact that Christ our Saviour lives, and that He was the Great Gift of God to us when He was born for you and me.

THE STAR AND THE SCEPTER

(Continued from page 4)

me, Lord, Lord, shall enter into the kingdom of heaven." Trend of current events promises in the near future one who will seek to exalt himself above all that is called God; one who will perform miracles and lying wonders; one who will cause many people to stumble and fall; one who will covenant with Israel for a short season; one who will be destroyed "with the brightness of [the Star's] coming." "Look up, and lift up your heads," for "now is our salvation nearer than when we [first] believed."

MARY'S JOY IN JESUS

(Continued from page 5)

went out from Caesar Augustus that all the world should enroll, or register. Mary and Joseph, being of the family of David, were required to go to Bethlehem for this enrolling. Because of the many people there before them, no place was found for them to stay—except in the stable. During that night, the baby Jesus was born; and His mother "wrapped him in swaddling clothes, and laid him in a manger" (v. 7).

The shepherds first watching their flocks and to whom the angel had appeared, came with joy to discover Mary and the baby Jesus. The shepherds then began telling all the people about the things that had been revealed to them, and they were astonished, but Mary treasured it all up and meditated upon it, remembering all the angel had told her and she continued to rejoice.

Again, according to Luke 2:41-52, when Jesus was in the Temple talking with the teachers, Mary treasured everything in her heart. She must have had a great deal to rejoice about in such a Son—a Son "whose consciousness of His Divine origin abated not His obedience to earthly parents; a man so unpretending and genial that He won the favor of others; a servant of God, ever mindful of His high destiny, yet submissively working at His

trade in the obscurity of a secluded village; such we must suppose our Lord to have been during the eighteen years of retirement which His Father saw to be the best preparation for His brief public life. And in all how perfect an example to all His followers!" (Irwin's Commentary.)

JESUS, SYMBOL OF PEACE

(Continued from front page)

Furthermore, there can be no peace in the world until the peace of Jerusalem is established. Certainly, such is not the case today—rather the opposite! There will come a day, however, when the "Prince of Peace," even Jesus, will rule in Jerusalem, and it will be peaceful and peace will emanate to all the world from His righteous rule. If we are faithful to Him now, we will have a part in that peaceful rule. Is not that a beautiful goal to work toward?

In the meantime, while the world is in turmoil, there has been promised to those who are Christ's, a peace. Jesus spoke of it this way in John 14:27, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Paul, in his benediction to the Philippian brethren, said, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (4:7). Yes, there is indeed a peace that a Christian can have that is not understandable to people of the world. That peace is yours, if you do not already have it, simply by putting your trust and faith in that great Symbol of Peace, even Jesus Christ.

CHRISTMAS PACKAGES

(Continued from page 3)

of a package. The spirit of the worshipers in a church means more to us than the numbers. The worshipers themselves come to mean more to us than the size and cost of the building in which they worship. The sincerity and faith of our leaders mean more to us than their possessions, appearance, or eloquence. We become more concerned with the spiritual blessings to be received at the church than with what we shall wear to the church.

As we become more like Jesus, our eyes cease to be dazzled by the surface glitter of worldly pleasures. Instead, they behold the selfishness, greed, and immorality which underlie them, and we turn away.

In the Kingdom, our eyes shall see as clearly as His. "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). Then shall we be able to see others as clearly as Jesus sees us. In the meantime, we must guard against being led astray by "wrappings."

THE VISIT OF THE WISE MEN

(Continued from page 6)

with new vigor. We must not lay down our burdens and say, "We cannot go any farther. It is impossible." We should receive new strength by more faith in God. Also, we should not be content to linger in one place. If one is not moving forward, he is going backwards. Unless he is growing, he is not alive. Let us go on into a deeper experience with God. May we learn to know Him better, to love Him more sincerely, and to trust Him more implicitly. Those Wise Men certainly must have had faith. They lived within a world of unbelief; and, with little or no help from outsiders, they set out on their long journey. They took with them the precious gifts to give to the Lord. What will we lay at the feet of the Master when we see Him? What could be more precious to Him than the life of one who was lost in the world? What shall we give to the Master? We can give our time, our talents, our money, but best of all—our hearts. The Wise Men humbled themselves and worshiped the Christ child. They praised Him, and they glorified Him. If we observe the example of the Wise Men and fail not to apply it to our lives, we, too, will be privileged to experience the marvelous sensation of seeing Jesus face to face.

WHAT DOES CHRISTMAS MEAN TO YOU?

(Continued from page 7)

of Sinai" "that we might receive *the adoption of sons.*"

Doubtless, the Apostle referred in the foregoing text to "the law of sin and death" (Rom. 8:2)—"God *sending* his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." (See Rom. 8:1-6.) "For God *sent* not his Son into the world to condemn the world; but that the world *through him* might be *saved*. He that believeth on him is *not condemned*: but he that believeth not is condemned *already*"—being under the curse—"because he hath not believed in the *name* of the only begotten Son of God." (See John 3:16-19.) In other words, one will be condemned because he has not believed in the Anointed Saviour which God has *sent*. "For he whom God hath *sent* speaketh the words of God" (John 3:34). "And ye have not this word abiding in you; *FOR WHOM HE HATH SENT YE BELIEVE NOT*. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, *that ye might have life*" (John 5:38-40).

Not only was Jesus the promised "seed of the woman" that would destroy the "seed of the Serpent" (sin and death), but He also confirmed the covenant between God and Abraham (Gal. 3:17), being "the seed promised to Abraham" (3:16), also "the seed of David" (Acts 13:23)

which was to be "God's Son," too. (See 2 Sam. 7:12, 13; Heb. 1:5.)

No other person than Jesus could fit into the vast picture of the "Messiah sent" from God, to *save* His people from their sins, and redeem "that which was lost." All past, present, and future blessings have come, and will come, for Him, by Him, and through Him.

"Thanks be to God, which giveth us the victory through our Lord Jesus 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. 15:57, 58).

CELEBRATING CHRISTMAS

(Continued from page 7)

drinking, with no thought of the sacredness of the event or the importance of being prepared for His second coming.

The "little flock" certainly will have a desire to celebrate this nineteen hundred forty-seventh anniversary of their Redeemer's birth with humility and devotion to their great High Priest, and with a prayer for His coming very soon to reward overcomers and to bring in that age of peace and prosperity.

FINDING THE SAVIOUR ✓

"The shepherds saw the angels,
The Wise Men saw the star,
And to their Lord they traveled
From places near and far.

"The shepherds came to worship,
The Wise Men presents brought,
And how those gifts were needed
The Magi little thought.

"Today no star is needed
To guide us to the Lord;
The way is brightly pointed
From out His Holy Word.

"All who would find the Saviour
Need but to pause and pray.
They do not have to travel;
He is not far away.

"We cannot save the Christ child
By any gift we bring,
But in each child of sorrow
We may behold our King."

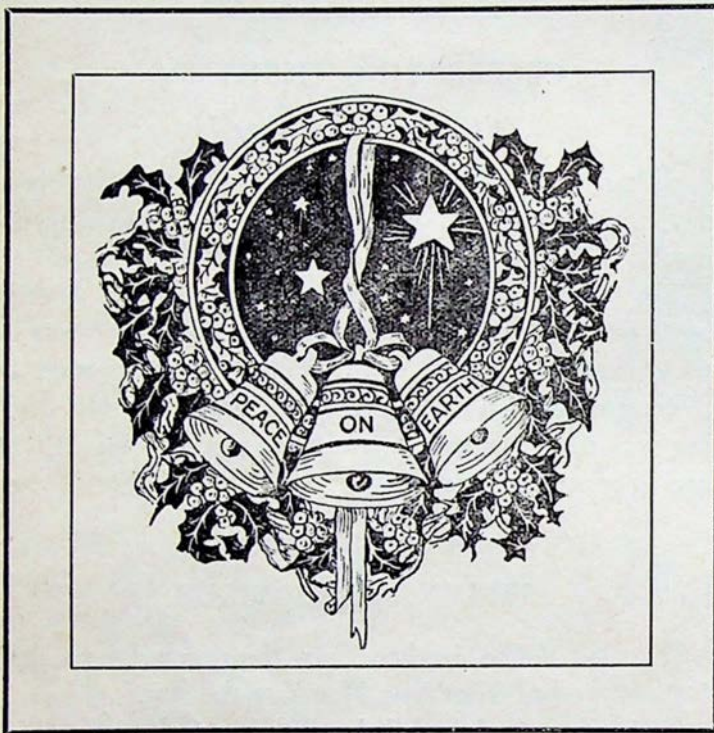
—Neville N. Jones.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"The angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:10).



I Heard the Bells on Christmas Day

"I heard the bells on Christmas day
Their old familiar carols play,
And wild and sweet the words repeat
Of peace on earth, good will to men.

"I thought how, as the day had come,
The belfries of all Christendom
Had rolled along th' unbroken song
Of peace on earth, good will to men.

"And in despair I bow'd my head;
'There is no peace on earth,' I said,
'For hate is strong, and mocks the song
Of peace on earth, good will to men.'

"Then pealed the bells more loud and deep:
'God is not dead, nor doth He sleep;
The wrong shall fail, the right prevail,
With peace on earth, good will to men.'

"Till ringing, singing on its way,
The world revolved from night to day,
A voice, a chime, a chant sublime,
Of peace on earth, good will to men."

—Henry W. Longfellow.

The Wrong Will Fail

A Christian looks forward to the time when wrong has failed. That will be when men no more desire to do the wrong things—when Jesus comes again.

The Right Will Prevail

God will see that right will win: "The Lord knoweth the way of the righteous: but the way of the ungodly shall perish" (Psalm 1:6).

Peace on Earth

Peace means rest, ease, and security. It means absence of war and fighting. It means calm repose and spiritual content. There is a false peace or security people of the world today are seeking. Peace of this world is like all the other things of the world. All pass away. But God has promised that His Word shall not pass away. The Word tells us of true peace—the peace of God.

We Celebrate Christ's Birth

He is the one who will do all the things foretold by the prophets. He is the hope of Israel. He is the hope of every boy, girl, man, or woman who is a Christian.

Without Christ, we have only false peace. Without Christ's second return, we have only peace among nations now and then. With Christ's Spirit within us, we may have the "peace" which "passes all understanding."

Happy Birthday Wishes

Helen L. Unterkircher, Dec. 15, age 8, Sherrard, Ill.
Carol Lea Johnson, Dec. 15, age 12, Kewanee, Ill.
Lloyd Foster, Dec. 17, age 12, Hammond, La.
Louise Hunt, Dec. 17, age 8, Niagara Falls, N. Y.
Nancy King, Dec. 20, age 11, Lawrenceville, Ohio.

Music for Christmas



By
Harold J. Doan

✓

ALL OVER our happy land at this Christmas time, young and old will join their voices in carols and Christmas hymns of praise to God in memory of the birth of His Son. Young people will walk from home to home caroling as they go, carrying abroad in song the blessed story of Jesus' birth. Choirs will blend their voices in great cantatas, singing to large audiences of people who are otherwise indifferent to things of God. Children will hear their parents and grandparents humming the old hymns of Christmas and, at least for a season, will feel the spirit of Christ in their homes. Yes, there will be music for Christmas, music after the manner of the angels who welcomed the newborn Jesus to an unsympathetic world. With that sacred music, coming from radios, from stores, from churches, from carolers, from schools, yes, from all sides, will come also a spirit of brotherhood, love of neighbor, charity, and praise for God, unknown at other seasons. We believe that it is the music of Christmas that builds to a peak of overflowing love the traditional spirit of Christmas.

To fill in for a cancelled Christmas organ recital, Franz Gruber and Joseph Mohr composed the simple yet beautiful "Silent Night." It is now, beyond doubt, our most popular and stirring Christmas carol. You say, "It has never converted anyone." Perhaps, but let us not be too sure, till we know how many wanderers have heard the beautiful words and music of this song floating from a lighted church and remembered in their hearts the wonderful bygone days with Christian people. Let us not minimize the music of Christmas till we have counted the lost ones who have crept into a church on Christmas Eve, to be swept toward new life on the waves of the nostalgic old carols of love and glory.

Let us have music for Christmas, for to it men will listen in awe and respect. By it men will be carried in their memory to their childhood homes, to the church of their youth, to the Saviour who was so real to them before the world became so important. Let us have music to carry the Christmas spirit beyond the church to the shepherds in the fields and the kings on their thrones, and to the wanderers, wherever they are. Music is a tool of God to carry the gospel message of a Saviour. Let us have music for Christmas—and forever!

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

January 26 - 30—Ministerial Conference at Oregon, Ill.

FONTHILL, ONTARIO

The church members in Fonthill, Ont., appreciated very much the efforts put forth by Bro. Edward Goit of Niagara Falls, N. Y., to serve us during Bro. C. E. Randall's sojourn in Tempe, Ariz. Twice on Sundays Bro. Goit gave us good sermons, and the midweek Bible studies were both interesting and instructive.

Bro. J. Fletcher journeyed to Welland on Monday evenings during our pastor's absence and led the gathering there in their weekly study hour.

We miss Sr. Randall and Sr. Alice Sword here a great deal, both personally and in the work. We do hope they are enjoying and "taking in" all the rays of sunshine they can, because we are having dull gray days here at present.

The ceiling of our church has been insulated, and the needed furnace draft controls installed. Also I may add, we are thankful to be able to report these jobs paid up. If you have not been to church recently, and live in the vicinity, do come and see how cosy we are.

At a recent board meeting, the program sponsored by the Laymen's Committee to provide for the missionary expansion of National Bible Institution was approved. Bro. Joe Fletcher was appointed to supervise the work here, and it is hoped there will be a good response to this worth-while effort.

On Friday night, December 12, the married fellowship group will have a roast beef supper at its meeting.

The Sunday school gathering this year will have a turkey supper, followed by the awarding of pins for regular attendance and gifts from the trees for the younger ones. This will be on Friday, December 19, at 6:30 p.m.

Last Sunday morning, Bro. Randall told us very plainly that it was the duty of all of us to sow the Word at all times, and not to concern ourselves too much about God's part, which is the giving of the increase. At the close of this service, our heavenly Father did His part by drawing unto Jesus one of our young junior Bereans who attended the Berean Youth Rally at Oregon, Ill., last summer, namely, Ronald Dilamarter of Welland. We rejoiced over Ronald's step, as did the angels of heaven. Let us all receive Ronald with brotherly love and do all we can to help him in his walk in newness of life.

The Canadian Church of God of the Abrahamic Faith sends Season's Greetings to all readers of the Herald. As we know not what momentous events will occur in this topsyturvy world from day to day, may we find comfort and wise advice in the following verse. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity." Irene Holland, Reporter.

LAYMEN'S CAMPAIGN ENROLLMENTS

The following have enrolled in the program sponsored by the Laymen's Committee to provide for the missionary expansion of National Bible Institution to include the expansion of every department to better serve the needs of our people; to enlarge direct mail contacts; to expand printing and publishing with a new print shop and office building; to enlarge Pastoral Aid to help fifty new communities to have a full-time pastor as soon as such pastors are available; to carry the gospel to fifty million prospective listeners by radio. To this end, they are volunteering to contribute an amount equal to fifty cents per week or more to the effort of National Bible Institution during the year November 1, 1947 to November 1, 1948.

284. Mrs. R. O. Turner, Boynton, Okla.
285. Mrs. Eldridge A. Ellis, Waterloo, Iowa
286. Eldridge A. Ellis, Waterloo, Iowa
287. Mrs. N. R. Hicks, Orlando, Fla.
288. Mrs. Jennie F. Martin, Ketchum, Ida.
289. James Mattison, Hammond, La.
290. Happy Woods Berean, Hammond, La.
291. Mr. & Mrs. Leslie Smith, Hedrick, Ind.
292. Mr. & Mrs. Ralph Smith, Hedrick, Ind.
293. Etta Hurley, Hedrick, Ind.
294. Earl Chester Reynolds, W. Lebanon, Ind.
295. Mrs. Belus Holt, Morristown, Tenn.
296. Charles Pearson, Oregon Bible College
297. Mrs. Etta Elton, Delta, Ohio
298. Mrs. Olive Deck, Delta, Ohio
299. Mrs. Howard Andrews, Wauseon, Ohio
300. Mrs. L. R. Hillard, Mattoon, Ill.
301. Mrs. Lona Padgett, Alexander, Ark.
302. Mrs. Effie Hess, Rushville, Ill.
303. F. G. Carpenter, Omaha, Neb.
304. Howard H. Hawkins, E. Rochester, Ohio
305. Ella M. Siple, Hammond, La.
306. L. Buskirk, Grand Rapids, Mich.
307. Mrs. W. Hanson, Caledonia, Mich.
308. W. Hanson, Caledonia, Mich.
309. Mrs. H. Simpson, Grand Rapids, Mich.
310. H. Simpson, Grand Rapids, Mich.
311. Mrs. C. Lapp, Grand Rapids, Mich.
312. Grace Brown, Baraga, Mich.
313. Leonard Brown, Baraga, Mich.
314. Baraga Berean Society, Baraga, Mich.
315. John Garard, Dayton, Ohio
316. Mr. & Mrs. C. F. Doll, West Milton, Ohio
317. A. J. Hoke, Dayton, Ohio
318. Sam Hoke, Dayton, Ohio
319. Mr. & Mrs. E. J. Demmitt, Troy, Ohio
320. Fern R. Bell, Washington, D.C.

NATIONAL BIBLE INSTITUTION

Dr. Lloyd R. Wood	\$ 3.00
Anonymous (Radio)	5.00
Open Bible Church of God, Macomb, Ill.	30.52
Mr. & Mrs. E. A. Ellis (Deep Freeze)	48.00
Grover Gordon	5.00
George Jones	5.00
Mr. & Mrs. Charles Netts	5.00
Mrs. Virda Sittler	5.00
M. Fetters	2.50
Dr. G. M. Logan	8.00

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Bro. Charles Gesin, long-time resident of Oregon, Ill., and faithful member of the local Church of God, suddenly fell asleep in Christ, Saturday night, December 6. Bro. F. L. Austin, assisted by Bro. J. Arlen Marsh, conducted funeral services for the deceased, December 12, the funeral having been delayed to provide sufficient time for arrival of Ernest Gesin, only living son, from Rio de Janeiro, Brazil.

"A good bit of work was done at the 'Happy Woods' Church this week. Bro. Warren Landry finished the curtain railing around the choir section and the piano. Women of the church came, Thursday, to mop and wax the church floor. Then, Saturday, men of the church painted in one of the classrooms. A choir was organized a week ago by Warren Landry and Ella Siple. We hope to get new choir seats. . . . The Bereans are planning a Christmas play and the children are memorizing parts, so everybody is busy. Mabel Barnum is doing good work with the children."—James Mattison, Hammond, La.

Sr. Verna Thayer is visiting churches in the Northwest, encouraging support of the Laymen's Campaign.

Bro. Alva Huffer, Michigantown, Ind., was guest, recently, of Bro. Dean Moore and other Oregon (Ill.) friends.

Bro. Verle Goodwin, Clear Lake, Wis., recently visited at the home of Bro. and Sr. Bud Goodwin, Oregon, Ill., having come with Bud on his return from preaching at Graytown, Wis.

"Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

"Bro. Timothy Pearson's new address is: Box 306-A, Rt. 4, San Benito, Tex."—So reports Emory Maey, Rt. 3, Gatesville, Tex., in a new Texas Conference Bulletin.

"I think The Restitution Herald is getting more interesting every week. I read it from cover to cover."—(Mrs.) Pearl M. Davis, 3261 Tennyson St., Denver 12, Colo.

Bro. and Sr. James M. Watkins motored to Reusselaer, Ind., last week end for Sunday preaching services, December 14.

Christmas articles by Bros. James Mattison and Howard Beemer, crowded from this special Christmas number of The Herald, will be published, we hope, next week.

Obituaries of Charles F. Gesin and Wallace H. Allard will be published next week.

"Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

REGISTERED MINISTERS OF THE CHURCH OF GOD

The following ministers have registered with the Committee on License and Ordination of the General Conference of the Church of God, and are empowered to perform all services incumbent upon an ordained minister of the gospel.

- Anthon, Alfred—435 Kings Rd., 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.
- Denchfield, John—212 Abbie St., S.E., Grand Rapids, Mich.
- Doan, Harold—1908 N. Keystone Ave., Chicago 39, Ill.
- Drinkard, T. A.—Arlington, Tex.
- Drabenstott, Cantwell—Hartford City, Ind.
- Eagleston, John—904 - 11th St., Clarkston, Wash.
- Ferrell, T. M.—Holbrook, Nebr.
- Fiske, John R.—South Haven, Kan.
- Gieselman, N. H.—212 W. Hillsboro Ave., Tampa, Fla.
- Giesler, E. E.—Box 75, Moorefield, Nebr.
- Goekler, Harry—Hector, Minn.
- Goit, Edward—1357 South Ave., Niagara Falls, N. Y.
- Gordon, Grover—13605 Othello Ave., Cleveland, Ohio
- Graham, Ernest—2854 - 41st Ave. S., Minneapolis, Minn.
- Graham, Roy—Fredericktown, Mo.
- Green, John F.—6216 Peery Ave., Kansas City 3, Mo.
- Hardesty, Robert—1024 N. 33rd St., Omaha, Nebr.
- Howe, Charles—1036 Newton St., Waterloo, Iowa
- Huffer, Alva, Michigantown, Ind.
- Huffer, William—Michigantown, Ind.
- Johnson, J. Arthur—Sac City, Iowa
- Johnson, Paul C.—Oregon, Ill.
- Jones, Arthur—1940 - 4th St. N., Saint Cloud, Minn.
- Jones, Delbert—Kimball, Minn.
- Kirkpatrick, Vivian—Bingham Lake, Minn.
- Krogh, Harvey—1717 S. Leer St., South Bend, Ind.
- Lapp, Clarence—28 - 36th St. S.W., Grand Rapids, Mich.
- LeCronc, Richard—Woodstock, Va.
- Liehty, George—350 Chester Place, Pomona, Calif.
- Lyon, M. W.—Oregon, Ill.
- Maey, Emory—Rt. 3, Gatesville, Tex.
- Magaw, Sydney E.—Oregon, Ill.
- Marsh, Arlen—1907 Latham, Rockford, Ill.
- Marsh, G. E.—Tipp City, Ohio
- Mattison, James—Rt. 3, Box 50A, Hammond, La.
- Mercer, John—415 W. Jefferson St., Macomb, Ill.
- Moore, Linford—802 W. Jefferson St., Macomb, Ill.
- Morgan, J. M.—Bristow, Okla.
- McLain, Alan—629 N. Galena Ave., Dixon, Ill.
- McLain, James—230½ W. 103rd St., Los Angeles 3, Calif.
- McLeod, Norman J.—207 Palm Pl., Pomona, Calif.
- Parker, O. J.—725 S. Waugh, Kokomo, Ind.
- Patrick, James—1336 Orange Rd., Ashland, Ohio

- Pearson, Timothy—Rt. 4, Box 268, San Benito, Tex.
- Railsback, Emma C.—1020 S. Burlington Ave., Los Angeles 6, Calif.
- Randall, C. E., Ponthill, Ont.
- Randall, C. R.—Ripley, Ill.
- Rankin, Lyle—Cashmere, Wash.
- Routson, Ellsworth—Blanchard, Mich.
- Sheets, Harry—825 Liberty St., Aurora, Ill.
- Simmons, W. R.—Rt. 1, Branch, Ark.
- Smead, Cecil—2525 Jefferson, Rt. 1, Midland, Mich.
- Smith, Richard—Rt. 2, Springfield, Ohio
- Smith, H. Scott—Rt. 3, London, Ark.
- Stilson, Floyd A.—411 E. South St., South Bend, Ind.
- Thayer, Mrs. Verna—Oregon, Ill.
- Watkins, James—Oregon, Ill.
- Weaver, C. E.—Rt. 1, Enola, Ark.
- Wiggins, Walter—Eden Valley, Minn.
- Wolfe, Vernis—Hammond, La.

OVER THE TOP!!!

89. Etta Hurley	\$26.00
90. Mr. & Mrs. Ralph Smith	26.00
91. Leslie Smith	26.00
92. Mrs. Jennie F. Martin	26.00
93. Mrs. N. R. Hicks	26.50
94. Mrs. L. R. Hillard	39.98
95. L. Buskirk	26.00
96. W. A. Hanson	26.00
97. Mrs. W. A. Hanson	26.00
98. Belus Holt	26.00
99. Mrs. Belus Holt	26.00
100. Mrs. Etta Elton	26.00
101. Ella M. Siple	26.00
102. E. A. Ellis	26.00
103. Mrs. E. A. Ellis	26.00
104. E. L. McDaniel	26.00
105. Fern R. Bell	26.00
106. Mr. & Mrs. E. J. Demmitt	26.00
107. Sam A. Hoke	26.00
108. A. J. Hoke	50.00

LET US SAY, "MERRY CHRISTMAS!"

By Pearl M. Davis, Denver, Colorado

Let us say, "Merry Christmas!"
 Let it echo through the land!
 'Til each heart is filled with gladness.
 And we pause to understand
 We are all brothers and sisters
 In this great land of the free,
 And all are human beings
 Even as you and me.

Let us say, "Merry Christmas!"
 Let it come from the heart!
 Bringing its precious message,
 As from a Cupid's dart.
 Let us forget strife and hatred:
 Think of beauty and love,
 Giving thanks to the Father
 Who cares for us from above.

Let us say, "Merry Christmas!"
 Not in empty words alone—
 Visit the sick and needy;
 Bring peace and joy to each home.
 Let us say, "Merry Christmas!"
 Let it ring from every tree!
 From somewhere comes the answer,
 "Ye have done it unto Me."

OREGON BIBLE COLLEGE NEWS

The College Glee Club presented a Christmas program, December 15, at the local church. Special parts were sung by Raymond Brown, Irene Payne, and Betty and Barbara Claussen. Two guest singers also will take part in the program.

Students of the art class are designing appropriate covers for the new Church-of-God songbook. The committee in charge will make final choice of design used.

Over the week end, Bud Goodwin and Fred Mulder journeyed to Graytown, Wis., for preaching services, while Miss Irene Payne traveled with Miss Patsy Andrew and Bro. and Sr. James M. Watkins to Hedrick, Ind. Dean Moore, Reporter.

HERALD RECEIPTS

Vivian Magaw; Mrs. M. W. Missman; S. Ward Lindsay; Mary E. Good (2); Alfred R. Reighard; John Coulter; Emma F. Rankin (2); H. E. Shepherd; M. Feters; Gospel Gleaners Class; F. G. Carpenter; F. W. Ficken; Mrs. Isabelle Weaver; C. A. Patrick; Ethel Upton.

VERA SEYMOUR LEWIS

Vera Seymour Lewis was born at Tampico, Ill., on May 22, 1897, the third daughter of Mr. and Mrs. Fred Seymour, and died at Mesa, Ariz., on November 30, 1947.

On February 26, 1917, at Peoria, Ill., she was united in marriage with Olaf Lewis. In Oregon, Ill., on September 26, 1920, she was baptized by Bro. S. J. Lindsay of the Church of God. She and her husband were faithful members of the Church of God in Dixon, Ill., for a number of years, after which their membership was transferred to the Church of God at Tempe, Ariz., where they lived.

She is survived by her husband; one daughter, Mrs. Eloise Stabler of Little Rock, Ark.; and two grandchildren; two sisters, Mrs. Daisy Nokes of Los Angeles, Calif., and Mrs. Ethel Whitmer of Madison, Wis.; also two nieces and one nephew. She has a host of friends in and around Tampico and Sterling who will mourn her sudden and untimely death.

Mrs. Lewis and her husband were engaged in the grocery business at Tampico, Ill., for many years after the retirement of her father.

Services were conducted in the Parent Funeral Chapel at Tampico, December 4, with the writer officiating. C. Alan McLain.

BENJAMIN A. CUMMINGS

Benjamin A. Cummings died, December 2, 1947, at the home of Dr. and Mrs. R. G. Alexander of Laingsburg, Mich. He was born in Harbor Beach, Mich., June 27, 1873, the son of William and Mary Cummings. When a small child, he moved with his parents near Blanchard, Mich., where he spent his early life. He was married to Emma Johnston of Lakeview, Mich., and shortly afterward was baptized into the Church of God of the Abrahamic Faith. He was a staunch and faithful Christian during his whole life and at one time served as vice president of the Michigan State Conference.

In 1926, he moved to Battle Creek, Mich. He was a member of the South Lawn Church of Grand Rapids and of the Three Quarter Century Club of Battle Creek.

The funeral service was conducted from the Galligan Funeral Home, Laingsburg, Mich., after which burial was made at Blanchard near his boyhood home. May Jesus soon come and call him forth into life unending.

C. E. Lapp.

In the Beginning—God

By *W. Weldon Holland, Ridley College, Saint Catharines, Ontario*

SINCE the 1947 Berean Youth Rally at Oregon, Illinois, I have been thinking about many of the things said and done there, so here are a few of them. I am writing this mostly for the boys and girls of my own age, because I think they have run up with the same problems.

At school now, I am studying Ancient and Mediaeval History, and undoubtedly many young people have already had the same, are going through it now, or possibly have it yet to come. At the beginning of the year, our teacher discussed the Darwin theory with us: that is, of course, that we all came originally from one minute cell; or to put it more bluntly, we are descended from monkeys. I have taken this all in and muttered, "Yes, yes," and said nothing more.

The answer to the question, "Were we monkeys or not? lies, I believe, in the first verse of the first chapter of Genesis, "In the beginning God." If we all believe this, there should be no possible shadow of a doubt about this matter, but it seems many people do not realize this one basic fact.

It seems to me that if a person will just stop for a moment to realize how much man knows and thinks he knows, and then think how much he really does know, it all can be summed up in this: The more a person knows, the more he knows he does not know. Just look around you now! People practically deny there is a God.

It is impossible for these great changes of seasons that are taking place all the time, year in and year out, if there were not a master Hand guiding and controlling this great creation. It is incomprehensible for us to imagine what is beyond the sky and the stars. We cannot comprehend the distance and size of planets and stars outside our solar system, and that we are merely a pebble on the beach compared with the rest of God's great creation. "In the beginning God"!

Let me come back to the history again. In 612 B.C., the cry of joy went forth, "Nineveh is laid waste: who will bemoan her?" (Nahum 3:7.) This was fulfillment of the prophecy of Isaiah 30:30. This is the way history and the Bible fit together, just as a hand fits into the glove. "In the beginning God"!

Many unbelievers, thinking themselves most wise, say, "How was it that God was able in six days to create the earth and all the things which surround it? Even He could not do this." No, He could not have done this; science has proved it. In 2 Peter 3:8, however, we read that "one day is with the Lord as a thousand years, and a

thousand years as one day." I believe that this text fully explains one of the mysteries of the beginning of the world. "In the beginning God"!

If you earnestly believe that "In the beginning God created the heavens and the earth," and that all else centers around that, and also Isaiah 41:10, which reads, "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," you will be one step further ahead for that prize of the high calling of God in Christ Jesus.

As my closing thought, I leave with you the four verses of one of my favorite poems, "If" by Rudyard Kipling.

"If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting, too;
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,
And yet don't look too good, nor talk too wise.

"If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim;
If you can meet with Triumph or Disaster
And treat those two impostors just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to broken,
And stoop and build 'em up with worn-out tools.

"If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the will which says to them: 'Hold on!'

"If you can walk with crowds and keep your virtue
Or walk with kings—nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the earth and everything that's in it,
And—what is more—you'll be a Man, my son."

THE RESTITUTION HERALD

VOLUME 37

OREGON, ILLINOIS, DECEMBER 23, 1947

NUMBER 12

Lovest Thou Me Less Than These?

By Mrs. Lyle Doan, Mount Morris, Illinois

JOHN Q. ANONYMOUS goes to Oregon Bible College. He must arise early in the morning, for breakfast is at seven o'clock and his first class convenes at seven-twenty. Then his classes continue consecutively without intervening study periods, until noon. After a hasty lunch, he dons his work clothes, walks a mile downtown, then "hitchhikes" several more miles to his work. He works hard all afternoon, rushes to catch a bus to Oregon, finally arriving at the College for a late dinner. If there is a meeting at the local church in the evening, he again hurries to get ready for that. When he gets home, he must do his studying for the next morning's classes. If John is "just too tired" to study after he gets home, he arises very early the next morning to do it before class time, thus making the next day that much longer and more strenuous. Does John rest on Saturday and Sunday? Saturday, he works all day. Sunday, he again rises early and goes with a group of his fellow students to teach in a Sunday school the group organized in a community where the gospel of Christ was not being taught. The rest of Sunday he probably has a little time before the local evening church service to "catch up" on some of his studies and correspondence. If we had followed him one week, we probably would take a nap, instead!

The work program varies with each student, but almost everyone this year attending the College is paying his own way.

What did John sacrifice that he might live this kind of life? He could have gone to work as an ordinary laborer and earned enough to marry and build a comfortable home. Or, he could have trained for some other pro-

fession, such as teaching, in which those lowest paid receive not less than \$2400.00 per year. Under present conditions, to what can John look forward after he graduates from Oregon Bible College? Probably nothing but the pastorate of some small country church that is unable to pay a living wage. He will have to continue to seek outside employment, that he may "make ends meet." Even the most highly paid ministers of our church receive less salary than that of a secretary in a good business firm. We also wonder with Brother C. E. Randall, in his article in THE RESTITUTION HERALD of December 2, if it is not these facts that discourage the aspirations of many of our talented young men to become ministers for the Church of God?

Are these young students of Oregon Bible College complaining, however, about their hardships? Decidedly not! A more happy and consecrated group we have never seen!

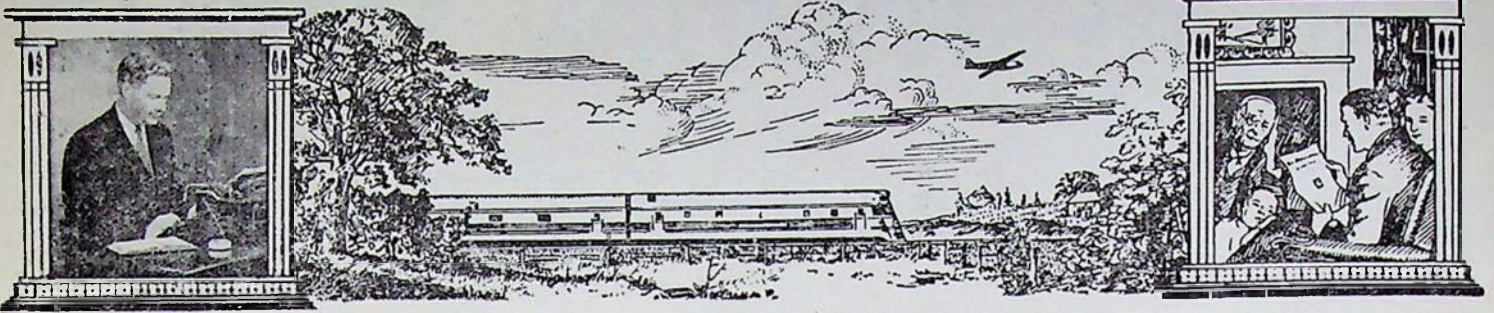
When the call for help came from the leaders of their Faith, they were the first whole-heartedly to respond: they were the first group to reach the one hundred per cent enrollment mark in the Laymen's Volunteer Campaign. Their half dollars come the hard way, yet they are willing to offer them in hope that their church leaders will be able to find them a place to work for the Lord at a reasonable salary when they complete their college training. Do they expect too much?

The second group to reach the one hundred per cent enrollment mark in the Laymen's Volunteer campaign is the Delta (Ohio) Bereans. They can see and feel the desperate need for an expanded program by the Church of God, for they themselves are without a regular pastor. (*Please turn to p. 11*)

RESOLUTIONS

- A little less impatient with those we deem too slow;
- A little less of arrogance because of all we know;
- A little more humility, seeing our worth is slight;
- We are such trivial candles compared to stars at night!
- A little more forgiving and swifter to be kind;
- A little more desirous the word of praise to find;
- The word of praise to utter and make a heart rejoice;
- A little bit more careful to speak with gentle voice;
- A little more true eagerness to understand each other;
- A little more real striving to help a shipwrecked brother;
- A little more high courage to each task that must be done;
- These be our resolutions—and God help us every one!

—Mingled Yarn.



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

Slipping Sands of Time

Slowly, persistently, the sands of time are running their course. Finally, the last grain in God's great hour glass will have disappeared. "The angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever . . . that there should be time no longer" (Rev. 10:5, 6). Finally, time, typical of man and his frailty, will cease and eternity will begin. Christians, therefore, welcome each new year as another milepost on their journey to the Kingdom of God.

God—Yesterday and Today

Though God is unchanging, He has not always revealed Himself in the same manner. "In times past," God "suffered all nations to walk in their own ways" (Acts 14:16). True, even in those days, God "left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (v. 17). Developing Israel, God apparently left other nations to their own ignorant ways. "The times of this ignorance God winked at" (Acts 17:30). There were no prophets or apostles representing God in the interior of Asia, the wastes of Africa, among the barbarians of Europe, nor among the Indians of North and South America. Today, the story is different: responsibility being upon all Christians to live and reflect the light of Christ in such manner that all nations may learn the truths of God and His plan. God "now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness" (Acts 17:30, 31). Hasten that Day!

Times of Chaos

From the day Adam and Eve, driven and barred from Eden, tasted of the sorrows of this world, until the day Christ returns in "power and great glory," chaos must shroud the earth like a dark curtain of inescapable doom. None can redeem his brother. Sickness, discouragement, and death stalk all nations. At times,



united efforts of earth's great men may give temporary hope, but "The best laid schemes o' mice and men gang aft a-gley." What, now, of the United Nations and their Utopian plans!

Present world-wide confusion is only a sample of "worse to come." Daniel prophesied that shortly prior to the time of resurrection there "shall be a time of trouble, such as never was since there was a nation even to that same time" (Dan. 12:1). War, famine, and pestilence will ride rampant on the earth. Mighty men, hiding themselves in dens of mountains, will cry to the rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath has come, and who shall be able to stand?" (Rev. 6:15-17.) Hail and fire mingled with blood! Waters of the sea turned to blood! The sea, raging, destroying her ships! "Woe, woe, woe, to the inhabitants of the earth!" "In those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them" (9:6).

Come — "Breaking of the Day"

Yes, the Bible portrays a horrible time of trouble, the day of God's wrath, immediately prior to the "times of restitution." Then New Day will dawn; the Sun of Righteousness will arise with healing in His wings!

"Oh! It must be the breaking of the Day!

The night is almost gone; the Day is coming on!

Oh! It must be the breaking of the Day!"

Though no one knows the day or hour of Christ's Second Coming, many Bible signs indicate that Day—*glorious Day!*—soon will dawn upon the earth.

Happy New Year!

As dawns the New Year of 1948, all we who love the appearing of the Lord are hoping this world soon will be spared further suffering and strife—possibly during 1948. *Whenever* it may be, the hope of seeing our Saviour, and of being "fashioned like unto his glorious body," encourages us to wish all a Happy New Year!

"Thy Word Giveth Light"

By Emma C. Railsback, Los Angeles, California

(First of a series of life sketches by senior members of The Church of God)

IN EARLY CHILDHOOD, we were isolated from Sunday school and church services, because of long distances to a church of any denomination. Mother taught us some things about the Creator and His Son, our Redeemer. Our first recollection of a faint conception of the "heaven going" theory was from Father's hired man singing, "O! you must be a lover of the Lord, if you want to go to heaven when you die." These words sank deep into our consciousness—"Loving the Lord" and "Going to heaven." Some years later, in attending protracted meetings, we imbibed the idea of immortality of the soul from the preaching and the singing. Many of the songs of those days contained such phrases as, "A never dying soul to save"; "Oh, for a mansion in the skies"; "There is no death"; and many other similar statements, teaching error.

At the age of eleven years, we went from Ohio where we had been born, to live with Grandmother in Iowa for a year. She was very devout and a member of the Christian Church. Being anxious to have us become obedient to the gospel (?) while under her influence, she explained that anyone was old enough to become a Christian when old enough to know right from wrong. We thought we had reached that stage and requested to be baptized. From then onward, we heard much preaching of "heaven for the righteous" and eternal torment in hell fire for the wicked. As we grew to fully grasp the awful significance of the hell-fire theory, and learned that the strait way that leads to life is narrow and few find it, and the way to destruction is broad and many go in it, we could not avoid the conclusion that God must be very, very cruel. In fact, we came in time to cringe before Him as a cruel monster who had brought many humans into existence and then, perhaps because of handicaps of heredity and environment, they must be cast into hell fire to be tormented throughout the endless ages of eternity.

This aspect of the theory preyed upon the mind at times, and we recall getting out of bed at night and dropping on our knees in supplication that we might escape that awful doom. Knowing that a small burn on any part of the body brings intense suffering, we were led to make comparisons with this so-called punishment of the wicked.

In time we decided to turn to the Word to see if we could learn why God should be so cruel. By this time, the immortal-soul theory was quite firmly established in our mind, and the attempt to fit the Word to this false pre-conceived theory only caused more confusion of mind. We found and analyzed 1 Corinthians 15. The idea of a resurrection from death seemed very plausible, but previous erroneous teaching stood in the way again.

Why a resurrection of the soul that had obtained its reward in heaven or hell?

Knowing that some lose their mental balance by brooding too much on religion, we decided to try to live righteously and try to forget about these confusing doctrines.

Later, we met a young man who had more knowledge of the Word than we. Immediately an aged sister in the church of our choice at that time cautioned us about ever discussing Scripture with that man, for he was a "Soul Sleeper," and "he is posted on his doctrine, and you are not." A soul sleeper! What

a dreadful doctrine, we thought. We decided to follow the advice of the woman of experience. Yet the soul-sleeper idea was not so easy to shake off, and we decided to ask our pastor if the Bible taught the sleep of the soul. His reply was, "I can prove that it does by one group of texts, and that it does not by another group. This answer seemed to imply that the Bible was much like a fiddle on which one can play any tune. The woman's statement that "he is posted and you are not" finally gave us the desire to get information on the subject, but how to go about it we did not know.

We were married on November 8, 1891, and we lived with his parents for six months. During that period, much was said and done to enlighten us on doctrinal subjects, but the seed did not germinate, for we gave no heed to it. After moving to quarters of our own furnishing, we were at the window one day watching a feeble-minded child which had escaped from its mother's care and was running away, when we asked Mr. Railsback, "Do you suppose that child has an immortal soul?"

"What do you mean?" he inquired. "No one has an immortal soul."

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Emma C. Railsback

Christmas in Other Lands

By W. Howard Beemer, Oregon Bible College

THE CHRISTMAS season is here. People are worrying about the usual things, that is, buying of gifts, preparations necessary for celebrating the festive season, and many other duties. Yet, how many of us know from where the many traditions and customs we observe come, or how people of other lands celebrate Christmas? I suppose we all assume that all people celebrate in the same manner as we, and let it go at that. This, of course, is not true.

According to ancient legend, December 25, the day when the world annually hovered on the brink of darkness but was saved by the coming again of longer days, was celebrated by the ancient Romans. December 21 being the shortest day in the year gave this superstition its basis. The Romans called it *Dies Natalis Invicti Solis*, "Birthday of the Unconquered Sun." This cult of the sun and worship of the emperor did not fulfill the needs of the common, religious instinct. *Mithraism*, with its mystical doctrines, meaningful rites, ties of brotherhood, and the promise of immortality, supplied what was lacking. Had Christianity been stricken with some mortal weakness, it is possible that this strange Eastern faith might have been the religion of the Western World. After a long struggle, however, the Christian faith was victorious. Christ, as it was destined, conquered this heathen god, *Mithra*. The victory was so complete that even the appropriation by the Romans of the 25th of December for the celebration of Christ's—and not Mithra's—birthday was effected. It is difficult to ascertain with any degree of accuracy why the Christians accepted the 25th as the day upon which they would do honor to their Saviour. Many theories have been put forth to explain this choice: one theory being that those Christians weak in the faith needed something to which they could anchor themselves at a time when the pagan world was reveling in riotous festivities.

Christmas in the very beginning was, for the Christian, a purely spiritual festival. There was none of the feasting and general merrymaking now present; rather, it was a feast of the soul. This completely spiritual environment was not to exist very long, however, except possibly for the monks and Puritans. The Christmas celebration gradually became festive and filled with good cheer and good will toward all men, but never in the hearts of Christians to the exclusion of Christ, whose birthday is commemorated.

The great festival celebrated by the northern barbari-

ans was called *Yule*. Among the Germanic tribes, however, *Yule* covered a two-month period—lasting from the middle of November to the middle of January. Much feasting was done by this people at that time, and it would seem possible that from them comes the tendency for sumptuous meals at the Christmas season—and, hence, the term "Yuletide" as a synonym for "Christmas season."

China—"Shen Dan 'Jieh"

Shen Dan 'Jieh, for which the literal translation is "The Holy Birth Festival," is the Chinese name for Christmas. This festival has now penetrated more than a thousand miles inland. Evergreen, holly, and paper decorations adorn churches and homes. The Christmas tree is called, by the Chinese, "Tree of life." Cotton snowflakes, paper flowers, colored paper chains, and paper bells decorate the Christmas tree.

The interior of the churches is dark for early services, except for lanterns carried by worshipers. The church services consist of telling of the Christmas message, music, dramatization of Biblical scenes and an offering for the poor. The singing of Western melodies, that is, "Hark, the Herald Angels Sing," "Silent Night," and others like them, is also practiced. Of course, Chinese words are used.

Prior to Christmas Day, or in connection with its festivities, gifts of food, clothing, and money are distributed to the homes of needy villages, or sent to neighboring provinces suffering from famine, plague, or some other affliction.

Czecho-Slovakia

In Czecho-Slovakia, the children look forward to December 6 as Saint Nicholas' Day. This patron saint of the children allegedly descends, December 6, on a golden rope from heaven. His task is to wander about, rewarding good children and admonishing bad ones. Generally, he is the village schoolmaster dressed up for this part, since he knows the children best.

Churches are beautifully decorated, and a fast is observed on December 24. Celebrations last three days, Christmas Day being a day of feasting in the homes; and on the second day, troops of children go caroling.

England

Christmas in England is celebrated much like it is here in America, except for a few changes. The same Christmas tree is used year after year. It is dug out of the garden and placed in a huge tub, then replanted after the festive

season. Christmas Day is devoted to religious services in the morning, followed by dinner, and in the afternoon the children receive their presents. The day following Christmas Day is called "Boxing Day." On this day, general gift giving occurs. It was called "Boxing Day" because on that day the servants and poor receive money in boxes.

France

Paris scarcely recognizes the Day, except in the churches. In the provinces, however, a different procedure is practiced. Lighting of the Yule log on Christmas Eve by the children is an important ceremony, as is also the lighting of the *creche* (a representation of the stable and cattle at Bethlehem with Mary, Joseph, and the babe, Jesus, surrounded by the Magi and shepherds) with small

candles. Groups of friends often sit up all night on Christmas Eve to welcome in the Christmas Day. Instead of stockings, children place their *sabots* (shoes) in front of the fire for *Petit Noel* (the Christ child) to fill with gifts. On New Year's Day, a general social festival is enjoyed by all members of the family and presents and greetings are exchanged.

Germany

The land of Christmas trees and Christmas toys is Germany—it is here that the Christmas tree, in its present state, is supposed to have originated. In times gone by some *ten million homes* required at least one or two trees. The German Christmas of old had a sincere and widespread concern for the poor.

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Christ Is Born

By James Mattison, Hammond, Louisiana

IT WAS LATE in the evening in Persia. Three middle-aged men were hunched over a sturdy table on which was spread a carefully drawn chart of the heavens covered with calculations.

One spoke excitedly, "Thou knowest that it must come tonight. See for thyself that the planets shall form a straight line into space before the morrow. The Great Star shall appear *tonight!*" His companions gazed at him in wonder. Would the Star finally appear?

These men, in their search for wisdom, had found and believed the prophecy of their long-dead countryman, Balaam, who had prophesied, "There shall come a Star out of Jacob" (Num. 23:7; 24:17). The captivity of the Jews beyond the Euphrates had dispersed the knowledge of God to many Eastern people. (Book of Daniel.) They looked to Jerusalem for the Saviour of the world. Would the sign of His birth shine forth that night?

The shadows lengthened. Forgetting the evening meal, the three hurried out of the room and swiftly climbed the steps of a near-by tower. Night descended quietly.

How long were the next hours! Their eyes became tired and strained from searching the heavens. Finally—"What was that?" Before their eyes a certain star began to grow larger as it approached the earth. Glowing like a white-hot ball of fire, it swiftly turned the night into the brightness of noonday. It had come! Christ was born! God had sent the Saviour.

"Let us go to Israel to worship Him!" all three cried as one. Think of the heavenly joy that must have been theirs when they found the house and beheld the One

destined to save men from their sins and who would someday rule the world.

How envious we are—with a godly envy—of them who saw the Saviour face to face! That joy is not to be ours until Christ returns.

Almost two thousand years separate us from the scene described above. With the passing of time, men have forgotten the full meaning of Christ's birth. We do not appreciate it as we should. Too often we forget the joy surrounding Christ's birth. What a world this would be now without the Christian teaching! Yet the promised World-Saviour *has come!* He, and only He, has conquered sin—man's worst enemy. Therefore, we look to Him to show us the way to live free from sin.

Indeed, Christ has answered before we asked. "Seek ye first the kingdom of God," He said. Is it easy to sin if we continually try to live as we know people will live in the Kingdom of God? We believe this verse means, "Seek to live now as people will live in the Kingdom." That is the only way we will conquer sin, and that only with the help of our Saviour.

This Christmas, which the world celebrates as the nineteen hundred forty-seventh birthday of Jesus Christ, let us remember that day, centuries ago, when the destiny of the world was changed. Without that day, we would have no hope today. Remember the day in prayers of thanks and joy. Christ gave us a priceless gift. Let us give Him our gifts—worthy gifts for the Saviour. Let us show devotion of life to the coming King!

Signs of the Second Advent

(Radio Address No. 8—Station KPQ, Wenatchee, Washington)

By Lyle Rankin, Cashmere, Washington

THE COMING OF JESUS was an important doctrine held by the Apostles and faithful of old. Jesus himself had much to say about that event, and He prophesied signs indicating the meaning of that Day.

Jesus said, "Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them" (Luke 21:8). Someone estimated, a few years ago, that sixty-five false Christs had been presented to the world. Whether the estimation was correct or not, it does indicate the presenting of many false Christs to the people. One such person brought to the United States a few years ago later stated, "I am not the Christ." The last time I heard of him he was in California writing up some sort of Utopia for the people. There is only one place to learn the truth about the world, its needs, and its coming changes; that place is in the sacred, dependable Word of God.

Again, Jesus declared, "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. 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. 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: 23-27).

Man will not be the herald for Christ as He descends from heaven, for "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (1 Thess. 4:16). When men say, "Lo, here is Christ, or there; believe it not," for there will be no doubt in *anyone's* mind when Christ *does* come.

Miracles and deceptions abound as signs of Jesus' soon coming, but those who elect to serve God are not to be deceived. An alertness in the study of God's Word, and a determination to learn God's will and obey it, are necessary. Jesus foretold that some would say, "Behold, he is in the secret chambers," and He admonished, "Believe it not." The present-day expression for "secret chambers" is "invisible temple." Proponents of this teaching declare

Jesus did come about thirty-three years ago; that He is in His invisible temple and gathering His saints. Jesus pointed out the need for rejecting such teaching, and spoke of the *visibility* of lightning and of His coming.

Further, Jesus taught: "When ye shall hear of wars and commotions, be not terrified: for these things must first come to pass" (Luke 21:9). Wars and commotions, plus "rumours of wars," have been on earth since sometime before man's recorded history started. Jesus' statement shows, however, He had reference to something more than just a few thousand soldiers going out to hew one another down. "Said he unto them, Nation shall rise against nation, and kingdom against kingdom" (v.10). Never in the world's history had this taken place until World Wars 1 and 2. Indeed, nations organized the old, middle-aged, young, and very young in furthering their efforts to overpower the enemy. The modern expression is "total war." This kind of organized warfare stands out as a sign of the soon coming of Jesus.

Luke 21:11 reads, "Great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." With this, let us read from Luke 21:25-27:

"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."

The powers to produce earthquakes and cause the sea and its waves to roar in great storms are with God, and may be called "powers of heaven." There is no reason for figurizing these portions of Scripture: everything mentioned is very literal, even to the heart failure of men. Men's hearts are failing them today because of their seeing and looking after the things—literal things—coming to pass on the earth. What are these things causing failure of hearts? and distress of nations—with perplexity? *Wars, rumors of wars, earthquakes, famines, pestilences, storms, fearful sights.* Some of the last could be results of storms of dust and wind and rain, and of a great explosion of some other catastrophe, or from loss of income resulting from the love of money on someone's part, or

because of not knowing the Word of God from which may come the assuring comfort to the obedient, "Be not terrified."

Now, Jesus gave a prophecy that was fulfilled shortly after His ascension. Its effect is still before our eyes today.

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One God: the God of the Ages

Article 14—Difficult Passages

By R. H. Judd, Colborne, Ontario

"Verily, verily, I say unto you, Before Abraham was, I am" (John 8:58; see R.V. marg., Greek—was born).

The shocking misrepresentation of facts by "orthodox" expounders of this verse in widely published influential magazines, such as *The Sunday School Times* of Philadelphia, and the *Moody Monthly* of Chicago, is indeed serious. *The Sunday School Times* issued a cartoon by Dr. Pace, illustrating the burning bush with a picture of Jesus of Nazareth in the center, accompanying it with the now popular catch phrase—"Jehovah of the Old Testament is Jesus of the New." This conclusion is based on the incident of the woman of Samaria and Christ at the well, the "write-up" for the occasion choosing John 4:26 in proof of their assertion that Jesus made claim to be the "I AM" of Exodus 3:14.

Any fair analysis of the incident between Jesus and the woman of the well will not bear the interpretation given to it by these self-styled "fundamentalists." In verse 25, the woman spoke of the coming of the Messiah, and, in verse 26, Jesus said to her, "I that speak unto thee am he." That the woman did not interpret His words as does *The Sunday School Times* is proved by what she said in verse 29—"Come see a man which told me all things which I did. Is not this the Christ?"

If Jesus was truly Jehovah of the Old Testament, how comes He by the title of "the Christ"? The very title itself means "anointed," and Scripture is authority for the statement that "God anointed Jesus of Nazareth with the Holy Spirit" (Acts 10:38). Two Persons are here mentioned—one, the Anointer; the other, the One anointed. Surely they cannot be identical; neither can they be equal!

The Greek words in John 8:58 are *ego eimi*, and occur quite often in the Scriptures. They are used in verses 24 and 28 of this same chapter, and the connections in which they are used have clear reference to the *Messiah*, and not to God. This is particularly evident in verse 28, where Christ adopts the title of "Son of man"—a title never applied to Jehovah—and makes pointed reference also to His crucifixion. These words are used again by Jesus in

John 18:5, 6, 8, where Christ identifies Himself as the man "Jesus of Nazareth" whom they sought. In John 9:9, these same words are used by the blind man whom Jesus healed, and here, as in other instances, the pronoun "he" has been supplied by the translators as necessary to the sense. These things being true, it now is incumbent on our "orthodox" friends to decide, if they can, which of these two was Jehovah of the Old Testament.

In Acts 13:25, these identical words were put into the mouth of John the Baptist in answer to those sent to inquire as to whether or not he was "the Christ." His answer was, "I am not he." In Mark 6:50, the translation is varied by the words, "It is I." In Mark 14:62, the same words are used to affirm His identity as the Christ. Paul used the words—*ego eimi*—in 1 Corinthians 1:12. Jesus Himself (and John as author) used them in Revelation 22:16 (R.V.)—"I AM the root and offspring of David." Could it ever have been said of Jehovah that He was the root and offspring of David? !! In Mark 13:6 (R.V.) and Luke 21:38, we read, "Many shall come in my name, saying, I am he." Dr. Andrews Norton of Cambridge, England, upholds us in these matters. The question, however, is one not of *names*—but of *facts*.

Note re John 8:58

We quote the following exegesis of another writer which is of interest.

"Jesus did not say in John 8:58, 'Before Abraham was I was.' The orthodox love to have it as though so stated, but it does not read that way. The Authorized Version says, 'Before Abraham was, I am.' The Revised Version says, 'Before Abraham was born I am.' The verbal translated 'was,' or 'was born,' is the present infinitive, passive of the verb to become. It should be translated, therefore, in the present tense, thus, 'Before Abraham is becoming, I am.' Jesus was speaking a spiritual truth which His opposers could not understand. Jesus says, 'I am'—that is, He is the first of a new race and Abraham is not yet 'becoming.' He sleeps in hope, but Jesus is the first-born from the dead. (Col. 1:18; Rom. 8:29.)"



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

"WHAT'S THE BIG IDEA?" A regular column in "The United Church Observer," under heading of "As I See It," is conducted by a Presbyterian minister who writes under the pen title of "Roman Collar." In the current issue he had a paragraph that struck my fancy as having a great truth. It was headed by the question, "What's the Big Idea?" and I quote him in full.

"Some twenty years ago parents brought their keen-eyed boy to me to be baptized. He was somewhere around three or four. His company had been largely that of older folk in the home. Naturally, he had picked up their forms of speech. When I dropped the water on his brow, surprise registered on his cherubic countenance, which was followed by surprise on mine as he queried quite loudly, 'What's the big idea?' The rest may be left to the imagination—flustered parents, smiling witnesses, embarrassed parson, questing boy!"

Yes, Mr. Roman Collar, we too, ask: "What's the big idea?" Most of the ministers these days have been trained in theology and early church history, and know only too well what Sanford in his "Encyclopedia of Religious Knowledge" says is true: "Adult baptism, in the first days of Christianity, was, of course, the rule." Similarly, the Bishop of Birmingham in his recent book stated, as we quoted a couple of issues back, in commenting on infant baptism, "There is no evidence of it in early Christian times."

Not only will Roman Collar be asked, but, when the judgment sits, many of his profession will be asked by One of greater authority than a little child, "What's the big idea?" They will be more than "embarrassed parsons" in that day! Surely, the Lord must have put the words in that little cherubic mouth, "What's the big idea?"

SPIRITUAL REVIVAL. The noted economist, Roger Babson, recently stated: "I see coming chaos as clearly as the shepherds saw the star of Bethlehem. Only one thing will stop this coming chaos—a sweeping spiritual revival. Unless we have such an awakening of religious forces, we shall have a depression that will make the last one look like a Christmas Eve program."

Back in 1938, I was in Los Angeles, and through the kindness of Bro. and Sr. Ezra Railsback, I was taken to Angelus Temple, where Aimee Semple McPherson preached. In going through the temple, we were taken past a room where a prayer meeting had been going on for several years, both night and day, and they were praying for a world revival.

Roger Babson says unless there is such a spiritual revival we are headed for chaos. The question arises, Is there any hope of a world revival of spiritual life? There is no evidence of such an awakening in the religious world, and prophecies of the Bible clearly indicate that an opposite condition will prevail in the

end times. Here are a few predictions of things to expect: "The love of many will wax cold." "When the Son of man cometh, shall he find faith on the earth?" "As the days of Noe were, so shall also the coming of the Son of man be." "That day shall not come, except there come a falling away first." "The Spirit speaketh expressly, that in the latter times some shall depart from the faith."

People may talk, and pray, and sing about a world revival, but our talking and our singing and our praying should be with understanding, as well as with spirit.

THE SECOND ADVENT. "Christ's second advent is mentioned more often than His first advent. According to John T. Larson, His second coming is mentioned 1518 times in the Bible, and over 300 times in the New Testament alone, indicating that God would have us thinking of His return in glory even more than of His birth at Bethlehem."—The Pentecostal Evangel.

CHURCHES TO POWDER. The "Sunday School Times" quotes Dr. Charles Ernest Scott, on conditions in Northeast China:

"Contrary to the written pledges, Moscow has re-armed Chinese Communists with vast armaments from the surrendered Japanese armies in Manchuria. As in 1926-'34, they openly declare war to the death on Christianity. Christians are evicted from their farms on threat of burying their children alive and reducing their churches to powder, brick by brick. Wherever Communists can shoulder in, they grab and oust as 'capitalists,' farmers who possess no more than a third of an acre. China is suffering from them in loss of property and lives far more than from the Japanese invaders."

Along with this, "The Pentecostal Evangel" carries a quotation from the Young Communist newspaper "Komsomolskaya Pravda" of Stalin saying: "The party cannot be neutral regarding religion."

"It carries out an antireligious propaganda against all and sundry religious prejudices because it stands for science."

"Some party members have hindered the real development of antireligious propaganda."

"If such party members are excluded, it is good because such 'Communists' have no place in the ranks of the party."

These two quotations, and they could be multiplied manifold, hold no prospect for a revival in the East where Russia dominates. Mr. Babson's hope for a spiritual revival to avoid chaos has little encouragement from the East. If the moral conditions prevailing in the West, which is the area of so-called Christian civilization, have any bearing on the situation, then Mr. Babson will see his chaos coming ever closer. "The hour of temptation, which shall come upon all the world," is fast approaching.

ROME—FASCISM—COMMUNISM. During recent months, I have read many articles by widely differing commentators. They all seem to be puzzled why Communism should have such a foothold in Italy, where the Roman Catholic church, which outwardly appears as an avowed enemy of Communism, rules almost supreme. Romanism, Fascism, and Communism are all about the same, save the kind of garb they wear. Fascism wore the dark garb; Communism wears the red clothes, and Romanism wears both kinds. In an editorial in "Plain Talk," under the caption of "Fascism's Ugly Head," we glean the following:

"'We'll hang you!' a rioting mob of 10,000 Fascists and their sympathizers shouted at three anti-Fascist members of Parliament. The scene was the center of Rome, early in October. The three targets had suffered imprisonment, torture, and exile under Mussolini. 'Death to Truman!' yelled a huge mob of Communist demonstrators a month earlier in Milan. . . . By permitting the formation and development under our aegis of a Communist Party in the Italy we had liberated, we opened escape hatches to hundreds of Fascists who found safety within the Communist fold which now has two million members. All one had to do was change the color of one's shirt."

Do you remember when Mussolini and his black-shirted Fascists were leaving for the plundering and massing of the helpless and innocent Ethiopians, how the Pontiff stood with upraised hands and blessed them in their campaign of destruction of life and property? Would he not do the same thing for another army of his fellow Italians, even though they wore red shirts instead of black ones? The apostate woman that rules and reigns from the city on the seven hills has no compunctions against committing fornication with the rulers of the darkness of this world, when her ends can be achieved. This Mother of Harlots will yet wear the "scarlet colour" as she gives the "wine of her fornication" from the "golden cup in her hand" to the kings of earth.

REPETITION. It has been said if a thing is repeated often enough the people will believe it. I want to give a little repeat support to those who are striving to put forward and across the program of development that came out of the meeting in Chicago last October. It has been started—it must be kept going. The interest quickened at the outset must be maintained and day by day added to if the objective is to be reached. We must guard against too much optimism. Do not expect too much from an average contribution of fifty cents a week. Along with these weekly contributions, we need some honest-to-goodness hard work, and that as long as there is time to labor. This is a fight for righteousness—the battle belongs to all of us.

The Christian Teacher's Preparation

By Otto E. Dick, Oregon, Illinois

SECURING capable Sunday school teachers is one of the greatest problems confronting our churches. Especially in our small Sunday schools, people who have little desire to teach realize that someone must teach, so they offer their services. Occasionally, someone is virtually drafted to teach. We press into service also those who are already so burdened with duties that they can devote almost no time to preparation. It is unfair to a class when a teacher waits until he is standing before his class to read the lesson. We are thankful for those who are willing to serve their Master through the teaching ministry, but we want to stress that it is very important for a Sunday school teacher to be continuously striving for improvement in knowledge and skill. Nothing is more important than teaching God's Word, and it demands the best talent and skill we can develop. "Go ye therefore, and teach all nations" was a command not only to the disciples but also to us.

A Sunday school teacher owes it to himself to prepare diligently for his work, because, in so doing, he will experience much more pleasure from teaching than if he is poorly prepared. If he knows that he is well prepared for the presentation of a lesson, he has confidence in himself and an interest in the lesson that results in an enjoyable experience. The more sure he is of himself, the more fun he will get out of teaching. If he knows his lesson well, the period will not be long enough; but if he does not, the period will be much too long. If he is poorly prepared, he feels insecure and incapable, which may result in the lack of self-respect. Anyone who wishes to grow in the Word and in service will enjoy opportunity to grow through teaching, for most teachers will learn more than do their pupils. The factor of self-improvement alone is enough reward for the time and effort spent in preparing to teach, but the reward of the high calling with Jesus, promised to all faithful servants of our Lord, should encourage every Christian teacher to do his best.

If one accepts the responsibility for doing a very important part of God's work, he is obligated to make thorough preparation for that work. God demands and has a right to expect his best. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2: 15) is an admonition especially to Christian teachers. Furthermore, one owes it to his pupils to be a good workman, because they are dependent upon adult leadership for guidance as they grow and develop Christian charac-

ter. The thoroughness of a teacher's preparation may greatly affect the destiny of his pupils. Through his neglect, they may become uninterested and drop out of his class; but, through his labor, he may stimulate, guide, and interest them in accepting Christ and direct them on the road to Christian maturity.

By accepting a teaching position in Christian work, a teacher accepts a responsibility to his church and to society. An important religious and social task has been delegated to him. Upon him rests the responsibility for helping to raise the spiritual and moral standards of society. Upon him has been placed the responsibility for helping to make this world a better place in which to live. His church and community expects him to do the best that he can.

The many handicaps under which a Sunday school teacher must work make it especially necessary that he work hard at his task. He should be even better prepared than are secular school teachers, because principles of Christianity are far harder to teach than are arithmetic, geography, or English. The building, equipment, and supplies are usually inferior to those provided public school teachers. Sunday school lesson material is usually not well graded, and frequently children of widely different ages are grouped in the same Sunday school class. The lessons come but once a week, and attendance is irregular. Pupils usually come poorly prepared and lacking the interest necessary for instruction. Teachers feel that they do not have the authority or support to insist upon the kind of class order necessary for efficient instruction. These are the conditions under which teachers attempt to lead children to Christ. In order to overcome such difficulties in teaching God's Word, teachers need to be especially well prepared.

Thorough preparation will include knowledge of the pupil, knowledge of content to be taught, and knowledge of technique of teaching. Professor George Herbert Palmer said that the first quality of a great teacher is the quality of vicariousness, by which he means ability of the teacher to imagine himself in the place of the child. A part of the teacher's preparation, then, will be a study of children. He will need to know what traits are peculiar to certain ages, in what ways children of the same age are different, and how children learn. A study of child and adolescent psychology would enable him to obtain a better understanding of his pupils. In addition to a general knowledge of children, the teacher needs to (Over)

know much concerning the particular children whom he is teaching. He should seek to know their family background, their environment, their physical and mental equipment, and their educational background.

The Christian teacher, of course, must have a good working knowledge of his Bible and related subjects. The Bible is the mind of God; therefore it is the basic content for Christian teaching. A general knowledge of the geography of Bible lands and other Bible helps will enable any teacher to teach more effectively. For the preparation of each lesson, the teacher should consider carefully the aim of the lesson and become thoroughly familiar with the content to be presented; then he should plan his lesson carefully.

In order to prepare, plan, and present a lesson, some method must be used. Some technique must be used, whether it be bad or good. There is a better way of doing almost anything. So it is with teaching. Jesus, the greatest of all teachers, was a master in technique or method. He recognized that there are laws of learning, and that there is a need for knowing how to teach. Jesus was well prepared for His task of teaching. He knew well what He wanted to teach. He had purpose and worked tirelessly at His public ministry. He understood those whom He taught and adapted Himself to particular needs of each. The Christian teacher preparing to teach may well turn to Jesus for His example. He may ask, "How would Jesus teach if He were in my place?"

"THY WORD GIVETH LIGHT"

(Continued from page 3)

"Why man! don't you believe the Bible?" we replied.

"Certainly!" he said, "but that is not in it."

"O, yes it surely is there and we will find and show it to you."

"Well," he said, "I will give you a five-dollar bill for each text you find with it in."

We felt a little sorry about his ignorance just then, and the next day we began our search for this very familiar and time-worn phrase, reading page after page from Genesis to Revelation, intermittently of course, getting a severe headache from eye strain and a sinking heart from loss of faith. Had we not heard ministers time after time preaching about the immortal soul? How dare they teach doctrines not found in God's Word? When the shadows of night fell on that eventful day (for us, at least), we were in great mental darkness, feeling that there was absolutely no future beyond this present life. We were really too badly stunned for a few days even to inquire, "What then is God's plan of salvation for fallen humanity?"

Our first reaction to this shocking discovery was to de-

clare emphatically that never again would we take man's word for Scriptural doctrines, be that man a Doctor of Divinity, or of any other high rank among the children of men.

Beginning then to study the Word, for ourselves, we were not long in learning the origin of this great delusion of inherent immortality. It is recorded in Genesis 3:4. Its author was the Serpent. We analyzed and memorized Genesis 2:7 and gradually came to locate many emphatic statements of man's mortality and his dependence upon the resurrection for a future life—also of man's unconscious condition while in the grave. Most of these texts we took delight in memorizing, that we might be able to give a "Thus saith the Lord" to any who would listen. We were very happy to have this light upon this most fundamental doctrine of the Word and to realize God's goodness and pity for fallen humanity. We studied with a view to bringing the light to some, at least, who had been misled in the same manner as ourselves.

God has led us out of darkness into the light of His Word. He has given His Son to die that we might have life, the abundant life. That Son has "brought life and immortality to light through the gospel"—the good news of God's Kingdom upon the earth with that Son as King and Redeemer.

Fully realizing that our baptism when a child had no significance in God's sight, because of our ignorance of almost all the truths of His Word, and now having taken the first and second steps (hearing and believing), we were anxious for an opportunity of complying with the third step in God's laws of adoption into His family, that of obedience in baptism.

Accordingly, in June of 1883, we attended the Old Antioch meeting near Argos, Indiana, and our late Bro. L. E. Conner performed the sacred rite of a figurative burial and resurrection, by which we became a begotten child of God. We now have an advocate to return to earth and eventually bring that Peace and Good Will promised by the angelic messengers nearly two thousand years ago. Come, Lord Jesus. Come quickly.

CHRISTMAS IN OTHER LANDS

(Continued from page 5)

Russia—Ukrainia

Christmas is of small importance in Russia. A few attend church Christmas morning, having fasted from the preceding evening until after the first service that morning. Often, a priest visits the home assisted by small boys carrying a vessel of holy water, which he sprinkles lightly in each room.

The Ukrainian observances apply also to larger sections of Russia. The Ukrainian Christmas falls on January 6,

because of the Julian calendar. A sumptuous dinner is enjoyed by the family, which cannot be served until the first star is seen in the evening sky. The family attends mass at midnight, the children having received gifts of nuts and apples after the evening meal. The Ukrainians of Europe celebrate Christmas for three days, during which time the singers (*Kolyadniki*) go from house to house, singing folksongs that tell of the birth of Christ and His life. Their reward for this is gifts of food and money.

America

We have left the best for the last—our own celebration of the birth of Christ. Our Christmas is composed of threads of the customs of many countries. Christmas carols came from the Holy Land; Christmas trees from the East, by way of Germany; Santa Claus from Holland; stockings hung in chimneys from France or Belgium; Christmas cards, verbal greetings, Yule logs, plum puddings, and mince pies from England. The turkey is, apparently, our only contribution. Our own Santa Claus, however, is also unique. The pale-faced, lean Saint Nicholas introduced by the Dutch colonists is now the rosy-cheeked, fat, pleasant, jolly fellow so familiar to us all.

Some would have us to believe that Jeremiah 10:3, 4 advocates not having a tree. This might possibly be true, but it seems much more likely that these verses merely refer to idol worship. The Christian Christmas tree is not in any sense of the word an idol. In fact, as we now have it, it is almost entirely the creation of Christian thought and sentiment.

An old legend credits Martin Luther with the origin of the present-day Christmas tree. According to the legend, Martin Luther went for a walk one Christmas Eve and became enthralled with the wonders and beauty of the starry sky. He thought, as he gazed upward, of Him who died for all mankind and rose again the third day. Martin Luther returned home and set up a tree for his children, which he illuminated with candles—representing the gracious heavens in which dwelt God, who had sent forth to the world His only Son.

In certain parts of Germany, the Christmas tree has been given a place in the lonely cemetery or graveyard on Christmas Eve. This custom has never been practiced on this continent or in England. The decoration of civic buildings and streets, also evergreens outside on lawns and along boulevards, has become quite prevalent throughout the country.

Here you have read of a few of the many customs and traditions associated with Christmas. Let us never forget though, amidst all the festivities, that it is the birthday of our Lord and Saviour. We believe that He wishes us to be merry and happy on His birthday—Christ is definitely not in any manner of the word a kill-joy, as some would try to picture Him—and it is His wish that we be

joyful on His birthday. After all, a birthday celebration is one where much gaiety is present. We must never forget Him—but this is equally applicable to any day in the year—and true celebration of Christmas will never let us forget the Christ.

LOVEST THOU ME LESS THAN THESE?

(Continued from front page)

A gratifying response has come also from many isolated members of our church. Deprived of a meeting place and the fellowship of those of like precious faith, they appreciate the value of these blessings and are anxious that more churches be established.

The least response to the effort for expansion has come from those in the larger church groups. I wonder if it is because we, who have a regular minister and a comfortable church, feel self-sufficient! Perhaps we reason that because we struggled to build *our* own building and to pay *our* own pastor, the national effort should expect nothing from us—since we asked nothing of it. While these reasonings may be logical and sound, let us meditate upon a few more questions. Who trained our present ministers? Upon whom do we depend to train our future leaders? Who organizes the activities and Christian training for our young people during the summer months? Who prints our church paper and the other literature concerning the truth so dear to us? Who maintains a home for the aged of the Church of God? Of prime importance are these final questions upon which we should ponder: does our responsibility to spread the gospel of Jesus Christ end within the small circle of our own community? or should we not uphold the arms of those who are striving to proclaim it to every creature?

Those willing to follow in the footsteps of these courageous, self-sacrificing college students will insure the success of the Laymen's Volunteer Campaign. They will be fine, Christian men, women, boys and girls, who clearly see the goal toward which Jesus asks his followers to strive, the goal of telling His glorious gospel in every nation. When success comes, the credit will go to the zealous workmen, who have not allowed personal sentiments, which so easily beset everyone of us, to muffle their call to duty.

The Laymen's Volunteer Committee honestly can express the sentiments of Paul as he used the money and gifts of love sent to him by the early church people: "For we are purposing excellent things, not only in the sight of the Lord, but also in the sight of men" (2 Cor. 8:21). In addition to the present program of the Church of God, this Committee plans to teach the gospel by radio, believing this method is the most economical way to reach the

(Please turn to page 16)

THE CHILDREN'S PAGE

*Prepared by Madge Savage
Waite Park, Minnesota*



"Heaven and earth shall pass away: but my words shall not pass away" (Luke 21:33).

My Daily Companion

"I meet Jesus in the morning,
When my day is at its best,
And His presence comes like sunrise—
Like a glory in my breast.

"All the day the Presence lingers,
All day long He stays with me,
And we sail in perfect calmness,
O'er a very troubled sea.

"So I'm sure I know the secret,
Learned by thousands on life's way;
You must seek Him in the morning,
If you want Him through the day.

"As the first thing in the new day,
Always look into His Word,
Longing that the voice of Jesus
From its pages may be heard.

"Then in earnest supplication,
Lift your heart to Him in prayer,
Pleading that He will be with you,
Helping all your burdens to bear.

"You can also learn this secret,
Of His presence with you here,
And throughout the day can journey,
Conscious that your Lord is near."

—Selected.

A New Demand

"Samuel judged Israel all the days of his life" (1 Sam. 7:15).

The elders of Israel gathered together and went to visit Samuel. Samuel lived in Ramah. The elders told him that he was now old. His sons had become like Eli's sons. They chose to go their own ways.

The elders, or church leaders, asked Samuel for a king. They wanted to be like the other nations around them. They wanted a king they could see; one who would ride at the head of their armies, and fight their battles. (1 Sam. 8:19.)

This made Samuel very sad. He told God all about this new demand of the people of Israel.

Samuel told the Israelites what it would mean to them to have a king like the other nations. Their king would be a dictator. His wants and needs would come first. He would take their children for his personal gain. Their farms would no longer be their own. (1 Sam. 8:10, 13, 14.)

Nevertheless the people would not listen to Samuel's words. They wanted a king!

"The Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them" (1 Sam. 8:7).

A Godly Patriot

Saul was chosen by the Lord God for the first king of Israel. Samuel anointed him.

Samuel told the Israelites that God had given them a king; and, if they would fear God and obey and serve Him faithfully, He would be with them. Samuel warned them that if they turned away from Him, God's hand would be against them.

Samuel asked the people to tell him if he had taken anything that was not his, or defrauded or oppressed anyone. He asked them from whom he had received a bribe. If he had sinned in any of these ways, they were to tell him; and he, Samuel, would make it right. But they said Samuel had not done any of those evil things. He was upright and holy.

Samuel pleaded with them to not turn away from God and go against Him.

There was one thing Samuel said he was going to do for them. It is something we can do for each other today. He said, "God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way: only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you" (1 Sam. 12:23, 24).

Happy Birthday Wishes

James Capps, Dec. 23, age 10, Shady Springs, W. Va.

Nina Capps, Dec. 28, age 14, Shady Springs, W. Va.

James Hammer, Dec. 28, age 13, Bird Island, Minn.

Tommy F. Stabler, Dec. 29, age 8, Little Rock, Ark.



Suffer for Christ

John Peters

ISN'T IT WONDERFUL to be in Christ!" I exclaimed to Brother Walter Wiggins one morning.

"Yes, to be partakers of His sufferings is just that," he answered.

That bit of Scripture led me to thinking how easy it is for many of us to put on Christ through baptism, but somehow escape the sufferings. Is it necessary that we actually suffer to be Christ's; and if so, how much; and what from?

In 1 Peter 4:12, 13 we find these words: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

Here Peter admonished the elect of God to expect trials in their walk of life. He did not say that Christians had to suffer, but it is clear that those who do suffer for Christ without doubt will receive the joy spoken of.

In the Roman Letter, we find our question more fully answered. "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (8:17).

The writer of this verse confirmed the thought of suffering for Christ,

in that it is one of the conditions necessary that we may be glorified together.

Seeing then there are some trials for us, we wonder how they come. I believe everyone would agree that a person who did not work for the Master would never have the opportunity to suffer reproach for Him.

Peter writes in 1 Peter 4:15, "Let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters." When we suffer for these things, we suffer for our own wrongs. Christ is not the author of them; but, when we suffer as a Christian, as shown in verse 16, we do well.

The extent to which one would suffer, I believe, would be determined mostly by the effort one puts forth in service to Christ.

Are we suffering enough for Christ? If not, perhaps more Christian works would suffice, that more joy may be ours when our Master returns.

A Great Light

Oregon (Ill.) Bulletin

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:2).

Far to the north of Jesus' birthplace, the tribes of Zebulon and Naphtali walked in darkness, being grievously afflicted and in constant threat of Syria. They dwelled "in the land of the shadow of death." Nevertheless, their vexation was eased by beautiful prophecy of a Great Light—the Saviour!

Just as prophesied, Jesus was born. Because He came as a baby and did not seize the throne in Jerusalem, the Jews denied and killed their Light. The tribes of Zebulon and Naphtali, however, received Jesus, most of His miracles being performed in Galilee. (Matt. 4:13-16.)

Priming the Pump

J. Arlen Marsh

Remember how, years ago—and in some places even yet—you had to spend a good deal of time and almost as much temper priming the pump to make the water flow, or thawing it out in order to get enough water for the morning coffee? When water started through a primed pump, or through a thawed-out one, it kept on flowing until the pump was given a long rest.

It's pretty much that way with us. Oh, to be sure, our faith, individually and collectively, is probably solid enough to endure a month's vacation, or even two months' or three. But no one has sufficient faith within him to endure long without frequent assigned periods of worship, study, and Christian exhortation.

It's downright amazing, as a matter of fact, how easily religious boredom can creep up on us. It does on ministers. It does on Sunday school workers. It does on church officers. It does on everybody. We let our thought of God and His blessings slip a little longer . . . and then, suddenly, we're not especially interested in God and His ways at all.

If we're altogether honest with ourselves, we'll admit that we can't take a vacation from God without hurting ourselves. It's too easy to slip into the groove of disinterest, too hard to climb back into the harness of church activity. You're usually not wild to return to work after your vacation from the office, the factory, or school; it is not to be expected you will be any happier about putting on the discipline of regular church attendance and church work after being away from it for a time.

So our religious pump needs priming, or thawing, or whatever you prefer to call it. We need to make a little stronger effort to read the Bible regularly . . . to exert a little more effort to bring others out to services. —Selected from *The Meeting Place*.

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

January 26 - 30—Ministerial Conference at Oregon, Ill.

BRUSH CREEK, OHIO

Our annual two-weeks fall meetings came to a close on Sunday, November 30. We were very pleased to have as speaker, Bro. Richard Smith, to whom we proudly refer as one of our own boys. His messages were given with an inspiration that made lasting impressions upon his hearers.

A good number of thankful people came to the morning Thanksgiving praise service which was conducted by Bro. G. E. Marsh. For many years, our church has used a portion of this special day for giving thanks and praise to the Lord, as Thanksgiving Day is to be observed. Two of our college students, Miss Betty Macy and Miss Margaret Smith, were able to attend some of the services. Other visitors from a distance were relatives of Sr. Jeanne Smith from Michigan and Sr. Verna Thayer from Oregon.

Much enjoyment was added to the service by special musical numbers which were arranged by the music chairman, Sr. Verna Stine and assisted by Sr. Marsh. Sr. Stine has given tireless effort toward developing a small orchestra composed of young people who are taking instrumental music in the schools. Everyone enjoys their musical numbers.

We are anticipating a fine Christmas program which will feature an original playlet, composed by Sr. Stine, and special features under the direction of Sr. Marsh.

The ladies of the B. C. Sewing Circle, under the leadership of Sr. Mary Pearson, are making plans for a New Year's watch party for the church members and their friends. We especially enjoy this evening of fellowship, and because of the large attendance we engage the township auditorium. Games are planned for the young people. A light lunch will be served. Then, just as the year comes to a close, we will engage in a period of worship and devotion, which will be in charge of Sr. Edna Brewer and Bro. G. E. Marsh.

Brush Creek Church sends greetings, in the name of Jesus Christ, to the brethren and friends everywhere.

Mrs. E. J. Demmitt, Secy.

HERALD RECEIPTS

Mrs. J. A. Swihart; Orin R. Hoskins; W. S. Tomlinson; Charles F. Doll; Mrs. Laura M. Pascoe (6); Mrs. Ruth Dennis; J. M. Prime; Bud Goodwin (2); George Jones; W. A. Reid; G. M. Siple; M. W. Lyon (3); Ward Lyman (4); Mrs. Anna Cochran (2); Arnold Capps; Ruby A. Johnson; Mrs. M. E. Elton; Mrs. Margaret Rankin; W. J. Halls; L. A. Clements; Mrs. Eva Stearns; Forest Carpenter; Mrs. Thomas Stabler; Glen Hoskins.

TO CALIFORNIA AND BACK

On the way southward from Colorado, I stopped, November 28, at Albuquerque, N. Mex., where an interesting Bible class was held with several friends of Sr. E. F. Barsh. Sunday, November 30, I met with the little band at El Paso, Texas, and Monday night had a Bible class. New faces are appearing at their meetings, which shows a healthy growth.

Leaving the car at El Paso, the train carried me on a quick visit to the southwestern churches. December 3, it was a privilege to visit the church at Tempe, Ariz., where the Laymen's Program was presented with a very sympathetic hearing. One of the best responses was found here. The Tempe Church challenges every other church to support the Laymen's Program to a larger extent than they do. Will anyone accept the challenge?

December 4 found me at Pomona, Calif., where a small group gathered at the home of Bro. and Sr. Norman J. McLeod. It was a pleasure to visit this church for the first time. Bro. McLeod was expecting daily to be released from the hospital, but is under orders to accept no heavy work for the present.

On the first Sunday of December, I was happy to be at Los Angeles to meet the brethren there. The program was presented Sunday morning, and at the church's invitation I preached in the afternoon. After the morning service, a bountiful dinner was served under the beautiful arbor back of the church. It was good to see the McLain family again, the Railsbacks, at whose home I was a guest, and many other friends of former days, as well as the new ones.

Sunday night, it was a pleasure to visit the meeting at near-by Pasadena, and see the work being started there.

Returning to El Paso on Tuesday, another Bible class was held there Tuesday night. Wednesday night I met the brethren at Carlsbad, N. Mex., and was glad to see the signs of growth and increased interest there. The church folks have bought a lot for a church building in a new section of West Carlsbad, and have it partly paid for. They are planning to build as soon as the lot is clear. If you would like to help a good cause, send a contribution to this loyal group which numbers only twelve. The treasurer is Mrs. B. Bartlett, 208½ S. Lake St., Carlsbad, N. Mex.

Other places visited during the week were Odessa (where I found Bro. J. W. Smallwood seriously ill in the hospital at Crane), Big Spring, Westbrook, Sweetwater, and Abilene.

On December 28, I will be at Mullin, Texas, for meetings over the week-end, and would appreciate seeing all the members in that section on that day.

On January 4, I will be at Hammond, La., to speak at both Happy Woods and Blood River churches. M. W. Lyon, Evangelist.

No Herald next week!

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

The Restitution Herald will not be printed next week. Date of the next issue will be January 6, 1948.

"I hope this is the last Christmas before Christ returns to claim His own."—Mrs. V. R. Kincheloc, Fairfax, Va.

Bro. and Sr. Eldridge Ellis, Waterloo, Iowa, are parents of a daughter, Sarah Esther, born December 18, 1947. Congratulations!

"I am glad you wrote in your editorials about the partitioning of Palestine—also that Bro. Randall mentioned it on his page."—Lyle Rankin, Cashmere, Wash.

Sr. Laura M. Pascoe, Hampton, Ont., writes her appreciation of The Herald, and shows that interest in sending The Herald as a Christmas gift to several of her nephews and nieces.

We are sorry to learn that Alden E. Johnson, Stillwater, Minn., is a patient at Gillette Crippled Children's Hospital, Ward 6, Saint Paul, Minn. Since Alden also has chicken pox now, his friends will help him by writing, as he is not permitted to have visitors.

Senior and Intermediate Truth Seekers' Quarterlies for next quarter were mailed, Friday, December 19. If your Sunday school does not have a standing order, please inform us immediately of your needs.

Anyone interested in establishing a residence in Golden Rule Home should contact Bro. James M. Watkins, General Manager. Consideration is being given to possibility of accepting additional residents in the near future.

Bro. and Sr. Charles Pearson, with their son Douglas, left Oregon Bible College, Saturday, December 20, for Brush Creek, Ohio, where they enjoyed Christmas.

Golden Rule Home is grateful for a Christmas box from the Washington, D.C., Dorcas Society.

We are sorry to report the death (December 14) of Sr. Herman Lewis, a faithful and active member of the Ripley (Ill.) Church of God. Accompanied by Bro. and Sr. Albert Logsdon, their daughters, Shirley and Juanita, and by Sr. Leota B. Hanson, we went to Ripley, December 16, to preach her funeral sermon. Our tenderest sympathies go to the bereaved. The obituary, prepared by her pastor, Bro. C. R. Randall, who also had charge of the funeral services, will be published soon.

Bro. and Sr. Milon Hall and family went to Kokomo, Ind., December 20, for Sunday services.

GOLDEN RULE CHURCH OF GOD
(Cleveland, Ohio)

The Lord has blessed our church by the addition to our membership, by baptism, of Mr. Fred Schuld, Sr., November 30, 1947. Bro. Schuld is the husband of Sr. Myrtle Schuld, who grew up in the Faith and who has been a faithful member many years. We know this is the answer to her many prayers.

Their son, Fred Jr., and daughter, Gloria, were assisted in baptism by Bro. M. W. Lyon in 1944.

This now completes another 100% family in the Faith. Truly, they can say as did Joshua (24:15), "As for me and my house, we will serve the Lord." George Jones.

LAYMEN'S CAMPAIGN ENROLLMENTS

The following have enrolled in the program sponsored by the Laymen's Committee to provide for the missionary expansion of National Bible Institution to include the expansion of every department to better serve the needs of our people; to enlarge direct mail contacts; to expand printing and publishing with a new print shop and office building; to enlarge Pastoral Aid to help fifty new communities to have a full-time pastor as soon as such pastors are available; to carry the gospel to fifty million prospective listeners by radio. To this end, they are volunteering to contribute an amount equal to fifty cents per week or more to the effort of National Bible Institution during the year November 1, 1947 to November 1, 1948.

- 321. L. M. Howell, Tempe, Ariz.
- 322. Mrs. Mary Laning, Mount Sterling, Ill.
- 323. Hattie Dimmick, Tempe, Ariz.
- 325. Frances Dimmick, Tempe, Ariz.
- 326. Gerald L. Cooper, Tempe, Ariz.
- 327. Mr. & Mrs. Lyle Ward, Lawrenceville, Ill.
- 328. Homer C. Boyle, Seattle 3, Wash.
- 329. Mr. & Mrs. V. E. Kirkpatrick, Bingham Lake, Minn.
- 330. P. H. Overholser, San Gabriel, Calif.
- 331. Mrs. P. H. Overholser, San Gabriel, Calif.
- 332. Loren L. Burnett, Tempe, Ariz.
- 333. Mrs. H. G. Saylor, Mesa, Ariz.
- 334. H. G. Saylor, Mesa, Ariz.
- 335. Rosalin Fredlund, Mesa, Ariz.
- 336. Mrs. I. M. Saylor, Tempe, Ariz.
- 337. Phyllis Mumford, Tempe, Ariz.
- 338. Ruth Johnson, Sac City, Iowa
- 339. J. Arthur Johnson, Sac City, Iowa
- 340. Mrs. William Spicer, St. Cloud, Minn.
- 341. Mrs. A. J. Eychaner, Omaha, Nebr.
- 342. Mr. & Mrs. Charles Netts, Springfield, Ohio
- 343. Margaret Smith, Columbus, Ohio

OVER THE TOP!!!

- 109. Homer-Boyle \$26.00
- 110. Mr. & Mrs. Lyle Ward 26.00
- 111. L. M. Howell 26.00
- 112. Mrs. Mary Laning 26.00
- 113. Ahnus Dimmick 26.00
- 114. Hattie Dimmick 26.00
- 115. Frances Dimmick 26.00
- 116. Gerald L. Cooper 26.00
- 117. P. H. Overholser 26.00
- 118. Mrs. P. H. Overholser 26.00
- 119. J. Arthur Johnson 30.00
- 120. Ruth Johnson 30.00
- 121. Mr. & Mrs. Charles Netts 26.00
- 122. Mrs. A. J. Eychaner 26.00
- 123. Whittaker Sunday school 26.00



CHARLES FREDERICK GESIN

It was to Ernest and Harriet Gesin, of Forreston, Ill., that on December 15, 1879, a first-born son was given, whom they named Charles Frederick Gesin. Sixty-eight years later (less nine days) Charles, in complete readiness to retire for the night, suddenly lapsed at ten o'clock, from active work-a-day health into death, on Saturday December 6, 1947.

The deceased moved his family to Oregon from near Forreston in March, 1926. After being variously employed about the town, he, some two years ago, became happily employed at the White Pines State Park lodge.

In September, 1904, Charles Gesin was united in marriage with Miss Mary Aslaksen of Chicago. To this marriage were born four children, namely: Ernest, now Foreign Representative of the International Harvester Company, whose headquarters are in Chicago, he being located at Rio de Janeiro, Brazil; Ruth of Oregon, Ill.; Lawrence, who died in 1920 at the age of eight years; and Alice, now Mrs. Edward Munsey, of Beloit, Wis.

After many months of serious illness, their mother, Mrs. Mary Gesin, succumbed on December 10, 1939.

Four grandchildren also survive Charles: John David, Carolen, Linda, and Barbara; as also two brothers, Earl and Emil; and four nephews, and five nieces.

On September 4, 1943, Charles exchanged marriage vows with Mrs. Ruth Blanchard. Together, with a step-daughter, JoAnne Blanchard, they have maintained a very happy and homey home—a home much enjoyed by relatives and friends, old and young.

On July 25, 1947, JoAnne covenanted marriage with Dudley Lippert, locating their home in Mount Morris, Ill.

From early youth, Charles Gesin gave heed to his parental instructions, following their Christian teachings and living. Both he and his families continuously have studied the Holy Scriptures with the Church of God, and have sought to follow Biblical precepts and share the assured blessings of their Jehovah God and His Saviour Son.

May their every Christian dedication be rewarded with rich ingatherings of the Golden Harvests, spiritual.

Interment was in the family lot at Adeline, F. L. Austin.

WALLACE H. ALLARD

Wallace Allard was born, September 13, 1876, on a farm near Gladbrook, and died at his home at Cedar Falls, Iowa, on December 4, 1947. He was the son of G. P. and Melissa Allard. Near Gladbrook, he grew to manhood. October 20, 1897, he married Florence Oaks. A year later, they moved to Eagle Grove, where he worked three years as a fireman for the Chicago and North Western Railroad. In 1902, they moved back to Gladbrook where they farmed for nine years, except for two years spent in New Mexico. In 1911, they moved to Minnesota where they farmed for thirteen years. Since 1924, they have made their home in Cedar Falls, where Mr. Allard has operated an acreage. For several years, he has worked as a fireman at Bancroft's greenhouse during the winter months.

Besides his widow, Mr. Allard is survived by a daughter, Mrs. J. L. Harland; a grandson, James Wallace Harland of Seattle, Wash., and three sisters, all of Gladbrook: Mrs. Pearl Engel, Mrs. Earl Stauffer, and Mrs. A. K. Weise. He was preceded in death by his father and mother; by four brothers: Orion J., William G., Albert, and Ray; by two sisters, Bertha and Emma; and by a granddaughter, Helen Mae Harland.

He was a member of the Church of God, having been baptized in his youth. He was always one of the first on hand to prepare the conference grounds at Waterloo for the annual conference.

Funeral services were conducted at Cedar Falls, Iowa, on December 6, and at Gladbrook, Iowa, on December 7, with the writer and Charles W. Howe of Waterloo in charge. Interment was in Badger Hill Cemetery near Gladbrook. J. W. Williams.

SIGNS OF THE SECOND ADVENT
(Continued from page 16)

holy, as a sign to remind them of their deliverance from Egyptian bondage. Today, mention is made of things transpiring all around the world—in our own lifetime—that are signs of the soon coming of Jesus and the soon establishing of the Kingdom. Can we see them?

Jesus' advice to His disciples is: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth. 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 21:34-36).

Are you watching, heeding? Not only will surfeiting and drunkenness cause one to be careless and indifferent about scriptural things, but cares of this life can be allowed to take all of one's time, until God has no place in our lives. May God help you who sincerely desire to be ready to meet Jesus.

NATIONAL BIBLE INSTITUTION

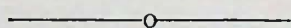
- Mrs. Fannie S. Knight \$ 5.00
- Gospel Gleaners Class, Ohio 6.00
- Oregon, Illinois, Bereans 7.00
- Mrs. B. Magedanz 100.00
- Mrs. Laura M. Pascoe 10.00
- Alfred Anthon 1.00
- Church of the Open Bible, Pomona, Cal. 10.00

LOVEST THOU ME LESS THAN THESE?

(Continued from page 11)

greatest number of people—many more people than our church ever has reached with its truth. There is aim to build a national headquarters and printing establishment that will be like a handsome, yet useful, foundation stone for our whole denomination. The third aim is to supply the need of those who are desperately seeking a pastor, by placing our young workers in the field and guaranteeing to them a living wage.

As we think of the life and the dreams of John Q. Anonymous, can we do less than he is doing? Can we fail one who so cheerfully and willingly is giving his all? Can we turn deaf ears to the cries for "help" from those in Macedonia (Delta, Sioux City, Lester Prairie, Baraga, Niagara Falls, etc.)? Or, shall we, like Paul, immediately endeavor to send aid? The time is short; the coming of the Lord is near. We exhort the brethren everywhere to unite in this great new effort. It will cost each of us only fifty cents per week, the price of a pound of cheap candy. See your local chairman today and enroll. If you have no local chairman, talk to your pastor and see that one is appointed. If you have no pastor, write to National Bible Institution, Oregon, Illinois, for your enrollment card. We also solicit your prayers for the success of this program, not that man may be glorified, but that God's great plans and purposes may be fulfilled in the earth.



SIGNS OF THE SECOND ADVENT

(Continued from page 7)

It is recorded in Luke 21:20-24: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which be in Judæa flee to the mountains: and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Jerusalem and its inhabitants were overthrown about 70 A.D. The temple was destroyed as Jesus prophesied, saying, "The days will come, in the which there shall not be left one stone upon another, that shall not be thrown down" (Luke 20:6). Many fell by the edge of the sword, while others were led away captive into all nations. Jerusalem is still "trodden down of the Gentiles," and they (the Gentiles) are endeavoring to part the land. For the

past twenty-five years, however, the scattered people have been going back to the land of Israel until there are nearly a million in the land. They are returning from every nation under heaven: some from deepest China who had adopted the custom of growing a cue, others appearing from places where they have been cut off from all other Jewry for fifteen hundred years, having been as completely removed nationally as a dead man out of mind.

In times past, effort has been made, with no success, to return these people to Jerusalem. Again a return is being made by this trodden-down people with one outstanding thing coming to pass that has been absent in all other attempts at return: rainfall has been lessened in some countries where the Jewish people have been, and has increased in and around Jerusalem. Prophecy in Joel 2:23 indicates they will have plenty of rain, both early and latter rains, when they are fully re-established as a nation. God controls the rainfall, and, according to reports during the past twenty years, a noticeable increase has occurred in Palestine. Where Palestine used to have sufficient rainfall for one crop each year, now there is sufficient for two crops. This is God's approval for the present return.

The return of the Lord and the building up of Zion is mentioned in Psalm 102:16, "When the Lord shall build up Zion, he shall appear in his glory." Thus, the time is near for Jesus to return.

Now, the Record declares the treading down will last until the "times of the Gentiles be fulfilled." Gentiles rule today. Jesus will rule in the near future, for the kingdoms of this world will become "the kingdoms of our Lord, and of his Christ" (Rev. 11:15).

After Jesus had foretold happenings of both the Jewish and Gentile nations, He 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). Therefore, we conclude that redemption is near. Jesus said further, in parable:

"Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now 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" (Luke 21:29-31).

Watch the fig tree, which in this parable indicates the Jewish people, and watch the other trees, or nations. Things that are happening among them show that the Christ soon will come, and the Kingdom of God will be established.

People on earth, ever since the Flood of Noah's day, have been able to look at the rainbow and know that God's promises are truly kept. Israel was given the seventh-day Sabbath to keep *(Please turn to page 14)*

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God's Peace Terms

By H. Gary France, Wenatchee, Washington

JOSEPH STALIN undoubtedly has faith that he is promoting a system of better human relationship than the rest of the world has to offer. His life has been dedicated to supporting Communism which, in his estimation, is the superior practical method for men to live with one another. Ghandi's life problems are of the same nature. What manner of living allows the greatest advantage for the largest number of people? "World problems" are fundamentally the same: How shall we "get along" with one another? In pursuit of this question, Dale Carnegie wrote his well-known *"How to Win Friends and Influence People."* Roosevelt was recognized as a genius in solving this problem, not only among his friends but among nations. All political legislature is confronted with the question: "What opportunities and restrictions shall be enforced to allow man to live more peaceably with his neighbor?" The problem permeates every crevice of all civilization, for civilization is simply man's method of social contact. Traffic lights, land ownership, taxes, roads, whatever may be man's activities, are all directly related to social science. How shall I live peaceably with my neighbor?

Wars periodically evidence the utter failure of man's efforts. Like a student's report card, a war will demonstrate that man's efforts are mere dismal "fizzles" when and only when they deviate from the Bible. The fact that man is enduring a planned existence is evidence that a solution to the problem exists. Let us discover that solution by looking to the One who planned human existence and see what He said man must do to live with his neighbor. Though the world as a whole does not do so, some men have been able to solve the question. They used the solution recommended by the Creator of mankind. Solution to the problem is important. The world fails; it is turbulently dissatisfied. If *any man* fails, he will endure the gnawing pain of unhappiness and discontent through-

out life. If any man succeeds, his life will be enjoyable, happy, and contented.

Solomon wrote, "Be not a witness against thy neighbour without cause" (Prov. 24:28). Contrary to the common thought that success in this life depends upon battling and triumphing over others, the manner of living peaceably with fellow man is directly opposed to the principle of witnessing against one's neighbor. Christians are to exemplify peaceable living before unbelievers. "I speak to your shame," reproved Paul. "Brother goeth to law with brother, and that before the unbelievers" (1 Cor. 6:5, 6). Solomon revealed another unusual method of promoting satisfactory human relationship: "Say not, I will do so to him as he hath done to me" (Prov. 24:29). Jesus taught identically the same system, saying, "Ye have heard that it hath been

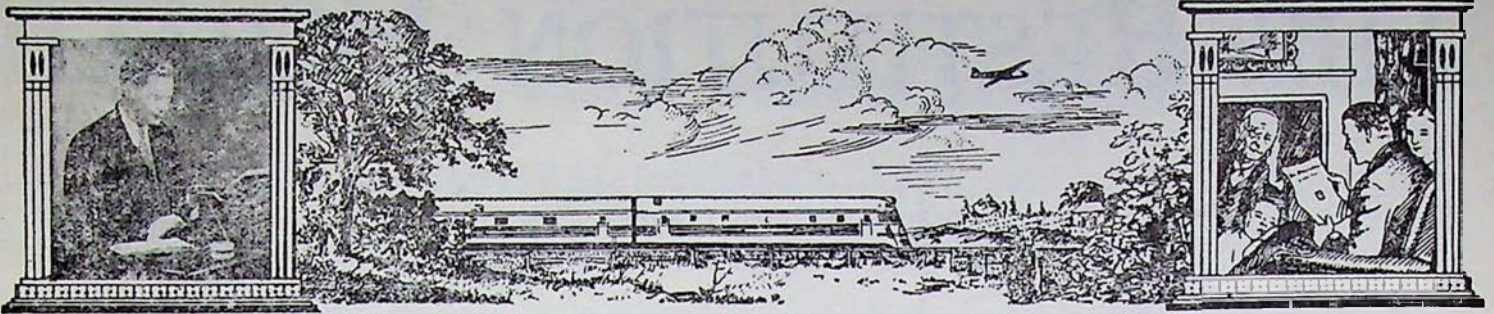


H. Gary France

said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:38). Paul commanded, "Recompense to no man evil for evil" (Rom. 12:17).

"What shall I do about my neighbor? Why not treat him the way he treats me? It will show him how it feels to be mistreated." Solomon revealed the danger in striving when he said, "Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame" (Prov. 25:8). Conforming to this theme, Jesus taught, "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge" (Matt. 5:25). Though striving with a neighbor is futile, Jesus recommended a successful method of correcting a neighbor's or a brother's fault: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother" (Matt. 18:15).

(Please turn to page 11)



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The Ocean

The ocean, averaging more than twelve thousand feet deep and some places reaching a depth of forty-four thousand feet, covers seventy-two per cent of the earth's surface. It is three per cent chemical. Its temperature ranges from twenty-eight degrees at Polar regions to eighty-five or ninety degrees at the Equator. Throughout the ocean flow mighty streams beneficent to man. The great Gulf Stream, a thousand times the size of the Mississippi River below New Orleans, is seventy miles wide and more than three thousand feet deep. As this mighty stream leaves the Gulf of Mexico, paralleling the Florida coast, it moves northward to give almost tropical warmth to the Carolinas, tempering also the climate northward along the Atlantic Coast. Then, swerving to the right, it fulfills another mission by warming the British Isles and much of the continent of Europe. Coming down from the North, near Nova Scotia, the Polar Stream wages a titanic battle with the Gulf Stream. Apparently, losing the battle, this cold Polar Stream plunges deep beneath the Gulf Stream and is lost to human sight until it emerges in vicinity of the West Indies, there giving its Arctic breath to cool the torrid atmosphere and make life comfortable in that tropical heat. The seas, too, the scenes of raging storms, of hurricanes, of devastating tidal waves. There, ships and cargoes and men decorate the uncharted ground. In bosom of the seas are mysteries locked until the Judgment Day. There, in earth's largest grave, are buried millenniums' countless dead.

Hear, though, the Prophet Micah tell the mercy of God by picture drawn from "depths of the sea":

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. . . . He will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea" (7:18, 19).

As the Polar Stream is subdued by the mightier Gulf Stream, as it plunges deeply below its conquering rival, so are the sins of God's

remnant plunged out of sight "into the depths of the sea."

The sea, in her unrest, is typical of confusion, strife, and destroying wickedness of the ungodly. "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20, 21). "He that wavereth," said James, "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" (James 1:6, 7). Mighty expanses of the sea typify two outstanding prophetic scenes: 1) Someday, probably when the saints have been caught away, men "shall wander *from sea to sea* . . . to seek the word of the Lord and shall not find it" (Amos 8:12); and 2) After Christ takes the reigns of government, the "earth shall be full of the knowledge of the Lord, *as the waters cover the sea*" (Isa. 11:9). More than expanse, *depth* of the mighty ocean suggests that knowledge of the Lord, in that Day, will be tenfold more profound than it is today!

Roaring of the sea inspired David to prophesy:

"Let men say among the nations, The Lord reigneth. Let *the sea roar*, and the fulness thereof . . . because he cometh to judge the earth" (1 Chron. 16:31-33). With endless power as of the surging tides, Christ's indomitable power will forge throughout all nations. There will be no stopping of His voice. "Let the sea roar!"

Someday, there will be "no more sea" (Rev. 21:1)—no more strife, no more raging tidal waves of destruction, no more political hurricanes. Then, also, the sea will give up "the dead which were in it" (20:13). Secrets, long closed, will come to revealing light. Men will stand in judgment before the Great White Throne. Shortly, those unprepared will be destroyed. Redeemed of the ages will behold and serve their God. There shall be "no more death," and, "there shall be no more curse."

Today, men witness "the sea and the waves roaring"—hurricanes and tidal waves! Tomorrow, "There will be no more sea." Christ will rebuke the waves, and there will be "a great calm." O! Mighty Oceans, rage on! This is your day of storm.



REMINISCENCES

(Second of a series of life sketches by senior members of the Church of God)

By George M. Siple, Oregon, Illinois

BEING INVITED to give a short account of my life, I will endeavor to do so. As I kept no diary, I shall have to depend entirely upon memory—which sometimes is not very accurate.

I was born on a farm in the good old State of Iowa. This farm was located about sixteen miles northeast of Waterloo, near the present site of Dunkerton. There was no town there at that time. The nearest town of any size was Jessup, about twelve miles to the south.

Farther back than I can remember, Father and Mother were baptized into the Church of God. Both were true Christians, and they taught us children the truth as soon as we were old enough to understand. No church of our Faith was near, and the closest church and Sunday school were three miles distant. It was quite a large church of the Free Will Baptist denomination. Most churches being far apart at that time, the farmers came for miles on Sundays to attend the services. It was located at Lester Centre, a very small town having only one or two small stores, a post office, and this Baptist Church.

Baptist teachers must have been scarce, as the church invited Father to teach the adult Bible class, and he continued to teach there as long as we lived in Iowa. That was before the days of automobiles and good roads. In the winter, we bundled up in our bob sleds and drove a team of horses through snow that was often quite deep. In spring, the roads were even worse, as the Iowa mud made travel quite difficult at times, but we attended every Sunday.

When I was about seventeen years of age, Father, Mother, and six of us children moved to Hammond, Louisiana, to "get away," as Father said, "from the cold winter." After moving to Hammond, we moved into a comfortable house on a small strawberry and truck farm that Father had purchased the preceding winter.

Brother W. H. Wilson, now deceased, lived at that time at Happy Woods, three miles west of Hammond. He was instrumental in getting us to move to Hammond, as Father had been corresponding with him for some time. Brother W. H. Wilson and our parents established a Bible class, meeting each week at private homes with

Brother Wilson as teacher. Later, Brother Wilson wrote a book entitled "The Pine Woods Bible Class." Many of you doubtless have heard of it and perhaps have copies of the work. Though the book was not an exact copy of our lessons, it does give an idea of his style of teaching.

Brother and Sister L. C. Anthon, Sr., learned the truth at these classes and were baptized in Yellow Water Creek by Brother Wilson. Brother Wilson continued to teach the Bible class until he moved back to their former home in Chicago.



George M. Siple

About three years after going South, Father died and Mother and we children were left to continue the work. Through the special efforts of my mother and oldest brother, Albert, a Sunday school was started in the Happy Woods Schoolhouse. The Sunday school is still meeting regularly every Sunday in this same building, though it has been remodeled and Sunday school rooms have been added. The building now is owned by the Happy Woods Church of God. There have been many additions to the

church through the years, but it would make this article too long to name them all.

About once or twice a year, we secured a minister for a series of meetings lasting usually about two weeks. I will give you the names of a few of the elder ministers who were called there. Brother Humphries (deceased) preached in the old Congregational Church in Hammond. As a result of this meeting, my oldest sister, Lucy, and I were baptized in a small creek east of Hammond. Brother D. M. Hudler held a series of meetings in the Seventh Day Baptist Church. Brothers O. J. Allard and S. J. Lindsay were asked several times to speak in the Happy Woods Church of God and always came willingly. Under these leaders, and many others not mentioned, the church continued to grow through the years.

As an effort of this church, through the special efforts of Brother Alfred Anthon, eldest son of L. C. Anthon, Sr., another Sunday school, started about fifteen miles west in the Blood River section, has grown to a larger attendance of members than the Happy Woods Church. They have a new large church building situated among the beautiful pine trees. This (Please turn to page 10)

Watch and Pray

By Mary Mac Nedrow, Oregon, Illinois

"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).

STRONG EMOTIONS fill our hearts as we observe conditions in the Holy Land. "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." We cannot but feel the end time is drawing near. Surely, we are living in fulfillment of Bible prophecy. "None of the wicked shall understand, but the wise shall understand." There is violence in the Holy Land today! The eyes of the entire world are centered on Palestine.

The name "Palestine," in the early days, referred only to Philistia, but later was applied to the whole country. This country, first called Canaan, was named after Ham's fourth son who first settled there. The descendants of Canaan were punished time and again for their wickedness, and eventually were delivered into the hands of the Hebrews, but were not fully subdued until the time of David and Solomon. Palestine is referred to in the Scriptures as the "land of promise." "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country" (Heb. 11: 8, 9). Here he received the promises. In 1 Samuel 13:19, Palestine is called the "land of Israel," and in Hosea 9:3, "the Lord's land." The Hebrew people today call it the Holy Land, as did the Prophet Zechariah in Zechariah 2: 12.

It was at Shechem (now called Nablus) where Abram made his first stop after entering Canaan; and there in the "plain of Moreh" he built "an altar unto the Lord." At Shiloh, near Shechem, Joshua erected the Tabernacle where it remained until David had it brought to Jerusalem. Near Sychar is Jacob's well, where Jesus talked with the Samaritan woman, and told her of the "living water." It was at Bethel (now called Beitin) where Jacob had the dream of a ladder that reached to heaven and saw "the angels of God ascending and descending on it." Here his name was changed to "Israel," and here God renewed the covenant He had made with Abraham and Isaac.

When the Israelites began their conquest of Canaan, the land was divided into seven great nations. Gilgal was the headquarters for Joshua's army while they were conquering the land. At Gilgal, the Israelites kept the first

Passover in the "land of promise," and all who were born in the wilderness here received the rite of circumcision. Here, they first began to eat of the fruit of the land, and the manna ceased.

Beyond Jordan, the eastern border of Canaan, John the Baptist preached repentance and baptism for the remission of sins. Jesus, who knew no sin, was baptized in the River Jordan "to fulfil all righteousness." A voice from heaven was heard, saying, "This is my beloved Son, in whom I am well pleased." In the River Jordan, Naaman the leper dipped seven times and was made whole, and here Elijah, and then Elisha, parted the waters by smiting them with the mantle. At Joshua's command, the waters of the Jordan divided when the soles of the priests' feet touched the water, and the Israelites passed safely over.

It is indeed a country of memories, to the Hebrew and Christian alike. Today, our thoughts go back to Bethlehem where Jesus was born, to territory now occupied by the Arabs. Jacob buried his beloved wife Rachel "in the way to Ephrath, which is Bethlehem." It was the home of David and his family, and it was here he was anointed by Samuel when he was still a boy. It was in Bethlehem where Ruth, great-grandmother of David, gleaned in the fields of Boaz.

Bethany, on the slope of the Mount of Olives, was the home of Lazarus, Martha, and Mary. Here was a home where love predominated, and where Jesus visited often after His many conflicts with the religious leaders of the Temple. Then there was the city of Capernaum where Jesus made His headquarters for two years; Nazareth, Jesus' boyhood home, and Cana where He performed His first miracle.

David, in telling about the city of Jerusalem, said: "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King" (Psalm 48:2). He never tired of singing songs extolling the excellence of this great city of God. Here, many holy men of God, prophets, priests, and kings, lived and died. It was in Jerusalem that Solomon, in all his glory, sat in judgment. It was here, centuries later, that our blessed Lord Jesus was taken to the judgment hall, falsely accused, tried, and then led by soldiers to Calvary's hill, followed by the rabble of the city, and

crucified. After His resurrection and just before His ascension, He led His disciples to the Mount of Olives and gave them the Great Commission to go "into all the world and preach the gospel to every creature."

As the newspapers come off the press, and as we listen to our radios, we read and hear more and more of violence between the all-Arab city of Jaffa and the Jewish city of Tel Aviv. It was at Jaffa where Simon the tanner lived. Peter was praying on his house-top when he had the wonderful vision that led him to preach the gospel to Cornelius, and to baptize him and his household.

God gave the Land of Canaan (Palestine) to the Israelitish people. However, they were scattered throughout the world because of their sins. Hear the words of God, spoken by the Prophet Amos: "I will sift the house of Israel among all nations, like as corn is sifted in a sieve." It seems the great day of Jacob's trouble is nigh at hand, but "the redeemer shall come to Zion, and unto them that turn from transgression in Jacob" (Isa. 59:20). Today, we pray for the "peace of Jerusalem" and of the whole world; but we know this can never be until Jesus returns. We read that when all (Please turn to page 11)

TITHING

By Margaret Smith, Columbus, Ohio

AS THE CHRISTMAS SEASON approached, our thoughts turned to giving. The true spirit of giving can be summed in the statement, "It is more blessed to give than to receive" (Acts 20:35). Everyone has experienced the joy of giving to friends and loved ones, but how many Church-of-God members have experienced giving to the Lord their tithes and offerings? Many do tithe, but we need to increase the number if our church is to spread the gospel of Jesus Christ as it should.

What happens when a church organization indorses and practices tithing? We can look at the Seventh Day Adventist Church as a shining example. Tithing is required of the membership and it is not surprising that they have grown and expanded to such an extent that seems almost phenomenal. Perhaps we do not condone the method, yet it shows what can be done.

The results of tithing are not just because of tithing as such. When Christians develop to the point that they are willing to contribute one tenth of their income to the work of the Lord, they are usually willing to give their time and talent also. People who have not been too vitally interested in their spiritual life may become more concerned if they begin tithing.

If the beliefs that we cherish are to be spread to others who have never heard them, we are going to need larger funds. We cannot have a bigger and better Oregon Bible College without resources. A radio program to carry the gospel of Jesus Christ to millions of listeners can never be launched if more of us do not meet the challenge with greater contributions. God asked Israel to tithe and promised them great blessings in return. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour

you out a blessing, that there shall not be room enough to receive it (Mal. 3:10). Surely if we give willingly a tenth of our time and devotion of our lives, the Father will richly bless the Church of God and its individual members. Once you begin tithing, you will find yourself living a better Christian life and experiencing an inner satisfaction that comes from this realization. You will find yourself more ready to accept church responsibilities. The boost that you give the pastor's salary because of your tithe will yield a great deal more satisfaction than if the money were spent on your egocentric self. The tither is really living. The law of life itself is to give and live.

Some will say that is it difficult to tithe with the cost of living so high. Prices have soared while incomes for many have remained unchanged. As a result, it is becoming exceedingly difficult to keep the budget in balance. But just stop to think a minute. Christ sacrificed His life that we might have salvation. Is it asking too much of us to sacrifice a few non-essentials in order that we might serve Him while there is yet time? A very interesting statement appears in my sociology book ("Marriage and the Family," Meyer Nimkoff): "The traditional idea of tithing is 10 per cent, but the average American family contributes only 1 per cent of its income to the church. Ten per cent or more, however, goes to the maintenance of an automobile." Are we guilty of giving our tithe to an automobile rather than to the Lord?

All of us need to renew our faith and believe that if we put the Lord first, He will not forsake us. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). Let us all remember this scripture and let the Christmas spirit of giving carry over into giving our tithe to the work of One who gave not a tithe but His very life for you and me.

Signs of the Second Coming

(Radio Address No. 9—Station KPQ, Wenatchee, Washington)

By Lyle Rankin, Cashmere, Washington

IN SPEAKING of the return of Christ and the signs which transpire just before His return, one has many Scriptural statements in God's Word for enlightenment concerning those signs.

When the Apostle Paul wrote to brethren in Thessalonica, he mentioned the coming of Jesus Himself from heaven and endeavored to comfort them with the true hope of the resurrection. This is in 1 Thessalonians 4:13-18. Then in chapter 5, Paul said, "Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." Before this, Jesus had given the command to "Watch and pray," that one might be ready for His coming. To watch, one must read and study God's Word which will enlighten him concerning the times and seasons: not for planting grain, but concerning the time in which he lives and as to what will be happening in the world just before Jesus returns, that he need not be in darkness and have the Day of the Lord come unexpectedly, or as a thief. It is true that all men will know when Jesus does come, but all will not recognize the season prior to His coming.

Now, what are some of the signs that people can see today? One that Jesus mentioned in Matthew 24:12 is the abounding of iniquity. Another condition Jesus mentioned is, "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away, so shall also the coming of the Son of man be" (Matt. 24:37-39).

Eating and drinking are approved of God. Adam was given the privilege and pleasure of eating; Jesus participated in such; the angels, that Abraham entertained, ate; and there will be eating and drinking in the Kingdom of God when Jesus returns. The abuse of this privilege, though, is one reason for iniquity abounding. Hearts are

overcharged with surfeiting and drunkenness and cares of this life, until many will let the Day of the Lord come upon them unawares. (See Luke 21:34.)

Marriage also was God-ordained, but the abuse of it causes iniquity, resulting even now in many heartaches for those concerned, especially the children. Paul wrote, "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb. 13:4).

By reading God's record concerning the days of Noah just prior to the Flood, we know "the earth was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth" (Gen. 6:11, 12). Remember, Jesus said, "As it was in the days of Noe." If one knew the correct and full statistics today concerning those who have corrupted their way, surely a greater realization would be had of this present time, and that we are living when the conditions are as they were in Noah's day.

Another time, Jesus said, "Likewise also 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 it rained fire and brimstone from heaven, and destroyed them all" (Luke 17:28, 29). So, along with eating and drinking, Jesus mentioned buying, selling, planting, and building. We say, "Buying, selling, planting, and building are legitimate," but people abuse *these* privileges, too, causing one to realize that iniquity abounds among the rich and poor, the free and imprisoned, the rulers and those who are ruled—God knows who have corrupt ways.

Let us turn our attention now to 2 Timothy 3:1-5, saying: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

"Perilous times" are mentioned as the *result* of these other things being practiced. When men and women are lovers of their own selves, do things to exalt them-

selves, sing songs to their own glory, and worship the creature more than the Creator, *sin* is the descriptive word. When people covet, boast, walk in pride, and blaspheme, *living in sin* describes their condition before God. Are there any disobedient to parents, unthankful, unholy, and without natural affection? Among those without natural affection are children forsaken by their parents; some are murdered; friends are abused and enemies are hated. Trucebreakers and false accusers are out of step with God's way. The incontinent break up homes for lack of will power to walk in sanctification. Those who are fierce display a savage nature instead of love, and some despise the good.

Traitors, the heady, and highminded add much to the making of perilous times. The great amount of life, property, talent, and money spent for pleasure today shows plainly men are "lovers of pleasures more than lovers of God."

The last condition mentioned, "having a form of godliness, but denying the power thereof," is outstanding today. Great formality in services, but the "power" or "gospel" is denied its proper place in the hearts and practices of mankind. The Apostle Paul declared, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek" (Rom. 1:16). Unless one separates himself from practicing and participating with

those who do the things that cause perilous times, he will be caught unaware of the coming of Jesus. What a great loss for one to be found wanting in that great Day—which is so near!

In a prophecy of Zephaniah, more conditions mentioned are signs today. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord" (Zeph. 1:14-17). This "day of the Lord" mentioned here is called "the great day of the Lord"; and, when the things herein mentioned as signs are being fulfilled, they cry aloud that the great Day is near—"near and hasteth greatly." The expression, "The voice of the Day of the Lord," has reference to that which cries out that the Day of the Lord is near. When evidence is observed with the eye, it is right and proper to say this evidence cries aloud and testifies. Did not the spilled blood of Abel testify that Cain slew him? Genesis 4:10 reads, "The voice of thy brother's blood crieth unto me from the ground."

The sign mentioned in *(Please turn to page 11)*

Appreciation of God

By Valura Karnett, Omaha, Nebraska

HAVE YOU EVER paused in the middle of a tire-some task and given God thanks that you had strength to "do with your might what your hands find to do"? Have you stopped for a moment on a summer day and listened to the song of the birds, the voices of children at play, the sound of the wind in the trees—and given thanks that God has given you ears with which to hear? Or, have you stood still on a clear, beautiful night and gloried in the stars in the heavens with thankfulness in your heart that you can see His mighty wonders?

One cannot begin to list the blessings God gives daily which we so casually take for granted. True, He sends rain on the just and the unjust, but if you love God truly, that rain means much more to you if in that rain you appreciate the handiwork of God and the blessings it brings with it.

Yes, it is true, we all thank God for the "many blessings" He bestows upon us daily, but sometimes in our

mind those "many blessings" take the form of just so many words. Meditate a moment. What do you do in return for these pleasures we take so lightly and grow to expect from the hand of God? One way in which we can show our thanks to Him is in giving of our substance—giving our tenth *first*, then just *giving!*

There is so much work to be done for the Lord. The message we hold so dear to our hearts should be told in new fields, but without your help and my help how can workers go forth? The answer is the tithe. Even in the tithe, God has promised us a blessing. The more we give, the more will be provided for us to give. God loves a cheerful giver. If you do not now tithe, why not seriously meditate on the numerous blessings you now enjoy, then think what you are doing now, or can do, for Him.

God has promised to supply our needs. (Phil. 4:19.) So, out of deep love and appreciation of His love for us, why not now give to Him in proportion as He has given?



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

CHRISTMAS MESSAGE. The Christmas message of "Glory to God in the highest, and on earth peace, good will toward men," was sung in unexpected places this year, and one somehow sensed that there was a general feeling of the need of this blessing coming from people who hitherto paid little attention to the spreading of the message. I went to Illinois to spend Christmas with the children. Leaving here Monday night, I arrived at Buffalo terminal near 1:00 a.m. The concourses of that large depot were filled with the music of Christmas carols. On entering LaSalle Station in Chicago, above the din of a milling crowd of holiday travelers, the sound of the heavenly anthem could be plainly heard. Leaving there, I went to Union Station. As I passed through the outer door, I could hear the Milwaukee Railroad choir singing: "Glory to God in the highest, and on earth peace, good will toward men." To me all this was thrilling, and, if other travelers were so blessed, many hearts were made to rejoice. What struck me with such force was that in some of these places where such music was never before heard—men realized its need.

IT HAPPENS. The following account is reprinted from the "Pentecostal Evangel."
"For the benefit of those who deny the veracity of the story of Jonah, we reprint an item of news from the Madras Mail, of November 26, 1946.

"Man's Skeleton Found in 12-foot Shark Caught off Bombay"

"Bombay, November 26. A 12-foot tiger shark weighing 700 lbs., was dragged ashore last evening at the Sassoon Docks. When the shark was cut open, a skeleton and a man's clothes were found.

"It is thought that the victim may have been one of those lost at sea during the recent cyclone.

"The shark was caught by fishermen 30 miles from Bombay."

POVERTY OF SPIRIT. A little item appeared in the daily press this past week that holds much more information than the space given to it would indicate. It read: "Detroit police gathered disturbing statistics on juvenile delinquents. Eighty per cent of 10,000 teen-age lads who had had trouble with the law in Detroit last year came from families with adequate or above-average incomes."

First of all, contrary to generally accepted opinion, juvenile delinquency does not come mostly from the homes of the poor. Rather, the wayward boys and girls come from homes where they have enough for the material things of life, but are lacking or impoverished in spirit. It is homes that are run on "earthly, sensual, devilish" rules from which come boys and girls that are void of the principles of right and justice. Good houses well furnished

and people who live in them well dressed and occupying high places in the social structure of the community may still have homes that are "earthly, sensual, devilish." It is the spirit and wisdom that come from above that give grace to homes and make them fit places in which to rear children. Then, too, think of this city of 10,000 delinquents! It is a city within a city. It is a seventh column of inbred and untrained future citizens that lightly regard the interests and welfare of their fellows. Detroit is perhaps no worse than other cities and towns in comparison to population. Such a nation-wide condition reminds one of the many prophecies that speak of lawlessness and wickedness in the very last days of this age.

PONDER THIS. The press recently reported

Harold Ickes as saying: "Time is running out of the hour-glass of peace. Unless we do something to prevent the use of the atomic bombs and bacteriological warfare, there will be few alive ten years hence."

Mr. Ickes may be a little pessimistic to most folk, but to this writer he is courageously realistic. He is looking at the world situation from a political viewpoint. His very compact analysis of present-day trends evokes no great consternation among the people that appreciate his judgment on public questions. People are realizing that something awful is in the lap of destiny and soon will be uncovered. I have been greatly pleased to note the number of religious publications that are taking up the cry, "The Lord is soon coming." Some of the church papers coming to my desk carry some of the finest and strongest articles on the signs of the times and the coming of the Lord that I have read anywhere.

Then, our Christmas mail carried a sentiment that has never before been expressed by our well wishers. It sums up in the hope that the Lord will come during 1948, or a fascination that it will happen in 1948 or near future. I have been meditating much on what lies back of this feeling. This seeming consciousness of a world change—both in political and religious life of the people is a portent that I hesitate to discount. There is a consciousness abroad in the land—something in the air—that the Lord is about ready to do great things!

ARABS AND JEWS. From time to time, we have called attention to the willingness and ability of the Arabs and Jews to get along together in Palestine: that it was due to outside political influences and some Arab land owners who hold large estates, that strife developed between these two races of people. As early as 1938, we were talking with a United States Army general who recently had returned from a visit to the Holy Land, and he stated that he was surprised to find the measure of co-operation between the average

Jew and Arab. His observations were that if they were left to themselves, very little trouble would arise. Newman Watts, a London journalist, quotes Ibrahim Al-Tayb, head man of an Arab village, in a talk at the dedication of a Jewish veterans' village, as saying: "I have searched our history and failed to find any cause for enmity between the sons of Ishmael and of Isaac, of both of whom Abraham was the father. Only intriguers seek to sow discord between the two peoples."

Abraham wanted God to permit Ishmael to "live before" God in the fulfillment of the covenant that God made with Abraham, but God over-ruled and said: "My covenant will I established with Isaac." God did promise Abraham that He would make of Ishmael a great nation. When Ishmael was promised to Hagar, God said: "He will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." He was born like a "wild ass's colt," and his descendants "as wild asses in the desert, go forth to their work; rising betimes for a prey: the wilderness yieldeth food for them, and for their children." A better description of the Bedouin Arab could not be found anywhere than what Job described. Of the Bedouin Arab, Fausset writes: "Robbery is 'their work;' the wilderness which yields no food to other men 'yieldeth food for them' by the plunder of caravans. . . . 'And he shall dwell in the presence of his brethren,' in close proximity to their kindred races, hovering round, but never mingling with them, never disappearing by withdrawal to some remote region." These descendants of Ishmael (although all Arabs may not be so descended) have always dwelt close to the home of their brethren. Abraham circumcised Ishmael when he was thirteen. This was at the same time that Abraham was circumcised. Now circumcision was a sign of the covenant that God made with Abraham, and as the act was done at the command of God, Ishmael and his descendants cannot be ruled out entirely from the covenant, although the heirship according to Paul is different. These two sons were united at the time of their father's death, and prophecy indicates that the dwellers in Sheba and Dedan will come to the aid of their brethren when the "king of the north" comes against the Holy Land.

NEW YEAR. This is the first issue of the New year, and I take this opportunity of wishing all the readers a Happy New Year. Then, too, I want to thank all who encouraged with their words of appreciation during the past year, and those who have assisted by sending me paid-up subscriptions to several periodicals and others who have sent valuable news clippings. To all, thank you and God bless you in this New Year. May all 1948 be prosperous to you "in the Lord."

KLINDT - STANZEL

On Sunday afternoon, November 23, at three o'clock, at the home of the bride's mother, Mrs. Christine Klindt, near Sioux Rapids, Iowa, occurred the marriage of Miss Frances Klindt to Mr. Donald Duane Stanzel, also of Sioux Rapids. Tall candelabra and baskets of yellow and white chrysanthemums formed the background for the double ring service read by the writer. The couple was attended by Miss Katherine Jacobson, of Lake View, cousin of Miss Klindt, and Mr. Kenneth Stanzel, brother of the groom. There were about thirty relatives and close friends present.

A fifteen-minute program of music preceded the ceremony. Miss Mary Marsh played "Schubert's Serenade," "Still as a Night," and "Claire de Lune." Miss Colleen Erickson sang "Throughout the Night," "O promise Me," and "Because." Robert Klindt, younger brother of the bride, lighted the tapers for the candlelight service.

The bride's gown was of golden brown satin with brown accessories, and her corsage was of gardenias. Miss Jacobson also wore brown with a corsage of yellow and white chrysanthemums.

After the reception and serving of refreshments, the couple left for a trip through the Ozarks. Upon their return, they will be located on a farm near Sioux Rapids.

Miss Klindt attended the Lake View School until her senior year in high school, when she went to Sioux Rapids to be with her family there and graduated with the class of 1945 of the Sioux Rapids School, of which class Mr. Stanzel was also a member. After graduation, Frances was employed at the Sioux Rapids post office, and Donald spent fourteen months in the United States Navy. Since his release, he has been employed with farming.

When a young girl, Frances was baptized into the all-saving Name of Christ and has ever been a faithful worker in the church. Hence another Christian home is established. May God's richest blessings abide upon these young people.

A. M. Jones.

HALBROOK - POTEET

Mr. Audie John Poteet and Miss Maxine Elliot Halbrook were happily married at the home of Sr. J. M. Holderfield, December 7, at Cleveland, Ark. The bridegroom was a resident of Cleveland. The bride was formerly of Cleveland, but she moved with her parents to Fisk, Mo., April 7, 1947.

Those present at the wedding were Sr. Holderfield, Mrs. Phena Bowen, Mr. and Mrs. Harold Bowen and son Carrol Wayne, Miss Dortha and Juanita Strancer, all of Cleveland.

The writer officiated in the ceremony that made them husband and wife. We wish for them a long and happy life.

H. Scott Smith.

HERALD RECEIPTS

E. T. Renner; Dewey Overmyer; Amanda Hazard; A. C. Boyer; Mrs. Jane Lausbery; Mrs. Jennie Tharp; George O. Renner; Mrs. Lela Drake; Maurice Bray; Mrs. W. H. Holland (3); Albert Siple (3); Mrs. J. W. Miller (4); Dr. J. W. Lent; Forrest R. Long; Mrs. Hedvic Jackson; M. W. Lyon (2); Mrs. W. H. Rose; Mrs. Earl Moore; Mrs. George Huffman; Mrs. Beatrice Walter; Dora Scoggins; Rolland Stilson; Mrs. Lewis Lindsay; Mrs. Vern Todd (2); Elsie M. Moore.

OVER THE TOP! ! !

- 124. Mrs. R. L. Costello \$26.00
- 125. Lucile Wilmot 27.00
- 126. Emma L. Carruthers 26.00
- 127. Mrs. Eva Stearns 26.00
- 128. Ione Saylor 26.50
- 129. Ray Saylor 26.50
- 130. Carl Bunch 26.00
- 131. Alice Carpenter 26.00
- 132. Vernon Nichols 26.00
- 133. H. J. Stadden 26.00
- 134. Osby D. Claypool 27.00
- 135. Edna H. Claypool 26.50
- 136. Donna M. Claypool 26.50
- 137. Albert Siple 52.00
- 138. Alice Marie Plantner 26.00
- 139. C. E. Mills 26.00
- 140. Mrs. C. E. Mills 26.00
- 141. C. R. Stearns 150.00
- 142. Francis Burnett 26.00
- 143. Mrs. Francis Burnett 26.00
- 144. Mr. & Mrs. Willis Roose 26.00
- 145. Robert Hardesty 26.00
- 146. Mrs. Robert Hardesty 26.00
- 147. Isolated Brother 26.00
- 148. Isolated Sister 26.00
- 149. Mr. & Mrs. Guy Mills 26.00
- 150. Alta King 26.00
- 151. F. B. Winfrey 26.00
- 152. Wallace Tierney 50.00
- 153. Mrs. Wallace Tierney 50.00
- 154. Norman Tierney 50.00
- 155. Leota B. Hanson 26.50
- 156. Thomas J. Ellis 26.00
- 157. Sarah Esther Ellis 26.00
- 158. J. W. Hammond 26.00
- 159. George M. Hoke 26.00
- 160. Mrs. Bert Reighard 26.00
- 161. Bert Reighard 26.00

PERCIVAL WILLIAM BUZEK

Percival William Buzek was born, December 16, 1882, in Cleveland, Ohio, and died, December 20, 1947. He had been in poor health for several years past, and death came as a relief from his suffering. He was married, May 28, 1908, to Esther Jackson, who preceded him in death, having died on August 29, 1941. He was a faithful member of the Church of God of the Abrahamic Faith, and held high ideals as to what a true Christian should be. He also was very firm in believing the doctrines of the church and of the soon, literal, and visible return of Jesus the Christ to establish His Kingdom on the earth. We will miss him in our worship, but we sorrow not as others who have no hope.

He is survived by two sisters, Lottie K. Buzek and Mrs. Amy Koehler, both of Cleveland, Ohio, some other more distant relatives, and many close friends.

Funeral services were conducted by the writer at the Melbourne Funeral Home, and he was laid to rest beside his companion in Knollwood Cemetery, there to await the call to life and immortality at the return of Jesus.

G. J. Gordon.

GRACE L. MYERS

Grace Myers, a member of the Lawrenceville, Ohio, Church of God, fell asleep in Jesus, November 27, 1947. She was baptized in 1907 by Bro. D. C. Robison and continued true to her faith until death.

She is survived by her three daughters, Betty, Helen, and Virginia; her husband having preceded her in death in September, 1946.

Words of comfort from the portions of Scripture Sr. Myers loved so well were given to the bereaved by the writer.

She was laid to rest in Ferneliff Cemetery, Springfield, Ohio, to await the call of the Master who was her Friend and Counselor through life.

E. Richard Smith.

ELLA LUCILLE LEWIS

Ella Lucille Lewis, daughter of William W. Fey and Mary Myrtle Cooper Fey, was born in Schuyler County, May 15, 1904, and fell asleep in death in Saint Francis Hospital, Macomb, Ill., December 14, 1947.

Lucille lived at her birthplace in Schuyler County until fourteen years of age, when she was deprived of her mother's care by death, after which she moved with her father and sisters to Ripley. After her mother's death, she assumed motherly responsibility for her younger sisters. Some years later, she met Herman Lewis and was united in marriage with him, January 3, 1924. Five sons were born to this union.

On January 11, 1920, she was baptized by Bro. J. W. Williams at Ripley, becoming a member of the Ripley Church of God.

She is survived by her husband Herman; four sons, Lyle Dean, Herman Dale, John Richard, and Arlen Edwin, all of Ripley. One infant son preceded her in death. Also surviving are her father, William Fey, a step-mother, Lorene Fey, Mount Sterling; three sisters, Helen Maxine Lewis and Mildred Irene Hetrick of Ripley, and Hildreth Gertrude Worley of Macomb; a step-brother, Collis Clarke, Mount Sterling; also one grandmother, Mrs. Emma Swan, Quincy; and several aunts, uncles, nieces, and nephews, besides a host of other relatives and friends.

Sr. Lewis was a devoted wife and constantly worked for the welfare of her family. Her devotion to her church well demonstrated her faith in her Master. She will be missed immensely by her family, her relatives, her church, and her community. She will be missed very much by the Ripley church, as she was our faithful pianist.

Her hope could be well expressed by the words of Job: "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" (Job 19:25, 26).

Words of comfort were given in the funeral service by Bro. Sydney E. Magaw, who spoke to an audience of some four hundred people.

C. R. Randall.

MRS. LEOLA CLARK

Leola Clark was born in Cannonsburg, Mich., June 7, 1865, and fell asleep, December 14, at the home of her daughter, Mrs. Lynn Slocum, Grand Rapids, Mich.

She was introduced by baptism into the household of Faith by Benjamin Woodward. At first, she was a member of the Dutton Church of God, but after transferred her membership to Pennellwood.

By her daily life, she testified of her great love for the Saviour and never tired of telling salvation's story.

She is survived by a daughter, Bernice Slocum, Grand Rapids, and a son, Forrest, of Lansing, also eight grandchildren and many friends. Two sons preceded her in death.

C. E. Lapp.

One God: the God of the Ages

Article 15 — Difficult Passages

By R. H. Judd, Colborne, Ontario

"Therefore does my Father love me, because I lay down my life that [in order that] I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10: 17, 18).

Before passing to an examination of the foregoing verse, we wish to draw attention to one fact plainly implied in it, for which reason we have introduced the phrase "in order that" in brackets. This present life is *mortal life*; it, therefore, can *never* result in *eternal* life. Consequently, it must either be laid down, and another life given, or "changed" for immortal life. (1 Cor. 15:51.)

These verses from John's Gospel are sometimes given as proof that "Jesus Christ is God." because it is so universally recognized that it is impossible for any man to take back to himself the life he has lost. Reason proclaims it; experience proves it.

To anyone not in the habit of examining statements, there is some excuse for arriving at the conclusion above named. Literally understood, the statement as worded in the Authorized Version is not strictly true: for the life of Jesus was taken by men. (Acts 5:30; 10:39.) When, however, the rendering of the Revised Version is read (see note 2 in margin) together with Weymouth's Translation—

"I am laying down my life in order to receive it back again. No one is taking it from me, but I myself am laying it down. I am authorized to lay it down, and I am authorized to receive it back again. This commandment have I received of my Father."—

it becomes much more understandable. Jesus Christ as a sinless Person had the "right" to life; but He also had need of divine authority to receive it back. In other words, He must be the authorized One to take it back, not as *mortal life*, but as *life everlasting*. (Psalm 21:4.) The Greek here means *authority*—not power—hence, we are told twenty times in the Scriptures that *God raised Christ from the dead*. (See Psalm 36:9.) It is for these reasons declared that "there is none other name under heaven *given* among men, whereby [or wherein] we must be saved." Proof certain that Jesus Christ is not God! Further proof that Jesus the Christ was not God is contained in the fact

that had God not raised Christ from the dead, Christ would not be living today. (See 2 Cor. 13:4.)

"I and the Father are one" (John 10:30)

This is a very commonly and thoughtlessly quoted passage for the purpose of proving that "Jesus Christ is God." Strange indeed it is that so few people have understood so simple a message. Many have failed to see that the little word "and" separates as well as joins two parts of a sentence. It is two Persons spoken of; obviously, they cannot be one Person. Many a time when this verse has been quoted to the writer, he has asked the simple question—"One what?" Seeing the point with evident surprise, they have no answer to give. The Complete Bible (S.&G.) answers the question well. It reads, "The Father is in unison with me, and I am in unison with the Father." (See also verse 38.) We may also point out the patent fact that it is not the unity of equals, but the *unity of Father and Son*. (See also Twentieth Century New Testament.) Our heavenly Father commends the use of wisdom and reason and invites us to ask Him for it. (James 1:5.)

Speaking of "incarnation"—a doctrine never mentioned in the Scriptures, except in the sense of 2 Corinthians 5:19 which is not difficult of understanding—Dr. H. Grattan Guinness says in his book, "Creation Centered in Christ" (p. 489), "*Speech was not made to utter it.*" If that were true it was never meant to be uttered, for God says He would have us "*know the certainty of the words of truth.*" (See Prov. 22:25; Luke 1:1-4.)

REMINISCENCES

(Continued from page 3)

is called the Blood River Church of God. Both these churches now have full-time pastors.

I can make no claims of having studied the truth for myself. My parents deserve all the credit. I have been a firm believer in tithing and have practiced it for many years. Often, I give far beyond the tithe when there is need, and I feel that God has blessed me. Some object to tithing and give as their reason that the tithe is not enough. I agree with this, but there is still plenty of room for freewill offerings. Those who refuse to tithe and claim that they give more than a tithe are not among our best contributors to the work. If all the members of the

Church of God kept accurate account of their income and gave one tenth to God, I feel sure there would be more money in the treasury to be used in the work.

Let it not be said of us as is written in the Book of Malachi: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:8-10).

SIGNS OF THE SECOND COMING

(Continued from page 7)

Zephaniah 1:14 is, "The mighty men shall cry there bitterly." Now, one who cries out bitterly is one who cannot gain a desired end. Peace is what the nations say they want today, and the ambassadors of peace are perplexed and almost in despair because of the varied demands of each country represented.

That day is a day of wrath, a day of trouble and distress. This, in verse 15, declares more signs which cry out "the great day of the Lord is near." Trouble is on every side; distressful conditions among the nations are great, and some are filled with wrath. More of this same verse calls it a "day of wasteness and desolation." It is well known there is much waste today, but let us mention a few items: life, of both man and beast; houses; machinery of many kinds; delicate instruments; great ocean-going equipment; great and small airplanes; food—both growing and processed; clothing; and even time is wasted. When there is so much waste by mankind, can anything other than desolation be expected? Though some waste cannot be avoided, much of it could be. Jesus did not tell people to be saving at special times only, but after feeding five thousand on one occasion, He requested the fragments be gathered, that nothing be lost. Surely this was an example of saving for all times. A recent report declares that as much as half of Turkey's grain and fruit crop this year will spoil. Lack of transportation is one reason; another is lack of help, due to keeping men in the armed forces.

The sign mentioned in Zephaniah 1:16 is the mustering of military forces—"A day of the trumpet and alarm against the fenced [or protected] cities." When a nation or nations become alarmed over the thought or indications of their cities being taken by another, then an increase in protective measures is made, not only by more equipment being installed, but by increasing manpower.

This last is indicated in the expression—"a day of the trumpet." Jeremiah recognized the sounding of the trumpet as the sound of war. (4:19.) The Apostle Paul said, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8), showing the trumpet as an instrument used to call military forces together.

Can these things be seen throughout the earth today? We have not exhausted the study of signs that point to the soon coming of Jesus, but trust that these few mentioned will encourage you to watch and seek for understanding.

Following World War I, people thought they could bring peace by their own methods. Reports said the words "Peace and Safety" were written in large gold letters on the building where the ambassadors of peace met. Soon the effort was lost. People still want and need peace, but their lot throughout the earth has been unexpected trouble. The cause is "they have sinned against the Lord" (Zeph. 1:17).

Soon Jesus will come, and, in the words of the Psalmist, "In his days shall the righteous flourish: and abundance of peace so long as the moon endureth."

WATCH AND PRAY

(Continued from page 5)

nations are gathered together for battle, then "his feet shall stand that day upon the mount of Olives" (Zech. 14:4). "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).

GOD'S PEACE TERMS

(Continued from front page)

Who enjoys strife? Is there one who loves evil treatment? What person feels success in fighting with his neighbor? Why, then, is man prone to retaliate, fight, and strive? Certainly all agree that these attitudes prompt further ill treatment. One who is against evil principles should know that he cannot defeat these principles by adding fuel to the fire, if he has even the most fundamental simple rudiments of understanding. If there is one who enjoys having trouble with his neighbors—if that is his aim—let him retaliate and cause him to remember, "Whoso diggeth a pit shall fall therein: and he that roll-eth a stone, it will return upon him" (Prov. 26:27), "All they that take the sword shall perish with the sword" (Matt. 26:52), and, "The lips of a fool will swallow up himself" (Eccl. 10:12). The command to "love thy brother as thyself" is God's peace terms. **As thyself!**

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).

Saul, Israel's First King

Saul became Israel's first earthly king. Samuel anointed him. The Lord God chose him.

Do you recall how Samuel met Saul? Saul's father had lost some animals. If you live on a farm, perhaps you have known an animal to run away. So Saul's father sent him to find the animals.

In Saul's and his servant's search, they came to the city where Samuel lived. They decided to go to Samuel and ask him if he could tell them where the asses could be found. Samuel was a prophet and before had been called a seer. Prophets knew beforehand what things were going to happen. God spoke to people through the prophets in those days. So it was reasonable for Saul to seek Samuel's advice. However, Samuel knew only those things God wanted him to tell the people before the events occurred.

God had spoken to Samuel meanwhile. The Lord God said, "To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me" (1 Sam. 9:16).

When Saul came to Samuel's gate, the Lord said this was the one of whom He spoke.

Saul was invited to eat and visit with Samuel. Samuel also told Saul, even before he asked, that the animals had been found.

Christian Character

My dictionary says "*character* is what one is"; "*reputation* is what he is thought to be"; "*record* is the total of his known action or inaction."

We can say also that what one is depends upon what one does, what one thinks, and what one reads. To develop a Christlike person one studies about Christ. He learns to know and love Him. Then he tries to think and do those things which will make him like Christ.

A habit is something one does over and over. A good habit or a bad habit is formed in that way. A person has lines in his face, around the eyes and mouth. They are

formed by the person squinting or wrinkling his brow, or smiling over and over. Habits make their marks or lines in us. That is the way our characters are formed. If we try to be Christlike sincerely and study and work at it, we will become like Him in many ways.

A Flaw

Saul's character has a flaw shown to us today. It is quite a common one. (1 Sam. 13:5-14.) Saul was excited. His people were scattering. They were afraid of their enemies, the Philistines. Samuel was to come at the time appointed.

Saul said, "Bring hither a burnt offering to me, and peace offerings." Saul did the priestly work of Samuel. Then Samuel came.

Saul went out to meet and greet Samuel.

Samuel asked: "What hast thou done?"

Saul answered, "Because I saw the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself therefore, and offered a burnt offering" (1 Sam. 13:11, 12).

Samuel told Saul he had done foolishly. He had not kept God's commandment.

God had appointed Saul as captain, not as priest of Israel.

May each of us find his place in God's service, and do his own work cheerfully and lovingly unto God—and not for man's benefit or glory.

Happy Birthday Wishes

Gordon Rhodes, Jan. 1, age 13, Hammond, La.

Millicent Kennedy, Jan. 1, age 10, Hammond, La.

Anita McCorkle, Jan. 3, age 13, Gatesville, Tex.

Lawrence E. Biesterfeld, Jan. 4, age 1, Itasca, Ill.

Barbara Stine, Jan. 6, age 14, Tipp City, Ohio

Irene Richardson, Jan. 7, age 12, Hammond, La.

Peggy Barnett, Jan. 10, age 12, Hickory Ridge, Ark.

WITHIN a few days after the ascension of our Lord, the Apostle Peter had become the leader of the twelve apostles. His teaching at Jerusalem was bringing thousands of converts to Christ, and his miracles of healing were making him famous through all the land. In fact, such a legendary figure was he that when he walked through the streets people crowded near him so that even his shadow might pass over them and make them well. It is about this shadow that I will speak.

Some people were mightily influenced by just being near the Apostle Peter. Some were healed of infirmities; some were enlightened; and some were brought to Christ. The shadow of the Apostle was his reflection. Sometimes it was smaller than he; sometimes it was larger, but always it was *his* shadow, and showed his outline and characteristics. It was with him always. He could not leave it behind, nor escape from it.

We might compare the shadow of the Apostle to our influence. Influence, which we exert upon those around us, is about as intangible as a shadow; sometimes large, sometimes small, but always there and always a reflection of us. We cannot escape our influence. Whatever we do, wherever we go, we exert influence on someone, either good or evil. Harry Ward Beecher said, "The humblest person exerts some influence, either for good or for evil, upon others." Our influence follows us like a shadow, and we cannot escape the fact that it affects those around us to either draw or repel, to affect for good or evil.

The influence which we exert is irrevocable. One man who had always been a dishonest and drunken character, said when he died, "Bury my influence with me," but such was impossible. It is because of this that our influence, the power of suggestion which we deliberately or unconsciously exert over our fellows, should always be a good influence which comes from a life well lived, according to the standards of Christ.

Because of the nature of the world in which we live, everyone influences another, sometimes unconsciously. Napoleon once said, pointing to his small son, "That lad rules the world." When asked his meaning, the answer was, "He rules his mother, his mother rules me, I rule France, and France rules all the world." Influence is a powerful force which can build or destroy. You have heard, "One bad apple can spoil the whole barrel." And then you know the words of the Apostle Paul, "A little leaven leaveneth the whole



Watch Your Influence

From an idea by L. W. Moore

lump." A little evil, a slip on your part, may influence another, etc.

Everyone has influence, especially Christians. Christ taught that Christians should use that influence deliberately to draw people to God. When our friends know that we are Christian, they watch us closely and

they are affected by what they see in us.

In the Sermon on the Mount, we read these words: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:13-16). You are the salt of the earth. Salt is spice. It flavors. It has a chemical influence to season and better that which it touches. But when salt loses its flavor, its seasoning qualities, it is good for nothing. The priests used salt to purify and cleanse the altar after sacrifices. When the salt became flavorless, it was thrown into the streets of Jerusalem to give footing to the pedestrians who climbed to the Temple. Jesus said you are the salt of the earth. You season and flavor and influence the world. You make it a better place to live; but, if you do not have that quality, if you are flavorless and do not use your Christian influence, you are worthless. Jesus was not speaking to preachers here, but to laymen. His apostles had not yet been chosen. These were words to fishermen, salesmen, mechanics, day workmen, farmers, and housewives. Every Christian is a grain of salt which should flavor or influence those people about him to lead them to Christ. When we do not do this, we are worthless to Christ. Christ teaches that if we would serve Him we must use the influence which we exert, to bless others.

Consider, also, the Apostle Paul's counsel to the Romans, saying: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent

in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not" (Rom. 12:9-14).

BEAR
Department
REMAN

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

January 26 - 30—Ministerial Conference at Oregon, Ill.

SPECIAL MEETINGS

Ministers and laymen of Minnesota have decided to meet on the third Saturday of each month. Our purpose is to strive to unify our beliefs, our teachings, and our labors. The first meeting was held at Eden Valley on December 13. (The date was advanced due to the Christmas season.) The group which met at the first meeting was comparatively small in number, but the discussions were all excellent. We invite all the ministers and laymen, including the women, to meet with us at the Litchfield Church of God, which is located on Gilman Avenue between 4th and 5th Streets.

The program is as follows:

- 9:15-10:00—Difficult Texts, Harry Gockler, Hector.
- 10:05-11:00—Prophecy, Roy Johnson, Hector.
- 11:05-12:00—Social Problems in Relation to the Church, Walter Wiggins, Eden Valley.
- 12:05-1:00—Lunch served by the Litchfield Church of God.
- 1:15-2:00—Open period.
- 2:05-3:00—A Study of the Trinity Question, A. M. Jones, Saint Cloud.
- 3:05-4:00—Business meeting and lunch. (The traveling expenses are pooled at this meeting.)

Delbert A. Jones.

TEMPE, ARIZONA

The annual business meeting, for the purpose of the election of officers, was held on the evening of December 10, with a good representation of the membership present.

Results of the election are as follows: elders, Carl Bunch, Almus Dimmick; deacons, Lawrence Miller, Harold Burnett, Clarence Bunch; deaconesses, Florence Howell, Phyllis Mumford; trustees, Victor Corbell, Loren Burnett, Ray Saylor; secretary, Gerald L. Cooper; treasurer, Joseph L. Bunch; and Sunday school superintendent, Lozelle Burnett.

Our church was much saddened by the death of Mrs. Olaf Lewis, which occurred at Mesa, Ariz., as she and her husband were en route to Tempe to make their home. Short funeral services were conducted by the writer, December 1, at a funeral chapel in Mesa.

Bro. M. W. Lyon made a hurried call in our town and at our church on December 3. His primary purpose was the promotion and explanation of the "Volunteer Laymen's Committee" movement. We hope he will return sometime when he can stay longer.

As these lines are being written, we are in the midst of preparations for Christmas and are preparing to welcome several more visitors from the Midwest to our vicinity and church.

We extend best wishes to all "the household of faith" during the coming year of 1948.

Gerald L. Cooper, Secy.

NATIONAL BIBLE INSTITUTION

Mrs. Amanda Hazard	\$ 7.50
W. A. Reid	5.00
Mr. & Mrs. John Railton	15.00
Mrs. Anna Cochran	2.00
Oregon, Ill., Sunday School	6.85
Dorothy Magaw	4.00
Ruby A. Johnson	2.50
Rockford, Ill., Bereans	13.00
Frances Shelly	5.00
H. J. Stadden	25.00
Mr. & Mrs. Maurice M. Bray	7.50
Eva Leslie	3.00
Dixon, Ill., Sunday School	10.00
Mr. & Mrs. W. H. Lindsay	5.00
Mr. & Mrs. Frank C. Montross	250.00
Mr. & Mrs. F. Carpenter	10.00
Jessie M. B. Kaufman	5.00
Mr. & Mrs. Harold T. Smith	100.00
Oregon, Ill., Church of God	9.65

BEAR, ARKANSAS

There is some activity at the Church of God at Bear, Ark., preaching on third and fifth Sundays. Bro. W. R. Simmons and Bro. H. Scott Smith are our preachers. The members meet every Friday night in one of the homes for Bible study. December 26, seven members were present and four other adults, besides the children.

Mrs. J. W. Kinsey.

NATIONAL BIBLE INSTITUTION

Omaha, Nebr., Church of God	14.65
Mrs. Catherine Davis	2.00
Elizabeth Reighard Memorial	50.00
F. B. Winfrey	99.00
Mr. & Mrs. E. A. Ellis	48.00
Maurertown, Va., Sunday School	18.64
Brush Creek, Ohio, Sunday School	15.13

Gleanings from the Field

"The field is the world."—Jesus.

"I was discharged from the hospital, December 19, but am told I must be quiet for at least six months."—Norman J. McLeod, 207 Palm Place, Pomona, Calif. Glad you are home again!

"Everything is going well in the new work here at Litchfield. Sunday school attendance averages twenty-three. We had thirty-one for church services yesterday, December 28."—Delbert A. Jones, Litchfield, Minn.

Sr. Fannie S. Knight, 354 E. McKinley Ave., Sunnyside, Calif., eighty-six years of age, enjoys reading The Restitution Herald and is strong in faith, looking for the return of Christ.

Sr. Isabelle Smith, Ripley, Ill., visited several days recently with the Albert Logsdon family, Oregon, Ill.

Bro. James M. Watkins, Business Manager of National Bible Institution, is scheduled to preach at Hedrick, Ind., January 4, and at Delta, Ohio, January 11.

Sr. Leota B. Hanson, accompanied by Sr. Albert Logsdon, Oregon, Ill., drove to Ripley, Ill., December 27, to visit briefly with kinfolk and friends, also to return with a bounteous gift of apple butter, canned pears and apples for Oregon Bible College. Thank you, Ripley; and thank you, Leota.

Bro. and Sr. Charles Pearson have returned from their Christmas vacation at Tipp City, Ohio, to their duties at the college, their son Douglas and daughter Peggie returning with them. Peggie since has returned to her residence at Berwyn, Md.

Headquarters was blanketed, New Year's Day, with the winter's heaviest snow.

"Bro. W. G. Moffet, Rt. 2, Magazine, Ark., was admitted to the University Hospital, Little Rock, Ark., December 29. He is suffering from an infected foot and other ailments. He was taken there by Bro. W. R. Simmons, pastor of the church at Clark's Chapel. Bro. Simmons was accompanied by Bros. Marvin and E. O. Cox. We wish for Bro. Moffet a speedy recovery."—H. Scott Smith, London, Ark.

Sr. Glenn M. Birkey, Rochelle, Ill., is visiting her son, Vernon, and his family in Saint Paul, Minn.

Marian Good Rich, Eloy, Ariz., recently reported the death of her mother, Mary E. Good, who fell asleep in Christ, December 19, 1947. She was born, September 24, 1868, in Michigan. All her life she was a faithful worker for the Lord, and was a member of the Church of God. Surviving are four sons, one daughter, nine grandchildren and fourteen great-grandchildren. Sr. Rich writes, "We are looking forward to that great Day when we shall see her again." Sr. Good's home was at Colorado Springs, Colo.

More News. Turn to page 9 for wedding reports, Herald Receipts, and obituaries.

Bro. and Sr. Val Mattison, Oregon, Ill., are visiting their daughter, Sr. Joe Bunch, and family, Phoenix, Ariz.

Ivan, Iola, and Malcolm Magaw, home for Christmas, have returned to Aurora College, Saint Cloud Normal, and Duke University.

LAYMEN'S CAMPAIGN ENROLLMENTS

The following have enrolled in the program sponsored by the Laymen's Committee to provide for the missionary expansion of National Bible Institution to include the expansion of every department to better serve the needs of our people; to enlarge direct mail contacts; to expand printing and publishing with a new print shop and office building; to enlarge Pastoral Aid to help fifty new communities to have a full-time pastor as soon as such pastors are available; to carry the gospel to fifty million prospective listeners by radio. To this end, they are volunteering to contribute an amount equal to fifty cents per week or more to the effort of National Bible Institution during the year November 1, 1947 to November 1, 1948.

- 344. Lucile Wilmot (2nd), Mesa, Ariz.
- 345. Ray Saylor (2nd), Tempe, Ariz.
- 346. Ione Saylor (2nd), Tempe, Ariz.
- 347. Ernest Ulmer, Tempe, Ariz.
- 348. Carl Bunch, Phoenix, Ariz.
- 349. Mrs. Eva L. Stearns, Los Angeles, Calif.
- 350. Timothy Pearson, San Benito, Tex.
- 351. Howard Moore, Crannell, Calif.
- 352. Thelma Moore, Crannell, Calif.
- 353. Emma L. Carruthers, Macomb, Ill.
- 354. Mrs. R. L. Costello, Middleburg, Va.
- 355. Lelaud T. Hanson, Leaf River, Ill.
- 356. Mary M. Hanson, Leaf River, Ill.
- 357. Vernon Nichols, East Anchorage, Alaska
- 358. Mrs. Alice Carpenter, Oregon, Ill.
- 359. H. J. Stadden, Columbia Station, Ohio
- 360. Alice Marie Plantner, Cleveland, Ohio
- 361. Osby Claypool, Marshall, Ill.
- 362. Edna H. Claypool, Marshall, Ill.
- 363. Donna M. Claypool, Marshall, Ill.
- 364. Albert Siple, Hammond, La.
- 365. Willing Workers, Blair, Nebr.
- 366. A Texas Sister
- 367. Mrs. Dessa Cockrell, Modesto, Calif.
- 368. C. E. Mills, Monroe, Wash.
- 369. Mrs. C. E. Mills, Monroe, Wash.
- 370. Phil Jefferies, Abilene, Tex.
- 371. Mrs. Phil Jefferies, Abilene, Texas
- 372. Mrs. A. J. Addington, Abilene, Tex.
- 373. Z. A. Greer, Aspermont, Tex.
- 374. Clyde M. Swihart, Arlington, Nebr.
- 375. C. R. Stearns, Rapid City, S. Dak.
- 376. Robert D. Lindau, El Paso, Tex.
- 377. Robert O. Hardesty, Omaha, Nebr.
- 378. Mrs. Robert O. Hardesty, Omaha, Nebr.
- 379. Cecil A. Smead, Midland, Mich.
- 380. Mrs. Cecil A. Smead, Midland, Mich.
- 381. Sylvan Richey, Martinsville, Ill.
- 382. Silas M. Claypool, Robinson, Ill.
- 383. Mrs. W. H. Rose, Yoakum, Tex.
- 384. Mr. & Mrs. Willis Rose, Nappanee, Ind.
- 385. Francis Burnett, Jordan, Mo.
- 386. Mrs. Francis Burnett, Jordan, Mo.
- 387. J. W. Hammond, Holdrege, Nebr.
- 388. Mr. & Mrs. Guy Mills, Richmond, Minn.
- 389. Wallace Tierney, Grubville, Mo.
- 390. Mrs. Wallace Tierney, Grubville, Mo.
- 391. Norman Tierney, Grubville, Mo.
- 392. Georgia Smalley, Delta, Ohio
- 393. Two Laymen, Rochelle, Ill.
- 394. Mrs. Bert Reighard, Delta, Ohio
- 395. Bert Reighard, Delta, Ohio
- 396. F. B. Winfrey, Bosworth, Mo.
- 397. Thomas J. Ellis, Waterloo, Iowa
- 398. Sarah Esther Ellis, Waterloo, Iowa
- 399. George M. Hoke, Englewood, Ohio
- 400. Isolated Brother
- 401. Isolated Sister
- 402. An Isolated Sister, N. M.



HONORING J. E. ADAMSON

On December 31, 1947, Bro. J. E. Adamson, Box 576, Pomona, Calif., was eighty years of age. Bro. Adamson, born in the town of Doon in Ontario, Canada, December 31, 1867, was reared in Walkerton of the same province. He came to Pomona, Calif., in 1888. Shortly afterward, he lived in San Diego, where he worked as a mechanical engineer with the San Diego Street Railway. Later, he was mechanical engineer at the Coronado Hotel near San Diego. Then he became head engineer on the Sweetwater and Otai dams near San Diego. He lived for a short time in Riverside, Calif., and later installed electric power plants in the mountains near Pomona. Later, he returned to the city of Pomona, where he has lived at his present home at 987 Weber Street. He has been actively connected with the Pomona Fruit Growers' Exchange as a director, and has been in charge of the installation of machinery in the packing houses there. As founder of the Frost Protective Association, he served as executive secretary from 1911-1940. Since 1913, he has been in charge of the Weather Bureau Reporting Station at Pomona. For some years, he was secretary of the Poultrymen's Co-operative Association of Southern California. Since 1937, he has been executive secretary of the Pomona Cemetery Association, and in that capacity has charge of that Cemetery.

In 1888, he was married to Margaret Reid at the home where they now live. She is sister to Bro. Will Reid of Riverside, Cal., who several times has been to General Conference.

In 1895, the Reids and the Adamsons founded the church in Pomona which is now called the "Church of the Open Bible" and which was one of the early bodies to ratify the results of the conference that set up National Bible Institution. The group became affiliated with the Church of God in 1915 under the influence of Bros. O. J. Alford and James A. Patrick. The present church building was erected in 1915 as a special project of the principal families then in the church: Adamsons, McLeods (my mother was Bro. Adamson's sister), Mrs. Angie Deay, and some others.

Bro. Adamson is affectionately known to the whole church as "Uncle Jaek." He has baptized some forty people, and he has been the constant inspiration for the young people of the church. He has been the inspiration to at least three preachers of the church: Cecil Smead, Midland, Mich.; T. M. Ferrell, Holbrook, Neb.; and myself. There never was a more able Bible teacher in the church than he. Although he has reached his eightieth birthday, he looks as young and is as active

mentally and physically as many men much younger than himself. He has preached for well over fifty years to the same church, having served without pay all those years. Truly, he is still a valiant soldier for the Faith. For his kindness, good Christian character, and zeal for the church, he is unsurpassed. We all hope he has many more years with us, though he has reached his eightieth year.

On Sunday, December 28, the Pomona Church devoted the service to honoring his services to the church. He preached the sermon. Norman J. McLeod.

RIPLEY CHURCH OF GOD

A most successful series of meetings was held here, beginning November 24, and closing December 7. Bro. Walter Wiggins of Eden Valley, Minn., was speaker each evening. Although there was no visible success in the way of additions to the church, we feel much seed was sown from which God can give an increase. The Ripley brethren feel a greater friendship with Bro. Wiggins than heretofore. May he be permitted to meet with us again!

Sr. Grace Laning of Chicago has made a short visit with her parents and brother and wife.

Sr. Merle Vann and Jimmie are visiting in Chicago with her sister and family, Mr. and Mrs. Rolland Cox.

Sr. Emma Swan of Quincy, Ill., has been ill but is improved at present.

Sr. Lola Clark of Mount Sterling is ill but a little improved.

The family, church, and community here have suffered a great loss in the death of Sr. Herman Lewis. She was a sister, by the ties of nature as well as in the Faith, to the writer of these lines. In our sorrow, may we be comforted by the hope of the resurrection, which was indeed the hope of our sister. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:16-18).

Mrs. Thomas Lewis, Secy.

MOOREFIELD, NEBRASKA

As we bid good-by to the old year, and face the task and problems of 1948, we are optimistic only by the grace of God. We cannot know what the near future holds for us; but this we do know: we are determined to keep the oriflammé of Christ to the front in this part of His vineyard.

We are happy to report a brighter future for the work in these parts than ever before. We have good attendance and splendid interest at the four places where I am pastor. There will be preaching services at Wray, Colo., both morning and afternoon of the second Sunday in January. The church building there is ready for use, with the exception of painting the auditorium and installing the seats. Preaching services are scheduled at Boxelder next third Sunday morning and afternoon, basket dinner at noon. E. E. Giesler.

Truth Seekers' Tracts and Books

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

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

TRACTS		BOOKS	
	Per Doz.	Per 100	Each 6
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	
Truths the Child of God Should Know, Lapp, 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	
The Word Made Flesh, Thomas, 16pp.	.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	
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Oregon, Illinois

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Are You Ready?

By Mary Mae Nedrow, Oregon, Illinois

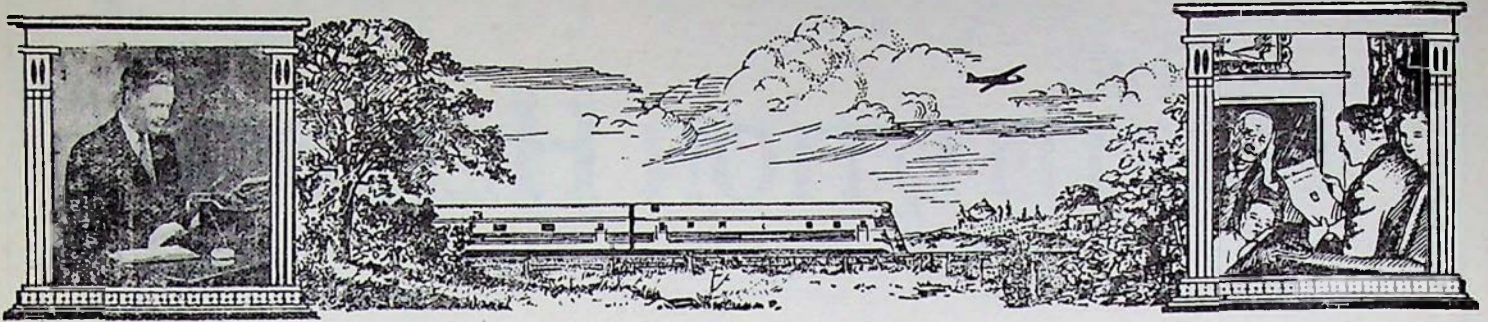
HOW GLAD Christians will be when Jesus comes and restores peace to a world steeped in unrighteousness and sin! Then Old Mother Earth will smile again, and the "desert shall rejoice and blossom as the rose" (Isa. 35:1). When Jesus returns, the work of restitution of all things will begin "which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). "He shall judge thy people with righteousness, and thy poor 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. . . . 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" (Psalm 72:2-8). "Such as be blessed of him shall inherit the earth. . . . Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it" (Psalm 37:22, 34).

A "crown of righteousness" is laid up for the faithful and will be given to them at the resurrection when Jesus comes. Are we fighting the "good fight of faith" as did Peter and Paul? If we are, then is there laid up for us a "crown of glory that fadeth not away" (1 Peter 5:4). Obedience to God's will must be our watchword. We must prepare now for a place in God's Kingdom. Soon the cry will go forth, "The judge standeth before the door" (James 5:9). People of the world plan for the temporal which will only fade away. A true Christian plans for that which will be eternal, walks closely with God, and is molded according to His will.

Oftentimes, we become discouraged when we see evildoers prospering while conscientious Christians experience afflictions of every sort. It is then we realize that only when we become humble and broken can Christ work in us. A forgiving spirit always will take away the hurt that so often brings sorrow. Though we know evil will abound in these last days, we know, too, that a Better Day is coming. We must be strong and of good courage if we would be identified with Christ. We shall have gone a long way when we have become big enough to recognize the admirable qualities in others, and see our own shortcomings and unworthiness. "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18:14).

Jesus is coming! Are you ready? This is the beginning month of a new year. Make it a year of loyal service to God.





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Secretive Russia

About Russia's boundaries, the "Iron Curtain" draws more tightly. Owl-like, Russia listens, but makes few commitments. Russia knows the business of the world, but the world knows nothing of what Russia is thinking or doing.

Notwithstanding quotations from Stalin that Russia believes in religious liberty, it is generally believed that Christians in Russia have practically *no* liberty. Who knows?

Molotov, eyes and ears open to Britain's and America's leading statesmen, divulged nothing of Russia's secrets, except, No, No, No, and returned to his den behind the Curtain. There, he shares with Stalin choice prey of the secrets of foreign diplomacy. What is he doing with what he knows?

Recently, sifting through the Iron Curtain, came reports that Stalin is dead. Thus far, Moscow is silent: neither denying nor confirming those reports. Keep the world guessing, Russia, if you can.

The question, "What does Russia know about atomic bombs?" is being modified into, "What does Russia not know about atomic bombs?"

Today, press agencies report Russia has banned throughout her Republics (?) the showing of any American-made films. What is the matter, Russia? Does Communism fear to reveal to its subjects the way of American life?

What are you doing back there, Russia? God says it sometime "shall come to pass that . . . things shall come into thy mind." What are you planning? Maybe you are thinking "an evil thought" (Ezek. 38:10).

Maybe, Russia, as you continually seek outlet to the Mediterranean Sea, your ambition reaches also into Palestine. Maybe you are saying, "I will go up to the land of unwallled villages . . . to take a spoil, and to take a prey." God has foretold, "Thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days" (38:16).

Keep thinking, Russia. Plan well back there, and consider using some *asbestos* in your *iron* curtain, for God

will not forget His promise to rain upon you "an overflowing rain, and great hailstones, fire, and brimstone" (v. 22).

Twins

Consecration and concentration are Christian twins. Jesus, fully consecrated to God's will, concentrated on the work He knew to be God-appointed. Not infrequently do Christians forget the day of their conversion, when first they consecrated themselves to the Lord, being led by numerous interests to give their time, talent, and thought to lesser interests. They concentrate on success in business, achieving an education, traveling to distant and interesting places, or possibly even on making a living. The call of Christ for disciples requires, indeed, that one humbly yields in repentance, prayer, confession, and in baptism, yet that consecration to be effective requires that the individual concentrate, daily, on his new calling. He must see the Christ as pre-eminent. He must visualize the Kingdom of God and prepare for its coming. He must love the second coming of Christ.

Jesus, seeing a man who was born blind and immediately desiring to heal him, said: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world" (John 9:4, 5). Immediately thereafter, Jesus healed the blind man. He knew He had a work that no other individual could accomplish; He knew He was the greatest Light in all the world; He knew His day of opportunity in which to work. Never did Jesus complain about length of working hours. Never did He petition for an eight-hour day. Indeed, He asked, "Are there not twelve hours in the day?" (11:9.)

Someone has said, "A quitter never wins, and a winner never quits." Jesus was that type of winner—He never quit. He "gave [His] back to the smiters, and [His] cheeks to them that pluck off the hair" (Isa. 50:6). He "set [His] face like a flint" (v. 7) until on Calvary's cross, He cried, "It is finished." . . . May Jesus' consecration and concentration be seen in you and me. "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10).

THE JEWS

By B. F. Skeels, Perryville, Kentucky

"Pray for the peace of Jerusalem: they shall prosper that love thee" (Psalm 122:6).

WHAT ABOUT the Jews? Today, they are the most despised people—despised by more people than any other nation in the world! Why? I suggest the reason is *jealousy!*

When a parent has two or more children, and one of them is especially wayward (or so the other children think), is not that wayward one the most favored by the parent? Further, though the parent favors that child, does not the child find life most difficult as he lives among the other children? Why? Jealousy! The same is true in school. Does the parent or the teacher sanction this attitude among the other children or students? We believe he does not. Does God sanction that same attitude of jealousy against His favored people? It is very plain that He does not. Also, it is very plain that the children of Israel are God's chosen and favored people. Should they be despised? The Creator's chosen people? In reply to these questions, we quote concerning the first covenant promise:

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3).

"God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him" (Gen. 17:19).

"There was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: 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 swore 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" (26:1-4). *Why?* The answer follows in Scriptural lan-

guage: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (v. 5). These verses in Genesis 26 record a confirmation of God's promise to Abraham.

"Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of" (Gen. 28:10-15). This tells the third promise made to the fathers, and it was "confirmed by an oath" (Heb. 6:17).

All these promises were for the same land, the land of Canaan. Well, do you think the foregoing Scriptural texts, or quotations, are only to be forgotten as ancient history? Or, are they not very important to all of us, especially to the Jews? If the Jews forgot these promises, would they be determined to go to that land at any cost, even at the risk of their lives? Why are they determined to return? Because they believe God. "Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). Do all we, who claim to be of the faith of Abraham, believe God? Do we believe the following revealed truths?

"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 will I raise up the tabernacle of David that is fallen, and

(Please turn to page 9)



Qualifications of a Christian Teacher

By Otto E. Dick, Oregon, Illinois

IN ANY CLASSROOM situation the teacher is beyond a doubt the most important factor. Good equipment and supplies are a great help, but they can never take the place of good teachers. The teacher is chiefly responsible for the conditions under which the pupil is expected to learn. He is the guiding element in the classroom. What pupils learn in class will depend upon his leadership.

Of course, the most important consideration in a teacher is that he be a Christian, a devout believer in God and the atoning merits of His Son, Jesus. He will know his Bible and his pupils well. He will feel a deep sense of responsibility for bringing the gospel to others. In fact, being a Christian means being a Christian teacher. Every Christian is under personal obligation to his Lord to teach the gospel as God may open the way.

The next most important qualification of a teacher is that he have a forceful, influential personality. A teacher's ability to gain the confidence and respect of his pupils is his greatest asset. If he has this ability, his pupils will have more interest, work harder and like it. If we recall our own school days, we find that the impressions which cling to our memories are not impressions of facts taught and of lessons learned, but of the personality of the teacher. Teachers whom we remember and value most are those who made a lasting impression upon our personality, and we remember them chiefly because of their personality.

Knowledge of the content to be taught and how to teach it are important, but it is the strength of one's personality that enables him to teach Christian truths effectively. The pupil learns truth as his teacher lives and interprets it. The teacher's life is his true interpretation of truth as he understands it. The pupil may, or may not, grasp the lessons of his books, but his teachers are living books known and read by all. Whatever ideals we as teachers would impress upon others we must first realize in ourselves, because what we *are* often overshadows what we *say*. Words may be misunderstood or forgotten, but a personality seldom is. Precepts may not impress our pupils, but our personality will. "Perhaps it would be much easier for some people to find Christ, if we would show them the way, rather than tell them" (Hazel Reed, *Oregon Berean Bulletin*, January, 1948). Our greatest interest and best attention center in persons. God tried throughout the ages to impress man by means of the law and the prophets, but it took the perfect personality of Jesus to make us understand God's purpose for humanity. It was His example that impresses us most.

The most important and difficult requirement in any classroom situation, then, is the teacher himself. He must have inherited or developed in himself the qualities of life and character he seeks to develop in his pupils. He must depend upon his personality as the source of his influence and power. He must, through prayer and continuous effort, live the Christianity he would teach his pupils. He must possess the vital Christian experience he would have them attain, or his words will lack authority.

Although we inherit nearly all our basic personality traits, we may strengthen, suppress, or redirect them by effort and training. A strong, inspiring personality is not a gift from God; it is largely acquired or learned. Although the influence of heredity makes it easier for some people to develop attractive, compelling qualities than for others, the finished product bears the marks of growth. Given a reasonably good start, we are free to shape ourselves largely as we will. By cultivating our interests, thinking high thoughts, giving ourselves to good deeds, living a prayerful life, we can build a better personality than that with which we were born. Christian traits can become life habits by letting our hearts go out to others in sympathy and helpfulness, by controlling our tongue and checking the unkind word or needless criticism. We can grow in Christian qualities by seeking for the strong and beautiful traits in people, instead of looking for their faults. We must let our light so shine that men may see our good works.

If we need further instruction as to the qualifications of a Christian teacher, the life of our Saviour is our best example. Writers of the New Testament were inspired to interpret Him to us, that we might know how to be His followers. He who would build a personality fitted to serve as a Christian teacher must constantly strive to attain the best Christian character it is possible for him to attain. A good educational background is a great help, but the true authority of the teacher rests upon his religious experience, rather than upon his academic training, for Christianity is a way of living. Sincerity, friendliness, loyalty, humbleness, enthusiasm, and co-operativeness are absolute essentials. A good voice, an attractive personal appearance, intelligence, a scholarly attitude, and a keen sense of humor are important. Optimism, punctuality, vigor, patience, open-mindedness, and frankness are great helps. A sincere love of God and man will make one want to acquire those traits of personality that will enable him to serve best in helping to shape the character of others.

Be a Good Neighbor

By Shirley Logsdon
Oregon Bible College

By Mabel Payne
Oregon Bible College

A LAWYER, tempting Jesus, asked, "Who is my neighbour?" In answer, Jesus related the Parable of the Good Samaritan. Through this Parable, Jesus showed that others besides one's next-door neighbor and friends are his neighbors. Everyone in the world is one's neighbor, whether he be rich, poor, friend, enemy, black, or white.

One of the great teachings of Christ is that we who are Christians should love our neighbors as ourselves. Very few of us are going to hurt ourselves intentionally. Most of us love ourselves, and that is all right, unless we love only ourselves. All of us should love ourselves enough to live good lives, so we can be in God's Kingdom. Then we should love our neighbors sufficiently that we want them to be in the Kingdom, too.

Other kindnesses taught by the Great Teacher are recorded in Matthew 25:35-46. If we practice them, we not only are helping needy ones, but we also are insuring for ourselves a place with Jesus forever. The righteous will hear these words someday: "Come, ye blessed of my Father, inherit the kingdom prepared for you. . . . I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." When the righteous ask when they did these things, Jesus will answer: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Paul said, "Love worketh no ill to his neighbour" (Rom. 13:10). "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" (Rom. 15:1, 2). What a challenge this should be for all Christians!

One should not be partial to his rich neighbors and neglect his poor neighbors. A precious scripture is Luke 14:12-14, saying: "When thou makest a dinner or supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

It is not easy to be a good neighbor, but it is a goal for which every Christian should strive.

ONE DUTY of a Christian is to be a good neighbor. Christ gave us the admonition to do good to all men. He did not limit us to the narrow confines of family or friends. He taught also, "Thou shalt love thy neighbour as thyself." Thus, to be good neighbors, we should give all possible aid to anyone who is in need of either spiritual or material help.

It is easy to be a good neighbor to your friend who lives across the street. You have the same interests, and visit back and forth, sharing confidences. When your friend becomes ill, you do not hesitate to do the housework, cooking, or to sit at your friend's bedside.

What would your attitude be, on the other hand, if your neighbor who lives next door was unfriendly and showed her unfriendliness by such actions as throwing stones from her yard into yours, chasing your children home, letting the dog run through your garden? Would you throw the stones back into her yard? Would you be mean to her children? Would you, in other words, "pay her back"? If you practice being a good neighbor, you will do none of these things. Rather, you will go "out of your way" to show her the same kindness that you show your friend across the street. If, on a windy day when her washing is on the line, a pin falls from a white sheet, causing it to drag the ground, would you be tempted to rejoice over the fact that she will have to re-wash the sheet? A good neighbor would tell the lady, and even if she received no thanks for doing so, perhaps this small act of kindness would open the way to friendly relationship.

Recently, I read of a woman who was a good neighbor. Effie, the apple peddler, was not a rich woman. Her income was derived from investments made while conducting an interior-decorating shop. Even when her funds were lowest, she always managed to help someone poorer. She never lent money, but gave it outright. Among others whom she helped was a young couple struggling to make a living. Years passed before the man could repay the money given him from time to time. Effie wished the money given back just a small amount at a time. She died, however, before the debt was fully discharged. The man believed that his debt would forever go unsettled. He soon began, however, to help fellow human beings in financial straits; thus he indirectly repaid his debt a dozen times. People whom he helped often helped others, until finally the few dollars that Effie gave were multiplied a hundred-fold. This incident illustrates (Please turn to page 11)

One God: the God of the Ages

Did the Messiah, the Christ, Pre-Exist His Birth?

By R. H. Judd, Colborne, Ontario

"In (the) beginning was the Word" (John 1:1).

BELIEF in pre-existence of Jesus the Christ (and by that is meant the living existence in personal being of the same individual before His birth in Bethlehem of Judea) is so commonly believed throughout Christendom, that the study of the subject cannot well be omitted from our pages. We grant that there are passages in the Scriptures which, if the doctrine were true, could be cited in its favor with some degree of reason. If, however, at the commencement of, and throughout, the Scripture records, events are recorded which preclude such a possibility, then the scriptures alluded to must obviously have other explanation.

By general consent, churches of all so-called "evangelical denominations" are agreed that Genesis 3:15 ("I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel") is prophetic of the Christ as the Seed of the woman. Granting the correctness of the belief, the beginning of its fulfillment *must*—and it is a *must* according to the circumstances stated—have *experienced its initial stages in the life-processes of Eve* and continued through her descendants, eventuating in the coming Messiah. Though Eve's name is not mentioned in Luke's genealogy, it is obviously included in the name of Adam. The Apostle Paul, through inspiration, made reference to this genealogical fact in Hebrews 7:9, 10. The natural question then arises, How is it possible, in the fact of Luke's genealogy and the scientifically demonstrated process of generation, for the resultant predicted Personality to share contemporaneously in the chosen line of descent, while He is supposedly living in the full enjoyment of another life of corporeal and mental activity: one of the two being complete, while the other is in process of coming into Being? No one, to my knowledge, has succeeded in answering that question. We will be interested in considering it when it comes.

"In the Beginning Was the Word."

Current interpretation, in general, has taken a sudden and long leap over the centuries, and by omitting the whole of the Old Testament, has chosen in most instances to make its starting point with the prologue of John's Gospel. Without warrant, or precedent, for their action

they have deduced therefrom that *logos* is a name of Jesus the Christ in pre-existent Personality. In a dissertation on the subject in the *Toronto Globe*, the writer of the letter says, "One thing is certain, the Word of God is a Person: the majestic opening of John's Gospel makes this plain." That, surely, is an ingenious appeal to the pride of man for the purpose of gaining assent from another for something which cannot be proved, on the mere assumption that the language is "majestic." The opening words of John's Gospel certainly are majestic, but they are also simple in construction and not difficult of comprehension. When properly analyzed, they do *not* convey the conclusion reached by the above-mentioned writer; they *deny* it.

It may be well here to point out that when the English translation is grammatically considered, the statement that "the Word was God" does not imply that God was the word, as is contended by "orthodoxy": for in that case the two words "God" and "word" would be interchangeable. The popular ideas on this subject are reached only by transposition or misrepresentation of Scripture language, and result in such un-Biblical ideas and phrases as "God the Word," which are used even by such well-known Biblical scholars as Grattan Guinness, D.D. (See page 469 of his widely known work, "Creation Centered in Christ.") "God the Father" is a Scriptural term, but "God the Word," "God the Holy Ghost," and "God the Son" are nowhere to be found on the pages of Scripture, for Scripture declares by numerous and varied expressions that "there is but one God the Father." (1 Cor. 8:6.)

Under no circumstances, whatever, is it literally possible for one God to be "with" another God, with the result that "there is but one God" (1 Cor. 8:4, 6; Mal. 2:10), as is so constantly affirmed in the Scriptures. In Revelation 19:13, "the Word of God" is a *name given to the Son of God* after His resurrection. It is not a description of His literal Personality, but is indicative of the fact that He fulfilled all that was *spoken* of Him by God; and, further, that what He spoke were the words of God given to Him by God in confirmation of the prophecy of Moses in Deuteronomy 18:18, and ratified by the Lord Jesus when He said, "The word which ye hear is not mine, but the Father's who sent me" (John 14:24, R.V.). In that state-

ment, the Lord Jesus used the very same word, *logos*, employed by John in the prologue of his Gospel. Further, the name itself differentiates Jesus from God in that Jesus is called "the Word of God." Not only so; there is another reason—a Scriptural one—why Jesus is called "the Word of God." It is because out of His mouth proceeds a sharp two-edged sword (Rev. 1:16; 2:12, 16), the same surely as that referred to in Ephesians 6:17 and Hebrews 4:12. Also, see Deuteronomy 18:18.

The Word "Logos"

The word *logos* occurs 317 times in the accepted versions of the Greek New Testament. It is variously rendered into English as "word" 215 times; "saying" 50 times; "speech" 8 times; "account" 8 times; and the remaining thirty-six divide between twenty different English words such as "reason," "purpose," "intent," etc. (For example, see Acts 10:29.) It thus becomes clear that the word *logos* has for its primary meanings as "thought," "word," "speech," "reason" from the moment of its conception as an idea in the mind of the person to its realization in actual speech and promise fulfilled. The importance of the subject makes it worth-while stating that God's word was "with" God just as truly as my word is *with* me and cannot be regarded independently of me. In this sense we continually recognize the *words* of another to be *representative of him*, though in bodily presence he may be thousands of miles distant. (See John 12:48.) It should not be necessary to labor such outstanding facts. Further, it is abundantly evident that John's prologue has made

Genesis 1 the Basis

of its opening remarks, and its words of simplicity and grandeur are the echo of that wonderful chapter in which it is recorded time and again that "God said." King David called attention to it in Psalm 33:9—"He spake, and it was done; he commanded, and it stood fast." John's early introduction of the subject of light is also proof that his reference is to Genesis 1. There is, however, still further remarkable proof of this, though not so widely known, and its circumstantial evidence is certainly strong, all the more because it is incidental. Some scientific objectors to the creation account by Moses in the Book of Genesis accuse him of assigning the creation of "the heavens and the earth" within comparatively recent time periods, whereas astronomy and geology reckon the time by many millions of years. This misunderstanding of the author of Genesis is not due to Scripture inaccuracy, but to the failure of current theological interpretation to realize that Genesis 1:1 has reference only to the original creation of "the heavens and the earth"; and that the remainder of the chapter is devoted to details of the later (present) recreation of earth's surface.

Moses did not assign any date to creation. He was care-

ful to use language which specified time duration without measurement, for he said, "In *reshith*"—not "In the *reshith*." The definite article is omitted in the original. The words of Moses, therefore, take in times indefinite. The authority, antiquity, and correctness of this rendering are proved by the Septuagint, Chaldee, and Syriac Versions.

The same remarkable fact appears in the Evangelist's allusion 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 there was a recognized traditional meaning attached to it, different from that possible, had the article been included. They who believe that John was inspired will receive his interpretation of the first words of Genesis as infallibly correct, and therefore interpret them as in the Gospel. Even if John be regarded as an ordinary writer, his adoption of the interpretation proves that it was known to the Jews of his time; and this is proved by the nearly contemporary testimony of the *Targum*. Its author, Onkelos, gave the same meaning and proved that it was then the received interpretation. Space will not permit further references to the uses of *arche* in the Septuagint which accentuate this.

The foregoing remarks express and confirm our personal convictions that the opening remarks of John's Gospel are an evident reference to Genesis 1, showing how the spoken word materialized into fact, and that fact is indeed *God's word fulfilled* in successive creative *acts*. So, in the same manner, was it true that "the word (of God) became flesh and dwelt among us." It is a beautiful thought that John has expressed, and a most helpful and blessed way of pointing out how, by His word, God is ever present, His word being fulfilled in acts, coming down through the centuries to present time, which in John's time was the birth of Jesus the Christ.

There is another view, however, which merits some attention. Briefly stated, it is that three of the four evangelists, namely Matthew, Mark, and Luke, all professed to tell the same story, and that they obviously started at the same "beginning." The question is asked, therefore, "Why should it be supposed that John started the same story from a different beginning?" The argument then put forward is that the supposition that John's prologue makes reference to Genesis 1 is erroneous; and the contention is made that the message given by Gabriel is "the word," and the "beginning" referred to was the occasion of the birth of the Christ through Mary. The argument is an interesting one, but in our opinion there is no real reason in the assertion that because three writers adopt a particular course, it is necessary that a fourth should follow in an identical manner. Whatever differences may be involved by the suggestion, we believe that John's prelude

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News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

ROUND TABLE. Self-preservation oftentimes forces one to do things that under normal conditions would be repulsive and contrary to one's concept of his best interests. A few years ago, it would have been impossible to bring together, around a common council table, such a group of church leaders as was assembled at Savoy Hotel in London as guest speakers at the annual dinner of the Knights of the Round Table. There sat the Archbishop of Canterbury, Head of the Anglican Church; the Roman Catholic Cardinal of Westminster; the Moderator of the Church of Scotland; the Moderator of the Free Church Council; the Archbishop and Head of the Greek Orthodox Church.

It is not a largeness of spirit or appreciation of the unity of believers that is bringing world leaders of the so-called Christian churches together. A common foe—a common danger is forcing those who stand for Christ to lay aside the differences that have kept them apart for centuries and unite their energies for self preservation. Communism and materialism will destroy the nominal churches unless they stand together! Church leaders are realizing that the foe with which they must fight is by far a more dangerous enemy than the divergencies and controversies that have separated the various religious groups. Said the Archbishop of Canterbury: "We need a grand alliance for the preservation of civilization." The Roman Catholic Cardinal saw the greatest danger to the church and to civilization in the breakdown of the marriage institution and said: "It is necessary to restore in the minds of the people the sanctity of Christian marriage which Christ Himself made into a sacrament—that is, something sacred, a lifelong union for the procreation and education of children." The Moderator of the Church of Scotland stated: "It is my confident belief that until those who are responsible for the governments of the chief nations of this world are Christian in faith and Christian in practice there can be no guarantee for the continuance of peace."

In commenting on these remarks, Beverly Baxter, British M.P. and journalist, said: "The whole world is spiritually starved." Without doubt, this is a very true and accurate analysis of the cause of the world disorder, and the religious leaders are the ones to blame for this famine for the Word of the Lord. According to the Prophet Amos, this famine will become more acute—so much so, that men eventually will not be able to find the Word anywhere.

WAY TO PEACE. I have just finished reading an article on "There Is Just One Way to Peace," in a leading weekly magazine. The article is well written and expresses a now commonly held point of view that the only way that peace can be insured is through "world control of the atom" and this control

to be exercised by a "world government." This "international authority should decide all disputes between nations. Any refusal to seek, or to submit to its decisions should be treated as rebellion and should be regarded as constituting a state of war between the international authority and the offending nation." This way of peace has never been tried by mutual consent of the nations of the world. It was partially tried by conquest during the eras of the four world empires represented in the metallic image. This idea of world peace through a world government is intriguing and has many arguments in its favor. At least to the student of prophecy, it is a step in the right direction for the fulfillment of certain predictions pertaining to the end time. 1) It is necessary to have a world government if the rule of the beast in Revelation over "all that dwell upon the earth" is to be fulfilled. Of course, the rise to power of the beast can come without a world government first being formed, but it seems to fit the picture more accurately to have a world government organized and the "man of sin" get control of the government "through flatteries." 2) A world government will lay the foundation and prepare the people for the coming of the "Prince of Peace" and the setting up of the universal rule of the King of kings. Personally, the talk and planning for a world government means to me the spade work for the establishment of the Kingdom of God. 3) The idea that peace can come only through a world government is a sound proposition charged with much merit. With most folk, the rule of the world government is connected with the "princes" of this world, in whom we should not put our trust. Herein lies the weakness of the plan. The only objection to the proposition is: it will have at the beginning the wrong ruler. Replace the ruler with the "rightful heir to the throne," and you will have a rule in which there will be an "abundance of peace so long as the moon endureth." The Kingdom of the Son of God will be a world government, in which He will reign as "king over all the earth."

"A Bible in the hand is worth two on the shelf."

Some Christians have a strange imagination. When they hear an appeal from the pulpit, they begin to scold the pastor for making so many appeals for money, when, if the truth were known, they failed to respond to any one of them. The Christian steward never scolds, he subscribes.—H. H. Bingham, D.D.

PARADISE. Off the coast of Australia, some 300 miles, lies a little island with some 3,000 acres and a population of 150 people. The climate of this little gem in the South Seas is described as being "halmy" and the "scenery as breath-taking." They have never had use for a jail on this little island; and

C. D. Thomas writing in "Empire Digest," calls it, "Paradise with Modern Conveniences." Too little thought is given to just what the real paradise of God restored will be like. The first thing to which attention is directed is: there will be time in Eden restored to live—really live—and enjoy life. We neither have time nor do we put forth much effort to find enough time to live these days. Even under the rule of the curse, there is much for which to live and to enjoy, and many beautiful characters of God's image can grace our lives if we would only take time to fellowship with them. Paradise will not only be a place in which to live—it will be a place of beauty. At one time, God saw it as being good, yes, "very good." Lord Howe is a place where beauty exists, and people live to enjoy it and are quite largely untouched by the vagaries and false values of a runaway civilization. These quiet and beautiful places of earth foreshadow for us the time when the earth will be a "watered garden" and the "meek" shall inherit it. There will be a friendly, co-operative atmosphere in the midst of beauty and plenty, all centering in our Lord Jesus.

TITHING.

"Tithing according to Scripture I see Plainly revealed to you and to me;
In God's Holy Book, that always is right
Teaching us wisdom and showing us light,
And woe unto us if we wail to obey,
Failing in tithing and failing to pray,
Lord, stir us, and help us gladly to give
Our tithes and offerings that others might
live."—E. C. Madsen in "The Canadian Free Methodist."

TOP GIVERS. Recently church news items listed the seven largest givers to foreign missions of the one hundred denominations that contributed to this work of carrying the gospel to peoples across many seas. The denomination that headed the list was one of the small church groups in the United States. It was the Seventh Day Adventists to whom went this signal honor. They outgave all the larger denominations having millions of members. How could they do it? The answer is easy. They gave according to the plan first practiced by Abraham and later commanded of Israel in the instructions which God gave them. The great Methodist Church, goliath of all Protestant denominations in the United States, was second; but their millions were topped by a people who put God first in their financial affairs. There is no "just as good a plan" for the one which God has given. Supporters, rummage sales, fish ponds, girth measurements, special campaigns and a host of other novel ideas found their ways into the raising of funds for foreign missions by the large Protestant denominations, but the Advents with God's method outdid them all.

THE JEWS

(Continued from page 3)

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, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop new wine, and all the hills shall melt. And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos 9:9-15).

We think the time has about arrived when the following Scripture will be fulfilled:

"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).

"The Spirit of the Lord 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, to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed" (Isa. 61:1-9).

"I, even I, am he that blotteth out thy transgressions for mine own sake, and I will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified. Thy first father hath sinned, and thy teachers have transgressed against me. Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches" (Isa. 43:25-28).

"Yet now hear, O Jacob my servant; and Israel, whom I have chosen: Thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou Jesurun, whom I have chosen" (Isa. 44:1, 2). "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" (44:21-23).

"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).

"Now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence; Behold, I will gather them out of all countries, whither I have driven them in mine anger and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to deal safely: and they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them" (Jer. 32:36-42).

A WALK

By Mrs. Milton Hall, Oregon, Illinois

I took a walk, a long, long walk,
Twelve miles, to be exact;
And when I stopped, I wondered how
Those miles had seen me act.

The first mile must have been quite pleased,
I thought, as I looked behind.
I'd walked uprightly, filled with joy,
No evil on my mind.

The second mile was not so proud,
A jealous thought crept in.
The third mile saw an unkind thought
Make mincemeat of my grin.

The fourth mile and the fifth mile saw
Intolerance and prejudice
Toward those who had, and dared to state,
Opinions which I thought amiss.

The sixth mile saw a "superior" smile
Upon my self-satisfied face,
As I briefly spoke, and looked down my nose
At one of a different race.

The seventh and the eighth miles saw
A very bad Samaritan.
When someone needed a helping hand,
In selfish fear I turned and ran.

What the ninth and tenth and eleventh mile saw,
I haven't the courage to tell.
Then I stopped at the end of the twelfth mile
And realized how far that I fell.

"You didn't take Jesus along on your walk,"
I heard a voice within me state;
And as I looked back with sad regrets,
I wondered, "Is it too late?"

Then I turned, and saw before me
Twelve brand new miles ahead;
And this time I'd not walk alone;
I'd walk with Jesus instead.

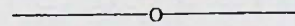
With Him to ever guide me,
I'll not fall on the way.
If I should trip o'er stick or stone,
His hand will be my stay.

He'll help me walk uprightly;
My thoughts steadfast on Him;
No jealousy shall mar the miles;
Cheer shall o'erflow the brim.

I'll love my neighbor, small or great
Of every race and creed.
I'll be a good Samaritan,
Forgetting selfishness and greed.

I by myself am naught, I've found,
I fall in sin and shame;
But He in whom all grace abounds
Can lift me from the same.

These twelve new miles on the road of life,
Twelve months of the new year,
Can truly be a walk for God
If we'll keep Jesus near.



ONE GOD: THE GOD OF THE AGES

(Continued from page 7)

embraces *all* the "words," "sayings," "promises" God spoke concerning the Christ, from the first recorded in Genesis 3:15 until the last delivered by the Angel Gabriel—when Jesus was born of Mary. Indeed, Peter assured that Christ "was foreordained before the foundation of the world" (1 Peter 1:20), which is additional proof that John's "beginning" is identical with that of Moses in Genesis 1:1, namely without the definite article.

Dean Alford says, "En arche is equivalent to 'before the world was.'" Tholuck says, "The phrase (without the article) expresses eternity *a parte ante*"; and Meyer says, "It speaks of duration before time." He further says that it is equivalent to the Septuagint Version of Proverbs 8:23. (Wakefield's Version and Lindsay's Version are said to have "wisdom" in place of "word" in John 1:1, but I have not been able to verify that. In the Septuagint, the Hebrew word for "wisdom" is rendered by *logos*. If "wisdom" is correct, manifestly *logos* is not personality. In Proverbs 8:12, we read, "I wisdom dwell with prudence." Who will assign personality to prudence?)

Commenting on these expressions regarding the words "In (the) beginning," Professor McCaul says, "All are agreed that '*beginning*' (in Genesis 1: and John 1) refers to duration or time, not to order, and may mean previous eternity or previous time." John's prologue makes it clear that "the *logos*"—word, idea, or purpose—was *with* God ages before the Christ was born (see Rom. 8:28, 29; Eph. 3:8-11; 1 Peter 1:20), and that it "was God" because the word came from God as *representative* of Him.

At the risk of seeming to be too long with reference to this Greek word *logos*, I quote the following from a resident missionary in Greece:

The Greek word "*logos*" has a meaning given to it by the philosopher Plato, the Alexandrian Jewish philosopher Philo, and the Platonists and New Platonists. In all of these, the word has the mean-

ing of the French "raison," or the English "reason," meaning the action of thought or operation of the mind.

The same writer further says:

There is one more meaning of "logos" not found in literature broadly circulated or the Greek lexicons. It is today discovered in the most illiterate common masses of Greek people, the peasants. It was, however, in greater use in Koine dialect of the Alexandrian and post-Alexandrian times, and the era when the New Testament was formed. This popular but present unofficial meaning of "logos" to which I have referred could only be translated into English as "representer" or "delegate." There are some writings of the Byzantine times that contain phrases, "The 'logos' came [sent] by the king." This very meaning of "logos" is expressed today in Greece . . . I have heard women use the term when they were saying, "I did not go, but I sent my word (my representer)."

The foregoing quoted remarks came to hand since this page was prepared, and the reader doubtless will recall that we already have expressed what is substantially the same. Indeed, the sentence preceding the quoted remarks includes it. That "the word was God" was certainly true, for seeing that God could not literally be present, His word was His "representer." That the word was "with God" cannot be denied, for the spoken word cannot be separated from the speaker. If *logos* is rendered "wisdom," the same remarks are true in reference to it. See Proverbs 8, where these thoughts are given understandable and beautiful expression, where wisdom and prudence are companion dwellers, but they are not personalities separate from God. The thoughts expressed concerning "In (the) beginning" of Genesis 1:1 and John 1:1 and of *logos*, the word, undoubtedly will seem to the reader to be somewhat interwoven, but they are so closely linked each with the other that to separate them seems almost impossible.

Before giving definite study to some of the passages submitted by "orthodoxy" in support of the pre-existence of the Christ, it may be well to give brief consideration to what, apart from these, is involved in the idea from a factual viewpoint both human and Scriptural. We think that, after sober reflection, no person can deny that if Jesus the Christ pre-existed His birth by Mary as a living organized Personality, necessity demands that such Personality must have ceased (died) before the birth of the second Personality spoken of could be consummated. With that granted, there opens up a Scriptural argument against pre-existence that cannot be overthrown. Frequently in Scripture it is asserted that Christ died *once*—"once for all." (See Rom. 6:10, R.V.; 1 Peter 3:18, R.V.; also Heb. 9:26.) Consequently, the thought here is that if He pre-existed, He must have died twice. Any doctrine that involves the denial of the Scripture statement that Christ died "once" must be erroneous.

Before passing to explanation of difficult passages, we think it will be well to note some of the reasoning put forward by institutions of high repute, and by men of supposed intellectual ability, in reference to this subject of

the Christ and His supposed pre-existence. If the fact was true, the reasoning concerning it should be logical and sound. If the reasoning is not sound, it is unlikely that the facts contended for can be sustained. We cull a few out of several remarks by a widely published magazine of recent date:

"He who was God on the throne in heaven became a babe on earth." (We ask, Is it true? or, was not the Babe born "the Son of God"?)

"A babe, an infant just born, yet He whose goings forth have been from of old, from everlasting." (We will answer this fully when we take up the study of Micah 5:2. Meanwhile, we say that it has never been true of any babe.)

"A babe, not yet able to talk, but omniscient." "A babe, upheld by his mother, yet He who upholds all worlds by the word of His power." (N.B. Note the inconsistency of the last two. In the one, the babe cannot talk; in the other, He upholds all worlds by the word of His power!)

We could quote many more, equally sinful and foolish in their interpretation of God's Word, but space is too valuable. Surely Proverbs 24:9, "The thought of foolishness is sin," is applicable here. (See also 1 Cor. 3:19, 20-23.) One writer has said, "For the honor and glory of God, let us impress upon each other that God made the understanding." Then let us use it to His glory. (See Job 32:8, 9; Prov. 2: 6-9.)

THE RESTITUTION HERALD

By R. H. Judd, Colborne, Ontario

I cannot thank the Lord enough
For what THE HERALD's done for me.
It's helped me clear up many
Of the things I could not see.

It has helped me bear a witness
True, to the Mighty Living Word.
To spread abroad the joyful news
Until men's hearts were stirred.

To tell them that one Living God
Is a God who changes—*never!*
That peace and loving kindness
Are His, and His forever.

BE A GOOD NEIGHBOR

(Continued from page 5)

that neighborliness is a chain that keeps growing, link by link, until in time it becomes immeasurable.

In the poem, "The House by the Side of the Road," the author expressed the true spirit of neighborliness when he said,

"Let me live in a house by the side of the road,
And be a friend to man."

THE CHILDREN'S PAGE

*Prepared by Madge Savage
Waite Park, Minnesota*



"I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble" (Psalm 59:16).

Our Prayer

Our Father, through the year ahead
We know not what shall be;
But we may live without a dread
Trusting everything to Thee.
In Jesus' Name, Amen.

True Service

Saul failed in his life of service to God. He would not forget himself and his own desires to do God's will instead. Therefore, God could not continue to use him.

Thus we learned that David had been anointed by Samuel as Israel's future king. God's Spirit rested upon David from that time forward. "The Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him" (1 Sam. 16:14).

Saul's servants could tell by King Saul's actions that he was filled with an evil spirit. (1 Sam. 16:15.) They advised him to search for someone who could play soothing music for him. Saul took their advice and asked them to find such a man. One of the servants knew that a son of Jesse played well. He knew this man was brave, strong, wise, and handsome.

Saul sent messengers to David's father, Jesse, saying, "Send me David thy son, which is with the sheep" (1 Sam. 16:19). We find David coming to serve Saul, rendering true service, not only to Saul, but to God.

Serving a King

When David went to the king's palace, his father sent along a gift of bread and wine and a goat. When Saul saw David he loved him. Saul made David his armor-bearer.

We notice there were many who served King Saul. His servants who told Saul of David were serving him. Jesse, David's father, by helping David answer the call of the king, was serving. Jesse might have said, "No, you can't have David. He's taking care of my sheep." But he not only sent his son, but sent gifts also to the king.

Perhaps David might have said Saul's armor was too heavy for him to carry. He might have said it was too much work to keep Saul's armor bright and ready for

use at any time. But no, we see that David served his king willingly, gladly. When Saul felt the need of soft music, David was there, ready to play for him.

How's Our Service?

We are serving a king, too. He is our High Priest now, sitting at God's right hand in the heavens. But the Word of God tells us He was born to be a king.

When we are given our many opportunities to serve Him, do we do them gladly, willingly? Too often we forget that in doing the little everyday acts and service we are also told to do heartily as unto Him. No one person can do everything. Christians are warned to not think more highly of themselves than they ought to think. But everyone should be doing something for Christ to definitely further His work.

Do God and Jesus in the heavens see us? God is able to see all things and people. Jesus, too, knows the future as well as the present.

Yet we have a verse of Scripture that tells us He sees those who are His. He watches them, but turns away His face from those who do wrong: "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).

This same Jesus "who is gone into heaven . . . is on the right hand of God; angels and authorities and powers being made subject unto him" (1 Peter 3:22). So let us accept Christ and follow Him each day that we may live with Him in the Kingdom of heaven which will be established upon the earth.

We Are So Happy

We are so happy to introduce Sidney Cunningham of Arco, Idaho. His name was sent in by his sister, Betty Lou. His membership card for the ECE Club will reach him soon.

Happy Birthday Wishes

William D. Savage, Jan. 12, age 8, Waite Park, Minn.

Joyce E. Macy, Jan. 13, age 9, Gatesville, Tex.

Dale Overholser, Jan. 17, age 13, San Gabriel, Calif.

The Worst Bargain Ever Made

NEARLY FOUR THOUSAND years ago, Rebekah, the wife of Isaac, who was the son of Abraham, gave birth to twin boys, Jacob and Esau. The relationship which always existed between these men, and between their families and tribes has offered some of the most interesting human drama of all time.

One day Esau went out on a hunting trip, and he stayed too long. When he finally arrived home, he was about to die, he thought, of hunger. Jacob had pulled some vegetables from his garden and was making himself a pot of soup. Esau put his head into the tent and smelled the savory soup boiling on the fire, and he cried, "Jacob, give me a bowl of soup before I die of hunger." Jacob kept stirring the soup and thinking about the situation. Esau was the oldest son and was therefore legal heir to most of Isaac's estate. Besides, since Abraham, a very special blessing had been given to the son who held the birthright. Isaac had been especially blessed of God as the chosen son of Abraham, and Jacob knew that either he or Esau would receive that same special blessing. Esau was the oldest and favorite son, so things looked bad for Jacob.

In his own sly way, Jacob said, "Esau, what will you give me for a bowl of soup? Will you give me your birthright?" This was quite an item for Jacob to ask in return for a bowl of soup, but Esau was a careless boy, who thought only about Esau and how to satisfy his immediate desires. He seemed to think he would die if he did not have that bowl of soup, so he said, "Yes, I will!"

Genesis 25:34 tells us, "Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up and went his way: thus Esau despised his birthright."

Why did Esau choose as he did? Because he was thinking only of Esau! He never stopped to weigh the consequences against the present pleasure. He never wondered what was right and what was good, he only thought of his appetite and how to satisfy it. Consequently, he lost his birthright and blessing, and lived to regret his vain trade.

We smile at the seeming stupidity of Esau, and wonder how a sane man could make such a bargain, yet how many people in this "cultured" and "morally enlightened" world have made the same foolish trade, birthright for a moment of foolish pleasure?

We have a birthright too, through Jesus Christ, the Son of God. We, too, have an inheritance which can be

kept and treasured, or bargained away to satisfy the appetite of our lust.

What is that birthright and inheritance? It is accessible to every person who will believe on Jesus. It is ours simply for the asking. Its provisions are few. Believe on Jesus; accept Him as your Saviour, and live in Him. Its benefits are many, for to those who are Christ's is promised joy in service here and now, eternal life, and co-heirship with Christ in His Kingdom. In Romans 8:17, 18, we read, "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." These words tie together all phases of our birthright. We are, as sons of God, co-heirs with Christ in the Kingdom to come. We have hope of being glorified or immortalized with Him. We have joy even in suffering in this day, because of that hope. But, that inheritance has its provisions. As long as we remain God's sons by living in Christ, the inheritance is ours, but we can trade it for the "pottage" of the world, too. What would you take for your birthright? What is it worth to you?

Many deals with the world have been made in which people have traded their possible inheritance in Christ for one of the following items: wealth, social acclaim, or the pleasures of the world. Later in life the people who made the trade regretted their bargain as did Esau. Is it worth it?



—○—

"There is a place where thou canst touch the eyes
Of blinded men to instant, perfect sight.
There is a place where thou canst say, 'Arise!
To dying captives, bound in chains of night;
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place—upon some distant shore—
Where thou canst send the worker or the Word.
There is a place where Heaven's resistless power
Responsive moves to thine insistent plea;
There is a place—a silent trysting hour—
Where God Himself descends and fights for thee.
Where is that blessed place—dost thou ask, 'Where?'
O Soul, it is the secret 'Place of Prayer.'"

—Adelaide A. Pollard.

— **The Berean Department** —

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

January 26 - 30—Ministerial Conference at Oregon, Ill.

ESPECIALLY TO ALL LAYMEN!

Now is the time to present questions for ministerial discussion. On Wednesday, January 28, at 7:30 p.m., during the coming Ministerial Conference, a panel discussion of your various questions will be held. Inasmuch as this service will be attended by the public, please present those questions which will be of interest and benefit to all. Also, please bear in mind that discussion of any one question shall be limited to three-minute duration.

Above all, write and send them to the committee, immediately. Here is your opportunity, USE IT!

John L. Denchfield,
212 Abbie St., S.E.,
Grand Rapids, Mich.

LAYMEN'S CAMPAIGN ENROLLMENTS

403. N. & Addie Goodrean, Chanute, Kan.
404. Nora Johnson, Oakland, Calif.
405. Mrs. Faye Tebbe, Englewood, Ohio
406. Mrs. Timothy Pearson, San Benito, Tex.
407. Pat Rossner, South Bend, Ind.
408. Richard Vanderwall, Topeka, Kan.
409. Paul Irving Cohen, South Bend, Ind.
410. Mrs. Milton Cohen, South Bend, Ind.
411. Mr. & Mrs. W. Wright, South Bend, Ind.
412. Mr. & Mrs. G. Houser, Lakeville, Ind.
413. L. Pickerl, South Bend, Ind.
414. Mrs. Paul Trimbe, Tempe, Ariz.
415. Mr. & Mrs. W. H. Lindsay, Tempe, Ariz.
416. Mrs. J. W. Miller, Tempe, Ariz.
417. M. Ponton, San Saba, Tex.
418. Howard C. Seabeck, South Euclid, Ohio
419. Lela Drake, Morrilton, Ark.
420. Mrs. Ida Eastman, Niagara Falls, N. Y.
421. A Nebraska Sister, Holbrook, Nebr.
422. W. J. Halls, Cleveland Heights, Ohio
423. Just a Helper, Red Bluff, Calif.
424. Mr. & Mrs. H. S. Bell, LaCrosse, Wis.
425. Ruth Gesin, Oregon, Ill.
426. Frank Montross, Troy, Ohio
427. Mrs. Frank Montross, Troy, Ohio
428. Mr. & Mrs. Chas. Warren, Plymouth, Ind.
429. Beulah Slater, Ambia, Ind.
430. Nettie S. Evans, Williamsport, Ind.
431. E. L. McDaniel, Bowen, Ill.
432. W. R. Simmons, Branch, Ark.
433. Alta King, Palo Alto, Calif.
434. Mr. & Mrs. J. H. Fletcher, Jr., Font-hill, Ont.
435. W. H. Holland, Thorold, Ont.
436. Mrs. W. H. Holland, Thorold, Ont.
437. Weldon Holland, Thorold, Ont.
438. Almus Dimmick, Tempe, Ariz.
439. Mrs. William Fritz, Plymouth, Ind.
440. Harold T. Smith, Albert City, Iowa
441. Mrs. Harold T. Smith, Albert City, Iowa
442. Virgil Mettert, Grand Rapids, Mich.
443. Ethel Swartz, North Olmstead, Ohio
444. Alfred Anthon, Corvallis, Ore.
445. Mrs. Alfred Anthon, Corvallis, Ore.

TEXAS EVANGELIST'S REPORT

The first Sunday of every month is our regular appointment with the brethren of Mullin. Owing to the very rainy weather, only a few were able to attend the services, December 7. The rains also hampered the Ater services, December 14.

December 10 and 11, a trip to Austin resulted in a visit with the R. S. Fogle family of Killeen, Mrs. L. V. Kirkpatrick, G. S. McGill, Mrs. E. E. Arnold, and Mr. and Mrs. B. C. Fowler, all of Austin.

December 23-30, my evangelistic trip, wherein I was accompanied by my family, was southward into the Lower Rio Grande Valley where the plowman overtakes the reaper. The home of Bro. and Sr. John Hayse became home to us during the first four days of our trip. Our "dip in the Gulf" was indeed brief, for winter greeted us on our arrival and bare feet were a phenomenon. Bro. and Sr. Timothy Pearson and daughter accompanied us into Old Mexico on Christmas Day for our first visit into a foreign country.

A preaching service was held Friday evening, December 26, at the home of Bro. and Sr. John Hayse. Personal invitations were given to Mr. and Mrs. T. J. Robbins and Bro. and Sr. Timothy Pearson of San Benito; Mr. and Mrs. Herman Choat of Brownsville; Sr. Maudie Williams, her sons, Leonard, Burton, Burl, and their families; John Haynes and Mr. and Mrs. Gene Fenners, all of Harlingen; and Mr. and Mrs. Jesse Robbins of Raymondsville.

December 27, calls were made in Kingsville at the homes of Charles Robbins, John T. Whitley, and J. E. Duncan. In the evening, preaching services were held in the home of Sr. W. L. Robbins of Riviera.

December 28, I preached morning and evening at the Corpus Christi Church, and we truly enjoyed the fellowship of Bro. and Sr. George Waters and Bro. and Sr. Elmer Goekler.

Sr. Maey had a Bible study hour for the children at each of the above-mentioned services with the exception of the Corpus Christi evening service.

December 29 and 30, we were in San Antonio. Visits were made with Mrs. W. W. Johnson, Mrs. Arthur Ward, Mrs. Atlee Turner, and Mrs. W. J. Knox. Monday night, the 29th, we were privileged to have supper with Mr. and Mrs. Cash Maroney, and park our trailer on their lawn.

On arrival home, we learned of the sudden death of Bro. Bryant Wolfe, grandfather of Bro. Vernis Wolfe of Louisiana. Funeral services were held Wednesday, December 31.

Emory L. Maey.

HERALD RECEIPTS

Minnie Telsehow; Mrs. Myrtle Mitchner; Leila H. Cohen; Clifford Eyster (2); John Shelton; M. W. Mathews; Mrs. R. O. Turner; Virginia Wagenaar; James Maggard; Charles Lapp; Mrs. R. E. Powell; John Lehman.

RESOLUTIONS FOR 1948

- "Let the peace of God rule in your hearts" and "Be ye thankful" (Col. 3:15).
 "Let every man be swift to hear, slow to speak, slow to wrath" (James 1:19).
 "Be ye doers of the word, and not hearers only" (James 1:22).
 "Grudge not one against another" (James 5:9).
 "Love one another" (John 13:34).
 "Be ye angry, and sin not: let not the sun go down upon your wrath" (Eph. 4:26).
 "Let no corrupt communication proceed out of your mouth" (Eph. 4:29).
 "Recompense to no man evil for evil" (Rom. 12:17).
 "Walk honestly" (Rom. 13:13).
 "Use hospitality one to another without grudging" (1 Peter 4:9).
 "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13).
 "Do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10).—Shirley Logsdon in "Oregon Berean Bulletin."

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Srs. Harper Koontz and Leota B. Hanson, Oregon, Ill., attended "Family Day" church services at the Church of God in Chicago, Sunday, January 11.

The Chicago Church of God now has more than two thousand dollars in its building fund.

"Come, get you down." The State Department, Washington, D. C., reported, January 9, that United States officials have discussed informally with the Palestine government "the possibility" of sending marines to guard the consulate at Jerusalem, though no decisions have been reached.

Come Ye! Come Ye! All active ministers of the Church of God should be interested in attending the Ministerial Conference, January 26-30. Traveling expenses are pro-rated, so ministers coming long distances have no greater expense than those living near Headquarters. Of course, all ministers should cooperate in trying to hold the traveling expenses near the minimum. See the program elsewhere in this Herald.

Bro. and Sr. Vivian Kirkpatrick and daughters Judith Carrol and Rebekah Ann, Bingham Lake, Minn., have returned home after spending the Christmas holidays at the home of her parents, Bro. and Sr. H. Scott Smith, also at the Mouroe Whorton home, London, Ark. (Mrs. Whorton is a sister of Mrs. Kirkpatrick.)

"When the Son of man cometh, shall he find faith on the earth?"

Ministerial Conference Program

Monday, January 26

7:30 p.m. Opening sermon, M. W. Lyon

Tuesday, January 27

7:30 a.m. Breakfast

8:30 a.m. Prayer Study and Service,

F. L. Austin

9:00 a.m. "Test of Discipleship" (John 13:35), Grover Gordon

10:30 a.m. "Duties of Pastor to Congregation and Community," C. E. Randall

12:00 Noon Lunch

1:30 p.m. "Prophecies of the Imminent Return of Christ," Sydney E. Magaw

3:00 p.m. "Correlation of Local, State, and National Work," J. M. Watkins

4:15 p.m. Open Session, John L. Denechfield "Contract between Pastors and Churches"

6:15 p.m. Scramble supper furnished by Oregon Church

7:30 p.m. Panel Discussion—Questions by Students

Wednesday, January 28

7:30 a.m. Breakfast

8:30 a.m. Prayer Study and Service,

F. L. Austin

9:00 a.m. "A Reconsideration of 'Saving Faith,'" (Bring last year's manuscript) M. W. Lyon

10:30 a.m. "Social Etiquette of Ministers and Christian Workers," Otto E. Dick

12:00 Noon Lunch

1:30 p.m. "How to Promote Tithing, Attendance, Evangelism, and Family Worship in Your Congregation,"

R. O. Hardesty

3:00 p.m. "Communion—How Often Observed?" Walter Wiggins

"Position of Women in the Church," Emory Macy

"Josephitism," Grover Gordon

"Christ or God" (Micah 4:5; Zech. 14:4), Alan McLain

5:30 p.m. Supper

7:30 p.m. Panel Discussion—Laymen's Questions

Thursday, January 29

7:30 a.m. Breakfast

8:30 a.m. Prayer Study and Service,

F. L. Austin

9:00 a.m. "Consecrated Tithers and What They Can Do," J. R. LeCrone

10:30 a.m. "Genuine Spirituality in Study, Living, and Presentation,"

H. U. Krogh, Jr.

12:00 Noon Lunch

1:30 p.m. "Value of Fundamental Doctrines," T. A. Drinkard

"How to Preach Fundamental Doctrines," T. M. Ferrell

3:15 p.m. Open Session, C. E. Lapp

4:15 p.m. Business Meeting, Harold Doan

7:30 p.m. "Preaching by Object Lessons." Bring your best object lesson to demonstrate.

Friday, January 30

7:30 a.m. Breakfast

8:30 a.m. Prayer Study and Service,

F. L. Austin

9:00 a.m. "Professional Ethics of the Ministry,"

Committee Chairman, C. E. Randall

"Revised Code of Morals," Committee Chairman, J. M. Watkins

10:30 a.m. Open session

All sessions will close ten minutes before next meeting to allow for short intermission.

Program Committee:

John L. Denechfield,

C. E. Lapp.

NATIONAL BIBLE INSTITUTION

An Arkansas Sister	\$10.00
Hope Chapel, South Bend, Ind.	15.00
Ripley, Ill., Sunday School	38.93
Marion L. Long	15.00

OVER THE TOP! ! !

162. Frank O. Montross	\$26.00
163. Mrs. Frank O. Montross	26.00
164. Mr. & Mrs. H. S. Bell	26.00
165. Just a Helper, Calif.	26.00
166. Nora Johnson	26.00
167. A Nebraska Sister	26.00
168. Mrs. Ida Eastman	26.00
169. Richard Vanderwall	26.00
170. Mrs. J. W. Miller	52.00
171. H. C. Seabeck	26.00
172. W. J. Halls	26.50
173. Beulah Skater	26.00
174. Lucile Wilmot	26.00
175. Omaha Anonymous	26.00

THE RESTITUTION HERALD

Published by

The Restitution Herald is official organ of the General Conference of the Church of God. 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.

FONTHILL, ONTARIO

The Fonthill Bereans met for their social on December 29, at 8:00 p.m., at the home of Bro. and Sr. W. H. Holland at Thorold.

With Bro. C. E. Randall acting as chairman, the officers for the new year were elected. They are: president, Harry Anger; vice president, Arthur Fletcher; secretary, Joe Fletcher; treasurer, Dorothy Elliott; pianist, Betty Elliott; assistant pianist, Dorothy Elliott; social committee, Robert Kirkwood.

It was discussed that under the able leadership of our pastor, Bro. Randall, we would attempt to publish a small Berean paper each month. Your reporter is editor-in-chief, and cutting of stencil is under the direction of Dorothy Elliott and Phyllis Kirkwood. Kathleen Eggleton will be in charge of the mailing list. We would ask the Lord's guidance in this new work we are undertaking.

After the new work was discussed, we continued our social evening with the playing of several games which were enjoyed by all, and a Bible quiz was given us by Bro. Randall.

While lunch, consisting of ice cream, cookies, and cake, were served by our host

and hostess, a few records were played. A good time was enjoyed by all.

We here at Fonthill wish to extend to the readers of The Herald everywhere a Happy and Prosperous New Year, and we would not forget to pray that our Saviour's second coming will be brought ever closer by this new year. W. Weldon Holland, Reporter.



What does

XENOPHOBIA

mean?

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This ad and \$4.25 will bring you one Webster's Collegiate Dictionary, with over 110,000 entries of useful words and helpful information.

NATIONAL BIBLE INSTITUTION

Oregon, Illinois

ILLINOIS EVANGELIST

Board Meeting

THE ENTIRE Illinois Conference Board met on November 23, during the Fall Conference and enacted the following business.

The treasurer reported that there is now a balance of \$796.64 in the Conference Fund. The current General Fund is printed below.

It was decided that because of the restrictive costs and the little need at present for housing for students, the dormitory will not be remodeled at present into apartments.

Pastoral aid is being continued (\$30.00 per month to Chicago, and \$35.00 monthly to Macomb), and Eldorado and Marshall extended any help desired and necessary to employ pastors. Brothers Dean Moore and Howard Beemer are now preaching alternate Sundays at Eldorado, and Brother John Mercer is preaching monthly in Marshall. It was moved unanimously by the board that we as a Conference back the General Conference work of the Laymen's Volunteer Committee "especially in regard to radio." Let us all support this Laymen's program one hundred per cent with our pledge to enable National Bible Institution to carry out its ambitious program.

The following committees were appointed: Evangelism, Harold Doan; Finance, Mildred Somers; Program, Paul Johnson, Esta Starbuck, Leland Hanson; Building and Grounds, Frederick Claussen, Herbert Edmister.

Church News

East Oregon Chapel: Average Sunday school attendance for November was sixty-nine. The Chapel wishes to thank all persons who contributed to the Thanksgiving Fund. The Chapel and the Oregon Church collected \$289.22 by Sunday, November 30.

Macomb: The Macomb Dorcas Society prepared a basket at Christmas time to be sent to a French family. Here is an example of the true Christmas spirit, giving to the needy, without thought of return. On December 5, Betty Pritchard and Johnny Brown were married by Brother Ernest Louderman at Macomb. The Macomb Bereans had charge of the Thanksgiving service November 27. There were poems, readings, songs, and a sermonette by Jim VeNard.

Treasurer's Report

	November	
Receipts		\$347.22
Expenses		65.00

Balance November 20		\$282.22
	December	
Receipts		
Cash on hand		\$282.22
Contributions		240.45

Total		\$522.67
Expenses		140.11

Cash on hand, December 20, 1947		\$382.56

"A Light Thing"

"It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth" (Isa. 49:6).

There is a double application in these words of Isaiah. They had application in his day, being an evangelistic message to the Jews. Isaiah berated these people for thinking they had done a great thing in maintaining themselves and holding the children of Israel near the truth. Said Isaiah, It is a light, or insignificant thing which you have done. You have done nothing to bring the Gentiles to an understanding of God. You have not reflected the light past your own narrow boundaries. For shame!

The words have present application, too, for Isaiah went on to say that in the days of the Redeemer, things would be changed, for those who followed the Redeemer would go to the ends of the earth with the message and works of God. We are those followers, called out of the world to do what Israel did not do—bring the glory of God near to all men.

If Isaiah were to stand before us today, what would he say? Would he compliment us because we have maintained ourselves, and united the "little flock"? Would he say, you have done all you can because you labor to restore your lost, run-down churches? Or would he say as he did to Israel, It is a light thing you have done! Where are your missionaries, your evangelists, your missions, your new churches? Where have you ignited the lamp of God in heathen lands, in neglected communities? It is a light thing to hold our own without progress.



THE RESTITUTION HERALD

VOLUME 37

OREGON, ILLINOIS, JANUARY 20, 1948

NUMBER 15

How I Came to Know the Truth

By W. S. Tomlinson, Chagrin Falls, Ohio

(Third of a series of life sketches by senior members of the Church of God)

IT IS interesting and sometimes marvelous how different ones come to learn what the Bible really teaches concerning the earth and man who dwells thereon.

While still in my teens, I was working for a man who, I presume, was about fifty years of age and who seemed to possess considerable knowledge. One day our talk turned upon the topic of religion. He must have said something concerning the nature of man; I hardly remember, but the conclusion of his argument required it. During the conversation, he pointed out that the doctrine of the "soul going to heaven at time of death" could not possibly be true, for man will not be rewarded or punished until the time of resurrection.

This made a profound impression on my mind. Having been taught the accepted orthodox teaching of the soul going either to heaven or hell at death, this *new* teaching sounded very strange to me, and, if it was true, I thought others would know of it. As it appeared reasonable and logical to me, I resolved to get their opinion. In doing this, I was confronted, not with arguments, but with various passages of Scripture which seem to favor the idea of man's immortality. Here are a few: Mark 9:48, which teaches destruction of evildoers; the Parable of the Rich Man and Lazarus (Luke 16:19-31); the promise to the thief on the cross of being in Paradise with Jesus the same day (Luke 23:43); and the cry of dying Stephen, saying, "Lord Jesus, receive my spirit" (Acts 7:59). All this was very confusing and did not give the satisfaction I was seeking.

About that time, there was coming to the home a secular weekly newspaper which carried a sermon by one of the popular preachers of New York City. I was greatly impressed with the one in which he used for his text, "Sanctify the Lord God in your hearts: and be ready

always to give an answer to every man that asketh you a reason of the hope that is in you" (1 Peter 3:15). That very much pleased me, for I learned there was something to be believed which would give one a hope. Further, it was a *reasonable* hope, one for which we could give "a reason to every one that asketh." I well knew that I did not have such a hope. While in this unsettled state of mind, I was approached by a minister with the idea of uniting with his church, to which my reply was, "I do not wish to join any church now, as I do not know which one is right."

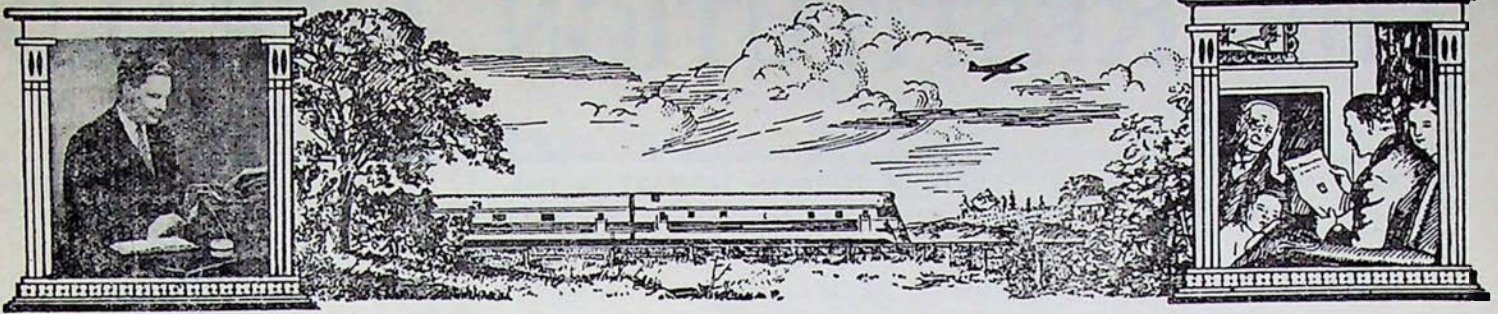
Sometime later a tract was given me, entitled "Thy Kingdom Come." As I read it, I realized here was something I did not understand before: a coming Kingdom of God on this earth, which could be inherited by belief in it and obedience to the conditions upon which it is offered. Being alone, I simply held

these truths in my mind, but more was yet to be learned.

About six months afterwards, my parents moved to Cleveland, Ohio, and located within walking distance of the Church of God of which I had learned. Sunday mornings I went to a near-by Baptist Church, and in the evenings to the Church of God, Brother Maurice Joblin then being pastor. During this time, I found the Church of God had something definite to offer which the other church did not seem to possess. So, I took the troublesome thoughts of my mind to Brother Joblin. The very first one was concerning death in relation to the soul, for I had been told there was death temporal, death spiritual, and death eternal. To this he replied, "Where does the Bible so teach?" Of course, I could tell him only what I had been told. He then explained to me how man was created out of the ground and caused to live by breathing, that it was this man who was sentenced to death because of sin, and that from this begin- (Continued on page 11)



W. S. Tomlinson



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

Essential Worship of Jehovah

To a certain lawyer who asked, "Which is the great commandment in the law?" Jesus replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment" (Matt. 22:37, 38). When John "fell down to worship before the feet of the angel," the angel said, "See thou do it not: for I am thy fellowservant, and of thy brethren the prophets . . . *worship God*" (Rev. 22:9). Notwithstanding the many religions and idolatries of men, there is "none other God but one" (1 Cor. 8:4). "There is but one God, the Father" (v. 6). God says of Himself, "I am God, and there is none like me, declaring the end from the beginning" (Isa. 46:9, 10). "Thou shalt worship the Lord thy God," said Jesus, "and him only shalt thou serve" (Matt. 4:10).

Created in the image of God (Gen. 1:26) and for God's pleasure (Rev. 4:11), all men are inherently religious. Heathen worship of fire, of the sun, or of deceased champions reveals this innate characteristic of man. Idolatry, even in its lowest forms, speaks indirectly of God, indicates that somebody "changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and to fourfooted beasts, and to creeping things" (Rom. 1:23). Somebody "changed the truth of God into a lie, and worshipped and served the creature more than the Creator" (1:25).

At "end of the trail," his pony haggard, the Indian, with outstretched arms in helpless supplication, looked prayerfully toward heaven—to *his* Manitou. He worshiped an unknown God. To this Indian, as to the Athenian idolaters, and to all who know not Jehovah, the Apostle's words plead: "Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein . . . is Lord of heaven and earth . . . In him we live, and move, and have our being" (Acts 17:23-28).

God Is Longsuffering

Hid "in a cleft of the rock," typifying Christians' shelter in the cleft Rock, Moses heard God testify of Himself

that He is "merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" (Ex. 34:6, 7). "The Lord executeth righteousness and judgment for all that are oppressed . . . 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. . . . 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 103:6-14). One who lives the allotted span of seventy years abides under the protection and care and forgiveness of God during 25,567 days. He who requires seventy-times-seven-times forgiveness excels His own requirement a hundredfold. Behold the goodness of God! "How much more" than earthly parents can give their children "shall your Father which is in heaven give good things to them that ask him"! (Matt. 7:11.)

Our Eternal Father

God, who "inhabits eternity," is Father—the heavenly Father—to all faithful ones.

"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psalm 90:1, 2). Jesus taught a wonderful lesson for His disciples to love their enemies. "Love your enemies," said Jesus, "that ye may be the children of your Father which is in heaven" (Matt. 5:44, 45).

"When thou wouldst pray, enter into that private room, and having closed the door, pray to that Father of thine who is invisible; and that Father of thine, who sees in secret, will recompense thee" (Matt. 6:6, *Emph. Diag.*).

As Abraham was required to leave his home, to separate himself from idolatry to become a child of God, all who today would become children of God must separate themselves from the idolatrous world. "Come out from among them, and be ye separate, saith the Lord . . . and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Jerusalem—"Beautiful for Situation"

"Radio Address No. 10—Station KPQ, Wenatchee, Washington"

By Lyle Rankin, Cashmere, Washington

IN THIS ARTICLE, we plan to bring to you some of the interesting truths about Jerusalem. In ages past, Jerusalem was a place of world-wide renown; today it is in the headline news of the world. In days of the Amorites, this city was called "Jebus," and its inhabitants "Jebusites." Jerusalem was built upon four mounts, namely: Zion, Moriah, Bezetha, and Acra. Of the first two, much is mentioned in the Scriptures. The southwest hill was a stronghold that could be approached from only one side, being surrounded by valleys on the east, south, and west. Some early warriors tried to take it, but its capture awaited the coming of King David of Israel. Therefore, Mount Zion is called the "City of David" (2 Sam. 5:7).

There is another city that is called the City of David. It is Bethlehem where Joseph and Mary went to be taxed when Jesus was born. Bethlehem was called the "City of David" because David was born there. (Luke 2:4.)

After King David's reign over Israel, the Record declares, "David slept with his fathers, and was buried in the city of David. And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. Then sat Solomon upon the throne of David his father; and his kingdom was established greatly" (1 Kings 2:10-12).

During the reign of David, there was almost constant war; but, during the reign of Solomon, the kingdom had rest. Sometimes people refer to Jerusalem as the battleground of the world. There is much truth in this statement, but will it always be the battleground of the world? For a while yet, but not always! When God sends His Son back to earth, He will place Him as "Prince of Peace" in authority on Mount Zion. Hear now the prophecy in Psalm 2 concerning that time, "Yet have I set my king upon my holy hill of Zion." "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth" (Psalm 72:7).

Now "Jerusalem" means "possession of peace," but very little peace has been its portion up to now, and no great amount of peace will be there until Jesus comes to reign in Mount Zion.

Mount Moriah is where the Temple, or house of the Lord, was built. "Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared the threshing floor of Ornan the Jebusite" (2 Chron. 3:1).

In this noted city, many people of varying languages and faiths have lived. Many kings of various nations have ruled over it; some have been blessed of God and some cursed God. Temples have been constructed in magnificent grandeur and have been destroyed. Other more recent structures, supposedly to glorify God, have been built, one of which was so badly shaken by a small earthquake that only thirty people at a time were allowed to enter. Not one of the present buildings of worship will be acceptable to Jesus when He returns; neither can any future temple built by man be acceptable. Listen to the prophecy in Zechariah 6:12, 13: "Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." This refers to a literal throne, literal temple, real glory, real rule, and a very literal and real counsel of peace.

As Mount Zion was the place of the throne of the Lord in the days of Israel as a nation, and will again be the place of the same throne, even so will the Temple again be in its proper place in Jerusalem.

When Jesus was born, wise men came from the East to Jerusalem to bring presents to Him who was to be born King of the Jews. (Matt. 2:1, 2.) After Jesus had been brought to the Temple, Simeon came in; and, taking Jesus in his arms, he blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:28-32).

Others have traveled from every nation under heaven to Jerusalem. On the Day of Pentecost, devout men came from everywhere and heard the inspired message of the Apostle Peter and the eleven. (Acts 2:5.) Later the apostles met in Jerusalem to consider whether or not the church should practice certain things. (Acts 15.) Both Jews and Gentiles have been going to Jerusalem for one cause or another since that time. Today people are thronging the streets of Jerusalem, and war is present. The Jewish people are returning, in some measure, to the land of their fathers, and rightfully so. *(Continued on page 10)*

Universal Military Training

By Harvey U. Krogh, Jr., South Bend, Indiana

ALL CHRISTIANS know the forces of evil in this world are at work today more than ever before. We cannot hope to stem the tide of wicked influences, for it is prophesied that "evil men and seducers shall wax worse and worse." We may be held responsible, however, if we do not do what we can to insure the continuance of our opportunity to win young men for Christ. It is a fact that Universal Military Training, as proposed, will have a detrimental effect upon the development of Christian character in many young men. Therefore, we urge you to make your protest while it may do some good.

We are reprinting a resolution that was recently published in the South Bend, Indiana, newspapers in order to bring some of these things to your attention. We may not have much faith in man's peace efforts today, but we have less faith that Universal Military Training will help us. The resolution reads:

"Since the public which we serve is very soon to be subjected to a barrage of propaganda in favor of universal military training, we, the officers and members of the Saint Joseph County Ministerial Association wish to declare our vigorous opposition to any form of peacetime conscription, universal military training (H.R. 4278) so called, in particular.

"We so declare ourselves for the following reasons:

"1. Conscription is a 'blood tax' borrowed from European militarism whose admitted objective is 'indoctrination' and 'blind obedience to dogmatic commands.' It is the antithesis of all that the Christian church endeavors to develop in men, namely 'a reasoning conscience.'

"2. Closely allied to this first reason is the fact that conscription is alien to not only our democratic history, but to the spirit and practice of democracy. It is notable that both the Fort Knox experiment as well as the house bill assume the continuance of the military tradition of racial segregation and 'Jim Crowism.'

"3. We oppose conscription because it is a bald lack of faith in the United Nations, and a wrong step toward a further armaments race, rather than the disarmament agreements so desperately needed right now and which we should rather be seeking with the same enthusiasm as UMT.

"4. We oppose conscription because no adequate safeguards for the moral life of our young men have yet been devised; amendments for this purpose in the present bill have been denied; and the past history of the military

does not convince us that they are capable custodians of the morals of the youth in their care.

"5. We oppose conscription because, as proposed in the present bill, it threatens the educational freedom of our schools and colleges.

"6. We oppose conscription because it increases the already dangerous tendencies toward militarism manifest in the complexion of our government at the present time, and it builds up the already swollen bureaucratic and undemocratic officer caste system.

"7. We oppose conscription because it will further increase the already staggering tax burden of inordinate military budgets in our nation, and because we believe this same money should be used for finding international peace through relief of the needy at home and abroad, and a health and educational program under non-military auspices.

"8. We oppose UMT because it is utterly unrealistic from a purely military and national defense point of view. We join with Hanson Baldwin and other military men in calling it 'a horse and buggy policy in an atomic and missile age.' As such, it would lull us into a false sense of Maginot line kind of security.

"9. We oppose conscription because Russia, according to the best authorities, is not able at present to wage a world war; and we already have some millions of battle and war-trained veterans available. While we recognize the seriousness of the Russian situation, yet we believe that fear is being deliberately used to rush us hysterically into an out-dated and vicious War Department plan. Moreover, America cannot hope to begin to compete with Russia in conscripted manpower, if that is a contest. Again, we are the strongest nation militarily speaking in the world today, with the largest navy, a good air force, over one million men under arms, a defense budget of over ten billions of dollars, an expanding industrial capacity unmatched in the world, the atomic bomb, germ warfare, and other inventions of death only hinted at.

"10. We believe war is never inevitable, and that we must throw all our moral force behind the United Nations and all such efforts, work for international disarmament, relief, and healing and reconstruction, as well as the achievement of the international abolition of conscription proposals now before Congress. Until we work harder and longer at these latter measures, we cannot approve further excursions into provocative militarism such as universal military training."

The Way of Peace

By E. E. Giesler, Moorefield, Nebraska

"Happy is the man that findeth wisdom, and the man that getteth understanding. . . . Her ways are ways of pleasantness, and all her paths are peace" (Proverbs 3:13, 17).

MY FRIENDS, I believe that God will protect us even in these days when peace and safety are slipping away from this old sin-sick world, if we only will trust and obey Him each and every day. How much would people across the sea give tonight to know that on the morrow they would find a well-furnished table, instead of facing their hungry children and hearing their cry for bread when there is no bread to give them! Fear, dread, and mistrust are everywhere. No one can feel any sense of security. These poor people can see "no way out," save an untimely death: for they have no faith in God whom they have slighted, no faith in the promises they have broken. They find no comfort in the Word of God, for they have hardened their hearts and closed their eyes too long.

There *is* a way out for them, but they have long ago passed that way by. They will never turn back now, for it is too late to turn back. They are too near the pit of destruction; hope has fled; light has turned to darkness, and *it is now too late*.

My friends, will that dreadful condition come to America? Be sure of this one thing, we will reap whatsoever we have sown. We have placed before our children the booze shop; fathers have become dram drinkers; mothers have blown cigarette smoke in the face of their infant babies; thousands of married women have refused to become mothers and make homes in their communities. We have neglected our churches and Sunday schools and have taught our children to be pleasure lovers more than lovers of God. Our pleasure parks and other places of amusement are crowded; our churches are empty, and for all this the wrath of an angry God is sure to come on us. There is a way, though, for the church in America, if we do not wait too long.

The secret of life, health, prosperity, and peace appears in Proverbs 3:5-10. In verses 5-7 are very plain instructions what to do. Verse 8 gives the promise of health. In verses 9, 10, we have the promise of prosperity, if we honor God with all our substance. Most of us Church-of-God people would be behind iron bars, and known by numbers instead of names if we had robbed our banks as often as we have robbed God of the tithes. Malachi 3:8 declares the withholding of tithes is robbery. Some may say, "Tithing is not a part of the Abrahamic Faith." Maybe we are

wrong in that statement. First, allow me to say tithing did not originate with Israel (most all agree that tithing was practiced by Israel). For instance, the use of tithes is found prior to the appointment of the Levitical tithes under the law. First, Abram presented the tenth of the spoils of his victory to Melchizedec. (Gen. 14:20; Heb. 7:2-6.) Second, Jacob, after his vision at Luz, devoted a tenth of all his property to God. (Gen. 28:22.) Abram was not an Israelite, though his grandson, Jacob, was the father of Israel.

Where Abram got the idea of tithing is not known. Maybe Melchizedec taught it to him; and again, maybe God *revealed* the grand truth to him inasmuch as he was to be called "Abraham," the father of many nations, also the first to receive the "new covenant" and the "one faith." God promised Abraham that through him and his seed, Christ, all nations were to be blessed. One fact remains forever, and that is: Abraham paid tithes; his son Jacob paid tithes, all Israel paid tithes, and then when the royal seed, Christ the Son of God, came, He did not condemn the practice of tithing, but said, "These ought ye to have done" (Matt. 23:23).

Dear friends, can you imagine how our churches, the college, and evangelism would prosper if every member would obey God and practice the New Testament system of giving to the Lord? "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). There would be no need of ever asking for money to carry on the work of the Lord. Our college then would become a monument to our faithfulness. Our churches would be beauty spots in their communities, and our evangelists soon would cover the earth.

Friends, if we will have peace, health, prosperity, and be protected in time of national trouble, the way is found in trusting in the Lord with all our hearts. Bring all the tithes into God's storehouse. Then, after we have done all our duty to God, to His church, and to all men, we can rest in peace, being assured of a good Tomorrow. God is true to His promise.

"A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and shield: no good thing will he withhold from them that walk uprightly" (Psalm 84:10, 11).

The Bible Wins Converts

By Glenn M. Birkey, Rochelle, Illinois

DO WE CHRISTIANS realize how little we would accomplish were it not that God's Word is so great a power in transforming people's lives? Individuals and organizations make numerous efforts to place the great truths of the Bible before men and women, having hope of their accepting God's plan of salvation, yet how little we realize it is the power, and *only* power, that will convict a man of sin. In Chicago, I have seen the worst specimens of men that can be found, men degraded by sin, and I have witnessed their transformation by the power of God's Word. Many times where human effort fails in persuading a man or woman to become a Christian, this same person when alone in a room with God's Word becomes convicted. Results may come more quickly this latter way.

Looking through the Gideon magazine, I noticed an article submitted by a Gideon camp in the State of Oregon. In a special way, it demonstrates how the Bible "works on" an individual whom one might suppose could not be reached by man's efforts. My thought in quoting this article is not to exalt any organization, but to show as the Apostle Paul said in Romans 1:16, "I am not ashamed of the good news, for it is God's power for the salvation of everyone who has faith" (Goodspeed). It is interesting to note how this power "worked on" this man, even when he tried at first to resist it. Here are the words of Olaf G. Sundquist as he told his story to the Gideons of the Coos County Camp in Coos Bay, Oregon, November 15, 1947:

I was an infidel of the worst sort for years, while I worked in the woods for different logging concerns of the Northwest, principally in western Washington. Preachers of the gospel would come to our camps. I would have nothing to do with them. In one case I drove one of them, who persisted in talking Christianity to me, out of our camp with an axe.

I was a member of the labor organization known as the I.W.W.'s. I was selected by this organization as the most likely student to go to their headquarters and receive instruction, and was taught to preach their doctrines. This I did for many months. I hated preachers, churches, evangelists, and all Christians.

I had decided to build a home near Lake Crescent in Washington. While working one day with my partner, clearing some trees from the property there, a small tree got away from my partner, and before I could get in the clear, it caught me and crushed my arm and ribs and some of the bones in my back, as well as doing some internal damage, which put me in the hospital in Seattle for twelve long months. When discharged from the hospital, my funds were gone, and I was very low in spirits. I did not know which way to turn for help.

As the rain comes down, and the snow from heaven,
And returns not hither without having watered the earth,
And made it bring forth and sprout,
Giving seed to the sower, and bread to the eater,
So shall my word be that goes out of my mouth—
It shall not return to me fruitless,
Without having done the thing that I pleased,
And accomplishing the purpose for which I sent it.

(Isaiah 55:10, 11.)

I decided to get out of the country and get to some place where I would not be known. For that reason, I went to one of my fraternal friends and hit him up for a few dollars with which I could start for Los Angeles. He gave me \$1.75 and I started. I lived mostly on coffee for the two days it took me to get to Grants Pass, Oregon. When I arrived there I was wet, cold, hungry, and ill. I hunted for some place where I could get warmth and shelter for the night, for it was raining and miserable for sleeping out. I had only \$1.00 left, which I wanted to save for food. Finally, I decided to go to a hotel where I got a room for a dollar. Here I got dry and warm. In my room, I began to look for something to read. I opened the dresser drawer, and there was a Gideon Bible. The sight of it made me mad, and I slammed the drawer.

There was nothing to read in all the other drawers, under the mattress, on the walls, or anywhere else in the room. In derision and disgust, I decided I would take a look at that Book which I had so many times derided and called a book of myths. I was sure of myself and certain it could not change my ideas. It would be safe enough for me to look at it just this time. No one was near who could see me, and I needed something to read, so I took the Bible out of the drawer and opened it and began to read, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). I became angry. I threw the Book over in one corner of the room, and threw myself upon the bed and closed my eyes. I could not sleep, and those words kept coming back to me.

After about an hour of this, I got up and went over and picked up the Book and determined to see if I could find out what was meant by that passage. I opened the Book and, strange enough, it opened again at the same place, and I read now with interest and desire. I wanted to know something, and I found out within a very few minutes that I was a lost sinner.

I did not sleep much that night and got up early in the morning. I met another "Swede" in the lobby of the hotel that morning, and, after we had visited a few minutes, he invited me to eat breakfast with him. I ordered hot cakes and coffee, and I was so ill I could not even drink the coffee. I started out hitchhiking and was fortunate enough to get a ride as far as Chico, California. Those words I had read in the Bible the night before kept coming to me all that day. I was a worried man. I needed help. I argued with myself that men who would be so good as to place Bibles in hotels like the Gideons do should be kind enough to help me out, so I decided I would find some Gideons.

I went to the telephone directory, but I could not find any help there. I started walking out in the suburbs of town and came to a man who was changing the lettering on a sign board in front of a church building. I asked him if he knew where I could find any Gideons. He suspected I was in trouble and told me he would be glad to help me if he could. I told him all the help I needed was to be able to find a Gideon. He knew of a Gideon who ran a restaurant downtown, and we went there to see him. When we went in, the restaurant was very busy, and lots of customers were about the counter and tables. This preacher pointed out to me the man he said was a Gideon, and I approached him with a greeting and asked him if he was a Gideon. He answered very gruffly, "Yes sir, what do you want?" I told him I wanted to know about salvation, and I told him my experience. He immediately invited me into a back room; he got a Bible and began to answer my questions by reading from the Bible.

... Now I feel the time is too short for me to do enough for my Lord. I already have helped two of my old buddies to see the light.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

So reads the testimony of this man who admitted he was "tough" when he first read the Bible, but, when God's Word finally convicted him, admitting he became a changed man. We read in Hebrews 4:12, 73:

"The message of God is a living and active force, sharper than any double-edged sword, piercing through soul and spirit, and joints and marrow, and keen in judging the thoughts and purposes of the mind. No being created can escape God's sight, but everything is bare and helpless before the eyes of him with whom we have to reckon" (Goodspeed).

We believe the power to perform miracles soon was withdrawn after Jesus ascended to heaven, that such "have ceased," but when an agnostic lumberjack (who by his own testimony claims he ran a minister out of the lumber camp with an axe) turns to be a lumber camp evangelist, who dare say that miracles of a different type than healing the sick or raising the dead do not yet exist?

HOW I CAME TO KNOW THE TRUTH

(Continued from front page)

ning we ought to learn the meaning of the word "death."

Another question I distinctly remember: in contact with other religionists, I had been led to believe that one would have guidance and witness of the Spirit within himself, and thus know he was *right*. So, my question was this, "How would I know I had the true hope of the gospel, that my sins would be forgiven if I were baptized, and that I would find the satisfaction which only religion can give?" To this his reply was:

"You believe what God says about His Kingdom coming and the reign of Christ"—to which I gave assent.

Then he asked: "Why can't you believe what He says about these other things?"

"Oh! I see!" was my response, and since that time God's Word settles all questions.

Shortly after this, Brother Joblin invited me to his home and, together, we discussed the items that comprise the "gospel of the Kingdom." When we had finished our talk that evening, my mind was made up to be baptized and thus become a child of God and a joint-heir with Christ. (Rom. 8:17.) So, I was baptized on the last Sunday in March, 1899, while yet in my teens.

Since that time, nearly half a century has passed. Although hope has not been realized, I never have had reason to doubt the truth and reasonableness of the teaching of the Church of God. Also, during that time I have experienced the truth of the Apostle's words in Acts 20: 29, 30, that "men would arise speaking perverse things."

After investigation and careful examination of all the theories, hobbies, and false teachings that have come under my observation, I am convinced that the cardinal doctrines "most surely believed among us" stand out as beacon lights guiding one to the way of salvation.

THOUGHTS

By Alda Ruhn, Litchfield, Minnesota

WHILE washing dishes the other day, a stanza of poetry written by Will Carlton kept running through my mind:

"Boys, flying kites, haul in their white-winged birds.
You can't do that when you are flying words;
Thoughts unexpressed sometimes fall back dead,
But God Himself can't kill them when they're said."

The lesson from those lines is very obvious, but we who pride ourselves in saying just what we think, regardless, would do well to meditate on them.

David said in Psalm 34:13, "Keep thy tongue from evil, and thy lips from speaking guile." Peter repeated it in 1 Peter 3:10. Wise Solomon said in Proverbs 21:23, "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." James said, "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" (1:26).

As my mind kept dwelling on the poem, the third line seemed to stand alone. I reversed it from its original meaning. "Thoughts unexpressed sometimes fall back dead." A very good thing if the thoughts be evil, but we have so many *good* thoughts that also fall back dead, if they are not acted upon. How many times we plan on visiting the sick, or even writing them a cheery letter, on giving a helping hand to the old and needy, of helping to comfort the broken-hearted, or making it possible for someone to attend church! Yes, we *think* of so much good we could and should do, but "Thoughts unexpressed sometimes [oftentimes] fall back dead."

The Bible says, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). I wonder how many of us modern mothers and grandmothers are teaching, and instilling in the minds of the younger generation, the Word of God as did Lois and Eunice of the Bible. Timothy had a firm foundation to stand upon, from which he did not turn away. If we would follow the example of that mother and grandmother, there would be less crimes among children and less delinquency among our young people.

We read in Proverbs 23:7 (speaking of mankind), "As he thinketh in his heart, so is he." So, let us pray with David: "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 19:14).



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

FUNERALS AND PAGANISM. When Jesse Pindell Pierce began his pastoral duties at the First Congregational Church, Elgin, Illinois, he is reported as having given out to his parishioners a "get-acquainted statement," in which he expressed a wish in regard to funerals that "the casket be not opened in the church if the service is held there, and that the casket be closed in every case before the service begins if the service is held elsewhere. Christians do not glorify the body, which does not inherit eternal life, but the spirit, which does."

The idea appealed to the other ministers of the city, and a brochure was issued by the ministers, entitled: "When Death Comes." In this pamphlet, it is stated: "Making the body the center of a funeral service interferes with the Christian emphasis upon the eternal value of the soul. Parading past the corpse is a survival of paganism."

This notion that the body is not the man, but merely a temporary house in which the real man tabernacles for a few years is the outcropping of the immortality of the soul. When the Marys came to the sepulcher and were met by the angel, he said to them: "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." Unlike the ministers of Elgin, this angel from heaven believed and taught that the real man—the Christ Jesus—was the One that was crucified and had been in the tomb. To the angel, it was the "Lord" that had been in the tomb. To God, it was the "Lord Jesus, that great shepherd of the sheep," that He brought forth from the grave. The teaching that man is both terrestrial and celestial comes from the union of paganism and Christianity. Mosheim says in his "Church History," in speaking of the fusion of the Christian and pagan teachings by the Greek and Roman bishops: "They endeavored to reconcile paganism with Christianity, and form a sort of coalition of the ancient and the new religion: hence they taught man is a compound of a terrestrial and corrupt body, and a soul which is of celestial origin, and, in some measure, an emanation from the divinity."

If the nominal church of today could divest itself of the absorbed teachings of paganism, and rid itself of the belief in the natural immortality of man, the rest of the errors so common in Christendom would soon disappear.

FELLOWSHIP. Every little while, someone moves from the fellowship of an established church to a community where there are no believers in the "gospel of the kingdom of God." In this new location, decision must be made whether one will become a nucleus around which the true teachings of the Kingdom of God can be proclaimed, or whether he will have fellowship with believers in other re-

ligious bodies where the gospel of the Kingdom of God is neither believed nor taught. To many it becomes a very perplexing problem, and they oftentimes are anxious to have counsel and light on what is the right thing to do under the circumstances.

Benjamin Wilson, author of the *Emphatic Diaglott*, sought to answer this question in an article in the "Herald of the Coming Kingdom." His reasoning appears Scripturally sound, and for your benefit we quote him in part. He says: "Although some make immersion a distinguishing characteristic of their sect, yet they acknowledge that those who believe in Jesus, but do not practice that rite, are good Christians nevertheless. But where is a mere believer in Jesus, whether immersed or unimmersed, reckoned as a disciple, Christian, or child of God, in any of the apostolic writings? The Scriptures are very definite on this subject. They tell us that it is necessary to believe that Jesus is the Christ and that he who believes that Jesus is the Christ is begotten of God. . . . Instead of confessing Him to be the Son of God, many require of us to confess that He is the very God, and to acknowledge that He died in our stead; and yet they say that the Christ could not die, because He is God and therefore immortal. . . . If he does not believe that Jesus is the 'Son of God, the King of Israel,' he is ignorant of the main truth—the foundation truth of the Church of God."

To have fellowship with such, Wilson believed, would stymie and kill one's interest and defense of the real gospel of the Kingdom of God.

NATIONAL BUDGET. President Truman has just presented his budget to Congress for the fiscal year beginning July 1. The billions called for in his budget message include billions to save Europe from hunger and Communism. It is a wonderful thing for the country to share its wealth with the impoverished and starving. But of this tremendous amount that is being expended for the physical and political needs of the Europeans, no provision is being made to care for the spiritual requirements. Europe is dying! It is reaping the fruitage of higher criticism and skepticism. It has lost its grip on and faith in God. People are thinking in terms of the carnal these days. They are trusting in the arms of the flesh. Man is finding little place for God in his scheme of things.

HOME-GOING. In carrying the news of the death of Dr. W. B. Riley, pastor of First Baptist Church in Minneapolis and an outstanding religious leader in the nation, the editor of this particular religious journal spoke of Dr. Riley's death as being a home-going, i.e., he went home to heaven according to the view of this particular commentator. His views no doubt would be those of the ma-

jority in Christendom. After Billy Sunday died, a tabernacle in Buffalo, New York, a year later, commemorated Billy's first birthday in heaven, and each year thereafter a special birthday service was held rejoicing over his home-going.

It is true that Scripture does speak about death as being a home-going. "Man goeth to his long home, and the mourners go about the streets." It does not state in this particular quotation where or what the home is, but the good Book does not leave us in doubt on the subject. Job put it very succinctly in these words: "If I wait, the grave is mine house." Dr. Riley was a great defender of the inspiration of the Scriptures and was ever ready to contest with those who questioned its authenticity; but, great as he was, we feel sure he went "the way of all the earth," and his rest will be with the rich and the poor. No man, save Jesus, has ascended to heaven, according to the Word; so it appears that the scribe, in his home-going eulogy to Dr. Riley, sent him in the wrong direction.

A LITTLE WHILE. Under the title of "World Conquest," an editorial in the "Evangelical Christian," concludes with these words: "That any godless system like Communism will conquer this world is unthinkable, though one cannot escape the conviction that Russia may attempt it, and in so doing usher in the cataclysmic struggle with which the present age will end. Surely we are living in a day of gravest import in human history, and at the same time a day of unparalleled opportunity for the spread of the gospel and the Word of God in the little while—and who knows how little—that appears to be left to us."

The day of grace is rapidly drawing to a close, and trivial matters should not be permitted to obscure our visions to great opportunities and the need of co-operative labors to extend the truth of the gospel of the Kingdom to as many as possible.

A BEAR HUG. The Russian Bear is trying its big squeeze on Greece at this moment. It failed in France and found going too hard in Italy for the present and is now concentrating on Greece. Hundreds of millions are being expended in these countries to restore a stable economy. It is only with plenty of food in the larder to satisfy the appetites and sufficient fuel in the bins to keep the people warm that revolution can be kept from overthrowing the governments in these countries. With revolution or "every man's sword against his brother" prevailing in a country, the bear squeeze becomes more hurtful. The old Russian Bear is on the prowl, and if he cannot find his lust for blood satisfied in one yard, he will move to another. His sleeping days are over!

Nevertheless, God is against this awakened Bear. (See Ezek. 37 and 38.)

One God: the God of the Ages

Article 17 — Difficult Passages

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" (John 17:5).

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.

That Jesus the Christ, who offered the foregoing petition, quoted above, 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 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; 1 Peter 1:20.) Next, it is pertinent to inquire in whom the purpose was centered. The answer already has been given in the verse quoted above, 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 of "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.; 2 Tim. 1:9.) 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 Prayer

(1) Recognition of the specified time in relation to a definite event; and that the time for the fulfillment of pre-determined 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. 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 shall 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 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.

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 look again 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 firstfruits 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 for evermore. (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. "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. If Jesus the Christ had eternal life before He was born (which said-to-be fact is contended for by "orthodoxy"), He consequently had it the second time when God gave to Him eternal life at resurrection from the dead. Is it possible to have eternal life twice? If not, and reason certainly proclaims "NO!" then Jesus the Christ *did not pre-exist*.

The Purpose of Life Eternal

This is well expressed in John 17:3 by the author of this most remarkable prayer, saying, "And this is [the purpose of] life eternal, that [in order that] they may 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).

JERUSALEM—"BEAUTIFUL FOR SITUATION"

(Continued from page 3)

Even the Arabs, in their holy writing, acknowledge that the land belongs to the Jews.

The following is taken from the Suras of the Moslem Holy Script: "O people (addressed to the Jews), enter them into the Holy Land which has been promised to you by God." "And we have said that the children of Israel (Bani Israel) shall inherit this land." "And we have left it (Palestine) as an inheritance to the sons of Israel."

The Arabs, however, are not the only ones that forsake their holy writings when certain portions are opposed to the desire of the moment.

At Jerusalem the Jews heard the teachings of Jesus, their true Messiah; here they received Him not; and here they condemned Him to be crucified.

Near Jerusalem, the heathen, or Gentile nations, will rage and imagine a vain thing. The kings of the earth will set themselves, and their rulers will take counsel together against the Lord and against His anointed. He that sitteth in the heavens shall laugh: the Lord shall have them in derision and vex them. With the result, they shall be destroyed and the kingdoms of this world will then become

the kingdoms of our Lord and of His Christ. What a glorious reign will yet be administered from Jerusalem, the city God has chosen! (See Psalm 2:1-6; Isa. 34:1-3; Rev. 11:15.)

Now let us read a few prophecies concerning Zion and Jerusalem: "God will save Zion, and will build the cities of Judah" (Psalm 69:35). "When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms to serve the Lord" (Psalm 102:16-22).

"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).

"The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among many nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:1-4).

"Cry yet, saying, Thus saith the Lord of hosts: My cities through prosperity [good] shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem" (Zech. 1:17). "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. There will I make the horn of David to bud" (Psalm 132:13, 14, 17).

Jesus called Jerusalem the "City of the great King." Why not?—for the King of the Universe, even the Father of Jesus, has chosen it. (See Matt. 5:35.)

In Psalm 4:7, we read, "God is the King of all the earth." In Psalm 48:1, 2 is written: "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King."

May God help you search the Scriptures to find out if these things are so as did the Bereans of Paul's day.

OUR ONLY HOPE

(Continued from page 13)

promised to man by God—in the person of His Son, Jesus Christ, who "shall stand at the latter day upon the earth" (Job 19:25). We are further told that "of the increase of his government and peace there shall be no end" (Isa. 9:7).

Throughout the Bible, starting in Genesis and ending in Revelation, there is one main theme introduced, developed, and completed. That theme is the promised Redeemer and eventual Ruler of mankind. God's Word relates the first coming of Christ as a humble man who would be despised by many, persecuted for His teachings, and killed by those who opposed Him. It also reveals that Christ would come a second time in great glory to establish His eternal Kingdom, which would be made up of His followers.

History confirms that Christ came the first time, as was promised of old, and that the circumstances of His life on the earth were as God revealed they would be, many centuries earlier, in the books of His prophets. We may also believe, therefore, that Christ will come again as promised, and will establish conditions of life incomparably more wonderful than anything this sore, troubled old world has ever seen.

Before these great events take place, however, there is to be a period of suffering and falling away from God, as Paul said:

"In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady highminded, lovers of pleasures more than lovers of God" (2 Tim. 3:1-4).

How much these things apply to our own times! Christ Himself, speaking of the last days, revealed that "nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places . . . and because iniquity shall abound, the love of many shall wax cold" (Matt. 24:7-10).

"But he that shall endure unto the end, the same shall be saved." So, let us not put our faith in men and the worldly plans they offer. Rather, let us try to improve ourselves before God and keep faith in His promises. Let us search the Scriptures for understanding of these many wonderful promises. In this way we need not fear the troubled conditions of the world, but can better spend our time preparing ourselves and others for the great Kingdom of the Lord, soon to be established!

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Then Jonathan and David made a covenant, because he loved him as his own soul" (1 Samuel 18:3).

True Friends

Jonathan, the son of Saul, and David became fast friends. The Bible tells us their souls or lives were "knit" together. They loved each other as their own selves.

Jonathan upheld his friend, David, to his father. Saul wanted to kill David. To say that David's life was in danger is the truth, but Jonathan loved David so much he protected him.

When Saul first saw David, it was just before he slew the giant Goliath. Then Saul refused to let David go to his home. This made Jonathan very happy. He took off his own robe and gave it to David. The king's son was dressed much finer than was the shepherd lad. Jonathan gave David all his garments. He even gave him his own sword, bow, and girdle. Perhaps that might compare to a boy now who would give a friend his own gun and cap, as well as his own clothing. You would love a fellow pretty well to give him your favorite cap, or gun you treasure, wouldn't you?

A Strange Game

This game had a "life or death" ending. Saul already had tried to kill David. Things had become so mixed up and Saul hated David so much that David had not come to dinner. He thought it safer for him to stay out of Saul's sight.

When Jonathan questioned his father's actions, his father threw a javelin at him! A javelin was a light spear. It was carried on the back of a warrior. Saul, indeed, must have been angry at David to try to kill his own son.

David and Jonathan already had prepared messages in case Saul would not relent. Jonathan knew his father intended to kill David and thus it was best for David to go away.

Jonathan and a small lad went out for target practice. If Jonathan told the child, "The arrows are on this side of thee," David would understand Saul had relented and David could return to the palace.

But Jonathan said to the lad, "Is not the arrow beyond thee?" That meant David was to flee for his life. The little child did not know of this game he had a part in. But it was no longer safe for David and Jonathan to be seen together for long.

They bade each other good-bye, realizing things would perhaps never be the same between them again, due to Saul's hatred.

As they bade each other farewell, Jonathan said to David, "Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever."

That was similar to Laban's farewell to Jacob and his two wives who were Laban's daughters. (Gen. 31:49.)

Qualities of Friendship

We have qualities to develop to help us be friends, especially Christian friends. Let us consider a few.

Beauty is a quality which might attract others to one. It would need be more than physical beauty if it helped to hold one's friends. It would take on the quality of purity or virtue. One needs the qualities of cheerfulness and contentment to aid them in winning and keeping friends.

Kindness and gentleness are qualities, the absence of which keep sisters and brothers from becoming friends. We know a Bible verse which begins, "Be ye kind one to another." It does not say to be kind to certain favored ones, but to each other. Oh, if that quality could only receive attention and therefore greater development in each of our lives! Be kind; be gentle; be tenderhearted; considerate of all.

As one develops the desired qualities of character, he becomes the kind of person he is desiring to become. At the same time he is developing, he is "bearing fruit"—fruit of the Holy Spirit. Some fruits are gentleness, joy, goodness, and peace. (Gal. 5:22.) Ask God, through Jesus Christ, to help make you what you ought and want to be.

Happy Birthday Wishes

- Rachel Krogh, Jan. 19, age 6, South Bend, Ind.
- Vivian Long, Jan. 19, age 11, Cambridge, Nebr.
- Elaine Lapp, Jan. 19, age 11, Grand Rapids, Mich.
- William Cooper, Jan. 20, age 11, Washington, D. C.
- Frances Clay, Jan. 20, age 14, Lawrenceville, Ohio
- Sidney Cunningham, Jan. 22, age 3, Arco, Ida.
- Shirley Telschow, Jan. 24, age 11, St. Cloud, Minn.



“Publish the Name of the Lord”

(A Berean Page)

“My doctrine shall drop as the rain . . . because I will publish the name of the Lord: ascribe ye greatness unto our God” (Deut. 32:2, 3).

For Youth Guidance

By Sybil Stilson

This article first appeared in the South Bend Tribune, January 2, 1948. Sybil is a Hope Chapel Berean.—Berean Editor.

WITH JUVENILE DELINQUENCY being one of our major national problems, there should be no need for people ignoring the subject. This condition didn't just spring up overnight. It was brought about by wars, lack of parental guidance and general chaos. This situation is getting out of control. The *Tribune* carries accounts of the crimes of today's youth ranging from petty thievery to the worst crimes. Most of us say, “Well, they aren't my children,” or have other ways of “passing the buck.” In a sense, they are our children.

We have to suffer for the outcome of their acts, not personally perhaps, but in other ways. Someone has to pay to keep detention homes operating. Think of the nice things the community could do with just one year's expense for just one of these homes. A new playground hardly would be an expense at all.

Some go to a great deal of bother to think up a solution when all the time the answer is right under their noses; but what's the use of telling people about the old fashioned methods used in the Bible? “The Bible,” they say. “I'd forgotten about that book. I thought it was good for history.” It is said there is one in every home, which is entirely believable; but how many parents would bother to blow the dust off it and hand it to their children or, better yet, read it themselves? They would find an answer to every problem.

God gave us just ten rules for righteous living. Can you imagine just ten rules to live a good and righteous life? It seems anyone could learn that small amount. Go to school one day and you have to learn twice that amount.

A good thing has happened. The ban has been lifted and now a few schools have some religious training

courses. At least our youth can hear about a few good points and realize that there can be a higher standing in personal living than what there is now.

Statistics prove that few crimes are committed by youths that have had even a small amount of religious training. There must be some good in this way of life when it has been proved. Think how nice it would be if all these delinquent children had had this training. There would hardly be a problem at all of this nature. Our youth today is by no means an ignorant group, and they can, and do, take an active part in other solid projects. They probably would take part in a program of youth guidance in regard to Christian living if they were only shown the way. A good deed is as easily done as a bad one.

Our Only Hope

By W. Wachtel

This article first appeared in Oak Leaves, village paper of Oak Park, Ill. Bill Wachtel is a Chicago Berean.—Berean Editor.

WITH INCREASING FREQUENCY, we hear of new plans for world peace, plans put forth by world leaders as cure-alls for the headaches and shortcomings of mankind. Both the main economic systems of civilization, capitalism and communism, are hailed by their supporters as systems which will lead to eventual world-wide peace and prosperity. Science, of itself, is looked upon by many as the future perfecter and hope of humanity.

But the ordinary man, the “little guy,” is becoming disillusioned and cynical upon viewing the very apparent inability of the various plans and systems to do what they promise, or to get along with one another. He may dimly realize that it will require something greater than man to establish in the world complete peace, general happiness, bountiful prosperity, and real freedom.

That “something” has been (Please turn to page 11)

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

January 26 - 30—Ministerial Conference at Oregon, Ill.

EDEN VALLEY, MINNESOTA

After a busy fall season, our church began the New Year with a watch-night service on New Year's Eve. The church board held its quarterly business meeting at nine o'clock, with worship service at eleven o'clock, ending with Communion as 1948 was ushered in. We feel that our church and congregation have been richly blessed this past year and pray that our efforts may be concentrated on being prepared for Jesus' coming, which might well be during this new year.

Fall conference was held at Saint Cloud with Bro. Delbert Jones of Kimball as guest speaker. All visiting ministers joined in a service of short sermonettes on Sunday afternoon. Those speaking were A. M. Jones, Verd Thoms, Walter Wiggins, Thomas Savage, Harry Goekler, Delbert Jones, and Ernest Graham. Everyone enjoyed the hospitality shown by the Saint Cloud church people.

Bro. and Sr. T. A. Drinkard arrived here for two weeks of meetings on October 13. The services each evening were well attended and enjoyed by everyone. It was good to have Bro. and Sr. Drinkard back after nineteen years' absence. These meetings ended with an all-day service on October 26.

A rose-colored wool rug was laid on October 24, which added much to the beauty of God's house. It was presented by the Ladies Aid, assisted by the Sunday school.

Bro. Wiggins left on November 24, to conduct meetings at Ripley, Ill. On the two Sundays of his absence, the pulpit was very ably supplied by Bro. Ernest Graham of Minneapolis.

The generosity of the congregation was shown again, when, on November 30, a new electric organ was installed. It adds a deeper spiritual beauty to our services and is greatly enjoyed by all who hear it.

New members of the cradle roll department are: Janice Kay, daughter of Mr. and Mrs. Lester Mills, born August 19, and Phyllis Louise, daughter of Mr. and Mrs. John Peters, born December 8.

The Sunday school presented its Christmas program on Sunday evening, December 21, with all classes represented. The cradle roll, primary, and juniors gave recitations and songs. Two plays were given by the boys and girls of the intermediates, assisted by the choir. The young people presented a pantomime of events surrounding Jesus' birth with Scripture reading by a narrator. All those attending received a box of fruit, candy, and nuts, as a gift of the Sunday school.

The Christmas Eve service was also a dedication of the electric organ, and everyone enjoyed the music, singing Christmas carols, and Bro. Wiggins' message.

Mrs. Elmo Gaspar, Reporter.

HAPPY WOODS CHURCH

Hammond, Louisiana

We were happy to have Bro. M. W. Lyon with us for a four-day series of meetings recently. His mission here was to explain to us the Laymen's Plan, which he did very well after a short sermon Sunday night. His last two messages were especially interesting to all, for they concerned signs of the times, the nearness of Christ's coming, and conditions in the earth after Armageddon.

Sunday school officers for the coming year are: Preston Landry, superintendent; Charles E. Landry, assistant superintendent; Rita Landry, secretary; and George Halverson, treasurer. Sam Bottolfs was re-elected teacher of the adult class, with Mrs. Anna May Bolin as assistant.

The Bereans, from their fund for the needy (James 1:27), recently secured two useful gifts for the two widows of our community: Sr. Barnum and Mrs. Nettie Henkel. Both were pleased by the thoughtfulness and kindness of the young people who are led by Preston Landry, president of the Bereans. We hope to continue this fund for helping the needy, sick, aged, and unfortunate.

A gas heater was donated recently to our social room by Bro. Albert Siple. We take this occasion to thank him publicly as we have privately. A kerosene hot water heater was donated by Mrs. Nellie Anderson. Our thanks to her, also.

Bro. Warren Landry recently hung two doors in the church. Painting has been done by Martin Bankston, Sam Bottolfs, Elvin Campbell, Pete Barnum, Merlin Anthon, Preston Landry, and the writer. We hope in the near future to finish the painting of the church.

In Berean class, we are studying difficult texts, and have discussed Matthew 28:18, 19; John 10:30; Matthew 10:28; Philippians 1:18-26; 2 Corinthians 5:1-9; Luke 16:19-31; and 1 Peter 3:18-21. We might say that the Bereans already have raised one third of their budget of \$150.

We invite all who might visit in Louisiana to our services. Our secretary, Sr. Warren Landry, who lives in Hammond at 611 East Morris Ave., will be able to give you information regarding location of the church, services, etc. All who come will be made welcome.

James Mattison, Pastor.

NATIONAL BIBLE INSTITUTION

Porterville, Calif., Bible Class	\$ 7.40
Virida Sittler	5.00
An Isolated Sister	13.00
Mr. & Mrs. Chas. Netts	5.00
Church of the Open Bible, Pomona	20.00
Golden Rule Church, Cleveland, Ohio	30.29
Hartford Hardware Company	10.00
Brush Creek Sunday School (Ohio)	13.80
Southlawn Park Sunday School (Mich)	17.28
Holbrook, Nebr., Sunday School	5.12
Hope Chapel Sunday School (Ind.)	20.51
J. W. Hammond	50.00
Hattie A. Woods	2.00

WENATCHEE, WASHINGTON

On October 19, 1947, Clell France, youngest son of Herbert and Vivian France, joined the Lord's family by a confession of faith and obedience to the ordinance of baptism. His brother, Gary France, performed the baptismal service in the Columbia River where there is "much water." Later, after the Communion service in the Wenatchee Church, the brethren extended him the right hand of fellowship. This makes one more who has become obedient to the Lord's commandment: "But now commandeth all men every where to repent" (Acts 17:30).

Vivian B. France, Secy.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Initial plans are being made for another Berean Youth Rally and for the Summer School of Oregon Bible College. The Summer School will convene, D.V., June 28 to July 23. The Berean Youth Rally is scheduled for July 12 to July 25.

Sr. Mary C. Railton, Rockford, Ill., won the Eldridge-Ellis-Hardware contest with an article entitled "Worship of God." Congratulations, Mary! Mary will attend Oregon Bible College at beginning of the second semester, January 26.

We are sorry to report that Bro. N. H. Geiselman, Tampa, Fla., suffered a stroke about five weeks ago, but glad to know that he is gradually recovering. His present address is 2227 - 8th Ave., Bradenton, Fla.

Bro. W. G. Moffet, Magazine, Ark., is a patient in Isaac Falsom Clinic, 709 - 12th St., Little Rock, Ark., where he recently submitted to surgery.

Born to Bro. and Sr. B. E. Holt, Morristown, Tenn., a daughter, Jewel Lily, December 30. Congratulations!

Bro. E. F. Marsh, Seward, Nebr., now in his eighty-fourth year, writes appreciatively of The Herald. He was baptized by Bro. A. J. Eyehaner more than fifty years ago, Irving, Iowa.

Sr. Claudia Jane McGinty, McRae, Ark., informs that the song, "What You Gonna Do on the Judgment Day?" can be ordered from Baxtor Music and Printing Co., Inc., Dallas, Tex., or Chattanooga 1, Tenn. Order a copy of "Grateful Praise"—35¢ per copy.

Bro. Paul M. Hatch preached at the morning worship service, January 18, at Oregon, Ill. The Bereans conducted the evening service, their theme being, "What Shall I Do with Jesus?"

Special Appeal to Texas Members

In this New Year, we wish to usher in new interest and enthusiasm in our effort to establish a Through Highway leading to the Great Plan of Salvation. How many of us can possibly doubt the soon return of our Saviour? Is it not time that we were establishing signs on every corner, showing the way to Salvation and making ready a path for the soon coming of our Lord?

God has His eyes on us. We are now being prepared for our judgment. Are we to be found wanting? Let each examine himself: not thinking what some other is doing or not doing, but what he, individually, is doing or not doing. Each is accountable for his own deeds. May each wake up to his own responsibility and let the world know the true way of escape from the Tribulation so soon to come.

If anyone doubts that his contribution to God's work will in any way affect his life's blessings, please write me. God promises greater blessings to those who sacrifice to His cause. Let each of us be a candidate for those greater blessings by contributing to the great

work we have started here in Texas. It is your opportunity for real blessings: not to be dreaded as an obligation, but to be welcomed as an opportunity for greater blessings. Please, brethren, let us take advantage of this opportunity before it is too late.

May we not let this opportunity be doomed to failure. We may never have another chance before it is too late. May God bless all those throughout this New Year who have contributed, or may contribute, in any way to the successful advancement of God's work.

I wish to extend thanks and express appreciation for the many sacrifices made by those who have done so much to get our present program under way. Let each do his "level best" to bring even much greater success the coming year. With all doing a little, the task will be easy. Let us look forward to the largest conference ever, this year, and each begin to plan to attend and to think of plans that can bring greater success to our State work. I know God will bless all who take part in His work.

R. F. Robbins.

RIPLEY, ILLINOIS

On December 10, 1947, the Ripley church held its annual election of officers for the year 1948. The following persons were chosen: first elder, Wayne Laning; second elder, Leonard Robins; deacons, Lawrence Lewis and Louis Ralston; assistant deacon, Acl Ralston; deaconesses, Isabelle Smith and Myra Roberts; treasurer, Mildred Hetrick; secretary, Helen Lewis; assistant secretary, Tessa Laning; trustees, William Fey (three years), Frank Laning (two years), Herman Lewis (one year); Sunday school superintendent, Lyle Lewis; assistant superintendent, Lettie Ralston; Sunday school treasurer, Lorene Fey; assistant treasurer, Thelma Ransom; Sunday school secretary, Rita Ralston; assistant secretary, Glen Robins; Sunday school pianist, Joan Hetrick; assistant pianist, Glen Robins; church pianist, Lettie Ralston; Berean superintendent, Rosalie Ralston; librarians, Marlin Lewis and John Lewis; program chairman, Mildred Laning.

Mrs. Thomas Lewis, Secy.

BRYANT MASTON WOLFE

Bryant Maston Wolfe was born in Troy, Ala., May 15, 1868. When two years of age, his parents moved to Texas, where he lived until his death, December 30, 1947.

He was married to Ida Cantrell in 1892; and to this union eight children were born, of whom seven survive; Mrs. Ethel Overcash of Amarillo, Mrs. Antha Burney of Evant, Mrs. Erna McCorkle, Mrs. Edris Patterson, Alvin Wolfe, Maston Wolfe, and Bryant Wolfe, Jr., all of Gatesville.

He confessed his Lord and obeyed the gospel when a young man. He lived his religion and taught his children to do likewise.

He is survived by his wife, seven children, seventeen grandchildren, one great-grandchild; also one sister, Mrs. Lou Lewis of Burnett.

The resurrection hope was expressed by the writer and interment was made in the Levita Cemetery.

Emory L. Macy.

LAYMEN'S CAMPAIGN ENROLLMENTS

The following have enrolled in the program sponsored by the Laymen's Committee to provide for the missionary expansion of National Bible Institution to include the expansion of every department to better serve the needs of our people; to enlarge direct mail contacts; to expand printing and publishing with a new print shop and office building; to enlarge Pastoral Aid to help fifty new communities to have a full-time pastor as soon as such pastors are available; to carry the gospel to fifty million prospective listeners by radio. To this end, they are volunteering to contribute an amount equal to fifty cents per week or more to the effort of National Bible Institution during the year November 1, 1947 to November 1, 1948.

- 446. N. S. Westfall, Troy, Ohio
- 447. Oregon Bible College
- 448. Grace A. Skinner, Lomita Park, Calif.
- 449. W. V. Lansbery, Beloit, Wis.
- 450. Mrs. W. V. Lansbery, Beloit, Wis.
- 451. Mrs. Greene A. Newman, Rockford, Ill.
- 452. Greene A. Newman, Rockford, Ill.
- 453. Paul Trimble, Tempe, Ariz.
- 454. G. B. Sprinkle Family, Cheyenne, Wyo.
- 455. Mr. & Mrs. George Reye, Cleveland, Ohio
- 456. Mr. and Mrs. E. Richter, Cleveland, Ohio
- 457. Alice Lindstrom, Cleveland, Ohio
- 458. Jack Hearp, Cleveland, Ohio
- 459. Bonnie Huffer, Michigantown, Ind.
- 460. Mrs. Harry Otterman, Hillisburg, Ind.
- 461. Mr. & Mrs. J. O. Hampton, Hillisburg, Ind.
- 462. Mrs. J. B. Gaspar, Eden Valley, Minn.
- 463. Mrs. Lillian Dauntler, Dixon, Ill.
- 464. Olaf Lewis, Tempe, Ariz.
- 465. In Memory of Mrs. Olaf Lewis
- 466. Georgia Thompson, Tulare, Calif.
- 467. Wayne Thompson, Tulare, Calif.
- 468. Mr. & Mrs. Edwin Engebretson, Clear Lake, Wis.
- 469. Mrs. Allen Claypool, Marshall, Ill.
- 470. Mrs. Howard Elton, Toledo, Ohio

- 471. Howard Elton, Toledo, Ohio
- 472. Brenda Elton, Toledo, Ohio
- 473. Mrs. C. R. McCorkle, West Point, Ind.

"Three kinds of church members: Jaw-bone, Wish-bone, and Back-bone."

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- 185. Mrs. Allen Claypool 26.50
- 186. Howard Elton 33.00
- 187. Mrs. Howard Elton 33.50
- 188. Brenda Elton 33.50
- 189. Mrs. C. L. McCorkle 26.00
- 190. Effie K. Jones 26.00
- 191. George Jones 26.00
- 192. Dale E. Rouch 26.50
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- 195. Marie Sorenson 26.50
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- 197. Percy Murphy 26.00
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"When we make trouble for others, we make trouble for ourselves."

HERALD RECEIPTS

Mrs. Lillian Dauntler; Sylvan Richey; Mrs. Lydia Chapman; Dale E. Rouch (2); M. W. Lyon (4); Ellsworth Richardson; Mrs. W. H. Holland (4); Mrs. Thomas Lewis (2); E. F. Marsh; M. O. Williamson; Mrs. Etta Mattison; Z. A. Greer.

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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

Military Conscription

By Milo Magaw, Oregon Illinois

This article, prepared in high school work, is published here for its information on a topic currently interesting to all Christians.—Editor.



Milo Magaw

A MAJOR PROBLEM of national importance today is that of military conscription. European countries have compelled training for their young men for the last century. The reason is readily understood: France has hated and feared Germany, *vice versa*, since Napoleon Bonaparte's dictatorship; all the small countries fear their stronger neighbor. In the past, they feared Germany. Today, they fear Russia. Fear causes wars.

Since the United States declared her freedom from England in 1776, she has feared no one until 1947. Americans always have said if we were strong enough to win freedom from so great a power as England, now that we are strong, we can "lick anybody." Foreign invasion always has seemed ridiculous: we are protected by two gigantic oceans. With this feeling of security, we Americans have felt no need for military conscription in time of peace. Looking with contempt at bickering Europe, we Americans always have stressed peace. Then why the sudden change?

It is easy for any nation to keep peace when no foe is near to fight that nation. Suddenly in 1947, however, we Americans were experiencing the same fear as Europeans. We suddenly realized that atom bombs, rockets, and dreaded diseases could sweep upon us as easily as upon Europe. The inevitable result of this fear will be war. America always has been unprepared for her wars, and still she won. General Marshall and many others insist, however, that modern scientific warfare can give our foe instant victory if we are unprepared. If the United States is caught in her baffling slowness this time, it will be the *last* time.

This sudden reality of being prepared to prevent extermination is the strongest argument for military conscription. Unfortunately, those in favor of CMT are hiding the naked truth of their intentions with propaganda. Realizing that freedom-loving Americans are tired of war, they hoodwink the public with half-truths: "Don't you want your boy to get physical training to build up his body?" "Don't you want him to have every advantage in education?—all free!" "The Army and the Navy build character and keep boys out of mischief." Mr. and Mrs. Public often are deceived by this "blarney." This is about the only way that CMT supporters can win public sentiment. They are trying desperately to get the bill through Congress.

Educators and clergymen are the two strongest groups against CMT. Their arguments are commendable: "Preparing for war means war; preparing for peace means peace." These leaders are idealists with noble intentions; they are humanitarians. The question is, What is more important now: idealism or realism? Some are asking, "Should we have our heads blown off, or should we prepare for the grim, despicable business?" Those who hold their country more dear than themselves want to fight to preserve it. Those who have faith in a peace campaign hope to prolong the start of the next war. This procrastination may prove fatal to the Nation. Justice is no longer a code. An enemy may strike quickly.

The problem cannot be settled by the plans of either faction. Compulsory Military Training cannot be forced successfully upon Americans, because the essence of it is undemocratic. In wartime, drafting is justified because of the serious danger to the nation; but in peacetime, Americans demand their full rights. On the other hand, the groups opposing CMT, because "preparation for war results in war," cannot solve the problem with their campaign for peace.

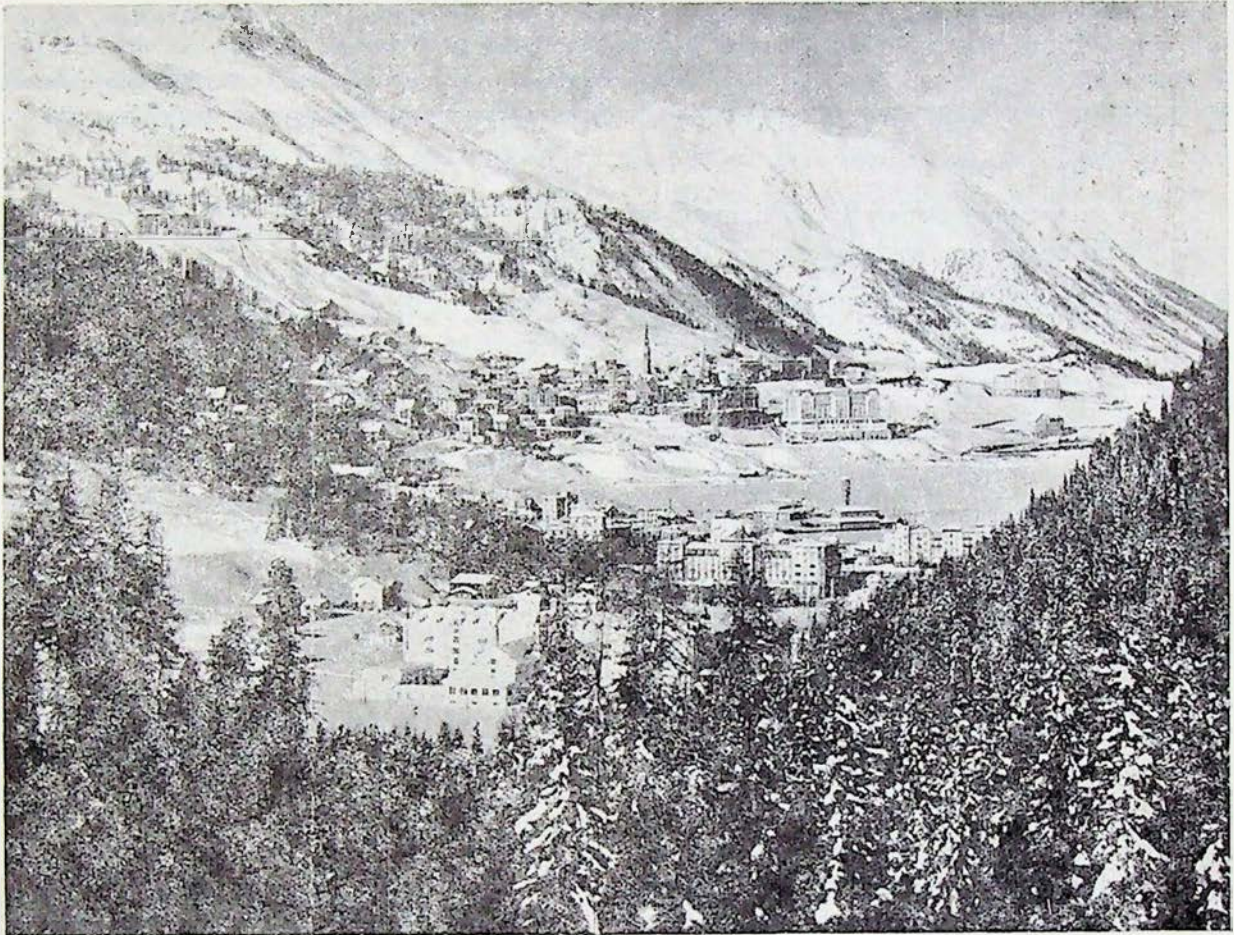
If these two opposing parties would compromise, a satisfactory plan might well be developed. The next war, according to many militarists, will be a push-button war. A large army and navy will be needed, but not a tremendous one. At present, the Army and Navy do not have enough men. To get enough men, militarists are banking on CMT. Military conscription for every boy, whether he be physically and mentally fit or not, will cause an unwanted surplus of men and a tremendous expenditure of money. A large enough Army and Navy could be organized if larger salaries would be paid to draw those interested in militarism. This would cut down on the cost of CMT. Moreover, the Army and Navy would be built of men interested in them; and, therefore, the Army and Navy would be more efficient and easier to supervise.

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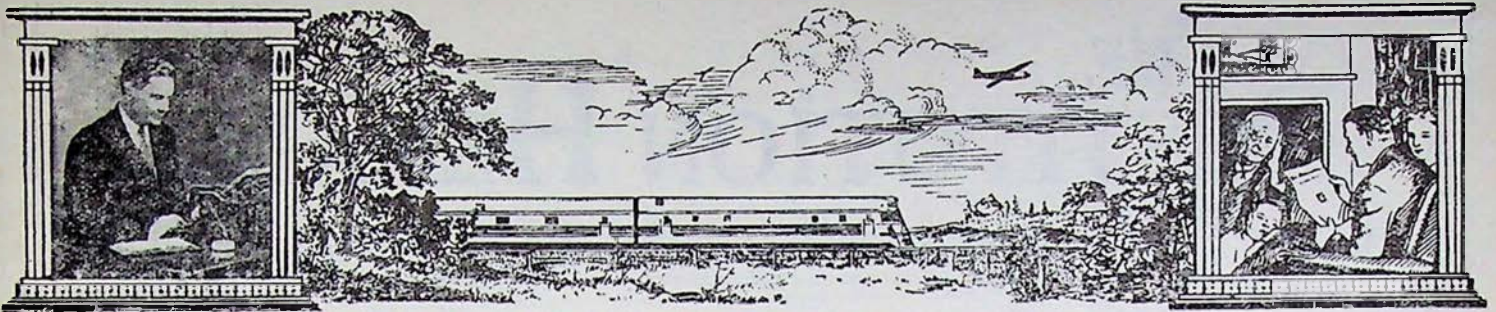


—A. Steiner, Saint Moritz, Switzerland.

WINTER AT SAINT MORITZ, SWITZERLAND

Fashionable summer resort and most popular winter-sports' center in the world, Saint Moritz (population—3,823), highest village in the Engadine Valley of Switzerland's Alps, welcomes winter as its most festive season—and most spectacular. Winter, always beautiful though sometimes cruel, adorns this favorite playground with sparkling snow and ice that create a natural enchantment—inviting, inspiring, and warm. Mountainsides of snow gleam and glitter like colossal piles of jewels: jewels not cut and polished by errant hand, but wondrously wrought by the Master Craftsman for joy of souls who love and search the Real. These great, gleaming piles of jewels tower majestically, reverently, toward their Maker, encircling a cozy nest down in their valley where winter's cutting winds cannot intrude, but where the bright sun shines warm. Beautiful retreat—an Eden in the Alps!

Oh Ice! Oh Snow! Oh Winter! How little do men treasure your myriad secrets, your beauty, your Creator God! Nor have you pocketed all your glory in Eden of the Alps: everywhere are winter's wonders; everywhere shines the glory of God! "Unto thee, O Lord, do I lift up my soul!"



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

Pray for World Peace?

On World Day of Prayer, February 13, 1948, many devout Christians will be praying for world peace. World horizons, clouded with threats and trends of war, seem a challenge to many Christian leaders. They say, "Now, as never before, all Christians ought to unite in pleading for peace direct from God. The intent is noble; possibilities of prayer are wonderful. Indeed, God *has* a plan for world peace, but *not* apart from Christ's return. One well may question the wisdom of praying for world peace, for the Bible clearly prophesies there will be wars and rumors of wars to the very end of this dispensation. True, there may be a very brief peace, somewhat of a threatening pause, before earth's throes of panic finally culminate in Armageddon. Even if prayers of millions of professing Christians could delay earth's final melee, one might inquire, "Why delay the judgments of God?" Night must pass, with all its plagues and woes, before dawning of the Great Day of Jesus Christ. Wonderful as is prayer, praying for the impossible readily may result in loss of faith when it appears that God did not hear. Better not be so idealistic, praying for world peace, than a little later to lose faith in the living God!—for permanent peace must await coming of the Prince of Peace. Pray for *that* peace—even the "peace of Jerusalem" (Psalm 122:6).

"Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they [hopeful statesmen? Optimistic nominal Christendom?] shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape" (1 Thess. 5:2, 3). Yes, a very brief peace may lead even Christians into believing their good-intentioned prayers were answered—that God sent a peace which, actually, He will not send. Students of prophecy informed concerning the last days know that *God will not do what He won't!* Praying today for peace, thereby encouraging a false hope in the minds of Christians not well informed, reminds one of false prophets in Israel who "seduced" God's people, saying, "Peace," but "there was no peace" (Ezek. 13:10). As in Isaiah's day, many of God's "watchmen are blind: they are all ignorant, they are all dumb

dogs, they cannot bark" (56:10)—to warn concerning the impending judgment and woes. "There is no peace, saith my God, to the wicked"—and "methinks" the world is wicked! Jehoshaphat's valley yawns for earth's armies to speed into its mouth of destruction.

Today, earth's leading nations are dividing into two military camps. Each, of course, blames the other. The Western Camp says, "Russia must be forced into line." To achieve this end, the United States, England, France, Belgium, Luxemburg, Holland, and Italy are shaking hands and talking the same language. Unofficial and inorganic as it may be, the movement is progressing rapidly.

Why pray for peace? Pray for the second coming of Christ! Pray even for the plagues and woes that must precede Jesus' coming. Pray for the grass and trees to be burned. Pray for the Atlantic and Pacific oceans to be turned into blood, for a "third part of the ships" at sea to be "destroyed." (Rev. 8:7-9.) Pray for the winepress of God's wrath to disclose its blood "unto the horse bridles" (Rev. 14:20). Pray for hailstones weighing an hundred twenty pounds! (Rev. 16:21.) Will those who hope for world peace understand the Great Tribulation? Many will *gnaw* "their tongues for pain"! (Rev. 16:10.)

Second Semester of College

Though, technically, the second semester of Oregon Bible College opens with the Mid-Winter Ministerial Conference (which the students attend) regular classes will resume the morning of February 2. Therefore, any freshmen coming from a distance need not feel obliged to arrive in Oregon earlier than February 1—in time for classes early Monday morning.

Most second-semester classes will be courses entirely new to all students, so freshmen will not be at disadvantage. Oregon Bible College offers good training for young men and women interested in enlarging their Christian service. Its facilities are adequate for several more students, and qualified ministers are needed in gospel fields. College catalogs are available upon request. Address Mr. Otto E. Dick, Registrar, for your application-for-admission blank or for additional information.

Birth of His Majesty

Radio Address No. 1—Station KPQ, Wenatchee, Washington

By H. Gary France, Wenatchee, Washington

GOD RELATED the coming of His Kingdom to the birth of Christ. Because God refreshed the minds of men concerning His plan for the Kingdom at the birth of Christ, we suggest that the Biblical teaching of the Kingdom of God cannot be separated from the birth of the King. Further, we suggest that the hope of the establishing of the Kingdom was intended to bless the true spirit to be celebrated during the Christmas season. To millions, Christmas was a day of gifts or happy family reunions. A few, however, said, "Today I am celebrating the birth of a King. May that King return soon to establish His Kingdom." The joys of family reunion and gifts last from a few hours to a few days—occasionally a lifetime. Then comes death. The hope of the Kingdom of God lasts the lifetime; then comes eternal life in that Kingdom, if one has followed God's instructions. In the following moments, let us consider a few references linking the Kingdom of God with the birth of the King.

"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth" (Jer. 23:5). The prophecy of raising the Branch unto David was fulfilled at Christ's birth. The next prophecy speaks of a King reigning, prospering, and even executing judgment and justice *in the earth*. No evidence indicates that there is any more righteous justice and judgment in the earth now than there was when God made this prophecy, so one may conclude that the Kingdom of God is yet to be established, though these two events are inseparably linked by this prophecy of Christ's birth.

The Wise Men asked, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him" (Matt. 2:2). Why did they use the term "worship" if they did not recognize His majesty? Even the chief priests and scribes testified that the Scriptures taught the birth of a ruler. They quoted, "Thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel" (Matt. 2:6). The Wise Men arrived at the house where Jesus was; and, being in the presence of a King, they "fell down, and worshipped him" and presented to Him gifts appropriate for royalty. (Matt. 2:10, 11.)

When the angel of God announced to Mary that she would bear the Christ, he said, "He shall be great, and

shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end" (Luke 1:32, 33). These words of the angel unquestionably teach that this King was born expressly to rule an everlasting kingdom.

One may ask, "When will the King sit upon His throne?" The King Himself answered this question before He ascended into heaven. Jesus said, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25:31). Paul revealed the time when he wrote his second letter to Timothy. He wrote of Christ "who shall judge the quick and the dead at his appearing and kingdom," indicating that Christ's appearance would occur at the establishing of the Kingdom. (2 Tim. 4:1.) Though this teaching was not Paul's primary intention in this particular statement, he stated the point as a matter of fact: Christ would judge the quick and the dead at His appearing and Kingdom.

Daniel wrote that he saw the Son of man come with clouds and He was then given His Kingdom. Daniel said, "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. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:13, 14, 27). Hence one may understand that the Kingdom will be given to Christ at His return to the earth. Note also the enduring element of this Kingdom. Daniel described the Kingdom with the phrases, "shall not pass away," "shall not be destroyed," and "everlasting dominion." This Kingdom is not changeable. It is dependable, stable. The eternal nature of God's Kingdom is emphasized in Daniel 2:44: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in

(Continued on page 11)

Worship of God

By Mary C. Railton*, Rockford, Illinois

ONE CAN READ, far back in history, of man's reverence for his Maker. Though God's true worshippers have been relatively few, they lived through the centuries and passed the words of the prophets down to others who, in turn, proved faithful. Let us look at the different methods by which our forefathers subjected themselves to God.

NOAH found grace in the eyes of the Lord and was told to build an ark, which was to be of specific dimensions. Yes, the world had become so wicked that it "repented the Lord that he had made man on the earth" (Gen. 6:6). Noah, however, was a just man and did as God commanded him. He must have had a *rule* (Isa. 44:13) of some kind to measure the cubits, for it was to be perfect in detail with a *window* and *door*. The ark was to be pitched within and without with *pitch*. (Gen. 6:14-16.) When the time came for the waters of the Flood, Noah, his family, and two of all living creatures upon the earth went in, and God shut the *handleless* (Judg. 5:14) door without even a *lock* (Judg. 3:23) or *key* (3:25).

ABRAHAM showed true faith in God when answering His command to offer up his son Isaac: binding him to the altar and taking a *knife* (Gen. 22:10) to slay him. Isaac's son Jacob was brought into the service of God through a vision wherein he saw angels of God ascending and descending on a *ladder* (Gen. 28:12), and the Lord standing above it repeating the covenant given to Jacob's forefathers. He took the *stone* (Gen. 28:18) he had used for his pillow, set it up for a pillar, and, pouring *oil* (Gen. 28:18) upon it, vowed a vow to accept the Lord as his God.

SOLOMON spent seven years in building the Temple to God. "There was neither *hammer* nor *axe* nor any *tool of iron* heard in the house, while it was in building" (1 Kings 6:7). He overlaid the house within with pure gold and "made a partition by the *chains* of gold before the oracle" (6:21), on which was placed the ark of the covenant. "Solomon made all the *vessels*" (7:48) "that pertained unto the house of the Lord: the altar of gold and the table of gold whereupon the shewbread was, the

candlesticks of pure gold . . . the *lamps* and the *tongs* of gold, and the *bowls* and the *snuffers* and the *basons* and the *spoons* . . . and the *hinges* of gold for the *doors* of the most holy place" (7:48-50). "The *pots*, and the *shovels*, and the *basons*" (v. 45), which Hiram made for the Temple, were of bright brass. Who among us today would give so much? Who would give the best that he possessed, not only in material things, but also of his time?

MOSES, the baby who was hid in a *basket* (2 Kings 10:7) to escape death, the boy who became a man of *letters* (2 Kings 5:5)—so to speak—through education in Pharaoh's household, the man who was called of God to lead the children of Israel from Egypt after the plagues of lice and *flies* (Ex. 8:21), was commanded of God to ask an offering of his people. This offering was to be of gold, silver, brass, and other precious materials for a sanctuary unto God, which was the tabernacle. An ark was to be made of acacia wood overlaid with pure gold. The *dishes* and *covers* (Ex. 25:29) thereof,

even *snuffdishes* (Ex. 25:38) were of pure gold. The *sockets* and *hooks* (27:10) of the pillars were made of brass; also the horns (27:2) on the altar and the *rings* (27:4). Even the *firepans* and *pans* (27:3) to receive ashes: all the vessels were made of brass. God commanded what was to be done and His people had only to follow Him: only to give willingly of their best to bring this tabernacle into reality. It was to be a place of service, a sanctuary of magnificence where the great magnitude of Jehovah could be felt.

Now there was no smith found in the land of Israel, when Saul was king, and they went down to the Philistines who had a *file* to sharpen the *mattocks*, coulters, *forks*, *axes*, and *goads*. (1 Sam. 13:21.) Consequently, when the battle broke out, the Israelites were without *spears* and swords. Yet, God led Jonathan and his armor-bearer to slay and drive back the Philistines. So it was throughout Israel's history. Did not God provide manna for them in the wilderness, that they might beat it in a *mortar* (Num. 11:8) and bake it for food? Whenever she subjected herself to God, Israel was always saved from disaster.

We of today should weigh ourselves on the *scales*. (Isa. 40:12.) Does our living for Christ over-balance (Isa. 40:12) our living for ourselves? Do we use Christ as our *Lantern* (John 18:3) to light our path? Is He our every-



Mary C. Railton

* Miss Mary Railton, winner of the recent Eldridge-Ellis-Hardware Contest, prepared this article as a Biblical message containing names of items commonly appearing in a hardware store.—Editor.

day guide, a *compass* (Isa. 44:13) to show us the right direction in which to go?

Do we each day *plane* (Isa. 44:13) off the chips of evil, leaving a well-carved example for others about us to follow? Or will we be found wanting as Belshazzar who

witnessed the handwriting upon the *plaster* (Dan. 5:5) of the wall of his palace? Will we be obliged to go before the King with *sackcloth* on our loins, and *ropes* (1 Kings 20:31) upon our heads? Must we be as "doubting Thomas," asking to feel the (Continued on page 10)

The Sin Not Mentioned

✓
By C. E. Lapp, Grand Rapids, Michigan

MANY speak of murder as the most terrible sin in the whole category of man's behavior, but few realize the road by which many a man arrives at murder. Covetousness is a sin most of us would not care to own or admit, yet it is mentioned along with the other works of the flesh and is one way by which man comes to sin. *Covetousness seldom* is mentioned by us as a terrible sin, yet it is included with the others in the Ten Commandments.

Covetousness is defined as—"grasping; greedy of gain; greed of wealth with a view to hoarding it." Paul said covetousness is as idolatry. Jesus did not measure the widow's gift to the Temple treasury by how much she gave, but by the amount she had remaining. She had given more than those who cast in out of their abundance; and God measures a man's gift, not by how much he gives, but by how much he has left.

In Luke 12:15, Jesus warned against covetousness, saying, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Jesus then proceeded to relate the Parable of the *Rich Fool* who had an abundance but was never satisfied. Bigger barns were built to house larger crops until the man said, "Now I am ready for old age." 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!*" Here most of us fit into the picture. Whether we have little or much of this world's goods, we may be *covetous*, for that particular sin is not a blanket coverage of all rich men, but of *anyone* who lays up for himself and forgets God.

Our heavenly Father provided a good remedy for covetousness in the simple statement of Leviticus 27:30: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." The tithe was set aside as a spiritual medium of continuing the Lord's work. "Behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." A double benefit was to

accrue to those who practiced tithing: they were to recognize God as the owner of every material blessing and thereby become stewards of God's possession; and secondly, they were to become the means by which God's servants could be supplied with the necessities of life.

Some say they would like to give as they feel; but we never pay our taxes on that basis, and surely the Lord's work and support is as important as supporting our government. Others offer the excuse that they find it hard to determine how much a tenth of their income is; but, if they were to reverse the idea and were to receive a tenth in addition to their income, the chances are there would be no doubt as to the proper amount due them. The Israelites became thieves because they took the tenth which belonged to God; and, as a result, the Levites had to leave their spiritual ministrations before the Lord, while the people became more and more sinful. Those who rob God cannot expect to radiate much spirituality any more than if they would rob their fellow man. "The Lord hath ordained that they which preach the gospel should live of the gospel." When it is necessary for a man to give his strength and time to secular activity, he cannot be expected to build the church as he should.

The Bible states in Ephesians 2:8 that salvation comes through faith, yet "faith, if it hath not works, is dead, being alone" (James 2:17). Thieves who take what is not theirs, covetous ones who are greedy and grasping, drunkards who dissipate and abuse their bodies, and extortioners who charge too high rents shall not inherit the Kingdom of God. (1 Cor. 6:10.) God blesses all who put themselves in the way to receive spiritual blessings; and, to those who can be trusted further, He will open the windows of heaven and pour out material substance. (Prov. 3:9, 10; 11:24, 25; Mal. 3:8-10.)

The Church of God with all its financial needs would surge forward as a mighty flood if each of us would put to death the sin of *covetousness*, which none of us wants to own, and about which few ministers dare speak. We could then accept God's antidote for our financial shortcomings and become rich toward Him.

Study of John 1:1-14

By Alfred Anthon, Corvallis, Oregon

*"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.
... For he spake, and it was done; He commanded, and it stood fast" (Psalm 33:6, 9).*

INTRODUCING comments on John 1:1-14, we quote several texts emphasizing the power in God's Word, that He spoke the creation into being.

Genesis 1:3—"God said, Let there be light: and there was light."

1:6—"God said, Let there be a firmament."

1:9—"God said, Let the waters under the heavens . . ."

1:11—"God said, Let the earth bring forth grass."

1:14—"God said, Let there be lights in the firmament."

1:20—"God said, Let the waters bring forth . . ."

1:24—"God said, Let the earth bring forth . . ."

1:26—"God said, Let us make man." (God spoke to angels.)

2:7—"God made man."

Hebrews 11:3—"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Isaiah 55:11—"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

John 1:1a—In the beginning was God's word, (1:1b) and God's word was with God, always. God always kept His word. God always did just as He said He would do. God never forgot, or changed, His word. Nothing can happen to cause God not to keep His word. John 1:1c—God's word (personified) was God. By Hebrews 11:3, we understand God personally remained in His throne-realm and spoke our universe into existence. He did not get material from some place, bring it here, and make it into things which are here. God spoke, and our universe came into being, made out of nothing—not even air, only empty space. Thus God's word, or ghost, did it. It was as if God personally had done it. God's word, personified, is God.

John 1:2—The same was in the beginning with God. (A reassertion statement; for emphasis.) This is the way with God. This is the way God did things in the beginning.

John 1:3—All things were made by Him (God using only His words instead of materials and tools) and without God was not anything made that was made.

Isaiah 45:12—"I have made the earth, and created man upon it."

Isaiah 45:5, 7—"I am the Lord, and there is none else, there is no God beside me . . . I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things" that are done.

John 1:4—In God was life; and life was the light of men. In God was eternal life; and the eternal life was the light . . . blessing . . . "benefication" . . . to men.

John 1:5—This light was proclaimed in worldliness: and worldliness heeded it not.

John 1:6—There was a man sent from God whose name was John the Baptist. Was Jesus sent from God any more than John?

John 7:33—Then said Jesus unto the Jews . . . I go to Him that sent Me.

John 1:7—John came for a witness, to bear witness of the Light-Giver, God, that all men there, through John, might have opportunity to believe.

John 1:8—John was not that Light-Giver (God), but was sent to bear witness of that Light-Giver (God).

John 1:33—"He [God] that sent me to baptize" proves John the Baptist did not know Christ at that time.

John 1:9—God was the true Light-Giver, which lights every man, beginning with Adam, that comes into the world.

John 1:10—God was in the world (through witnesses), and the world was made by God and the world knew God not.

John 1:11—God came to His own (through John's witnessing light) and God's own Israel received not; but as many as received John's witnessing, to them was given power to become sons of God, even to all them that believe on God's Name through John's witnessing.

John 1:13—These few were born, not of blood, nor by the will of the flesh, nor the will of man, but of God—God's word, as witnessed by John. No one acquires this birth from parents. This birth comes only by taking heed to God's words.

Notice that (in no place) in these first thirteen verses of John 1, Jesus is never mentioned, never thought of, never insinuated. But in the fourteenth verse, the Apostle

John explained that God's word caused another one of God's words to be kept, to be materialized.

Isaiah 55:11—"So shall my word be that goeth forth out of my mouth: it shall not return unto me void [not having done what I said], but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." In Genesis 3:15, God's word is: Eve's Seed (Jesus) shall bruise the serpent's head. God's word (Eve) is one of Jesus' grandmothers. Another one of God's words is (Gen. 28:14) in Abraham's Seed, Jesus, shall the families of earth be blessed. God's word is: one of the grandparents of Jesus is Abraham. In Isaiah 9:6, God's word is: "Unto us a child is born, unto us a son is given, and the government shall be upon His shoulder."

Romans 4:17—God called those things that be not as though they were.

Isaiah 11:1—There shall come forth a rod, Jesus, out of the descendants of Jesse. Jesse is an ancestor of Jesus. This is God's word that is always with God. God will keep it. God's word will accomplish what God says it will. God's word will cause to come into being a child who will be Jesus. All of these texts deal with these words of God as spoken promises: promises yet not kept then, not materialized. Up to Jesus, Jesus was nothing but God's spoken word of promise. Jesus was nothing but the breath of God's mouth; but when that word accomplished that whereto it was sent, when sent to Mary, caused Mary to be with Child. This child was Jesus. God's word was the father of Jesus. The angel
(Please turn to page 11)

One God: the God of the Ages

Article 18—Difficult Passages

By R. H. Judd, Colborne, Ontario

"My Lord and my God" (John 20:28).

These words uttered by Thomas are very generally quoted in defense of the doctrine of the Trinity, and the belief (now becoming quite prevalent) that Jesus Christ is God.

Many devout persons make use of the phrase in order to express the attitude of their devotion to Him who is called "the Christ." Their earnest desire to give honor to the Saviour of men is to be commended, but their failure to distinguish between things that differ and their blind acceptance of viewpoints that diametrically oppose each other are not commendable to themselves, nor does it do honor to the One whom they profess to revere and love. Times, almost without number, do the Scriptures declare in varied and unmistakable language that "there is one God, and there is none other but he." (Mark 12:32.)

In the same chapter in which the words of Thomas occur, we have the recorded words of Jesus, "I ascend unto my Father, and your Father, and to my God, and your God" (v. 17). Had Thomas been with the other brethren when the message given to Mary was delivered, he too would have been included, and he, with them, would have distinguished between the Risen One, and the One unto whom the Risen One went. The Revised Version makes this distinguishing and vital difference between personalities abundantly clear by use of the word "unto." The difference between "to" and "unto" is well defined.

Christ ascends *unto* His Father (God), and Mary was told to go "unto" the brethren, but she was instructed to say *to* them the message which Jesus had given to her.

What, then, did Thomas mean by his words which we have quoted as the basis of these remarks? He meant by those words that he accepted, without quaver or doubt, that Jesus was not only the "Lord" (see earlier remarks in special article on the word "Lord") he already had known, but that he was *also* (note his word "and") *the representative* of God to him, in that he had now the evidence before him in Jesus Christ of the power of God in the resurrection of Jesus the Christ from the dead. The following scriptures will explain the representative way in which the title "God" is sometimes used: Exodus 4:16; 7:1; Deuteronomy 5:5.

In this connection it may be well to add some remarks on John 5:23. "All men should honour the Son, even as they honour the Father." There has been much willful misrepresentation of this text in the endeavor to place Jesus the Christ on equal plane with God Himself. A little careful reading of this verse will show that the honor spoken of is *representative* honor, namely, that of an ambassador—one sent on behalf of another. If honor is not given to an ambassador, even as to the one sending him, indignity is heaped upon the one who sends, but such an ambassador never thinks of representing himself as the equal in station of the one who has sent him.



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

BOOK-BURNINGS.

The Roman Catholic Church has been known for its bent toward burning of books which incur its displeasure. The latest episode in which this church engaged in book-burnings occurred in Chicago. In this instance, however, we must approve. At one of their parochial schools in Chicago, two thousand bad comic books were gathered by the children and consigned to the flames. Sixteen hundred adults approvingly supported the children by signing the following pledge: "Because bad comics are a bad influence, I, the undersigned, protest against the publication of indecent and crime comics as a detriment to Christianity, to decent living, and to the unity of the family life to which I have a right as a citizen of the United States of America."

It is no wonder that there is a juvenile crime wave when one surveys the millions of pages of cheap comics and pulp magazines that glorify crime, incite sex, and belittle virtue. It is not an uncommon sight to see these unwholesome books and magazines in Christian homes. Few parents read or glanceingly censor the printed mess of pottage which forms a goodly portion of the reading material of many children. We recently were told this little illustration by a visiting minister: "If you want to keep chaff out of the half bushel in the granary, fill it up with wheat." This is an apt thought and can be applied to reading material for everyone—adults as well as children. Fill the mind with wholesome reading and there will not be any room for the chaff.

MEMBERSHIP. The "Alliance Weekly," reporting on meeting of the Congress of British Empire Communists, gave out these figures: sixty-seven Communist organizations in the world. Russia leads with a membership of 6,000,000. Italy came second with a membership of 2,200,000. France was given third place with 1,300,000. United States membership was estimated as 75,000, with Britain as having 43,000. Latin American countries have 16 Communist organizations, with a total membership of 491,000, with Brazil leading with 130,000.

These figures were given out by the British Congress of Communists and should be relatively correct. Using them as a basis of consideration, there are two things which are noted. 1) The number of Communists in Roman Catholic Italy seem all out of proportion in view of the attitude of the church of Rome. Why is it that Communism is the strongest in countries where Roman Catholicism is the ascendant religion? There must be some valid reason for this departure from Catholicism to Communism. Have the unbiblical truths which Rome has taught and the corrupt system which she has fostered and forced on her people turned them from belief to unbelief? In the days of Constantine, the Great, the Christian

church absorbed many of the teachings and rites of paganism in order to win the state over to the church. Will the false prophet on the Tiber repeat the third century debacle?

Then, the second consideration is the amount of influence which the Communists wield in the preponderantly democratic countries. Why is it that so few stir up so much trouble? I believe the answer to this can be found in a statement I read the other day, in which a Communist stated: "We Communists are more missionary than the church." In this respect, we can draw a lesson from the activities of the Communists. We need to be more missionary—possessed of more zeal, and determined to fight the good fight of faith in spite of all handicaps.

TEN-YEAR PROGRAM. A program has been adopted by world Jewry in which in the next ten years it is proposed to raise the colossal sum of 880,000,000 dollars for the purchase of land in Palestine in view of the formation of a separate Jewish State in Palestine. 750,000 acres of land are involved in the plan. Had the Jews owned more land when the United Nations was considering the partitioning of Palestine, they would have been given more of the country.

Along with this program, the American Jewish Committee and the B'nai B'rith Anti-defamation League, Philadelphia, are undertaking a nation-wide campaign to raise \$6,000,000 to fight anti-Semitism in the United States. This is a tragic commentary on religious freedom in a nation that is normally called Christian. In a recent poll taken, the Jews were the most hated of any minority group in the United States and were blamed for the major economic difficulties of the nation. Some years ago when in Washington, D. C., I was talking with an employee of the Federal Government; and, as the person was registering vehement protests against so many of the Jews finding their way into federal employment, I took occasion to question the person. The answers indicated that underneath there was a jealousy of the Jews on the part of my conversationalist, and back of much of this anti-Semitic feeling lies a jealousy over the ability of the Jews to succeed.

WHO NOW? Seventh Day Adventists, according to the General Council which met in Grand Rapids, Michigan, toward the end of 1947, numbered 598,683 throughout the world. There was a gain of 22,305 members in 1946. They have 9,321 churches, and in 1946 raised \$37,430,918 for their work, which was a 15 per cent increase over 1945.

A number of years ago when the adherents of this faith were nearing the 144,000 mark, claims were made that the 144,000 mentioned in Revelation represented those who were keepers of the Sabbath, and constituted the

number who would be saved. Now that their membership has gone well beyond this number, we wonder to whom they apply this class of "firstfruits unto God and the Lamb"! Unless they allow for a goodly portion of their membership to become apostate, perhaps, they will acknowledge the scriptural application, "There were sealed an hundred and forty and four thousand of all the tribes of the children of Israel."

BANKERS. It is commonly believed that the

Jews have control of the banks and other financial institutions and more or less manipulate the financial economy of the country. Quoting from William C. Kernan, Institute for American Democracy, we find these facts: "According to Poor's Financial Records, Fiscal Manual for 1940, there were in that year 362 directors and trustees of banks belonging to the New York Clearing House Association. Twelve of them were Jews. Not one Jewish director or trustee was in the Bankers Trust Company; the Bank of New York; Central Hanover Bank and Trust Company; Chase National Bank of the City of New York; Chemical Bank and Trust Company; Continental Bank and Trust Company; Federal Reserve Bank of New York; First National Bank of the City of New York; Irving Trust Company; and Title Guarantee and Trust Company. . . . The story is the same in Great Britain. Not a Jew on the Board of Directors of the Bank of England—not a Jewish firm even represented on the Board."

TITHING. The Pentecostal Evangel carried

a report of President Truman's address to the National Stewardship Conference, which we are glad to reprint for our readers. It reads: "President Truman, in a message to the National Stewardship Conference a few weeks ago, compared the regular paying of tithes to the withholding tax. 'The government has been obliged, in the exigency of these war years, to ask not only for the Biblical tithe but for two, three, or more tithes,' he said. 'Some forty million of our wage earners have in recent years had an advantage in the case of payment through withholding tax provisions. If these same forty million wage earners, together with those who pay their taxes in other ways, would voluntarily adapt such a provision to the practice of laying aside on each payday . . . the stewardship problems would be quickly solved.'

"It would appear that the President, who is a Baptist, knows something about the paying of tithes. When we get behind in tithing, or try to pay a year's tithe at a time, it becomes a difficult burden to bear; but, when we lay aside our tithe for the Lord every week, it is a simple, Scriptural custom which is easy to follow and which pays rich dividends." "God is able to make all grace abound toward you; that ye . . . may abound to every good work."

Revelation Cogitations

By Charles W. Howe, Waterloo, Iowa

OUR THEME pertains to revealed truth, as received by the human from the Divine. Concerning this, it would seem that such revelation is not all times perfect or complete. In 1 Kings 22:21-23, a lying spirit is spoken of as having proceeded from God to deceive the Israelites through their false prophets. This figure demonstrates an imperfect revelation, due, no doubt, to human imperfection and consequent inability or unwillingness to receive greater light. Isaiah also gave testimony to a similar thought (Isa. 28:13), i.e., to the incompleteness of the revelation at the time of which he spoke: that it was a matter of "precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." Here we note that the result of such partial revelation to Israel was a matter of "falling backward, being broken, and taken."

This method in God's dealings with Israel in Old Testament times was similar to Jesus' method of teaching in parables, that "seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted" (Mark 4:12). All this might well make one wonder if such method and such results applied only to such cases as we have mentioned, or if they possibly may apply to revelation in general, to all men and to all ages. This much undoubtedly is true: that in all ages most men, thinking that the little they have received was the acme of all truth, and in their attempts to oppose further revelation at the hands of their fellows, have fallen backward, been broken, and taken spiritually.

We sometimes hear revelation referred to as being continuous, and not just limited to Bible times. At first thought, this would strike one as being a rather daring statement, being so far from the accepted thought; but have we not all felt a need for new statements of old truths, and, while meditating on such need, received flashes of better understanding? One should be warned, however, to take care in the communicating of newly found light to his fellows. The way of the prophet and of the reformer has ever been hard, and he whose thinking is far ahead of his times must often be content with his newly found light as for himself alone, and, cherishing it within his own breast, beware of casting his jewels before husk eaters, whose nature cannot, as yet, permit them to receive.

As to revelation being continuous, churches in general admit this in practice, though they may deny it in pre-

cept, and they do show forth the reception of further light in their new interpretations, made necessary by changing times. For instance, though in Scripture a bishop was not to be given to wine (1 Tim. 3:2, 3), and a deacon not given to *much wine* (v. 8), it is now taught, and rightly so, that all Christians should abstain absolutely from alcohol on all occasions. Today, religiously speaking, temperance in alcohol and abstinence have come to be synonymous. Let us say that this is a clarification of what the Bible says on the matter, in harmony with modern light. Similarly, abstinence from polygamy for the above-mentioned leaders is modernly seen as being applicable to all.

Another clarification was in regard to human slavery. Although the Mosaic law had made provision for slavery (Ex. 21:1-9), and though slavery is condoned in New Testament writings (Eph. 6:5-9; 1 Tim. 6:1-4), modern Christians have long insisted that involuntary human servitude is contrary to the teaching that there is "neither Jew nor Greek . . . bond nor free, male nor female: for ye are all one in Christ Jesus" (Gal. 3:28). There is seen for us now, however, a figurative truth in the slavery teachings of the Bible, i.e., the need of freedom from slavery to sin and to become bound in love to the new Master, Jesus Christ, who has bought us with His own precious blood. (1 Cor. 7:21-23; Acts 20:28.)

Another instance of the new interpretation is in the matter of women's rights, where the modern attitude makes the foregoing scripture about neither Jew nor Greek, bond nor free, male nor female, to apply in place of Paul's more stern requirement that women keep silence in the churches (1 Cor. 14:34, 35), being subject to, and learning from, their husbands (Eph. 5:22-25; 1 Tim. 2:11, 12). In this regard, the modern truth is seen in the church as being the bride of Christ and, consequently, in absolute subjection to Him.

The modern interpretations, noted above, lead one to wonder if these are all the new revelations, or new interpretations of old truths, needed today. We wonder if, perhaps, the modern church does not as yet recognize all of its revelation needs. Then, our thoughts turn to the contempt with which our teachings are treated by our contemporaries. How often the writer has heard the words "soul sleeper" used as an unsavory epithet, rather than with the high regard with which we hold it! How slightly they refer to our teachings concerning hell and the annihilation of the wicked! A book wished on the

writer by an orthodox relative, "Hell! Where? What? Why?" by E. E. Shelhamer, slurs annihilationists as being about the same as universalists, the main intent of each being the escape of a much-deserved hell. He ends his tirade by saying that they would "rather be nothing than be followers of Jesus Christ." We hardly would need the foregoing quotation, however, to know that our doctrines are held in general disfavor, and that they are often classified, we think wrongly, as modernistic and liberal; and that so-called modernists and liberals are frowned upon even as are we. We are put in the same category with them, though we claim to get our doctrines from the Bible, while so many of them take theirs, according to their reasoning, apart from what the Bible says, or seems to say. Yet modern attitudes requiring absolute abstinence from alcohol, from polygamy, abolition of slavery, and equality of the sexes, show that a need for modern restatements of faith is necessary, and to an extent is recognized by all.

The writer was rather shocked when, as a young theological student, he first heard revelation referred to as progressive, yet, there are places in the Bible where this is demonstrated as being somewhat true. For instance, the need of a sacrificial Saviour was never made as clear in the Old Testament as it came to be in the New. It is certain that Moses recognized a progressive revelation regarding God's Name when he wrote of Him, saying, "I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by the name JEHOVAH was I not known unto them" (Ex. 6:3). David stressed the progressive idea when he wrote, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Psalm 51:17). Micah, speaking too of sacrifices, gave a progressive view of God's requirements in the words, "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?" (6:8.)

(To be concluded)

"It is difficult to be always true to ourselves, to be always what we wish to be, what we feel we ought to be. As long as we feel that, as long as we do not surrender the ideal of our life, all is right. Our aspirations represent the true nature of our soul much more than our everyday life."
—Muller.

"If there be one grain of truth in our belief that there is a living God who holds us unutterably dear, who is seeking all things and through all things ever to lead us to the highest, the fullest, to the best, what room is there for us to fret or fear?—Mark Guy Pearse.

TOO MANY BRICKS

A SEAMAN on the U.S.S. "Long," according to the *Nabisco Magazine*, wrote this memorandum to his commanding officer, explaining two-days overleave:

"On September 7, I left the ship on ten-days' leave at my brother's farm in Arkansas. On September 11, he decided to repair the silo right away, because he had to get his corn in it. I rigged up a barrel hoist to the top. Then we hauled up several hundred brick. This later turned out to be too many bricks. After my brother got all the brickwork repaired, there was a lot of brick at the top on a working platform. So I climbed down the ladder and hauled the barrel all the way up. Then I climbed back up the ladder. Then I untied the line to let the brick down, and climbed down again to hold the line.

"But I found the barrel of brick heavier than I was, and when the barrel started down, I started up. I was going pretty fast at the top and bumped my head. My fingers also got pinched in the pulley block. At the same time the barrel hit the ground and the bottom fell out, letting all the brick out. I was heavier than the empty barrel, and started down again. I got burned on the leg by the other rope as I went down until I met the barrel coming up, which went by faster than before and took the skin off my shins. I landed pretty hard.

"At that time I lost my presence of mind and let go of the line, and the barrel came down again and hit me squarely on the head. The doctor wouldn't let me start back to the ship until September 16, which made me two days overleave, which I don't think is too much under the circumstances."—*Selected.*

SAFETY OF THE GODLY

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night" (Psalm 121:1-6).

WORSHIP OF GOD

(Continued from page 5)

prints of the *nails* (John 20:25) in His hands and feet before we will serve Him?

God's blessings fall on the just like rain on grass that is freshly cut by the *mower*. (Psalm 129:7.) If only each of us could conceive of the blessings bestowed upon those who subject themselves to God, giving of their best in

materials, time, talent, and effort, we would well believe the statement made by Elijah while visiting the widow of Zarephath. He instructed her to make him a cake before she provided for herself and son from the last remaining grains of meal, saying, "The *barrel* of meal shall not waste, neither shall the *cruse* of oil fail" (1 Kings 17:14). Why? Because she subjected herself to the command of God.

Yes, God will always have true worshipers. Because of the *cords* (John 2:15) of love between God and man, the true Faith has been carried down through the years to us. What, though, of the future? How will those after us learn about their Creator?

"Shall the *ax* boast itself against him that heweth therewith? Or shall the *saw* magnify itself against him that shaketh it? (Isa. 10:15.) No, as the servants of old bore the mark of the *awl* (Ex. 21:6) by their masters, so we today should be servants, willingly bearing the mark of obedience to God. We all should be as *clay*, letting God, the Potter, *mold* us in whatever shape serves Him best, so those in contact with us may see our good works and glorify our Father in heaven. (Isa. 64:8.)

STUDY OF JOHN 1:1-14

(Continued from page 7)

told Mary (Luke 1:26-40), The Holy Ghost shall overshadow thee—God's word, or power, shall come upon thee, shall overpower thee, and thou shalt bring forth Christ the Lord.

Jeremiah 31:22—A woman shall compass a man.

John 1:14—God's word was made flesh and dwelt among us. All that caused Mary to be with child was God's spoken word to her. This part of God's words ceased to be only a talked-of promise; they came to be accomplished, fulfilled, materialized, reality, kept. We have beheld Christ's glory, the glory as the only begotten Son of God. Christ is full of grace, forgiveness, big-heartedness, and truth.

God's word for it: Jesus is God's Son; therefore Jesus is younger than God. Jesus is not co-eternal with God.

Therefore, Jesus is not one party of a triune god. If Jesus was co-eternal with His Father, Jesus would be as old as God. Jesus is no co-equal in the Godhead, for Jesus says, My Father is greater than I am.

God's word for it: Eve, Abraham, Judah, David, Nathan, and Mary were Jesus' ancestors. Also, God's word spoken to Mary is father of Jesus. Jesus cannot be older than His ancestors.

Psalms 33:6—Jesus was nothing but God's spoken word of promise, a breath of God's mouth, before He was of

His mother Mary. This is how Jesus came down from heaven, from God. His Father is God in heaven.

BIRTH OF HIS MAJESTY

(Continued from page 3)

pieces and consume all these kingdoms, and it shall stand for ever."

One enjoying hope of the Kingdom of God must be seeking that Kingdom with intense diligence, for no mediocre effort will avail one of the blessings God is offering. Jesus said of His Kingdom, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). In the fourteenth verse of that chapter, he taught, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Isaiah prophesied of the birth of the King, and he continued the prophecy by describing the characteristics of the King and the Kingdom. He wrote, "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 righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Before continuing with this description we would insert a prophecy from Revelation: "The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (11:15). Isaiah's prophecy continues, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. 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" (Isa. 11:1-10).

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"The Lord render to every man his righteousness and his faithfulness: for the Lord delivered thee into my hand to day, but I would not stretch forth mine hand against the Lord's anointed."

We Enjoy Geography!

It is fun to learn where different countries are located, what their climates are, and how people of those places live. We know the natural resources, as well as location, help determine climate and industries. For example: if a country is near the North Pole, it has a very different climate from one that lies near the Equator.

What Connection with ECE Members?

Let us apply a number of these factors to ourselves as Christians.

Suppose we are not yet Christ's children. Shall we find out just where we are *located*? Think a moment! The location? Lost! We consider our needs. We want a guide, one who knows the way. That person is our resurrected Lord and Saviour. We get our bearings. Generally most of us, when we begin to follow Christ, discover we need to turn and go another way. Others may have been on the right road but had not yet accepted Christ. So, until then their condition was the same as the others.

If we continue to follow our Guide we will find the true location of the final goal: "A city which hath foundations, whose builder and maker is God" (See Heb. 11:10).

The temperature of a Christian is of great value, even as is the temperature of a country. Listen: "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" (Rev. 3:15, 16).

If one who is Christ's is not filled with Zeal for Him, he is of no value in Christ's harvest field. We are to do the work Christ left unfinished when He went to heaven to sit at God's right hand. To us are given the commands: "Go ye!" "Teach!" "Exhort!" "Pray!" "Occupy!" The industries depend greatly upon the temperature, the sunshine, winds, and rainfall.

What can you do for Him who did all He could for us? How much sunshine can we scatter that others might get a glimpse of Christ? "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Built upon Rock

When we are built upon Christ, we have the right foundation. When we have determined in our hearts to belong to Him, we will desire to study His Word. We will be of more value to Him the more we use our talents.

May we so live that we will not feel condemned if someone should say to us as David said regarding Saul: The Lord render to you what you deserve. (See golden text above—1 Sam. 26:23.) Accept Christ and His righteousness. Then reflect His goodness to the world. Be faithful to Him and be an overcomer of temptations day by day. (See Psalm 103:10-12.)

We Are So Happy!

We trust others will follow the example of Sister Lorrin Gainey of Hammond, Louisiana. Here are the new ECE members she sent for our Birthday Corner: Mildred McKinney, Joyce and Lois McKinney (twins), Faye McKinney; Eugene Hutchinson; Helen, Donald, and Douglas McKinney; James, Barbara, and Charlotte Robinson; Cecil S. Richardson, Jr., Tommy and Elaine Richardson; John Young; Judith Irby; Joseph, Freddie, Brenda, and Donald Anderson; Dwayne, Elsie, and Larkin (Jr.) Morgan; Phyllis Gainey; Jeanette and Mildred Avara; Beatrice and Sonny Robinson; and Edgar Gainey.

Happy Birthday Wishes

Wanda Macy, Jan. 27, age 7, West Milton, Ohio

Bobby Rose, Jan. 27, age 6, Welland, Ont.

Glenna Rae Hoskins, Jan. 28, age 13, Lomita Park, Cal.

Our Anchorage

"The builder who first bridged Niagara's gorge,
Before he swung his cable, shore to shore,
Sent across the gulf his venturing kite,
Bearing a slender cord for unseen hands
To grasp upon the farther cliff and draw
A greater cord, and then a greater yet;
Till at last across the chasm swung
The cable—then the mighty bridge in air!
So we may send our little timid thought
Across the void, out to God's reaching hands."



The Praying Hands

By Harold J. Doan

THERE IS A TOUCHING TRADITION about Abrecht Durer who painted the famous picture, "Praying Hands." It seems that Durer and his dearest friend, Wilibald Pirkheimer, both desired to become painters; but between them they had only enough money for one to study. So it was decided that Pirkheimer would work and put Durer through school, and then Durer would paint and finance Pirkheimer through school. So for years, while Durer studied, Pirkheimer sacrificed himself, doing hard manual labor to finance his friend.

Finally, when Durer had finished his studies and was prepared to put his friend through his years of art training, it was found that the years of hard labor had so toughened and calloused Pirkheimer's hands that he could not handle the delicate brush. In a burst of inspired love for his unselfish friend, Durer painted those hands in prayer, that had been sacrificed for his sake.

We can pray, when we can do nothing else. Even with our life's ambitions, our years of hopes shattered, we can pray as did this man. When all else is gone, we still have a God who understands and who listens to our pleas.

We see also in the calloused hands the unbeatable combination of work and prayer. It was not enough to fold the hands to pray for his friend and ask the Lord for funds to see them through; those hands were also made to do their best. They became calloused through hard work, not through prayer. How many of us need a little more honest hard work to complement prayers for the Lord's work?

Those devoted, hardened hands also portray to us the perfect combination of working Christianity—devotion to God and love of fellow man.

Jesus said, in answer to the question, Which is the greatest commandment?, "Thou shalt love the Lord thy God with all thy heart . . . and the second is like unto it, Thou shalt love thy neighbour as thyself" (Matt. 22:37, 39). These hands had been clasped often while the man prayed to his God, offering thanks and praise and love. They had been bruised and scarred and tired often in working for a brother as he would have that brother work for him. Indeed, one picture is better than 10,000 words.

What does the Lord see in our hands? Are they hands which are often clasped in prayer, that show a deep love of God? "You can do more than pray *after* you have prayed, but you can do no more than pray, until you have prayed."

Are your hands used to adding hard and diligent labor to your prayers? "Faith without works is dead." The man who prays for his corn crop and then lets the weeds grow has prayed in vain. The man who prays for his church and then goes fishing on Sunday morning has prayed in vain.

Have your hands been used to benefit your neighbor, to help another, to lift and comfort? Here is the test of true Christianity—"Would I be willing to have all men do as I do?" The hands which have become gnarled and toughened working for the good of others are hands of true beauty in the eyes of God.

May our hands be praying hands, working hands, and unselfish hands!

BEARER
Department
HERALD

AMONG THE CHURCHES

THE MID-WINTER MINISTERIAL CONFERENCE

Ministers of the Church of God have assembled at Oregon, Ill., for their Mid-Winter Conference, January 26-30. Brothers John L. Denchfield and C. E. Lapp arranged an interesting program. The evening sessions, Monday through Thursday, are open to the public, services starting at 7:30. We hope next week to publish one or more of the addresses presented during this Conference.

LAYMAN'S CAMPAIGN ENROLLMENTS

The following have enrolled in the program sponsored by the Laymen's Committee to provide for the missionary expansion of National Bible Institution to include the expansion of every department to better serve the needs of our people; to enlarge direct mail contacts; to expand printing and publishing with a new print shop and office building; to enlarge Pastoral Aid to help fifty new communities to have a full-time pastor as soon as such pastors are available; to carry the gospel to fifty million prospective listeners by radio. To this end, they are volunteering to contribute an amount equal to fifty cents per week or more to the effort of National Bible Institution during the year November 1, 1947 to November 1, 1948.

474. Mrs. E. C. Railsback, Los Angeles, Calif.
 475. Mrs. S. T. Stantial, Los Angeles, Calif.
 476. Mr. & Mrs. Alden Casey, Los Angeles, Calif.
 477. Michael Fetters, Lucerne, Ind.
 478. Mr. & Mrs. E. H. Warmolts, Oregon, Ill.
 479. Helen McInturff, Washington, D. C.
 480. Holbrook, Nebr., S. S.
 481. Inez M. Titus, Storm Lake, Iowa
 482. Dry Run S. S., Va.

OVER THE TOP!

200. Mr. & Mrs. Z. A. Greer	\$26.50
201. Helen McInturff	26.00
202. Holbrook, Nebr. S. S.	26.00
203. Inez M. Titus	26.00
204. Dry Run S. S., Va.	26.00
205. Mrs. R. O. Turner	26.00
206. Delos Andrew	26.00
207. Mrs. H. H. Kent	27.00

HERALD RECEIPTS

C. S. Prime; Laurel Macy (2); Mrs. Rosa McCurry; Mrs. J. R. Macy; Zenas Murphy (3); Claude B. Sandifer; Helen McInturff; Milton A. Becker; William Kilfoyle; Mrs. H. L. Davis; Mrs. G. L. Bates; Ray Saylor; Emma Claypool; Ray Bigelow; Mrs. Ethel H. Watson; Mrs. Lester Strickland; Elvera Edwards; Mrs. Ralph Kennard; O. E. Dick; Mrs. Inez Jefferies (2); Walter C. Kuhlemeier; Hildred C. Momsen; Mrs. John Hayse (2); F. Carpenter; Mrs. John Saylor.

ELDORADO, ILLINOIS

At a meeting late in December, the church body at Eldorado, Ill., elected officers for the coming year as follows: elders: Herbert Edmister, Wilbur Mosby, Marshall Wiggins; deacons: Ray Barlow, Robert Barlow, Marshall Lloyd, Leo Lloyd; deaconesses: Madalin White, Louvena Barlow, Lillian Boatright, Virginia Davenport; treasurer, Herbert Edmister; secretary: Ama Mosby; Sunday school superintendent: Herbert Edmister; superintendent of Bereans: Marshall Wiggins; church reporter: Virginia Davenport.

For the past few weeks, we have had the privilege of hearing two student ministers. Dean Moore and Howard Beemer alternate Sundays with us, each bringing a sermon both morning and evening. Both these young men are splendid testimonials for our Bible College at Oregon. The brethren at Eldorado

were much impressed by their ability as speakers and their sincerity in presenting the Word of God. We feel very fortunate to have them make the trip for us, and interest already has grown considerably. Our average Sunday school attendance is sixty-five.

At this writing, Sr. Aldora Martin is improving from a two-weeks' illness, although she is still confined to her bed. All other members of the church family are reasonably well. Virginia Davenport, Reporter.

NATIONAL BIBLE INSTITUTION

Evelyn Mills	\$ 5.00
Mrs. Rosa McCurry	6.65
Mrs. Floyd Mills	3.00
Alliance, Nebr., Church of God of the Faith of Abraham	25.00
A Brother in Faith	10.00
Mrs. H. L. Davis	1.50

Gleanings from the Field

"The field is the world."—Jesus.

Beginning on March 21, National Bible Institution will broadcast a series of twenty Truth Seekers' Bible Class over radio station WAIT (820 kc.), Bro. Harold Doan, pastor of the Chicago Church of God, being the speaker. The broadcasts will begin at 7:30 a.m., Sunday mornings, Central Standard Time. Brethren living within station coverage are encouraged to "listen in."

Marriage: Sr. Edna Beck and William Schrank, both of Downers Grove, Ill., were united in marriage, January 24, 1948. Their home is at 845 Curtiss St. Best wishes!

Bro. T. A. Drinkard preached for the Oregon (Ill.) congregation morning and evening, Sunday, January 25, and he is scheduled for both preaching services on February 1.

Information, Please: "Is there anything in the Scriptures that the present dispute between Jews and Arabs, and conditions that may result from it, are harbingers of our Lord's return for His church? Not with His Church, for I always have thought that when He comes with His church, the battle of Armageddon will be in progress. Insofar as I remember, our people, in preaching about the return of the Jews to their homeland, have never mentioned anything about this stiff resistance now coming from the Arabs. Do the Scriptures anywhere hint at this present Arab opposition?"—Glenn M. Birkey, Rochelle, Ill.

Bro. John R. Fiske, South Haven, Kan., reports, "I have several prospects for baptism. Also, I am instructing a Jehovah Witness minister 'in the way of the Lord more perfectly.'"

The first minister to arrive in Oregon, Ill., to attend the Mid-Winter Ministerial Conference was Bro. James Mattison, pastor of the Happy Woods Church of God near Hammond, La. James arrived, with Sr. Mattison and their two children, January 20—coming a few days early to provide a little longer visit "at home." Second minister to arrive for the Conference was Bro. T. A. Drinkard, Arlington, Tex., who came on Saturday evening, January 24.

Students of "New Testament Interpretative Studies" at Oregon Bible College were interested and helped recently by Bro. George A. Waters' tract on "Who Only Hath Immortality" (1 Tim. 6:16). Others interested may receive a copy of this tract by addressing Bro. Waters at 3316 Avenue D, Corpus Christi, Tex.

"Last week, one thousand Arab troops attacked the Palestinian border from Syria. . . . The streets of the Holy City often are unsafe because of sporadic fighting. Perhaps this is a partial fulfillment of Zechariah 14:2, 'I will gather all nations against Jerusalem to battle; and the city shall be taken.'"—Timothy Pearson, San Benito, Tex.

Bro. C. E. Randall recently befriended Bro. R. H. Judd by neatly mimeographing in leaflet form one of Bro. Judd's articles—"Did Jesus Christ Pre-Exist His Birth?" It is a consideration of Philippians 2:6-11. Brethren wishing copies may obtain them by writing R. H. Judd, Rt. 3, Colborne, Ont.

The Editor is scheduled to preach, Sunday, February 1, for the Church of God at Burr Oak, Ind.

Special Appeal to Texas Members

In this New Year, we wish to usher in new interest and enthusiasm in our effort to establish a Through Highway leading to the Great Plan of Salvation. How many of us can possibly doubt the soon return of our Saviour? Is it not time that we were establishing signs on every corner, showing the way to Salvation and making ready a path for the soon coming of our Lord?

God has His eyes on us. We are now being prepared for our judgment. Are we to be found wanting? Let each examine himself: not thinking what some other is doing or not doing, but what he, individually, is doing or not doing. Each is accountable for his own deeds. May each wake up to his own responsibility and let the world know the true way of escape from the Tribulation so soon to come.

If anyone doubts that his contribution to God's work will in any way affect his life's blessings, please write me. God promises greater blessings to those who sacrifice to His cause. Let each of us be a candidate for those greater blessings by contributing to the great

work we have started here in Texas. It is your opportunity for real blessings: not to be dreaded as an obligation, but to be welcomed as an opportunity for greater blessings. Please, brethren, let us take advantage of this opportunity before it is too late.

May we not let this opportunity be doomed to failure. We may never have another chance before it is too late. May God bless all those throughout this New Year who have contributed, or may contribute, in any way to the successful advancement of God's work.

I wish to extend thanks and express appreciation for the many sacrifices made by those who have done so much to get our present program under way. Let each do his "level best" to bring even much greater success the coming year. With all doing a little, the task will be easy. Let us look forward to the largest conference ever, this year, and each begin to plan to attend and to think of plans that can bring greater success to our State work. I know God will bless all who take part in His work.

R. F. Robbins.

TEXAS, LOUISIANA AND, ARKANSAS

From Abilene, Tex., I went to Rotan on December 15, but there found both of the Scotts in the hospital at Glen Rose, so no meeting was held there. Sickness in both the Scott and Brantley families prevented a meeting at Sweetwater also. On December 16, a meeting was held with the small group at Aspermont, the next night at Abilene, and the following night at Brownwood.

On December 21, I presented the program to a good congregation at Ater, after the Christmas program Sunday night. I found Bro. and Sr. Emory Macy quite happy in their work and the church at Ater prospering under their leadership. The state work seems to be going well also. After Christmas I returned to Mullin and held two services, Sunday the 28th.

Monday night, I spoke at the Christadelphian Church at San Saba and Tuesday night at Hye. Wednesday, I had a very enjoyable visit at the home of Bro. and Sr. L. M. Rathbone, near Blanco. My departure from there was quite hurried because of the approach of a violent storm, in which I drove nearly all the way to Houston.

New Year's Day was sunny, cold, and windy in Houston; and I spent it in looking up the new names I had accumulated since the last visit exactly a year ago. The next day was spent with the Stephenson family in Beaumont, where a service was held that night.

January 3 brought me to Hammond, La., where I spoke for four nights at the Happy Woods Church, and Sunday morning at Blood River, with very good response at both places. It was good to meet with many old friends in this section after several years.

January 7, I left Hammond and visited at Eaton Rouge with Sr. J. S. Foretich and Bro. Britton Alexander. At Pineville, I visited Mr. Henry Foard, at Natchitoches I met Srs. Bertha and Hope Haupt and had a most interest-

ing visit with them, and at Shreveport I enjoyed meeting Sr. D. E. Gaaney and her daughters and Sr. Letitia H. White. Crossing over into Texas again, I enjoyed an overnight visit with Bro. W. M. Mathews at Naples.

Arkansas was the last state to be covered on my tour. Little Rock was the first place visited, where I spoke Saturday and Sunday nights, January 10 and 11, at the Oak Grove Church and Sunday morning at the church in the city at Third and Center. Monday and Tuesday nights, I was at Bear. Bro. H. Scott Smith accompanied me this far from Little Rock. Wednesday night, I was at Clark's Chapel, Thursday at Brooklyn, a new field recently developed by Bro. W. R. Simmons a few miles west of Clark's Chapel, and near his home. It is a union church, and they have erected a comfortable place of worship. A good attendance turned out for the service. Bro. Simmons and I enjoyed a good visit while I was a guest in his home for two nights.

Friday night, I spent with Bro. and Sr. Smith at London, and Bro. Smith accompanied me as far as Morrilton, while he went on to McGintytown for his Sunday appointment, and I spoke Saturday night at Morril-

A FALSE PROPHET. A century ago, Victor

Hugo said: "In the Twentieth Century war will be dead, the scaffold will be dead, hatred will be dead, frontier boundaries will be dead, dogmas will be dead, man will live. He will possess something higher than all these—a great country, the whole earth; and a great hope, the whole heaven." But what do we find in this Twentieth Century? The Allied Information Committee has reported: "There has been savagery unparalleled in world history."—The Pentecostal Evangel.

Hugo's prophecy may have a very realistic fulfillment, but not in the way the poet expected—not through the efforts of men.

—C. E. Randall.

ton with good interest and Sunday morning at Cleveland. I also visited briefly a group of members living about five miles north of Morrilton. Sunday afternoon, I went to McGintytown and held services there January 19-21.

This ends the ten-week tour of the Southwest in behalf of the Layman's Campaign, which it is earnestly hoped will help rally our people to do their utmost in these critical days to be about our Master's business.

M. W. Lyon, Evangelist.

MRS. MARGARET SMITH

After a long sickness and much pain, Sr. Margaret Ellen Smith, daughter of the late Bro. and Sr. Sigler, rested in death on the morning of January 15, 1948.

She was born in Boonsboro, Md., on November 6, 1874, and married Gus Smith at Oregon, January 13, 1895. To them were born six children: three sons, each of whom died in infancy, and three daughters surviving. They are: Mrs. Edward Pierce of Rockford, Mrs. Paul Norris of Oregon, and Mrs. John Jacobs of Rockford, who with their respective husbands, survive her. Three sisters and two brothers also survive: Mrs. Jennie McNeill, Mrs. Joseph Rundall, Miss Gertie Sigler, John and George Sigler. Eleven grandchildren, nine great-grandchildren, and a number of nieces and nephews survive her.

The deceased has been a bed patient in the house of her daughter, Mr. and Mrs. Paul Norris, much of the time for some two or three years. But in spite of great weakness and much pain, she was always cheerful and hopeful on our frequent calls. And always, to the last day of her life, she requested Scripture reading and prayer. Her joyful hope as to the realization of Christ's promises was her mainstay.

She was laid in rest beside her husband's grave in Mount Zion Cemetery to await Him who is the resurrection and the life.

F. L. Austin.

What does

XENOPHOBIA

mean?

IF YOU DON'T KNOW,
PERHAPS YOU NEED
A GOOD DICTIONARY

This ad and \$4.25 will bring you one Webster's Collegiate Dictionary, with over 110,000 entries of useful words and helpful information.

NATIONAL BIBLE INSTITUTION
Oregon, Illinois



THE QUESTION is being asked by many, "If I contribute to the Layman's Campaign, just how will my money be used?" This is a fair question and worthy of a straightforward answer. First of all, if it is so specified in your contributions that your money is to be used for a specific purpose, such as Radio or the New Building, then 100 cents of your dollar is used for that purpose. If not earmarked for a specified purpose and the campaign is completed as planned, the present Layman's Program provides that each dollar of your contribution be distributed as follows:

WHERE is my Dollar going?

By James M. Watkins, General Manager, National Bible Institution

NEW PRINT SHOP AND OFFICE BUILDING—48.2 cents.

This is for the new headquarters building providing for new offices and a greatly enlarged printing and publishing department, for the rendering of better printing services of benefit to all churches and isolated members.

EVANGELISM AND MISSIONARY WORK—36.6 cents.

This includes two full-time workers, a part-time Vacation Bible School worker seven months per year; Vacation Bible School and Sunday School work; Ministerial Pastoral Aid in building the weaker communities; Radio Broadcasting. Special Evangelistic services and publication of THE RESTITUTION HERALD which is regarded as one of our best instruments of Missionary and Evangelistic work. A service contribution completely for the benefit of local fields.

EDUCATIONAL—10.7 cents.

This provides for the operation of Oregon Bible College and Summer School work in educating ministers and workers for the benefit of local churches and missionary fields.

NATIONAL BIBLE INSTITUTION—ADMINISTRATIVE OVERHEAD—4.5 cents.

This provides for Advertising, Bookkeeping, Promotional work, and materials for the denomination. All public services and church assistance of the General Manager. Stenographic help and personal help rendered by the Institution to local churches. Travel expense of board members and General Manager, additional overhead, and repair and maintenance of the print shop and office building.

It requires very little consideration of the use to which these contributions are to be put to realize that 100 cents for each dollar are being returned at full value to the benefit of local churches and missionary work. These figures are based, of course, upon a successful and complete program. Percentages would be adjusted accordingly if there is any failure in fulfilling the plan.

If this program is completed this year, it would mean that in all probability at least 90% of all contributions requested for the following year would go directly into Evangelistic and related channels. Which, in addition to the support of the educational and public services rendered, leaves very little to be desired by way of efficiency for an institution such as ours. Based on the semi-annual report, it now appears that by reason of savings that have been effected, between 75% and 80% of all contributions required by the current budget will be directly available for Evangelism and Restitution Herald Missionary work. Certainly every fact of the missionary trend of our Institution justifies the continued support and effort necessary to make the Layman's Program a complete success.



THE RESTITUTION HERALD

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NUMBER 17

What of the Beam?

By Francis E. Burnett, Jordan, Missouri

WE READ IN MATTHEW 7:1, "Judge not, that ye be not judged." If one made a survey among Christians, asking about the propriety of judging, a negative answer would be almost universal. One is prone to feel that "the other person" judges, but that it is never done personally. Judging is done by a majority of Christians, and, because of it, we lack in blessings receivable.

The Master's teaching was not that Christians should judge between right and wrong. Rather, He was teaching against that which most of us think about in judging—*condemning* others. The word "judge" or "judgment," as it is used in Matthew, means to censor and refers especially to censorship of morals. Matthew 7:2 reads, "With what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." By the foregoing, one can understand that God is no respecter of persons.

God will have mercy upon us Christians as we show our faith and abide in His will. If we willingly and in understanding disobey the teachings of Christ and of God, we should realize that we shall be punished. True, all will be judged on the Great Judgment Morning, but we Christians are corrected and chastised even in this life. Many people fail to recognize that all we Christians receive chastisement in our daily lives. Further, as we judge, condemn, or censor others, by the same standards shall we be condemned, and that not necessarily from our fellow men, but from God.

Some may wonder by what standard does one judge. Here is a statement which seems to fit well with our thoughts: "Your opinion of others is likely to be their opinion of you." In our frailty and carnal weakness, we look upon others only as we see ourselves. Thus we see the lesson, even at this point of our study, that God only is able to judge. What we see and think may be true, but

it is not our right to pass any kind of judgment or condemnation upon another, for "Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19).

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?" (Matt. 7:3.) "Mote," a very small particle, illustrates a very small fault in others. "Beam," a large timber, represents a conspicuous fault. In eagerness to be important and to be heard above all others, one condemns a minor thing in a neighbor's life and overlooks a most deplorable condition in his own life. Most of us are so generous that we offer to help the other person to overcome the little fault in his life, but fail in wanting to help ourselves. Even Christians fail "in lowliness of mind" to "let each esteem other better than themselves" (Phil. 2:3).

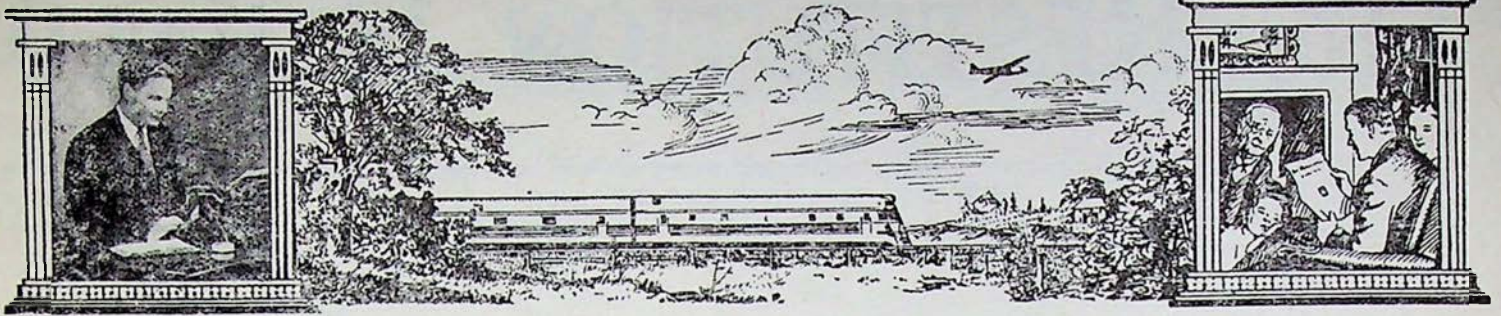


Francis E. Burnett

We have been saddened in our short experience of the ministry to hear Christians, at least so-called Christians, call other brothers in Christ—liars, crooked, and so forth. This condition is what we have been discussing. It is *judging*, and it is not ours to do. Judging shows superiority and leaves out humility, one quality all Christians should have. Judging displays the "I'm right, you're wrong" attitude. Judging leaves out the possibility of self-examination; we fail to realize that we might possess the same fault, even in a larger degree.

We know that some would ask, "What are we to do?" True, opinions must be formed on conduct and character, but the individual need not be censored. Consider the old saying, "If you can't say something good about anyone, say nothing."

A Christian's pattern and signpost is well shown in John 8:7, saying, "He that is without sin among you, let him first cast a stone at her." If anyone of us can prove that he is above reproach, then he might consider he has a right to condemn others. (Please turn to page 11)



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

Hunger for God

The Prophet Amos, inspired of God, recorded a divine vision revealing Israel's sins and consequent punishment. The Prophet saw a "basket of summer fruit" (8:1)—fruit that may have ripened *too quickly*, that could not last very long into the fall or winter. The inspired interpretation of that "basket of summer fruit" declared, "The end is come upon my people Israel . . . songs of the temple shall be howlings in that day" (vv. 2, 3). Soon, God's blessings would pass; soon, instead of eating from their basket of fruit, they would eat from God's basket of judgment.

What sins threatened Israel's peace? Graft and greed! "Hear this, O ye that swallow up the needy." The Israelites, grudgingly respecting seasons of worship like men today observe Lent, would cry: "When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?" Bluntly, Israel's religious holidays became *painful*. Worship periods seemed too long, for they restricted greed and graft: restricted their making the ephah small and the shekel great. Not entirely filling the bushel basket, Israel committed a second offense by increasing the price per bushel. (Behold the empty space in the top of breakfast-food boxes—big boxes, but much air, and much *price!*) Also, Israelites were buying the poor for silver: filching unwarranted labor from the poor because of advantage, the poor needing a pair of shoes. Worse, if worse anything could be, they were selling cockleburs for wheat. (V. 6.) . . . Behold how men today sell "for wheat" mere screenings that cannot feed nor satisfy!

Seeing this disrespectful and greedy spirit among His people, God said: "Shall not the land tremble for this? . . . I will cause the sun to go down at noon, and I will darken the earth in the clear day." Then God proclaimed a horrible famine, undoubtedly prophetic of a famine in the last days and probably referring to the day of "Jacob's trouble." We quote:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a

thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord and shall not find it. In that day shall the fair virgins and young men faint for thirst" (vv. 11-13).

First, there was a vision of summer fruit: undeveloped fruit, soon-ripened fruit, probably half-rotten. Finally, the vision was one of *no* fruit, but famine! There is a worse famine, though, than hunger for mere food. One who has known and forsaken the God of heaven may starve, also, for God. That is the picture here: the Israelites wandering, wandering, wandering, running "to and fro" in search for the Word of God; in short, for God.

"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).

College Building Fund

Though given little publicity, the College Building Fund gradually grows. The Fund, on December 1, 1947, stood at \$8,019.14. Received during the month of December were two contributions of \$100.00, each, and another contribution (\$600.00) was credited in January. Today's total, therefore, approaches nine thousand dollars—in exact figures, \$8,819.14.

Though there is no *immediate* need for the contemplated new building for the College, it is the part of wisdom both to look into the future and to *plan* for the future. As the College enrollment increases (nineteen students now) more and better facilities will be required. Certainly, there is no hurry, but almost surely there will be a need within the next few years. Would it not be wonderful to have the money ready when that need arrives? The College presses forward. Believing in prayer and in the future of God's work, one easily can foresee that day when the College Building Fund will solve the age-old question, "How can we afford it?"

Preaching Fundamental Doctrines

By T. M. Ferrell, Holbrook, Nebraska

ONE DISTINCTIVE CHARACTERISTIC of the Church of God, ever since its foundation, has been the love of the fundamental doctrines of the Bible. This love for fundamental doctrine has been accompanied by the conviction that these truths should be given primary consideration in all our preaching. In that we are writing more on the subject of how to preach fundamental doctrine, let it be understood that our idea is not so much that present-day ministers do not know *how* to preach these doctrines, but that in not realizing the importance of those doctrines, they *do not* preach them.

Consideration should be given to a definition of the words "fundamental doctrines." "Fundamental" is a word of Latin derivation whose primary meaning is "of, or pertaining to, the foundation." The word "doctrine" has the primary meaning of "teaching—the substance." We prefer the word "teaching," or "truth," to the word "doctrine" because there sometimes is a barrier erected at mere mention of "doctrine," because most people do not understand the meaning of the word. It is with this understanding of the meaning of these words, that we use the expression "fundamental doctrines" in this dissertation.

Our understanding of what constitutes "fundamental doctrine" might be in order at the onset. Such things as we consider "foundational truths" are mentioned by the writer of the Hebrew Letter, and chapter 5, verse 12 says, "When for the time ye ought to be teachers, ye have need that one teach you again which be *the first principles of the oracles of God.*" "Therefore leaving *the principles of the doctrine of Christ,* let us go on unto perfection; not laying again *the foundation . . .*" (6:1). There seems to be close connection between "the first principles of the oracles of God" and "the principles of the doctrine of Christ," in fact, so much connection that we consider them the same. However that may be, the doctrine of Christ is to be considered *foundational*. What are at least part of the fundamental doctrines of Christ? "Repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment" (v. 1b, 2). It would be presumptuous to say that these are *all* the fundamental doctrines of Christ, but they are enough to give a start and an idea of what constitutes "fundamental doctrine." To this we could add—the Kingdom on earth,

the regathering of Israel, the second coming of Christ, and others which Christ definitely taught. The love of these truths has prompted staunch defenders of the Faith to stand for the truth against the overwhelming odds of the "orthodox," so-called.

To know how to preach fundamental doctrine, the importance of those doctrines should be impressed upon our minds. Paul said to Timothy: "Till I come, give attendance to reading, to exhortation, *to doctrine.*" "Take heed 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). The purpose of our preaching is to gain and retain members in the church of the living God and to bring them to a saving faith in Christ. The way to do this is by continually preaching the doctrines that we know the Bible to teach. There is a trend in *our* church to turn away from preaching the fundamental doctrines of the Bible. It is sad to realize that maybe, someday, members of *our* church may be starving



T. M. Ferrell

for lack of sound doctrine, a condition existing today in so many prominent churches. Our own people do not know what the Bible teaches, or what our church teaches. When they ought to be teaching others, they still occupy the place of the ones being taught. Our conferences, too many times, show a great need of the preaching of the sound fundamental truths of the Bible. Members of the church who are isolated come to our conferences to be strengthened and confirmed in their faith. Strangers more often attend our services (at least in Western Nebraska) during our conferences, and if there ever was a time when our guest speakers needed to preach fundamental sound Bible doctrine, it is then. Opportunities of having others share our knowledge of the saving Faith are too many times wasted.

An idea held by so many churchmen today is that gospel requirements for entrance into the body of Christ are a yoke of bondage to would-be members, and the way to gain more members is to throw all barriers down to admit any and all who will come, regardless of whether or not they have a knowledge of the truth. Church groups who maintain catechism are far ahead of "wide-open" groups in the gaining and retention of members. The way to gain and maintain membership is not to try to show people that we are like every other church, but to show them the difference, and (Please turn to page 11)

Dare One Dispute the Kingdom of God?

(Radio Address No. 2—Station KPQ, Wenatchee, Washington)

By H. Gary France, Wenatchee, Washington

BIBLE TEACHINGS concerning the Kingdom of God cannot be separated from the rest of God's plan. The Kingdom is the climax of God's blueprint of history. The Kingdom answers the needs of mankind. The reward of those who adhere to the teachings of Christ will be the Kingdom of God. Christ's return to the earth will be for the purpose of establishing the Kingdom.

Jesus prophesied, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Matt. 24:14). Note that Jesus used the phrase, "gospel of the kingdom," indicating that the good tidings—the headlines of Christianity—properly may be "The Kingdom of God." Jesus taught this gospel, for one may read, "Jesus came into Galilee, preaching the gospel of the kingdom of God" (Mark 1:14). Not only did Jesus preach the Kingdom of God, but He sent His twelve apostles on the same mission. Luke recorded, "Then he called his twelve disciples together. . . . And he sent them to preach the kingdom of God" (Luke 9:1, 2).

Philip undoubtedly preached a well-rounded balance of Christian teachings: from the necessity of faith to the reward of righteousness. No one would question that he taught the death, burial, and resurrection of Christ. His activities concerning baptism are invaluable in determining the meaning of the word "baptism." Yet that which Philip preached in Samaria was summarized under the heading of "The Kingdom of God." We read, "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12). If the general subject of Philip's preaching was called the Kingdom of God, who can question the fundamental importance of understanding this Biblical teaching correctly? Of course, Philip taught of Christ in those sermons; we merely wish to emphasize that the gospel of the Kingdom of God can include all phases of God's plan—any Biblical doctrine. Certainly the gospel of the Kingdom of God is of consequence.

The last two verses of Acts testify that the Kingdom of God was the theme of Paul's teaching. We read, "Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts 28:30, 31). Another portion of the same chap-

ter reads, "He expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them" (Acts 28:23-27). The intense emphasis with which Paul stressed the importance of believing the doctrine of the Kingdom of God leaves no room for one doubting this gospel or its importance.

Another scripture records of Paul, "He went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them" (Acts 19:8, 9). The intensity of Paul's diligence concerning the doctrine of the kingdom of God is revealed by the words, "spake boldly," "disputing," and "persuading." Note that some of this group did not believe the things concerning the Kingdom of God. Do you remember the Parable of the Sower?—some of the seed fell by the wayside? Jesus interpreted that portion of the Parable as follows: "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side" (Matt. 13:19). The one who hears the word of the Kingdom and does not understand it dies! Do we understand the true doctrine of the Kingdom of God? Do we believe that Bible teaching?

Jesus said, "Blessed are the meek, for they shall inherit the earth" (Matt. 5:5). What, then, will be the reward of the meek? Jesus said that they shall inherit the earth. No one denies that the reward of the righteous is the Kingdom of God; and, if the meek will inherit the earth, where must the Kingdom of God be located? Revelation 5:10 reads, "We shall reign on the earth." The four and

twenty elders of Revelation 5 sang a new song saying, "Thou art worthy to take the book, and to open the seal 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."

David wrote of the reward of the righteous in Psalm 37. He wrote, "Those that wait upon the Lord, they shall

inherit the earth" (v. 9). David recorded not only that the meek shall inherit the earth, but that there would be an abundance of peace when they inherited the earth. We read, "The meek shall inherit the earth; and shall delight themselves in the abundance of peace" (v. 11). The earth cannot now claim peace. The earth has never been able to claim an abundance of peace, as David described. Hence one may conclude *(Continued on page 10)*

Jesus Is Coming Again

By Connie Ramsey, Morrilton, Arkansas

WHILE THEY LOOKED stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:10, 11). We can see very clearly the prophecies concerning Christ's second coming being fulfilled. Should we not heed the warning? What a glorious thought in these the last days that Christ is coming to set up His righteous reign, coming to raise the dead in Christ!

How comforting are these words of First Thessalonians 4:16, 17: "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!"

Let us who love the Lord ever be ready for his coming and "receive a crown of glory that fadeth not away" (1 Peter 5:4). Let us say with the writer of this lovely hymn:

"Hark! Hark! hear the blest tidings:
Soon, soon Jesus will come:
Robed, robed, in honor and glory,
To gather his ransomed ones home.
Yes, yes, O yes, to gather his
ransomed ones home.

"Joy! Joy! sound it more loudly.
Sing, sing, glory to God;
Soon, soon, Jesus is coming:
Publish the tidings abroad.
Yes, yes, O yes, publish the tidings
abroad.

"Still, still, rest on the promise:
Cling, cling, fast to His Word:
Wait, wait, if He should tarry.
We'll patiently wait for the Lord.
Yes, yes, O yes, We'll patiently wait
for the Lord."

"Think It Over Very Carefully"

By W. H. Beemer, Saint Catharines, Ontario

WHILE LISTENING to a radio broadcast some weeks ago, I heard something that made me "sit up and listen," then do a little studying of the Word.

The radio was telling of some people who were at variance with each other, and both parties had acted in a way to cause hard feelings and enmity; and, of course, both parties wanted their own way. One group, which seemed to be church people, suggested praying to God to have it their way. They suggested a start by repeating the Lord's Prayer in unison. They had only said, "Our Father, which art in heaven," when one of them shouted, "Stop! We cannot call upon God as our Father while we harbor resentment in our hearts."

How true this person was!

My first study began in Matthew 5:22-24 and Mark 11:25. Read these verses, and you will see that you first have to be reconciled; then your gifts, or prayers, will be acceptable to God.

How many of us take time to think of the day past before coming to the Father in prayer? To look inward to our own thoughts and actions as God does? Do we think that because we do not like the way a brother conducts himself, and go around saying all the unkind things we can think of about him, and resent it if we think the brother has not given us the full applause we expected, that we can brush our resentment aside and come to the Father with our prayers and be heard? When He sees the hatred and resentment in our hearts, He will not hear us.

Matthew 15:18, 19 tells what defileth a man. It is what comes from the heart. If a person prays with resentment or evil thoughts in his head, he is but offering lip service. (Matt. 15:8.)

To come to the Father in prayer, one must fully realize that God does not need to listen to what we say. He judges our thoughts and what is in our hearts.

Some night, before your bed-time prayers, look into your own heart, as God does. It will give you an idea of how God looks upon you as you come to Him in prayer. If you can look into your own heart and thoughts of the

(Please turn to page 11)

Revelation Cogitations

By Charles W. Howe, Waterloo, Iowa

Progressive thought, not confined to writings of the Old Testament, abounds in the New Testament. Jesus said, "Ye have heard that it hath been said, Thou shalt love thy neighbour [Lev. 19:18], and hate thine enemy [Deut. 23:6], but I say unto you, Love your enemies" (Matt. 5:43, 44). This was but one of the many progressive interpretations on Jesus' part. The writer of Hebrews certainly added a progressive thought to the teaching of sacrifice, which, he said, could not take away sin, and in which God had no pleasure (Heb. 10:1-14), applying it to Jesus (whom the Jews despised) in the words of verse 12, "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God."

If revelation is progressive, it necessarily is incomplete, at least until such time when all has been received. The general view is, that the completed Bible completed all. Some hold, however, that it is ever incomplete, i.e., not absolute for all time and all circumstances. In the beginning we noted evidence demonstrating the church's acceptance of this up to a certain extent: we may well say, a very limited extent, but a little such might well make more to seem to be in order. The modern Christian application of the truths relative to drink, polygamy, slavery, and women's rights would seem to bear out the thought that knowledge of God's truth is still unfolding, and shows that new interpretations for new ages are ever required.

A case in point, as far as our own progressive interpretations are concerned, is Benjamin Wilson's Emphatic Diaglott translation making Luke 17:21, "The kingdom of God is within you," to say, rather, "God's Royal Majesty is among you," making the words refer to the King rather than to the Kingdom, and the place as "among" rather than something inside. We are content with the use of the word, "kingdom" in most of the places where *basileia* is used, perhaps knowing that it usually cannot be translated otherwise; but here is a place where the word needs a different slant to coincide with literal-Kingdom Bible teachings, as well as with sense and reason. So, laying aside the usually accepted rendering and interpretation, and feeling that the old is one of but partial understanding, we adopt a rendering in harmony with a literal Kingdom of God on earth.

Of course, we are not the only ones who revise old renderings to fit what appears to be certain truth. Orthodoxy was doing this long ago, and going to extremes of new interpretation, we think, as it replaced a literal resurrec-

tion (1 Cor. 15:13-18) with its soul-sleeping intermission (1 Thess. 4:13-15) with going to heaven at death; the one God of Israel (Deut. 6:4; John 17:3) with a triune god borrowed from pagan faiths; and the Kingdom of Christ's rule on David's throne (Luke 1:32, 33) with the church on earth, or His rule over immortal souls in heaven above. There is, however, a figurative application, Biblically expressed, which should go along with the literal: i.e., a "rising to walk in newness of life" here on earth (Rom. 6:4, 5) in this life and this order of things, with a figurative ascension, spiritually, in which we are exalted and "made to sit in heavenly places" (Eph. 2:6). The figurative resurrection is as essentially necessary as the literal; for there can be no literal Kingdom of God on earth, except He rules in the life of each individual in said Kingdom. First, He must rule in the lives of His saints now, and within mankind in the age which is to come. That rule "within" is what will make possible perfect love, joy, and peace in the Kingdom of God.

We have seen how men have ever sought new interpretation to coincide with what seemed indisputable truth, brushing aside the few inharmonious statements as negligible and unworthy of serious consideration. The writer admits having passed lightly over the statements of devils passing at Jesus' command, from an insane man into a herd of swine (Matt. 8:28-31), and Samuel's speaking to Saul after the event of death (1 Sam. 28:15, 16) as not being in harmony with the plain teachings as to men's evil coming from their lusts (James 1:14,15), and man being mortal, with no work, device, wisdom, or knowledge in the death state. (Eccl. 9:10.) This is about the only fair and honest method to pursue, for the literal wording in both of the above cases makes their handling to be rather difficult, indeed. So, decision in interpretation based on weight of evidence still seems to be the correct attitude, but how can one blame others who use the method in reverse order from what, to us, seems most in harmony with truth? The fact that truths are so stated as to be open to diversity of understanding shows an incompleteness: an incompleteness it would seem in clarity of statement, though divinely intentional, and certainly an incompleteness in understanding, a condition which seems to be somewhat common to all. It shows also a need that one definitely seek, not necessarily the old interpretation, but one which is true and right.

Jeremiah recognized that revelation, in Moses, was incomplete, and consequently inaccurately understood,

when he said, "I spoke not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this one thing I commanded them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well with you" (Jer. 7:22, 23). Yet, the sacrificial law which Moses presented as coming directly from God, continual throughout their generations (Ex. 29:42). Jeremiah saw as being incompletely understood, he seeing a greater truth than Moses had ever seen as to what God really requires of man. What he saw was a greater sacrifice than was literally portrayed in the Mosaic Law, the living sacrifice referred to in Romans 12:1. In like vein, David wrote, "Sacrifice and burnt offering thou hast not desired; mine ears thou hast opened: burnt offering and sin offering thou hast not required" (Psalm 40:6). Isaiah wrote these words: "To what purpose is the multitude of your sacrifices unto me? . . . When ye come to appear before me, who hath required this at your hands to tread my courts?" (1:11,12.) The answer as to God's

true requirements of man, in place of the thing God did not require, command, or delight in, is the true sacrifices of God, typified, of course, by literal sacrifices—is a broken spirit (Psalm 51:16), judging, relieving, and pleading for ones in need (Isa. 1:17), and justice, mercy, and humility. (Micah 7:8.) It is, indeed, hard to see this reflected in the law of Moses, but that is what it finally adds up to, after all.

It is pretty generally recognized that Jesus looked at the Law of Moses in a much different light than did His contemporaries, saying first, "Moses commanded," then adding, "But I say"; and we never question His authority in this regard. When Paul, however, put a more modern interpretation on Jesus' words, well, that is entirely another matter. Paul, recognizing the essentially idealistic nature of the Master's teaching, "Resist not evil" (Matt. 6:39), said, in modification of that teaching to fit human nature as it is, "If it be possible, as much as lieth in you, live at peace with all men." He was saying, in effect, Your nature, and your neighbor's nature, may be such
(Please turn to page 10)

One God: the God of the Ages

Article 19—Difficult Passages

By R. H. Judd, Colborne, Ontario

In Ephesians 3:9, the Revised Version omits the phrase "by Jesus Christ." It thus completely alters this portion of the verse, by making God the Creator—as does all Scripture—instead of Jesus Christ. Further, the phrase is omitted in The Twentieth Century New Testament, in Weymouth's Translation, and in The Complete Bible. So here again Paul is in harmony with other inspired writers.

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

Careful reading will reveal that the "Spirit" here spoken of is the Spirit of God. It is the Spirit "which proceedeth [or goeth forth] from [God] the Father" (John 15:26). It is the same Spirit that is spoken of in Isaiah 63:10, and which, in the Revised Version, is said to have been "grieved." In this instance, the possessive pronoun is used—"his holy Spirit." Definite proof that it is God's Spirit, and not a separate personality, is clear from the fact that the actions recorded are scribed directly to God: the reasons for which being that His Holy Spirit—His

holy nature and disposition (Lev. 19:2)—was grieved by the rebellion of His people. Personal attributes are applied to it because *it is the Spirit of a Person*, and for that very reason cannot be a person. The Revised Version of Isaiah 63:10 brings this distinction out clearly, "They rebelled, and grieved *his* [possessive] holy Spirit; therefore he [God] was turned to be their enemy, and [God] *himself* fought against them" (italics ours). Referring, we believe, to the same incident, Psalm 78:40, 41 removes any doubt on this matter, for the whole context there shows that it was God Himself whom they grieved. The facts are so plain that there would seem to be little need to extend this exegesis by a prolonged study of the latter part of Ephesians 4:30. We need only point out that it is commonly understood that that "*whereby*" a person or thing is sealed can never be a person, for the simple reason that it is always a person who applies the seal. The reading of the Twentieth Century New Testament is: "Do not grieve God's Holy Spirit, for it was through *that* Spirit that God sealed you as *his*," and The Complete Bible reads: "You must not offend God's holy Spirit with which you have been marked for the Day of redemption."



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

A DEEP DRAUGHT. In a speech delivered in the House of Commons, Sir Stafford Cripps, prominent in the political life of Britain, said: "I wish that today our country could refresh its heart and mind with a deep draught of that Christian faith which has come down to us over two thousand years and has over those centuries inspired the peoples of Europe to fresh efforts and new hopes."

This desire fits well into the demands which many radio and news commentators are making these days in connection with the Marshall plan to help save Europe. One can daily hear men speak and read their writings in which they say bread alone is not enough. We must take the spirit to Europe if the natural is to be effective, say many noted news analysts. Men are recognizing the realm of the spirit as our only hope. This trend in thinking can be profitably capitalized by the church if she recognizes the visitation.

POPULATION. The population of the United States is about 134,000,000. Of these, church members comprising Roman Catholics, Protestants, and Jews and children, constitute 37,300,000. Breaking this amount between Protestants and Catholics, we have, according to "United Evangelical Action," 38,500,000 Protestants, and 23,000,000 Roman Catholics. These total figures represent an increase of 12.9 per cent from 1930 to 1942. The Baptists with 19 separate groups make up a total of 12,419,673 members, which ranks the highest of Protestant bodies in the United States, with the Methodists next with a membership of 8,400,000. These figures do not mean that all of these people are in any sense of the word active members; and, without doubt, many, if carefully checked, would be found to be believers.

APOSTATE RELIGION. Without doubt, the majority of prophetic students see in papal Rome the fulfillment of the Antichrist, the beast that had a wound by the sword and yet lived, the mark of the beast, and associated characteristics. While unable to subscribe to this application of the prophecies, yet such a monster of apostate religion must have a final bearing on end-time conditions.

Writing to the editor of the "Evangelical Christian," a professor friend said: "I have wondered if the great prominence now given in many ways to Roman Catholicism may not be the prelude to its public rejection by our Lord in the very near future. For it can scarcely be doubted that the end of this present age is near at hand, which would be signalized by the coming of the Lord. The assertion of papal arrogance in many public ways might be, therefore, the very means employed to make its downfall and destruction the more public, drastic, and complete. 'For strong is the Lord God who judgeth her.'"

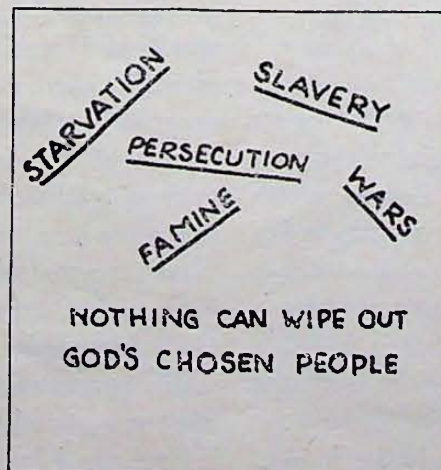
The Roman Catholics in this section of Can-

ada and in adjoining parts of the United States are having special services in adoration of a statue of Mary and thousands of Marian prayers are being offered. Idolatry is rampant in the world's largest so-called Christian church.

SAMARITAN WORK. The forty-third issue of the Salvation Army Yearbook, published in London, England, was released recently in the United States. Some of the facts covering the work of the Army during the past year give an indication of a tremendous amount of Samaritan work this great organization does. According to the report, the Army gave out 33,772,383 meals, furnished beds for 10,941,102 nights' sleep for the homeless and way-faring. It operated 415 shelters, hostleries, and food depots, maintained 94 maternity homes, and operated 26 industrial and boarding schools. The slogan of this organization really has been, "Soup, Soap, and Salvation." It tries to satisfy the physical hunger with soup, clean the outside of the person with soap, and provide salvation within the individual. Apart from any Biblical teachings, one cannot help admire the great Samaritan work which the Salvation Army has carried on, and against which so few charges have been placed. Doubtless, it is doing a work the nominal church has failed to do.

A MYTH. According to the "Oriental and International American Missionary Standard," Communism in North China, particularly, is making heavy inroads on the missionary activities of the various churches. This periodical says, "Communism in China is no joke, nor the persecution of the church a myth. In North China, the Methodist Church has lost five workers, and recently word was received of the death of one of our own men. Not all the Lord's martyrs lived in the Spanish Inquisition. Men are still dying rather than deny the Lord who bought them."

We believe this opposition to Christianity,



or the teaching and preaching of the Bible, will become more pronounced in all parts of the world. The truth of the scripture that "we must through much tribulation enter into the kingdom of God" may have a more literal fulfillment in our own lives than we anticipated some few years ago. The sparseness of faith in the last days indicates that it will be a minor force in the lives of the majority of people.

I should like to suggest to the readers of this page that they buttress themselves for difficult days to come. Times are constantly changing, and our easy way of Christian living soon will be brought to its close. Unless we are mentally and spiritually prepared for this struggle in maintaining and upholding the things of the Spirit, we are very likely to be in the wreckage of that great number who in the last days will give heed to seducing spirits and doctrines of devils. Paul's admonition to the Corinthian brethren to examine themselves to determine whether or not they were in the faith, and to prove themselves, would be good counsel for us to appropriate to ourselves today. In short, we need to remove every element of weakness in our Christian way of life, if we are to stand the test to the end of the race.

ALL ISRAEL. In writing to the Roman brethren, the Apostle Paul spoke of the time when all Israel will be saved. This salvation that will come to Israel is not a personal salvation from sin, but a deliverance from the blindness that has happened to Israel. With the lifting of the blindness, Israelites will have an opportunity to accept the Lord Jesus Christ and allow Him to create a new heart and a new spirit within them.

Writing under the general theme of "The Kingdom of God," Pastor J. Salisbury, in "The Bible Standard," writing on the thought of the election of Israel, said: "There are some dispensations of the Almighty which are unalterable by the will of men or nations. God has unconditionally elected the nation of Israel to future power and glory, but not all Israelites will inherit a place in the Kingdom. The nation will be preserved—has been preserved—but the remnant to be saved will be the worthy individuals of the race." We believe a great principle of truth is set forth in this statement. Many people are set against the restoration of Israel as a nation because they think it would be wrong for God to save en masse the whole house of Israel. Such a salvation is not promised Israel and need not be expected. Israel must come to the Lord, according to Zechariah, through the "fountain open to the house of David and to the inhabitants of Jerusalem for sin and uncleaness." The door of salvation to Israel is the same door as to the Gentiles, which is Jesus Christ. Christ is the Way—the only Way—for either Jew or Gentile.

Commentary on Revelation One

By Milon Hall, Oregon, Bible College

THIS ARTICLE being the first of a series in THE RESTITUTION HERALD, a little space is used here to comment briefly on the entire Book. The title of the Book, "The Revelation of Saint John the Divine," as it appears in the King James Version, is not a true title. If it were "The Revelation to Saint John," it would be more nearly the truth. We find the true title in the very first verse, "The Revelation of Jesus Christ."

No other book in the Bible has such a profuse and thorough beginning as has Revelation. This is not just a letter from one person to another, but it is the account of the scenes of judgment given of God to make manifest His Son, Christ, who in turn gave it to His own angel. The angel had instruction to reveal it to John, who was to write it that the world might have knowledge of God's plans and their development.

"All Scripture," indeed, "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"; but some portions, more especially significant and precious, merit individual consideration. Of this sort is the Book of Revelation of Jesus Christ.

The account of the revelation begins in Revelation 1:11, and ends in chapter 22, verse 21. The Revelation itself, as given to John from Christ for the churches to consider, begins with chapter 4, saying: "Come up hither, and I will shew thee things which must be hereafter."

The first three verses contain the title and added information to aid in understanding what follows, much as do headings of business letters of today. Verses 4 through 6 are the salutation. Verses 7 through 9 are the synoptic section of the introduction. They give a brief summary of the three main characters of the Revelation: Christ first, since He is the One revealed, "He cometh" (v. 7); God, second, Who gave the Revelation, "The Almighty" (v. 8); and John last, who described the Revelation on paper for permanent record, and apparently wrote most of it in his own words, being the "companion in tribulation."

Certain tracts of thought in the first chapter demand the before-mentioned "individual consideration." The "things which must shortly come to pass," verse 1, refer directly to the entire Book, and exist as current events in everyone's life, in view of the fact that the individual life span is so short. In this same chapter, we read, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written there-

in: for the time is at hand." The Lord's return draws near.

All the warnings, blessings, admonitions, and instruction presented in this Book comply perfectly with all the teachings of Christ. Each intricate part of all history and of the future was planned by "him which is, and which was, and which is to come." The "seven Spirits," representing the full power of the Holy Ghost, will accomplish the fulfillment.

Consider the development of thought in verses 4-6, the salutation. "John" is directly addressed by name, followed by the address to the seven churches of Asia. Then, immediately following, John took it upon himself to offer grace from God, the Holy Spirit, and Christ. Realizing that it sounded too self-elevating, he hastened to wish "glory and dominion for ever and ever" "to him that loved us and washed us from our sins in his own blood," that the purpose of the Book might not be lost. This also may be considered as a dedication.

The terms used in verse 7, namely, "every eye, they also which pierced him," and "all kindreds of the earth," have a profuse meaning. He will be universally revealed, even to those who rejected Him; He will be revealed to all without discrimination; and proof is given that it was written for all men, since it is a warning that all "shall wail because of him." They will wail, not because of what He has done, but because of what He will do by reason of their refusal to obey His teachings and failure to keep sufficient faith. "The Son of man is not come to destroy men's lives, but to save them" (Luke 9:56).

John said, "I was in the Spirit on the Lord's day," meaning that all his consciousness was consecrated on the will and by the power of God, and that those things which came to him involved *divine revelation*. Without this clause, the thoughts expressed in the following verses would have little authoritative value.

John's instructions were explicit and to the point for the purpose of giving to the world a true and complete picture of the Revelation. He was told what to write, where to write it, and what to do with the completed works.

The picture or vision which John saw of the Son of Man (Christ the Lord) contained every detail of His life and purpose. Clothed in full garment (full dress), typifying His completeness for the needs of the world, He showed forth His office by appearing on the center of the scene, and in the midst of the churches, representing servants and aids. The appearance of gold on His Person signified purity, while the white hair implied age, (Over)

sobriety, and distinction demanding respect. His eyes as portrayed here, symbolized His life and the purpose for which He was born, to cleanse or purify the world, that is, all those desiring such deliverance from their sins. The brass of His feet was a true emblem of His judicial power, given of God, and His voice was more powerful and persuasive than the combined force of a multitude of human voices. In His hand He held seven stars "which are the seven angels of the seven churches," the seven angels being given and sent from the seven spirits of God, namely, the Holy Spirit. His countenance could not help but shine as the sun in all its glory, since He was sanctified of God to the extent that the true Word of God came from His mouth—the Word here shown as a two-edged sword.

At the appearance of the Man, John fell at His feet, signifying his sincerity to do the will of his Saviour. The following sayings verify the fact that this Man is the Son of the Living God, since He was dead and now is alive for ever more, the only One of whom such a statement could be made. The writings which follow are to be complete, involving past, present, and future.

May God's Word ever stand!

DARE ONE DISPUTE THE KINGDOM OF GOD?

(Continued from page 5)

that this peace will be abundant when the Kingdom will be on the earth.

Solomon taught that the righteous would not be removed from the earth and that the wicked would not inherit the earth. He recorded, "The righteous shall never be removed: but the wicked shall not inhabit the earth" (Prov. 10:30). Why does the Bible teach that the righteous will be rewarded on the earth in the Kingdom of God? Why must the *earth* be the place of reward? God created both the heavens and the earth. He created the earth for the purpose of being inhabited, and it is only logical that He will establish His Kingdom on the earth created for habitation. Isaiah testified concerning God's purpose in creating the earth, saying, "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). Peter said, "David is not ascended into the heavens" (Acts 2:34), and Jesus Himself said, "No man hath ascended up to heaven, but he that came down from heaven" (John 3:13). Therefore we conclude that God made the earth to be inhabited; the righteous shall inherit the earth; God made the heavens; and no man hath ascended to heaven except Christ.

The Book of Numbers records a conversation between Moses and God. During the conversation God said, "As

truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21). A prophecy in the Book of Jeremiah reads, "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart" (Jer. 3:17). During the Kingdom is the only time this prophecy will be fulfilled, for all nations will be gathered to the name of the Lord, and people no longer will walk after the imagination of their evil hearts.

In concluding, we would read again from the Book of Isaiah: "It shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. 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. 24:21-23).

REVELATION COGITATIONS

(Continued from page 7)

that peace may not always be possible. Nevertheless, peace being the ideal condition, strive for it with all your power. As Paul found such a proviso necessary, so, too, do we sometimes, and we rather hesitate to literally pluck out eyes or cut off hands, though we are seemingly enjoined so to do in Matthew 5:29, 30.

We see, then how easily one may fall onto various, and, perhaps, faulty interpretations, which fact often fills the zealous with much concern. If we could recognize the true purpose of revelation, we would be guarded against much grievous error of conduct against our brethren, whose conception of truth may differ somewhat from ours. If we would, following the thought of 2 Timothy 3:16, put our emphasis on such doctrines only as pertain to reproof, correction incident to a life of righteousness, so that the man of God might be spiritually perfect, thus "thoroughly furnished unto all good works," we would do well. Going beyond that, we put an undue restraint on the more progressive brethren who seek a clearer understanding of God and His ways than has hitherto been received.

Let us remember that the progressive road has ever led upward and forward, whether traveled by a David, a Jeremiah, a Micah, a Jesus, or even men of modern times, such as Martin Luther, John Wesley, John Thomas, Benjamin Wilson, or perhaps one of us. Even so, the road is ever beset with dangers, perils, and persecutions of many kinds. We may not recognize the fact at first

thought, but the conservative of today is following the thinking of yesterday's progressives. It would follow, then, that today's progressive thinking may be the basis of tomorrow's conservatism. The best attitude, therefore, for the conservative is one of tolerance. We should all remember that if disliked methods or teachings "be of men," they will come to naught, but if "of God," though you may seem to overthrow them for a time, you cannot overthrow them continually. (Acts 5:38, 39.) The advice here given is borrowed from that of Gamaliel to the Sanhedrin regarding the Apostles' teachings. It was good and applicable not only when spoken by that great teacher in Israel, but equally good for all time. It is good for our practice today, in this time of progressive thinking as to God's Word and plan and purpose in the earth.

PREACHING FUNDAMENTAL DOCTRINES

(Continued from page 3)

why the difference makes a difference. Perhaps the greatest single cause of members leaving our church, to join other groups, is a lack of knowledge of what our church believes and teaches. A lack of enough sound and fundamental doctrine to *know the difference!*

Realizing the *need* of fundamental doctrine tells us how to preach fundamental doctrine.

First—preach them often. In saying this, let it be understood we do not mean that we should preach the second coming of Christ every Sunday or even every other Sunday, but often enough to stir up their minds, by way of remembrance. There are some foods that share a place in our diet every day. We never seem to grow tired of them, and one of them is milk. These fundamental truths are in places called the milk of the Word, and, as milk, are needed often for our growth.

Second—diversity of them. Even as Jesus preached on the same subject, to a great extent, we might also preach fundamentals often, but even as Jesus did—let us change our approach. Paul, too, preached the same message to Jews and Gentiles, but changed his approach. Preach the same subject, but for a different purpose, even as is suggested in 2 Timothy 3:16, where Paul says that these different scriptures are profitable "for doctrine, for reproof, for correction, and for instruction in righteousness."

Third—make so-called doctrinal sermons practical. This may sound strange to some, because, according to them, there are two kinds of sermons—doctrinal and practical, and they are either one or the other, but not both. They imply that doctrinal sermons are not of any use in daily life, and they are usually dry; on the other hand, practical sermons tell us how to live as Christians. This is not necessarily true. Never was a more *practical*

sermon preached than the *doctrinal* sermon of Matthew 24 that Jesus preached. The second coming of Christ is one of the most practical doctrines in the Bible, even as Jesus preached it. After preaching of the signs of the times, the conditions of the world and the signs in the heavens, which are purely informational, Jesus admonished us to "watch." It is true, that if we know the things pertaining to the Kingdom of God—resurrection, restitution, and other kindred truths—we will want to live Godly lives to be accounted worthy of taking part in those things. The "doctrinal or practical" argument is akin to the "faith or works" argument. We learn through James that it is not faith alone or works alone, but a combination of the two. While there are some purely informational sermons and some purely persuasive or practical sermons, we find a combination of the two a happier medium.

The whole problem resolves itself in this—Our love of the truth and our bravery to preach these truths is our only reason for existence as a separate body; take them away, or minimize their importance, and we had better quit.

"THINK IT OVER VERY CAREFULLY"

(Continued from page 5)

past day for ten or fifteen minutes, and cannot find an evil thought or wish or resentment against anyone, you indeed are ready to pray and can expect to have your prayers heard. But if you are like the most of us, you will have a lot for which to ask forgiveness, and a lot of forgiving to your brothers and friends, before you bring your gifts to the Father.

"Think it over very carefully."

WHAT OF THE BEAM?

(Continued from front page)

Jesus, our Example and Leader, did not condemn (censor) morally. In John 8:11, we read, "Neither do I condemn thee: go, and sin no more." Jesus, though not approving what the woman had done, did not pass judgment upon her.

What of the beam that is in thine eye? "Condemn not, and ye shall not be condemned" (Luke 6:37). We Christians must realize that God is the Eternal judge, and "there is no respect of persons with God" (Rom. 2:11).

Two alike: "That which befalleth the sons of men befalleth beasts . . . as the one dieth, so dieth the other; yea, they have all one breath."

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park Minnesota



"Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity" (Psalm 106:43).

A Review

We have been studying the Israelites with their first earthly king, Saul. He was chosen of God and anointed by Samuel. We learned, however, God cast Saul aside because of his wilfulness. God chose David for the second king of Israel—instead of Saul's son. David had been anointed by Samuel before Saul's death.

Today, we learn more of Saul and his sons. The lesson is from the first book of Chronicles. "Chronicle means 'record' or 'history.'" Thus we find the record today is concerning Saul, taken from 1 Chronicles 10:2-8 and 1 Chronicles 10:13, 14. These records are written from the point of view of bringing to light spiritual or moral education.

Why the Israelites Fled

The Philistines fought with the Israelites, and the Israelites fled, and many were slain. This was upon the mountain of Gilboa. The Philistines chased Saul and his sons, and Saul was wounded by the archers.

Then Saul asked his armorbearer to draw his sword and kill him, but the armorbearer refused because he was afraid. So Saul took a sword and fell upon it. Saul's sons were among those killed in battle.

When the Israelites in the valley saw that Saul and his sons were fled and had been killed, they fled also. They left their homes and their cities. The Philistines came and lived in the homes of the Israelites.

Before this battle, Saul visited a witch. She is compared to our present-day "fortune tellers." Saul had asked advice of the Lord while he was living righteously. Now he chose to find out of the future in another way—one not approved of God.

To Sum It Up

"So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse" (1 Chron. 10:13, 14).

As we think about the above portions of Scripture, we

realize Saul went away from God. He chose to do his own will. He did not keep God's Word. Then God withdrew His Spirit from Saul and favored David.

God's Keeping Power

We are very happy when we become followers of Christ and bear His name to the world. Few of us realize the fullness of God's power and desire to keep us Christ-like. Jesus told us of God's will regarding Christians: "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:40).

Jesus' prayer, before His betrayal, was for His glorification for His apostles, and for all believers. (John 17.) He prayed, "I pray not for the world, but for them which thou hast given me" (v. 9). Because we are in the world, He prayed, "Keep through thine own name those whom thou hast given me" (v. 11). He prayed "for them also which shall believe on me through their word"—the apostles' word. (V. 20.) So Jesus prayed for every one of us who believe on Him! He prayed that God would keep us His, and that some day we might be with Jesus. (V.24.)

God will not leave us until we turn our backs upon Him. May it be the fervent desire of each one of us to follow Jesus. We must make Him our goal. We eagerly seek the words He spoke and try each day to continue doing His will. May every one of us be among those who will meet Him when He returns to earth for His own redeemed people.

We Are So Happy

We are so happy to introduce Evelyn and Viola Garner of Grand Prairie, Texas. Mrs. P. H. Garner, their mother, sent their names.

Mrs. Gainey of Hammond, Louisiana, informs us she will soon have another list of names for our Birthday corner. Why not have a teacher in your Sunday school send the names from your church? Perhaps we will gain a few new HERALD readers, also, as they are to have the Children's Page read to them each week.

Happy Birthday Wishes

Evelyn J. Garner, Feb. 3, Grand Prairie, Texas

When — OPPORTUNITY KNOCKS . . .

SOMEONE HAS SAID, "Opportunity knocks but once." If this be true, and it often is, opportunity must be seized while it stands on the threshold. We must "strike while the iron is hot."

Sometimes our whole lives seem to be in preparation for one great opportunity. To seize it means success, to hesitate means failure.

We know very little about the Apostle Andrew, except that he took advantage of his one great opportunity to serve. As a result, "he findeth his own brother Simon, and saith unto him, we have found the Messiah . . . and he brought him to Jesus" (John 1:41, 42).

There is an interesting story told in radio circles about the "fill-in" organist who sat before his organ day by day to play in case of a station breakdown. He always waited for his big opportunity, the day when his talent would be shown to the world. Then one day the emergency came, the engineer pointed at him to begin playing and he was paralyzed with fear. He could not play a note. He was not emotionally prepared to face his big opportunity.

A man named Demas had great opportunity to work with the Apostle Paul and preach the gospel, but he let the opportunity slip from him. Paul wrote in disappointment, "Demas hath forsaken me, having loved this present world" (2 Tim. 4:10). Demas was not spiritually prepared to do the work he had opportunity to do.

A little boy once walked by some trick mirrors and in one he appeared very tall. He cried, "Mother, look. This is my chance to be big." Many of us are like the little boy, we have one great opportunity, our chance to be big.

Young people, opportunity is knocking, the iron is hot, the call is in, this is our chance to be big. Are we ready for it? Will we be an Andrew or a Demas?

There was a day when young people could justly complain that the church neglected them, left them out, and failed to plan for them. That day is gone, for today, almost every meeting of church ladies has high in its agenda the problem of making the church more beneficial and appealing to youth. The church is going more than half way to meet us and give us opportunity and responsibility. We have been clamoring and praying for opportunity to show what we can do—now let's produce. Will we be like the paralyzed organist, or like half-hearted Demas, or like zealous Andrew?



The Bereans at Happy Woods Church of God, Hammond, Louisiana, have seen opportunity in their local community for full and practical application of James 1: 27, "Pure religion and undefiled . . . is this, to visit the fatherless and widows in their affliction." So have each of us seen such opportunity in our communities, but Happy Woods Bereans have seized their opportunity, they are caring for some of the physical needs of widows near their church. Opportunity sometimes knocks faintly so that we must seek it out, but how many of us even ignore the loud knocking of obvious opportunities?

The secular press, educators, civic leaders, and social workers have gone "all out" to help young people solve their own problems. Again in these fields the time is just right for Christian young people to witness for Christ, to offer the church as an antidote for delinquency. The two letters to the secular press published on this page January 12 show that some young people are seizing these opportunities. But, what about you? There is not one of us who has not often thought of a Scriptural answer to some problem posed by the secular press or by lectures or educators. Yet how many of us, like these two young people (Sybil Stilson and Bill Wachtel) lay hold on those opportunities to witness?

Opportunity knocks! The iron is hot! Now is the time for youth to prove itself, to take the responsibilities offered it and expand them to the limit. This is the day to begin that project for your church. Today is the day to tell that unbeliever about Jesus, to bring that nice boy or girl to church, to write that article for the local paper or THE RESTITUTION HERALD, to begin work on that Christian youth center. "When opportunity knocks—strike while the iron is hot."

————— *National Berean Society* —————

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

- June 28 - July 23—Summer Session of Oregon Bible College.
 July 12 - 25—Berean Youth Rally at Oregon, Ill.
 July 27 - August 8—General Conference at Oregon, Ill.
 July 27 - August 8—Illinois Conference and Bible School.

TEMPE, ARIZONA

Elder Francis E. Burnett and family recently returned to their Missouri pastorates after spending a few weeks with his parents, brothers, and sister, and Mrs. Burnett's sister, Mrs. Betty Townsend, in Tempe, Ariz. While here, Bro. Burnett spoke to the church once each Sunday, and his wife gave of her talent in drawing. We were all glad to have them with us and hope they may come again soon.

Others who have visited with relatives and friends, more or less recently, include Mr. and Mrs. Howard Huey and family of Camp Point, Ill.; Mrs. Alfred Anthon of Oregon State; Mrs. Shepherd, her son-in-law and daughter, formerly of Grand Rapids, Mich., now of Fort Worth, Texas; and Mr. and Mrs. Val Mattison of Oregon, Ill.

Our church has suffered some this winter by extensive illness among various members, but this condition is improving, for which we are thankful. Attendance at the morning service on January 18 was eighty-two, one of the largest ever recorded.

Any report from Arizona would not be complete without a reference to the weather. While most of the country has been subjected to bitter cold, we have been enjoying the beautiful, warm sunshine every day. We realize, however, that it is impossible for everyone to live here.

Gerald L. Cooper.

BAPTISM AT NORTH SALEM

It was the honor of the writer to assist Mr. Ray Heyde and Mr. Walter DeMien in the putting on of Christ through baptism at "Magnetic Park," Plymouth, Ind. At 2:30 p.m., January 25, after having found an unfrozen channel of the Yellow River and cleared the edge of ice, both men, upon their confession of faith, were immersed in the all-saving name of Jesus the Christ.

These additions to the fold of Christ complete one entire family line of Christian endeavor, and answer many prayers both spoken and unspoken.

Remember them and us in your prayers.

R. E. Parish, Pastor.

"They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them" (Isa. 49:10).

REPORT FROM ARKANSAS

We are sorry to report the death (November 26) of Wilda Hice, ten-year old daughter of Mr. and Mrs. Douglas Hice, Magazine, Ark., Rt. 2, who was killed, when struck by a car. She was a granddaughter of Bro. and Sr. W. O. Cox of Charles Chapel. Funeral services were conducted by Bro. W. R. Simmons, Thanksgiving day.

Born to Bro. and Sr. R. C. Stanton, Little Rock, Ark., a son, James Charles, December 31. Congratulations!

Bro. W. G. Moffet, Magazine, Ark., Rt. 2,

who had his leg amputated in a Little Rock hospital, is recovering nicely, and expects to be able to go home in a few days.

H. Scott Smith.

OVER THE TOP!!!

208. Hildred C. Momsen	\$26.00
209. Lottie E. Young	26.00
210. Mrs. T. J. Ellis	26.50
211. Mrs. J. W. Donaldson	26.00
212. Mr. & Mrs. Virgil Claypool	26.50
213. A Nebraska Brother	27.00
214. A. B. Lobell	26.00

Gleanings from the Field

"The field is the world."—Jesus.

"Bro. M. W. Lyon recently preached an interesting sermon for the little group of believers here in Morrilton, Ark."—Connie Ramsey, Morrilton.

"The recent article by W. S. Tomlinson, Chagrin Falls, Ohio, is almost a history of my own search for the truth. . . D. C. Robison baptized wife and me in the Ohio River at Sisterville, W. Va., in April, 1903.—William M. Farley, 804 Heyl Ave., Columbus, Ohio.

"Worldly conditions are steadily growing worse. Many professing Christians do not realize they will miss the first resurrection if they do not wake up; they will be classed as 'foolish virgins.' My constant prayer is that nothing may enter my life to cause me to miss 'the high calling,' and I pray to be the means of helping as many others as possible."—Gertrude M. Logan, 4318 Olive St., Saint Louis, Mo.

Change of address: Bro. Gerald L. Cooper's new address is 1030 W. 5th St., Tempe, Ariz.

Bro. and Sr. James M. Watkins motored to Hedrick, Ind., January 31, for services on Sunday, February 1.

Accompanying the Editor on a preaching trip to Burr Oak, Ind., last week end, were Srs. Margaret Magaw and Myrle Claussen, Betty Claussen, and Jimmie Magaw.

Bro. A. J. Hoke, Dayton, Ohio, was headquarters' guest last week end for a meeting of the Executive Board. Also, he was a guest to one of the meetings at Ministerial Conference.

Bro. G. E. Marsh, Tipp City, Ohio, though not in first-class health, informs that he is gaining and writes, "I am using all my energy for Brush Creek, and we still are going strong out there."

Bro. C. E. Randall left the Ministerial Conference at headquarters, January 28, for Tempe, Ariz., to accompany Srs. Randall and Sword homeward to Fonthill, Ont. Bro. C. R. Randall was called home (Ripley, Ill.) during the Ministerial Conference for a funeral.

Attendance at the mid-winter Ministerial Conference were: F. L. Austin, E. E. Giesler, T. A. Drinkard, C. E. Randall, Grover Gordon, Otto E. Dick, Mrs. Verna C. Thayer, M. W. Lyon, J. Arthur Johnson, Walter Wiggins, Sidney E. Magaw, James M. Watkins, J. R. LeCrone, Mrs. C. R. Appleby, C. E. Lapp, Harvey U. Krogh, Jr., John Deuchfield, Harry Gockler, Emory Macy, Robert Hardesty, T. M. Ferrell, James Mattison, Harold Doan, Celaine Randall, Francis Burnett, Leonard Brown, Alva Huffer. Also attending were eighteen of the students of Oregon Bible College.

In addition to ministers, several lay members of the church came to Oregon last week to attend the open sessions of the Ministerial Conference, including: Sr. T. J. Ellis, Waterloo, Iowa; Bro. and Sr. Glen Hoskins and Sr. Walter Wiggins, Eden Valley, Minn.; Sr. Grace Brown and Helen Strauch, Baraga, Mich.; Srs. Isabella Smith, Maggie Bray, and Sr. Celaine Randall and children, Ripley, Ill.; Sr. Harvey U. Krogh, Jr., and children, South Bend, Ind.; Sr. James Mattison and children, Hammond, La.

"We are thankful to everyone who contributed toward the cost of a new automobile for Sr. Verna C. Thayer, child evangelist of National Bible Institution. We are closing this campaign, as we have enough money for that purpose, though we are not sure exactly what the cost will be."—Eunice Pearson and Arnold Johns, Oregon Bible College.

Bro. Howard Beemer, a student of Oregon Bible College, submitted to an appendectomy, Monday, January 26. He is recovering well.

FONTHILL, ONTARIO

Our Christmas supper and entertainment was well attended, one hundred thirteen sitting down to the turkey dinner. There were thirty-five deserving scholars and teachers who were presented with pins for faithful attendance at Sunday school during 1947.

On Monday night before Christmas, the Welland Bible study group met at the home of Sr. Charles Dilamarter. After the class study, there was an exchange of gifts, as well as pictures of Arizona, shown by the pastor, being much enjoyed. The evening came to a close with the serving of a very tasty lunch.

We enjoyed seeing Irene Payne and Howard Beemer, Jr., during Christmas holidays. Irene gave us an interesting chalk talk one Sunday evening.

The new year was entered into here by prayer at a watch night service held at the church.

The annual Sunday school meeting was held on Friday, January 2, with opening prayer being given by Bro. J. Fletcher, Jr. Very encouraging reports were given on varied phases of the work. For the fifty-two Sundays of the year, we had an average attendance of sixty-three, and more than half of these had faithful attendance. In comparison with the previous year, we had a gain of fourteen per cent in attendance.

The officers elected for the year are: superintendent, W. H. Holland; assistant, Joseph Fletcher, Jr.; secretary-treasurer, Joe Fletcher IV; pianist, Betty Elliot; assistant, Doris Fletcher; Social Committee, Wilson Kirkwood, chairman, Ross Anger, Joe Fletcher IV, Dorothy Elliot, Kathleen Eggleton; cradle roll superintendent, Ella Beemer.

Picnic date was set for July 1, place being Niagara Glen.

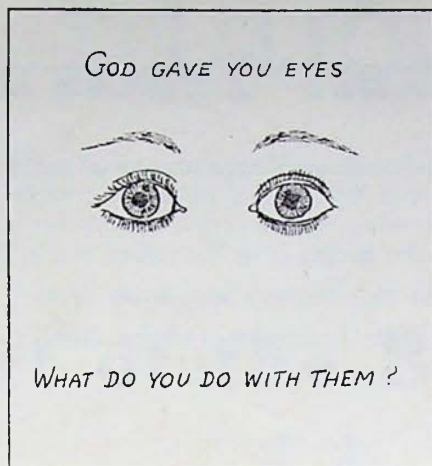
Officers of the married fellowship group for 1948 are as follows: president, Caroline Dilamarter; vice president, Jean Elliot; secretary, Peter Standing; treasurer, Doris Lane.

Friday evening, January 16, the annual business meeting was opened by the reading of Hebrews 4 by Bro. C. E. Randall, after which Bro. J. Fletcher, Jr., offered prayer. Interesting reports were given, and various matters of business discussed.

A very interesting report was given by the pastor, covering the work of the past year, and counseling us for this important new year. The officers are as follows: pastor, C. E. Randall; elders, Joseph Fletcher, Jr., W. H. Holland; deacons, Maurice Anger, Ross Anger; assistant deacons, David Elliot, Melvin Haines, Alfred Payne, Peter Standing, Gerald Rose; deaconess, Addie Haines; assistants, Thelma Barnhart, Nellie Kirkwood, Mabel Bunn; trustees, (honorary), William Anger, A. H. McClellan, (elected), Horace Haines, Velmer Bousfield, W. H. Beemer, Frank Lane; secretary, Wilson Kirkwood; treasurer, Irvin Barnhart; organist, Blanche Page; auditors, Doris Lane, Marion Brown; property committee chairman, Maurice Anger; Herald reporter, Irene Holland; press reporter, Doris Lane; Social Committee chairman, Wilson Kirkwood; Kitchen Committee chairman, Blanche Page.

Bro. Alfred Payne is now at his home in Fonthill, after visiting the Welland Hospital, where he was relieved of his appendix.

Just this week, we learned of Bro. Howard



Beemer, Jr., of Oregon Bible College, having undergone an appendectomy! These two will now be able to get together and talk about their operations.

The married fellowship group held a skating party at the Fonthill rink last Friday evening. It was a very cold night, and we are sure the wiener roast held at the parsonage afterwards was much enjoyed.

Sunday morning, January 18, Sr. Catharine Merrill was baptized, and this last Sunday was welcomed into the household of faith.

Sunday evening, the 18th, a representative of the Ontario Temperance Federation gave a nice talk to the church folk. The forces of evil are very strong and we should take our stand on the side of true Christian living.

Our pastor attended the Ministerial Conference in Oregon, Ill. In his absence, our study on "The Three Worlds" was conducted by Bro. Joe Fletcher, Jr.

In closing this report, brethren, this verse comes to mind: "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." Irene Holland, Reporter.

"Sing, O heavens; and be joyful, O earth . . . for the Lord hath comforted his people" (Isa. 49:13).

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.

LAYMAN'S CAMPAIGN ENROLLMENTS

The following have enrolled in the program sponsored by the Laymen's Committee to provide for the missionary expansion of National Bible Institution to include the expansion of every department to better serve the needs of our people; to enlarge direct mail contacts; to expand printing and publishing with a new print shop and office building; to enlarge Pastoral Aid to help fifty new communities to have a full-time pastor as soon as such pastors are available; to carry the gospel to fifty million prospective listeners by radio. To this end, they are volunteering to contribute an amount equal to fifty cents per week or more to the effort of National Bible Institution during the year November 1, 1947 to November 1, 1948.

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"All the ends of the earth shall see the salvation of our God" (Isa. 52:10).

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You Are What You Think

By Dean Moore, a Senior Student in Oregon Bible College

SOMEONE has said, "It is not what a man thinks he is; it is what a man thinks—he is!" You are what you think. Solomon said concerning man, "As he thinketh in his heart, so is he" (Prov. 23:7). As food becomes the tissues of a man's body, thoughts become the composition of his mental life. A man is what he eats—physically; he is what he thinks—mentally. Yes, friend, you are what you think.

Thoughts form an important factor in the spiritual transformation of a man's life. Thoughts are ancestors of deeds. Almost every deed one performs is preceded by a thought. Evil deeds result from evil thoughts; Christian deeds result from Christian thoughts. "To be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6). Becoming Christian is not limited to changing habits; it involves mental transformation. Christians are exhorted: "Be not conformed to this world; but be ye transformed by the renewing of your mind" (Rom. 12:2). Changing actions without changing the motivating thoughts is like mopping up water without turning off the faucet. An effective transformation must begin at the source of evil.

Often, individuals experience an outer reformation without an inner transformation. Such an individual fulfills Paul's prophecy of apostate church members "having a form of godliness, but denying the power thereof" (2 Tim. 3:5). This results in keeping the letter of Christian commandments but not the spirit, observing symbols without their meaning, performing deeds without possessing the motivating thoughts. These people often are like modern cemeteries which are beautiful parks on the surface, but underneath contain death. They are like the Dead Sea which reflects heaven on its face, but hides Sodom and Gomorrah in its heart.

Jesus discovered this condition among Jewish religious leaders in His day. His sincerity revealed their hypocrisy.

Boldly, the True One charged, "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matt. 23:28). Christ's teaching constantly urged *heart* religion as well as deed religion. His memorable Sermon from the Mount echoes the message—You are what you think.

Christian leaders are concerned with the fact that many individuals belong to the church, but do not belong to Christ. Their names are written on the church records,

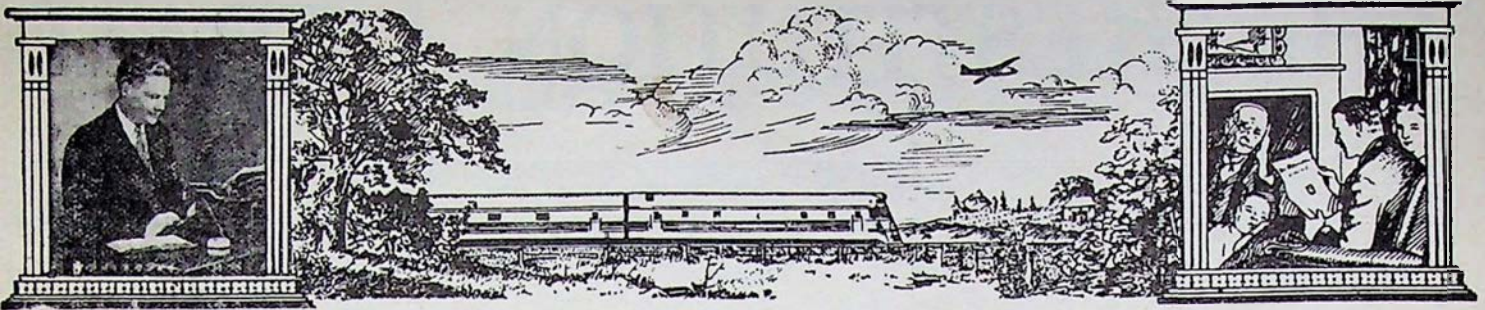
but are not engraved in the Lamb's Book of Life. They learn the vocabulary of the church, memorize the hymns of the Christian faith, listen Sunday after Sunday to good gospel preaching, yet fail to experience any inner transformation. A church congregation composed of such individuals may be very active, have a large membership, and possess an adequate treasury. Like the church of Laodicea, the members may say, "I am rich, and increased with goods, and have need of nothing," yet they really are "wretched, and miserable,



Dean Moore

and poor, and blind, and naked" (Rev. 3:17). Like dead leaves, many church congregations have retained their original structure and outline, but have lost the vital force of life. A congregation can experience the necessary transformation, and can receive new life, only in the measure each individual member experiences an inner transformation.

Becoming Christian is redirecting one's thoughts, attitudes, and motives. It involves rearranging one's little planetary system until life revolves around Christ, instead of around self. The new creature in Christ begins to obey the command, "Set your affection on things above, not on things on the earth" (Col. 3:2). To him, "old things are passed away; behold all things are become new" (2 Cor. 5:17). He has "crucified the flesh with the affections and lusts" (Gal. 5:24). Moment by moment, his carnal mind is being replaced by the (Please turn to page 10)



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What of the Past?

Ten thousand historians are insufficient to relate the distant past. Though quoting one another, they nevertheless disagree. Human vision cannot penetrate time and tradition. No human was present when God "laid the foundations of the earth" and "the cornerstone thereof." No human sat in the pews of God's amphitheater when first "the morning stars sang together, and all the sons of God shouted for joy." (Job 38:4-7.) "In the beginning"—*God!* Historians came long later. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psalm 90:2). "Remember the former things of old," challenges God of the wisdom of this world, "for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46:9, 10).

What of the Future?

From the days of earliest history, man has been seeking peace and contentment—apparently almost within reach, yet always receding. Civilizations arose, tottered, and fell. A grander civilization today balances on the verge of judgment; yet man continues seeking his illusive goals. What of the future? Is there no completion? No victory?

The Word of God is unique in presenting answer to this question. The Bible reveals that man's chase, his endless repetition of rising followed by waste and ruin, will be climaxed and superseded by a new and better order called the "Kingdom of God." So frail is earth-made man that wise Providence limits and protects man's vision to a few short hours. No man can clearly foresee the morrow. Only through the windows of prophecy can men "see through a glass darkly" into

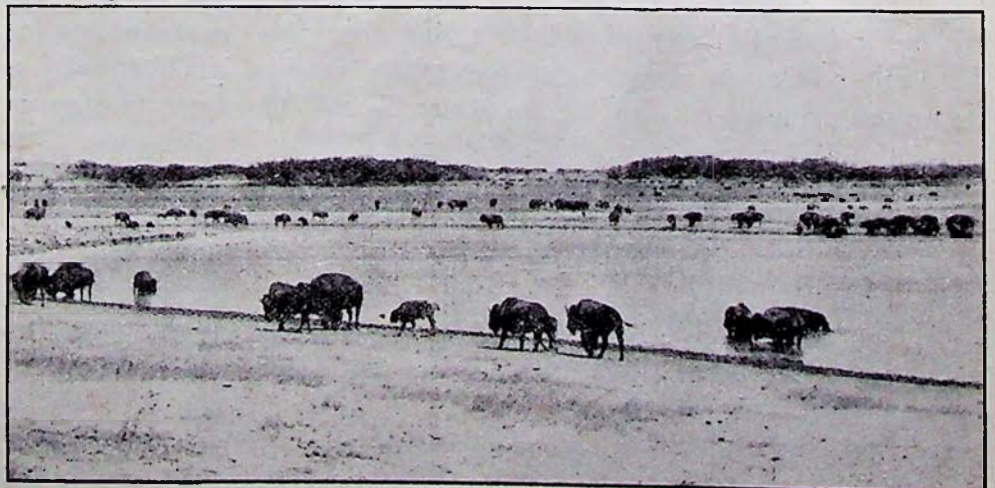
the future, but there is promise that the children of God someday will see the Son of God, the Saviour of men, "face to face." (1 Cor. 13:12.) "When he shall appear," moreover, "we shall be like him; for we shall see him as he is" (1 John 3:2). Then, all the earth, inheritance of the saints, will be transformed. "There shall be no more curse" (Rev. 22:3). The desert, "flowering like narcissus blooms," will ring "with delight . . . seeing thus the Eternal's living power, the splendour of our God!"

"The jackals' and hyenas' lair shall turn to pasture for your flocks, and reeds and rushes shall be flourishing where once the ostrich quartered."

"A stainless highroad shall appear, its name 'The Sacred Way'; no soul unclean shall tread it, no impious foot stray over it; no lions shall ever haunt it, no wild beast leap on it; but on it the redeemed shall walk, those whom the Eternal has set free." (Isa. 35, Moffatt.)

"The wolf shall couch then with the lamb . . . the lion shall eat straw like any ox, wolf and lion shall graze side by side, herded by a little child. . . None shall injure, none shall kill, anywhere on my sacred hill; for the land shall be as full of the knowledge of the Eternal as the ocean-bed is full of water" (Isa. 11:6-9, Moffatt).

Where once the wild bison roamed, where later slaughter told on man, new life will flood the stretching prairies and bless the desert sands. No more yells from savage throat; no more thundering stampedes of beast—or men!





Behold —

I Come Quickly!

Radio address No. 3—Station KPQ, Wenatchee, Washington

By H. Gary France, Wenatchee, Washington

THE BIBLE teaches that Christ will return to the earth to establish the Kingdom of God. Jesus said, "I go away, and come again unto you" (John 14:28). The fact that He said He would come *again* indicates that He will return to the same place He was at that time—that is, on the earth. Jesus did go away after that. He was crucified; Jesus was in the grave three days; then God resurrected Him. After His resurrection, Jesus was speaking to the apostles, and we read: "When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11). These two men in white apparel were specific in describing the manner in which Christ would return. They emphasized that Jesus was the One to return. Further, they emphasized that He will return in the same manner—that His return will be literal; for they said, "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." Christ lived on earth once. The writer of the Hebrew Letter revealed that Jesus will appear the second time without sin unto salvation unto them that look for Him. He wrote, "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).

"When is a man rewarded for his deeds?" one may ask. "If a person has been good all his life and dies, when is he rewarded?" Jesus said, "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16:27). Will Jesus return to the earth? He said, "The Son of man shall come." And when does one receive his reward? Jesus said, "The Son of man shall come. . . . Then he shall reward every man according to his works."

Christians have a magnificent message to present to the world. Hence, there need be no shame associated with Christianity. Jesus commanded Christians not to be ashamed of Him or His words, lest He, at His coming, be ashamed of them. Jesus (Please turn to page 11)

Christ and His Church

By Shirley Logsdon, Oregon Bible College

THOUGH SEVERAL interpretations are given to Revelation 2 and 3, I should like to present the interpretation most helpful to me, the composite picture of Christ and His church.

In Revelation 1, the glorified Christ stands "in the midst" of seven golden candlesticks, the candlesticks representing the seven churches to be introduced in chapters two and three. The message to each church presents three pictures: 1) the perfected Christ; 2) the good and evil deeds of each church; and, 3) the gift to be received by overcomers. These seven messages to the seven churches serve to draw a composite picture of the church as a whole. Also, we should like to bring to your attention that overcomers will receive the same blessings as did Christ when He put on immortality, the descriptive name of Christ in each message being more or less analogous to the promised reward.

The first church to receive a message was the church at Ephesus. Christ was shown as controlling angels and walking *in the midst* of His people. He noticed that the Ephesians had labored earnestly, had been patient and virtuous. Jesus appreciated, too, that they despised the Nicolaitanes, for He also hated them, because they turned from God. The Ephesians' moral correctness was prominent, but their early love of God had grown cold. Unless they repented, the Lord threatened the church would be cast away. He promised the overcomers, however, that they would eat of the tree of life *in the midst* of the Paradise of God. As Jesus is in the *midst* of His churches, today, so overcomers will be in the *midst* of the Kingdom tomorrow.

In the second message, directed to the church at Smyrna, Jesus is pictured as the "first and the last, which was dead and is alive." He is the Resurrected One. As a whole, the church had good works, having withstood tribulation and poverty. Hypocrisy entered into the church, though, for some persons claimed to be Jews, but were not. Reward to be received by overcomers in this church is eternal life; they will not "be hurt of the second death." Exactly as Jesus is "alive for evermore," so death will have no power over the faithful. The Resurrected One promises resurrection.

Jesus, in message to the church at Pergamos, was described as One having a sharp sword with two edges. Hebrews 4:12 informs that the "word of God is quick, and powerful, and sharper than any twoedged sword." Jesus, Spokesman for God, has the Word of God. The

people at Pergamos, for the most part, were faithful and true, but the trail of the Serpent and idolatry were seen. Jesus urged them to repent, or He would fight with His sword. Overcomers will feast with Christ by eating of the hidden manna (Word of God) and will receive a white stone with a new name thereon.

In the message to Thyatira, the Christ was presented as the Son of God and the All-Wise *Ruler over nations*, meting out judgment. Members of the church here had been faithful, too, being charitable and patient. They, however, had been influenced by Jezebel; therefore becoming fornicators and idolaters. Promising to destroy Jezebel and her efforts, Christ offered to give to overcomers authority to *rule the nations* with a rod of iron, making overcomers co-rulers with Him. (Rev. 5:10.) Also they are to receive the "morning star," which represented Christ. (22:16.) Since Christ is the begotten Son of God, overcomers also will be begotten by God's Spirit and will become morning stars.

Beginning in chapter three was the message to the church at Sardis. Jesus was portrayed as having power over seven spirits and over the angels. He cautioned the members at Sardis, saying that though they claimed to live they really were dead. They should be careful to strengthen the things that did remain. A few names, though, remained undefiled and will be worthy to walk with Christ. Christ will confess their names before God and His angels, and their names will be in the Book of Life.

The sixth message was delivered to Philadelphia. Jesus was depicted here as being bold and true and possessing the key of David. Jesus owns the key that saves. He, by dying and being resurrected, opened a way of salvation. No one can close that way now. All one needs to do is to go through the door. In Isaiah 22:22 is prophecy of the Anointed One possessing the key of David. The church in Philadelphia, too, had some good works, and the Lord promised to keep the faithful from the hour of temptation. If they overcame, they would be made pillars in the temple of God and would receive the name of God and the name of the New Jerusalem coming down from heaven. The overcomer is to be a part of the Kingdom, being a joint-heir of Christ.

The last message was directed to the church at Laodicea. Jesus was portrayed there as the Amen—the "So Be It"—the faithful witness and the Firstfruits of the new creation. The Laodicean church made a pitiful picture.

No good seemed to be found in it. The members were neither hot nor cold. Jesus prefers Christians "hot" for Him; but, if they cannot be hot, He would rather they would be cold. Peter gave a very good thought when he said, speaking of Christians: "If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, overcome, the latter end is worse with them than

the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (2 Peter 2:20, 21). The Laodiceans believed they were in need of nothing, not knowing they were "wretched, and miserable, and poor, and blind, and naked." Christ offered that they buy from Him "gold tried in the fire, that thou (Continued on page 10)

Nine for Me!—One for You?

By (Mrs.) Mary E. Marsh, Rockford, Illinois

THE VALUE we put on anything is in a sense our worship of it. We carefully guard things that are valuable to us. Many times the things we treasure the most cost only a few cents.

Have you ever considered just what God is worth to you? Is His love a prize possession? or is it something that just happens to be there, so you put up with it?

Just what is God's share? To be a just steward, it is necessary that we account for everything. How much time do you have? Time should be budgeted as well as money. There is a time for sleep, play, work, and eating. Does your budget of time have a definite proportion set apart for family worship, prayer, and the meeting with others in the faith? God gives us our life and we owe Him a share of our time. He wants more than just a few minutes slipped in when there is nothing else to do. Do not waste His time.

Giving is an expression of love. God has given us many talents. Not one person lacks. True, some have more than others, but have you ever considered why? If you have only one talent, you can develop another by using what you have. Christ condemned the servant because of his lack of desire and energy to use the talent given to him rather than the lack of money or riches received. To Him, service is the most important.

God's share? Yes, He asks for just a little. We are expected to give a tithe. One portion out of ten belongs to God. Just think—you have nine tenths of it for yourself. Perhaps you feel it is wrong to urge tithing, yet Jesus' teachings, nearly half of them, dealt with the danger of withholding God's share. Money is perhaps the most dangerous thing with which we have to deal. What part does it play in our lives? Money is power. We work all

day for money with which to buy food, clothing, shelter, and sometimes recreation. Without it one could not get along under present world conditions. Most people work hard for the money they receive—so why should they give it away? Why is it a burden to tip God a dime when the collection plate comes by? Is money yours? It belongs to God. God gives us our health, talents, knowledge, etc. Without His help we could not work. No work—no pay—no pay—no life! Do we owe God a share? Giving money is a talent. We earn it by the talents we have. Money is opportunity because we are able to go to school, to build businesses and homes with it.



Mary E. Marsh

Money itself is not dangerous. It is the way one uses it and the value he puts upon it. It is hard for a rich man to enter the Kingdom of heaven because he is likely to put more value on the power he can obtain with his money, rather than the good that can be done with it. Many of the followers of Jesus were rich, but they used their money to make Christianity grow. Because of the many things that one can do with money, one often forgets the more important things of life that cannot be obtained with it. Sometimes those in charge are to blame for the power that the rich have. Churches are not excluded. Does your church value the widow's mite (she gave her all), or does it cater to the rich who may give only a little in proportion to what he has? Yes, money can be dangerous. Money means obligation to the world, to your home, but above all to God. He expects you to build His churches, support your evangelists, support your local church, to train workers and teachers, so they can bring light to all the lost children.

You pay a tithe to the government—you are *obliged* to. Should you forget God's share? Remember, it is only one out of ten! You have *nine* left!

Where Is Adam?

Man and His Future

By J. W. Macallister, Hatboro, Pennsylvania

Every human being who has reached some measure of maturity and understanding has had an experience with death. Either one of his relatives or a friend that has had some intimate relationship with his life has been taken from him by the Grim Reaper. If we will think back to such an experience, we will recall that almost invariably the thought of the future destiny of the departed one would present itself to our minds, and in some cases may have caused anxious concern to us.

Considering the fact that it is a problem we all must face, not only in regard to our friends but sooner or later for ourselves as individual members of the Adamic family, would it not be wisdom to endeavor to acquaint ourselves with authoritative information on so vital a subject?

Bible students have learned that to get a basis for any Scripture subject it is wise to seek out the place of beginning in God's Word where the subject is found, and to use the information there received as a guide to the understanding of succeeding references to the same subject when found in the Bible. That method is the rule of men in their business relations as well as nations in their intercourse with each other. They have a contract or a treaty written or verbally entered into and all future relations on the subject are always to be in accordance with the original contract, should any dispute arise on that subject. The scripture in Genesis 2:16, 17, at the head of this article is the beginning of the information on the subject of Death, and we shall use it as a basis of this study, in connection with Genesis 3:19, quoted later in full as Divine revelation.

God gave His creature man instructions as to his rights and the privileges he might enjoy in the beautiful Garden where he had been placed. He could eat of the fruit of every tree in it, including the tree of life, excepting one tree only, the tree of knowledge of good and evil, and of that tree he should not eat, nor not even touch it. (Gen. 3:3.) The third chapter of this Genesis (book of beginnings) tells the lamentable story of Satan's temptation of Mother Eve, and how she was duped by Satan's lie. Then it shows how she in turn presented the temptation to her husband Adam, and of his fall into disobedience and sin with her.

We find, as the first effect of that act of disobedience, that the purity of thought possessed by them as innocent, sinless beings had departed. They became aware of their nudity and took measures to hide it—also to hide from God.

Then we have a recital of God inquiring in the Garden, and of Adam's futile alibi and how God proceeded to announce His sentence, first against the Serpent, then against the woman, and lastly against the man. He concluded His supreme decree as follows: "In the

"The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16, 17). . . . "Wherefore as by one man sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned" (Rom. 5:12).

sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken, for dust thou art and unto dust shalt thou return" (Gen. 3:19).

The reader will note that this is entirely in accord with the information given as to how God created man, as shown in Genesis 2:7: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." We notice God did not breathe a soul into the man Adam, but, as a result of God putting breath into that dust-formed body, man became a living soul, i.e., a sentient being.

Is it not exceedingly strange, if the penalty for sin is that which is taught by orthodoxy, that God made no mention of such a fate when He gave His first warning against disobedience to His creature man, nor when He pronounced sentence when His law was violated? We find not the slightest suggestion of torment, either of remorse or fire, but the plain statement that with the going out of the breath of life (which is what death actually is) he, Adam, would return to dust, i.e., to the original matter from which he had been created.

All have heard the oft-repeated assertion, "There are just two places, heaven or hell" to which man can go. In many conversations with other men as to the destiny of Adam when he died, we have found most of them felt that God in His mercy had by some process of Divine compassion succeeded in saving Adam, and that he is now enjoying heavenly bliss. If that conclusion be true, it means that he has been exalted to the spirit nature, the very nature of Jehovah God and our Lord Jesus Christ and that he has the eternal fellowship of the great Creator and Sustainer of the universe as well as do all the angelic hosts. Would it not appear in that event that Adam's sin of disobedience was the very wisest thing he could have done, for, if he had remained sinless, he would have continued to live on the earth as a perfect human with his eternal associates, his fellow kindred, mankind, and the

lower animals over which he was given authority.

Let us now take the other alternative, that Adam went to the orthodox hell. Surely, if any one of the human race deserved such a fate, the one who brought the curse of God upon the entire human family would be the proper one to receive it. For he, Adam, was perfect and had the capacity to obey, while we, his offspring, are born in sin and have weakened wills and consciences.

Bishop Ussher's chronology, as shown in the margin of many Bibles, indicates that about six thousand years have passed since man was created on this earth. Considering the Bible statement that Adam lived nine hundred thirty years before he died, it would appear that he had now been in hell for around five thousand years. That would seem to the ordinary mind quite a sufficient penalty for one to suffer for eating fruit from a forbidden tree. Five thousand years, however, is but a drop in the bucket of eternity future which must go on to five millions, then five billions years, and to all the following multiples of addition to eternity. Best samples of the human family today are none too loving, we fear, but we doubt if a single member of the race lives who would condemn even the most poisonous or vicious of the beast creation to such a fate if that edict were capable of fulfillment.

All have had some small measure of experience with pain and suffering, and we are sure all have been glad to have been relieved of it after but a few minutes' duration, but to conceive of one enduring such throughout eternity is certainly beyond the capacity of the finite mind.

Another statement most of us have heard repeatedly is, "No one who has died ever came back to tell us what it is like." That is not an entirely truthful statement, for the Word of God tells of several persons who have been brought back from the death state.

Let us take one recital of such to illustrate, i.e., Lazarus, the brother of Mary and Martha of Bethany. The Word tells us that he had been dead four days and that, as would be expected in a warm climate such as Palestine, he had begun to decompose. Surely such a condition would be plain proof that he was entirely dead, no chance that he was in a state of catalepsy as is sometimes the case of those who are afflicted with certain human maladies. The testimony of the Word is that Jesus loved Lazarus, and that He wept at his tomb. Surely the Lord would not manifest such marked affection toward a sinful man. So we conclude that, if the commonly accepted understanding of reward and punishment be the correct one, Lazarus went to heaven at the time of his death.

Now, if that be true, did our Lord do him a kindness when He brought him back to this earth life? He might later fall into tempta-

tion, as many a good man has done, and lose that standing of God's approval he had possessed and then be deprived for all eternity of that blessed state into which he formerly had entered.

The reader of this article must have by this time become aware of the fact that we are writing to, and reasoning only with, folk like ourselves who believe the Bible is the very Word of God, and that its conclusions are final with us. To any who do not so believe, this article will mean but little.

Before continuing our inquiry, we want to recite a few historic facts which can be confirmed by examining any reliable history of the Christian religion, or even a common encyclopedia.

The first few centuries following the beginning of the Christian Era, when salvation only through faith and obedience to the Lord Jesus Christ was proclaimed, were years of intense missionary effort. Christ's followers spread the glad tidings throughout the entire civilized world, and, while the growth was not rapid, it was steady, and the followers of the faith were acknowledged to be people of superior quality of character and reliability.

About the beginning of the fourth century of the Christian Era, the followers of Christ had grown to such proportions as to attract the attention of the ruling Emperor of the Roman state. He, like most politicians, doubtless was seeking new adherents to add to his political machine, thus insuring a continuance of his power and rulership. He professed to have had a vision and that there appeared in the heavens a command to him to espouse the Christian faith, which he proceeded to do.

As has usually been the weakness of mankind to affiliate with the great of the earth, he was gladly received, not only into membership, but promptly placed in leadership of the Christian church. Many of his Roman nationals followed their emperor into Christianity and were appointed by him to places of authority in the organization. Of course, these high and dignified officials could not be denied such favors nor could they be questioned too closely as to the measure of their understanding of the doctrines of Christ, nor as to the genuineness of their professions.

Such ones brought with them a mixed faith—partly pagan and partly Christian. Church history covering that period shows that much of the time that should have been rightfully used for worship and upbuilding of righteous lives was spent in doctrinal discussions, and in many instances disgraceful quarrels that manifested a spirit very different from the meek and lowly Nazarene. Many conferences were held in an endeavor to reconcile the divergent views, usually with little real success. One of the pagan views brought into the Christian church of that time was the dogma of the "immortality of the soul" as promulgated by the ancient Greeks and also held by the Roman pagan believers.

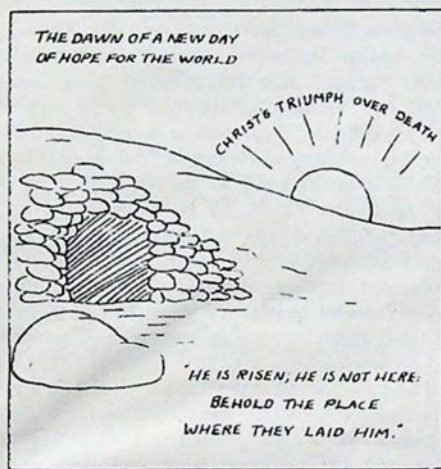
This, you will remember, is the first lie on record in God's Word, as told by the Devil to deceive Mother Eve, "Ye shall not surely die." Once more, the Adversary used it to his advantage in leading astray the ignorant or innocent. It is that false doctrine, held as sacred for the past sixteen hundred years, that has caused so many false conclusions to be reached by professedly Christian people. If the reader is conversant with his Bible, he will know that there is not a single statement in God's Word

that will warrant this theory that man possesses an immortal soul. To the contrary, he will recognize that death, as God pronounced upon Adam for his disobedience, was the punishment inflicted.

Romans 6:23 states the matter very clearly, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Of course, death is an undesirable state, but it is surely much preferable to an eternity of torment.

When one becomes acquainted with the glorious doctrine of the resurrection, he will begin to recognize the loving character of our heavenly Father and the debt of gratitude we owe to His Son, Jesus Christ, who died, the just for the unjust, to redeem us from death.

Understanding that death is a cessation of mortal life, we readily can see why none who had died and been reawakened was able to tell of any experience he had between the period of death and reawakening to life.



Again let us go back to the Genesis account of man's creation and fall. If Adam had been created with an unending immortal life, why did God drive him out of the Garden lest he put forth his hand and eat of the tree of life and continue to live? What difference would eating or not eating of the tree make to an immortal being?

Doubtless, the question has come to us all as to why God permitted Satan to tempt the first human pair and thus start the long train of sin, sorrow, suffering, and death that has plagued the race since Edenic bliss.

A little common-sense reasoning, we think, will make the matter plain to the unbiased mind. God could have created man as He did the lower animals, with inheritable instincts, but without a moral sense of right or wrong. The Word says, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26). Here we see that God designed His creature man to be king, or ruler, over the earth and all the lower animal creation he had made, prior to creating man on earth.

God might have created man with all the qualities, both mental and moral, which he did possess when God pronounced "him good" and kept from him any temptation or trial

that might move him from it. The fact that He did not so create and protect him, however, is, or should be, reasonable evidence that such a method was not the best one, for God always does everything just right.

God is not like man, an experimenter. We try one way, and, if not successful, try another until we get what we want, or else give up the effort. Our heavenly Father is the "All Mighty" One, knowing the end from the beginning, and is and always has been able to accomplish His will. Hence, when He decreed man to be a king and to have dominion, He meant just that and nothing less. Most people who reason at all on the subject seem to think that the Devil in Eden upset God's plans and intentions, and that God since has been doing what He could to save man and that the Devil with wonderful success has been doing his best to control the race. Poor, foolish, finite minds! There never has been a second of time, since God decreed the creation and occupation of man, that He has not had absolute control of the situation and has been working out His Divine will, both as to His own glory and man's ultimate good. We must ever keep in mind the declaration of the Almighty in Isaiah 55:11: "The word that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

God did not want His human creature, made in His image and for His glory, to be an automatic flesh machine. We human beings get no joy or fellowship with "yes" men; nor could God with an automaton! God desired fellowship and intercourse with beings who were reasoning creatures, exercising their individual wills: willing, if you please, to be righteous—willing to fulfill the destiny God designed for them.

There was one essential ingredient toward that end that man lacked when created and placed in the Garden of God. That was experience, but he has been getting plenty of that since. God might have fenced men in, and kept evil out, but He did not, neither did He withhold temptation from His higher angelic creation who likewise came under God's displeasure and received a different sentence for their sins. (See Jude 6.)

We human creatures, in our mental limitations, are prone to think only in terms of our allotted "threescore and ten," forgetting that "with the Lord a thousand years are as one day" or "as a watch in the night." Hence, we must recognize that all the bitter experiences the race is enduring are really part of one benign plan, conceived in the mind of God before the world was created, and is working out just as the Divine will purposed it should.

To the human family now receiving this experience, it is not less painful because of being of Divine will and arrangement. It is the final result of it that will prove God's wisdom, and we then will gladly accord: "Just and true are all thy ways, thou King of nations" (Rev. 15:3, marg.).

The intelligent reader of the Bible cannot help noticing that the inspired writers have invariably condemned sin and disobedience, yet throughout the entire Old Testament there runs a continuing line of prophetic promises that gives hope for a brighter and better Day for humanity.

This hope becomes an open declaration when we reach the unfolding in the Gospels that tell

us of the arrival of the anointed Jesus, the great sin bearer, and remedy for death. Now we plainly can comprehend the mind of the Spirit when He impelled the Prophet Isaiah, in chapter 53, to write: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Again: "He was oppressed, and he was afflicted, yet he opened not his mouth: he was brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth."

Again: "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

This last quoted verse, Isaiah 53:10, tells us, "Thou shalt make his soul an offering for sin." Another scripture says, "He poured out his soul unto death" (v. 12). This brings us to the glorious Bible doctrine of redemption, or, in other words, the process whereby God could justify and forgive the sinner, and receive him back to His favor and fellowship.

First Timothy 2:5, 6 tells us, "There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." This word "ransom" in the original language means "a price to correspond," or "a price or sum to offset."

Thus, we see that the penalty of death upon the first man was met, or paid, by another One, when the Lord Jesus became the vicarious sacrifice for that first sinner who plunged the race into death. God here shows Himself a wise and wonderful Economist when He caused the original sentence to fall upon one man, and through him upon the whole race. So He again shows His wonderful wisdom and love when He permits His Son Jesus to die for the primal sinner and, likewise, for all who lost life with him. "As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (Rom. 5:18).

This word "ransom," cited foregoing, gives us a very clear understanding of the true Scripture view of condemnation and recovery. Some Greek scholars state that our English words "an exact equivalent" more nearly express the true meaning of the Greek "ransom." Our English dictionary says that "equivalent" means "equal in value, worth or weight," something given as a fair exchange for something else. Now the Word of God clearly shows that the penalty pronounced against the sinner was death. Also, it clearly shows that the price paid by the one who ransomed the sinner was the death of the Lord Jesus on the cross of Calvary.

Had the sentence for sin been the generally accepted view, the ransom or corresponding price would have been an eternity of torment in hell by our Ransomer.

The Word of God is so full of the glad news of our Lord's resurrection and victory over death and hell, that any additional argument we might use is not needed to disprove this God-dishonoring doctrine of torment. But the intelligent reader of God's Word will say, "The word 'hell' is used frequently in the Bible, and it must mean something. If so,

what is it?" The word "hell," as translated in our English Version of God's Word, is from the Hebrew word "sheol" and the Greek word "hades." They are acknowledged by all scholars to be corresponding words, but in two different languages. Young's Analytical Concordance gives the meaning of these two words as "the unseen state" and "the unseen world." These definitions of the words are not very enlightening, so we will have to examine the context where used to see if we may arrive at a better understanding.

The word "hell" in original English meant to "cover over." In rural districts of the British Isles, it is still so used and understood. One can hear a farmer say he is "going to hell his potatoes, or turnips," or that he had been "helling his cow stable." In these cases, he would be making a trench or pit, and putting his vegetables in it, to keep them from freezing, or air shrinking, or he would be putting a new thatch roof on his livestock barn. In no measure was the word, nor its original in the Hebrew or Greek, ever understood to convey the thought of suffering or of consciousness in any state.

In many instances, translators used the words "grave" and "pit," where they recognized hell as now understood would not fit. The word "sheol," as used in Job 10:21, shows it to be a "place of darkness," while in Psalm 115:17 it is depicted as "a place of silence," and in Psalm 88:11, 12 it is described as a place "of forgetfulness." Surely, if the commonly accepted view is right, instead of being a place of darkness, silence, and forgetfulness, "sheol" would have been described as a place of lurid light, agonizing groans, and remorseful memories.

The same word, "sheol," in its Greek form, "hades," is correctly used by the Lord Jesus Himself when He caused the Revelator to write, "I am he that liveth, and was dead; and, behold, I am alive for evermore . . . and have the keys of hell [hades] and of death" (Rev. 1:18). Here the Lord plainly declared He has control of all in hell, or in the death state, and has the keys or power to open it, because of His having paid to justice the penalty that put them there.

One other Greek word translated "hell" in our English Bible is "tartarus." It is used only in connection with God's decree relative to the angelic beings who disobeyed Him and could not be properly applied to our investigation relative to Adam.

The fourth word translated "hell" is the Greek word "Gehenna." It never should have been so translated, because it was used originally to teach a different lesson than that of "sheol" or "hades." The word "gehenna" was the Greek name for the Hebrew Valley of Hinnom just outside of the city of Jerusalem, which valley was used as the dumping ground for the offal of the City. In this valley, fires consumed the waste and garbage thrown into it. Also, this filth bred maggots, or worms, that would consume such of the offal that the fires did not destroy. No living thing ever was cast into this dumping place, for such was forbidden by the law. However, certain criminals after death were sometimes cast into it to be destroyed as common garbage, because their crimes were such that they were denied the honor of a decent burial.

This dumping ground was used as an illustration by both the Lord and His apostles to depict the total destruction of all who, after

having been made acquainted with the release made possible by Jesus' sacrifice, might refuse to accept God's mercy and pardon. It is a true picture of the second-death penalty, which will be the fate ultimately of all who refuse God's grace through His Son's sacrifice for sin.

God's Word, speaking of our Lord, says that all who "will not hear that prophet shall be destroyed from among the people" (Acts 3:23). Orthodoxy says, to the contrary, "All the wicked shall be preserved." Which testimony do you believe—God's or man's?

Man, when anticipating any extensive structure, plans in advance for such. Frequently, great steel girders are ordered and delivered upon the ground before any excavations are made for the foundations. In fact, the architect can make and show the prospective builder a drawing of the building in advance, with many of the details of the various internal parts of it. One who has seen such a drawing, and who has visited the building when only partly finished, might be somewhat disappointed in viewing it with all the accompanying debris cluttering up its immediate surroundings. Such are the impressions we mortals get when we endeavor to grasp God's great plan of creation, the fall, and redemption today.

Following (the first six verses of Revelation 21) is the Great Architect's descriptive picture of His intended structure:

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

"And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.

"And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."

Just because we still find much that mars the prospect foregoing is no evidence that it will never occur. God's plan is an unfolding one, beginning with creation, then the fall and condemnation, and continuing through varying steps that will eventuate in complete recovery to all who will accept it.

Just as the first Adam brought a race both into existence and into transgression and death, so, likewise, will the second Adam, the Lord from heaven, again regenerate that same race and bring it again to life and Edenic bliss. In anticipation of that wonderful work, the heavenly Father has purposed that His Son shall have as his assistants in this work some of the members of the human race. It is the "gathering out" of this class that has been the work that has consumed the time from the first advent of our Lord to the second advent, which developing conditions show to be near at hand. This class, in some

places in the Word, is called the "bride" or the "Lamb's wife," and in others, the "body of Christ."

To be fitting assistants of this new Head of the race, we Christians must be tested and tried and proved worthy of the great honor we are to receive as assistants to the new Life-Giver.

As the new coming Head of the race is a highly exalted divine Being, so, likewise, His bride is to be raised to immortal divine nature like Him.

It is the New Testament promises to this special class to a heavenly inheritance that has been grasped and appropriated by the rank and file and has introduced much confusion among Christian people.

Just as the first heads of the race brought it into existence by procreation, likewise the second Head and His bride will bring it back by resurrection. Now we can understand what the Word means when it tells us that all in the grave shall hear the voice of the Son of God and come forth to life again. (John 5: 25-29.) Adam was installed as king of earth, and forfeited it by disobedience. Likewise,

the second Head of the race is to be King and Ruler of the race, but hundreds of scriptures attest to the glorious success of it.

Now we can grasp the meaning of Jesus' instructions to His disciples when He taught them to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Space forbids a longer recital of the process God will use to effect His great work, so we conclude by quoting a few scriptures describing that glad Day.

"God will pour out his Spirit on all flesh."

"Sorrow and sighing shall flee away."

"There shall be no more suffering or pain."

"All iniquity shall be pardoned."

"The earth shall be as the garden of Eden."

"The tongue of the dumb shall sing."

"All wars shall cease."

"None shall labour in vain."

"God will write his law on man's heart."

"One shall not build and another inhabit."

"One shall not plant and another eat."

"Death shall be swallowed up in victory."

"The lame man shall leap as an hart."

"Their sins shall be remembered no more."

"The desert shall blossom as the rose."

"In the wilderness, streams shall break forth."

"There shall be no more death."

Such will be prevailing conditions of the Kingdom of God, which soon is to be inaugurated on this earth. Well could the Revelator exclaim: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Every creature in heaven and earth was heard to say, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

"God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." (Rom. 11:32-36).

One God: the God of the Ages

Article 19—Difficult Passages

By R. H. Judd, Colborne, Ontario

"Upholding all things by the word of his power"
(Hebrews 1:3).

Quoting Professor Edwin Lewis of Drew Seminary, *The Sunday School Times* of August 13, page 572, says:

It is not simply that Christ tells us certain things about God, as though He were a mere spokesman—a teacher. Rather, it is that Christ is Himself the Word. He is God telling us about Himself as though He were saying, "Behold Me! This is I." Christ is the Creator in creation, the Eternal in time.

The eternal and the temporal which are logical opposites, lost their oppositeness and converged at a point in human history—Jesus Christ—which was both of them at the same time. He who upholdeth all things by the word of His power, had not where to lay His head.

God did this because, being Triune. He was so constituted as to be able to do this before He did it.

Without taking the time to point out the several inconsistencies of the language used and conclusions arrived at in the foregoing, or the absurdity of using the first person pronoun to represent a trinity of persons, we wish to call attention to what is evidently intended to be a reference to Hebrews 1:3, linked with Matthew 8:20.

It is well known to most of our readers that the words "upholding all things by the word of his power" are generally detached from the immediately preceding conjunc-

tion, and the preceding context, and are applied to the Christ, and in this way are made to conform to the doctrines of the pre-existence and absolute deity of our Lord. With all respect for the scholarship of some of the great leaders of "orthodoxy," no careful student can fail to see that the whole passage makes clear and definite *distinction* between God and Christ.

In this same verse (v. 3) Christ is said to sit down "on the right hand of the Majesty on high," or, as Peter stated it (1 Peter 3:22), "on the right hand of God." Paul also reiterated the fact in Ephesians 1:20, and in the same chapter (v. 17) he spoke of God as "the *God* of our Lord Jesus Christ." Such language as this, which abounds in Scripture, renders it absolutely impossible to harmonize with it the doctrine of the Trinity, or the Deity of Christ.

In order to get a practical view of the verse in question (v. 3), which is somewhat long and consequently not so easy of comprehension, the reader will do well to place parenthetical brackets after the word "who," and preceding the word "when." He will then see that Christ is *representative* of God in the effulgence (or reflection) of His glory, the *image* (italics ours) of His Person (not Persons) and (note the conjunction) "*and*" in upholding all things by the word of His (God's) power—namely, God's Word and God's power, not His own. (Over)

This interpretation presents quite a different viewpoint, and is definitely in opposition to that of *The Sunday School Times*. It is, however, in harmony with the syntax of the passage, and with the oft-repeated passages of Scripture that the "authority" and the "power" manifested by Christ were *delegated* to Him by the Father as proved by the following references: Matthew 28:18; John 5:19, 36; 8:28; 12:49; 14:10; Acts 2:22; 2 Corinthians 13:4.

The words that He speaks, and the resurrected life that He now lives, are all by the "power" (*dunamis*) of God. It was by the word of His (God's) power that Christ overcame temptation in the wilderness. The Scripture was ever His sword of the Spirit. (See Deut. 18:18; John 17:8, 14.) When Christ said (in the A.V.), "All *power* is given unto me" (Matt. 28:18), He used a different Greek word (*exousia*), meaning "privilege" or "authority," and it is so translated in the Revised Version. (See the Complete Bible, S.&G.; Weymouth's N.T., marg.; the Revised Standard Version of the N.T.; the Twentieth Century N.T.; the Emphatic Diaglott; the Centenary Translation of the N.T.; and Young's Concordance.)

The reader is earnestly invited to turn to Jeremiah 23:28, 29 where God Almighty says, "He that hath my word let him speak my word faithfully. Is not my word a hammer that breaketh the rock in pieces?" Many a time Christ used it with telling effect. He did so in John 10 to refute the charge that He claimed equality with God. In the next verse (Jer. 23:30), God utters the terrible words, "Therefore I am against the prophets . . . *that steal my words every one from his neighbour.*"

Surely there is a double application here! To steal God's Word—to withhold it from others—is a serious matter, but is it not equally wrong to steal (separate) God's "*words every one from his [its] neighbour*" as is so often done in the endeavor to uphold an unscriptural doctrine? Only by separating words from their context can the interpretation of *The Sunday School Times* be in any way upheld. The words "upholding all things by the word of his power" belong to, and are part of, the preceding context.

N.B.—It may be of interest to note that "all things" in Hebrews 1:3, and well over one hundred other passages, is the translation of a single word in the Greek, and does not by any means always include unlimited totality, but is often restricted to the subject in hand, and may mean, according to Young's Concordance, "all men," "all points," or "all things." (See John 4:25, 29; Heb. 2:17; 4:15; 8:5; 13:18; James 1:5; 1 Peter 2:17.)

"Pray for the peace of Jerusalem: they shall prosper that love thee" (Psalm 122:6).

EPITAPH AT ALL SAINTS' CHURCH IN ENGLAND

Thomas Turar,
Master Baker,
Died—1643.

Like to a baker's oven is the grave
Wherein the bodies of the faithful have
A setting in and where they do remain
In hope to rise, and to be drawn again.
Blessed are they who in the Lord are dead:
Though set like the dough, they shall rise
like the bread.

—Selected by Mildred Schaal.

CHRIST AND HIS CHURCH

(Continued from page 5)

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." Then, can you not see the Son of God, standing at the door and knocking? If the person inside will open the door, Jesus will come in and sup with him. Whoever overcomes will be granted to sit with Christ on His throne, just as He overcame and is sitting on His Father's throne.

Thus we have a composite picture of Christ and His church. Overcomers will be granted the same *honor and power* that Christ has.

YOU ARE WHAT YOU THINK

(Continued from front page)

mind of Christ. He begins to have Christ's attitude toward God, the world, and himself. He forms a habit of thinking Christlike thoughts. His faith works through love in Christlike deeds. He begins to enjoy mental poise and perfect peace, because his mind is stayed or concentrated on the Prince of Peace. (Isa. 26:3.)

Friend, do you desire to become true, honest, just, lovely, and of good report? One who had become thus, exhorted, "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). Remember, you are what you think!

"I COME QUICKLY"

(Continued from page 3)

said, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38). Christ taught against the principle of being a fair-weather friend. Even sinners abhor this principle of being a Christian when it is easy, then of being one of a worldly crowd when that is easy. Men become crooked, and rivers are crooked, because they follow paths of least resistance. One must be consistent in obeying God. The Christian must persist in acknowledging Christ. In view of the fact that Christ will return to the earth, and in view of the fact that every man will be rewarded according to his works at that time, the only logical, business-like, and intelligent move is to obey God and keep His commandments. John recorded, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him" (Rev. 1:7). When Christ returns, every eye shall see Him. Even those that pierced Him! What intelligent person does not prepare for winter weather by storing fuel to bring warmth, comfort, and happiness to that season of the year. Neither will any thinking person fail to prepare for Christ's return, making that an event of blessing, rather than an event of doom. When Christ returns, He will return quickly. He will bring with Him the reward of every person; that reward will be according to one's works, not according to that which one intended or neglected to do. Jesus said, "Behold I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

The second coming of Christ is reason for one to retain his integrity. Paul encouraged the Thessalonians in view of the fact that Christ is to return, to remain faithful, not changing. He wrote, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled" (2 Thess. 2:1, 2). Everyone is familiar with the quotation, "Fight the good fight of faith." Paul told Timothy to keep that admonition without weakness or impurity in view of the fact that Jesus will appear. He wrote, "Fight the good fight of faith, lay hold on eternal life. . . . I give thee charge in the sight of God . . . that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ" (1 Tim. 6:12-14).

A portion of the Book of Revelation is addressed to the seven churches of Asia. Two of these churches were instructed to hold their faith until Christ returned. The church at Thyatira was instructed, "That which ye have already hold fast till I come" (Rev. 2:25). The church at

Philadelphia was warned, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3:11). The second coming of Christ is certain. John the revelator saw one by the throne of Christ explaining that the sayings of Christ were true. When this man actually quoted Christ, he quoted that Christ was coming. In Revelation 22, we read verses 6, 7, and 20: "He said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. He which testifieth these things saith, Surely I come quickly."

When Christ returns to the earth, He will resurrect the dead. Since Adam disobeyed in the Garden, death came to all men. Christ obeyed, giving man the opportunity to inherit eternal life. Those dead persons who are Christ's at His coming will be resurrected. Paul wrote to the Corinthians, "As in Adam all die, even so in Christ shall all be made alive, but every man in his own order; Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:22, 23).

Paul wanted Christians to understand the resurrection of the dead. He left no room for ignorance concerning the subject, for he explained that when Christ descends from heaven, dead Christians will be resurrected to meet Christ. He wrote, "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 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. Wherefore comfort one another with these words" (1 Thess 4:13-18).

John advised those endeavoring to obey God to abide in Christ till He returned. He said, "Now, little children, abide in him; that, when he shall appear, we may have confidence and not be ashamed before him at his coming" (1 John 2:28). Similarly, James called upon Christians to be patient, implying the necessity of an enduring faith until Christ returns. He wrote, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh" (James 5:7, 8).

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park Minnesota



"So David waxed greater and greater: for the Lord of hosts was with him" (1 Chronicles 11:9).

David Went to Hebron

After David had wept for sorrow at hearing of Saul's and Jonathan's deaths, he asked a question of God. David asked, "Shall I go up into any of the cities of Judah?" The Lord answered for him to go up "unto Hebron." David, his two wives, and his followers went with him to Hebron. The men of the tribe of Judah came and anointed David king over the house of Judah. (2 Sam. 2:4.)

When David learned what men had buried Saul, he sent them a note, saying: "Blessed be ye of the Lord, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him" (See 2 Sam. 2:5).

There was a long war between the house of Saul and the house of David, but David continued to grow stronger and stronger. (2 Sam. 3:1.) The house of Saul grew weaker and weaker.

David, King of Israel

Finally, all the tribes of Israel came to David at Hebron. They had approved of the actions of David. They knew he was just and upright. So they all came to him. They needed a king and he had proved himself a skilled warrior. "So all the elders of Israel came to the king to Hebron . . . and they anointed David king over Israel" (2 Sam. 5:3).

David was thirty years of age when he began to reign as Israel's king. He ruled for forty years altogether, having reigned over Judah for seven and a half years before he ruled for thirty-three years over the whole of Israel. (2 Sam. 5:5.)

We are told that "David went on, and grew great, and the Lord God of hosts was with him" (2 Sam. 5:10). The Lord respects only those who do justly, love mercy, and walk humbly before Him. (Micah 6:8.)

The king of Tyre, Hiram, sent cedar wood and workmen to David to build him a new home. Was that not a very friendly thing to do? Was that not a sure way of winning the friendship of the strong and popular king of Israel? "David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake" (2 Sam. 5:12).

Let's Play

Match these sentences. Get the answers from reading the page.

- | | |
|--|--|
| 1. David went up to Hebron | 1. because God was with him. |
| 2. David praised men for | 2. and built a palace for David. |
| 3. There was a long war between | 3. being kind. |
| 4. The house of David grew | 4. forty years altogether. |
| 5. The house of Saul grew | 5. the house of Saul and the house of David. |
| 6. David ruled over Judah and all Israel | 6. grew weaker and weaker. |
| 7. At the age of thirty years | 7. after Saul's death. |
| 8. David grew great | 8. stronger and stronger. |
| 9. King Hiram of Tyre sent men and materials | 9. David began to reign. |

Here's Another!

Fill in the blanks in the sentences. By taking the first letter from each word you used to fill in the blanks you will find *something to work at during the week*. If you get the opportunity to use it in an unusual way, or any happy way, write me about it this week, will you?

1. David was at first _____ over only Judah for seven and a half years.
2. Then he became ruler of all _____.
3. Hiram, king of Tyre, built a _____ house for David.
4. God was with King _____ for His people Israel's sake.

Happy Birthday Wishes

Dorothy Richardson, Feb. 10, age 12, Hammond, La.
Mary Overholser, Feb. 12, age 9, San Gabriel, Calif.
Marilyn Haines, Feb. 12, age 9, Lawrenceville, Ohio
Joseph Anderson, Feb. 15, age 11, Hammond, La.
Dale Lynn Larington, Feb. 15, age 3, McCook, Nebr.
Sara Beth Savage, Feb. 15, age 13, Waite Park, Minn.
Rebekah Jane McLain, Feb. 15, age 11, Los Angeles, Calif.

When — You Are Tried

THE STORY OF THREE MEN has been immortalized by the Hebrew Scriptures and by the Negro spiritual, "Shadrach, Meshach and Abednego." It is a strange and inspiring story and one from which to take heart in this age of degradation.

These three Jewish boys found themselves in early life taken from the home of their youth and transported to a heathen kingdom as personal slaves of King Nebuchadnezzar. Because of their wisdom, they soon were given responsible positions in the huge Babylonian Empire. They continued to worship their God, without interference and in comparative peace.

King Nebuchadnezzar, however, like most men who have too much authority, became impressed with his own greatness. So impressed was he in fact, that he made a great golden statue of himself and sent out a decree saying, "To you it is commanded, O people, nations and languages, that at what time ye hear the sound of . . . all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up. And whoso falleth not down and worshipping shall the same hour be cast into the midst of a burning fiery furnace."

Immediately, the boys were in peril. They could not conscientiously bow down to the image, for they were forbidden by their devotion to the One true God. The political enemies of Shadrach, Meshach, and Abednego knew this; and the first time the music began to play they took note that the Jewish men did not bow to the image. They rushed to Nebuchadnezzar with the tale, knowing that three important government positions would be open when these Jewish men were burned in the furnace.

The king was quite angry that his decree had been disobeyed by mere slaves, and ordered them brought before him, posthaste. The king shouted, when they appeared, "Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up? . . . if ye worship not, ye shall be cast the same hour into the midst of a fiery furnace; and who is that God that shall deliver you out of my hands?"

The answer of these men, in face of this trial, is a classic example of faith in God. They answered, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it so be, our God whom we serve is able to deliver us from the burning fiery furnace, and he will de-

*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 up-
hold thee with the
right hand of my
righteousness.*
Isaiah 41:10



liver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

This was enough for the king, and in a great rage he ordered a huge fire built in the furnace of sacrifice. When the fire was at its height, he ordered the three Jews bound and thrown into the fire. So hot was it, that as the men carrying the Jews approached they were overcome by the heat. But the Jews were tumbled into the middle of the fire.

When the fire had begun to cool, the king peered in to see that his infamous deed was complete, and he was confounded to see four men walking in the fire. One appeared to be a divine being. In the face of this miracle, the king called the men to come out; and the Record says that all the people "saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither was their coat changed" (Dan. 3:27).

Then two inevitable things happened. Nebuchadnezzar admitted his foolishness and acknowledged the true God of the Jews, saying that no more evil would be done against Him or His people. Secondly, the three faithful men were promoted to higher positions for their faith.

The story of Shadrach, Meshach, and Abednego is a blue-print of Christian experience with trials of life. We shall be faced with problems. We must meet them with a faith which says God can spare me, or not, as He desires; regardless, I shall serve God in this time to the best of my ability, knowing that good will result, one way or another.

God helps us with His strength and spirit when this is our faith and our stand. The result upon those who watch us may well be to lead them to the God who apparently reigns in our lives. The result upon us may well be a new strength of character, toughening of moral fibre and personal prosperity.

Put God first in your life. Serve Him regardless of consequences. Do not compromise your belief. The result will be well worth the effort as ably demonstrated by Shadrach, Meshach, and Abednego.

A Talk to the Cowboys at Church Cowboy Night

By Marion McGinty

FRRIENDS, I WAS RAISED from the cradle to the back of a Spanish pony, and reared on the trail of the long-horn cow. My education I received from the book of nature and I speak that language. I majored in Biology.

"Now to you Cowboys, I will say: If you want to know more about God, just look around about you, the flowers, the hills, the mountains, the streams and the valleys that correspond so uniformly with the song and music of the little birds that speak to us of the glory and wisdom of God.

"How well I remember, when a little tot, holding to Mother's apronstring! As we strolled along through the flowers, she taught me the great lessons given to man through the flowers: lessons of wisdom, lessons of art, and lessons of power. Wisdom to create, art to design, color and beauty, and power to give life! As we strolled on through the shades of the big trees, she pointed to the green leaves and said: 'My son, in every green leaf and in every blooming flower we see God, for God is life, and in every green leaf and in every blooming flower there is life. The stones speak to us of His stability, truth, and moral firmness.'

"Of all the creatures created and made by Him, man is the only one that is capable of looking upon, loving, and admiring the beauty and grandeur of His handiwork,

and who is he that can look out across this broad world, its grand mountains, beautiful valleys, smiling streams, and the stars that nightly glow and sparkle in space above you, without adoration for Him who sits upon His throne in glory and rules over all that was created and made by Him."

"I have wandered through the forest
And lingered by the brook,
And read from the book of nature,
The things we've overlooked—
With treasures laid up in heaven,
And hopes builded high,
For God's richest blessing,
Which is eternal life.
When Jesus comes to claim us,
In His righteous ire,
Some will be cut back for destruction,
By the angels of fire."

"It is my prayer, when you all cross the divide, that you will all meet in the Valley of the River of Life, and that (quoting the words of Walt Cousins), 'Old Marion McGinty, bronc-buster bred and born, while here was riding the worst ones, with one leg around the horn,' will be there to greet you."

—Selected by Emory Macy.

Schedule and Teachers for the Second Semester of OREGON BIBLE COLLEGE

	Monday	Tuesday	Wednesday	Thursday	Friday
7:25	Psalms Dick	Dramatics Dick	Psalms Dick	Dramatics Dick	Psalms Dick
8:10					
8:15	Public Speaking Dick	Christian Education Watkins	Public Speaking Dick	Christian Education Watkins	Public Speaking Dick
9:05					
9:10	Parables Dick	Psychology Dick	Parables Dick	Psychology Dick	Parables Dick
10:00					
10:05	New Test. Interpretative Study Magaw	Chapel	New Test. Interpretative Study Magaw	Chapel	New Test. Interpretative Study Magaw
10:55					
11:00	Diffieult Texts Magaw	Geography of Palestine Dick	Diffieult Texts Magaw	Geography of Palestine Dick	Diffieult Texts Magaw
11:50	Musie Samelson				

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XENOPHOBIA

mean?

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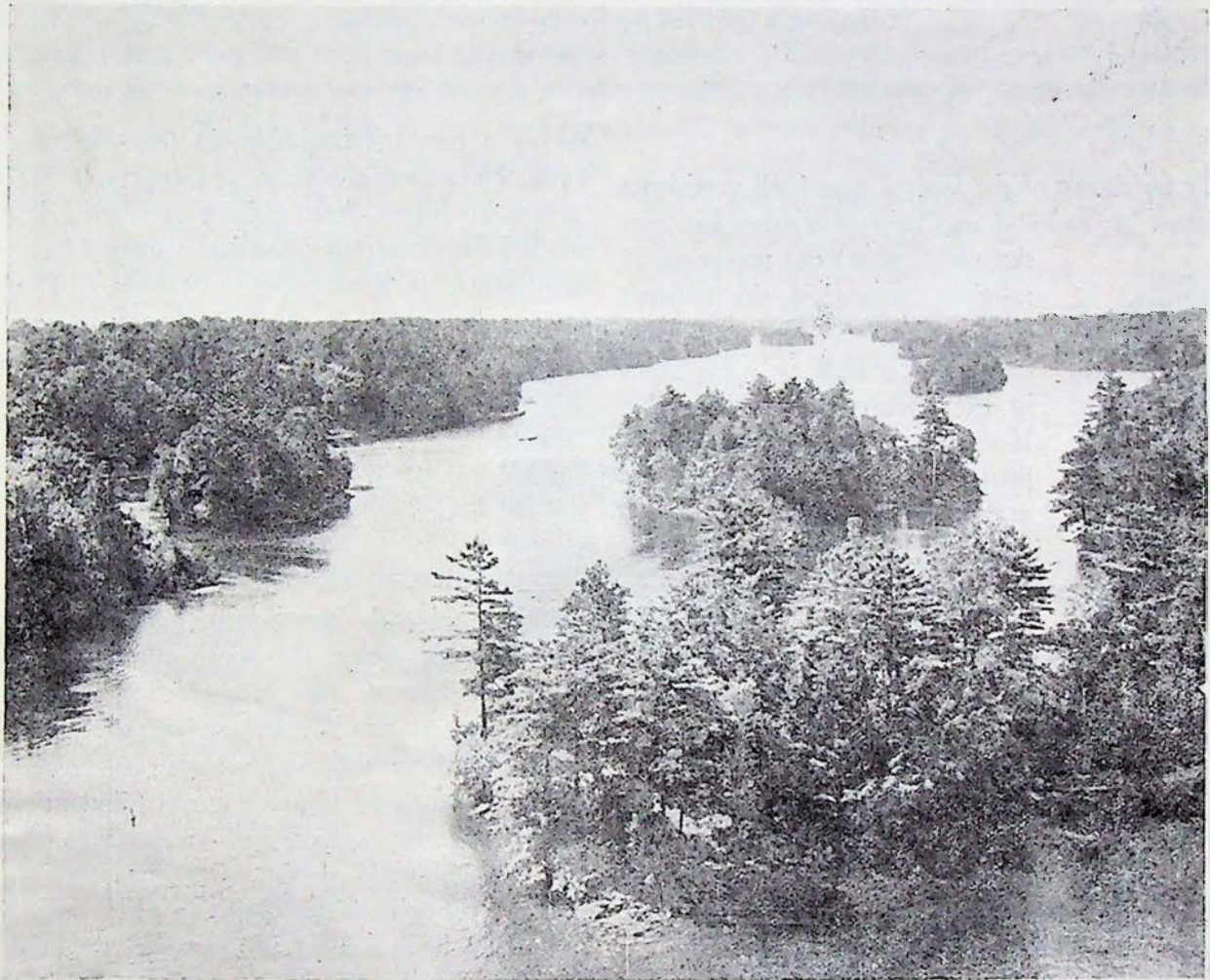
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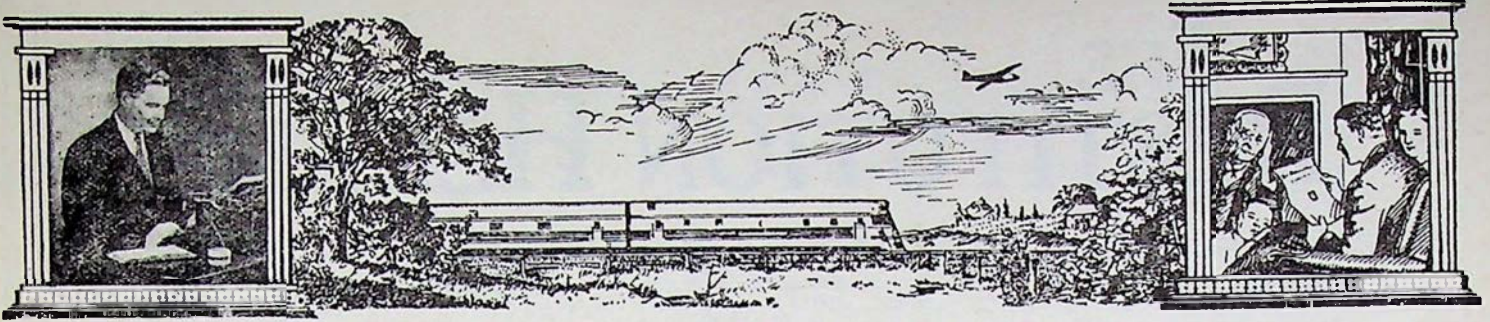


—Authenticated News Photo.

THOUSAND ISLANDS FROM INTERNATIONAL BRIDGE

In a widening of the Saint Lawrence River below Kingston, Canada, at the outlet of Lake Ontario, the Thousand Islands, surpassing fifteen hundred, are scattered profusely in the Stream, adding beauty and enchantment to the history and legend of this waterway between two nations, principal inland waterway of North America. Some of these islands belong to Canada, some to New York State, and some to individuals. They comprise an attractive and popular resort. In the "good old summertime," tourist boats make regular sight-seeing excursions among the islands.

Like Jerusalem "beautiful for situation, the joy of the whole earth" (Psalm 48:2), the Thousand Islands reveal the charm and handiwork of God in all His creation. The beauties of God's creation are not limited to those appealing to naked eye. Here is beauty that touches the soul: giving quietude, rest, inspiration, where otherwise the earth, blemished by man, seems "utterly broken down," "clean dissolved," "moved exceedingly," and reeling "to and fro like a drunkard" (Isaiah 24:19, 20). Praise God for beauty not despoiled by human hand: for *every stream and isle!*



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Sydney E. Magaw, Editor

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Honest Abe

Thus far in history of the United States, all presidents have believed in God and in Christ. Abraham Lincoln, sixteenth president, was equally religious as any of the nation's chief executives. He was born, February 12, 1808, in a log cabin in the backwoods of Kentucky. His father, a shiftless farmer-carpenter, lived always in poverty—moving from frontier to frontier in Kentucky, Indiana, and Illinois. His mother, Nancy Hanks, taught her son to pray and led him in his first steps of Christian faith.



She died when "Abe" was only ten years of age. Shortly thereafter, Thomas Lincoln married Sarah Bush Johnson, who was kind and helpful to her stepson.

Lincoln's education was most limited: his total number of weeks in school being less than one year. His tablet was a board that he shaved for that purpose. Hungry for knowledge, though, he read long hours in the Bible, *Pilgrim's Progress*, and in a few other books.

In 1828, he voyaged down the Ohio and Mississippi rivers to New Orleans. Shortly after returning home, in 1830, the Lincolns moved to Macon County, Illinois. Following another down-the-river trip to New Orleans, "Abe," beginning to make his own way, settled in New Salem, Illinois, near Springfield, residing there from 1831 to 1837. He clerked in a store, split rails, studied surveying and law, managed a mill, and became village postmaster. Six feet four inches tall, rawboned, and toughened by frontier life, Abe became popular by reason of his strength and athletic skill. More, he loved to tell stories, loved people, and was honest almost to a fault.

Lincoln's political career began with four successive terms in the Illinois State Legislature, 1834-1841. His first romance occurred at this time, ending tragically in 1835 with the death of Ann Rutledge. One year later, he was licensed as an attorney, and shortly thereafter moved to Springfield where for several years he practiced law. Fol-

lowing a troubled courtship, in 1842 he married Mary Todd. He served one term in Congress (1847-49), then retired, in disgust, from politics to practice law, but the public had become so enthusiastic about Lincoln, that he could *not* retire. Soon opposing Stephen A. Douglas, Lincoln sought a chair in the United States Senate. Though defeated, Lincoln had so well debated prominent questions with Douglas, and had made such winning pleas in support of the Union—the slave question was rising—that he was recognized as a potential Republican candidate for the presidency. To that office he was elected, November 6, 1860. In 1861, Fort Sumpter was fired on and the nation was plunged into its Civil War.

Lincoln, though big, honest, and brave, became immediately unpopular: the South saw him as an enemy; the North believed him incapable of waging successful war. Congress was divided and quarrelsome. Lincoln's cabinet was blemished with jealousy and hatred. Repeated defeats in battle prompted Lincoln frequently to change the commander-in-chief, and his generals were not cooperative. Onward strode the Railsplitter, often *alone!* Always, though, he had faith in God, and, because of that faith, he was kind and sympathetic alike to friend and foe. Finally, the tide of war turned in favor of the North. Following the victory at Antietam (Md.), in 1862, the President issued his Emancipation Proclamation. His Gettysburg Address (1863), his memorable attitude of "malice toward none and charity for all," and his inexplicable friendliness toward the Confederate States finally won public confidence back to the White House. Somewhat surprisingly, Lincoln was re-elected for a second term. . . . Soon, though, came horrible tragedy: he who saved his nation was by one man (John Wilkes Booth) slain—on the night of April 14, 1865.

Today, celebrating the birthday of this God-fearing man, the nation remembers him as its chief symbol of honesty and grim determination. Living close to the hearts of his people, exercising implicit faith in God, and freeing the slaves, Abraham Lincoln well typified mankind's Great Emancipator who came, expressly, to "seek and to save that which was lost." Jesus, too, sets free!

Going Forward with God

By C. Alan McLain, Dixon, Illinois

"The Lord said unto Moses . . . speak unto the children of Israel, that they go forward" (Exodus 14:15).

THE EXPERIENCE of the children of Israel at the Red Sea presents a panorama of similar experiences that occur often in lives, today. The children of Israel were released by Pharaoh, king of Egypt, from bondage. The cruel king had not more than let the Israelites escape his sight, until he called out his army with horsemen and chosen chariots and horses to pursue them. The Israelites, seeing the Egyptians coming, were in great fear. They were helpless, hemmed in on all sides, the Red Sea being in front of them and Pharaoh's army in the rear. Being sore afraid, they called upon the Lord. We quote:

"They said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?" (Ex. 14:11.)

Moses replied to the people, "Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever" (Ex. 14:13).

Then, the Lord said unto Moses, "Wherefore criest thou to me? speak unto the children of Israel, *that they go forward*: but lift thou up thy rod, and stretch out thy hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea" (vv. 15, 16).

The pillar of fire and cloud stood between the Egyptians and the Israelites to prevent the capture of the people of God. "Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left" (vv. 21, 22). The Egyptians continued to pursue, and were in the midst of the sea when Moses stretched forth his hand again (after Israel was out of the sea), and the waters came together, drowning all the Egyptians.

Each of us, at some time or other, has been confronted with seemingly insurmountable circumstances. It is like being driven into a dead-end street. There are times when one knows not which way to turn, but God knows the

"way of escape." With God, there is a solution to every problem. When walled in on every side, look up, for deliverance comes from God. "Look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). Most men today are "behind the eight ball," not knowing which way to turn. Some know that Christ is the Way, the Truth, and the Life, but would rather wallow in the filth of the world than to reach out to take Christ's outstretched hand, that they might be pulled out of the mire of this wicked and perverted world. "The Lord . . . is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).



C. Alan McLain

Like the Israelites, even we Christians may become fearful and, with downcast eyes, complain of our plight. Then, remembering the words of Jesus, "Let not your heart be troubled, neither let it be afraid" (John 14:27), we call upon the Lord for deliverance. The Lord provides deliverance and strength to go forward in the face of all opposition. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13). "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4:12, 13).

Forward is the only way we Christians can go, although at occasions we must stand still to see the salvation of God, as did the children of Israel, before going further. In our going forward, let us be sure God is with us; for, if we go alone, we shall not see Him on His throne. A young drummer in the Revolutionary War was asked if he could beat a retreat. He replied, "I know not how to beat a retreat, but I can beat a forward march that will inspire the souls of men to victory." The drummer did his best, and the battle was won. We Christians are not to know *how* to retreat, but only how to *go forward!*

A missionary in China was captured and robbed of all his possessions. The bandits (Continued on page 11)

JESUS—"Born King of the Jews"

(Radio Address No. 11—Station KPQ, Wenatchee, Washington)

By Lyle Rankin, Cashmere, Washington

NOW WHEN JESUS WAS BORN in Bethlehem of Judæa, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way" (Matt. 2: 1-12).

Here is the brief account of the Wise Men seeking Jesus to worship Him, offering their gifts of gold, frankincense, and myrrh. They recognized the birth of the King of Israel, and rejoiced; but Herod (like many a king or ruler upon hearing about another coming king to rule in his stead) became troubled about the news. The Record (in Matt. 2:16) declares that Herod tried to kill the babe. He did not really want to worship Jesus when he asked the Wise Men to let him know where this new babe was. God knew the heart of Herod and warned the Wise Men to return to their country another way.

At the end of Jesus' ministry, He was brought to the judgment hall of mortal men; the leaders of the Jews brought him to Pilate, rejected Him as their king, and desired that He be crucified. Now, let us read from the

Record in John 18:33-40: "Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber."

Please note that Pilate questioned Jesus twice about His being a king. After the first time, Jesus stated, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." When Jesus said, "My kingdom," He was talking of that kingdom His Father had promised Him by the words of the angel and the prophets. "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder . . . of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom" (Isa. 9:6, 7). "The angel said unto her"—unto Mary—"Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:30-33).

Therefore, the expression "My kingdom" refers to Jesus' Kingdom when He shall reign over the nation of Israel, when it is again set up in the land; when David's throne, or the throne of the

(Continued on page 10)

One God: the God of the Ages

Article 20—Did Jesus Christ Create the Heavens and the Earth?

By R. H. Judd, Colborne, Ontario

THE QUESTION is a serious one; for, if the answer is in the affirmative, the pre-existence of Jesus the Christ before His birth by Mary is a necessary fact. But, if as a pre-existent Personality taking part in the affairs of men He was destined to become the Messiah, then, as already pointed out, there is very definite conflict with Scripture promises and prophecies that the Messiah should come into being through the line of "the seed of the woman" and of Abraham and of David. The truly thoughtful mind will, we believe, recognize it as a conflict which cannot be reconciled. Further, we believe that our reasonings and conclusions hitherto on this matter have been correct, and we have no fear that in the present inquiry they will be made void. We believe that no certified fact can in any way be discredited by subsequent assertion and that no statement in the New Testament can disprove that which has already been proved true in the Old Testament.

For approximately three thousand years, the nation of Israel accepted as true the prophecies of Moses and the prophets concerning the Messiah *who was to come*. In none of these was any hint that He was already present. More than fifty times through no less than eighteen inspired penmen do the Scriptures declare that God alone was Creator, and many of the utterances made positively exclude the possibility of another, nor can any reader who is in earnest search for truth fail to notice the constant repetition of the first person pronoun in all these. We give a few references which confirm our remarks. The reader will be able to add to them at his leisure.

Genesis 1:1—"God created the heavens and the earth."

Genesis 2:4—"The LORD God made the earth and the heavens."

Psalms 19:1—"The heavens declare the glory of God; and the firmament sheweth his handywork."

Psalms 89:11, 12—"The heavens are thine, the earth also is thine: as for the world and the fulness thereof thou hast founded them."

Psalms 95:5—"The sea is his, and he made it; and his hands formed the dry land." ("Hand" in Scripture is sometimes used as a symbol of power.)

Psalms 96:5—"The LORD made the heavens."

Isaiah 40:12—Readers are asked to turn to this chapter and read it from verse 12 onward. They will then be under no delusion as to who was Creator.

Isaiah 44:24—"I am the LORD that maketh all things: that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." (A trinitarian of repute said to this writer that "Jesus Christ is included in the phrase, "I am the LORD.")

Isaiah 45:18—"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."

Language such as the foregoing should surely settle the question, "Who created these things?" Such statements as those we have quoted occur all through the Old Testament, and for thousands of years the people of Israel accepted the word of God that He alone was Creator. According to present-day theology, they were wrong in such belief. We would rather put our trust in the inspired utterances of God-approved men like Isaiah and David than those of any modern theologians who assume without warrant that they know better.

Coming now to the New Testament, it will be seen that Jesus Christ and His apostles carry exactly the same message. The Lord Jesus would not be guilty of accrediting to another that which He had Himself performed, and remember He was "the Son of God" and His word should stand.

Matthew 11:25—Here the Lord Jesus prays to God; certain proof that He is not God, and that He made no claim to being God. What does He say here? "I thank thee, O Father, Lord of heaven and earth." Bearing these words in mind, now turn to

Acts 17:24—Here Paul declares the same fact, namely, that God is "Lord of heaven and earth." He further tells them in the same breath that "God made the world and all things therein." Putting these two passages together, we have the joint testimony of both Jesus Christ and Paul that *God made the world*.

Mark 13:19—Here again we have the words of the Lord Jesus Christ, and He says, "The beginning of the creation which *God created*." Such testimony cannot be misunderstood, and His testimony should suffice for all who profess belief in His name.

Acts 14:15—Here Paul tells the people that it was the "living God who made heaven and earth." So once
(Please turn to page 11)

The Prologue in Heaven

Revelation 4 and 5

By William Dick, Oregon Bible College

THE BOOK of Revelation seems to be a strange treasury of mysteries that cannot be easily understood. As a result, many shy away from it and never get a view of its descriptive pictures and imagery. John himself did not understand all he saw and wrote, yet he was amazed and filled with exultation about the visions he saw. Although details in the prophecy perplex even the greatest of theologians, much of its contents have been clearly revealed. This Grand Finale of the Bible story surely is entitled to a reasonable share of a Christian's devotion and study. If we do give our regard to it, we can be encouraged by the promise, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (1:3).

The Revelation is divided into three parts: "the things which thou hast seen, and the things which are, and the things which shall be hereafter" (1:19). John first saw a vision of Christ in the midst of the churches. "The things which are" were presented to him in the form of messages to the seven churches. Future events are seen beginning with chapter four and continuing to close of the Book.

Fellow-travelers in the realm of the glorious unknown, let us humbly view the majestic scene as we open our Bibles to Revelation 4 and 5.

Throne of the Creator

After receiving the messages for the seven churches, John had another vision. This point in the interpretation is the transition from the "things which are" to the "things which shall be hereafter." Much as a painting is unveiled, a door was opened in heaven. This is evidently God's method of revealing to man truths he otherwise would not know. Similarly, the heavens were opened when Ezekiel saw "visions of God" (Ezek. 1:1).

A voice, sounding like a trumpet, prepared John for another vision, just as was done for his preceding vision of Christ. It said, "Come up hither." It makes no great difference how one interprets this. John could have been literally, physically transported by God through the opened door into heaven: who are we to doubt this or to understand the mind of God? We are inclined to believe, however, this simply means that John, on the island of Patmos, saw a vision of heaven. Previous to his martyr-

dom, Stephen, inspired by the power of God, looked into heaven and saw the glory of God (Acts 7:55).

Engulfed in the Holy Spirit, as was Stephen, John was completely rapt in a vision of heaven. His mind being caught forward, a picture of the glorious tomorrow was projected before him. The person sitting on the throne surely was God. Reading ahead, we observe (5:5-9) that when the Lamb (Christ) was introduced, a new song was sung which distinguished the sinner on the throne from the Lamb. Also, the words in verse 13, "unto him that sitteth upon the throne, and unto the Lamb," obviously indicate that someone other than Christ was sitting on the throne. It was God.

The countenance of God had the appearance of a jasper and a sardine stone. The jasper, a transparent stone which offers to the eye a variety of the most vivid colors, portrays the infinite holiness and glorious perfections of God. The sardine, a bloody-red chalcedony, denotes justice. This attribute is displayed in pardoning as well as punishing, in saving as well as destroying sinners.

A rainbow, whose dominant color was emerald, was seen about the throne. Because the rainbow was a seal and token with Noah and his posterity, it is an appropriate emblem of the covenant of promise God has made with His church. The presence of green, the most refreshing of colors to look upon, suggests the reviving nature of the new covenant.

The sea of crystal glass before the throne (v. 6) implies the purity, calmness, and majesty of God's rule. The priests had to wash in the laver before they could enter into the tabernacle. Likewise, we must be washed in Jesus blood before we can ever hope to be admitted before the glorious presence of God.

The Twenty-Four Elders

Seated upon thrones around the throne of God were twenty-four elders, wearing white garments and crowns of gold. Having endured conflicts and persecutions, their righteousness was represented by the white robes. With the gold crowns, God gave them honor and authority.

These twenty-four elders represented, we believe, the redeemed Christian church. The number twenty-four does not suggest that the entire number of redeemed Christians will be limited to twenty-four. It refers to the fact that the church is a "royal priesthood" (1 Peter 2:9),

being typified by the twenty-four courses of the Old Testament Levitical priesthood (1 Chron. 24). The fact that they sat upon thrones further identifies them to represent the church, in that overcoming Christians are promised to reign with Christ. (Rev. 1:5, 6; 2 Tim. 2:12.)

Similar to the giving of the law on Sinai, lightnings, thunderings, and voices came from God. He threatened against the ungodly and predicted special judgments to come. The seven lamps signified the various gifts, graces, and operations of the Spirit of God in the church.

With all humility and reverence, the twenty-four elders fell down before God, worshiped Him, and cast their crowns before the throne—indicating they owed all their graces and glories to Him. They then uttered these words of adoration: "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

The Four Beasts

Included in the scene of the throne were four beasts, or living creatures, who had many eyes and six wings each. Their eyes suggested their discernment and vigilance; their wings told of their ability to act with knowledge. They rested neither day nor night, constantly being in the service of God. They gave glory and honor and thanks to God and said, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

It is interesting to note that the tribes of Israel had emblems identical to the appearance of the four living creatures: Ephraim—ox or calf; Judah—lion; Reuben—man; Dan—eagle. These living creatures possibly refer to the redeemed of Israel.

Similar living creatures were seen by Ezekiel in his vision. (Ezek. 1:10.) Nowhere in the prophecy of Ezekiel, however, are to be found "elders" or symbols representing the redeemed saints of the church. Obviously, Ezekiel saw no vision of the church, because it was a mystery at that time. (Eph. 3:5, 9.) Ezekiel saw representatives of the faithful of Israel. John, in his vision, saw events to occur after the faithful of the Christian Era are caught away. John saw representatives both of Israel and the church (the pre-Christian Age and the Christian Age).

The Sealed Book

In the right hand of God was a book which had writing on the inside and outside. It was sealed with seven seals, implying fullness and completion, so that nothing more needed to be added. The book, impenetrable by the eye and intellect of the creation, contained secret counsels of God. It was a book of judgment, displaying the wrath of God.

A champion angel stepped forward proclaiming with a loud voice, "Who is worthy to open the book, and to loose the seals thereof?" To John's dismay, no one in all

God's creation was capable of opening the book. John was filled with sorrow and wept, because no one would accept the challenge to undertake the task of removing the seals.

Worthy Is the Lamb

One of the elders comforted John, saying, "Don't weep, John, for there is One who has gained the victory and is capable of opening the book and removing the seals. He is the Root of David and the offspring of Judah." Then, in the midst of the throne scene, there "stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth."

Why was the Lamb worthy of executing the judgments of God? He appeared as a lion with power to conquer evil; He appeared as a lamb to satisfy the justice of God. The Lamb had perfect might (seven horns) and perfect knowledge to understand all (seven eyes). As shown by the seven Spirits of God, "He had received the Holy Spirit without measure, in all perfection of light, and life, and power, by which He is able to teach and rule all parts of the earth" (Henry). The Lamb had suffered and was sacrificed; He was worthy because He was slain. Prevailing by His merit and worthiness, the Lamb received the book from God, who had authority to give it to Him.

The New Song

When the Lamb had received the book, the living creatures and elders fell down, praising and praying unto Him. They sang 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." We conclude that these are redeemed ones because they uttered ". . . prayers of saints," and they said, "hast redeemed us to God by thy blood . . ." These redeemed saints evidently had been raptured and had escaped the wrath to come, because they were in God's presence in heaven when the Lamb opened the seals.

In verse 11, we read about the great, multitudinous heavenly host. These cannot all be angels, because there are three groups mentioned: angels, beasts, and elders. Since the angels are listed as one group, the other groups necessarily represent people who have been selected and are in heaven.

In conclusion, as if Handel had lifted his baton to commence his great chorus, everyone sang, "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. Amen."

"Signs of the Times"

By Sydney E. Magaw, Oregon, Illinois

"Can ye not discern the signs of the times?"—Jesus.

Babylon's proud head of gold lies buried in eastern sands. The silver arms and breast of Medo-Persia, strong and glorious in their day, have "gone the way" of all the earth. The Image's belly of brass, representing Alexander's empire from Macedonia to the Indus River, was carved into quarters and lost—the glory of that Empire withering like the glory of its Conqueror. Mighty Rome, as a world empire, rotted from within and her iron-strong armies, once invincible, ceased to marshal highways of the world. Down, down, down the Image, into the feet and to the ends of its toes, shines God's spotlight, marking the fulfillment of Gentile Times.

True, when the Christ comes, like a stone cut without hand from the mountain of God, to smite the Image upon his iron-clay feet, the gold and silver and brass and iron will crumble together. Therefore, one may expect the corrupt glory of ancient Babylon, the idolatry of the Medes and Persians, the non-inspired philosophy and licentious pleasures of Greece, and the military sagacity of Rome still to dominate the world: all these as a Great Whore riding triumphantly upon the Scarlet-Colored Beast—"Mystery Babylon" riding the blood-stained political En Masse of Man. Ah! the clay that sticks and stinks between the toes! Though fallen, all the foul spirit of the Image is settled into its feet, into the toe kingdoms of the last days. "In the days of these kings," it is written, "shall the God of heaven set up a kingdom which shall never be destroyed" (Dan. 2:44). That Kingdom, all we believe, can be established only by the second coming of Jesus. There is nothing, neither iron nor clay, downward or outward from the toes. God's spotlight says, We are there!—down at the end of Gentile Times! God's Word being true, the Christ soon will reappear. Any seeming delay is not slackness, but extended opportunity and grace, that men may repent and be converted in preparation to meet the coming King. Then, good-bye, Image, forever! Enough! Enough of you!

Prophesying about "the time of the end," Daniel revealed a glimpse of world conditions accompanying that "time of the end." Said he, "Many shall run to and fro, and knowledge shall be increased" (Dan. 12:4). Down through the centuries, man little dreamed of the terrific speeds attained in travel today and used commonly in man's "running to and fro." In all probability, rocket flying in the stratosphere will be developed within the near future—if even a few more years remain. So terrific then will be the speeds of travel, that men will look back to these days as "horse and buggy" days—our streamlined trains notwithstanding. Faster! Faster! Faster!

"Stop and think—for something over 5,500 years men were content to get

around on ox-carts, rafts, canoes, or horseback. Then, all of a sudden—in the Time of the End—things began to change, rapidly.

"Speeds: In 1830 it took a covered wagon 180 days to go from Saint Louis to San Francisco. In 1856 the stage coach made it in 21 days. In 1860 the Pony Express did it in 11 days. In 1869 the railroad cut the time to four days, but last month a man flew a P-80 in about 4 hours.

"In 1492 Columbus was 89 days crossing the big pond. In 1860 it took 60 days. In 1900 only about four days.

"One hundred years ago, two stage coaches took care of all the traffic between Boston and New York. Have you looked at Pennsylvania Station lately?

"One hundred years ago, a man in Philadelphia found he could drive a stage to New York City in a day and a half, so he called his coach 'The Flying Machine.'

"Two hundred years ago, Bishop Newton, convinced by Bible study, said: 'Men will yet travel at the rate of fifty miles an hour.' Voltaire replied, 'The study of prophecy has led the Prince of Philosophers to make a fool of himself.'"—C. V. Tenney in "Present Truth Messenger, February 5, 1948.

Daniel's prophecy, however, places no more emphasis on speed of travel than it does on amount of travel. "Many" will be "running to and fro": speeding hither and yon, everywhere! Maybe to the moon! A few years ago, timid souls were saying, "You will never get me to ride in an automobile; just read of the accidents! No, Sirce, I'm safer on the ground." Today, timid souls are saying they never will fly, never! Tomorrow, they will be whisking themselves to and fro in the earth and sky, all in grand fulfillment of Daniel's prophecy. Thus shall it be at the time of the end.

People cannot rest; they are dissatisfied; they must go, go, go; and when they "get there," fast as they traveled, they suddenly discover time "on their hands"—nothing to do but return pell-mell to their place of starting. As the sun "goeth down and hasteth to his place where he arose," as the wind "whirleth about continually," as "unto the place from whence the rivers come, thither they return again," so man, running to and fro, is little more than chasing himself in a circle . . . like a flea-bitten dog in fruitless pursuit of his tail, trying to make "both ends meet." Finally, when it is too late, man even "will run to and fro to seek the word of the Lord, and shall not find it" (Amos 8:12). All this restlessness and confusion and endless circles are "to and fro" signs of the time of the end.

Consider next Daniel's prophecy that "knowledge shall be increased." We quote again from C. V. Tenney:

"Did you know that when Luther trans-

lated the Bible into German, the people could not read it? Gross ignorance existed outside the priesthood and aristocracy. The reformers established the first schools for the common people.

"Two hundred years ago, there were no public libraries in America. There were few colleges in America—except Harvard (1636), William and Mary (1693), Saint Johns (1696), Yale (1701), University of Pennsylvania (1740), Moravian College for Women (1742), and Princeton (1746).

"In 1900 there were 500,000 graduates from our high schools and colleges. In 1920 there were 1,500,000. In 1930 there were 5,000,000.

"The little red schoolhouses have given way to consolidated schools, teacherages, and buses. A vast and wonderful improvement!

"The wonderful increase in knowledge leads us to consider inventions. Take lighting, for instance. From candles, whale-oil lamps, kerosene, it is a long march to gas and electricity (magic word!).

"Communication. Time was when men used drum beats, smoke puffs from signal fires, runners, carrier pigeons. Then came the telegraph, and telewoman [sic]. Now it is radio and short wave from the wrist.

"Machinery. Time was, when the country was young, that shoes were made in small factories scattered around among the farmers who worked at shoes on a rainy day and at farming when the sun shone. Now, they are mass produced in big city factories. Everything is like that today.

"In 1920 the railroads employed more than two million men, but, after adopting labor-saving devices, they now need only one million. The one-man bus is another good example of such mechanical progress.

"Medicine is another field of progress. Now we have knowledge of the blood circulation and pressure, of lung structure, of tuberculosis and X-ray, radium, iodine, sulfa drugs, penicillin, anesthetics, etc.

"Maps. A recent Rand McNally Co., advertisement was headed 'Here They Write Finis.' It went on to say that the world was mapped, thus ending the last chapter of man's attempts to know earth's far places.

"Let us suppose we are in the home of George Washington. He has a severe toothache. What can we do? Can we phone the doctor? Use an anesthetic? Get a car and take him to a dentist? Strike a match to tell the time? Eat some fruit—a banana, an orange, or grapefruit? Let him take a bicycle to town? Put on a store suit or long trousers? Could he listen to a radio while waiting to see a 'movie'? No to all these questions. Those were crude and cruel days. It took the chisel and a hammer to remove the offending tooth. What wonderful days we live in!

"Nearly everything we enjoy today by

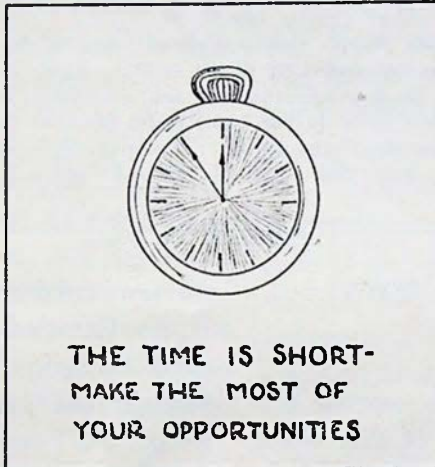
way of conveniences has come to us in the last 150 years—in 'Time of the End.' How much longer will it last? Who knows? Fulfilled prophecy says, 'Jesus is coming.'

Desirable as is knowledge, humanity is "going mad" over education. Today, education, inflated to bursting, is bursting. Increase of knowledge is "back-firing" against man's own best interests. One day, college men and women were recognized and honored as qualified leaders in their communities, for their education actually prepared them for service and leadership. Today, there are so many college graduates, that their leadership is less apparent. Education being so generally distributed, there suffers a loss of its former depth, richness, value. Of course, education of the masses is desirable; none should be deprived of its advantages. Nevertheless, a great influx of students entering college, and of "shoved-through" graduates entering the professions, has "backfired" in at least two ways: having unavoidably lowered the classroom scholastic norm, and this, in turn, necessitating more and more years of specialized training on the part of those who finally succeed in their chosen fields. So, knowledge not only begets knowledge; it demands more knowledge to outwit, or, at least, to compete that possessed by everybody else up and down the street. . . . Daniel told it right—"Knowledge shall be increased," and that was his very accurate description of the time of the end. Big, modern, consolidated high schools! Colleges everywhere! Free "G.I." training in any and every field! Telescopes and microscopes! Governmental assistance with free bulletins, experimental stations, and lavish research! Thus in all countries swings the compass toward knowledge. Think you, Daniel; we know what it means. The Lord is coming!

Notwithstanding all this increase of knowledge, there is gradual and corresponding decrease in appreciation of saving truths of the Bible, and, therefore, less worship of God. Prophesied the Apostle Paul concerning these last days, Men shall be "ever learning, and never able to come to the knowledge of the truth" (2 Tim. 3:7). First Timothy 2:4 informs that God desires men to learn, above all else, the "knowledge of the truth." What else is half so important? Yet that knowledge is being shut out of men's minds, and by the very men who specialize in seeking other knowledge, the less important "wisdom of this world." Wonderful are the blessings of education, and best-trained workers for Christ ought, indeed, to be the very best, but observation, statistics, and the Bible unite in revealing the alarming truth that man, as he develops, invariably becomes selfishly less appreciative of God, of Christ, and of his fellow man. As to the church—he has no time! "The cares of this life and the deceitfulness of riches"! Not God, not Christ, but I, I, I! "Is not this great Babylon that I have builded?" Judgment worse than lycanthropy will smite, without warning, the Nebuchadnezzars of these last days.

Vast increases of knowledge in the last fifty years so thoroughly have revolutionized life, even among Christians, that Abraham, were he resurrected today, would be chagrined as he mingled among his children of Abrahamie Faith. A zooming airplane overhead, looking and sounding like a monstrous,

vomiting vulture, would frighten him, and send him, shivering, for shelter. Indoors, having escaped the terrifying bird, he suddenly becomes nervous by reason of a radio telling of Russia's interest in Palestine. He pinches himself. It's he! . . . Having never peddled a bicycle, what would he do with a new Chevrolet? What would he do with an electric razor? Certainly, as he became adjusted to vista-dome coaches, to revolving doors, elevators and escalators, Abraham would lose that first bewilderment and accept with thanksgiving the great advances in knowledge and achievement since he walked through the length and breadth of Canaan. Progress in medicine especially would interest and please him. Successes in surgery would thrill him. What boons to happiness have come from knowledge!



THE TIME IS SHORT-
MAKE THE MOST OF
YOUR OPPORTUNITIES

Soon, Abraham would discover, though, that the stupendous increases in knowledge have been in the realm of conflict and destruction. He would learn of modern mechanized warfare, of poison gases and their horrifying effects, of combat by the spread of disease germs, of atomic bombs and their incredible devastation—and all these the fruitage not of heathen peoples, but of professing Christian nations! Then Abraham might comment something like this:

"Once, as I looked far into the future, I rejoiced greatly, for I saw the Day of Jesus, the Messiah. All your wonderful advances in science, your blessings and luxuries of life, your opportunities, too, almost led me to believe I was resurrected into that great, glad Day of Christ. It cannot be that Day, yet, however, for God promised me that in that Day my Seed would bless all nations, giving them peace and righteousness. It will be necessary, therefore, for me to sleep in death a little longer, until Christ, my Seed, returns to bless you with the real and unending blessings." . . . We hope you need not wait long, Abraham. The trumpet prepares to sound. We, too, see the Day you foresaw.

If Daniel suddenly arose, he could comment something like—

"All this increase in knowledge, all this running to and fro in the earth, all this confusion that seems to center upon my people, Israel, and upon God's Holy City, also the obvious approach of an abomination that will desolate, all these conditions are signs to the wise, though the wicked will not understand, that the time of the end has come. A time of

trouble such as never has been seen will fill the earth; then the Messiah will come, and I will stand in my lot with you—in the Day of Everlasting Righteousness."

Concerning the signs of Christ's return, there is no better Bible authority than Jesus Himself. Matthew 24, Mark 13, Luke 21 are almost exclusively devoted to signs of Christ's coming. They record His own words—His signs. Though spoken nearly two millenniums ago, Jesus' words can be discerned in all fullness of truth today, as throughout the world confusion and strife, earthquakes and tidal waves, famines and pestilences, fearful sights and false hopes vex and distress the masses of humanity. These fearful conditions challenge the world's leading statesmen as best what to do; they prompt Christians to cry, "How long, O Lord, holy and true?"

Some of these distresses, formerly more or less localized, are appearing now "in divers places." Earthquakes occur where they previously did not occur—anywhere, even in the Central States of our own beloved land! Famines, one time more or less confined to India and China, today threaten the world. Even in America, there is an indirect, stealthy—approaching famine: not by actual shortage of food, but by high prices that make it difficult for poor people to buy necessities of life. Much of this "high cost of living" results from excessive taxes, many of them secluded in the purchase price of goods consumed. On a recent radio broadcast, the speaker repeatedly declared that the working man in America today pays in taxes an amount equal to that used in support of himself and his family. Babylon! Confusion!—throughout the world! "Deceiving and being deceived"! "Men's hearts failing"! Thankful are we to Thee, O Christ, that your prophecies explain these present perplexing conditions as signs of your return. Give us strength to endure unto the end.

Another of Christ's prophecies that bears significantly on our day, indicating imminence of the Lord's return, appears in Luke 18:8, saying, "When the Son of man cometh, shall he find faith on the earth?" Jesus' question implies scarcity of faith approaching absence of faith. Likewise, Paul prophesied a "falling away," and Peter prophesied that scoffers would repudiate the very coming of Christ which their scoffing signifies.

Assuredly, faith in God may be measured in ways other than church attendance, yet that is one signal. Ministers, especially, sense an increasing difficulty of interesting people in church attendance. To maintain a fairly commendable audience, various types of programs are tried, retried, abandoned, new ones dared, arguments roused because of them, and the boom attendance shrinks and shrivels, again, to low tide. Some deluded church workers even believe an annual fight is good to "keep up the interest." Jesus saw the matter differently. Telling signs of His second coming, Jesus said, "Because iniquity shall abound, the love of many shall wax cold." Sometimes, it waxes frigid; for instance, there is almost no zeal for Sunday-evening preaching services. Satan knows, too, that the evening services are most appropriate for missionary and evangelistic effort. Only two per cent of American church members attend Sunday evening services, regularly. Baptisms are scarce. Week after week, religious periodicals, including *The Restitution Herald*, are silent

as to conversions and baptisms. Country churches are being abandoned, and city churches are being modernized, diluted, apostatized. An atheist recently informed me of having joined a certain church because it did not teach fundamental truth: apparently no repentance or baptism being necessary, nor even a statement of belief in Jesus as Saviour. Joined "a" church, not "the" church! . . . These are trends; these are signs. Nor are they limited to America.

What of Christianity in Russia? in Germany, birthplace of Protestantism? How successful are missionaries abroad? Is American occupation of Japan turning the Japanese to Jesus? Think it never! Foreign fruitage in actual immersions of converts who are looking for the second coming of Christ and establishment of His Kingdom make short lists. This apparent lack of success should not disappoint men who know, believe, and love the Truth. Jesus did not promise glowing results. He said, simply, "Go ye and preach," and "Occupy till I come." Christendom's talents tied up in napkins, buried, and waning faith throughout the world indicate the coming of the Lord draws near.

Once, Jesus cursed a fig tree, for it had

green leaves but no fruit; and in that tree, the fruit appears before the leaves, if indeed there is to be any fruit. Then followed curse upon the Hebrew nation: dispersion and desolation extending down into our own generation. . . . Jesus spoke, also, about "budding" of the fig tree. Students of prophecy generally concede that, as an eagle represents the United States, a fig tree represented Israel. Closely associated with budding of the fig tree was Jesus' promise of the Kingdom. Study of Matthew 24:32-34 leads one to believe that some of the people who saw beginning of the Zionist Movement will be living when Christ returns. The record in Luke is even plainer: "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you," said Jesus, "This generation shall not pass away, till all be fulfilled" (21:31, 32). "When the Lord shall build up Zion, he shall appear in his glory" (Psalm 102:16).

One general classification of signs to precede the coming of Christ is that embracing pre-Flood conditions and the conditions in Sodom prior to her baptism by fire. Let us bring the Christ into our assembly, that we may hear Him speak of our own days:

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also 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, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day the Son of man is revealed" (Luke 17:26-30).

If Noah were living today, and preaching, think you he could convert sinners more than a very few? Did he before? Think you he would even try to reform a scoffing community? No, he would keep busy building his ark, preparing for his own salvation and those who willingly would hear him. He would believe the incredible promises of God, that is, incredible to the world. He would love the appearing, and prepare for the appearing of His Saviour. Even if sometimes discouraged, Noah would never quit! "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. . . . Behold, the Judge standeth before the door."

JESUS—"BORN KING OF THE JEWS"

(Continued from page 4)

Lord, is again on Mount Zion. Right here someone may question, "But if Jesus' Kingdom is not of this world, where is it?" When the word "world" is understood, the mind of the investigator is set aright. In the New Testament, the word "world" is used in translation from about half a dozen Greek words. In this verse, the Greek word is *kosmos*. It is translated "world" 187 times. The Greek scholars define it as meaning "arrangement." Jesus informed Pilate, "My kingdom is not of this world," or of this *arrangement*. His added expression was, "Now is my kingdom not from *hence*," indicating His Kingdom was not to be from here, hither, or from this time forward. Rather, the time of His Kingdom would be from the time of His return from heaven and forward, for, when He returns, a new arrangement of this world's rulership will be in force.

When Pilate asked Jesus the second time, "Art thou a king then?" Jesus said, "To this end was I born," or for this purpose. Yes, Jesus will yet reign. If one declares Jesus is reigning as King now in fulfillment of these prophecies, he may find it difficult to explain the text which says, "When the wicked beareth rule, the people mourn" (Prov. 29:2). Today the people of the earth mourn; this speaks loudly that Jesus does not reign as king, and also cries out, "The great day of the Lord is near; it is near and hasteth greatly."

After Pilate heard Jesus witness to the truth, he tried to release Him. Even Pilate's wife warned him to have "nothing to do with that just man" (Matt. 27:19). But

the Jews cried out, saying, "If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar." Upon this statement, Jesus was brought out and Pilate said to them, "Behold your King!" They cried out, "Away with him, away with him, crucify him." Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." (John 19:12-15.) When Jesus was crucified, Pilate wrote a title and put it on the cross. That title was, "JESUS OF NAZARETH THE KING OF THE JEWS." Of course, to this the Jewish scholars objected, but Pilate said, "What I have written I have written" (John 19:22).

Even the enemies of Jesus, during His ministry, trial, and death, could not but help draw people's attention to the truth concerning Him—that He would someday reign as King. The same is true today concerning those who deny that Jesus shall return and literally reign on Mount Zion—over all the earth, under the whole heaven.

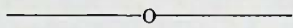
Everywhere on earth today there is confusion, uneasiness, fear, destruction, and preparation for more destruction; people are desolate without sufficient food and clothing, and only few acknowledge God. Now let us read from a prophecy in Psalm 46:8-10: "Come, behold the works of the Lord, what desolations 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. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." When God sends His Son to this troubled, war-weary world, He will make desolations, too, but not after the same manner. He will make wars to

cease everywhere on earth by disposing of their implements of destruction that make so much desolation now, and by causing the Prince of *Peace* to reign. Jesus shall speak peace, judge righteously, and exalt His Father, the God of heaven. People will be still long enough to know that Jesus' Father is God.

The coming of the One born in Bethlehem, whom the Wise Men worshiped, for whom Simcon blessed God, and the One the Jews crucified, should *be desired!* We should pray for Him, yes, and *prepare* for Him!

Jesus declared, "Surely I come quickly," to which John replied, "Amen. Even so, come, Lord Jesus" (Rev. 22:20).

May God help you as you endeavor to prepare for the coming of His Son.



ONE GOD: THE GOD OF THE AGES

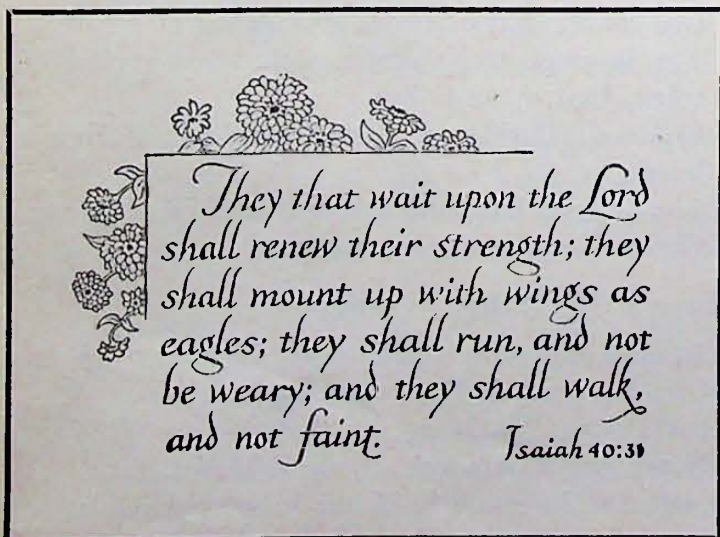
(Continued from page 5)

again we find that Jesus Christ and His Apostle Paul are in unison.

Other scriptures could be quoted, but we turn to one more which is important because it is the testimony of John, the same John who wrote the Gospel of John and his famous prelude to that Gospel.

Revelation 14:17—"Fear God, and give glory to him . . . and worship him that made heaven and earth, and the sea and the fountains of waters." It is evident from that statement that John had no doubt as who was Creator, and he is therefore in complete agreement with all other testimony that we have produced.

In reference to the foregoing, it may be well to recall the fact that in the Old Testament the Hebrew word *bara*—He created—is never used of any created being, angel or man, but is exclusively applicable to God, and that God alone is called *Bora*—Creator.



GOING FORWARD WITH GOD

(Continued from page 3)

tried to kill the missionary, using their rifles, but their rifles only clicked. The bandits became frantic because their trusty rifles failed to work. When they pointed the rifles away from the man, they would fire. The bandits became so frightened, that they dropped everything they had and ran for their lives. God certainly was with the missionary and delivered him. The man's name was Moody, and he related to me bits of his experiences. God will be with us, too, if we trust Him.

As God was with the Israelites, so will He be with us: not only in times of prosperity, but also in times of adversity. He will give us victory through our Lord and Saviour Jesus Christ. Therefore, "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). By continual pressing forward with the Lord, we will win the fight. The Apostle Paul said, "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14). Jesus said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

We are not to follow the example of Demas, who followed the Lord only for awhile, then turned again the way of the world. As a clean hog returns to the mire, so a fool returns to his folly. We are not to return to the slavery of sin and wickedness, but to be instruments of righteousness in the service of our Lord, bringing others to knowledge of the Truth. Keeping in contact with God as faithful servants helps us to obtain eternal life and a place in God's Kingdom. With our prayer buckets, let us draw from God's well of spiritual resources for our spiritual welfare. When hope is almost gone and faith is wavering, when love is growing cold, turn to the Lord that He may restore you!

Let us press forward with God, accomplishing the work set before us to do, not being of those who turn back. "Remember Lot's wife"! She turned back, disobeying God, and became a pillar of salt. Plow a straight furrow for the Lord, having your eyes fastened on Jesus, glorifying God. We beseech you to walk with God, as did Enoch, that we might go forward, finishing our work for the Lord. God is our Companion now and forever. Never give up the fight: stay "in there pitching" against wickedness and unrighteousness until the trumpet blows. Your help is needed in the service of the Lord, whether it be little or much. We hurt ourselves most when we do not the will of the Lord. *His* work cannot fail!

"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



"Now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said" (2 Samuel 7:25).

In Winter

"Now all the laughing brooks are hushed;
The trees stand bleak and drear;
Chill winds sweep through their branches bare;
No songs of birds we hear.

"The skies are drab: clouds hide the sun;
The fields are choked with snow;
No pleasure now to work abroad;
No twilight strolls we know.

"But underneath the snow and ice,
The brooks are laughing free;
The buds and birds will come again
To meadow, hill, and lea.

"With patience wait for summer joys,
While in the winter skies
Orion and the Pleiades
Shine nightly 'fore our eyes."—*Mary Davis.*

God's Promise to David

God promised David that He would be with him. He said He took David from tending sheep and made him ruler over Israel. The Lord God said He had "cut off" all the enemies of David and made him a great name.

God also told David He would "plant" His people Israel in a place of His choice. There they would stay in peace and safety. David wanted to build a fine house for God after he had such a fine home built for himself, but God promised David his own relatives would build God a house. We know God said David's son was to build Him a house. Furthermore, the throne of his kingdom would the Lord God establish forever (2 Sam. 7:13).

This son of David, whose throne was to be established forever, was to be like a son to the heavenly Father. He said He would be his Father; and, if he should sin, God said He would chasten or correct him "with the rod of men, and with the stripes of the children of men," but He would still be merciful unto him.

Solomon and Jesus

Solomon was David's son who became king upon the throne that was to be established forever. Solomon built

the Temple at Jerusalem. Solomon sinned many times, and God corrected him as He had said.

However, there is One yet to come as king who will sit upon the throne of David. It is Jesus, the Christ. Jesus is building a living temple of which we may have a part. We are told, "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 Pet. 2:5).

Although Jesus did not commit sin, yet we are told He was made perfect by suffering. (Heb. 2:10.)

Solomon's kingdom ended years before Christ's birth. Christ's Kingdom to be established on the earth, with its center David's throne, is yet to be set up.

God's promises are sure. We know His Word is true. With confidence, we look forward to the time when Christ returns as King. What a joy for those who love Jesus and are watching and waiting for His return! No more wars or sickness! The last enemy to be destroyed is death. When there are no more enemies of Christ, all will be peaceful and perfect. The earth will bring forth a hundredfold. There will be no more curse.

Pray for the coming of our King and that Kingdom of righteousness!

Let's Play!

Choose the correct word by underlining it.

1. When a lad, David used to care for (cows, sheep).
2. God cut off all the (friends, enemies) of David.
3. The Israelites, God's people, were given a place of (their, His) choice to live.
4. God said (David's son, David) would build Him a house.
5. This (throne, kingdom) was to be established forever.
6. Christ's Kingdom is (coming, gone).

Happy Birthday Wishes

Tommie A. Kennedy, Feb. 16, age 10, Hammond, La.
Glen Swartz, Feb. 17, age 4, Cleveland, Ohio
Earl Poland, Feb. 21, age 12, Shady Springs, W. Va.
Nancy Ann Reeves, Feb. 21, age 7, Mullin, Tex.
Martha E. Friend, Feb. 22, age 3, Newkirk, Okla.
Roger L. Story, Feb. 22, age 5, Cozad, Nebr.



THE SECRET OF INDEPENDENCE



GEORGE WASHINGTON, known as the father of our country, whose birthday anniversary we will celebrate February 22, once said, "It is impossible to rightly govern without God and the Bible." In this statement is the secret of independence. In this time of Lincoln's and Washington's birthday parties, we will hear much patriotic talk attempting to show that "might makes right"; but the most patriotic gesture we can make is this—to try to revive and uphold godliness.

The first answer to the secret of national independence and prosperity is found in the relationship of the nation to God. The Psalmist said, "Blessed is the nation whose God is the Lord" (Psalm 33:12), intimating that a nation's blessings rest upon its adherence to God and the principles of government taught by Him. The Prophet Isaiah said concerning nations and God, "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. 60:12). It is evident from these two scriptures, and from others like them, that the attitude of a nation toward God has much to do with the terms of its existence. The best way to prove the truth of this fact is from the annals of history.

The history of Israel is a classic example of how God's blessings vary according to the attitude of a nation toward Him. History proves that while Israel maintained a pure worship of God, she was free and prosperous; but, when she lapsed into worship of Canaanite idols, she became the prey of neighbor nations. Had it happened once or twice we could very well say, "Coincidence," but it happened time and time again, until even the nation itself began to recognize the truth.

Future national independence and prosperity are dependent upon the godliness of this country. I fear we are in a period of decline, which, if continued, will lead to our destruction, as it has to nations in the past. America is on the decline because it is beginning to forget God, from whom all its blessings have come. We should learn from history—Rome, Germany, and others as examples—that the road from God is the road to ruin. The nation is only a group of individuals, and that is where the

trouble and solution lie. When we as individuals get back to God, the nation will come with us and God's blessing will return. A religious reformation alone will save this nation from the fate of Germany and the fate in store for Russia. The government is upon our shoulders—and we will suffer with its fall.

Another key that will open the door to national well-being is found in a nation's treatment of its Jews and Christians. In the promise made to Abraham, God said, "I will bless them that bless thee, and curse him that curseth thee" (Gen. 12:3). Those who bless Abraham and his descendants the Jews, and Christians by adoption, will be blessed, and those who curse Jews and Christians will be cursed. Jesus' explanation of His basis for judgment of nations contains these very elements. In Matthew 25:31-34, 41, 45, we read of Jesus judging the nations and His explanations why some are blessed and some cursed.

Without exception, the nations which opposed the entry of the Jews into the Promised Land have either become extinct or lapsed into the shadows of unimportance. Egypt, Arabia, Moab, Persia and others like them are now mere echoes of their past glory. Babylon was annihilated when it took the Jews into captivity. Persia, its successor, was great while it was freeing the Jews under Cyrus; but, when they again went into Palestine for a spoil, they began to decline and were shortly exterminated. Rome was a noble empire until it became cruel and immoral and began persecuting Christians and Jews. Then it was very quickly overrun by the barbarians. Ancient history proves that anti-Semitic and anti-Christian persecutions will destroy a nation. So does modern history!

Unless we are zealous in our teaching of charity toward God's people, the United States may go the way of all great nations by becoming anti-Semitic and reaping destruction. Our future as a nation is partially dependent on our attitude toward God's people.

If you would be truly patriotic, dedicate yourself to serving God and to loving His people, and teach your friends to do so, that we might continue to enjoy the fruits of a hard-won independence.

— *National Berean Society* —

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

- June 28 - July 23—Summer Session of Oregon Bible College.
 July 12 - 25—Berean Youth Rally at Oregon, Ill.
 July 27 - August 8—General Conference at Oregon, Ill.
 July 27 - August 8—Illinois Conference and Bible School.

AN EXPLANATION

Apparently the expressed willingness of the undersigned to terminate his pastorate here at Oregon, Ill., at the end of last August has been misinterpreted by numbers of people, both local and distant. For, I receive word after word, and letter after letter, in personal greetings indicating that I have "retired" from the ministry.

This is not the fact. Years ago, I promised my life to the service of the Lord in the proclamation of the Word, so long as He gives me health and ability. I am yet ready to serve Him as best I can.

It is true that advancing years affect one's powers, and I truly wish to refrain from pulpit work when it becomes irksome to hearers because of age.

For the present I am ready to respond to calls for evangelism, Bible class work, interim pastorate, and any other such limited-period labors.

In His Name,

F. L. Austin, Oregon, Ill.

SISTER L. E. CONNER IS DEAD

The enemy Death has claimed another one much loved by all the Church of God. Sr. L. E. Conner died at Peru, Ind., February 13. Her obituary will appear in these columns next week. During the last six months, Sr. Conner, former resident of Golden Rule Home, received hospital care at the Donot Nursing Home, Peru, Ind., where she could be close to her son, Bob Conner. It was our privilege, with others, February 1, to visit Sr. Conner, at which time she asked us to remember her to her many friends, which we did in other words than these, then was required to lift that type and to insert these words about her falling asleep in Christ. Funeral services were conducted by the writer, February 15, at Denver, Ind., after which Sr. Conner was laid to rest beside her husband in the cemetery at Macy, Ind. God grant the Day, soon, when together they shall "awake in his likeness."

Sydney E. Magaw.

HERALD RECEIPTS

Selma Peterson; Wilda McCorkle; Mrs. W. H. Holland (2); Lloyd Thomas; Mrs. Jim Casey; Lucian Murphy; Freeman Fike (7); Andrew Forsberg; Mrs. Frances Gillespie; Burdette Mosby; M. D. Greer; Jennie Salisbury; Pearl E. Kellogg; G. P. Lichty; Donald E. Overmyer.

NATIONAL BIBLE INSTITUTION

Tempe, Ariz., Church of God	\$ 9.89
Mabel Drummond	10.00
Mr. & Mrs. Charles Netts	5.00
Dixon, Ill., Berean Class	6.21
Marian L. Long	16.00
An Isolated Sister	3.00
Mrs. Lulu Stilson	1.25
Mrs. Pearl Zeekiel	10.00
Mr. & Mrs. E. A. Ellis	100.00
Rockford, Ill., Church	43.72
Maurertown, Va., Sunday School	35.00
An Isolated Sister	13.00

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Phenomenon. A Dorcas Society meeting was well attended on Thursday. Plaster fell from ceiling, Friday.

Recently celebrated birthdays at Golden Rule Home were those of Sr. Clara Chaffee (88) and Sr. George Loudenslager (74), both birthdays being on February 6. Congratulations, both!

All Oregon (Ill.) was shocked, February 8, to learn of the sudden death of Sr. Bernice Rogers. Her obituary appears elsewhere in this Herald. Sr. Rogers, a long-time member of the Oregon Church, was serving the General Conference as a member of its Songbook Committee. Coincidentally, Bro. F. L. Austin, in preparing her obituary, chose to conclude it with words of a song that she chose to include in the new songbook: though Bro. Austin did not know she had chosen the song and certainly Sr. Rogers, at time she selected the song, had no thought of its being used so soon for herself.

Recently on the sick list at Oregon Bible College were Sr. Eunice Pearson (the matron), Warren Sorenson, Mary Brown, and Sr. Verna Thayer (several days hospitalized).

Sr. F. M. McCroy, Plymouth, Ind., fell asleep in death on January 31. Had she lived until March 19, she would have been ninety years of age. She had been a long-time subscriber to The Restitution Herald. Her husband, F. M. McCroy, preceded her in death in 1925.

"Bro. Lyle Rankin has been giving some very good sermons over his broadcasts."—James A. Patrick, Ashland, Ohio.

"Our trip back from Oregon (Ill.) was without serious trouble. We ruined another tire, and both the children were sick on the trip, but it could have been worse. We believe God was with us. . . . The Conference (Mid-Winter Ministerial Conference) was the most enjoyable one I have attended."—James Mattison, Hammond, La.

"Rejoice evermore."—Paul.

BERNICE PHELPS ROGERS

After several years of painstaking caution because of thyroid heart-weakness, Mrs. Bernice Alameda Rogers, beloved wife of Frank T. Rogers, following a Sunday of worship and spirited ease, dropped dead in their home at 410 S. Seventh St., Oregon, Ill., on the evening of February 8, 1948.

Bernice was born to John J. and Georgianna Phelps, in this city, March 20, 1890. Both parents preceded her in death. From early life, Bernice was especially gifted with musical ability, which gift was fostered by parents and a community of friends. From young womanhood until disabled by thyroid complications, she was one of Oregon's leading musicians. Besides the enjoyment of co-operating musically with the community as a whole, from girlhood she served as organist in the Church of God until failing health necessitated easement; as also she served, at intervals, in the Presbyterian, Lutheran, and Methodist churches.

Following the organization of this local church in 1899, she became one of its 1901 members. She was on the building committee for remodeling in 1930, and had much to do with the interior finishings and color scheme. At that time, Mrs. Rogers and her husband presented the church with its organ, which had been her much-loved instrument at home.

Bernice was united in marriage with Frank T. Rogers, October 25, 1911, with whom she co-labored graciously in the perfection of a beautiful home life, which was shared frequently with many friends.

To them was born one son, James, on September 4, 1912. James, his beloved wife, Anita, and five year old daughter, Judith, are now residents of Portland, Ore.

Besides her greatly bereaved husband, son, and family, the deceased is mourned by one brother, W. V. Phelps, of Evanston, Ill.—her only sister having died in infancy—and Mr. Rogers' two sisters and their families.

(In preparation of the proposed songbook by the General Conference, Sr. Rogers was one of the committee appointed to select and arrange the songs therefor. When this book—which is now in the hands of the publisher—shall be forthcoming later in the year, let us remember Sr. Rogers' faithful work pertaining thereto.)

The funeral was held at the Oregon Church of God, and interment was at Daysville Cemetery.

"Though we sleep, 'tis not forever.
 There will be a glorious dawn!
 We shall meet to part, no, never,
 On the resurrection morn!"

"From the deepest caves of ocean,
 From the desert and the plain,
 From the valley and the mountain,
 Countless throngs shall rise again."

Said Jesus, "Because I live, ye shall live also."
 F. L. Austin.

ROUCH - GYORGYI

The Morning Star Church of South Bend, Ind., was filled to capacity, Sunday, February 8, to witness the service in which Miss Marjorie Rouch, daughter of Mr. and Mrs. Dale Rouch, became the bride of Joseph Gyorgyi, son of Mr. and Mrs. Alex Gyorgyi, in a double ring ceremony before a beautiful floral and candelabrum background. The bride was attended by Mrs. Elmer McChesney as maid-of-honor and Miss Juanita Sharpe as bridesmaid. The groom was attended by his brother John and Robert Rouch, brother of the bride.

Harvey U. Krogh, Jr., as soloist, beautifully rendered two numbers, "I Love You Truly," and "O Promise Me," being accompanied by Mrs. Roland Stilson at the piano. Miss Virginia Hazelbeck, as violinist, added much to the beauty of it all.

The groom served four years in the navy and was recently discharged, his last post being Panama.

The bride is a faithful and efficient teacher in the Morning Star Sunday school and is employed at the South Bend Medical Foundation.

After their honeymoon, they will be at home at 1050 Adams St., South Bend.

May Heaven's blessing rest richly upon them as they begin their life walk as one.

Floyd A. Stilson.

OVER THE TOP! ! !

230. People's Fellowship Church, South Bend	\$107.00
231. Mr. & Mrs. Harper Koontz	200.00
232. J. H. Anderson	26.00
233. J. E. Coverston	26.00
234. Alfred & Geneva Driskill	26.50
235. Mrs. Ernest McCorkle	26.00
236. Mrs. May White	26.00
237. Silas M. Claypool	26.50
238. Mr. & Mrs. W. Wright	26.00
239. Mr. & Mrs. C. F. Doll	26.00

HERALD RECEIPTS

Howard H. Hawkins; Gerald K. Niles; Lucille Wilmut; V. R. Kincheloe (2); Cora Shipman; Mrs. Clarence Dimmick; Raymond Brown; Mrs. Arthur Otto; Mrs. Mary E. Magorian; Mrs. Ada Updike; Lulu Metzger; Mrs. Emily Blackwell; Mrs. Chas. Warren.

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.

JESUS, THE BREAD OF LIFE

Mrs. John Coulter, Eden Valley, Minn.

One of the earliest recollections of my childhood is of gathering with parents, relatives, and friends at the little country cemetery near our home to dress and keep the graves in the spring of the year. There, we children played and looked in awe at the graves. Mother told us again of the Day Jesus would return to break open the graves, and we would see our little sister and brother who are buried there.

The thought planted there was that Jesus is the Life-Giver, that He through the Father could, and would, restore to life those who meant so much to us. A gift given in love to make us happy! Who could help loving so kind a Saviour? We were cautioned that these gifts of eternal life hinged on our own belief that Christ is the Saviour, that we believe He is sent from the Father, and that if we love this Father with all our heart and follow in the steps of the gentle Saviour in loving those about us, God promises to remember us in His Kingdom.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19).

"Then said they unto him, What shall we do, that we might work the words of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent" (John 6:28, 29). Being further troubled, they asked, "What dost thou work? Our fathers did eat manna in the desert: as it is written, He gave them bread from heaven to eat." Christ said, "Moses gave you not that bread from heaven; but my father giveth you true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world."

Jesus also said to them: "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). "I am that bread of

life" (v. 48). In John 13:34, 35, we find a new commandment: "That ye love one another; as I have loved you, that ye also love one another." "By this shall all men know that ye are my disciples, if ye have love one to another."

How easy do we find it to love those who are unfair? How many of us "turn the other cheek" or "give our cloak also"? How often do we visit the widows and fatherless and give of our substance to the poor? How many of us heed the admonition Jesus gave the disciples in Luke 12:22-31, saying, "Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for your body, what ye shall put on. The life is more than meat, and the body is more than raiment. . . . For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But seek ye the kingdom of God: and all these things shall be added unto you."

How dare we judge another for his failure to do what we think the Bible teaches, if we fail to do the very things that Christ teaches? What will our answer be in the Judgment Day when Christ says, "I was an hungered, and ye gave me no meat . . . naked, and ye clothed me not . . . in prison, and ye visited me not . . . Inasmuch as ye did it not to one of the least of these, ye did it not to me?"

Did Jesus turn from anyone coming to Him? Did it matter to Christ if a man were a sinner or a beggar? Did He die for a few, or for all? Do we sing of Christ's love for sinners, but turn our hearts from them in pride? Are we better than Christ? Do we sometimes forget the heart-hunger of those less fortunate than ourselves? The nakedness of those in sin who need our love to help show them the covering Jesus can give? "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). May we take our Saviour with us from day to day, so we may say with David: "The Lord is my shepherd, I shall not want."

LAYMAN'S CAMPAIGN ENROLLMENTS

The following have enrolled in the program sponsored by the Laymen's Committee to provide for the missionary expansion of National Bible Institution to include the expansion of every department to better serve the needs of our people; to enlarge direct mail contacts; to expand printing and publishing with a new print shop and office building; to enlarge Pastoral Aid to help fifty new communities to have a full-time pastor as soon as such pastors are available; to carry the gospel to fifty million prospective listeners by radio. To this end, they are volunteering to contribute an amount equal to fifty cents per week or more to the effort of National Bible Institution during the year November 1, 1947 to November 1, 1948.

- 526. Alfred & Geneva Driskill, Cross Timbers, Mo.
- 527. Shirley Karnett, Omaha, Nebr.
- 528. Shirley Meth, Omaha, Nebr.
- 529. Mrs. Elsie Strong, Omaha, Nebr.
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HERALD RECEIPTS

S. H. Boyer; Mrs. L. M. Kiger; Mrs. Myrtle Houser; Mary L. Hale; Alice A. Blyth; Leon Driskill; Frances M. Gillespie; Dr. T. Bradley Crundwell; J. T. Whitley.

Truth Seekers' Tracts and Books

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

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

TRACTS		BOOKS	
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“Believe on the Lord Jesus Christ”

By G. J. Gordon, Cleveland, Ohio

SAID PAUL to the Philippian jailor, “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house” (Acts 16:31). After much meditation on this and similar statements, we came to the following conclusions in regard to believing on Christ—beginning at His birth and onward. We shall not even consider here what all the prophets said, nor the announcements by the angel to Mary and Joseph previous to Jesus’ birth.

(1) *In the manger*, a “babe” wrapped in swaddling clothes. Concerning this child, it was said, “Unto you is born *this day* in the city of David a Saviour, which *is* Christ the Lord” (Luke 2:11). The testimony of the angels at that time, among other things, was, “On earth peace, good will toward men.” Thus far we have the Christ as a “child” with a glorious future, but never attaining it *unless we follow up the record of Jesus’ ministry*.

(2) *To Egypt and return*, to escape being destroyed, and going to live at Nazareth. If we go no farther, we have only Jesus of Nazareth, a carpenter by trade who was a builder of houses that fall into decay and ruin, but nothing lasting and permanent.

(3) *In the temple*. When found, Jesus said, “Wist ye not that I must be about my Father’s business?” If we abandon Him here, we have a disillusioned boy of twelve years, who had a vision of a *good business*, only to be deprived of it and taken back home to Nazareth.

(4) *At the Jordan River*. Coming there to be baptized of John, yet only a baptized carpenter.

(5) *The voice from heaven*, saying, “This is my beloved Son, in whom I am well pleased.” Here we have the *acknowledged Son of God*, but with only one witness to testify for Him.

(6) *In the wilderness*, the *tried and proved* Son of God, heir of all things of His Father, but never receiving His inheritance, *if we linger here*. We must go farther.

(7) *Jesus Christ, the Preacher*, “preaching the gospel of the kingdom of God” (Mark 1:14). If we tarry here, we have only a Man with a wonderful message, which has little real meaning.

(8) *Before Pilate*. “Art thou a king then?” Jesus answered, “Thou sayest that I am a king. To this end was I born” (John 18:37). Dare we stop here? If so, we have only a Man who claimed to be born to be a king: never wearing a crown, except of thorns, and possibly not even that at this particular time. He sat never a day upon David’s throne!

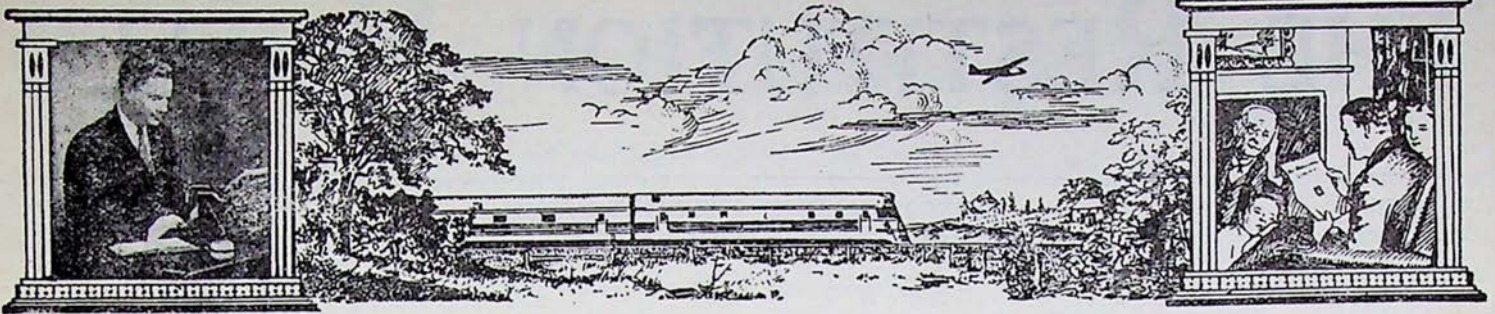
(9) *At the crucifixion*. Were we to hesitate here, we would have a dead Christ with no power to redeem from the grave. It was not possible, though, that He should “be holden of it.” Some seem to be willing to abide here because of what Paul said in his Epistle to the Corinthians: “I determined not to know any thing among you, save Jesus Christ, and him crucified” (1 Cor. 2:2). They fail to see that before Paul finished this same Letter, he preached the resurrection of Christ (15:1-4, 20), the resurrection of those in Christ “at his coming” (22, 23), the kingdom and the reigning Christ (24, 25), and the conquering Christ (26).

(10) *After the resurrection*. Still teaching “the things pertaining to the kingdom of God” (Acts 1:3). Did Jesus evade the question of His apostles, “Lord, wilt thou at this time restore the kingdom to Israel?” No, He gave them instruction to be followed before that time would come. (See Acts 1:6-8.) Shall we brand Him “a failure” at this point? Though all things have been put under Him, as stated in several places, “*Now we see not yet all things put under him*” (Heb. 2:8). Death still reigns. Has Jesus failed?

(11) *At the ascension*, a “cloud received him out of their sight.” Forever? (Please turn to page 10)



G. J. Gordon



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Jacob's Time of Trouble

Not infrequently in life do blessings and cursings arrive in close sequence. Laughter suddenly turns to crying; and tears often turn into joy. Jeremiah 30:3 foretells that God will restore His scattered nation to the land of Palestine, the land promised Abraham, Isaac, and Jacob. In close accompaniment to that picture of restoration, Jeremiah "heard a voice of trembling, of fear, and not of peace" (v. 5). "All faces are turned into paleness"! Why? Verse 7 answers:

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble."

Many texts throughout the Bible foretell this Time of Jacob's Trouble in the very last days preceding Christ's return to earth. Indeed, only the second coming of Christ will end that Time of Trouble and give unto Jacob his long-sought home and long-sought rest. Brought through the fire, so to speak, "He shall be saved out of it." Then, the Israelites "will serve the Lord their God, and David their king, whom," God says, "I will raise up unto them."

This Time of Jacob's Trouble, a result of rejecting Christ and continuing increasingly in sin, will continue until "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:26). Though nations are assembled "in the siege both against Judah and against Jerusalem" (Zech. 12:2), the Israelites "shall look upon [Him] whom they have pierced" (v. 10). They shall see the Christ they crucified. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (13:1). When they shall say to the One they crucified, "What are these wounds in thine hands?" the Christ will reply, "Those with which I was wounded in the house of my friends" (v. 6). Then God says, "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" (v. 9). "The Lord shall be king over all the earth: in that day there shall be one Lord, and his name one" (14:9).

Present suffering of Jews by onslaught of Arabs in Palestine moves on apace toward, or *into*, Jacob's Time of Trouble. Soon all faces will be turned into paleness. Nations will assemble. Next, the "Redeemer shall come to Zion" (Isa. 59:20), and the glory of the Lord will arise and shine upon His people. *Watch for the Morning!*

Voice of the Wind

Though God spoke not in "strong wind" to Elijah, but in "a still small voice," there sometimes is a "still small voice" of God in the wind. Longfellow, in his "A Day of Sunshine," hearing *music in the wind*, said:

"I hear the wind among the trees
Playing celestial symphonies;
I see the branches downward bent
Like keys of some great instrument."

In Psalm of thanksgiving and praise to Jehovah, King David thus described the Almighty:

"The earth was swaying, quaking;
Heaven's very bases shook and swayed before
His anger;
Smoke fumed from His nostrils,
And scorching fire from his lips
That kindled blazing coal,
As down he came on the bending sky,
The storm-cloud at his feet,
He rode on flying cherubs,
And *swooped with the wings of the wind*,
Shrouding himself in darkness,
That veiled his presence round,
With rain-clouds dark and dense,
Hail and lightning flashing before him."

(2 Sam. 22:8-13, Moffatt.)

What says the wind to you? Speaks it only of hurricane and twisted tree? Speaks it not of flying kites? of turning sails near Holland dike? Why hear it only at its worst?—when curse is on it. Hear it, rather, when, blowing from the South, it whispers of Spring's warmer days, of refreshing rains and of brightly-colored birds winging northward on its bosom! Sometimes, this invisible servant proclaims the glory of invisible God.

The Kingdom of God

Acts 20:17-35

By C. E. Randall, Fonthill, Ontario

WHEN PAUL was returning over his missionary fields on his way to Jerusalem, he stopped at Ephesus, called the elders of the assembly together, and told them he had "kept back nothing that was profitable unto them," even going "from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." He gave the same message to both classes of people—Jews and Greeks. Paul was bent on saving these people. He knew, and that well, that, if they were to be saved, they must repent and have faith in the Lord Jesus Christ. He called this testimony of his "the gospel of the grace of God." This being the last time he expected to meet with these people who had come under the saving power of the gospel, he said to the elders: "Now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." Paul's preaching the "gospel of the grace of God" from house to house, he said was merely preaching "repentance toward God, and faith in our Lord Jesus Christ." He termed this as "preaching the kingdom of God." He claimed to be free from the blood of the people because he had preached the "kingdom of God," "repentance," "faith toward God, and the Lord Jesus Christ" the "gospel of the grace of God." All these things are found in the gospel: all are important; all are essential. Paul then climaxed his claim to a well-rounded ministry by saying, "I have not shunned to declare unto you all the counsel of God"—"counsel" meaning the plan and purpose of God.

To keep back any of these teachings which he mentioned, Paul asserted would be "withholding" from the people that which the grace of God offers. It is wrong to refrain teaching repentance. It is a neglect of duty to fail to emphasize the need of "faith toward God, and the Lord Jesus Christ." It is a repudiation of divine injunction to omit the preaching of the Kingdom of God. It is all gospel—it is all essential; and no one knows unless it be God and the Lord Jesus Christ which part of the whole

Two or three years ago, the editor of The Restitution Herald Brother Magaw, asked me to write a series of articles on the general theme of "The Kingdom of God." I promised him that, as soon as time permitted, I would prepare the manuscript, but I procrastinated and allowed time to slip away. I pray the Lord will forgive me for so long neglecting this opportunity. The very expression "Kingdom of God" is dear to my heart. It has been dear to the hearts of our people from the days it was first proclaimed on this continent, and when our love for the gospel of the Kingdom wanes, our usefulness to the Great Commission correspondingly will be diminished. — C. E. Randall.

counsel that will quicken in the hearts of people a desire to accept the way of life and walk therein.

If we are to properly feed the Church of God, we must give milk to the babes and meat to those who "by reason of use" have "their senses exercised" and are able to endure the stronger things of the gospel.

The thought I want you to get out of this lesson is that when Paul was preaching from house to house the "kingdom of God," he was preaching faith toward God and the Lord

Jesus Christ and repentance. The Kingdom message includes all of this. The Kingdom message is a full-gospel message: it covers all; it is for all, and it furnishes a full spiritual diet. Much of the preaching these days is of the diet type. Faddists reduce the gospel down to such a simple spiritual diet, the people become skeletons of spiritual stature. I know a person who is a meatless, coffeeless, and almost eatless faddist. Every time anybody gets an ache or pain, this faddist insists that the individual go on a lemon juice diet. All this man has for breakfast is a sip of lemon juice. He eats so many lemons he has almost become an oversized lemon. Food diets may be all right for some people for some things, but they won't cure all the ills of all people. These spiritual diets that gospel faddists want to impose on the people have a corresponding effect on the spiritual life that an unbalanced physical diet has on the physical life. The gospel cannot be capsuled in such concentrated form, that with one swallow of this, or that, one becomes a saved person. In these days when evil men are spreading themselves abroad as green bay trees and the stench of sin is rising into every nostril, religious leaders of the faddist type are seeking to remedy the situation by a capsule-type gospel. Some are reducing the gospel down to a blood-relationship idea, and, being the offspring of God, feel that God will not destroy His offspring, no matter what they do. As one that holds this view has remarked: "God would look twice before he damned me."

There is a tremendous school of (Continued on p. 11)

The Promises Are Valid

(Radio Address No. 4—Station KPQ, Wenatchee, Washington)

By H. Gary France, Wenatchee, Washington

ABRAMHAM was a vital link between God and Christians in the plan of salvation. God promised that His children would inherit the earth. This promise was made originally to Abraham, and Christians will receive those same Abrahamic promises through Christ, who was Abraham's "Seed," hence the rightful heir. Christ confirmed those promises, and no man can disannul or add to them. Paul wrote of this matter to the Galatians, saying:

"Christ hath redeemed us from the curse of the law . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise . . . through faith. Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many, but as of one, and to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise" (Gal. 3:13-18).

All Christians (that is, those who have been baptized into Christ and are continuing to obey Him)—all Christians—are Abraham's seed, and heirs to the promises God made to Abraham. Paul wrote, "As many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:27, 29).

What were these promises made to Abraham? If Christians are going to inherit these Abrahamic promises, it is proper that they should be acquainted with them. Abram is introduced to the Bible student in the eleventh and twelfth chapters of Genesis. The first recorded contact between God and Abram is a simple offer of God. God said to Abram:

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, 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 the families of the earth be blessed" (Gen. 12:1-3).

God, as is His policy, required a separation of His peo-

ple, and we read, "So Abram departed, as the Lord had spoken unto him" (v. 4). Abram traveled some four hundred twenty miles to historic Palestine. When Abram arrived, God promised him the land. God said, "Unto thy seed will I give this land" (v. 7). Notice that *land* was promised to Abram and his seed. Recall the words of Paul, saying, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). We conclude that the Promised Land is part of the inheritance of Christians.

After worshiping God, Abram left Palestine because of a famine and went into Egypt. Upon his return to Palestine, he worshiped God in Bethel. Abram and his nephew Lot were rich, having an abundance of cattle, silver, and gold. Abram and Lot separated at that time to pasture their stock over a broad area. Lot traveled toward Sodom, and Abram stayed in the land of Canaan, which is a part of Palestine. We read from the Scriptures:

"The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee" (Gen. 13:14-17). . . . Then Abram built another altar to God.

Notice the clause, "All the land which thou seest, to thee will I give it, and to thy seed for ever." The word "seed" can be either plural or singular. God used it in both manners. Remember we read Paul's teaching that God used the word "seed" in singular form referring to Christ. Paul wrote, "He saith not, And to seeds as of many, but as of one, and to thy seed, which is Christ" (Gal. 3:16). If Christ is the outstanding seed or heir of the Abrahamic promises, we conclude that Christians will be joint-heirs of those promises, for Paul wrote, "We are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:16, 17).

Genesis 15 records another promise of God. God said, "Fear not, Abram: I am thy shield, and thy exceeding great reward." Abram then wanted to ask a question. God had been promising that his seed would inherit the

land and that they would become a great nation, but Abram had no children. He asked, "Lord God, what wilt thou give me, seeing I go childless?" (Gen. 15:2). God said that Abram would have a child: took him outdoors

and said, "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." Abram "believed in the Lord, and he counted it to him for (Continued on page 10)

Revelation Six

(Opening of the first six seals)

By Janice Johns, Oregon Bible College

AS CHAPTER 6 of Revelation opens, John, in his vision, saw the Lamb opening *the first* of the seven seals of the book in God's hand. One of the four living creatures standing about the throne invited John to "come and see" what was to transpire under this—the first seal. John then saw a *white horse*. The man sitting upon it had a bow, and a "crown was given unto him: and he went forth conquering, and to conquer" (v. 2).

After Christ had opened *the second seal*, a second living creature told John to "come and see" what this second seal would bring. John then saw a rider sitting upon a *red horse*. Power was given this rider to take peace from the earth, that people "should kill one another." There was, also, a great sword given to this rider.

With opening of *the third seal*, the third living creature told John to "come and see." Under the third seal, John saw a *black horse*. Its rider had a pair of balances in his hand. A voice in the midst of the four living creatures said, "A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine" (v. 6). This is a picture of famine. Neither vines nor olive trees will be productive; therefore, men must save oil and wine for the sick. All that a man makes will be spent for food in that day. "A 'penny,' or 'shilling,' was a denarius, a coin equal to about seventeen cents in our money, an ordinary day's wages then."—Halley.

The fourth beast appeared at opening of *the fourth seal*. Again, John was invited to "come and see" the events of that period. John saw a *pale horse* whose rider was named Death, and hell followed after him. Power was given to them to kill with sword, hunger, death, and with beasts of the earth, a fourth part of earth's population.

These first four seals were revealed to John by the four living creatures, typifying, we believe, four different phases of the reign of the Antichrist. Events under the first four seals will be natural consequences of the reign of sinful man without the staying hand of God. The Antichrist will come in peace and authority, and a crown will be given him. "He shall come in peaceably, and obtain the kingdom by flatteries" (Dan. 11:21). He will go forth

"conquering and to conquer." The Antichrist, as the "little horn" in Daniel 8:9, will wax "exceedingly great toward the south, and toward the east, and toward the pleasant land."

After the Antichrist comes, there will be a short-lived peace. Then he will take peace from the earth; depression and famine will follow; then also will come death and the grave.

After opening of *the fifth seal*, John saw under the altar "the souls of them that were slain for the word of God." This text cannot be used to teach that the soul lives after death, because *these souls were slain*. It is generally agreed that this text is figurative. In sacrifices under the Mosaic law, blood was poured at the foot of the altar. Blood is the life of the body; therefore, John personified the blood of the saints and pictured their very blood crying out from under the altar where they had given their lives. They were pleading that the time before the resurrection be shortened. Given white robes, which are robes of righteousness, they were told to rest for a little while until their brethren and fellow servants were slain as they were, and until the time be fulfilled.

During *the sixth seal*, kings of the earth, rich men, and great men of the earth will see the beginning of the wrath of God upon them. John foresaw a great earthquake. The sun became black, and the moon became as blood. In that day, even the stars in heaven will fall, and the mountains and islands will move out of their places. Then the people of earth will hide in dens and in rocks of the mountains, calling upon the mountains and rocks to fall on them that they might hide themselves from God's wrath. In Revelation 9:6, we read, "In those days shall men seek death, and shall not find it: and shall desire to die, and death shall flee from them." Surely, all people of the earth then will realize that there is a God—one God, the God of Abraham, Isaac, and Jacob.

The day of God's wrath is very near. Let us so live that we may be among those taken out of the Tribulation. Let us shake ourselves out of the doldrums that have taken over the church. Let us wake up and *live for the crown!*

One God: the God of the Ages

Article 21—The Virgin Birth

Bible Testimonies Concerning the Birth of Christ

By R. H. Judd, Colborne, Ontario

"Declared to be the Son of God with power" (Rom. 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" (Isa. 7:14).

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 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 occurring 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! 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. It is, however, no more than an intimation. Like all Bible prophecies, precision of detail is added from time to time as events and time progress towards 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 (Deut. 18:15) could hardly be more specific in this respect.

Again we ask, Who was this Man, this foreordained, "marked out" Personality? Not some pre-existing deity, as was the custom in heathen land, but One who, in vision, was already despised and rejected" (Isa. 53:3) of man, that the power of God might be made manifest. Two Messianic verses in Scripture make this abundantly clear. The first is Isaiah 7:14, saying: "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." (Cp. 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 he 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* shall none of his enter into the assembly of Jehovah" (R.V.). Here surely, in the plainest of language, is shown 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 his intention to divorce his wife, for such she was in the eyes of the law. (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 can never 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 is already condemned to be shut out of the assembly of the Lord, 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 slander—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 as 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 be 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 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 there is nothing *new* on 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 nothing new under the sun." Was Jehovah mistaken? Indeed no! Let us see. The Hebrew word translated "woman" in this verse is *neqebah* (a female), the same word as is used in Leviticus 12:5 and translated "a

man child." Thus, the woman in this verse is a virgin. One serious part of the 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 the interpreter, and have substituted the words "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, Leaser's Translation gives the word "husband" where all other translations, that we know, correctly give the word "man." The Hebrew word *geber* 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, according to Gensenius, quite properly rendered "strength of God." It agrees with Paul's words, "Christ the power of God, and the wisdom of God" (1 Cor. 1:24).

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. The objectors, however, have overlooked two remarkable features: 1) that Matthew wrote for the Jews, and, therefore, because of their strong Mosaic objection to anything irregular in marital relations, he would be exceedingly reticent to disclose the story unless strongly convinced of its veracity; and 2) Luke, being a physician (probably of note), would be in similar position from a professional point of view.

There is, moreover, 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 is certainly 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 blood, nor of the will of the flesh, nor of the will of man, but of God." Reference to the margin (R.V.) 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 blood of both parents was necessary for natural birth." The Authorized Version 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 attention to by the Emphatic Diaglott. Thus rendered, John made very definite reference to the virgin birth. It is of further interest to note that the negative aspect is *repeated three or 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 by John in the same chapter is equivalent to specific denial by John that Jesus the 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. The same authority 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 thirty-three years, it is hardly necessary to consider the question of Buddha's virgin birth any longer."

We call attention to just one more instance. The Egyptian god *Horus*, born of Isis, is 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 this manner that the heathen legends of virgin birth have come to be.

(Please turn to page 11)



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

A CHRISTIAN. There has been much in the religious news of late respecting Mahatma Gandhi and the great principles for which he stood. Without a doubt he won great victories by his pacifist means—greater than those obtained by great nations as the spoils of war. The power which he wielded over the millions of India can be understood only by understanding the Oriental mind. The Westerners would be little moved by his exploits. But without taking aught from the great stature of his dominating personality, Gandhi was a great apostle of peace. Because of his great achievements in the interests of the betterment of the millions of Indians, Gandhi has been called "Christian" by many religious writers throughout the world. To do this is to do injustice to the man. He did not espouse Christianity. To be Christian one must be a believer in and an ardent and faithful follower of Jesus Christ. Goodness and greatness—both of which He was well possessed—are not the marks of Christianity. True, the Christian will be good and do good and from one angle will be great, but the virtue of his being Christian lies in his acceptance of Christ. Without Christ, whether living East, West, North, or South—we cannot be Christian.

CHURCHES IN BRITAIN. The Great Teacher set forth in His Sermon on the Mount the thing that should command first place in our lives, when He said: "Seek ye first the kingdom of God, and his righteousness." Over against this, we are reminded of the place which the church is occupying in the national life of England. In an editorial in the "Christian Advocate," Roy L. Smith says: "According to the scale of the priorities fixed by the British government, the churches are eighth on the list. A total of 87 per cent of all church properties in England—including halls, settlement houses, social institutions, and parsonages—was damaged or rendered useless, and there can be no rebuilding of any of these properties (except parsonages) until all theaters and moving-picture houses have been restored."

On this comments the "Pentecostal Evangel": "How can God bless a government which encourages theaters, moving pictures, smoking, liquor drinking, and legalized betting? Britain pleads with her people to work harder and produce more, but still permits half a million people to be employed full time in the betting business where they produce nothing but reproach. 'Righteousness exalteth a nation, but sin is a reproach to any people.' When will governments learn the lesson?"

MARRIAGE. The question, "When is marriage in God's sight?" is provoking a great deal of heated discussion in religious circles in England these days and is reaching out into other countries as result

of a trial in England which was appealed through all the courts of the land. In this trial, the husband sought an annulment of his marriage contract because the wife refused to procreate children: his contention being that no marriage is legally a marriage where procreation is denied for reasons other than health. The Church of England's Book of Common Prayer reads: "First, it (marriage) was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord and to the praise of His holy name." The Roman Catholic Church has always contended that the primary purpose of marriage is "the procreation and education of children." The advocates of birth control through years of persistent campaigning have changed the thinking of a great many people on the place children have in God's original plan of marriage. That the marriage sacredness has been deleted of much of the sanctity it formerly possessed is evident to all. Where the present trend of excesses will lead is hard to forecast, other than that which Scripture predicts as people "marrying and giving in marriage." There is so much sordidness in present-day marriage relationships it seems all but useless to hope for a return to the old paths of sanctity of marriage vows.

APOSTASY. The Bible speaks very definitely about the church becoming quite largely apostate in the last days. "Some shall depart from the faith." "That day shall not come, except there come a falling away first." "When the Son of man cometh, shall he find faith on the earth?" "And they shall turn away their ears from the truth." These references and many others picture for us the condition of the non-diligent believers in the last days: the carelessness with which so many church people worship, and the teachings which they support—teachings that are definitely pagan or idolatrous. A Presbyterian Church in Montreal had as a part of its Christmas program a violin solo, "Ave Maria." On the back of the program folder was a Christmas prayer in which were these words: "By the tenderness of Mary deliver us from cruelty and hardness of heart." Some day folk are going to awaken to the fact that truth is important.

SHAKING THE NATIONS. The Prophet Haggai spoke of the time when God will shake all nations. This prediction went beyond the days of the blessing of the Temple under Zerubbabel. This prophetic prediction is still before us, when all nations will be shaken to their foundations, many of them to rise no more at all. It is not hard to see the groundwork for this hour of temptation being prepared. One of the last signs which the Prophet Joel gave as taking place prior to God's gathering all nations in the valley of Jehoshaphat or the valley of decision for threshing them was they "parted my land."

Never before has any nation or any group of nations parted God's land as is now planned by the United Nations. This seems to be the over-burdening straw that will bring the nations to the Armageddon long feared, yet anticipated. God deals with nations largely in respect to their attitude toward "these my brethren." Israel's home-going these days is for the purpose of gathering or rather sharpening God's battle axe and weapons of war." The movements of Israel and the political machinations of nations these days are only omens of evil as far as the world is concerned. These are causes of "men's hearts failing them for fear." These are men of the world. This does not apply to the members of Christ's body. Of this class Jesus said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." This praying and watching class will escape the burden of the punishment that will come on all the nations. The shaking is for the nations—not for the espoused bride of Christ.

FIVE GLASSES. The "Pentecostal Evangel" gives this sum-up of a subway train wreck of a few weeks ago. "Five persons killed, over 200 injured, subway traffic between downtown Manhattan and the New Jersey side of the Hudson River was tied up for five nights and four days, and more than three million telephones were out of service for several hours—all because a subway motorman who indulged in beer-drinking failed to slow down for a curve and thereby derailed a six-car train. What an indictment against 'five glasses of beer.'"

A FREE COUNTRY. It is with very little that Henry Wallace does or says that makes appeal to us, but his remarks before a meeting of reporters in Palestine during his visit there when he remarked: "Until Palestine is a free country the world cannot become free," is worthy of note. This is a profound truth, not because Mr. Wallace said it, but because it was true long before Mr. Wallace's day and will remain true until the time when the "deliverer comes out of Zion" and establishes His rule of righteousness first in the Kingdom and then the dominion of the Kingdom under the whole heaven. It will be then that the world will for its first time since the imposition of the penalty for sin realize what the meaning of freedom means to mankind. The groaning of creation will cease for the first time. Until Palestine is free, the world will remain enslaved and the groans of creation will continue to be heard over all the earth. It will not be long before the law will go forth from Jerusalem and the Word of God from Zion and nations will be saying one to another, "Come, and let us go up to the mountain of the Lord, and the house of the God of Jacob." Wonderful day!

Will Jesus Find Faith When He Returns?

By Edna Smith, Tipp City, Ohio

OUR GREAT LEADER, our Saviour Jesus Christ, much concerned about the question of faith, asked, "When the Son of man cometh, shall he find faith on the earth?" As children of God, we ask, "Can this question concern us today?" Why, in these last days, are men's hearts failing them? What is the real cause for this lack of faith in God? Why do not men obey God's commandment to do unto others as they wish others to do unto them?

Brethren, may we never cast our lot with people of the world who fear the things coming to pass in these last days; may we never cast our lot with those who do unto others as they would not want others to do unto them. May we never oppress others, either in our chores or in God's work, to gain favor or to exalt our own name, but always let us prefer one another in love, even choosing to suffer a little longer to exalt God's holy Name. Only by suffering do we Christians have promise of reigning with Christ.

Recently, I heard one say to another, "I beat him down." God does not motivate in any such manner, and that expression was not given in the spirit of love—but in the spirit of antichrist, the spirit of exalting self. God's Spirit is one of love, the spirit of "whosoever will may come." Jesus, our Great Leader, set the example, not of taking the easy way by following the crowd, but of choosing to do the Father's will. Jesus chose to do the Father's will, not in matters merely of "giving up a job," but He gave His very own life. When all His co-workers fled and forsook Him, Jesus did not falter, but He went to the cross alone, an innocent, unjustly-condemned Man. Can we not appreciate, to a small degree, the utter loneliness Christ must have experienced? Then, consider that He thus suffered not for Himself, but for you and me, though we had not first done anything for Him. Consider *His* faith!

In these last days, perilous times are coming. The world is getting to that place where it no longer questions one's doing wrong—following only worldly desires. The world is educating man to think differently than he has been educated by Christianity. Consequently, this is the beginning of sorrows prophesied in the Bible. Man is being educated to receive the mark of the Beast. May we continue praying, therefore, that we may be found always in faith, watching, and not asleep.

Keeping the Golden Rule in mind, how would you and I score in this test question from Christ, "Would I do this thing to myself that I am now doing to my brother?" If

we could correctly answer this question, there would be little danger of our becoming Pharisaical, having closed minds, or of hurting one of "these little ones which believe" in Christ. If we have implicit faith in God's instructions, His Guidebook, the Holy Bible, we will be acceptable in His sight, never doubting, but, like Abraham, we shall possess faith causing us to act. "Faith without works is dead."

God is all-wise. Why not trust Him? Why not do His bidding? So doing, we would help His work to prosper. God places the members of His church in positions as pleases Him. If, therefore, a brother offends us, let us go spiritually to him and "talk over" the matter, *confidentially*. In so doing, we will not only better understand him, and possibly save him, but we may thereby save ourselves as well. This will work as a link into the chain, promoting greater understanding and more of that good will that we sang about at Christmas. It will engender harmony, unity, and the kind of faith that God wants in His household—faith that is not to be found in the world. We, as Christians, are to comprise a big family of members who do not take advantage of one another, to break up the family. We must radiate the bright light of Christ in this dark world.

God's judgment will begin and end at one's heart. Knowing our hearts, God, as a very wise Judge, will make no mistakes. It will be folly to attempt to deceive Him. Seeing, therefore, that the world is losing faith in God and becoming constantly more selfish and sinful, may we increase our faith in God and set our hearts to thinking a little less of self, crucifying self, and more earnestly directing our minds to doing unto others as we wish them to do unto us. Thus, we shall exalt the Name of our God, exalt the Name of our Lord, the Christ, promote faith in Christ, and, consequently, learn better how to reign with Him when that opportunity arises. As Christians, we are taught to co-operate with man when man co-operates with us to do God's desires. God still does good to man, sending the sunshine and rain upon him, when, as Christians, we cannot follow in man's way.

May our prayers always be to exalt God's Name, thereby receiving His wisdom and blessings, and coming gradually to *comprehend* His wisdom and blessings. May we so order our lives that others can find through us that implicit faith in God which Jesus will want to find on earth when He comes. Will He find faith on earth when He comes?

"BELIEVE ON THE LORD JESUS CHRIST"

(Continued from front page)

(12) *On His Father's throne.* The Christ who overcame made a promise, "To him that overcometh will I grant to sit with me *in my throne*, even as I also overcame, and am set down with my Father *in his throne*" (Rev. 3:21). Was He not in this still preaching the gospel of the Kingdom? The heavens "must receive [him] *until* the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (See Acts 3:20, 21.) So, at present, Jesus is the waiting Christ. Will He always continue to be a waiting Christ? He is not idle, however, for He is our High Priest. To go no farther is only to admit failure, for instead of peace, we have war on earth; instead of *good* will, we have *ill* will among men. Either that, or we must invent a place to take the righteous away from the strife and turmoil of this evil world.

(13) *The coming Christ.* "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). "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). *Bring back the King!*

(14) *The reigning Christ*, with dominion "from sea to sea, and from the river even to the ends of the earth," when 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).

(15) *The victorious Christ.* Death destroyed; all things subdued unto Him. (1 Cor. 15:26-28.) "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (v. 57). Can we preach less, and still preach Christ? Can we believe less, and still believe on our *Lord* Jesus Christ? Paul suffered the "loss of all things" that he might "*know him*, and the power of his resurrection, and the fellowship of his sufferings." Therefore, a crown is "laid up" for Paul, and the same is true of all who "love his appearing."

THE PROMISES ARE VALID

(Continued from page 5)

righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it" (Gen. 15:5-7). Again God used the terms "land" and "inherit." In fact, did not Jesus Himself teach, "Blessed are the meek, for they shall inherit the earth"? (Matt. 5:5.)

God instructed Abram to prepare a sacrifice. Having done so, Abram fell into a deep sleep and a horror of great darkness fell upon him. Then, God told Abram

of the coming period of bondage in the land of Egypt. "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18).

Abram lived in the land of Palestine for ten years, and when he was ninety-nine, God appeared to him and said, "I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly." Abram "fell on his face: and God talked with him," saying:

"As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 17:1-8).

Paul, knowing these promises of land were not limited to Palestine, taught that they included the whole world. He emphasized that these Abrahamic promises of being heir to the world were through the unrighteousness of faith, not through the law. We read from Romans 4:13: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

CONCERNING PALESTINE

Brother Grover Gordon, Cleveland, Ohio, suggests the reading of Genesis 21:9, 10; 25:5, 6; 36:6-9 in connection with the present trouble between Arabs and Jews in Palestine. Also, we quote from Brother Gordon's letter:

"Last Monday evening, I heard the mayor of Tel Aviv, Palestine, speak of conditions in the Holy Land. He said the Jews have bought the land for their new capital of the Jewish State.

"You see, the fact that Jerusalem is to be an international city prevents the Jews from gaining possession of the site of David's throne on Mount Zion, in Jerusalem, and this fact links with Jesus' saying, 'Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled' (Luke 21:24). See also Ezekiel 25:12-14; 35, whole chapter, especially verses 2-5; 36:2-5; Amos 1:11; Isaiah 21:11-13; and all of Obadiah."

Palestine is in the news. God's hand is playing in the game of nations. "Watch"! *The King is coming!*

ONE GOD: THE GOD OF THE AGES

(Continued from page 7)

The present writer believes in the virgin birth of Jesus the Christ. All the evangelists tell the story simply without dissimulation. As previously called to attention, 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 word. These are of such a nature that nothing but Inspiration can account for the phenomena.

Thus a *new* mode of existence required a *new foundation*. The Scriptures bear testimony that a *new* mode of existence was predicted for the sons of God in Christ Jesus, and that it was 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 are founded on the supposed supernatural impossibility of such an event; in other words, that it 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 and unique in history. There have been, on the other hand, men of learning such as Professor Huxley and Professor Romanes who affirmed that so far as "science" is concerned, parthenogenesis is not impossible. The latter 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 has brought about the true virgin birth, not only for the purposes to which we have already 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 KINGDOM OF GOD

(Continued from page 3)

thought surging the religious world today that most sincerely believes the only way our decadent civilization can be saved is through the preaching, teaching, and application of a social gospel. With this element of our religious life, the gospel has been reduced down to better working conditions for the average man, with more take-home pay, with a more modified form of social life, with a world outlook for brotherly co-operation based on love. This false complex has been brought into being through a misunderstanding of the Kingdom of God, in which

they attempt to make the Kingdom a present-day matter, and, as Augustine in his "City of God," seek to have all men identified with it by some means.

The great hue and cry throughout the religious world today is for union. E. Stanley Jones, a world religious leader and undoubtedly a great Christian gentleman, has just completed a speaking tour of the nation, sounding out sentiment for a federal union of all churches, with each group maintaining its independent churchhood. I am not suggesting that these efforts are wrong particularly, but they are the extreme outcries of a people that have been short on preaching the "whole counsel of God."

Some years ago, a man was injured in an accident in which he was almost scalped. His fellow-laborer became frantic and covered his friend's head with chaff in an effort to stop the bleeding. The world is in a bleeding condition, worse than it has ever been, but let us not be stampeded into some quick solution—throwing down the bars for a fuller fellowship in an effort to stem an apostasy of the last days. Let us with compassion do as Jesus did: weep because people know not the time of their visitation, and, with faces set as with flint, continue to preach a full gospel "publicly, and from house to house," and testify the "gospel of the grace of God" by "preaching the kingdom of God." Only as we do this will we be able to say, "We have not shunned to declare unto you all the counsel of God."

MINISTRY

"The memory of a kindly word
Long, long gone by,
The fragrance of a fading flower
Sent lovingly.

"The gleaming of a sudden smile
Or sudden tear,
The warmer pressure of the hand,
The tone of cheer,

"The hush that means, 'I cannot speak,
But I have heard!
The note that only bears a verse,
From God's own Word;

"Such tiny things we hardly count
As ministry;
The givers deeming they have shown
Scant sympathy;

"But when the heart is overwrought—
Oh, who can tell
The power of such tiny things
To make it well?"

—Selected.

THE CHILDREN'S PAGE

*Prepared by Madge Savage
Waite Park Minnesota*



"Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him" (1 Chronicles 29:23).

When God Talked with Solomon

Our heavenly Father said one night to Solomon, "Ask what I shall give thee."

Solomon said to God, "Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead. Now, O Lord God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude. Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?"

God said to Solomon, "Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like" (2 Chron. 1:7-12).

The Charge of the Lord

David, father of Solomon, was old and was soon to die. He gave his son a charge. He said: "Keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses" (1 Kings 2:3).

A charge is a commandment or set of instructions given by one in authority.

There was a promise that if the children of Israel walked before God in truth there would not fail to be a man on the throne of Israel. The Lord said, "If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee a man on the throne of Israel." (1 Kings 2:4).

We today know Israel did fail to follow God. Solomon failed to follow in David's footsteps. There is no man upon David's throne in Jerusalem today. But all will be finished, and Christ will sit upon David's throne for it is written and God's Word is sure. (Isa. 9:7.)

Working for God

David gave Solomon advice as a loving father. He knew, for he had learned by experience, that the only way to live was God's way, keeping His rules for living. Had not David sinned greatly by getting Bathsheba's husband put in the front lines of the army so he would get killed? Then David married her. God was not fooled. Sin brings sorrow always. David had the sin brought before him. He repented. When their first child was born, it died. They were sad, too.

When Solomon was born, David had found peace with God. "Solomon" means "peaceable" (Psalm 51).

The work Solomon was to do for God was the building of the Temple. David had wanted to build it, but God told him his son was to build it. David had been a man of war. Solomon was a man of peace. (1 Chron. 28:3, 6.)

Our Building

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are" (1 Cor. 3:16, 17).

If every boy and girl who reads these verses will learn them and hide them in their hearts, what a difference it will make in their lives! To realize that every Christian is a temple of God! The foundation of our temple is Christ. We build upon Him. There is no other way, no other foundation. We are not our own. "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20).

Then there is another temple. "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). We are "built up" into Christ. Christ is the "head of the corner."

Happy Birthday Wishes

Jacqueline Reed, Feb. 23, age 12, Niagara Falls, N. Y.
Norma Sue Richardson, Feb. 23, age 8, Hammond, La.
Charlotte Boyer, Feb. 24, age 13, Waterlick, Va.
Sally Lee Shellhaas, Feb. 26, age 12, West Milton, Ohio
Russell H. Magaw, Feb. 28, age 9, Tipp City, Ohio

How to Twist Scriptures - by - - -



H. Gary France
Wenatchee, Wash.

YOUR WRITER is firmly convinced that Church of God doctrine is as accurate as that of any other organization. If he did not believe this, he should be promoting the group he would believe more accurate. Jesus said true worshipers must worship the Father "in spirit and in truth" (John 4:24); and, praying, He said, "Sanctify them through thy truth" (John 17:17). If truth is required to worship and sanctify, what advantage is there in promoting or co-operating with untruth?

Although Church of God members are doctrinally well-founded, they have found it necessary to twist a few scriptures concerning Christian works. God has always required intense zeal of His people, and His people have always evidenced zeal. Many, however, "interpret" key verses to allow laxity and a minimum of work. Illustrations follow:

Statement: Give attendance to reading, to exhortation, to doctrine" (1 Tim. 4:13). "Study to shew thyself approved unto God" (2 Tim. 2:15).

"Interpreted" Meaning: The Bible does not teach that we have to read the Bible every day. So do not read it at all. Just "be good." That is more important anyway. DO NOT EXHORT! We all have faults, so let's not throw stones. DOCTRINE IS NOT IMPORTANT. It is all right to fellowship other beliefs.

"Give diligence to make your calling and election sure" (2 Peter 1:10).

Join a church—any church will do. "Coast along."

"Whatsoever is not of faith is sin" (Rom. 14:23).

Everyone does—it cannot be as bad as all that. Christ will not condemn everyone!

"Seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these do the nations of the world seek after. . . . But rather seek ye ('first'—Matthew) the kingdom of God; and all these things shall be added unto you" (Luke 12:29-31).

Seek ye first what ye shall eat, what ye shall drink, and wherewithal ye shall be clothed, because everyone does it—even all the nations of the world. In the event there are a few hours left over, seek the Kingdom of God.

.....
 "Would you live with ease, do what you ought, and not what you please."
 —Benjamin Franklin

Employment is my method of supporting the church, so if I have no time to go to church, it is all right. (We would com-

ment briefly on the preceding reference and interpretation. Employment can be [and is in many cases] a method of promoting and supporting the Lord's work. BUT if one is so busily engaged in this method of "promoting the Lord's work" that he cannot meet with the brethren, we find the cart in the awkward situation of being in front of the horse. Jesus said, "Seek ye first the kingdom of God" [Matt. 6:33].)

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 14:31).

(Pardon the exhortation, but here is how we do it): "Whether therefore ye overeat, drink 'moderately,' smoke, or lose sleep, diligently interpret it as being for the glory of God." Whew!

"Strive to enter" (Luke 13:24) "in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14). "Many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:24).

Follow the crowd into the Kingdom of God. Everyone who wishes will be saved, for the gate is broad and accommodating. The only ones who will be lost are those who do not want to live eternally.

OR—

If someone asks you to go to church, think of an excuse. Make it snappy and make it good! Wait until the last minute, for anyone who seeks to enter shall be able.

The Bible does not contain "loopholes." If one would rather pursue death than life, he has his choice, but let's not "kid" ourselves. We cannot straddle God's fence.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth not in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord . . . he shall be like a tree planted by the rivers of water . . . whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish."

National Berean Society

AMONG THE CHURCHES

SR. VERNA THAYER'S SCHEDULE

(Vacation Bible Schools and Conferences)

February 21 - 27	Morristown, Tenn.
March 1 - 5	Mountain Springs, Ark.
March 8 - 19	McGintytown, Ark.
March 22 - April 2	Little Rock, Ark.
April 5 - 12	Branch, Ark.
April 19 - 30	Arkansas City, Kan.
May 3 - 14	Wray, Colo.
May 17 - 28	Jordan, Mo.
May 31 - June 11	Hammond, La.
June 14 - 25	Grand Rapids, Mich. (2 Schools)
June 27 - July 2	Blanchard, Mich.
July 4 - 9	Casey, Ill.
July 12 - 23	Madison, Ohio
July 27 - August 8	Oregon, Ill.
August 12 - 22	Virginia Conference
August 30 - September 10	Zeba, Mich.
September 13 - 24	Baraga, Mich.

CALENDAR OF SPECIAL MEETINGS

June 28 - July 23—Summer Session of Oregon Bible College.
 July 12 - 25—Berean Youth Rally at Oregon, Ill.
 July 27 - August 8—General Conference at Oregon, Ill.
 July 27 - August 8—Illinois Conference and Bible School.

"Half of the things we worry about never happen and the other half will happen anyway, so why worry?"

"An empty heart is a greater misfortune than an empty purse."

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).

Dear Restitution Herald:

Well, I want to tell all the Brothers and Sisters that I am still nursing a fractured hip from falling on the ice just before Christmas but will soon be out again and will have plenty of snow to walk in, for it is snowing today and snowed Saturday.

My, how I do enjoy The Restitution Herald and especially the last one where the ministers have talked and been to so many different churches this winter. I would like so much to hear from Bro. F. L. Austin. He was so nice to me when I was there at the Conference. That was my first one, and I didn't know a soul; and it was the same at Hot Springs, or Bear Creek I believe they call it. At first I felt a little backward, but everyone was so nice to me I got over it. We stayed with Bro. and Sr. Jess Humphrey, sixteen miles west of Hot Springs, Ark., through the Conference and I surely wish I could live the good life they do. They all seem to understand the Bible so well and their children are so good and seem to be so well posted on the Bible. How I wish more of our boys and girls could go to the Bible School. I would like so well to see more like Gary France. We think he does so well. Bro. Lyle Rankin just now stepped in. He is O. K.

I see so many of our Sisters names in the paper that we would like to see and talk to so much; Sr. E. C. Railsback for one I know, and Bro. and Sr. Drinkard.

Well, let us all try and get into the Kingdom if we can't be together here; and, if we are not in such hurry as the world is now, let us read Isaiah 40.

Mrs. David Billingsley, 245 N. Mission,
 Wenatchee, Wash.

HERALD RECEIPTS

D. W. Kirkpatrick; Harvey Krogh, Sr.; Mrs. G. W. Kinsey (2); Irvin S. Ferguson; Mrs. B. Bartlett; Lawrence Vincent; Howard Elton; O. F. Marsh; Emory Macy (2); Leon Driskill; Forest C. Stilson; Wayne Laning; Catherine Weathers; Vena Logsdon; Virgil Mettert; Alfred Anthon; Arnold Johns (8).

Gleanings from the Field

"The field is the world."—Jesus.

Accompanying the Editor to Maey, Ind., for Sr. L. E. Conner's funeral, were Bros. Paul C. Johnson, Dean Moore, Charles Pearson, and Sr. Leota B. Hanson.

Bro. Paul C. Johnson was called to Osage, Iowa, last week end to preach the funeral sermon of Bro. Allen Saline.

Mary Jo Anne was born, February 3, 1948, to Mr. and Mrs. Robert P. Gennrick, 2128 Ferris Drive, Rt. 7, Box 17, Tampa, Fla. Congratulations! (Mrs. Gennrick is the former Jeannette Romine.)

"I am at home again after being hospitalized for 34 days and undergoing two operations; the last one was the amputation of my right leg. I am getting along as well as can be expected under the circumstances. As it is almost impossible for me to answer all the nice letters and cards I received, I wish to say here that I sincerely thank each one for the kind and comforting words which he wrote. I also thank the Oak Grove Church for the large bag of fruit and candy they sent me. Also, I thank Bro. and Sr. Stanton for their kind assistance.

During my hospitalization, I received many visitors, including Bro. M. W. Lyon.

W. G. Moffet.

If interested in correspondence courses, for which credit from Oregon Bible College can be attained, please write to Bro. Otto E. Dick, Oregon, Ill., registrar of the College.

Bro. R. E. Parish, Plymouth, Ind., reports installation of a forced-air heating unit at the North Salem Church of God. Plans include, too, rebuilding of the basement. Regular services are being maintained—Sunday school, a Bible study class, and preaching services.

Bro. H. S. Bell, La Crosse, Wis., has prepared thought-provoking copy on "The Sabbath." This will be published first as an article in The Restitution Herald; and, if we understand aright, he is considering having it published, too, in tract form.

Gems of truth are yours for the reading in Bro. R. H. Judd's article—page 6. Excellent thought regarding the virgin birth! Thank you, Bro. Judd.

Attention, Ministers: When reporting baptisms, please also report the address of those immersed, as it will assist the Berean Correspondence Committee. This Committee attempts to correspond with newly baptized members, especially those of Berean age. Thank you.

Bro. James M. Watkins, called to Marshall, Ill., for the funeral of Bro. Allen Claypool, was accompanied by Srs. Watkins and Leota B. Hanson.

Thank You, Alumni. Oregon Bible College is grateful to its alumni for the gift of a recording machine. It will assist in several ways, particularly in the speech classes. Thank you, "Tim" Pearson, for "starting the ball rolling."

Bro. and Sr. Milton Hall and their two sons, Kenneth and Ray, have moved from Oregon to Kokomo, Ind., where Milton will begin his first full-time pastorate. Bro. Alton Shaw, one of the Kokomo dependables came with his truck to assist in the moving.

Sr. Harold Doan, 1908 N. Keystone Ave., Chicago, submitted to an appendectomy, February 14, at the West Suburban Hospital, Oak Park. She is recuperating at the Harper Koontz home in Mount Morris, Ill.

HOW I LEARNED THE TRUTH

By Mrs. Lou Lyon, Elgin, Illinois

When asked to tell Herald readers how I learned the Truth, I first thought there was nothing of interest to tell. You see, my parents were members of the Church of God before they were married, so, like Topsy, I "just grewed" in the church. My fifteenth birthday fell on a Sunday. That day, I was baptized by Bro. W. V. Reed, in Chicago, in 1885.

I cannot help wishing that more of the youngsters of today were reared as I was. I never heard anyone in my home say, "Well, shall we go to church today?" To stay home from church was unthinkable; we would as soon have thought of not eating as not going to church, and we did not have nice warm automobiles to go in, either! We went in street cars drawn by horses, and we had to allow an hour to go the four miles.

After I was married, and when the children were quite small, we moved to Alabama. As far as we could find out, there was no one else in the whole State who believed the gospel as we do—so we taught the children at home. My parents lived right next to us, so

we had our Bible study and Communion Service every Sunday.

You ask what my faith means to me? Well, that is hard to put into words. Our goal is different from that of most Christians. We are striving for the prize of the high calling. To obtain that, we have to take a course of specialized training. We are required to offer our bodies a living sacrifice, every day, to be separate, called out, peculiar, a royal priesthood. The priests had to do only with the worship service; we should have to do only with the spiritual.

How many of us are afraid of being called queer? It should be an honor to be called queer for Christ.

Our commission is to preach the gospel. I have failed to find any place where we are told to try to "make this world a better place in which to live."

Jesus, for the joy that was set before Him, endured the cross and despised the shame. So, for the joy that is set before me, I take up my cross and try to follow Him.

MRS. L. E. CONNER

Odessa Elliott, daughter of Mr. and Mrs. Robert Elliott, was born, January 6, 1875, at Rossville, Ill., where she grew to womanhood. There, also, in 1895, she was united in marriage to Lincoln E. Conner, a minister of the Church of God, who later served many years as president of its General Conference. Two children were born to Mr. and Mrs. Conner—Robert J. and Corrine. Both survive. Corrine, now Mrs. John H. Armstrong, resides in Los Angeles, Calif., and "Bob" resides in Macy, Ind.

Death came to Sr. Conner—after a year's sickness—February 13, 1948, at the Donot Nursing Home, Peru, Ind. Prior to care in this Nursing Home, Sr. Conner had been several years a resident of Golden Rule Home, Oregon, Ill. She was a member of the Dixon, (Ill.) Church of God. Besides her son and daughter, she leaves two grandchildren and one great-grandchild.

The writer spoke words of comfort for the bereaved, Sunday, February 15, at the McCain Funeral Home, Denver, Ind., using, according to Sr. Conner's request, Psalm 23 for basis of the sermon. Interment was made at Macy, Ind., where at the side of her husband she sleeps until the returning Christ calls to resurrection and life immortal.

Sydney E. Magaw.

LAYMAN'S CAMPAIGN ENROLLMENTS

The following have enrolled in the program sponsored by the Laymen's Committee to provide for the missionary expansion of National Bible Institution to include the expansion of every department to better serve the needs of our people; to enlarge direct mail contacts; to expand printing and publishing with a new print shop and office building; to enlarge Pastoral Aid to help fifty new communities to have a full-time pastor as soon as such pastors are available; to carry the gospel to fifty million prospective listeners by radio. To this end, they are volunteering to contribute an amount equal to fifty cents per week or more to the effort of National Bible Institution during the year November 1, 1947 to November 1, 1948.

- 542. Mrs. Gladys Boulton, Grand Rapids, Mich.
- 543. Mrs. R. Biglow, Grand Rapids, Mich.
- 544. R. Biglow, Grand Rapids, Mich.
- 545. G. H. Holly, Caledonia, Mich. (In memory of my dear wife.)
- 546. A. G. Townsend, Grand Rapids, Mich.
- 547. Mrs. A. G. Townsend, Grand Rapids, Mich.
- 548. Mrs. Clarence Poland, Baltimore, Md.
- 549. Clarence Poland, Baltimore Md.
- 550. Mrs. Keith Baird, Baltimore, Md.
- 551. Mr. & Mrs. Irvin S. Ferguson, Anderson, Ind.
- 552. Mrs. Anna Cochran, Knox, Ind.
- 553. Hattie A. Woods, Knox, Ind.
- 554. Mrs. June Roulson, Blanchard, Mich.
- 555. Stanley Raymond, Blanchard, Mich.
- 556. Mrs. John G. Hayse, San Benito, Texas
- 557. Mrs. J. W. Dismukes, Marfa, Texas
- 558. Mrs. C. L. Bates, Corpus Christi, Texas
- 559. Mrs. Effie Lenore Chandler, Glendale, Calif.
- 560. Mrs. Carrie A. Ryder, New Orleans, La.
- 561. Mrs. Clyde Pearson, Tipp City, Ohio
- 562. O. F. Marsh, Mount Morris, Ill.
- 563. Mrs. C. L. VeNard, Macomb, Ill.
- 564. Anonymous, Wis.
- 565. A. C. Boyer, Stevens City, Va.

ALLEN CLAYPOOL

Allen Claypool, a lifetime resident of the Marshall, Ill., vicinity and a member of the Salem Church, fell asleep in death at his home in Marshall, Ill., February 14, 1948.

He was born in Clark County, Ill., August 6, 1875, the son of Elisha Claypool and Sarah Nicholson Claypool. He was united in marriage to Jessie E. Murphy, September 9, 1896. To this union was born two sons, Silas M. Claypool of Robinson, Ill. and Virgil D. Claypool of Findlay, Ohio, who with the widow, one brother, two sisters, and two grandchildren survive.

Early in life he united with the Methodist Church at Green Moss, and later transferred to the Salem Church of God. As long as his health permitted, he took great pleasure in attending church and being visited by his many friends. In former years, he and Sr. Claypool attended General Conference many times. Mrs. Claypool and her sister, Mrs. Hutchings, doing the cooking for four years in succession.

His friendly nature and great concern for the welfare of others was attested by a large crowd from all walks of life who overflowed every possible sitting and standing space in the Marr's Funeral Home and filled the porch and walks around the building, in an effort to convey a measure of their personal respect and sense of loss, a feeling that is shared by everyone who has been made welcome in this home and experienced this friendliness.

After services, conducted by the undersigned, he was laid to rest in the Marshall Cemetery to await the resurrection wherein he may continue his apostleship of good will.
James M. Watkins.

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- Mrs. Virda Sitler 5.00
- Church of the Open Bible,
Pomona, Calif. 20.00
- Mr. & Mrs. Walter Wiggins 25.00

OVER THE TOP!!!

240. Mrs. Effie Lenore Chandler	\$26.00
241. Mrs. John G. Hayse	26.00
242. A. C. Boyer	26.00
243. G. H. Holly (In memory of my dear wife)	26.00
244. A. G. Townsend	26.00
245. Mrs. A. G. Townsend	26.00
246. Mrs. J. W. Dismukes	26.00
247. Mrs. Carrie Ryder	26.00
248. John P. Mercer	26.00

"To be loved, one must be lovable and must love."—Benjamin Franklin.

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The Gospel Plan of Salvation, Railsback, 8pp.	.20	1.20	
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National Bible Institution, Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 37

OREGON, ILLINOIS, MARCH 2, 1948

NUMBER 21

The Time of the End

(The Wandering Jew Turns Homeward)

By G. E. Marsh, Tipp City, Ohio

TIME OCCUPIES a very important place in the purposes of God, as it does in the purposes of men. Contracts and agreements between men are made always with reference to time: the time they are to go into effect and the time they are to end. So it is with the covenants and agreements of God: there is a definite time limit upon them as to when they are to begin and when they are to terminate.

The wisest of kings once said, "To every thing there is a season, and a time for every purpose under the heaven." Though time occupies such an important place in our lives and in our relation to God, the beginning and the ending of such periods are not always revealed to us. (Acts 1:6, 7.)

Another truth one should not overlook in study of the time periods of prophecy is the fact that God is immortal and men are mortal. Consequently, His estimate of time may be quite different from ours, and what seems to us a very long period indeed, to Him may appear but as "a watch in the night" (Psalm 90:4). Because we are mortal and the brevity of life is pressing upon us all the time, we are very impatient creatures and, like a child waiting for Christmas, we are so filled with desire for our Lord to come that we sometimes unconsciously misapply both prophecies and the events to which they really refer.

It is not at all strange that we should do this, for the early Christians were moved to do the same thing, and Paul thought it necessary to warn them against this very natural tendency. (2 Thess. 2:1-4.) There are, however, great outstanding facts clearly revealed in the Bible that point unerringly to certain conditions that will arise in the church and in the world before the Lord comes, outstanding predictions that it seems to us would be practically impossible for thinking people to fail rightly to understand. Many of these predictions have to do with God's chosen people, the Jews.

Never in the past two thousand years has this people been brought so prominently and so constantly into the forefront of world attention as they have since the close of World War II. A noted radio commentator said a few days ago, obviously with no thought of prophecy or the Bible in mind: "The fate of the United Nations and

the future security of the world depend altogether upon the Palestine question and the way in which it is solved. If the edict for the partition of Palestine is carried out—if this one question is settled satisfactorily—the power and authority of the UN will be demonstrated and the question of Greece will be settled likewise."

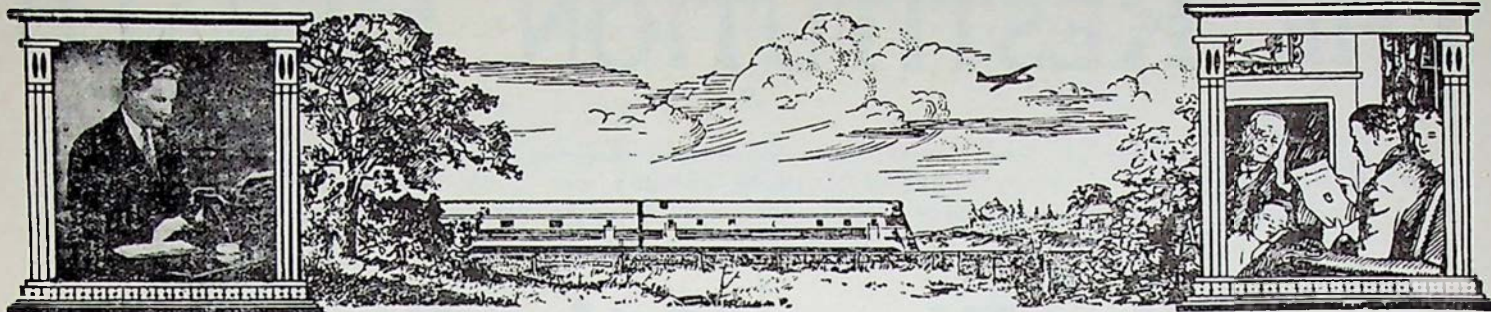
For nearly two thousand years, the Voice that thundered from Sinai, and uttered its warnings and admonitions through the prophets, has not been heard. The world has

been allowed to go its way without outward Divine remonstrance. Now, however, the time has come for Jehovah of Israel to speak in *deeds*, if not in words, and we again see His mighty power operating visibly on behalf of His people. For ages, He has withheld His hand from them, except in judgment. Even now, it is punishment, rather than blessing, He is meting out to them. As they put their dependence on Egypt, Syria, and the kings of Edom in ages gone, so now they are putting their dependence upon other nations for deliverance, rather than upon the Lord their God, and the result will again be sorrow. Finally, though, the Redeemer, their Deliverer, "shall come out of Sion" (Rom. 11:26).

With Paul, I say, then, "Hath God cast away his people? God forbid." Jehovah's grace has not been exhausted toward Israel! He has not forgotten the promise He made to His Friend Abraham so long ago, that He would give to him and to his children the land of Palestine for "an everlasting possession." *The Jews are going home! They are now upon their way!* Behold, "The Time of the End"!



G. E. Marsh



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Dying Gypsy Boy

A Gypsy boy lay, dying, in a tent. While death tarried, a home missionary entered the tent, and, kneeling near the boy's pillow, softly quoted: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The dying lad, first time in his life hearing gospel comfort and hope, whispered in answer to the missionary, "Nobody ever told me before."

This pathetic incident, touching the heart of Mrs. M. B. C. Slade, moved her to write the inspiring song—

"Tell It Again"

"Into a tent where a Gypsy boy lay,
Dying alone, at the close of the day;
News of salvation we carried; said he,
'Nobody ever has told it to me!'

"Did He so love me, a poor little boy?
Send unto me the good tidings of joy?
Need I not perish?—my hand will He hold?
Nobody ever the story has told!"

"Bending, we caught the last words of his breath,
Just as he entered the valley of death:
'God sent His Son!—whosoever!' said he;
'Then I am sure that He sent Him for me!'

"Smiling, he said, as his last sigh was spent,
'I am so glad that for me He was sent!
Whispered, while low sank the sun in the west:
'Lord, I believe! tell it now to the rest!'"

Following each stanza, sing *the chorus*, a touching plea for Christians to evangelize the world:

"Tell it again! Tell it again!
Salvation's story repeat o'er and o'er,
Till none can say of the children of men,
'Nobody ever has told me before!'"

Struggling through life, toward death,
millions of lonely souls today have no God,
no Lord, no goal! Even in America, count-



less boys and girls, like the Gypsy boy, are dying without having heard "the good tidings of joy." . . . O! Sleeping Virgin, espoused to the Saviour of men, why do you groan when chance there comes a momentary vision of missions?—then lunge for more restful rut and sleep the sounder!

Lighthouse Gleams

"A statistician has figured that five per cent of listed church members do not exist; ten per cent of them cannot be found; twenty-five per cent never attend church; fifty per cent never contribute a cent to the Lord's work; seventy-five per cent never attend the midweek prayer service: ninety per cent do not have family worship in their homes; and more than ninety-five per cent have *never tried to win a lost soul to Christ.*"—*Present Truth Messenger.*

Only two-fifths the population of the United States are church members, and, judging from the statistician's foregoing figures, only a small percentage of church members are zealous for Christ. Nevertheless, these two-fifths of America's population, those who at least are unashamed to be numbered with Christ, supply:

"Four-fifths of all college students;

"Three-fourths of all home owners;

"Nine-tenths of all givers to charity;

"Almost ninety per cent of the outstanding leaders in public life."—*Present Truth Messenger.*

Yes, gleams from God's lighthouse still light the way for lost man, as he struggles in sin's reefs of perilous landing. "Ye are the light of the world," said Jesus. Let not your light be hid! Somewhere, tonight, there is a Gypsy boy dying. "Go ye into all the world." "He that winneth souls is wise." "Preach the gospel to every creature."—Jesus.

"Tell it again! Tell it again!

Salvation's story repeat o'er and o'er,
Till none can say of the children of men,
'Nobody ever has told me before!'"

Inspiration of the Bible

By Norman J. McLeod, Pomona, California

CAN ONE be sure, when he holds the Bible in his hands, that its message is the same as that written by original authors? That answer can be given by noting several facts in regard to the

Documentation of the Bible

Mention is made in very ancient writings of the books of the Bible, or of the canon of the Scriptures, in many places. Moses commanded that the books of the law be placed in the ark. (Deut. 31:26.) Daniel said he was trying to understand by the "books" just what was about to happen to Israel: because the seventy-years' captivity had ended, and the great blessings to Israel promised at that time had not been fulfilled. (Dan. 9:2.) The "books" referred to were those of the law and the prophets previous to his time. Zechariah spoke of "the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets . . ." (Zech. 7:12). Isaiah mentioned the "book of the Lord" (Isa. 29:18; 34:16). The Greek translation of Ecclesiasticus made in 131 B.C. mentioned the Old Testament as a compilation. Philo-Judaeus (B.C. 20-A.D. 40) spoke of the constant use of the Scriptures: including the law, the prophets, and hymns. Josephus (A.D. 38-97) alluded to all the books of the Old Testament except Job, Proverbs, Ecclesiastes, and the Song of Solomon. He also stated that since the death of Artaxerxes in B.C. 424 no one dared to add to them. Jerome (385 A.D.) translated the Old Testament into the vulgar Latin of the time. Ten catalogues of the books of the Bible made between 200 and 400 A.D. list the books of the Bible (three of them omit the Book of Revelation).

All these facts show that by the time of Ezra and Jeremiah, the canon to that day was complete, and Ezra used utmost care to see that the books were edited most scrupulously. Jerome's canon accords exactly with that of the earlier editors, and, of course, adds the books which were written after the time of Jeremiah and Ezra, just as we have them in our Bibles at the present time. As to what books were accorded canonical importance, the Talmud gives the same list. Let us then consider the accuracy of each book within the canon.

Manifestly, the last few verses of the Book of Deuteronomy were written by some other than Moses: "There arose not a prophet since in Israel like unto Moses, whom

the Lord knew face to face." Who wrote such verses as these? Did not that "editor" add other thoughts of his own? Then, as new and revised versions of the Scriptures are issued, oftentimes passages will be changed or left out. We have always regarded these as the inspired Word of God. So, by what right has anyone the authority to change or omit passages of Scripture? These questions become particularly pertinent when we realize that we have none of the original documents, but that all we have are copies of copies! We read: "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:20).

Does the Bible contain what those "holy men of God" spoke? Many centuries have elapsed since the apostles held in their hands the Word of God. We must understand then, aside from the canonization of the Bible, how these documents came to use through so many centuries, and why alterations were made in later versions. What confirms the fact that we have the Bible as it was originally written? "So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. 8:8).

The Hebrews who had been brought up in Babylon did not know the language of the original Hebrew, so the scribes had to translate the writings into Aramaic. These Aramaic interpretations of the text have come down to us, are called "Targums," and are ten in number. These Targums give all the books of the Old Testament up to that time with the exception of Daniel, Ezra, and Nehemiah—they did not need such translations because they were written in the Aramaic. The Targum of Ankelos (a pupil of Gamaliel and contemporary of Christ) has come to us. It is a literal translation of the Pentateuch. Some of the synagogue rolls mentioned by Josephus have come to us as they were found in the Crimea. They are in the library at Leningrad (Saint Petersburg). In making these synagogue rolls, the utmost care was used: one scribe copied the consonants, another inserted the vowel-points and accents in a fainter ink, a third revised the copy, and a fourth wrote in the *masorah*. (The marginal notes and comments were called *masorah*.) From these synagogue rolls and the Greek translations made by the Alexandrian Jews, the English Authorized King James Version was made.



Norman J. McLeod

(Over)

There are alterations in the language of the original texts, but no alteration in the meanings. We have no autographs of the Hebrew or Greek Scriptures. We have only copies. What is true of the Bible in this respect is true also of other ancient Greek and Hebrew writings, yet nobody denies the authenticity of such writings as the ancient Greek plays or the writings of Herodotus!

We are in possession at present of some 1500 manuscripts, copies of the various books of the Bible of most ancient times. Two types of manuscripts exist in these manuscripts: those that are written as if we would write all in capital letters with no spaces between the words (unical), and those that are written much as we would write in long hand today (cursive). The former, more ancient, are about 116 in number; the latter, not so ancient, are something over 1290 in number. Copies of other ancient classical works are only about four or five in number, with the exception of Herodotus' writings, of which about twelve copies exist.

A most interesting fact is found in the Vatican Manuscript. The Revised New Testament states at the end of Mark's Gospel that verses 9-19 are left out by two of the oldest manuscripts. Those two are the Vatican and the Sinaitic Manuscripts. Remarkably, the scribes who wrote out the Vatican Manuscript knew of the existence of those verses, because he left a blank space for them to be inserted! He did not know if they were authentic, so left a space where they could be put in. What a most remarkable testimony as to the accuracy of the Word as it came down to us! Those of us who have examined copies of the Emphatic Diaglott will notice that Brother Benjamin Wilson used the Vatican Manuscript from which to correct his version of the New Testament.

Much could be said as to the other manuscripts from which translations of the Bible have been made, but it is not necessary to go into all those matters. Suffice it to say that, when we get a version of the English Bible in our hands, only the utmost care could produce such a work. When a translation is made, there are committees of scholars that work on each word of the translation. If any scholar were to lay violent hands upon the translation of the sacred Word, he would be driven from the ranks of critical students. Some notable examples of that have been recorded. When we hold the "Word of God" in our hands now, we can be sure it is as the "holy men of old" told it.

The Claim of Inspiration

The assertion of the people who say the Bible is the inspired Word of God is that it could not have been writ-

ten by man without the aid of Divine power. What is there about it that would show such inspiration? The Bible must make that claim for itself. It does! Anybody could make such a claim for his writings, and then fail to make the claim good by any manner of proof, but for inspiration to be accepted the writings must make such a claim. The Apostle Paul asserted the claim, saying: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness . . ." (2 Tim. 3:16). Then, Peter made the same assertion in the passage we quoted previously about "holy men of God" who spoke as they were moved by the Holy Spirit. So, in constant repetition throughout the Old Testament are such phrases as "The Lord said unto Moses"; and statements by the prophets that "the word of the Lord came unto me, saying"; and other such phrases too numerous to mention.



The Teaching of the Unity of God

No other people (one or two slight exceptions might be noted as in the case of Ikh-naton of Egypt) believed in one God. Amid the most debased polytheism, the Scriptural teachings stand out in their teaching of One God. Many modern writers say it was the peculiar genius of the Hebrew people that they taught the world there is only One God. That is not the case, however, because only under extreme circumstances did they hold to the teachings. Even while Moses was in Mount Sinai, communing with God, they fell away from his worship to that of a golden calf. Jeroboam set up two golden calves to worship when he came into power in northern Israel. Even the wise Solomon, in his old age, went after other gods. The Jews had learned their lesson to a remarkable extent by the time of the Roman conquest, because Pompey was surprised that, upon his entry into the Holy of Holies, he found a large stone upon which the high priest poured out certain libations. But we know that many of the Hebrews of that day brought back the Persian teachings of two gods (one good; one evil), a belief which has persisted into Christianity in the doctrine of the personality of Satan. Even today, Christendom has fallen away, to considerable extent, from the idea of one God in its doctrines of the Trinity and worship of saints. So, only by the inspiration of God was the doctrine of Moses made possible: "Hear O Israel, The Lord our God is one Lord . . ." (Deut. 6:4).

The Method of Presenting a Teaching

When a man sets down a system of philosophy, he writes it all in one sitting, so to speak. It has unity and coherence. It is complete in all its phases when it is pre-

sented, but not so the teachings of the Bible! We might select any great teaching of the Bible at random and find here a little bit is revealed, and there a new item is added, until the whole thing is set forth in its many ramifications. For example, consider the teachings of God's Kingdom: the germ of the doctrine was taught almost from the beginning, but not until the time of David was the whole thing brought out in clarity. Even then there were things left obscure. It required the teachings of the prophets to tell when the Kingdom will be, who shall be its

King, in what ways it will be different from other kingdoms. Then the Lord himself brushed in the picture in new colors, and the final details were written in by the apostles. A period of several thousand years was required to present that teaching, and many writers added their touch to it.

The same might be said of any other important Christian teaching. Only inspiration could make all those voices speak with such unanimity over such a long period of years.

(Please turn to page 11)

Revelation Seven

By Janice Johns, Oregon Bible College

THE SCENE OF REVELATION 7 will occur under the sixth seal. This chapter opens with a scene of four angels standing on the four corners of the earth: restraining the four winds of the earth, that they should not blow on the earth, seas, or any tree.

John then foresaw another angel, having the seals of God, descend from heaven and speak to the four angels who have power to destroy the earth, telling them not to injure anything on the earth, or on the sea, or any of the trees, until they have sealed the bond-servants of God on their foreheads.

In Ezekiel 9:4, also, we read of a time when those who cry because of the abominations in the midst of the earth shall have a mark set upon their foreheads, and God shall save them from slaying by the wicked. By the seal upon their foreheads, they will be under the protection of God.

The number to be sealed is 144,000. Of this number, there will be 12,000 from each of the tribes of Judah, Reuben, Gad, Asher, Naphtali, Manasseh, Simeon, Levi, Issachar, Zebulun, Joseph, and Benjamin. The Bible says there will be "an hundred and forty and four thousand of all the tribes of the children of Israel." We, notice, however, that instead of mentioning the tribes of Ephraim and Dan, it lists the tribes of Joseph and Levi. This may indicate that those from the tribes of Ephraim and Dan will not be delivered from the Tribulation. We recall from Hebrew history that the tribes of Ephraim and Dan were very idolatrous, so it is possible that, because of this, they will be left in the Tribulation.

John next foresaw another scene: a crowd that no one could number from every nation and of all tribes, peoples, and languages. These were standing before the throne of God and in the presence of Christ, holding palm branches

and wearing robes of white. The palm branches signify they will have victory over the world; the white robes signify purity. They were seen glorifying God, because they knew that only through God's mercies can there be given salvation. God has given His Son, that they might be cleansed from their sins through His blood.

We next see, through the words of John, the angels, the four beasts (living creatures), and the twenty-four elders down on their faces before the throne, worshiping God because of the number that had been saved, and giving Him seven different kinds of praise—blessing, glory, wisdom, thanksgiving, honor, power, and strength.

Then one of the elders asked John who these were that were wearing the white robes. John implied that he did not know, but said, "Thou knowest." The elder replied that these had come out of the Great Tribulation, and that they had cleansed themselves through the blood of Christ. Because they were purified, they were permitted to be before the throne and serve God, continually. God will protect them and keep them from hunger and thirst. (Perhaps during the Tribulation, when man can neither buy nor sell without having the mark of the Beast, those in the Tribulation will really suffer starvation.) They shall no more suffer from the heat and they will be led by the Good Shepherd to fountains of waters flowing with everlasting happiness and contentment. God, as the typical Father, will wipe the tears from the eyes of His children and will provide for their happiness.

What a wonderful picture this presents to us! Although principally speaking of the Tribulation saints, God will do as much for the faithful of His children and the true church. Let us all draw nearer to God, that we may be found among the faithful.

God of the Bible

(Radio Sermon No. 12—Station KPQ, Wenatchee, Washington)

By Lyle Rankin, Cashmere, Washington

TODAY, for your consideration, we wish to present some of the scriptures that testify about God.

Hebrews 11:6 reads, "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." Please notice that no one can please God without faith, and that if one would please God, he must believe that God *is*. It is of this last statement, believing that "God is," that we wish to speak particularly, so faith in God may be advanced.

If one does not believe that God "is," according to the testimony of scriptures, it is time to make a change lest the reward God offers is not received. Concerning the time the Apostle Paul was speaking to the Athenians from Mars' Hill, the Record declares:

"Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands: neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:22-31).

Inasmuch as some were ignorantly worshiping God then and Paul saw fit to teach them truth that they might worship God in wisdom and understanding, it is possible

today for some to be in the same need. Paul declared that God is not worshiped with men's hands, that He gives to all life, and breath, and all things; that He "made of one blood all nations of men to dwell on all the face of the earth," and that they should "seek the Lord." He pointed out the words of the Athenian poets, "For we are also his offspring." Now, let us reread verse 29: "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Images and idols made of gold, silver, stone, or wood, either then or since, do not, yea, *cannot* show forth the Godhead, that is, God Himself. Man was made in the likeness or image of God. "God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:26). In Genesis 5:1, 2, we read: "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created." Verse 3 of this same chapter reads, "Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth."

Man, being in the likeness of God, can show forth God if he will bring himself into obedience to God; if he will bring into captivity every thought to the obedience of Christ.

Now, what is the difference between God and the things made of gold, silver, stone, and wood, that is, idols made by the hands of men? Hear what the Psalmist had to say by inspiration of God:

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. Wherefore should the heathen say, Where is now their God? But our God is in the heavens: he hath done whatsoever he pleased. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not; they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them. O Israel, trust thou in the Lord: he is their help and their shield. O house of Aaron, trust in the Lord: he is their help and their shield. Ye that fear the Lord, trust

in the Lord: he is their help and their shield." (Psalm 115:1-11).

Yes, idols have mouths, eyes, ears, noses, hands, and feet, yet they can do nothing. God, too, has a mouth, eyes, ears, nose, hands, and feet, but he can, and does, use them. Note the following testimonies: "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do

evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles" (Psalm 34:15-17); Jesus "answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the *mouth* of God" (Matt. 4:4); "The Lord *spake* unto you out of the midst of the fire: ye heard the *voice* of the words, but saw no *similitude*;" (Continued on page 10)

One God: the God of the Ages

Article 22—Difficult Texts

By R. H. Judd, Colborne, Ontario

"But thou, Bethlehem Ephratah, 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; whose goings forth have been from of old, from everlasting" (Micah 5:2).

This passage is quoted by believers in the pre-existence of Jesus the Christ with a good deal of assurance that here, at least, is one Scripture testimony in support. Were the supposed fact a logical possibility in conformity with natural law, the verse taken by itself as it stands in the Authorized Version might with some degree of reason be used in its behalf. As, however, we have elsewhere demonstrated both Scripturally and factually that it is contrary to possible realization, other explanation of what is considered to be difficult of understanding must be sought.

The history of Bethlehem as given in Scripture has much of interest, and records concerning it are to be found in the earliest records of Israel's past. It is more than once spoken of under the name of *Ephratah*. But Bethlehem is known by yet another name that has linked it for all time with those things that are of vital interest to the people of Israel. It is called "the city of David" (Luke 2:4).

It is the latter end of the verse—"whose goings forth have been from of old from everlasting"—that has occasioned strong differences of opinion as to what is intended. There are two, if not three, suggestions that may each individually give satisfaction to some, one appealing to the mind of one, the other to the mind of another.

The first is that "goings forth" refers to the various occasions of prophetic utterance concerning Him who should come, and to the foreshadowings in type and ceremony of the varied aspects of His life and character.

The second is that the Messiah being recognized as

God's Son, both in the Old Testament and the New Testament, His "origin" was in God—God Himself eternal. This view might possibly be harmonized with such passages as Ephesians 3:11.

There is a third explanation, however, which the writer feels to be the more natural when Scripture comparisons are made. The Hebrew word for "goings forth" is in Young's Concordance given the meaning of "out-goings—the *place of out-goings*." This is remarkably confirmed by reference to 1 Chronicles 5:16, where "goings forth" is in the margin and given as the Hebrew equivalent for the word "borders" in the text. The whole passage is *addressed to Bethlehem*, and, consequently, it is the borders or "outgoings" of Bethlehem that are referred to.

As to the expression "from of old, from everlasting," several points are worth noting here. The Revised Version makes two significant alterations. Instead of "have been" it reads "are," and gives a marginal reading "from ancient *days*" instead of "from everlasting." A similar expression occurs in 7:20 of the same book, where the same Hebrew words are rendered "from the days of old," thus bringing the scope of both these passages within the period of time and human history, and which practically shuts out thought of eternity. The passage might well be rendered, "But thou Bethlehem Ephratah, whose goings forth (or borders) have been from of old, from ancient days; though thou be little among the thousands of Judah, yet out of thee shall come forth to me, he that is to be ruler in Israel." In all versions, it is clear that the ruler was to come forth out of Bethlehem to God, not from God to Bethlehem; though, of course, from another aspect it is equally true that Christ did come from God. (John 3:16; James 1:17.)

(Note: The writer wrote to a Jewish friend in Toronto, Ontario, who replied that Micah 5:2 may be quite correctly rendered as I have given it.)



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

ARMAGEDDON. In one of her recent columns, Dorothy Thompson, the noted columnist, headed her article, "Armageddon." Her first two paragraphs read: "It is entirely possible that World War III will start in ninety days. I say that soberly.

"The place—if the illimitable catastrophe happens—will not be Greece. It will be Palestine. And the constellation of forces could not be worse for the West."

These are sobering words! Where do people find the thought of Armageddon? This is a Bible term and refers to the time when "the kings of the earth and the whole world" are gathered together for "the battle of that great day of God Almighty." People in all walks of life are warning us of the imminence of this final "hour of temptation, which shall come upon all the world." Not only from the students of the prophetic Word, but from many sources the warning cries are being sounded; so that we are without excuse for not having our vessels filled well with oil and ready for the summons to meet our Lord in the air.

We must not wait until Armageddon falls on the world to prepare, for that will be too late. In Revelation 14, we have the picture of two reapers with sickles in their hands. The first one to reap is one "like unto the Son of man, having on his head a golden crown." The Son of man thrusts in His sickle and does His reaping first; then, the next reaper follows with his sharp sickle and reaps "the clusters of the vine of the earth," and casts "it into the great winepress of the wrath of God." Thus it will be seen that Christ does His ingathering first. For this first harvest we need now to make full preparation and not wait for Armageddon.

We are grateful to our secular writers who are giving us these timely warnings and confirming unto us the "sure word of prophecy."

LITTLE PUSH! "The Pentecostal Evangel"

gives the following item: "The British 'Punch' says that 624 of the 701 churches in London area were wholly or partially destroyed by war. Only 77 churches remain—yet these are half empty, so low is the tide of religion in the great city with its millions of inhabitants! Evidently there is need of revival fires being kindled in those 77 churches."

Perhaps the apostate condition of the religious life in the Mother Land is the reason why the government has not seen fit to release building materials for the rebuilding of the destroyed churches as mentioned in last week's accounts.

A MANIFESTO. As the first World War was nearing its close, a group of outstanding prophetic scholars issued a manifesto warning the world of the trend of the times and giving voice to the belief that the "times of the Gentiles" were drawing to a close. Two of the

signers of this warning were Dr. G. Campbell Morgan and Dr. F. B. Myer, and the others were of equal Biblical stature. The pronouncement was headed: "The Significance of the Hour." It read:

"1. That the present crisis points toward the close of the times of the Gentiles.

"2. That the revelation of our Lord may be expected at any moment, when He will be manifested as evidently to His disciples as on the evening of His resurrection.

"3. That the completed church will be translated to be 'for ever with the Lord.'

"4. That Israel will be restored to its own land in unbelief and be afterwards converted by the appearance of Christ on its behalf.

"5. That all human schemes of reconstruction must be subsidiary to the second coming of our Lord, because all nations will then be subjects to His rule.

"6. That under the reign of Christ there will be a further great effusion of the Holy Spirit upon all flesh.

"7. That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour."

These men did not set any time for the Lord to return, but they felt in December, 1917, that events were pointing to the close of the times of the Gentiles. Further, it was their conviction, and we believe they were solidly right, that the great truths relating to the second coming of Christ of "utmost practical value." Practical then—practical now!

MOVIES. In speaking of the movies and the

effect on the moral and spiritual lives of the people who persistently patronize them, "The Christian Advocate" carried this indictment: "Prostitutes are being glamorized, rakes are made to appear respectable; little or nothing can be undertaken without the aid of a cigarette; all social recreation must be saturated in alcohol; the marriage vow is nullified; domestic relations are made a mockery; nudity is applauded; jungle ethics are paraded before our children; decency is made to appear dull; Protestant clergymen almost without exception are made to appear simpletons; sacred things are made common, and sobriety is ridiculed." *That is why I don't think it is right for a Christian to attend the movies.*

LIQUOR VS. EDUCATION. "The Education Courier," official organ of the Ontario Public School Teachers Federation, recently gave out some information of interest regarding certain expenditures of the Canadian people. The paper estimated the liquor bill for 1947 at \$485 millions; estimated bill for education, \$108 millions; estimated bill for all church purposes, \$93 millions. It will be readily observed that this so-called Christian country spends more than five times as much for liquor as for religion. It is not any wonder

that some of the religious leaders in the United Church in Canada are advocating that candidates for church membership be asked to sign a pledge of total abstinence before being received into church membership.

His dogma may have been somewhat out of plumb with Bible teaching, but Billy Sunday, at least, castigated in language that could not be misunderstood, when he said: "Hell will be so full of church members their feet will be sticking out of the windows."

RELIGIOUS LEADERS. Since 1942 a nationwide poll has been taken yearly to determine what group of people was considered as doing the most good. The "United Evangelical Action" gives the following summary:

	Sept. 1942	June 1947
Religious leaders	17.5	32.6
Business leaders	18.7	18.8
Government leaders	27.7	15.4
Labor leaders	6.2	10.6
Congress	6.2	6.7
No opinion	23.7	17.9

It will be seen that the general public is recognizing the importance of the religious leaders in the daily life of the nation much more than when the poll was first taken. What accounts for this is not known, but two or three reasons stand out. 1) Religious leaders are taking a more active part in the leadership of the social, economic, and political life of the country. 2) The work of the church is being more publicized than formerly, especially through radio work. 3) People are tiring of the inability of political, business, and social leaders to establish a more sound and stable order of society.

BAPTISM. From time to time men make ad-

missions that reveal certain convictions not expressed in daily life. A regular contributor to the "United Church Observer," official organ of the United Church of Canada, in a recent article on church union in South India, lamented that the Baptists were not included, and then set forth some of the reasons, one of which was: "The Baptist Church does not accept infant baptism and finds good authority for her position in the fact that the early Christian church administered the sacrament of baptism only to those catechumens who were of mature enough judgment to make church membership a reasoned decision."

Here is an open acknowledgment that infant baptism was not practiced by the early church, and yet this writer attempts to justify it by saying: "The baptism of infants, done surreptitiously perhaps at first, came increasingly to appeal to the heart and conscience of the early church, and the custom became widespread." Millions of people are trusting in a rite of baptism that had its origin in stealthy practices, and they are led to believe that it was Bible custom.

MY FAITH

By E. A. Marsh; selected by Mina Knodle

(Tune—"From Greenland's Icy Mountains.")

I am a pilgrim stranger	Heb. 11:13	It has been man's opinion	Mark 7:8
And often far from home.	Heb. 11:9	That when a good man dies	Job 14:10
I pass through toil and danger	2 Tim. 3:11	He enters into heaven,	John 3:13
Wherever I may roam.	1 Thess. 3:3	Beyond the stars and skies;	Acts 2:34
I meet with opposition	Acts 13:45	Yet there's no promise given	John 13:33
And trials on each hand,	2 Tim. 3:12	That they shall thus receive	John 14:1, 3
While publishing salvation	Rom. 1:16	A home with Christ in heaven,	John 7:34
As Jesus gave command.	Mark 16:15	Though many thus believe.	1 John 5:10-12
And while I am proclaiming	Rom. 10:15	The Saviour once ascended	Acts 1:11
Glad tidings from the Word,	Luke 2:10	To dwell at God's right hand,	Heb. 1:3
Some understand its meaning	Matt. 13:23	When Gentile Times have ended	Luke 21:24
And start to serve the Lord,	Isa. 55:6, 7	Descends to take command;	Dan. 7:13
While others will reject it	John 12:48	He now is interceding	1 John 2:1
And turn their ears away,	2 Tim. 4:4	For vain and sinful man,	1 John 2:2
Although God's Holy Spirit	Eph. 6:17	But soon He'll finish pleading	Rev. 22:12
Has plainly shown the way.	2 Cor. 4:3, 4	And come to earth again.	1 Thess. 4:16
I teach that man is mortal,	Job 4:17	The promise is recorded	Rom. 4:13
But this some will deny,	John 3:19	That when He comes again	Heb. 9:28
And think such teachings sinful	Luke 10:16	The saints will be rewarded	Matt. 16:27
Although I tell them why;	1 Thess. 5:21	And in the Kingdom reign.	Dan. 7:27
I turn to Revelation	2 Tim. 3:16, 17	They then will be immortal	1 Cor. 15:53
And there I find that man	Gen. 2:7	And roam the plains of light,	Rev. 22:5
Was dust at his creation	Gen. 3:19	But sinners death eternal	Rom. 6:23
And turns to dust again.	Eccl. 3:20	Shall share in endless night.	Isa. 1:28
The Serpent said in Eden,	Gen. 3:1	The times of restitution	Acts 3:21
"Ye shall not surely die";	Gen. 3:4	He then will usher in,	Dan. 2:44
And men of every nation	1 Tim. 4:2	Amid great lamentation	Rev. 1:7
Believe the same old lie.	John 8:44	His righteous reign begin.	Isa. 32:1
Although God said to Adam	Gen. 2:16	He comes to take the Kingdom	Ezek. 21:25-27
That "thou shalt surely die,"	Gen. 2:17	To rule on David's throne,	Luke 1:32
Yet few dare to believe Him	John 5:40	The Kingdom and dominion	Dan. 7:14
Or on His Word rely.	Mark 7:13	He then will rule alone.	Psa. 110:1
Man then is not immortal,	1 Tim. 6:16	Though Israel has been scattered,	Ezek. 22:15
But patiently must strive	Rom. 2:7	Yet from the Word we learn	2 Tim. 4:2
To gain a life eternal	John 6:53	They surely will be gathered	Ezek. 34:11, 28
Through Christ who makes alive.	John 6:39	And to their land return.	Ezek. 37:21, 28
In Him we have redemption	1 Peter 1:18	'Tis then the restoration	Rom. 11:26
And may be saved today,	Mark 16:15	Of Israel will take place,	Acts 1:6
By seeking for salvation	John 5:39	They are a chosen nation	Deut. 10:15
Through Christ, the living Way.	John 14:6	And of a royal race.	Psa. 72:18

(Over)

The poem entitled, "My Faith," was composed by my father, Elder E. A. Marsh, a pioneer evangelist of the Church of God some sixty years ago. It was one of many hymns he composed, at least one of which still appears in a popular hymn book published by another denomination.

"My Faith" has appeared in many religious journals, including a magazine devoted to unusual poetry. Father was better known for his singing than for his preaching, and frequently came walking home late at night from some country appointment singing lustily some new hymn he had composed on the way. His best known hymn was entitled, "How can I keep from singing?" which expresses the joy he found in Christian service.

G. E. Marsh.

GOD OF THE BIBLE

(Continued from page 7)

only ye heard a voice" (Deut. 4:12); "The Lord *smelled* a sweet savour; and the Lord said in his heart . . ." (Gen. 8:21); "The earth is my *footstool*" (Isa. 66:1); and, "I will make the place of my *feet* glorious" (Isa. 60:13).

When God came down upon Mount Sinai and spoke the Ten Commandments to Israel, and commanded Moses to write all the law in a book, Moses said, "I beseech thee, shew me thy glory." God's answer was:

"Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my *back parts*: but my face shall not be seen" (Ex. 33:20-23).

The foregoing testimonies set forth God as a real Person. This is shown also in Hebrews 1:3, which declares Jesus to be "the express image of his [God's] person." Here the Son is the exact impress of his Father's substance—more so than any of the sons of men today may be like their fathers. It is not in keeping with God's Book to suppose that He is without parts—literal parts: hands, face, feet, and back parts. It is not in keeping with God's Book to suppose that God is three. The Apostle Paul declared, "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).

When Jesus prayed, He prayed to another, even to His Father. He taught His disciples to say "Our Father" when addressing God in heaven. No one on earth is to be so addressed. (Matt. 23:9.)

In Jesus' prayer recorded in John 17, He prayed to His Father concerning all who would believe on Him through preaching of the Word, and prayed that "they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." This clearly teaches that Father and Son are two persons, yet one in faith, purpose, and practice; and that Christ wants His followers to be one in faith and practice, too. This is taught also in the Ephesian Letter (4:5, 6), saying, "One Lord, one faith, one baptism, one God . . ."

Yes, God is one Being, and He can be seen, but, as Solomon said, "To every thing there is a season, and a time to every purpose under heaven" (Eccl. 3:1). So, one may question, "Who has seen God; who may see Him, and when?" As before pointed out, Moses was allowed to see God's back parts, but not His face. This should be borne in mind when reading from 1 John 4:12, "No man hath seen God at any time," and when reading from 1 John 4:20, "If any man say, I love God, and hateth his

MEDITATIONS OF A SUNDAY-SCHOOL TEACHER

By Grace A. Skinner, Lomita Park, Calif.

Dear Lord, you've led my feet in pleasant places;
You've circled me about with love and care,
Surrounded me with friends whose loving faces
Bring happiness to me just everywhere.

From East to West, from North to South
you've kept me;
No need to fear with you forever near.
With health and strength to earn my bread
you've blessed me,
And let me be of use from year to year.

You've let me taste the cup of galling sorrow
That I might comfort others in their woes;
You've promised a bright and blessed morrow
When desert shall blossom as the rose.

For these and many other gentle blessings,
My gratitude must daily greater grow.
My prayer is I may ever live so others
May come your wondrous love and care to know.

When comes the day I lay my life-work down,
May there be many who will teach Thy Word,
Because I taught them they might wear a crown,
If they would tell to others what they'd heard.

And thus a precious sheaf of wheat I'd won
To lay at Thy dear feet, who died for me,
And hear Thy loving words, "Well done,"
To comfort me throughout Eternity.

brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God *whom he hath not seen?*"

The angels of God can see Him, for Gabriel said, "I am Gabriel which stand in the presence of God" (Luke 1:19); and Jesus said in Matthew 18:10, "In heaven their angels do always behold the face of my Father which is in heaven." Man, though, cannot see God's Person *now*. Paul showed this truth in his writing to Timothy, saying, "Now unto the King eternal, immortal, *invisible*, the only wise God, be honour and glory for ever and ever" (1 Tim. 1:17); and in 1 Timothy 6:16, saying, "Whom no man hath seen, nor can see: to whom be honour and power everlasting."

Now, why not believe that God "is," according to the Scriptures? Jesus promised, "Blessed are the pure in heart, for they shall see God" (Matt. 5:8). A pure faith is one that embraces the truth that God is literally a Being, and that He "is a rewarder of them that diligently seek him." Would you like to see God sometime? Then be pure in faith and practice.

INSPIRATION OF THE BIBLE

(Continued from page 5)

The Jew

Jewish history and conditions of that people at present comprise probably one of the greatest proofs of inspiration of the Word. Little need be said along that line. We know of the previous promises of their inheriting the promises of Abraham, of their rejection of those teachings, of their scattering, of their many persecutions, past and present. The regathering which has been fulfilled in token will some day be fulfilled in completeness. The recent story of Hitler and his relation to the Jews is only an episode in that long history of prophetic fulfillment. Even now, we hear people saying they hope the Arabs will kill off all the Jews in Europe and Asia. They think it would be a good thing to send the rest of the Jews there and let the Arabs "finish them off." Such is the sad story of the Jewish race. It becomes perhaps the outstanding proof of inspiration of the Bible account.

The Unreliability of Witnesses

Much has been said in regard to the miracles having been only the imaginings of ignorant people, that the Gospel stories could not be true because they do not agree on all points. We know that witnesses, if brought into court, will never tell the same story. If a number of people see an automobile accident, no two of them will tell the same story about it. Hence, say the critics, their testimony is unreliable. If, however, those witnesses were brought,

one by one, into court, and told exactly the same story, we would *know* that their testimony was *not* true. No two people *can* see a thing happen in the same way. Hence, the very criticism of the unreliability of witnesses becomes one of the greatest proofs of the inspiration of the account of the life of Jesus. One writer saw one angel in the tomb; another saw two; another saw the angel sitting on the stone he had rolled away; and so on, *ad infinitum*.

In that same vein: if the story had been written up in collusion, there would have been none of the items about their disbelief in the resurrection of Jesus. They told how they did not believe it themselves; they told how others would not believe it until they had seen the Lord himself. They gave credit to the devout women as being the first to believe—that in a day when women were inferior to that of women today.

Prophecy

No other system of religion or philosophy predicted events that have come to pass in such minute detail. Many economists have found they can predict certain trends, and those people have become famous throughout our land. None of them, however, can make such predictions as those made to Jeroboam concerning Josiah; as those concerning the capture of Babylon by the Persians; about the rise and fall of nations; to say nothing of the thousands of minutia about the life of Christ when He came the first time. The fulfillments of prophecies in times past have given us undoubted assurance that those prophecies not yet fulfilled most certainly will be fulfilled.

"By Their Fruits Ye Shall Know Them"

The effect of the teachings of the Bible upon people's lives is another undoubted proof of its inspiration. The Bible touches new springs of power and character in mankind that have never before been touched. Among the Pagan and heathen peoples, no such nobility of character is found as in the history of the church. True, we find the opposite kind of people within the church, but that only emphasizes the truth of its teachings, because we see that those very things tell of the lack of those people in following their professed beliefs. The effects of the Bible teachings are the same in all classes and conditions of people. If they are accepted, they create the same characteristics in the wealthy, the poor, the highly educated, the ignorant, the weak and the strong.

Many other items in the inspiration of the Bible could be mentioned, and many will probably occur to the reader of these words, but these mentioned are generally considered the most important proofs of the inspiration of the Bible.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park Minnesota



"Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt" (1 Kings 4:30).

Solomon's Wise Choice

Solomon was a king of peace, and he tried to do God's will. Solomon knew he was young so he asked God for wisdom to rule his people wisely. God talked to Solomon in a dream.

God was very greatly pleased, and said: "Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself: but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee" (1 Kings 3:11, 12).

Solomon was given riches and honors, as well as wisdom and knowledge. He also was given a promise of lengthening of his life. This had an *if* connected to it: "If thou wilt walk in my ways, to keep my statutes and commandments" (1 Kings 3:14). Sometime later we doubtless will find out if Solomon's days were lengthened. "Threescore years and ten," or seventy years, is our length of days. At that time many lived that long or longer. David was seventy years old when he died.

The Lord appeared in a dream to tell Solomon these things He had in store for him. (1 Kings 3:5, 15.) Solomon knew God had talked with him. He went to Jerusalem where he offered burnt offerings and peace offerings to God.

Kinds of Crosses

As the Easter month is here and the trials and sufferings of Christ are brought again to our minds, let us study a bit about crosses.

According to the dictionary, a cross is sometimes the emblem of Christianity, or the symbol of the cross on which Christ died. It sometimes means the ancient instrument on which criminals were fastened and on which they hung until they died of exhaustion. Sometimes a cross is merely two lines, "X," used by those who are unable to write. They use the "X" as their signature. Many look upon the cross as something to be endured for Jesus' sake as a suffering or trial. Sometimes a cross is a mixture of varieties of breeds of animals or strains of vegetable or

fruit. A cross in electricity is when two wires connect and a portion of current from one flows to the other.

While some think an illness or affliction is their cross, if one studies the illness, he is likely to find it not unusual. God has never promised His own that His people will escape the ills or afflictions of the earth. He has promised us strength. Christ became perfect through suffering. Then how can we think we will become strong if God keeps all the hardships of life from us? Let us as did Paul say, and prove by our living, that we will let nothing separate us from God's love.

My Cross

Before you can bear your cross, or me bear mine, for Christ, we look to see the first step. Jesus says "self-denial" comes first. "Less of self and more of Christ" is our aim. You and I must search our lives to find out what we are doing for Christ and for ourselves.

Second, let us list the things into two groups. Our activities are either for "me" or for "Christ."

The next thing is to cross off the things that are not right, pure, lawful. Then the questionable things should be gotten rid of as far as we are able to do so. As we follow Him, other things will be easy to do without because of the more joyful activities we undertake for Him.

Happy Birthday Wishes

Dean G. Pearson, Mar. 2, age 13, Tipp City, Ohio
Stephen T. Ferrell, Mar. 2, age 3, Holbrook, Nebr.
Janet M. Friend, Mar. 2, age 1, Newkirk, Okla.
Shirley M. Robinson, Mar. 4, age 10, Hammond, La.
Marine Barnett, Mar. 4, age 5, Hickory Ridge, Ark.
Shirley Ann Saatzer, Mar. 4, age 11, Saint Cloud, Minn.
Anita Jean Litchfield, Mar. 4, age 4, Macomb, Ill.
Mildred McKinney, Mar. 4, age 7, Hammond, La.
Scott Ross, Mar. 5, age 2, Litchfield, Minn.
John Reeves, Mar. 5, age 2, Mullin, Texas
Barbara Ann Litchfield, Mar. 6, age 14, Macomb, Ill.
Iris Marie Hamilton, Mar. 6, age 9, Watkins, Minn.
Harold Elliott, Mar. 6, age 4, Fonthill, Ont., Can.
Ronald Randall, Mar. 7, age 13, Grand Rapids, Minn.
Molly Jo Morris, Mar. 7, age 4, San Jose, Calif.

From Bereans Here and There - - -



Adrift on Life's Ocean

By Gordon Landry

In 1543 a large schooner plowed its way through the Atlantic Ocean, bound for the shores of New England. When about thirty sailing hours from America, however, the wind that had been the ship's power died down, and there was a great calm. The captain shuddered as he talked to the first mate.

"Tell the crew to strike sail," he said, "and prepare for a bitter storm."

"Aye, sir," the mate replied.

"And Mate," the captain called as the mate hastened to obey the former command, "tell the passengers to go below deck, and fasten everything they can. This storm may reach hurricane velocity."

True to the captain's words, there soon appeared a dark cloud on the horizon. It moved closer and closer by the second, until suddenly it struck the ship with all its pent-up fury! The crew struggled to keep the ship afloat. Hour after hour they fought for survival. Then, as suddenly as it appeared, the storm subsided. The ship was alone; adrift on the vast expanse of the Atlantic Ocean.

Many so-called Christians today are adrift on the ocean of life. They did not prepare for the inevitable storm of persecution while there was time. Adrift on life's ocean—without God and without Christ! What a terrible fate for a former Christian. May we continue in the faith, so as to be accepted into the Kingdom when Jesus comes.

Do You Know?

By Juanita Logsdon

1. What is the name of the town where Jonah boarded a ship going to Tarshish to flee from God? (Jonah 1:3.)
2. Where did Lydia live? (Acts 16:14.)

3. Where did Jacob work for his Uncle Laban to get Rachel for his wife? (Gen. 27:43.)
4. What was the name of the section in Egypt where Joseph's relatives went to live? (Gen. 46:34.)
5. What was the name of the place where Moses received the Ten Commandments from God? (Ex. 31:18.)
6. In what city did Paul read the inscription, "TO THE UNKNOWN GOD"? (Acts 17:22, 23.)
7. What was the name of the town where Lazarus, Mary, and Martha lived? (John 11:1.)
8. Where did Moses flee after killing the Egyptian? (Ex. 2:15.)

Participating in Christ's Life

By Leon Driskill

Often I say to myself and those about me, "Are we really participating in the life of Christ?" As we read the inspired Word of God, it brings out the works, thoughts, and sincereness of Christ. In our lives, there is need for much improvement.

Often one hears that he should be a follower of Christ, but did he heed that admonition? Christ said that not everyone that called unto Him, "Lord, Lord," would enter into the Kingdom. Out of the heart comes love for God, Christ, and all men. We may know all the Scriptures well enough that we can talk for hours on them; but, without putting them into our heart and thoughts (daily living), we cannot receive the value the Bible promises. By putting Christ into our lives, by living as He did, having love for one another, we may receive great promises through Christ Jesus. Christ was humble throughout all His days upon the earth. He helped all who would believe upon Him and needed help. Christ had a love for all; whether Jew or Greek, it made no difference.

If one starts while he is young doing good deeds and forming a mind like Christ's mind, he, during his life, may do some of many important things that Christ did while He was on earth, such as talking to little children, having love for them; singing to sick, helping to make them happy. These are only some of many little things that seem of very little importance, but little things amount to great things in the future.

There is much that we Christians can do today; so it is our duty to be ready at all times to help in anything, whether great or small. Will you not do your part in letting Christ's light shine, not giving yourselves glory, but glorifying the Christ, who is your only hope?

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

March 14-28—Evangelistic meetings at Wenatchee, Wash.
 June 6 - 13—Special meetings at Brush Creek, Ohio. (C. R. Randall, guest speaker.)
 June 28 - July 23—Summer Session of Oregon Bible College.
 July 12 - 25—Berean Youth Rally at Oregon, Ill.

BAPTISMS AT SOUTHLAWN Grand Rapids, Mich.

On Sunday evening, December 7, 1947, in a service devoted especially to the endearing truths concerning baptism, many of the members and friends of Southlawn Church of God in Grand Rapids rejoiced together in the baptism into Christ Jesus of (Mrs.) Mildred Ryno, Gerald Ryno, and George Franklin. Mr. and Mrs. Ryno's two daughters and Mr. Franklin's wife and daughter having been baptized previously, these baptisms, in both families, complete the unity of the family in fellowship with Jesus and with His church. We are thankful, for we realize that where the family is in agreement there is additional blessing.

As our hearts rejoice, it is with sincere prayer that we may be helpful in direction and example unto them and that their fervency in the spirit of Jesus' love may continue as inspiration unto us while we travel together toward the great day of His glorious appearing.

To the fellowship everywhere we gladly introduce:

Sr. (Mrs.) Mildred Ryno, 3349 Division Ave., So.

Bro. Gerald Ryno, 3349 Division Ave., So.
 Bro. George Franklin, 1122 Ball Ave., N.E.
 May His blessings continue.

John L. Denchfield.

COLLEGE NEWS

The College recently received a wire recorder, as a gift from Bro. Timothy Pearson and the College alumni. We have been in need of one for a long time, especially the public speaking class. We certainly appreciate this gift, and wish that you could be here to help us use it.

The students are preparing to present a play entitled, "Here Comes Charlie." Members of the cast have been very busy trying to learn their parts, so it will be better than the play we presented last year. We practice the play on Tuesday and Thursday nights, and hope to have the first act learned by March 5.

Mary Catherine Railton went home to Rockford, Ill. for the week end, to sing at the wedding of one of her girl friends.

Gordon Laundry was called to Farrell Funeral Home on Tuesday, February 24, to conduct his first funeral service.

Our chapel speakers last week were Bro. Sydney E. Magaw, on Tuesday, and Bro. Harry Payne on Thursday. We received some very interesting thoughts from their sermons.

Irene Payne, Reporter.

PENNELWOOD CHURCH OF GOD (Grand Rapids, Mich.)

It gives me pleasure to report that we had six baptisms on February 15: five adults and one young man. They are: Bro. and Sr. Robert Tyler, 3720 Clyde Park, S.W., Grand Rapids, Mich.; Bro. and Sr. Otis Densmore, 329 Floyd St., S.W., Grand Rapids, Mich.; Sr. Maurie Ratering, 2137 Towner Ave., S.W., and Bro. Jack Ratering, 2137 Towner Ave., S.W.
 C. E. Lapp, Pastor.

OVER THE TOP! ! !

249. Mrs. Edna Gruber	\$26.00
250. Mary E. Elton	26.00
251. W. H. Beemer, Sr.	26.00

HERALD RECEIPTS

Faye Tebbe; Wm. H. Moore (2); Mrs. Frank B. Fox; Mrs. Mauvine H. Greene; Ruth S. Tomlinson; Clarence E. Bunch; Mrs. D. F. Medford; Jennie F. Martin; Dorothy Magaw; C. B. Smead; Mrs. H. W. Herndon; Lewis Buskirk; Mrs. Lillie Matthews; Edward L. Elliott; W. P. Corbaley; Geo. E. Ring; E. W. Ritenour; Mrs. Clara Claypool; Hazel Reed; Mina Crosby; W. W. Booth.

NATIONAL BIBLE INSTITUTION

Omaha, Nebr., Church of God	\$10.50
Golden Rule Church of God, Cleveland	50.00
Mrs. James Galbraith	20.00
Jennie F. Martin	2.50

Gleanings from the Field

"The field is the world."—Jesus.

According to present plans, the Editor will preach at Burr Oak, Ind., morning and afternoon, March 7. A cordial invitation to all!

Though informed only unofficially, we understand that Bro. Harry Sheets, Aurora, Ill., has accepted call of the Burr Oak (Ind.) Church of God to serve as its pastor. That news rejoices the heart: for the Burr Oak brethren have been seeking a pastor for a long time, and we know Bro. Sheets' talent is needed in the ministry.

Call to Youth. As plans are being made at Headquarters for a summer session of Oregon Bible College, and for a Berean Youth Rally, we would encourage young people of the church, everywhere, to consider seriously their opportunity in either of the schools and to begin planning, immediately, to attend. There can be no school without students. See the Herald "Calendar" for dates.

The Church of God at Wenatchee, Wash., plans to conduct a series of evangelistic meetings "before orchard and field work begin in the spring"—the two weeks preceding Easter.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:4, 5).

Glen Melvin Richardson was born to Bro. and Sr. Cecil S. Richardson, Sr., on January 18. Congratulations!

Bro. C. R. Randall, pastor at Ripley, Ill., will be the guest speaker for the annual June meetings of the Brush Creek (Ohio) Church of God—June 6-13.

Bro. Grover Gordon, pastor of the Golden Rule Church of God, Cleveland, Ohio, preached, February 29, for the Brush Creek congregation.

Bro. Glenn M. Birkey, Rochelle, Ill., will speak at the College chapel hour, March 4, on "The State of the World."

Sr. Leota B. Hanson, accompanied by her niece, Lois MacDonald, visited relatives at Saint Jacob, Ill., February 22-24, especially Sr. Hanson's mother and Lois' grandmother, Sr. C. J. Hanson.

Summer School: Bro. C. E. Randall has accepted invitation to be Dean of the Summer School at Oregon Bible College. Bro. Otto E. Dick, Superintendent and Registrar, will be working with Bro. Randall: each teaching two classes daily. Dates for the Summer School have been set for June 28 - July 23; and the overall tuition (board, room, and actual tuition charge) will be fifty dollars.

"Dear Bro. Morgan, your leaflet offering reward of \$500.00 was picked up by my young son on a Toronto (Can.) street car, as he and I were returning home from worship last Sunday morning. Great was my surprise on reading the content of your offer. I am thankful to say I have learned enough of God's Word not to be so foolish as to try to claim your reward. It was searching for such words and phrases, as you mention, that took me on my first trip through the precious Book. (Such expressions as immortal soul; never-dying soul; eternal home in heaven, etc.—Ed.) I know they are not to be found anywhere in the Scriptures nor are the popular doctrines expressed by them any part of the 'faith once delivered to the saints.'"—William H Adams, 47 Thyra Ave., Toronto 13, Ont., Can.

WORK IN TEXAS

As already has been reported, Bro. Emory Macy and family were here during the Christmas holidays. We enjoyed one preaching service in our home in San Benito, and one in the home of my mother, Mrs. W. L. Robbins, at Riviera. Sr. Macy conducted Bible classes for the children during these services. The children were thrilled to be with Sr Macy and daughters again, and are looking forward to other classes in the future.

We were privileged to go with the Macys on some of their calls in the valley and enjoyed seeing the old and new friends and acquaintances.

We hope that those we met will arrange to meet with us some time either in our home or in theirs. We feel that the time left for our labor in the Master's vineyard is short indeed. We want to do whatever we can to help get organized for some kind of work. Bro. and Sr. Timothy Pearson are here ready and willing to help in any way they can, but we need some co-operation, interest, and support in our efforts if any degree of success is to be achieved.

The Methodist Church in Riviera has opened its doors for our use any Sunday morning. Naught preventing, we plan to take advantage of this opportunity on the fourth Sunday of each month. Bro. Pearson will conduct the services at those times. If the interest and attendance warrants, perhaps we can have more regular meetings there in the near future.

Now, as never before, we Christians need to carry the gospel to every creature. If the time of the end is as near as we believe it to be, we certainly should begin to set our house in order and do all in our power to help others to be ready when the end comes.

Now the crying need is to tell people of the soon return of Jesus Christ to establish His Kingdom. People need to be warned and made ready for that blessed event.

Will you not do your part? If there is the remotest possibility of a meeting near you, will you not help arrange for a place of meeting and try to attend? Lend your moral and financial support to the greatest of your ability. You will be judged by what you do or do not do. Do not be weighed in the balances and found wanting. Put forth a little extra effort and our evangelistic program can be carried forward successfully. Do not let others die in trespasses and sin because you failed to do your best to prevent it. You and God know what you can do. What are you going to do?

Let us help make our work in Texas a success in every section of the State. I know that if each and every member in the State does just a very small part of what he could do, the gospel can be spread far and near. We have preachers ready and willing to go if we will but put forth a little effort to see that they are enabled to go.

I want our Texas Conference to succeed! Do not you? Let us unite to see that it does. Tell others about it. Watch, work, and pray for evangelism in Texas and elsewhere. By united effort much can be done, while individually it seems so little is done. Let us, like Paul, "press toward the mark for the prize of the high calling of God in Christ Jesus" and help others to do likewise.

Mrs. John B. Hayse.

TEMPE, ARIZONA

As previously reported in The Restitution Herald, Bro. C. E. Randall paid a hurried visit over the first week end of February and spoke for us at both services on Sunday. We were sorry to have him leave so soon and take Sr. Randall and Sr. Sword.

Again, on February 22, we were pleased to have as guests Bro. and Sr. Railsback of Los Angeles, Calif. Sr. Railsback spoke both morning and evening, and her sermons were much enjoyed. After the morning service, approximately one hundred members and friends of the church went to South Mountain Park, the largest municipal park in the United States, for a picnic dinner. The weather was ideal and the food plentiful. The afternoon was spent in visiting and by the climbing of near-by hills by the more venturesome. Present at the morning service, but unable to attend the picnic, were Bro. and Sr. G. G. Laundry and Sr. Jones of Hammond, La., who are spending the winter in Tucson. They promised to come again.

Lorraine Gaspar, formerly of Eden Valley, Minn., and Grace Johnson, formerly of Hector, Minn., now are working in Phoenix and are faithful attendants at our church.

If the presence of children is an indication of a strong future for a church, we feel that we will be strong for years to come. There are at least ten babies under four years of age who attend regularly with their parents.

LAYMAN'S CAMPAIGN ENROLLMENTS

The following have enrolled in the program sponsored by the Laymen's Committee to provide for the missionary expansion of National Bible Institution to include the expansion of every department to better serve the needs of our people; to enlarge direct mail contacts; to expand printing and publishing with a new print shop and office building; to enlarge Pastoral Aid to help fifty new communities to have a full-time pastor as soon as such pastors are available; to carry the gospel to fifty million prospective listeners by radio. To this end, they are volunteering to contribute an amount equal to fifty cents per week or more to the effort of National Bible Institution during the year November 1, 1947 to November 1, 1948.

- 566. William Miller, Chicago, Ill.
- 567. Mike Doan, Chicago, Ill.
- 568. Mrs. Edna Gruber, Oregon, Ill.
- 569. Dixon Bereans, Dixon, Ill.
- 570. Mr. & Mrs. Lonnie Anderson, Michigan City, Ind.
- 571. Mary E. Elton, Cleveland, Ohio
- 572. Men's Bible Class, Golden Rule Church, Cleveland, Ohio
- 573. Myrtle Schuld, Cleveland, Ohio
- 574. Fred Schuld, Cleveland, Ohio
- 575. Mr. & Mrs. C. E. Randall, Fonthill, Ont.
- 576. Mrs. Robert Lindau, El Paso, Texas
- 577. Jettie Faye McGinty, McGintytown, Ark.
- 578. Mr. & Mrs. J. W. McGinty, McGintytown, Ark.
- 579. Mr. & Mrs. Pete McGinty, McGintytown, Ark.
- 580. Mr. & Mrs. Harve McGinty, McGintytown, Ark.
- 581. Mrs. Theodore McGinty, McGintytown, Ark.
- 582. Mrs. Day Cadir, Greenbriar, Ark.
- 583. Mrs. J. C. Waller, Hickory Ridge, Ark.

MRS. JULIA CALHOUN

Mrs. Julia Calhoun was born in Texas in 1875 and came with her parents to Arizona a year later. She lived in or near Tempe all her life. After a long illness, which necessitated several major operations, she died on February 14, 1948, at the home of a niece near Phoenix.

Mrs. Calhoun was a member of the Church of God at Tempe for more than fifty years and attended services as long as it was physically possible. She was present the last time during the month of December, 1947. Her only child died at an early age, but many arose "to call her blessed." She reared two nieces, and, until her health prevented her from doing so, was instrumental in providing homes and assistance for many who attended college here in Tempe. A visit with Mrs. Calhoun was always an inspiration, for her quick wit and good humor in the face of insurmountable difficulties were equal to her faith in her God.

Funeral services were held by the writer at a mortuary in Tempe, and the presence of her friends and floral tributes attested to her standing in the church and community. We laid her to rest with sorrow, but "not as others, who have no hope."

Gerald L. Cooper.

WALTER ALLEN SALINE

Walter Allen Saline, son of Isadore and June Saline, was born at Spencer, Iowa, July 31, 1922. The family later lived in Sae City, and in 1937 moved to Osage. After graduation from Osage High School in 1940, Allen worked with his father in the dairy business until going into the Army Air Corps. Upon return to civilian life, he became actively engaged in the dairy with his father.

After a long sickness and much pain, Allen fell asleep in death, February 17, 1948. During his illness, he was patient and always thankful for the many services rendered for him by his family and friends. Surviving the deceased, besides his father and mother, are one sister, Mrs. Marjorie Mark; his maternal grandmother, Mrs. J. E. Roose; many relatives and a multitude of friends.

Allen was not afraid to die. His disappointment lay in the fact that so many things he had planned to do were to remain undone. He sleeps in the Osage cemetery, awaiting the resurrection when all shall stand before God.

Paul C. Johnson.

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.

CHICAGO. Alva Huffer is a welcome addition to the Chicago congregation and has been asked to serve as assistant pastor. We are surveying mission fields in anticipation of beginning new work, in the near future. Cook County, with its four and one half million people, has room for much preaching of the true gospel. We ask your unceasing prayers for our work. The church building fund now totals more than \$2,000.00, but lots still sell for from \$80.00 to \$100.00 a front-foot; and building industry in Cook County is a national scandal. So we continue to pray for the Lord to open our way to permanent residence.

The Chapel Monthly (East Oregon Chapel) reports, "Our average attendance at Sunday school for December was 75."

The Meeting Place (Rockford) tells of a new series of classes conducted by Bereans on worker-training. Realizing that there must be a place for *every* worker, not just teachers and preachers, the Bereans have decided that "everyone needs training" in the way to best use his talents and fill his important "niche" in the church. This series of classes is seeking to answer

THE ILLINOIS EVANGELIST . . .

H. J. Doan, Editor . 1908 N. Keystone Ave., Chicago 39, Illinois

The young people's class has prepared a program for an old folks home, and has been caring for a destitute foreign family, thus launching out in a program of charity to fulfill their Christian obligations.

for every Rockford member the personal Christian question, "What can I do?"

MACOMB. In 1948 the Macomb Church is employing daily home Bible reading. Christianity is a full-time job, and we need daily strength. It would be well for all of us to emphasize this important, yet neglected privilege of Christians to read the Bible every day. The church gave a Christmas basket and sent five boxes of clothing to Europe. "Faith produced works." Sunday school attendance averaged twenty-five per cent higher in Macomb in 1947 than in 1946. All evening services are being conducted in private homes this winter because of the fuel oil shortage. The Macomb people hope to build a new church in 1948 and have asked pledges for the purpose. Their present facilities are very inadequate—especially in lack of classroom space.

THE TREASURY. Treasurer (Mrs.) Mildred Somers, Monroe Center, Illinois, submits the following report:

Cash on hand, December 20, 1947	\$356.56
Contributions	108.38

Total	\$464.94
Paid out for Pastoral Aid	65.00

Cash on hand, January 20, 1948	\$399.94

Brother Linford Moore, pastor at Macomb, has begun a practice which might bear imitation. Noting that many of his Sunday school children did not stay for church, he has begun conducting a children's service on the first Sunday of each month. He reports very good attendance and interest for the first service, in which he used a gospel graph to illustrate the sermon-story.

THIS IS our fiftieth year of service as a Conference. What have we done? all that we could? Will the next fifty years be more fruitful? We need more prayer, more deep-down spirituality, more evangelism, more love expressed in tangible charity. Yes, there is still much to do!

The Assistant Pastor (Macomb bulletin) observes, "The people of the United States spend three times as much for cigarettes and tobacco as they give to all church and charities combined. What a shame! How much good could be done by all the money which goes up in smoke?"

Beginning, Sunday, March 21
 "Truth Seekers'
 Bible Class of the Air"
 STATION **WAIT** CHICAGO
 820 on your dial
 SUNDAY **7:30** a.m. CST

THE RESTITUTION HERALD

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Narratives That Exalt the Christ

By Glenn M. Birkey, Rochelle, Illinois

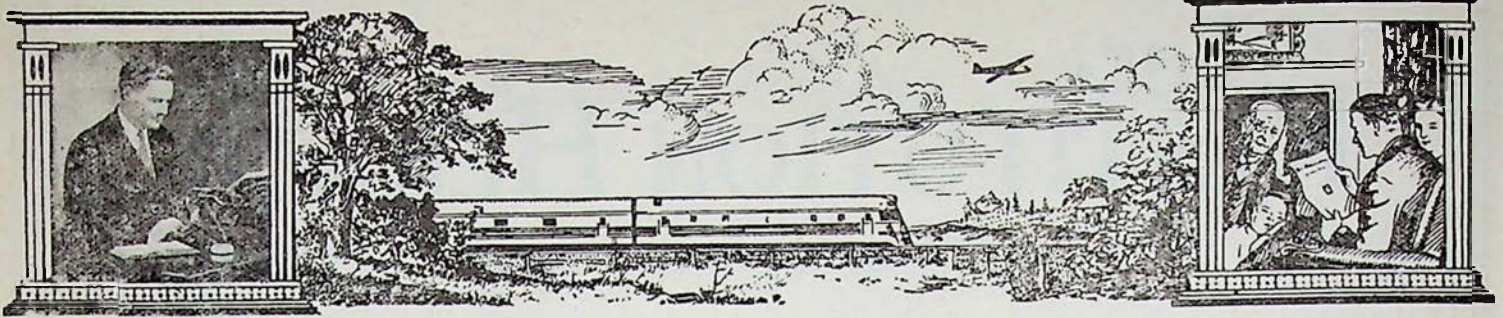


IN PETER'S address to the Sanhedrin, exalting the name of Christ, he testified, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). In keeping with Peter's testimony, we have selected a few narratives which give, also, thought about Christ's saving power over men's lives. A converted Jew told his experience as follows:

"I was born in Vienna, Austria. Because I was the only child, and a boy at that, my parents spoiled me, completely. A male child is especially dear to Jewish parents, because he is expected to continue the family name, and every Jewish mother hopes her son may be the Messiah. One incident during my early childhood I shall never forget. At the age of eight years, I heard a few classmates of mine in school sing, 'May Jesus Christ be praised.' After I arrived home, I kept repeating aloud this song. When my father heard it, he picked up a yardstick and kept hitting me until he broke the stick over my head. This act of Jewish fanaticism made a deep impression on my mind. I began to hate my father; I could not forgive him until the day of my conversion, when my Saviour removed all hatred and bitterness from my heart. The traditional religion of my people was a real burden to me. At the age of four years, I had to learn by heart dozens of prayers, without understanding the meaning of them. My mother told me it was sinful to mention the name of Jesus. I grew up with plenty of religion, but experienced no faith, no peace of mind. During my years in high school, I was very restless. My father wanted me to become a rabbi. I abhorred the idea. I preferred the legal profession. I thank my heavenly Father, however, that He had another and better plan for me." So reads the testimony, in part, of this Jewish young man.

A story is told of two men waiting for a train at a little station out in the country. Considerable time passed pleasantly in conversation. Finally, they realized that the train was much overdue. Then another hour passed, not so pleasantly. The two men developed two explanations of the delay. "The train is late," said one. "It often happens; it is nothing serious; just give it time, and it will get here all right." "No," said the other. "The train is not late; there has been a wreck." He had a strong conviction that the delay had been too great to be tossed off as "nothing serious." He was right.

So, two groups have separate ways of looking at the world. Both groups have looked at the same picture: that of the evil, destruction, malice and cruelty, all of man's inhumanity to man. One group says, "The World's train is late. What man needs is more knowledge, more time. Progress is slow, but everything will be all right." The other *(Please turn to page 11)*



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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

Flowers on a Stick

Revealing His choice of Aaron as high priest, God told Moses to collect twelve rods, or staves, from the twelve tribes: each tribe presenting one rod, and each tribe having inscribed upon its rod the name of one of its princes. God especially instructed that Aaron's name be placed upon the rod representing the tribe of Levi. The Lord then promised, "It shall come to pass that the man's rod, whom I shall choose, shall blossom." What? A dry stick to bear flowers? Yes, and *more!*

As the princes of the several tribes brought their rods—"a rod apiece, for each prince one"—Moses collected them, carefully putting Aaron's rod in the middle as God instructed, and later he placed all twelve rods "before the Lord in the tabernacle." Nothing happened immediately: the Lord allowing time for Israel to doubt a little, that faith ultimately might be the stronger.

"On the morrow, Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and *bloomed blossoms!*" What a stick! Unwatered, without grafting, it "bloomed blossoms," but that was not all; it also "yielded almonds" (Num. 17:18). Incomprehensibly, Aaron's rod suddenly possessed, all at one time, three otherwise progressive stages of life: buds, blossoms, almonds. More, the American Standard Version, Moffatt's Translation, Smith and Goodspeed, and other authorities, unite in testimony that those almonds were *ripe* almonds.

Marvelous symbol of authority and power was Aaron's rod that budded: not only in its startling life-from-nowhere properties, but, in defying contrast, it stood alone as yielder of buds, flowers, nuts, the other eleven rods continuing only as they were at first, eleven dead and barren sticks. . . . Eleven jealous princes became convinced, at last, that God had chosen Aaron, unequivocally, as their high priest. Similarly, God, by raising Christ from the dead, declared Him, *miraculously*, Priest of all!

The miracle proved, too, that the God of Moses and Aaron is the true God. Is anything too hard for Him? Only His wonders are real wonders, not to be confused—nor identified—with tricks of men. Men work magic,

but miracles are the magic only of God. Houdini, Thurston, Blackstone, did ever you grow a beautiful pink bud on your magic wand? or, tougher still, upon handle of a broom? Did ever *you* grow any flower anywhere? Or, condensing the process of growth, speak a nut from nowhere momentarily into existence? . . . "The Lord made the heavens" (1 Chron. 16:26). "Let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast" (Psalm 33: 8, 9).

The Lord made Aaron's rod to bloom;
A borrowed axe to swim!
God's magic makes the seed to sprout;
Why don't we reverence Him?

God chose the Rod of Jesse, too,
With grander sign than bloom;
God's magic proved Him Priest of all
By vict'ry o'er the tomb!

Keep Water in Baptism

Agrin, Brother Frederick Claussen (Oregon, Ill.) recently gave us a news report entitled, "Baptism by Telephone." It related how a ten-months' baby was christened in Cleveland, Ohio, at time and place of a telephone hook-up with the child's godfather, who was more than five hundred miles distant in Two Rivers, Wisconsin. The officiating clergyman in Cleveland asked the baby's godfather if he would assume certain religious responsibilities regarding the little fellow. Back across the five-hundred miles of telephone line came the promise, "I will," and the boy was christened. . . . (Of course, the news report said he was "baptized." What do *you* guess?)

The whole incident, ultra-modernistic, seemed to place more emphasis on the unique telephone part of the service than upon water: how much, and how used, and why? Once, John "was baptizing in Aenon near to Salem, because there was *much water* there" (John 3:23). When the water goes out, and the telephone comes in, one wonders if there is any baptism. He recalls too, by contrast, Jesus' baptism: how, where, why, and when. Follow the Bible; keep water in baptism! Telephones? Godfathers?

The Kingdom of God

(Article Two)

By C. E. Randall, Fonthill, Ontario

WORDS ARE merely vehicles by which thoughts are transferred from one person to another. That we may have a clear understanding of what is meant by the term "Kingdom of God," a few definitions are given as set forth in the Scriptures. Unless we can use expressions that all discern, much of the value of this series of articles will be lost.

In the first place, the term "Kingdom of God" means that it is a Kingdom of which God is the Author. It is God's Kingdom—with Christ as the King. Before Pilate, Jesus said: "My kingdom is not of this world" (John 18:36). It is not a worldly kingdom, that is, it is not of men; for, were it of men, it would be carnal—it is of a different order. God's Kingdom is not of this world, neither does it belong to this world. Moffatt's translation of John 18:36 reads: "My realm does not belong to this world."

Origin of the Kingdom lies definitely with God. It was planned long before there were any earthly kingdoms. Jesus said it is a "kingdom prepared for you from the foundation of the world" (Matt. 25:34). Having been so early conceived in the purpose of God, it became the subject of Scripture from the very beginning. "From the days of John the Baptist until now, they are pressing into the Realm of heaven—these eager souls are storming it! Till John, it was but prophesied, by all the prophets and the law" (Matt. 11:13, 14, Moffatt). Yes, the Old Testament is full of the story of the Kingdom God planned in the beginning of time.

The conclusions thus far reached are:

- 1) The Kingdom of God is God's Kingdom.
- 2) The Kingdom is not of worldly origin.
- 3) The Kingdom was planned from the foundation of the world.

The Kingdom as proclaimed in Scripture will of necessity possess certain elements common in all kingdoms; otherwise it would not be a Kingdom. The meaning of "kingdom" is the "rule and realm of a king." Applying this to the Kingdom of God, we have the "rule and realm of Christ the King." It is with the King that we give next consideration.

Christ is to be crowned "KING OF KINGS" (Rev. 19:16) by virtue of His being the Son of God. The first dominion of God's Kingdom, over which Adam (the first son of God) ruled, was lost through disobedience. Christ,

being the rightful heir to this dominion and the next of kin whose responsibility it is to redeem His brother's estate, ultimately will accomplish this purpose through reigning to "put down all rule, and all authority and power." Then the Kingdom in its redeemed state will be turned over to the Father (1 Cor. 15:24), as the first son received it, and the first dominion then will have been restored. (Micah 4:8.)

Christ's Kingship is just as much a part of the plan of redemption as any other part of His work as a Saviour. He was born a Saviour (Luke 2:11); He was born to be a King (John 18:37); and His priestly work will not attain its greatest glory until He reigns as both Priest and King and the "counsel of peace" is "between them both" (Zech. 6:12, 13). Christ not only holds the right to the offices of Prophet, Priest, and King; but, during His public ministry, He combined all three, for only in so doing could He rightfully claim to be the Son of God. Jesus' work as Priest-Saviour brought



C. E. Randall

forth bitter opposition from the scribes and Pharisees when He said to the palsied man, "Thy sins are forgiven thee." (Luke 5:18-26.) This word of forgiveness was spoken as evidence that Jesus was the Son of God and had power to forgive. Because of His work as the Saviour-Son of God, He was deemed worthy of death by the Jewish leaders. "We have a law, and by our law he ought to die, because he made himself the Son of God" (John 19:7).

Too, Jesus' work as the King-Saviour incurred the disfavor of the same group. They cried: "We have no king but Caesar."

Christ stands for the Kingdom. His work was a Kingdom work—it was the work of redemption. In short, the Kingdom is God's means of redeeming the groaning creation under the leadership of the second Son of God—the King.

The plan of redemption under Jesus, the Son of God, the Saviour, embraces:

1) His work as a Prophet—
"Every soul, which will not hear that prophet, shall be destroyed from among the people" (Acts 3:23).

2) His work as a Priest—
"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the (Continued on p. 11)

“In the Latter Times”

By Mary Mac Nedrow, Oregon, Illinois

IF WE who are Christians really believe we are living in the “latter times,” and that Jesus is coming soon, we will be inspired to proclaim the good news and warn the ungodly to “repent . . . for the kingdom of heaven is at hand.” Action is required on the part of every true believer. “The great day of the Lord is near . . . even the voice of the day of the Lord; the mighty men shall cry bitterly” (Zeph. 1:14). There will be a time of trouble such as the world has never seen; there will be a testing time for every Christian. There will be a falling away in the church, because many are not what they profess to be. “In the latter times, some shall depart from the faith” (1 Tim. 4:1).

God, through Christ Jesus is calling out a people for His Name, to “shew forth the praises of him who hath called [us] out of darkness into his marvellous light” (1 Peter 2:9). When one comes into Christ, all things of the world must be left behind. Jesus said: “Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple” (Luke 14:33). Those who dedicate their lives to service to God must have love, one for another, and they will prefer the company of true believers to those of the world. Consecration means separation. We need the love of those in the church, once we have made our choice. Jesus said: “If the world hate you, ye know it hated me before it hated you. If ye were of the world, the world would love his own” (John 15:18, 19). “Fear none of those things which thou shalt suffer . . . be thou faithful unto death, and I will give thee a crown of life” (Rev. 2:10).

As we see the Day of the Lord drawing near, let us “stand fast in the faith.” We need have no fear when sorrows and distresses begin to come to pass, for “God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another . . . warn them that are unruly . . . support the weak, be patient toward all men. See that none render evil for evil . . . but ever follow that which is good . . . rejoice evermore. Pray without ceasing. In every thing give thanks. . . . Prove all things; hold fast that which is good. Abstain from all appearance of evil” (1 Thess. 5:9-22). “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,” for God “shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all

things, which God hath spoken by the mouth of all his holy prophets since the world began” (Acts 3:19-21).

There can be no neutrality in the life of a Christian. Jesus said: “He that is not with me is against me; and he that gathereth not with me scattereth abroad” (Matt. 12:30). “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).

Let us always be charitable in judging others. The Scriptures teach that the “saints shall judge the world,” but let us “judge nothing before the time, until the Lord come” (1 Cor. 4:5). “For the Lord shall bring every work into judgment, with every secret thing: whether it be good, or whether it be evil” (Eccl. 12:14). “Every idle word that man shall speak, he shall give account thereof in the day of judgment” (Matt. 12:36). “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). Unless we overcome the things of the world, it is possible for our names to be blotted out of the “book of life” (Rev. 3:5). Said the Apostle Paul: “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). “The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing . . . of our Saviour Jesus Christ” (Titus 2:11-13).

Although a lusting for the world is creeping into many churches throughout the land, true Christians will continue to lead consecrated lives. “Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor. 6:14-18).

Those who have made a profession of faith, and have

accepted Jesus as their Saviour, will not willfully practice sin. Sin should not have dominion over us. To continue being a Christian means self-denial, and separation from the world. Although we are *in* the world, we are "not of the world." Consecration means separation. Our lives at all times should be living testimonies of the truths we teach. "He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him. . . . The fruit of the righteous is a tree of life; and he that winneth souls is wise." Jesus said: "I came not to call the righteous, but sinners, to repentance" (Luke 5:32). There *will* be a judgment, and, as sure as night follows day, so will one's sins catch up with him. God knows the intents

of every heart. All can rise above the circumstances of life by putting trust in Him. There are no racial distinctions in Christ Jesus. The rich and the poor alike can come. There are no moral restrictions: "Though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18). There is mercy for all; no one is barred. Only one step is needed, and that step is the step of faith—faith in the saving grace of Christ Jesus. If one will confess that Jesus is the Christ, repent of his sins, and be baptized, he shall indeed be saved in that day when Jesus returns. There is abundant mercy for the repentant sinner, but danger in delay. When Peter preached his inspiring sermon on the Day of Pentecost, (Continued on page 10)

END-TIME KING OF THE NORTH

By Alfred Anthon, Corvallis, Oregon

"The King shall do according to his will; and he shall exalt himself, and magnify himself above every god . . . and shall prosper till the indignation be accomplished . . . at the time of the end . . . he shall go forth with great fury to destroy . . . yet he shall come to his end, and none shall help him" (Daniel 11:36-45).

THIS great end-time King of the North, Antichrist, will be a no-Christ, no-God, no-Mary, no-Peter, no-religion Antichrist, a regarnder of a god whom his fathers never worshiped, a worshiper of a "strange god" (a god never before worshiped), a worshiper of *self* above all gods and God.

Now, let us try to enumerate all the gods that have been worshiped by man, thus eliminating the gods that this King of the North (v. 40) will worship: sun, moon, stars, mythological gods and spirits, idols, animals, plants, minerals, lusts and mammon. Throughout time, man always has worshiped something that he esteemed stronger, mightier, higher than himself, something that probably could be influenced to help man. This Antichrist, however, will worship no such gods, or God. This King of the North will hold there is no god anywhere that has power to help, or to interfere, the least bit in the affairs of men. This end-time King will hold that he is God the Last, the Only.

Therefore, *no pope will be Antichrist*. There never has been, and there never will be, such a Catholic Pope. All the popes have esteemed God *as being*, and *being their Benefactor*. *They all worshiped God*, though they may have done it sinfully.

Christ said, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive" (John 4:43)—in the end-time. Evolution and Communism "fill the bill," *perfectly!*

THE HAPPY WAY

By Harvey U. Krogh, Jr., South Bend, Indiana

THE FIRST Sunday school teacher we remember was Sister M. D. Newell of Blair, Nebraska. There are a few outstanding things that we remember from that class, one of which was Sister Newell's statement as to how she always had money for the church when she needed it. She kept a little box in which she placed one tenth of all the money she received, and from this box she gave to the church. Of course, many things taught in childhood do not bear fruit until tended by someone else in later life.

While we were yet at home with our parents, my father always gave us children some money to put in the Sunday school offering, since we were not given a regular allowance, and the thought of tithing did not enter our mind again for some years.

After being graduated from high school, we entered the Bible Training School, which now is Oregon Bible College, to begin studying for the ministry. One day, as we were about to leave The Restitution Herald office, where our classes were held, Sister Leila Mae Doeden, who then worked in the office, asked if we tithed. The answer was, "No," because it had never occurred to us that we could, or should, do so. True, we had felt the responsibility of contributing something when the Sunday school offering was received, or when a collection plate was passed in church, but we usually decided at the moment how much we could spare of the change that was in our billfold. We had wondered at times if the amount was proper and how it compared with what others were giving, and sometimes there was doubt as to whether the amount was really sufficient or if we could spare any more.

When we expressed interest, we were given samples of the Layman literature on tithing, and, after reading a little, found the wonderfully satisfactory way of being a faithful steward of the money (Continued on page 10)

What Constitutes Belief in God and Christ?

By Norman J. McLeod, Pomona, California

THERE IS ONLY ONE GOSPEL. (Gal. 1:6-9.) It was preached to Abraham. (Gal. 3:8.) It is the gospel of the Kingdom of God. (Matt. 4:23.) Will belief in the gospel save you? Or, is it the works we do in the faith that saves us? Let us notice a few texts that teach just what we should do and believe: bearing in mind that there is only one gospel, and seeking answer to the question, Will it save us?

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). Why did the Apostle Paul say it is "the power of God unto salvation"? Because it is belief in Christ. Certainly, if we do not believe the gospel, we do not believe in Christ. All Christendom, Catholic and Protestant alike, professes belief in God and Christ. What reason have we, then, for the effrontery to set ourselves up as having anything different and better than any other group? Or, should we perhaps close our doors and join the most powerful of all these groups, the Roman Catholic?

If we do not believe in the gospel of Christ, then we do not really believe in Christ. Can we believe in Christ, if we do not really believe His miracles? Can we believe in Christ, if we do not believe in His death, burial, and resurrection? Certainly not! Then, what is the point in the belief in His resurrection, if it does not include the other things. The Apostle Paul definitely stated that, if we do not believe in the resurrection, we do not believe in Christ's resurrection. So, it would seem belief in the resurrection from the dead is necessary, if we believe in Christ's resurrection. To anybody of our church who is not familiar with that classic statement of our beliefs, let me refer him to the whole fifteenth chapter of 1 Corinthians! So much for a belief in the resurrection!

Now as to baptism! Peter, in speaking about baptism, said this (we cannot quote it all): "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ" (1 Peter 3:21). If we omit the parenthetical clause that Peter inserted, we find that baptism saves us "by the resurrection of Jesus Christ." Baptism is part of the gospel of the Kingdom of God, because it is the public acknowledgment of our belief in Christ, the King, and it is the rite by which we acquire our final citizenship papers into that Kingdom.

The gospel of God's Kingdom was preached to Abra-

ham. By putting on Christ, we become heirs to Abraham. We cannot inherit anything that our father in faith did not have. It is utterly silly to speak of inheritance unless we know what the inheritance is. If I were told I was an heir to an estate, but could not find out anything about it, it would do me no good. I could not inherit anything that was so indefinite. The inheritance of the promises to Abraham, however, is so definite that only a child could fail to grasp the significance of it. To understand the gospel in as small a compass as possible, all one needs to do is to understand Genesis 12:1-3 and Galatians 3:27-29. It is "the power of God unto salvation" because it speaks of the resurrection from the dead, of the future blessing of mankind in Christ, of the coming of Christ to take His great power to reign. Any other reading of those Scriptures is false.

Partaking of the Communion is essential to salvation. Let us read: "Then Jesus said unto them, 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" (John 6:53). Following that negative statement of truth, Jesus stated positive of that same truth, saying: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day" (John 6:54). When Jesus gave that discourse, He was not discussing the Communion service, because it had not been instituted at that time, but the elements are there just the same.

What constitutes partaking of the Communion? What I say now may appear an utter contradiction of what has just been said. Suppose an extreme case: that a person had been baptized, but before he could partake of the Communion service, he dropped dead! Would he be lost? Certainly not! Because he had partaken of the Communion service in spirit; because he had acknowledged Christ in baptism. What then is the value of the Communion service? It is a public service that is for the upbuilding of the church, because, when we partake of it with one another, we say in effect that we believe those things about which we have been speaking: the second coming of Christ, His resurrection, the resurrection of the dead, God's Kingdom, and all the other precious *doctrines* (I use the word on purpose) that constitute belief in Christ. I know of a person who ate of the Communion service all by himself! He was not *partaking* of the Communion service. Why did he do that? Because he thought there was nobody good enough to eat it with him. He was condemning the world. He (Please turn to page 15)

One God: the God of the Ages

Article 23—Difficult Texts

By R. H. Judd, Colborne, Ontario

"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" (Isa. 9:6).

Sometimes when two or three translations are available, they are all helpful in presenting a harmonious and clearer thought. We recently noticed this in Psalm 119:160, where the translation may be correctly rendered: 1) "The beginning of thy word is true" (see margin), 2) "Thy word is true from the beginning," and 3) "The sum of thy word is truth." The first has reference to a particular portion, the beginning; the second envisages a gradual unfolding; and the third draws the conclusion that it is all truth. The word chosen to represent the original, when there are two or more from which to choose, should be that which best fits all the circumstances surrounding the subject.

Isaiah 9:6 opens with the declaration that "a child is born . . . a son is given." The "child" is, without doubt, the subject of the verse. Had the translators at this juncture *considered the basic fact stated*, they would not, indeed could not, have translated some portions of this verse as they have done. Why? First, because the noun "child" is never applied to any offspring other than *human*. It, therefore, definitely indicates the nature of the Being entering into the phases of life which are later vividly portrayed by the titles given. Such a circumstance should have convinced the Revisers that the title "Mighty God" could not properly be applied to that which had already been classed as human. Second, the fact that the Child was "born" is added proof that He could not be so named, for even so-called "orthodoxy" agrees that God was not born. Third, the fact that He was "given" is indisputable evidence that there must be a Giver, and obviously the Giver is God. Thus, John 3:16 and Hebrews 7:7 eliminate the possibility that the predicted Son could Himself be God. "Orthodox" people, in order to sustain their argument for the Trinity, apparently without seeing their inconsistency, adopt methods which absurdly reverse the order of Scripture as presented in the text, by maintaining that, though the "child" was born, the "son" *was not born but given*, and that this "son" existed before the birth of the child. Quiet meditation will reveal how contrary to fact such a proposition must be, for custom

and common sense have combined in recognizing "son" or "daughter" as appellatives indicating a more honorable stage in life *following* that of childhood, and Scripture itself has acknowledged the practice.

In view of these facts, is it not clear that there must be a rendering of the Hebrew which will meet the case consistently, and at the same time be equally as correct as the Authorized Version or the Revised Version. Surely our meditations thus far demand it, leaving no alternative.

It would take too long to enumerate the many uses of the Hebrew words from which the translation "Mighty God" is derived. We shall state the fact, therefore, and let the reader benefit by the search.

Coming directly to the point, it may be said that Barnes, the well-known and much-esteemed commentator, gives as an alternative, "the strength of God" as a translation that is both correct and suitable to the occasion. When Scripture tells us that this "child" (Matt. 1:23) is Mary's "firstborn" Son (Matt. 1:25), and that this Son "shall be called the Son of the Highest" (Luke 1:32, R.V.), he narrates not only the most interesting fact of history, but one which strikingly corroborates the translation given by Barnes. Read the following references to get the beauty of this rendering: Genesis 49:3; Deuteronomy 21:17, and Psalm 78:51—all of which have reference to "strength" in relation to the "firstborn," and not how, in all probability, the thought in this rendering contains as one of its implications a reference to the Passover in Egypt and the slaying of the firstborn, and how God, by giving His "only begotten Son"—His firstborn—gives His best. There can be no question that Jesus Christ is indeed "the strength of God." Did not the beloved Paul say, "I can do all things through Christ which strengtheneth me"? (Phil. 4:13.) Did he not also tell us that "Christ is the *power* of God and the wisdom of God"? (1 Cor. 1:24.)

There are other examples in Isaiah 9:6 of the meditation and care necessary in our Bible studies. The title "The everlasting Father" is generally accepted as further evidence that Jesus is God. The margin of the Revised Version gives us an alternative, namely, "Father of eternity." Bishop Louth renders the phrase—"Father of the Everlasting Age," and the Vulgate—"Father of the Future Age," both of which we think are better. The Chaldee Version is—"The Man abiding for ever." These are more
(Please turn to page 11)



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

TROUBLE—TROUBLE. In reporting and interpreting the news of the world in the light of prophetic teachings, I find that most of it is of the troublesome nature and savors of despair. It is with reluctance that these dismal pictures must be painted in each and every issue, but the world of men with whom we have to do is mostly under the control of the "lust of the flesh, and the lust of the eyes, and the pride of life," all of which are worldly and are to pass away. The world being ruled by men of these leanings, it is not to be unexpected if the results of their labors follow the same patterns. Without doubt, we rapidly are entering that time when "men's hearts are failing them for fear, and for looking after those things which are coming on the earth."

In going through twenty-five or thirty religious and secular papers and magazines for news that would be suitable for these columns, I could find hardly anything except that which concerned Palestine. Every paper seemed to be greatly exercised over what was happening concerning the Holy Land, and the partitioning plan. I have just finished listening to a news analyst speaking on the perplexing question now before the UN Assembly on how to enforce the partitioning of Palestine and insure peace once the plan is put into operation. He professed to see no way of implementing the decision to partition and at the same time pacify both Arabs and Jews and keep the East and West from meeting in titanic struggle at the crossroads of civilization. The world has outgrown man and his ability to rule with justice and equity. Man's every effort, though conceived in the virtue of right, seems to end in trouble. The sins of many generations are ripening in the final harvest and to men it is "woe, woe."

DOLLARS OR POUNDS. One of the problems with which the Palestine authorities will be confronted concerns the money situation. According to the New York Times, "experts believe the Jewish state will become one of the largest dollar centers outside of the United States." This fits well into the picture given in the Revelation concerning "that city which reigneth over the kings of the earth." This city is the scarlet decked woman that rides on the "scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns." This woman-city is going to be engaged in the "merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet," and the "merchants of the earth will wax rich through the abundance of her delicacies."

In 1947 imports from Great Britain amounted to 35,000,000 pounds sterling and her exports to Great Britain amounted to 15,000,000 pounds. The imports from the United States in pounds sterling amounted to 7,500,000 and her exports 2,500,000. Whether

they join the sterling block or the dollar area, Jerusalem will become the wall street of the middle East.

CHURCH AND STATE. The eternal conflict between state and church where the church seeks control of the state is sweeping into the forefront in Poland. When the present Polish government came into power, "Roman Catholicism's position as a predominant religion of the country was guaranteed by the constitution and the state granted the church \$5,000,000 annually." The present Catholic population in Poland amounts to ninety-six per cent of the people in comparison to seventy-three per cent prior to the war. The extermination of the Jews and the absorption of the Ukrainians into Russia contributed to this mushroom change in Catholic population.

The situation there has been plainly stated according to the "New York Times" in the words of a leading government official and a leading church dignitary. The government official declared: "The only thing that will satisfy the church is a change of government." The church official stated: "The only thing that will satisfy the government is our complete subservience to Marxism."

The Polish government no longer recognizes the validity of church marriages. All marriages to be legal must be performed by civil authorities. This is the usual Communist trick to break the back of the church.

ALCOHOLIC VETERANS. One of the chief troubles with which the neurotic-psychiatric division of Veteran's Affairs has to contend is alcoholism. There were "about 10,000 veterans treated for alcoholism in 1947 as compared with 6,459 in 1946, and 3,529 in 1945."

According to Dr. Harvey Tompkins, assistant chief of the neurotic-psychiatric division, "as few as 10 per cent of the patients show themselves amenable to treatment at all." Alcoholism is a disease with which the country is finding it difficult to handle. It cannot be blamed on prohibition, but it can be blamed on the people who, back in 1932, voted to repeal prohibition. Had it not been for the lukewarm church members who gave their moral support to the political and liquor interests that were seeking repeal, it would not have been possible for them to have obtained ratification of the twenty-first amendment to the Constitution to repeal the eighteenth amendment. Alcoholism is the product of a nation that is going like the rest of the world in which their hearts are "overcharged with surfeiting, and drunkenness, and cares of this life."

NATURAL GOODNESS. When these lines are written, Protestants, Jews, and Roman Catholics are observing "Brotherhood Week." There are many good things that can be said in favor of this movement. A better under-

standing of the views and purposes of each group will lend to a better and more sympathetic attitude—all of which is very good. There is, however, a very subtle under-girding of this movement that is dangerous, very dangerous, to the basic teachings of the Word of God. It can be summed up in the two quotations that follow. In writing concerning the graces of infant baptism, a regular church columnist says: "Baptism is the recognition that human life belongs to God and that from the moment the child sees the light of day it is a member of the fellowship of Christ." The next quotation is taken from a recently published child's prayer. It reads:

"Oh, let good will be understood,
And make us live as brothers should.
Then we shall see the great increase
Of happiness that comes with peace!
Teach us to see and know all men
As children of one God."

These two quotations well express the common teaching in "Brotherhood Week," which is finding its way into all religious channels these days, and that is the brotherhood of man through natural creation or birth, and by virtue of our birth we are all children of God. The ultimate of this teaching makes unnecessary the redeeming work of the Lord Jesus Christ. As the one writer has stated, we are born through natural birth into the "fellowship of Christ." Unless one is very cautious, these seemingly magnanimous teachings destroy the very basic elements of, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

TRUTH MADE SECONDARY. I have before me a leading church paper in which the leading and main article is a sermon delivered on "World Communion Sunday." In this reported sermon which endeavors to make people of all faiths and shades of belief as "one in Christ," we lift a few pointed remarks that give the direction of thought: "We Christians also are one in the prosecution of a common task. . . . We may differ as to how we should worship; but we are united in admitting that the church is here for this very purpose to lead men into the presence of God. To accomplish that, the Romanist uses the awesome majesty of the Mass; the Anglican employs the stately liturgy of the church; the free churches depend on the simple dignity of hymn, and prayer, and Scripture; the more emotional groups lean hard upon primitive methods of creating feeling."

What part does truth hold in the reasoning here given? The author gives it secondary place. It is not essential to salvation—it just helps one to enjoy the Christian life. In this changing world, the gospel is pretty well reasoned away. "Preach the word," charged Paul, "for the time will come when they will not endure sound doctrine . . . and they shall turn away their ears from the truth."

God As Revealed in the Scripture

(Radio Sermon No. 13—Station KPQ, Wenatchee, Washington)

By Lyle Rankin, Cashmere, Washington

AGAIN WE wish to read from the Bible concerning God. "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). This clearly teaches one cannot please God without faith. Then the question arises, How does one obtain faith that will please God? In 1 Corinthians 12:9, we learn that God, by His Spirit, gives faith. Now if faith is a gift, is it necessary for one to do anything to get it? From Romans 10:17 we read, "So then faith cometh by hearing, and hearing by the word of God." God, by His Spirit, caused His Word to be spoken and recorded by men, and the faith needed on our part must come from hearing and understanding His Word.

Now, inasmuch as God is One that can be pleased, or displeased, we should be careful to do that which pleases Him. Too often, people live to please themselves.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3). How is it we understand that the worlds were framed? Why, through faith. But how is it one may have that faith? Simply because of the evidence, both in the written Word of God and in things which do appear.

The Record declares, "In the beginning God created the heaven and the earth" (Gen. 1:1). "O give thanks to the Lord of lords. . . . To him that by wisdom made the heavens . . . earth . . . sun . . . moon and stars" (Psalm 136:3-9). "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth" (Zech. 12:1). "He stretcheth out the north over the empty place, and hangeth the earth upon nothing" (Job 26:7). "The heavens declare the glory of God; and the firmament sheweth his handywork" (Psalm 19:1).

Yes, the records declare that God created heaven and earth and all things therein. When one looks at these things God has created, he cannot help but see God's handiwork. He cannot help but realize, if honest, that a Mastermind was, and is, behind it all. Who among the children of men on earth could build such things? The sun, moon, stars, and earth all perfectly synchronize, and keep perfect time in motion, too. Centuries ago, people believed the earth rested upon something, but now men can realize the truth of God's Word as uttered by His servant Job, "He hangeth the earth upon nothing." Notice

also the statement, "He stretcheth out the north over the empty place." Those who search the heavens with great telescopes can see very few more stars in the north than may be seen with the naked eye, while looking in any other direction a great many more can be seen with instruments. This, too, should encourage one to have faith in God's Word.

When God called Abraham to go into a place he should after receive for an inheritance, he "went out, not knowing whither he went." That is the kind of faith Abraham had, and his faith was made perfect by works of righteousness. There is no reason today of doubting God's Word. Why not believe it? why not have faith in God and obey Him? For, He is a "rewarder of them that *diligently* seek him." God is One with whom man must come into covenant relationship; he must make a covenant, or contract with God, or he will fail to receive God's promises. God made a covenant with Noah and his posterity. Listen to it:

"God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with 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. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, 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; and the waters shall no more become a flood to destroy all flesh. And 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. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth" (Gen. 9:8-17).

This covenant still holds true, and God faithfully maintains His promise.

Later, God called Abraham, and made a covenant with

him, *after* Abraham faithfully obeyed Him in all God required of him. (Gen. 12-17.) Four hundred thirty years later, God brought Abraham's descendants, God's chosen people, up out of the land of Egypt and made a covenant with them from Mount Sinai. (Ex. 20:1-17; Deut. 5:1-22.) *This* covenant was to remain added to the promises made to Abraham and his seed *until* the promised Seed (Christ) should come, but no longer. (Gal. 3:16-19.)

Now, God holds out a covenant to the children of men which must be entered into if salvation is desired. Nothing short of entering into this covenant with Him will *please* Him. Who enters into a contract of any kind without investigating its contents before signing it? Therefore, we should know what God offers, both for this present time and for that to come: where the future abode of the saints will be; what they will do; what manner of life they are to maintain; and other important things. If you think you are on the way to salvation, just ask yourself, What has God promised me? What have I done to seal a contract with Him?

During this broadcast and the one previous, questions may have arisen in your mind, such as: Does not the Bible say that God is a Spirit? and if so, How could He be a Person with parts—hands, face, nose and feet? In John 4:24, we read, "God is a Spirit: and they that worship him must worship him in spirit and in truth." What is the truth about God's being a Spirit? Knowing the answer to that question, we will know how to worship Him "in Spirit and in truth."

Last week, the following texts were read to show God is a Being: Psalm 115:1-11; Psalm 34:15-17; Matthew 4:4; Deuteronomy 4:12; Genesis 8:21; Isaiah 62:1; 60:13; Exodus 33:18-23. Evidence that God is a Spirit being (that is, made of parts having Spirit life) is found in study of the saints of God in the resurrection time, for they will be fashioned like their resurrected Lord, who was the "express image" of His Father's Person. (See Phil. 3:20, 21; Heb. 1:3.)

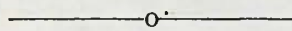
According to 1 Peter 3:18, Christ was "put to death in the flesh, but quickened [or made alive] by the Spirit." Now Jesus no longer has the life He gave upon the cross, but He possesses Spirit life, called "endless life" in Hebrews 7:16.

The saints of God at death are sown (that is, put in the place of the dead) a natural body; then at resurrection they will be raised a spiritual body. (1 Cor. 15:44.) Verse 46 declares, "Howbeit that was not first which is spiritual, but that which is natural; and *afterward* that which is spiritual." So, we see that now in this present life is the natural, but afterward (after death and in the resurrection time) will come the spiritual, or body with Spirit life: the same body, but with Spirit life—or saints made like Jesus was when He arose from among those that slept.

This was the hope of King David of Israel. Hear his hope as expressed in Psalm 17:15: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

God is merciful, for so the Scriptures testify abundantly. He is longsuffering, not willing that any should perish, but wants all to come to repentance, as indicated in 2 Peter 3:9. It is very evident, however, that not all men want to repent. If you do, believe God's Word, heed His call and obey. You had better do it now, during this present life, for, "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2).

God is a God of love. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Yes, God is a God of love, but not One who promises salvation to those who refuse to believe in His Son. Those refusing to believe shall perish, but those who search out the Word of God, who learn His will and do it, may have everlasting life. May God help as you search for understanding.



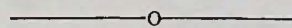
THE HAPPY WAY

(Continued from page 5)

that God enables us to earn. The decision was made once and for all time as to the minimum percentage of our income that would go to the Lord's work. It mattered no more whether we were contributing more or less than others, and real satisfaction came when we gave more than God had required of His people of olden times. There were no more uncertain decisions as to how much we could spare, because we were not giving our money when we gave the tenth, but were simply returning what belonged to God.

Our testimony would not be complete if we neglected to say that the nine-tenths always has been sufficient, and we have been prospered by the Lord more than we had expected.

If you are a tither, why do you not help others to try this happy way of serving the Lord with our substance? If you have not tried this way, try it now.



"IN THE LATTER TIMES"

(Continued from page 5)

thousands, convicted of their sins, cried, "What shall we do?" (Acts 2:37.) Peter answered, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 16:31). There must be godly sorrow for past sins. David the Psalmist said, "I will declare mine iniquity; I will be sorry for my sin" (Psalm 38:8).

All true believers will work together in unity, for these

are the "latter times" prophesied in the Scriptures. As we see the end-time drawing near, the time seems so short. We see so much that should be done! We must watch, and pray, and serve. Much is said over the radio about a world revival in the last days, but no such prophecy is found in the Bible. Instead, the Scriptures speak of a "falling away" (2 Thess. 2:3). In Ezekiel 38, we see a picture of Gog (Russia) invading Palestine in the last days. In Zechariah 14 and Joel 3, we see the prophetic picture of nations gathering to battle against Jerusalem—shortly to precede Christ's return. It is all there in the Bible, as "plain as day"! When we see the Israelites returning to Palestine (and are they not trying desperately to return?) and all nations in war and trembling, we may know the Kingdom "is near, even at the doors" (Matt. 24:33). Every student of the Bible knows for what to watch among the nations. "Watch therefore, for ye know not what hour your Lord [will] come."

NARRATIVES THAT EXALT THE CHRIST

(Continued from front page)

group gives a deeply religious and Christian answer: "The World's train is not late. There has been a wreck. Evil is more than lack of knowledge or time. Sin has made a wreck. Humanity needs to be salvaged. That, in brief, is the purpose of Jesus' coming to earth again."

A company of people on a transcontinental train stopped for a day at the Grand Canyon in Arizona. One man was particularly interested in watching the response made to that tremendous sight by a traveler from New York who had never seen the Grand Canyon. This traveler paid the scene the tribute of awed silence for considerable time; then finally said, "Well, something must have happened here"! Obviously, something had happened! That deep cut in the earth was not made by an Indian dragging a stick across the desert! Something powerful enough and big enough to cut down half a mile through the rock must have happened. It did! For ages, unleashed power of the Colorado River had been at work. So, one can look at the deep impress Jesus has made on the world, and say truly, "Something must have happened here," for Jesus has cut more deeply into the world's life and history than the Colorado River ever cut into the desert. Millions of lives have been transformed. We quote the picturesque words of one writer, "His hands have lifted empires off their hinges." For such a stupendous result, there must be an adequate cause. The explanation of Christian faith gives the only adequate answer. Something big enough did happen! "The Word was made flesh and dwelt among us." God sent His Son!

How many of us have arisen early in the morning, just as the first trace of dawn appeared in the east, and seen,

shining brightly, the morning star? In Revelation 22:16, Jesus likened Himself to the morning star. The morning star we observe is much larger and brighter than the stars about it. So Jesus spoke of that star representing Him as earth's bright Star.

In the present age, now at its close, we see gross darkness all about us—sinful conditions everywhere. We should be exceedingly glad, therefore, that we have the Christ for guidance and strength—when we so much need help and encouragement. How comforting are these words of the Master!—

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:12-14).

THE KINGDOM OF GOD

(Continued from page 3)

Son of God, let us hold fast our profession" (Heb. 4:14).

3) His work as a King—

"He must reign, till he hath put all enemies under his feet" (1 Cor. 15:24-26).

Christ came preaching the "kingdom of God" (Matt. 4:23), doing the work of the Kingdom, and in so doing, He was starting the great work of redemption: and redemption through Christ and His Kingdom constitutes the gospel of salvation—the gospel of the Kingdom of God.

ONE GOD: THE GOD OF THE AGES

(Continued from page 7)

in harmony with Scripture and with the opening facts stated.

One more item of considerable interest calls for comment, namely, "The Prince of Peace." There has not been, so far as we know, any question as to the correctness of this translation. Had the translators remembered that this is a title applied to persons of secondary rank, and is one that is never applied to God, and that in this instance the "Prince" is identical with the "son" given, they would not have failed to see the inconsistency of the translations to which we have taken exception. There are those who say that "God always reserves His best until the last." This may be true, for in Matthew 21:37 we read, "Last of all he sent unto them his Son."

(Leeser's Translation well links with the foregoing study. It reads, in part, "Counsellor of the Mighty God. The Everlasting Father shall call his name the Prince of Peace."—*Editor.*)

THE CHILDREN'S PAGE

*Prepared by Madge Savage
Waite Park Minnesota*



"He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever" (1 Chronicles 22:10).

Solomon Built God's House

Solomon, son of David, sent to the neighboring King Hiram of Tyre to get materials for the building of God's Temple. Solomon chose the best wood available. The stone that was used was already cut to the correct size before it was brought to be used in the Temple. The Word says, "There was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (1 Kings 6:7b). Is that the way it sounded around your house, or a friend's house, you saw being built? Generally there is noise and shouting: saws whirring, timbers being shortened, and hammers pounding.

This house for God was very beautiful. What beauty with golden doors, walls, and floors! The wood was covered over with gold. How vast a sum of money Solomon needed to build God's house!

Some of the men were forced to go to work on the Temple. Perhaps we might compare it to being drafted for war as some of your brothers were. Solomon raised a levy or group of men. He sent ten thousand men a month. They worked a month in Lebanon, where the forests were. Then they were at home for two months. Then there were the ones in charge of the different groups. (See 1 Kings 5:13-18.)

Our Building

We have talked about our bodies being God's temples. We want to have our temples clean and beautiful. The way to do this is to *think* and *do* all the things that are uplifting, good, kind, and pure.

When the time comes for the temple to be built of us—the living stones—we will have to fit perfectly to be used. The temple will not be hammered or sawed. That is why we are being made perfect now. Sometimes we do not like the "corner" that has to be taken off—or the "chip" knocked off the shoulder, but we will rejoice when Christ returns and we are chosen to be used as a "perfect" stone.

One way we learn to be perfect is through suffering. Much of our suffering is brought upon us by our own doings; but, when we suffer for Christ, we should be happy.

Finding Our Cross

We talked about the many kinds of crosses last week. We might compare them to many kinds of work. Your father has different work for his living than does your friend's father. The cross or the work that really counts is what is done for Christ. We are told to labor not to be rich, but rather that we may give to those in need.

If we are too ambitious for our own selfish interests, we may discover we are so "tied down" to meet the burdens we put upon ourselves that there is not much time or money for Christ. Place Christ first. Then the other things will take their proper places.

Our responsibilities, our work of love, we find we are able to do for Christ, are real. There is a work, a cross, for everyone. Have you found yours? "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

Unless we curb our natural desires to be able to carry our crosses for Christ we cannot follow Him! The size of the cross we carry for Christ is just our size! He knows what we can do. Did you ever look at another's cross and decide it would be too heavy for you? Or too light? Some break under a cross another carries with joy.

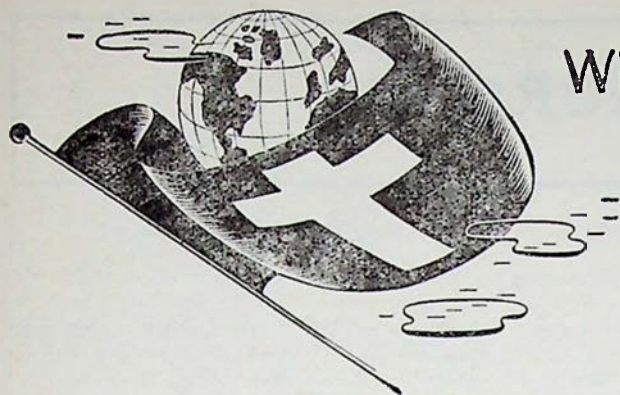
Think seriously about your cross. At this time of year, we remember Christ so long ago "did the will of his father in heaven." He carried His cross long before He carried the one of wood that was forced upon Him. Perhaps He began to carry His cross when at the age of twelve He realized He must be about his "father's business" as He talked to the doctors in the Temple.

Begin now to find a cross to carry for Christ that you may follow Him! What kind of follower are you if Jesus sees you walking along without a cross—without any denial of self?

I pray you boys and girls will be wise in your life that you will not of your own carelessness burden yourselves with crosses that will hinder you in carrying a cross for Christ.

Happy Birthday Wishes

Tommy W. Richardson, Mar. 11, age 5, Hammond, La.
David Bowser, Mar. 14, age 9, Lawrenceville, Ohio



With Bereans Everywhere - - -

Brush Creek Reports - - -

THE BRUSH CREEK, Ohio, Bereans held their annual business and social meeting on January 23, at the parsonage in Tipp City. New officers elected were: president, James Lambert; vice president, Kenneth Brewer; and secretary-treasurer, Rosalie Richey. Following devotions and business meeting, a social hour and refreshments were enjoyed by all.

The Bereans continue with an average weekly attendance of thirty during January and February. The primary class is under the able leadership of Sister G. E. Marsh. Due to the cold weather and long distance from the church, Sister Pearl Huston has resigned as teacher of the intermediate class. This class is now taught by Sister Mary Pearson. The young people's class is still using lessons in the *Guiding Star*, with Sister Dorothy Demmitt as teacher. The adult class has a different leader each week, chosen from its own group and is still studying from the Minor Prophets.

Rosalie Richey, Secretary.

The Church - - -

By Hazel Stadden, Cleveland, Ohio

The church!—a humble dwelling, yet
A place that one cannot forget;
A place to go where you may find
The love of one who is Divine.

A place where one can go to pray,
A place where one can go to say
A word of thanks to God above,
For all His kindness and His love.

A place to hear the organ sweet,
Its beautiful tone will e'er repeat
The songs inspired by God above,
By all His grace and all His love.

The church!—a humble dwelling, yet
A place that one cannot forget.
Can you and I neglect to give
Our thanks to God, by whom we live?

Minneapolis Berean Researchers Say - - -

BROTHER and Sister Walter Kirkpatrick were added to the number of the Minneapolis Berean Class two weeks ago. They had lived in Arizona for four years previous to coming back to Minnesota. We were very happy to have them come and hope to see them often.

We have decided to vary our class work each week, thereby giving all who wish to participate a chance to show his talent, such as song leading, quizzing, etc. Each fourth week someone other than the regular teacher is elected to teach the class. We trust this method of study will help hold our small class together.

Minnesota Bereans are exceptionally thankful to friends for their pre-Christmas contributions. We shall strive to unify our efforts and make this year's publishing work (written and oral) more significant than that of last year.

Is This the Year?

L. W. Moore, Berean President

From Assistant Pastor, Macomb, Illinois

THE CHURCH OF GOD always has proclaimed the second coming of the Lord Jesus Christ to establish His Kingdom in the earth. The Bible abounds with references to this event. The prophets, the apostles, and Christ Himself taught this truth. Two angels promised those who saw Jesus ascend: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go."

The Scriptures teach that no man knows the day or hour of that coming. Students of God's Word, however, are given certain signs that are to happen shortly before the Lord returns. We witnessed many of these signs during 1947. We saw "wars and rumours of wars"; we saw the distress among nations; we saw a greater increase in knowledge; we saw a huge volume of travel; we saw the majority of men loving pleasures more than God. These signs and many others indicate that the Lord is at the door.

Probably the plainest sign of 1947 was the budding of the fig tree. The fig tree nation is Israel which, because it bore no fruit, was cursed of the Lord and died. But today, the fig tree is coming to life again.

Is this the year that the greatest event in all history will take place? Certainly we do not know when the Lord will come. It could be in 1948! We ought therefore to watch and be ready, for in such an hour as ye think not, your Lord might come.

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

- March 14-28—Evangelistic meetings at Wematchee, Wash.
 June 6 - 13—Special meetings at Brush Creek, Ohio. (C. R. Randall, guest speaker.)
 June 28 - July 23—Summer Session of Oregon Bible College.
 July 12 - 25—Berean Youth Rally at Oregon, Ill.

HAMMOND, LOUISIANA (Happy Woods)

February 29 was family Sunday at Happy Woods: the first one we have had. The object was to have as many complete families at Sunday school as possible. Fourteen were present. An attendance of seventy-four tied the record attendance of last summer during Sr. Thayer's Bible school. Average attendance for February was sixty.

Thanks also to our superintendent, Preston Landry, prizes were awarded for perfect attendance during February. Thirty-four persons came every Sunday.

At a meeting of the Sunday school teachers and officers recently, decision was made that we were not giving the children all they should receive from Sunday school. Beginning March 7, Marie Bammum will have charge of the children's opening and closing exercises in the new social room.

Bereans had a party on the church grounds and in the social room the afternoon of the twenty-ninth. Eleven young people were present to play games and eat sandwiches, pop corn, and candy.

Come and visit our church when you can. You are welcome at any time.

J. Mattison, Pastor.

LAYMAN'S CAMPAIGN ENROLLMENTS

The following have enrolled in the program sponsored by the Laymen's Committee to provide for the missionary expansion of National Bible Institution to include the expansion of every department to better serve the needs of our people; to enlarge direct mail contacts; to expand printing and publishing with a new print shop and office building; to enlarge Pastoral Aid to help fifty new communities to have a full-time pastor as soon as such pastors are available; to carry the gospel to fifty million prospective listeners by radio. To this end, they are volunteering to contribute an amount equal to fifty cents per week or more to the effort of National Bible Institution during the year November 1, 1947 to November 1, 1948.

584. Victor Corbell, Tempe, Ariz.
 585. Anna B. Corbell, Tempe, Ariz.
 586. Mary Ann Corbell, Tempe, Ariz.
 587. Laura McDaniel, Champaign, Ill.
 588. Allen Claypool Memorial (Mrs. Allen Claypool), Marshall, Ill.
 589. Ruth L. Seabeck, South Euclid, Ohio

ELDORADO, ILLINOIS

The high school class of the Restitution Church of God at Eldorado, Ill., held its monthly meeting, February 12, having a pot-luck supper in the church basement, beautifully decorated for the occasion. Miss Bernice Leithliter, our Sunday school teacher, went to the church earlier in the evening, and, with the assistance of Joe Mosby and Leo Lloyd, decorated the basement according to Valentine Day. They decorated one of the tables with red and white paper, on which were placed favors of small paper cups filled with candy hearts, on which were place cards. As the young people arrived, appetizing food was placed on the table.

At the business meeting, convening after the supper, we all voted on raising money to refinish the church basement, which work is now in full swing.

We are sorry to report that because of sickness, Mrs. Silas Overton and Mrs. Allen Cheek have not been able to attend services. (Miss) Loretta Wiggins, Reporter.

NATIONAL BIBLE INSTITUTION

Oregon, Ill., Church of God	14.36
Elizabeth Reighard Memorial	50.00
R. D. Stantons	5.19
Hillisburg, Ind., S. S.	9.00
Gospel Gleaners, Brush Creek, Ohio	6.00

MORRILTON, ARKANSAS

Members of the Church of God at Morrilton, Ark., were happy to have Bro. and Sr. Railsback of Los Angeles, Calif., visit with them the past week. The fifth Sunday in February, Sr. Railsback preached three very interesting sermons in the home of Sr. Lelia Drake. A good-sized audience attended these services, and all seemed to enjoy them very much. We were also delighted to have Sr. Holderfield of Cleveland to attend these services. We hope that Bro. and Sr. Railsback can come our way again, soon.

Connie Ramsey.

OVER THE TOP!!!

252. Harry Payne	\$26.50
253. Mabel Payne	26.50
254. Mr. & Mrs. F. L. Austin	26.50
255. Mrs. James M. Watkins	26.00
256. Victor Corbell	52.00
257. Anna B. Corbell	52.00
258. Mary Ann Corbell	52.00
259. Laura Mae McDaniel	26.00
260. Ruth L. Seabeck	26.00
261. Paul C. Johnson	26.00
262. Allen Claypool Memorial (Mrs. Allen Claypool)	26.50
263. Mrs. J. D. Shelly	26.50

Gleanings from the Field

"The field is the world."—Jesus.

"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" (Jer. 30:7).

"One shall say unto him, What are these wounds in thine hands? Then shall he answer, Those with which I was wounded in the house of my friends" (Zech. 13:6).

"It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lam. 3:26).

Sr. Esta Howell, 1117 June St., Kewanee, Ill., formerly an employee of Oregon Bible College, now bedfast, asks an interest in prayers of her friends.

Bro. Dale Dunbar, Swanton, Ohio, Treasurer of National Bible Institution, visited at Headquarters, Friday, March 5.

Bro. George Waters, 3316 Ave. D., Corpus Christi, Texas, who has been in poor health, writes: "My health seems to be improving slowly." . . . Bro. Waters has been for many years one of our leading Bible teachers in the South. He is sound, faithful, inspiring.

Under date of February 26, Bro. G. P. Lichty, Pomona, Calif., informed, "Bro. Norman McLeod suffered a slight heart attack three days ago, was taken to the hospital, is recovering, and will be brought home tomorrow. I am sure he would appreciate cards sent to him at 207 Palm Place, Pomona."

Bro. James M. Watkins, General Manager of National Bible Institution, accompanied by Sr. Watkins, went last week end to Hedrick, Ind., for preaching services.

"Mr. and Mrs. Tom Stabler and two children, former residents of Tempe, have returned from Little Rock, Ark. They will move, together with Mrs. Stabler's father, Mr. Olaf Lewis, into a new home as soon as it is ready. Mr. Lewis and Mrs. Stabler are former members of the Dixon (Ill.) Church of God." —Gerald L. Cooper, Tempe, Ariz.

Bros. Paul M. Hatch and Arlen Marsh preached the morning and evening sermons, respectively, March 7, at Oregon, Ill.

Bro. Emory Macy, Gatesville, Texas, reports a recent church attendance of "fifty-six local people."

ATER, TEXAS

The Ater (Texas) Church is evidencing growth in attendance and interest since Bro. and Sr. Emory Macy have been in Texas. We are very happy to have them with us as they always are seeking new ways to serve and build the church.

A young people's class has been organized to meet in Gatesville once a week. Bro. Macy, who is teaching the class, is giving good foundation study to about twelve young people in and near Gatesville.

The greatest interest among the members now is prospect of moving an army chapel to Gatesville for the new church. This would be very suitable and ideal for the Texas Conference, as the building is much larger than the present church and has excellent church equipment with it.

Another function recently organized is the Ladies' Aid Society, which meets once a month. Quilts are being made at present to be given to the Texas Conference. Plans have been made, also, to raise and can fruits and vegetables for the Conference.

It has been many years since the Ater Church had so much interest and activity.

Wilda McCorkle.

HERALD RECEIPTS

Marshall Wiggins; I. H. Saline; Mrs. Rose Barton; Ben Woods; Raymond Brown; Virda Sitler (2); Ben Carpenter (3); Claude E. Mills; Ada C. Simpson; G. P. Lichty (2); R. D. Stanton; Mrs. George Redfern; Mrs. Almond Foster; Albert Christie; Mrs. Otto J. Graf; Mrs. Selma Gabrielson; Bernard Hightower; Mrs. John S. Taylor; John Hearp (2); H. S. Hunt; Mrs. Earl Bowen; Mrs. W. H. Holland.

SOUTHLAWN CHURCH OF GOD

Plans for a full day at Southlawn Church of God, Grand Rapids, Mich., on Palm Sunday, with the assistance of Bro. Leonard Brown and a group of his workers from Baraga, Mich., include a talk to the Sunday school by Bro. Brown and a fellowship potluck dinner together at the church, as well as the regular Sunday services in which Bro. Brown and his workers will also assist.

Please consider this announcement also an invitation to meet with us at that time.

Southlawn Church and all our churches in Michigan are looking forward to the annual Michigan State Conference, scheduled here, June 14-20, and the Daily Vacation Bible School being held from June 21-26.

Bro. F. L. Austin will be with us for the Conference. Mrs. Verna Thayer will be with us for the Conference and also for the week of Bible School which follows.

It will be well worth your effort to attend throughout the full two weeks. Begin planning now. John L. Denchfield.

BIRTHS AT NORTH SALEM

Mr. and Mrs. DeMien take pride in announcing the birth of a son, Jimmie Lloyd, born February 25, at Parkview Hospital, Plymouth, Ind. This is the second son born to this union, at the commencement of which it was the writer's privilege to preside. Mrs. DeMien is the former Miss Mary Lou Heyde, daughter of Mr. and Mrs. Raymond Heyde.

With equal pleasure, Mr. and Mrs. Noble Holderead announce the birth of a seven-pound-five-ounce son, Jerome Thomas, born March 2 at Parkview Hospital. This is the first child born to this couple. Mrs. Holderead is the former Miss Ida Mae Kanaar of Plymouth, Ind. R. E. Parish, Pastor.

EVANGELIST AVAILABLE

Notice is hereby given to brethren of Texas, Arizona, and California, who would like me to stop for a short visit and preach the gospel a few times, to write me, please, as soon as reading this notice.

If God is willing, I will go into the state of Oregon before I return home. I shall be very happy to see you and preach in your homes.

I hope to leave Bristow, Okla., about April 1, going via Fort Worth, Sweetwater, and Big Springs, Texas. I will ride the All American Bus, but will be glad to leave the main bus line for meetings at other places.

Elder J. M. Morgan,
Rt. 5, Box 250,
Bristow, Oklahoma.

NATIONAL BIBLE INSTITUTION

Mary E. Elton	\$25.00
W. A. Reid	5.00
Arnold Johns	7.00
Mr. & Mrs. Otto J. Graf	2.50
Mrs. John S. Taylor	4.00
Mrs. Marion L. Long	19.00

RADIO BROADCAST

Beginning Sunday, March 21, at 7:30 a.m., National Bible Institution will begin a series of radio broadcasts over WAIT (820 on your dial), Chicago. Bro. Sydney E. Magaw, secretary of the Institution, is to be the first speaker. Everyone within range of this station is invited to listen.

WHAT CONSTITUTES BELIEF IN GOD AND CHRIST?

(Continued from page 6)

was taking the part of the Pharisee who said he was too good to meet, or even touch, the "sinner."

"Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). What did he believe? He believed what God had told him. What had God told him? God told him to go out to a land that he had never seen, promising that he would receive it for an everlasting inheritance. In Acts 7:5, we read: God "gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." That is what Abraham believed that was accounted to him for righteousness! That required faith! That was belief in God. If we believe the same thing, we shall have faith in God that will be accounted to us for righteousness: that hope we have that is an "anchor of the soul, both sure and stedfast, and which entereth into that within the veil" (Heb. 6:19). It is that same belief Abraham had that God accounted to him for righteous-

ness. That was the faith that saved Abraham, that made him the father of the faithful, that made him so great a man that God gave him His immutable counsel and promises that are the surest thing in this world, that are the "Gospel of the Kingdom of God."

Many members of the church have been disgusted by bickerings and quarrelings over matters of "doctrine" that are of no concern to the fundamentals of belief in Christ and God. They have been properly so irritated; but, because one or two people degrade the doctrines of the church, that does not make the doctrines any less precious, or any less powerful. We could argue for many weeks about details of the resurrection, because we are dealing with an infinite subject, and we have only finite minds. The Apostle Paul became rather impatient with people who argue about such things, and called them fools! That there will be a resurrection of the dead, however, no good Christian could possibly dispute with the authority of the Word of God. The beautiful grand simplicity of the gospel of the Kingdom of God is one of the most comforting things to the real Christian in these days of turmoil, atomic bombs—and what have you? Certainly, we need that anchor, sure and stedfast!

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	BOOKS	
				Each	Per 6
God's Promises, Drew, 2pp.	.05	.30	Death Reigned from Adam to Moses, Robison vs. Conner paper, 58pp.	\$.10	
Diabolus, the Antigod, Haupt, 4pp.	.10	.60	Jesus Christ in the Old Testament, Judd, paper, 88pp.	.25	\$1.65
A Study of the Word "Soul," 4pp.	.10	.60	Ancient Mysteries, Johnston, paper, 116pp.	.25	
Jehovah Is One God, A. Marsh, 4pp.	.10	.60	The Mystery of Iniquity Explained, Booth, paper, 220pp.	.75	
Words of Comfort, G. E. Marsh, 4pp.	.10	.60	The Pine Woods Bible Class, Wilson, board cloth, 480pp.	.75	3.50
Thus It Becometh Us, A. Marsh, 4pp.	.10	.60	The Student's Textbook, Wilson, board cloth, 200pp.	.45	2.60
What Must I Do to Be Saved? Waggoner, 4pp.	.10	.60	The Visitor, Boice, paper, 212pp.	.35	
Sin in the Church, Railsback, 6pp.	.15	.90	The Way of Life Eternal, Booth, paper, 88pp.	.25	
Can You Believe? Reed, 6pp.	.15	.90	BEREAN STUDY BOOKS		
The Coming of Christ, Curtis, 6pp.	.15	.90			
Who Are Led by the Spirit of God? Jones, 6pp.	.15	.90		Each	
Kingdom of God, Goekler, 6pp.	.15	.90	The Hebrew People (Children's Lesson Book), 59pp.	\$.25	
Truths the Child of God Should Know, Lapp, 6pp.	.15	.90	Children's Bible Story and Study Book, 60pp.	.20	
The Nature and Hope of Man, Kirkpatrick, 6pp.	.15	.90	Senior Berean Book One (Gospel Plan), 50pp.	.20	
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Resurrection Promise

By Mary Mae Nedrow, Oregon, Illinois

Jesus suffered many sorrows,
Such as we have never known.
He had disappointments, heartaches;
Prayed in quietude alone.

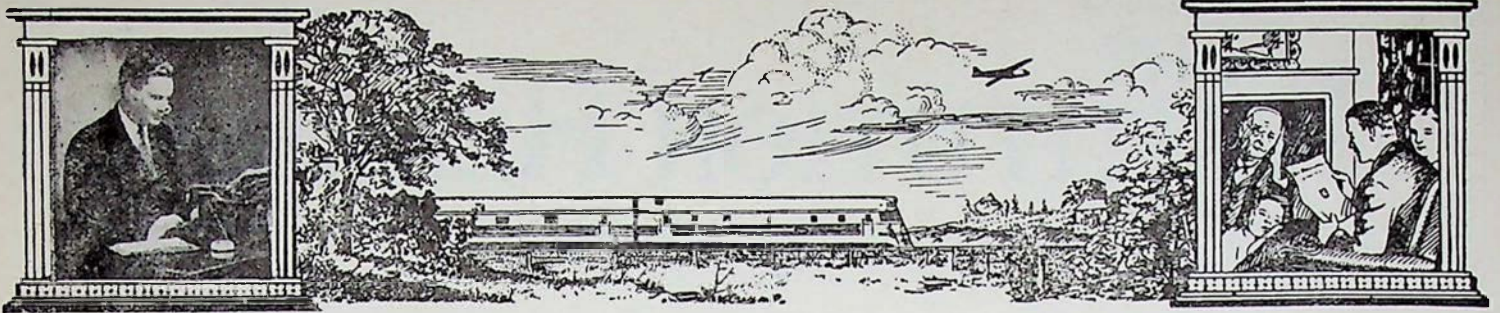
He was "tempted like as we are,"
But was faithful, not defiled.
Merciful and holy, harmless,
Jesus never once reviled.

Up Golgotha's hill they led Him;
There our Lord was crucified.
For our sins our Saviour suffered,
That we might be justified.

In a rich man's tomb they laid Him;
Then one glad and glorious morn
He arose to life—triumphant!
Of the dead He is first-born.

He has promised all the faithful,
Though they sleep in beds of clay,
Glorious resurrection promise—
They'll awake to Life some Day!





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“Why Weepst Thou?”

Following Jesus' burial, the chief priests and Pharisees appealed unto Pilate, saying, “Sir, 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 the dead: so the last error shall be worse than the first” (Matt. 27:63, 64). Pilate replied, “Ye have a watch: go your way, make it as sure as ye can.” Thereupon, the Jews “made the sepulchre sure, sealing the stone, and setting a watch.”

Thus, disbelieving Jews feared the disciples would steal Jesus from His tomb, that the disciples might declare Him resurrected. Jesus' disciples, however, so thoroughly forgot His promise of rising from the tomb, that they not only had no thought of stealing Him for the purpose of making it appear He was resurrected, but some of them, finding the tomb empty, believed somebody *else* had stolen Him. Jesus' enemies came a little closer to believing in the resurrection than did the disciples, for they remembered Jesus' promise to rise on the third day.

Mary Magdalene, close friend of the Christ, was one of the disciples whose faith utterly withered. Coming early to the tomb on that third morning, while it was yet dark, and intending only to anoint Jesus' body, Mary suddenly feared and burst into sorrow. Running to other disciples, she cried: “They have taken away the Lord out of the sepulchre, and we know not where they have laid him” (John 20:2). Apparently, no thought of resurrection possibility entered Mary's mind. Somebody, she thought, had stolen Jesus. The empty tomb excited no joy in Mary! Inspired no faith! O! blind blindness!

When Peter and John heard Mary's report, they ran to the opened sepulchre, fearing, apparently, that Mary

was correct—that Jesus had been stolen. Possibly they could find the thieves! “Stooping down, and looking in,” John saw the “linen clothes lying.” Why had not the thieves stolen His clothing, also? When Peter arrived a few minutes later, both, entering the sepulchre, saw the napkin that had been about Jesus' head: and it was neatly folded and laid to one side by itself. Suddenly, their fears changed to amazement—they *knew!* They *believed!* No disorderly thievery had occurred. Their Saviour was *risen!* *Alive from the dead!*

Outside the tomb, though, still in the garden, Mary continued weeping. After Peter and John left, probably not noticing Mary as they went, she, still weeping, returned to look into the sepulchre. The Christ was not there, but her fear and sorrow suddenly changed into amazement. Two angels were in the tomb: “one at the head, and the other at the feet, where the body of Jesus had lain.” They began speaking to her, saying, “Woman, why weepst thou?”

Mary replied, “Because they have taken away my Lord, and I know not where they have laid him.” Then, as if even a *memory* of her Lord were more precious than beholding angels where she would like to have seen Jesus,



she turned away from the angels and faced out into the garden: not as if expecting to see anyone, but to weep the more easily with none seeing her tears. Surprised, she *did* see someone there in the garden—and supposed it was the gardener. It was *the* Gardener!

“Woman, why weepst thou?” Almost accusing Jesus of having stolen Himself, Mary replied, “Sir, if thou have borne him hence, tell me where thou hast laid him.”

“Mary”!

“Rabboni”!

“Why weepst *thou?*” Risen from the dead, *the* Gardener calls you and me. He knows our names!

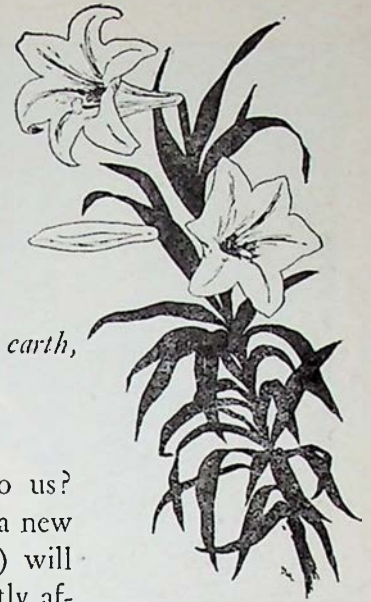
“Rabboni”!



Resurrection Hope

By James Mattison, Hammond, Louisiana

"We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13).



JESUS' resurrection, His being alive today and forever, justifies faith in His promises of tomorrow. The promise of new heavens and a new earth is the part of our hope probably most dear to us, for it involves our being forever with Christ and God. We believe in Christ's second coming. (Acts 1:11.) We believe in the resurrection. (1 Thess. 4:13-18.) As a primary part of resurrection hope, let us now speak of the new earth and heaven.

A new order of life and events is coming, as taught plainly in such scriptures as 1 Corinthians 15:24-28 and Revelation 21. Several inspired writers describe the New Age which is to come as a new earth and new heaven, just as a new earth followed the Flood. Christ's resurrection verifies hope in this promised New Age.

Job knew his only hope was in his Redeemer, who would resurrect him and do away with sin and death. He knew his Redeemer someday would rule the world and make it new and righteous. (Job 19:25-27; 14:12; Cp. Rev. 21:5—God through Christ.)

Isaiah, also, taught a third dispensation. It is to be a righteous one: wherein will be no war and where even lions will dwell peacefully with calves. (Isa. 65:17-25; 11:6-9.) The first age—before the Flood—did not last. This second age—in which we live—will also be "dissolved." The third and last age, however, shall last forever. (See Isa. 66:22; Dan. 2:44.)

Peter very clearly outlined the three ages in 2 Peter 3:5-13. Only one who deliberately twists this scripture would say that such is not taught. Read it yourself. The meaning is plain. A New Age is coming.

Then, John, through revelation of Christ, wrote the same truth in Revelation 20:11 and 21:1. In the latter verse, a more correct translation would read—"the former heaven," instead of "the first heaven."

Other expressions show the change from this age to the next. Isaiah 51:6 reads, "The heavens shall vanish away like smoke, and the earth shall wax old like a garment." Another time, Isaiah described it this way, "The heavens shall be rolled together as a scroll" (34:4). John spoke, also, of the earth and heaven *fleeing away*.

What does this mean to us? Much. First, we know that a new Kingdom (a righteous one) will begin its rule on earth shortly after our risen Christ returns (Dan. 2:44; 7:27; Rev. 5:9, 10.) Second, all who enter that Age—through resurrection, or change to immortality, if living—will do so because they now are honest and sincere Christians. Does each of us fit that pattern? Here are six conclusions we have reached in our study of these scriptures:

(1.) The new heavens and earth will be a New Age. (2 Peter 3.) This is the Kingdom that God has promised to the faithful. (Rev. 11:15; 5:9, 10.) Another thought: the earth is not to be consumed or destroyed completely, for it is to be man's future inheritance. (See Psalm 37; Matt. 5:5; Dan. 7:27.) The earth is to be cleansed, the things of man "dissolved," as Peter wrote.

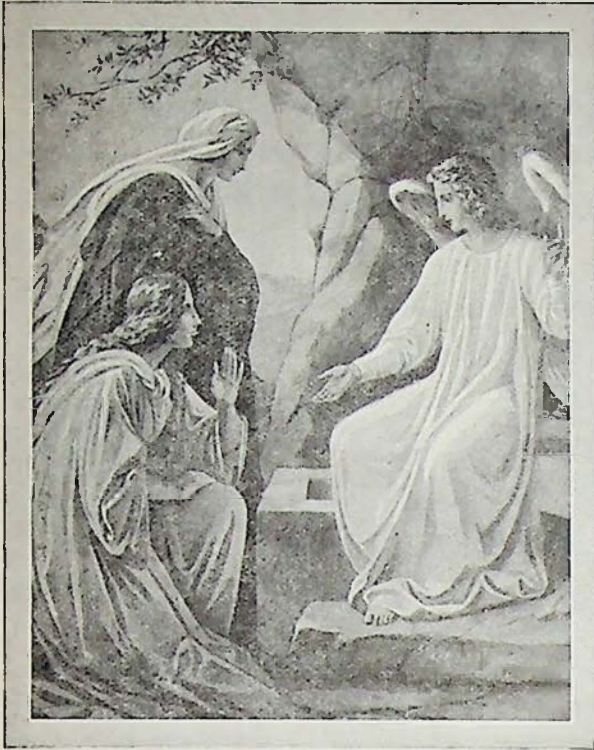
(2.) God will take complete charge of this New Era. (Rev. 21:1-8.) After Christ has conquered sin, He will deliver the Kingdom to God, that God may be all in all. John revealed the New Era truly begins after the Judgment. God Himself then shall be with His people.

(3.) The New Age will grow and expand only after God's fury has been poured out on a wicked earth. (Dan. 2:35; Ezek. 38:18-23; 39:12, 17.) This period of wrath is known throughout Scripture as the "Day of the Lord."

(4.) There shall be *no* death in the new heavens and new earth, for there will be no sin. (Rev. 21:4; 1 Cor. 15:26, 54; Isa. 25:8.) Death, now, is the result of individual sin and imperfection. Any individual who escapes God's fury shall never die the second death.

(5.) Resurrection will be necessary for entrance into God's Age. (See Job 14:12; Dan. 12:2; 1 Cor. 15; 1 Thess. 4.) Let us remember that the new heavens and new earth refer to a time in the near future, and not to receiving reward at death. The latter thought is contradicted by 1 Thessalonians 4:16. Life will be given *at the resurrection*, not before.

(6.) Only persons with eternal life can live in this New Era. All unworthy ones will have been weeded out long before. (Rev. 21:4-8.) This point is of vast importance to us. Only by living in Christ can (Please turn to page 11)



Firstfruits of God's Dormitory

By J. R. LeCrone, Woodstock, Virginia

NEVER BEFORE have men been in such desperate need of the Easter Message. Never have so many people expressed belief in Jesus' resurrection from the dead and given the meaning of that resurrection such little thought.

The glad tidings that Jesus arose from the dead is world-shaking in its implications. Its importance is far more significant and lasting than the latest conquest by Russia. Yet the news of Russia's treachery and growing might continues to occupy the newspaper headlines. Men's hearts, as a consequence, are "failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:25, 26).

For one day only will the attention of the world be directed toward the event that has in it the power to relieve the nations of their distress, to resolve all perplexities, and to replace the fear in the hearts of men with quiet confidence. Even on this day, the real meaning of the resurrection of Jesus may be largely concealed and muted by floral display and music, personal adornment, and Fifth Avenue parades. Intended as a day for deep spiritual experience, Easter has become a social epoch and a day of aesthetic attractions. Its passing will leave the nations still distressed; politicians still will be perplexed, and men's hearts shall continue to fail them for fear.

Underlying the distress and fear of the world today is the fear of death. Nations are acutely conscious of the power of other nations to destroy them. Always in the minds of men, burdening their hearts, is the knowledge of the wholesale destruction and death made possible by the use of atomic energy. Because they are suspicious of

each other and doubtful concerning the future, they find no peace. No wonder that hearts are failing for fear!

To a Christian who has believed the message of the risen Saviour comes the "peace of God, which passeth all understanding" to keep his heart and mind through Christ Jesus. (Phil. 4:6.) For, with this belief comes the sure knowledge that Jesus has gained the victory over death. His conviction that he has "been planted together in the likeness of his death," and shall "be also in the likeness of his resurrection," cannot fail to bring peace to the believer's heart. (Rom. 6:5.) He has no reason to fear "them that kill the body, and after that have no more that they can do" (Luke 12:4). Did not the Father resurrect Jesus after He had been put to death by His enemies? Does he not have the assurance that, "as in Adam all die, even so in Christ shall all be made alive"? (1 Cor. 15:22.) If he sleeps in Jesus, he will awaken immortal, free from the power of death.

Death is fourteen times mentioned in the New Testament as a sleep. Though three distinct Greek words are translated "sleep," only one is used when the reference is to death. In each case when those who have died are spoken of as being asleep, the Greek word is *koimaomai*. In fact, of the eighteen times that the word appears in the Greek, fourteen times it clearly concerns the dead. Bullinger tells that *koimaomai* means "to fall asleep (unintentionally)." It is used of death because death is involuntary.

So deeply conscious of this fact were the early Christians, that they embodied it in the name they gave to their places of burial. When they had taken a loved one, who had died, into the catacombs of Rome and placed him in a niche carved out of the soft rock underlying the city, they said they had placed him in the *cemetery*. This fact becomes pregnant with meaning when one learns that our English word "cemetery" is from the Greek word *koimeterion*, which means, literally, a "sleeping chamber." Webster's Unabridged Dictionary informs that the term was applied originally to "a Roman catacomb, later the consecrated yard of a church, so used; now any burial ground; a graveyard; a necropolis."

In their original meanings, the word "cemetery" and the word "dormitory" appear to be identical. The English "dormitory" is from the Latin *dormitorium*, which means

literally "a place of, or for, sleeping." Today we apply the word to a sleeping room, or a building containing a series of sleeping rooms. Webster tells us, however, that the word was formerly applied to a burial place as well. This latter usage has now become obsolete.

Since the words "cemetery" and "dormitory" are iden-

tical in their original meanings, one does violence to neither if he uses them synonymously.

It is not difficult to imagine early Christians having come into the catacombs of Rome to bury a brother Christian. They carefully place the beloved form in the niche cut out of living stone. Then *(Continued on page 11)*

Easter: Christ's Greater Birthday

By F. L. Austin, Oregon, Illinois

IT WAS "very early in the morning" of Sunday, "the first day of the week," when the first birth from the womb of the earth unto immortality took place. Christ's resurrection from the dead was not merely a resuscitation to His former Adamic life, similar to such as Lazarus, and others had experienced: His was a real birth unto the very life of His Father, God.

At His crucifixion, the Adamic life, of which He had been possessed, ceased for all time. Never again was He to re-experience that type of existence. Upon His birth to sonship of Mary, He became possessed of her type of Adamic existence: and that even though His begetting was of the Holy Spirit of God as per Matthew 1:18. For, the nativity of Jesus was thus: Mary had been pledged to Joseph, but, before they were united, she was discovered (Matt. 1:18) "to be with child of the Holy Ghost." The angel of the Lord earlier than that, however, informed Mary—according to the Emphatic Diaglott of Luke 1:35—that "Holy Spirit will come upon thee, and power from the Most High will overshadow thee: and therefore that Begotten, being Holy, will be called a Son of God." (Note the limited force of this Greek word—will be called—which is in the passive voice, and signifies—will be so designated even though not that in fact. Compare same Greek word in Matt. 5:9, 19, et al. That is, being so-called, or designated, does not necessarily make one so.)

But, on the occasion of Jesus' baptism (Matt. 3:13-17) the "Spirit of God descended 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." This attestation was positive, and repeated in 17:5.

Yes; in such case, this writer would surely think that it was proper, and most desirable, that He should be led up of the Holy Spirit to be tempted, and reveal to all His loyalty, and strength, and singleness of service.

Passing to the terminating days of His ministry, let us pause at John 17. The Last Supper had been eaten; the Apostles' feet had been washed; the outstanding instructions of John 14, 15, 16, had been presented, when the

marvelous outpourings of His innermost aim and faith and trust began to be revealed in word and in deed:

"Father, the hour is come." What a position for one to recognize its import! "Glorify thy Son"—acknowledging His Sonship in the fullness of duty. No revealed hesitancy; no holding back; just a deep-hearted prayer, "Father, glorify thy Son." What might be the meaning? Why, He was sent into the world to become a Saviour. From Old Testament example, salvation was accomplished by paying in full the equivalent of the wrong done. And—

Adam had sinned, subjected self and descendants to death, from which there was no release except by the payment of an equivalent. "God created man [Adam] in his own image, in the image of God created he him . . . and God saw everything that he had made, and, behold, it was very good" (Gen. 1:27, 31). But, when tested, Adam sinned the sin of death. As parent, so offspring; all died.

Dare we say that Christ's prayer for "glory," that He, the righteous One of all the race; the only obedient offspring of God, prayed for the opportunity of becoming the redemptive Head of a redeemed, and restored-to-righteousness people? At least, such a prayer would apparently be in harmony with God's revelations. "Glorify thy Son" might well have been a prayer for God's strength and aid to enable Him to endure the crucial agonies of the morning's sun; for well He knew that it would require Divine help to sustain Him throughout the ordeal, in righteousness.

"Glorify thy Son." Not *me*, but, "Thy Son." To the end "that thy Son may [in turn] glorify thee."

What a prayer!

Do we, Christian claim-

(Please turn to page 11)



"How Are the Dead Raised Up?"

(1 Corinthians 15:35)

By R. H. Judd, Colborne, Ontario

"Too precious in the sight of Jehovah are his saints to give them up to death" (Psalm 116:15, Boothroyd's Translation)

RESURRECTION, so usually associated with spring-time, is a topic of perennial and wide interest. Paul, in 1 Corinthians 15:36, spoke in strong, indeed scathing, language of those who have not learned from nature that resurrection is possible. The average Christian of today is equally skeptical of the possibility of resurrection, and, while not verbally denying that the doctrine is taught in the Scriptures, he does so in practice by proclaiming his belief in an immortal, immaterial soul which is capable, on death of the body, of immediate transference from earth to heaven, there to enjoy in the presence of Christ renewed fellowship with those "gone before." How that which is immaterial can respond to acts which must of necessity be both seen and felt is a difficulty the believer in immaterial soulism cannot explain. Consequently, the resurrection of the body at an undetermined period after death becomes an outstanding requirement of his belief.

Looked at in calm moments, there would seem to be little difference, if any, in the difficulties involved in these two views. The first is contradictory, because that which is immaterial cannot possibly have being, or immortality. The second, namely, the resurrection of the body laid down in death, and buried in the grave where it sees corruption, or, like Ghandi's, burned to ashes and distributed over wide areas by winds; or, perhaps, devoured by beasts, and giving nourishment and form to another of the animal kingdom, or providing the necessary constituents of plant life, is thus rendered impossible of recall. To offset this outstanding difficulty, which would destroy at the moment more than it brought into being, the illustration often given of silver dissolved in chemical, and finally restored by another chemical, is by no means a parallel instance. To be successful, the operation must be within cir-

cumscribed limits, and the chemical in which the silver was deposited was not robbed of that which was necessary to its composition for continuance in its natural state; and the silver, while perhaps intact, would be different from its previous design. Those who bring this conception forward claim that anything else would be re-creation, not resurrection. The present writer fails to see that the objection is valid. Resurrection means a standing again, and if that is brought about by re-creation it is still resurrection. If all the essentials of personality are restored, the method used for its accomplishment is of but secondary concern.

That body is necessary—absolutely necessary—for the display of individual identity and its functions in the vegetable world, and for individual personality and characteristics in the human sphere, we think no reader of the Word will deny to be Bible teaching. To claim, however, that the body represents the sum total of man's origin and being is to deny the *distinction* which Jesus the Christ affirmed to exist between body and soul, as recorded in Matthew 10:28, and His plain declaration that both may be destroyed: the one by man, the other by God alone.

In 1 Corinthians 15:35, 36, it would seem to the writer that Paul, in line with his usual custom, sought to make Scripture the basis of his argument, and that he had an abiding and deep interest in the Book of Genesis as the greatest commentary extant concerning all "beginnings."

In answer to the question raised in verse 35, "How are the dead raised? and with what body do they come?" Paul's mind almost instantly reverted to "*seeds*." From where did he draw his inspiration? Surely, it is from Genesis 1, for it is there that we have recorded the beginnings of all life manifested in this present creation; and conceivably it is no mere accident that life



makes its first appearance on the third day (see Gen. 1:11, 12, 13, and cp. 1 Cor. 15:4). Paul may have drawn his inspiration from Hosea 6:2, but it is equally possible that both Hosea and Paul had their basis in Genesis 1.

God's first creative command in reference to life is recorded in Genesis 1:11, saying, "Let the earth bring forth grass" (Marg.—tender grass), also herb and tree, each yielding "seed" for its continuance in the next generation. Thus is made known God's *modus operandi*. If that is the method for each succeeding generation, why is it not natural for us to suppose that it was so for the first? The very words "bring forth" suggest it, for we cannot conceive that the giant sequoias of California and the great cedars of Lebanon were created in the full strength of their maturity. Turning now to Genesis 1:30, we find the same process to be true of the animal kingdom; but instead of "seed," we have the parallel term—"living soul" (see marg.). It is through "seed" in the vegetable kingdom, and "living soul" in the animal sphere, that the body of each is brought into being, each under special conditions: and it is through these that the *motive power* is supplied for the performance through the body of all the actions of life. You may destroy the motorcar, but you do not necessarily destroy the motive power, to all intents and purposes you destroy the car, which is the vehicle of action. Further, it is similarly true that in the "seed" and in its parallel, the "living soul," there is life, but it is dormant—sleeping—life; it cannot function without the body. Paul referred to the same subject in Hebrews 7:10 when he made reference to Levi. Levi, as a man, as a personality, did not exist; the Scriptures, however, here recognize the individual person as potential in the seed. The science of botany informs us that not only are the seeds of the next generation in being, but also the seeds of generations yet to come. Too, we have our perennial plants like the lily, which come up each succeeding year in the same spot, from the same "seed," or bulb, but not always with the same "body" in detail, but the same in general expression.

In view of these things, it scarcely seems reasonable to believe in the resurrection of the identical body which is laid down at the time of death. Indeed, we ask, Is it necessary to do so? Specially when Scripture in relation to this very topic tells the Corinthians: "Thou sowest not that body that shall be, but bare [naked] grain" (cp. 2 Cor. 5:3; same word as in 1 Cor. 15:37 translated "bare"), namely the seed without the body. Paul prayed that our whole body, soul, and spirit be preserved *entire*. (1 Thess. 5:23, R.V.) You may, if you wish, bury the whole body (plant or tree, including the grain or seed), but only the seed (which has the life) is really "sown" to rise again. *But if we remain "entire" (living) unto the coming of the Lord, then we shall be changed, and the body of our hu-*

miliation will become a *new* body. (See Phil. 3:21, R.V.)

What, then, is the objective in bringing together again the old body of those whose bodies have already gone to corruption? If we read carefully Paul's argument from verse 35, it would seem quite clear that Paul thought that it is the *seed*, and *not the body*, that is really sown. (See verse 37.) Therefore, when we come to verse 42, is it not clear that the pronoun "it" refers to the seed sown *with* the corrupt body? The grain of wheat dies (one often can find the dead shell of the wheat grain in the soil), but the living *seed* of life, dormant in the grain under proper conditions, is raised *with* the new body in "glory" and "power," and is thenceforth the motive power of all the actions that result. It is of interest to note in this connection that in reference to "grain," Jesus the Christ in John 12:24, and Paul in 1 Corinthians 15:37, both used the same Greek word, and both informed that the "grain" must "die" (be sown in corruption), before the germ of life can burst the bonds that hold it.

Let us consider again, Why this keen desire for the old body? We thought it was more generally known that this body of ours is continually changing. It is said that every seven years none is left of the old body, for new matter is constantly taking its place. I remember years ago, when Brother G. E. Marsh was Editor of "THE HERALD," that he called attention to this fact by stating the River Thames has none of the same water that it had a year ago, yet is still known as the River Thames. Man's wonderful memory often is cited as proof that personality is separate from the body, but the same process goes on in the brain as in other portions of the body. I have scars on my body that have been there for sixty years or more. The new material of the body is so gradually replaced, that it takes on the impress of the old.

There are, admittedly, many applications of the word "soul," but no explanation that the writer has met with can do away with the fact that in Matthew 10:28 our Lord made very definite *distinction* between "soul" and "body," and at the same time He affirmed that *both can be destroyed*. "Orthodoxy" repeatedly brings forward this verse in proof of immortality separate from the body, and, even since the writer became a "conditionalist," he was not able at one time to deny that this was seemingly taught. More careful consideration reveals: 1) that that which is immortal cannot be destroyed, and 2) that, while "orthodoxy" affirms the "soul" is both "immaterial" and "immortal," the fact that Christ stated the soul is *de-structible* is proof to the contrary. On what Scripture our Lord based His remark in Matthew 10:28, we cannot say; but that He was not unaware of the difference brought out between "soul" and "body" in Genesis 1:30, we may be quite sure. Daniel 12:2 is also an interesting comment on the subject. (See 1 Cor. 8:2, A.V. and R.V.)



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

FRUITS OF PERSECUTION. During the twelfth century, a rich merchant in Lyons, Italy, by the name of Peter Waldo, became convinced that early Christianity to be believed must be lived, and he and many associates gave away all their wealth to the poor. While adhering to the Roman Catholic faith, they endeavored to have the Scriptures translated and read in the dialect of the worshipers and held that each man should be his own interpreter of the Bible. A number of adherents subscribed to his views, and for a period of seven hundred years followed his practice of giving all their possessions to the poor and needy. The Roman Church persecuted the sect known as the "Poor Men of Lyons," and in 1231 were excommunicated by the Pope. Their persecution continued until 1848, when King Charles Albert of Sardinia granted them freedom of worship. This year they are celebrating their centennial of freedom. They have grown until they now have 70,000 members in Italy and 2,000 in the United States. The Waldensian celebration well illustrates that persecution cannot stifle conviction when it is deeply founded in the Word of God.

WHY WAR? The Rotary International has a booklet in circulation entitled: "Peace Demands Action," in which some of the leading men of the world write on the ways to peace. T. A. Warren, English educator and president of Rotary International for 1945-'46 is quoted as follows: "If we had men of perception in the '20s and '30s (and we did have them in every country), why then did we get war? If we had capable and worthy leaders, why did they not lead us to the peace so earnestly desired by every decent man? If that question could be answered with a single sentence, it would be: We got war because our leaders, who wanted peace as much as you or I, lacked the backing of an informed public opinion that would support them in bold and maybe self-sacrificing efforts to keep the peace."

There never has been a time when the public was as enlightened on the issues of the world as it has been the last twenty-five years, but it takes more than informed people to prevent war and maintain peace. Peace is a gift of God, and when people forget God and leave Him out of their lives and are given over to the "lusts of the flesh," "wars and rumours of war" will continue to be with us. One cannot educate for peace—peace comes through transformation. We need to transform for peace. The great cry for peace today comes from hearts that are failing them for fear. It is a peace born of fear of a war that appears almost imminent, in which atomic bombs, death-dealing rays, and biological warfare will be employed. Rear Admiral Zacharias has been quoted as saying: "A single milliliter of the highly infectious psittacosis virus could kill twenty million men.

This virus can be produced cheaply in bulk by a small laboratory anywhere in the world." Fear has torment and can never form the basis of permanent peace. What this world needs is the return of the "Prince of Peace."

PRAYING FOR PEACE. In the printed programs for the World Day of Prayer services on February 13, 1948, the following proposition was set forth which set the main purpose in the prayers offered throughout the world by the women taking part. It read: "We, the Peoples of the United Nations, determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold suffering to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person . . ."

Along with this, we would like to call attention to a call issued by Dr. C. Oscar Johnson, president of the World Baptist Alliance in which he has asked the fifteen million Baptists throughout the world to join in a prayer for "world peace," each morning at eight o'clock during 1948.

Paul, in speaking about prayer, enjoined that we pray with the spirit and with the understanding. We do not question the spirit in which all these prayers were and will be made, but it does appear to us that there is a lack of understanding somewhere, or all these millions of people would not be praying and expecting that world peace would be made secure to "succeeding generations." How much more fitting it would have been for the World Day of Prayer petitions to have asked for the return of the King and for the 15,000,000 Baptists to pray daily for the Lord's soon coming! It seems rather out of keeping with the purpose of prayer to use it in asking for things contrary to the expressed Word of God. Jesus said: "Ye shall hear of wars and rumours of wars: see that ye be not troubled."

THY KINGDOM COME. In the March issue of "The Ladies Home Journal" under the general heading of "Thy Kingdom Come," two news stories appear. The first one relates the successes that have attended work done by volunteer church workers in rehabilitating prisoners and juvenile delinquents. It is an interesting account of some very practical worth-while work done in the name of the church. The second story concerns similar work done under the auspices of the Committee on Institutions of Louisville Council of Churches in cleaning up the city jail. Business men of the city who were members of the various churches took turns in visiting the jail, sleeping there, eating of the meals, and generally observing daily routine and studying methods of cleaning up the place and making conditions more conducive to inspiring the prisoners to seek a higher plane of living. This, too, augurs well for the good of

society, but what struck my mind was why associate such work with bringing in the Kingdom, Church people the world over seem to be obsessed of the idea that the only way the Kingdom of God can be brought into existence is through the good deeds of men done in the name of the Lord. This idea is entrenched in the words of a prayer used in the service of the World Day of Prayer: "People; Dear Lord, fill us this day with the power of thy love, even thy redeeming love, so that the forces of evil may be conquered in us and in the world, and the way may be made straight for the coming of thy Kingdom." What a blessed day it will be when the eyes of the blind will be opened!

THE CHRISTIAN HOME. In a trans-Canada Catholic broadcast, Albert A. Murray, C.S.P. New York, speaking on "The Saving of the Christian Home," expressed some thoughts that Church of God parents can heed with some very good results to be expected. Said the speaker: "On Calvary Road, Christ our Lord, met a group of women. 'Women of Jerusalem,' He said, 'weep not for me, but for yourselves and for your children.'

"We can well afford tears for the countless little ones who are being shamefully neglected by their parents. God pity the little ones. May some parents listening to this broadcast be aroused to a greater responsibility concerning their duty. Many a parent, who could cheerfully work their fingers to the bone to give their children every material advantage and comfort, neglects the more important thing—spiritual training—and, as we have already said, unless this is imparted by the parents themselves to the child, the child will never get it."

One lesson we can learn from the Roman Catholic church is the interest it takes in giving religious training to children.

WORLD TREND. Believe what one likes and do as he pleases, yet we have to admit the trend in the world today is to regiment people in the expression of their thinking and in what they can do. Freedom is fast leaving the earth. The rule of force is snuffing out the torches of freedom in all parts of the world. The latest one to be extinguished was Czechoslovakia. This little republic has been felled by the strong forces of totalitarianism. The chief prince of Meschek moves ahead in the final push to align his forces for the great struggle that will result in all nations being broken to shivers. What seems rather strange is that so many good-intentioned people see only efforts on the part of Russia to protect herself from western nations in her conquests, whereas attempts to protect smaller nations from her squeeze plays is war mongering. A terrible day of trouble is coming on the world. May each reader of this paper escape it through deliverance from the land!

Seeking Eternal Life

(Radio Sermon—Station KPQ, Wenatchee, Washington)

By Lyle Rankin, Cashmere, Washington

JESUS SAID, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14). There are only two ways for children of men to travel; they are either in the broad way or the narrow way.

One dares not trust the idea, "The majority is right," or, "Surely when so many do it, it must be right." Jesus pointed out that many are to be found in the broad way, and few in the narrow way. He did not expect to find many walking in the narrow way as He looked forward to the time He would return; for He said, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8.)

The strait and narrow way is a restrained way. If one would "take up the cross" and follow Jesus, he must refrain from doing many worldly things. To follow the line of least resistance keeps one in the broad way. Notice that the strait and narrow way leads to life, and the broad way leads to destruction. It cannot be said of those in the broad way that they are already in destruction, for the *end* of their way is destruction; their way leads to destruction. Neither can it be said of those in the strait and narrow way that they are in the promised life now, for the strait and narrow way leads *to* life. During this present life is the time to walk in God's way which has been manifested to us through Christ.

Before the children of men have been placed two rewards; they are life or death. From the Letter to the Romans, we read, "When ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the *end* everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:20-23). Two ends have been mentioned; they are *life* and *death*. These ends are destinations. If we want to have the gift of life, we must walk the strait and narrow way; and if we do not care, or just want to please ourselves, we will receive the wages of sin. To get on the

way that leads to life and stay therein cannot be done in a lazy man's way.

Jesus told the people who had followed Him across the sea: "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life" (John 6:26, 27). They so much wanted their necessary, yet secondary, food, that they were willing to work for it, even crossing the sea to find the One who could give, and had given, it to them. Jesus, however, had some food that was not to be considered secondary. That food consisted of the Word of God.

Upon one occasion, a man asked Jesus, "Good Master, what good thing shall I do, that I may have eternal life?" Because the Mosaic law, or law of God, was still in force, Jesus answered, "If thou wilt enter into life, keep the commandments." The young man assured Jesus he had kept them. He needed to do something else, however, to be perfect. Jesus asked him to sell his possessions and give to the poor, but the rich young ruler went away sorrowful. (See Matt. 19:16-22.) The man wanted to have the promised life, yet he was sorrowful when he found what was required to bring himself into line for that gift. After he left, Jesus said to His disciples, "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven." From this we see Jesus put entrance into eternal life at the same time He put entrance into the Kingdom. Entrance into eternal life will be at the *end* of the way; entrance into the Kingdom likewise will be at the *end* of the way. They are spoken of now as rewards for faithfulness. Entrance will be when "Christ, who is

our life, shall appear." Then "shall ye also appear with him in glory" (Col. 3:4), for the promised life of the saints is hid with Christ in God. (Col. 3:3.) John wrote, "This is the promise that he hath promised us, even eternal life." "This life is in the Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God" (1 John 5:11-13). John, as did Paul, pointed out that this life (eternal life) is in Christ; and, knowing that life is a gift to be received at the coming of the Lifegiver



in whom the promised life is hid, the only conclusion to be drawn from the last quotation is that the people of God who are walking in the way have the *promise* of life abiding with them now.

From the Letter to Titus, we learn that the Apostle Paul did abide in hope of eternal life (Titus 1:2); and those who are justified are made heirs according to the hope of eternal life. (3:7.) One cannot be an heir until he is justified, and he cannot hope for eternal life until entering the way that leads unto that life. Now, as long as one is an heir, he is not a possessor. Peter taught that a man and wife could be "heirs together of the grace of life" (1 Peter 3:7).

During the ministry of Jesus, many miracles were performed as He taught the Word of His Father. In John 20:30, 31, we read, "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 the living God; and that believing ye might have life through his name." So, again, we notice that life, as mentioned here, is something promised to the believer. It is not to be received at the moment one believes, for trials must be endured first. James wrote, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12). We think of a crown as something glorious to wear, something we would like to have put on us. This crown of life is something far more glorious than any crown worn by any earthly ruler now; it is even more glorious than the life man was crowned with in the creation. It is "a crown of glory that fadeth not away"; neither will it be beset with tears, death, sorrow, pain, nor crying.

These trials that beset the children of men today many times are the result of careless living before God. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8). The reaping here primarily refers to the ultimate end; however, pain, tears, and much heartache come during this life because of sinful practices. Sowing to the flesh may be better understood when we read from Galatians 5:16-21 where a list of the works of the flesh is given, and those who follow such shall not inherit the Kingdom of God. Time after time, the admonition is given for the children of men to repent and to follow the commandments that lead in the way of life. Sowing to the Spirit may be more clearly understood by reading from Romans 8:5, 6: "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace." Minding the

things of the Spirit is to mind the things, or follow after the things, God, by His Spirit, has caused to be written for our instruction in righteousness: simply minding the Word of God.

One may exercise daily and reap temporal benefits for a short time, but there is something far more profitable for us than bodily exercise. "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" (1 Tim. 4:8). Godliness! When one understands that it means "God-likeness," he can see that he needs to bring himself into the strait and narrow way, and refrain from the broad way.

Now, in this life, is the time to believe the gospel and to obey God's sanctifying words. Labor for the meat "which endureth unto everlasting life"; sow to the Spirit; endure the trials encountered; abide as heirs of the promise; and hope for eternal life at the coming of Christ. May the Lord help those, who seek, to "enter in at the strait gate."

THE THIRTY PIECES OF SILVER

By *Mary Mae Nedrow, Oregon, Illinois*

JESUS THE CHRIST was "sold out" for thirty pieces of silver! For nearly twenty centuries, Judas has carried the name of *traitor*. It was a small sum, and it brought nothing but remorse to him. The agony of it broke his heart, and he went and hanged himself.

It is hard to undo a wrong. "The *evil* that men do lives after them." No man can turn back the hands of the clock. The sin remains. Since time immemorial, the tenderest expression of affection has been the kiss. Judas betrayed his blessed Lord with a kiss, the symbol of love. Later, when he realized what he had done, he brought back the pieces of silver to the chief priests, and said: "I have sinned in that I betrayed innocent blood." They answered, "What is that to us?" They sneered at him, offering no sympathy. They were through with him; he had served their purpose.

Some, in defense of Judas, think he was misunderstood, that he played the part of a traitor to further Christ's mission and to bring in the Kingdom at that time: that he had the greatest faith, believing that, though they killed Jesus, He had the power to arise from the dead. Who, though, but one with the blackest heart would be the instigator of such a vicious plot?

Judas might have found forgiveness, had he gone to the One he betrayed. There was still time to seek forgiveness, but, instead, he went and hanged himself. Dear Christian friends, if you have wronged anyone, first go to the one you have wronged and seek his forgiveness, then ask God to forgive you. That is the Bible way, and *the only way!*

EASTER: CHRIST'S GREATER BIRTHDAY

(Continued from page 5)

ants, pray that we may be enabled to endure to the end, that we may also "glorify" God and His Son Jesus?

His prayer was answered in the affirmative. Christ gave; He suffered; He endured; He died. The fully Righteous One died for the sins of the people.

"The third day" after, God furthered that glory. He raised Him to immortal life. The same Son; but now in the highest type of life.

"Born again"!

FIRSTFRUITS OF GOD'S DORMITORY

(Continued from page 5)

they seal the niche with a stone slab upon which they carve a memorial to the dead brother. They seem strangely serene, however, considering that they have just delivered a loved one into the confines of the tomb. Then we remember—to them it does not partake of the air of finality usually associated with a tomb. It is, to their believing minds, a dormitory, where the loved one shall find rest from all his burdens in peaceful sleep, until the Master shall come to awaken him to everlasting life. In his immortal life, there shall be no burdens. "We sorrow not," says one of them to his companions, "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" (1 Thess. 4:13, 14).

If, perchance, the loved one shall have died as a martyred victim of the fanatic enemies of Christianity, their serenity is unruffled, their loving hearts undisturbed. They remember the words of the Master, how He said, "Be not afraid of them that kill the body, and after that have no more that they can do" (Luke 12:4). Since they do not fear their enemies, they cannot hate them. Because they do not hate, but rather pity, their enemies, they feel no compulsion to seek vengeance upon them. Nothing hinders their obedience to the Christ's command to "love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you" (Luke 6:27, 28). All this is possible because Jesus arose from the dead: because they have comprehended the true meaning of Easter, they have lost their fear of death.

Truly, the message of Easter, when fully comprehended and completely heeded, can bring the believer serenity in the midst of confusion and turmoil. His heart will be filled with peace, in spite of the wars and rumors of wars that surround him. His simple faith and quiet confidence in the future Kingdom of God is not disturbed by complex problems that perplex the nations. Warring nations or cruel dictators can do no more than hasten the time

when he shall enter the dormitory of God, to sleep until the Master shall awaken him to life everlasting. His future life is securely beyond the reach of mortal man.

Christ is "risen from the dead, and become the firstfruits of them that slept." As surely as "in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:20, 22, 23).

On Easter morning, people will gather in a cemetery at Lexington, Kentucky, to sing songs of praise to God, to read the thrilling story of the resurrection, and to hear an address on the Conqueror of death. Surely, no better place than a cemetery could be found in which to proclaim the victory of One who came forth from the grave to become the first to awake from the sleep of death—the firstfruits of God's dormitory!

RESURRECTION HOPE

(Continued from page 3)

we hope for eternal life. We depend upon Him to give it to us. His standards are high, and the most difficult commandment He gave us was, "Love thy neighbour." Am I doing it?

John was permitted to see in vision what all Christians desire to see—God's *New Heaven and Earth*. Jesus told His disciples that many prophets and faithful men had desired to see and hear what they were seeing and hearing. It is the same with us today. We stand at the very threshold of God's Kingdom. Signs of its soon coming are in evidence everywhere—Russia's growing strength and belligerency, the new Palestine State, the withdrawal of British interests in Palestine. What a privilege to live in these times!

Also, our working days are becoming fewer. Each day, the New Age draws one step closer. Will my life and yours pass the examination for entrance? The opportunity for life still lies before us. The resurrected Christ invites us to prepare for the resurrected life, eternal life, by following Him.

Beginning, Sunday, March 21

*"Truth Seekers'
Bible Class of the Air"*

STATION **WAIT** CHICAGO

820 on your dial

SUNDAY 7:30 a.m. CST

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park Minnesota



"The Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually" (1 Kings 9:3).

Faithfulness in Cross-bearing

Perhaps you feel you want to work for Christ. No doubt you have at least one talent you can use in service for Him. It may be that, like Christ, your parents may take you home and you cannot at once begin to work for Christ as you already have a vision to do in the future. (Luke 2:49-52.)

We know it is true that children should obey their parents "in the Lord" (Eph. 6:1). Your parents, if they are Christians, will help you to do what is best for all.

Just being present in church and taking your part in Sunday school is a good beginning. If you study the Sunday school lessons and learn the things which lead you closer to Christ, that is continuing to grow spiritually. Singing with a group of your age and taking part in the church programs are other ways of service. Even tiny ECE members can do their part in Christ's service.

If you are interested in improving your service to Christ still more, you might study your attitude. Are you cheerful? (God loves a cheerful giver and a cheerful heart.) Are you willing, eager to do what you are asked? Then whatever you do, do it faithfully. No one loves a "quitter" or one who "murmurs."



"The Hour Is Come"

Jesus was faithful in carrying His responsibilities. He knew the Word. He knew His Father's will for Him. We read:

"On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written,

Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt" (John 12:12-15).

By riding into Jerusalem Jesus was fulfilling God's word. God's word never fails, never will fail, will never pass away. (Matt. 24:35.)

Some Greeks had come to the feast and asked to see Jesus. When Philip told Jesus, He said: "The hour is come that the Son of man should be glorified." In another place we read that if the people had not praised Christ, He still would have been praised.

Listen: "Some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out" (Luke 19:39, 40). Yes! As Jesus had said before, "The hour is come that the Son of man should be glorified" (John 12:23).

We, too, will be glorified if we are accounted worthy. Is it not a joy to bear a cross for Jesus? to "occupy" until He returns; until "the hour is come"?

The Dedication

Solomon prayed before all the congregation of Israel. (1 Kings 8:22-40; 50-52.)

He stood before the altar of the Lord. He said, "Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath." God keeps His words and is merciful to all who walk before Him with all their hearts, said Solomon. He asked God to hear his prayer, and the Israelites' prayers when they prayed in this beautiful Temple.

Solomon thanked God for having kept His promises to his father David. He prayed God would forgive them when they asked Him. Solomon prayed, as David had before him, "Forgive . . . and give to every man according to his ways, whose heart thou knowest."

Thus the Temple was dedicated for the work of the Lord; it was a place where the people could meet God.

Happy Birthday Wishes

Dennis C. Pearson, Mar. 16, age 9, Tipp City, Ohio
Joyce D. Hamilton, Mar. 17, age 14, Litchfield, Minn.

GOD'S TOMORROW

By Alva G. Huffer, Chicago, Illinois

"If a man die, shall he live again?"

When the wind has ceased to blow and the candle fails to burn and twilight draws her curtains around a tired, weary life, one asks the solemn question: "Will there be another day? Will the candle burn again? Is there life beyond today?"

The brevity of life, the frailty of mankind, and the uncertainty of world events cause Christians to look forward in hope to God's Tomorrow. No matter how dark the clouds, nor how deep the shadows, one knows that the sun still shines and that God's love will still prevail. Thus, the eyes of faith pierce life's blackest fogs, and lifts its head above the clouds to view the glory of Tomorrow.

God's Tomorrow will not come until man's today is passed, until the shadows from the earth are cast, and the Great Reaper gathers in His sheaves. When the glorious Tomorrow begins, the last atom bomb will have been exploded; man's last invention will have been completed; and the war's last deadly sound will have died out on the air. For, then will have come the Son of God to reign as King of kings in glorious triumph on the earth.

Rulership of the King of kings will cause the Adamic curse to be lifted. No longer will thorns and thistles infest the earth. Barren land will become fertile; deserts will blossom as roses. Animals will become harmless as in the Garden of Eden, and "a little child shall lead them." Israel, God's chosen nation, will be restored, cleansed, and exalted. Nations shall dwell together peacefully. They shall worship the King. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9). Then will wickedness vanish and suffering be removed. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" (Rev. 21:4). Dream as one dared, there will be no disappointment in God's Tomorrow.

When the Sun of Righteousness arose from the dark tomb that first Easter morning, a new age of blessing and light began for Christian believers. The world, today, however, lives and moves under the darkness of the tyranny of sin. There can be no Day of gladness while there is pain, suffering, and death. There can be no Day of glory as long as selfishness and wickedness reign supreme.

The earth will not enter the glory of God's Tomorrow until its face is turned toward the Eternal Sun, until the Majesty of the Universe sweeps the clouds away, dethrones the rulers of darkness, and gives eternal peace to individual lives.

"If a man die, shall he live again?" "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (1 Thess. 4:16, 17). Life will burst from the tombs; death will be swallowed up in victory; darkness will be vanquished by light. "The Sun of righteousness [will] arise with healing in his wings" (Mal. 4:2), as earth, after long waiting, will freshen under dawn of her New Day.

Through the hourglass of time, the sands are quickly slipping. The great clock is ready to strike. Soon, the heavenly trumpet will call together the greatest and grandest assembly of all time, when the saints who sleep in Jesus will lift their voices in answer to His call.

God's Tomorrow is forever. There shall be no night there. Tomorrow breathes of gladness, glory, and grandeur. The slime and mire of man's today merely adds anxiety to our longing hearts. So, longing hearts, take hope again; weeping hearts, rejoice. Beyond the Old Rugged Cross lies the Empty Tomb. Beyond the Sunset awaits the Sunrise. "The night is far spent; the day is at hand." Let us therefore cast off the works of darkness and put on the robes of righteousness, as we dwell in faith with the Lord Jesus Christ.

God's Tomorrow is a day of glory:

We shall wear the crown of life;
Sing through countless years love's old, old story,
Free forever from all strife.

Jesus "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" (Psalm 72:6-8).



THE BEREAN

DEPARTMENT

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

- March 14-28—Evangelistic meetings at Wenatehee, Wash.
 April 3, 4—Illinois Spring Conference at Ripley.
 April 4-11—Evangelistic meetings (M. W. Lyon) at Omaha, Nebr.
 June 6 - 13—Special meetings at Brush Creek, Ohio. (C. R. Randall, guest speaker.)
 July 12 - 25—Berean Youth Rally at Oregon, Ill.
 June 28 - July 23—Summer Session of Oregon Bible College.
 July 27 - August 8—General Conference at Oregon, Ill.
 July 27 - August 8—Illinois Conference and Bible School.

RADIO BROADCAST

Beginning Sunday, March 21, at 7:30 a.m., National Bible Institution will begin a series of radio broadcasts over WAIT (820 on your dial), Chicago. Bro. Sydney E. Magaw, secretary of the Institution, is to be the first speaker. Everyone within range of this station is invited to listen.

HICKORY RIDGE, ARKANSAS

On Sunday, February 29, services were held at Marshall, Ill. After twenty-four years, since my last visit in Training School days, there were many changes, but a few old faces remained, and we enjoyed meeting with the folks there, thoroughly.

Monday, March 1, accompanied by Sr. Allen Claypool, I drove the 400-mile trip to Hickory Ridge, Ark. Mrs. Claypool and Mrs. J. C. Waller at Hickory Ridge are sisters in the flesh as well as in faith, and they enjoyed a good visit during the week of the meetings.

There is a fine little union church house in the community in which the five members of our own work with those of other churches. We had a fine co-operation from the neighborhood. Meetings were held Tuesday night through Sunday night, March 7. Attendance ranged from twenty-five on the poorest nights to forty or so on the best. Attendance was held down by rainy weather, which made some roads impassable, and by sickness.

We found an excellent response from the people, and feel that the effort was well worth while. M. W. Lyon, Evangelist.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Chas. Netts	\$ 5.00
An "Isolated Sister"	13.00
Rockford, Ill., Sunday School	28.34
Mrs. Kate Olmstead	5.00
Mrs. Virda Sitler	5.00
Blessed Hope Church of God Sunday School, Niagara, Falls, N. Y.	18.00
Mr. & Mrs. Albert Overmyer	10.00
Mr. & Mrs. Russell Harman	35.00
Mrs. Joe Chapman	10.00
Church of the Open Bible, Pomona, Cal.	20.00
Tempe, Ariz., Church of God	12.17
Mrs. Floyd Mills	3.00

Gleanings from the Field

"The field is the world."—Jesus.

All Illinois, remember, support, attend the Spring Conference, April 3, 4, at Ripley!

Plans are being formulated for the coming Youth Rally. Bro. M. W. Lyon will serve as dean of the Rally and will teach one class. Bros. C. E. Randall and James M. Watkins will also teach one class, each. Further announcements will be made when plans are completed. Inquiries or enrollments may be sent to Bro. Otto Dick, Oregon Bible College.

"A young lady recently said to me, 'Why does not someone preach a sermon on how to get faith?' She said, 'Ministers are always telling us to have faith, but I have never heard a sermon definitely telling how to get faith.' May someone be led of God to write such an article for publication in The Restitution Herald."—Mrs. Kate Olmstead, Tenstrike, Minn.

Monday, March 8, Bro. and Sr. George Siple, Oregon, Ill., started on a trip to visit relatives and brethren at Hammond, La.

"Thou wilt not leave my soul in hell (sheol); neither wilt thou suffer thine Holy One to see corruption."—David.

Bro. Glenn M. Birkey, Rochelle, Ill., was chapel speaker at the college, March 11.

Bro. and Sr. James M. Watkins, accompanied by Irene Payne and Janice Johns, drove to Delta, Ohio, March 13, where Bro. Watkins preached Saturday night and Sunday.

"Therefore shall he win victory, he shall succeed triumphantly, since he has shed his life-blood, and let himself be numbered among rebels, bearing the great world's sins, and interposing for rebellious men" (Isa. 53: 12, Moffatt).

"Bro. Dean Moore should be congratulated on his splendid article. (Front page—February 10.) He got at the heart of the matter."—Mrs. Esther Holmes, Santa Paula, Calif.

Bro. A. J. Hoke, Dayton, Ohio, was recently at headquarters for meeting of the Executive Board.

Bro. Donald Overmyer, 1600 - 5th St., LaPorte, Ind., was baptized, Sunday afternoon, March 7, in Yellow River near Burr Oak, Ind.

"I am alive for evermore."—Jesus.

National Evangelist M. W. Lyon informs he is scheduled for a series of meetings, April 4-11, at the Church of God in Omaha, Nebr.

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye see me have" (Luke 24:39).

Tune in your dials to WATT, Chicago, at 7:30 a.m. (Central Standard Time), each Sunday morning, starting on next Sunday, March 21.

Good Suggestion. "I much enjoy The Herald, but I wish you had a question-and-answer department."—Mrs. Floyd Mills, Eden Valley, Minn.

Bro. and Sr. Charles Pearson, campus superintendent and matron at the college, motored to Kokomo, Ind., March 13, to visit Bro. and Sr. Milton Hall, now in charge of the Kokomo Church. The Pearsons were celebrating their twenty-fourth wedding anniversary. Congratulations!



"Him God raised up the third day, and shewed him openly . . . to us, who did eat and drink with him after he rose from the dead" (Acts 10:40, 41).

Bro. J. W. McLain, pastor of the Los Angeles Church of God, writes that he and his family are well, though having suffered considerable sickness during the past year and more. An article from his hand will appear in the next Herald.

Paul Michael was born, February 23, to Bro. and Sr. Linford Moore, 802 W. Jefferson St., Macomb, Ill. Congratulations!

"The angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it."

LAYMAN'S CAMPAIGN ENROLLMENTS

The following have enrolled in the program sponsored by the Laymen's Committee to provide for the missionary expansion of National Bible Institution to include the expansion of every department to better serve the needs of our people; to enlarge direct mail contacts; to expand printing and publishing with a new print shop and office building; to enlarge Pastoral Aid to help fifty new communities to have a full-time pastor as soon as such pastors are available; to carry the gospel to fifty million prospective listeners by radio. To this end, they are volunteering to contribute an amount equal to fifty cents per week or more to the effort of National Bible Institution during the year November 1, 1947 to November 1, 1948.

- 590. L. J. Miller, Tempe, Ariz.
- 591. John Paul Overholser, San Gabriel, Calif.
- 592. Joyce Ann Overholser, San Gabriel, Calif.
- 593. John E. Miller, Lakewood, Colo.
- 594. Mrs. John E. Miller, Lakewood, Colo.
- 595. Bert Burch, East Chicago, Ind.
- 596. Clarence Reynolds, Hedrick, Ind.
- 597. A Friend, Hedrick, Ind.
- 598. Helen M. Schafer, Mount Sterling, Ill.
- 599. Mabel Andrew, Oregon, Ill.
- 600. B. M. Alexander, Baton Rouge, La.
- 601. Fred W. Tebbe, Jr., Englewood, Ohio

OVER THE TOP! !

- 264. L. J. Miller \$26.00
- 265. John Paul Overholser 26.00
- 266. Joyce Ann Overholser 26.00
- 267. Fred W. Tebbe, Jr. 26.00
- 268. Bert Burch 26.00
- 269. B. M. Alexander 26.00
- 270. John E. Miller 26.00
- 271. Two Laymen, Ill. 26.50
- 272. Mrs. John E. Miller 26.00

HERALD RECEIPTS

Edwin Smith; Mina Knodle; Lottie Pick-erl; Howard H. Moore; Earl R. Smith; Robert McInturff; Kathryn Fish; Mrs. W. H. Holland; Mrs. Pauline Chapman; Leonard Brown; Gospel Gleaners Class; James W. McLain; Glenn M. Birkey; E. O. Coontz; Ellsworth Routson; Janice Johns (2); Mrs. Olive H. Stephenson; Luther E. Kelly.

SARAH FLETCHER

The death of Sarah Fletcher occurred at the Welland (Ont.) County Hospital, following an operation on February 25. She had been in reasonably good health until a few days prior to her death. Born in England, she came to Canada shortly after the turn of the century, and for the most part has lived in Fonthill. With her husband, she was baptized by Bro. F. L. Austin on June 8, 1911. She lived a quiet life, and the large number of friends and neighbors that attended the funeral services attested to the esteem which she and the family which she reared are held in the community. She leaves her husband, Joseph Fletcher; three sons, Joseph, Albert and Charles; and two daughters, Violet and Ethel to mourn her passing. The eldest son, Joseph, Jr., is first elder of the Fonthill church. Services were conducted by the writer, with interment in the local cemetery. C. E. Randall.

PRE-EASTER MEETINGS

Grand Rapids, Michigan

The Pennellwood Church of God, Grand Rapids, Mich., is planning pre-Easter services to help us better appreciate our risen Lord. The program follows:

- March 21
 - 11:00 a.m., "Jesus' Triumphant Entry"
 - 7:00 p.m., "Christ Cleanses the Temple"
 - March 23
 - 7:30 p.m., "Not My Will, but Thine"
 - March 24
 - 7:30 p.m., "Pilate's Washbasin"
 - March 25
 - 7:30 p.m., "Father, Forgive"
 - March 26
 - 7:30 p.m., "Three Crosses"
 - March 28, Easter
 - 7:00 a.m., Sunrise Service
 - 11:00 a.m., "I Am He That Liveth"
 - 7:00 p.m., "Go, Tell All People."
- C. E. Lapp, Pastor.

CARPENTER - GREENFIELD

On Saturday, February 28, at 4:00 p.m., at the Church of God in Oregon, Ill., Miss Lois Carpenter, daughter of Mr. and Mrs. Ben Carpenter, Oregon, became the bride of Raymond W. Greenfield, son of Mr. and Mrs. Jurgen Greenfield of Ashton, Ill. J. Arlen Marsh, pastor of the Church of God at Rockford, Ill., performed the double ring ceremony.

The bride wore a robin's egg blue suit with white accessories, and her corsage was white camellias. Her sister, Miss Rosalie Carpenter, as her only attendant, wore a gray gabardine suit with matching accessories. Her corsage was of red roses. Bernard Parsley of Rochelle, brother-in-law of the groom, served as best man. The church was decorated with white candles and bouquets of white gladiolas.

A reception was held immediately following the ceremony at the home of Mr. and Mrs. Walter C. Anderson. Mrs. Anderson is a sister of the bride. After a wedding trip to New Orleans, Mr. and Mrs. Greenfield will live in the residence on the Clover farm south of Chana; their mail address will be Ashton.

The bride is employed as secretary to the principal of the Oregon Community High School. The groom served thirty-eight months in the army during World War II, thirty-two of which were spent in the European Theater of Operations, and since his discharge has been employed by the State Highway Department. J. Arlen Marsh.

KING - MARTIN

A very pretty home wedding was attended by the immediate families and a few friends of the bride and groom, when Miss Marie King of Carlsbad, N. M., and Alfred Martin of Robertson, Texas, were united in marriage at the home of the bride's parents. After the vows were pledged in a double ring ceremony, congratulations and best wishes were given. Following the ceremony, punch and cake were served.

After a short honeymoon trip to San Antonio, Texas, the couple will be at home in Robertson, Texas, where the bridegroom is a prominent farmer. The bride is a member of the Church of God.

May our heavenly Father bless them with long life and happiness. E. H. King.

TERESA MARTINDALE

Funeral services were conducted, February 29, at the Rensselaer Church of God for Sr. Teresa Martindale who died at the Jasper County Hospital, February 26, from complications following a fall.

Sr. Martindale, the daughter of Jared and Lettie Benjamin, was born on June 17, 1849. Her death came as she was approaching her ninety-ninth birthday. She is survived by a son and a daughter, Mr. J. B. Martindale and Miss Nina Martindale, of the local community; two granddaughters, Mrs. Maxine Hayse of Chicago, Ill., and Mrs. Thelma Pitcher of Marion, Ind.; also two great-grandchildren, Jack and David Pitcher. She was married to John C. Martindale, September 18, 1872, who preceded her in death by several years.

Hers was the story of rising above the very limited opportunities of early-day life by determined self-education that brought her the ability and opportunity to render to great service as a teacher in the early schools. A large front-page headline and an extensive tribute to her life on the part of the city's newspapers were fitting testimonies of the place she held in the hearts of the community.

"In her death, one of the city's most interesting chapters of Rensselaer life was concluded." Thus spoke the Rensselaer Republican. "A woman of strong and sweet character, which was molded by the sternness of the early periods, a true Christian, and an ardent worker in the cause of righteousness, considerate, neighborly and devoted to all, hers was a life that truly must be set forth as one always to be remembered."

What more can one ask than to be so well remembered by the community, and, in that remembrance, find a testimony of Christian service that will be remembered by God? Surely such a one will be missed from our church!

After services, conducted by the undersigned, she was laid to rest to await the Master's call. James M. Watkins.

CARLE M. STEWART

Carle M. Stewart was born in Cuba, N. Y., October 27, 1883, and died alone in his trailer home in Geneva, Ohio, March 2, 1948. He had been in failing health for the past six months. Falling on the ice this winter and fracturing three ribs helped also to impair his health.

He was baptized into the Abrahamie Faith by Bro. Robert Huggins in Cleveland, Ohio, several years ago, and had resided in Geneva, Ohio, ever since. He was an ardent defender of the one true Bible faith.

He leaves one daughter, Velma Stewart, of Syracuse, N. Y. A son, Kenneth, died about seven years ago.

Bro. J. I. Titman of Unionville, Ohio, preached a very impressive sermon. Bro. Stewart's most fervent desire in life was that orthodox preachers be kept away from him when he died, and his wish was granted. He was laid to rest in Lakeview Cemetery, Geneva, Ohio. Mrs. Jack Pease.

OVER THE TOP! ! !

- 273. Mr. & Mrs. Charles Warren 26.50
- 274. G. B. Sprinkle and Family 26.50
- 275. Virda Sitler 30.00

No Resurrection; No Immortality

*Selected by James A. Patrick, Ashland, Ohio,
from "Present Truth Messenger"*



THAT MEN ARE, actually dead and buried in one world, and really and essentially alive and active in another world at the same time, is a startling absurdity. To say that dead men are living men is to destroy the meaning of language. To claim that men when dead have more knowledge, more power, and more enjoyment than they had, or were capable of having, when alive, involves an inconceivable mysticism worthy only of modern spiritualism. To hold that the "essential man" is living and happy at the time when all that was ever seen or heard of him, all that ever came or could come within the range of human perception and recognition, is known and admitted to be dead, is an incomprehensible proposition. To declare that a human being is conscious, active, and vigorous in another world, while all the organs, faculties, and forces which constitute activity and vigor are known to be locked up in the silence and palsy of death, is too much for logic; quite too much for common sense. Moreover, if a saint may be both dead and alive at the same time, and much wiser and happier in that state, during vast ages, than he was when wholly alive, why should he not forever remain so? If the soul has greater scope of knowledge and heights of bliss out of the body than in the body, why should it be doomed, after ages of blessedness, to resume its "cumbrous clay"?

But if it be insisted that only the body dies; that the soul, being the "essential man," escapes at death into a world of conscious happiness, then the death penalty becomes a trivial matter indeed, failing to touch the "real man," only demolishing the frail earthly tenement.

If the "real man" is alive and blissful in a brighter and better world for thousands of years, while the material man lies dismembered and dishonored in an earthly grave, then the resurrection body cannot be necessary to immortal blessedness. And the Apostle Paul, and all the inspired writers, were quite premature in so constantly and earnestly urging the necessity and grandeur of bodily resurrection as the only way to eternal life. For if conscious and adequate happiness is possible to disembodied spirits for the period of a thousand years, it must be possible and sufficient forever.

Besides, if the soul without the body finds, at death, a sphere whose conditions are adapted to its conscious and active enjoyment, and then, after the lapse of ages, comes back and re-inhabits its former physical form, it must then find another heaven, for the conditions adapted to the delight of a naked mental entity could hardly be suited to the activities and joys of material beings. So there must be—in that case—two heavens for saints; one for saints without bodies, from death to the resurrection; and another for saints with bodies, after the resurrection. This may do for the Swedenborgian, but not for those who derive their views from the Word of God: for the Scriptures reveal but one Paradise restored; but one New Jerusalem; but one "entrance through the gates into the City," to "go no more out." No succession of heavens; only one "rest" remaining for the "people of God"! No vestibule to the "house not made with hands," half way between mortality and eternal life!

The saints' title to the surety of eternal life is in Christ alone. He "brought life and immortality to light" (2 Tim. 1:10). "Which according to his abundant mercy hath begotten us again unto a lively hope"—or hope of living—"by the resurrection of Jesus Christ from the dead" (1 Peter 1:3). The only hope of future life rests in Christ's resurrection from the dead.

THE RESTITUTION HERALD

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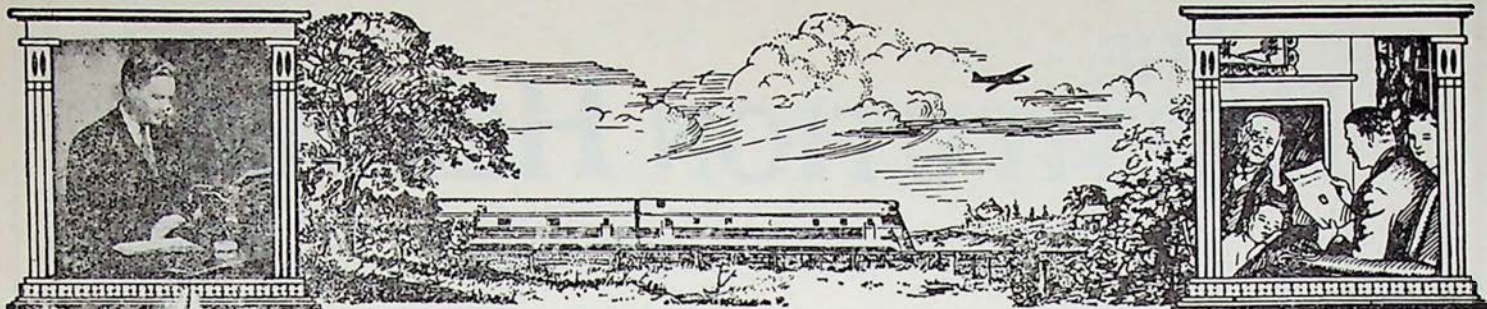
NUMBER 24



OREGON BIBLE COLLEGE

OREGON BIBLE COLLEGE will complete its ninth consecutive year with graduation exercises on June 4, 1948. Prospective graduates are Milon Hall, Howard Beemer, and Dean Moore. Shown in the picture are, left to right: (back row) Fred Mulder, Milon Hall, Irene Payne, Mary Brown, Rand Smith, Dean Moore, William Dick, Warren Sorenson, Darrell Maddock, Howard Beemer; (second row) Shirley Logsdon, Janice and Arnold Johns, Mary Railton, Leon Driskill, (Mrs.) Mabel Payne, Harry Payne, Raymond Brown, Bud Goodwin, Gordon Landry; (front row) Mr. and Mrs. Charles Pearson (campus superintendent and matron), Otto Dick (student counsellor and registrar), Sydney E. Magaw (superintendent), James M. Watkins, Miss Alta Samelson, Mrs. Benjamin Carpenter—the last five named being instructors.

States represented by at least one student are: California, Illinois (4); Louisiana, Michigan (3), Missouri, Nebraska (4), Ontario (4), and Wisconsin. . . Pray for the growth and fruitage of the College. Senior students in high school, if interested in the Lord's work, will do well by decision to attend Oregon Bible College next September. Hear the Lord's call for workers!



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

Our Black Brother

Years ago, Sister Lillian Railton, now resident of Golden Rule Home, began sending THE RESTITUTION HERALD

to a native of India, Mr. John Manoah. Appreciative of THE HERALD, he continues one of its readers, today. His address is 115 A Nar-rain, Pillay Street, Bangalore 1, South India. Brother Manoah traces his ministry to the days of Charles R. Vedantachari, a native Indian ordained by the Minnesota Church of God Conference, Sunday, June 24,



1912, at Saint Cloud. Brother Manoah distributes religious literature among the poor and lowly—going even among lepers. He distributes six copies of THE RESTITUTION HERALD, weekly. The accompanying picture of Mr. Manoah shows him carrying a bag from one shoulder and another in his hands. He writes: "Dear Brother, I am carrying gospels and tracts in these two bags, going fifteen miles to different villages. Pray for me." . . . May God bless!

This glimpse into India links, we hope, with Brother Mattison's missionary appeal re Mexico and the world.

Double Note of the Cardinal's Song

Spring is approaching Oregon, Illinois. Showers and sunshine, converting discouraged grass into bright green lawns, are swelling the buds on lilac and forsythia, on poplar, maple, and elm. Two weeks ago, the River's ice, four months in frozen stubbornness, cracked into huge floating cakes that resented, but obeyed, the current's swift pace and disappeared en route to the Gulf. Today, Rock River, in majestic crest, lashed by March winds into

whitecaps, tosses mallards as though in conscious play; and white gulls, hungry for fish, toss, too, in parallel rhythm with the waves.

Redbirds, though here all winter, whistle anew, each break of day, their springtime call—"Cheer! Cheer! Cheer! . . . So bright cheer!" Robins, after their winter's dormant visit to the South, sing merrily from atop the highest trees. Mourning doves whir in dainty flight and coo softly wherever grow the pines. Red-winged blackbirds gurgle jubilantly in bush along the River's edge. From top of a distant post floats the liquid song of a meadowlark; and, overhead, wild geese wedge their unerring course to summer havens farther north.

Another snow, or two or three, may cool Spring's early fever, for that is Nature's irksome trick. Suddenly, though, and in race to beat the last flurry of snow, yellow, blue, and striped crocus will push their petals through the wet, cold ground. As if hurried by jealousy of the crocus, other flowers soon will vie for honors: bloodroots, Dutchmen's breeches, violets, and daffodils. Gorgeous tulips, too!

Spring is very near, too, in quite another way. Buds are swelling on the fig-tree Nation. Palestine is "in the news," and, like the spirit of spring, the spirit of Israel—is *in the air!* One can hear it, smell it, see it, feel it. Today, March winds are rough; flurries of snow, as it were, blanket the Land of Promise, yet, unlike real snow, these flurries stain the ground with blood. Arab and renegade notwithstanding, buds on the Fig Tree continue to grow. . . . The birds are here to stay! Spring *is* near, and the Kingdom of God is "even at the doors" (Matt. 24:33).

Song of the cardinal, this spring, has a double note: "Cheer! Cheer! Cheer!" and "*So bright cheer!*"

Speeding to thwart man's last cold stroke of steel, Jesus, beautiful "Rose of Sharon," suddenly will reappear, unfolding the petals of His inexplicable glory to a world almost dead from sin's winter of despair. God's Kingdom, like joyous springtime, then will refresh earth's hungry, famished soul—"as showers that water the earth"!

Then we shall hear the cardinal's song "so long as the moon shall endure"! Jesus' "name shall endure *forever!*"

A Living Christ for a Dead World

By James Mattison, Hammond, Louisiana.

"This gospel of the kingdom shall be preached in all the world."—Jesus.



James Mattison

THE SUPREME DUTY of the church today is to evangelize. Preaching, witnessing, whatever you wish to call it, is still our most important work. It is the reason for our existence as Christians. We, who know and appreciate the gospel, are the ones to witness to man, wherever he may be.

God told Ezekiel he was responsible for the death of wicked men if he did not warn them. (Ezek. 3:17-19.) God's words were, "His blood will I require at thine hand." Now, that is a strong statement. We know it applied to Ezekiel. Does it not apply also to us? Are not we our brothers' keepers?

Jesus our Lord gave commandment to His apostles to begin their work of witnessing. "Go . . . and preach," He said. (Mark 16:15.) Does this apply only to the apostles?

In Acts 1:8, Jesus speaks directly to you and me. "Ye shall be witnesses unto me . . . unto the uttermost part of the earth."

Paul witnessed faithfully and far, yet Paul did not preach to the Chippewa Indian people at Baraga, Michigan. Paul did not preach to the descendants of the Aztecs in the heart of Mexico. Who, then, is to witness to them—Catholic priests and denominations that teach eternal hell-fire, inherent immortality of man, and trinity? Is such the gospel Jesus wants witnessed to the Mexican and Indian peoples?

A man cannot receive salvation unless he hears the true gospel of the Kingdom and believes in it. Romans 10:12-15 asks, How can a man hear the gospel unless someone preaches it for him? Radio preaching is good: it is very important and inexpensive, but what about the Indian in San Luis Potosi, Mexico, who never saw a radio? How is he to hear the gospel?

I wonder sometimes if we have enough love for mankind. John said that true love was "loving in deed." Prior to that he said, "We ought to lay down our lives for the brethren." Are "the brethren" mentioned here limited to church members? The Good Samaritan Parable shows otherwise. A good thing to remember is that Jesus gave His life in witnessing for the truth when we were still

lost sinners. "We ought to lay down our lives," for others.

Dr. A. J. Brown, author of *The Foreign Missionary*, says, "No one can read the New Testament without seeing that evangelization of the world was the supreme thought of Christ. He came into the world to save it."

Christ sought for men as men. Rich and poor were alike to Him. He helped all who needed His help. Blind Bartimaeus, pleading for sight, was healed. Jesus' compassion would not allow the multitudes to faint for lack of food. He fed them. Jesus could not bear to see needy men perish. He went to the cross—and forgave His enemies. As a result, some believed. His witnessing bore fruit. We can have no fruit until we witness.

Having vision of world evangelization, Jesus said, "Many shall come from the east and west, and shall sit down . . . in the kingdom of heaven" (Matt. 8:11). Love for man is still Christ's primary thought. He is the same—yesterday, today, and forever. Now, as of old, the Son of man still pities the world.

Missionary work, therefore, both home and foreign, is not a side issue, but the supreme work of the church. Christianity is not a lifeboat sent out to a sinking ship to rescue a few and let the rest go to the bottom. Christianity will give every man the opportunity of climbing into the lifeboat of Christ. Let us not judge the man in the water. Let him decide whether he wants salvation or a watery grave.

Where shall we begin our foreign missionary work? In Mexico and among the Spanish people in the Border States. Evangelistic opportunities are great in Mexico today. Of the thirty-two states or regions into which Mexico is divided, four have no minister or Christian group at all. R. H. Glover wrote in 1939, "Each minister has 64,000 people dependent upon him." There is a *shocking* lack of Christian workers in Mexico.

Dr. J. G. Dale, missionary located at Tamazunchale, S.L.P., Mexico, spoke before Moody Bible Institute students in 1945. He told of his work among the mountain Indians of San Luis Potosi, a state in the heart of Mexico. He described also the horrible pagan religious practices of the region. It seems the Indians cut several dozen sticks about the size of one's little finger and about ten inches long. Then, (Continued on page 11)



The Kingdom of God

Article Three

By C. E. Randall, Fonthill, Ontario

IT IS WITH DEEP REGARD that I study the views of the early Church of God writers on the subject of the "Kingdom of God." Writing on the "Age to Come," J. L. Wince said: "Glorious era in the world's history, when the last great conquest shall have been fought, and all nations shall have become one vast confederacy, one universal empire! The offspring of David upon his throne, administering a righteous government, judging with equity the meek of the earth." Yes, "glorious era" well describes the future Kingdom of God here on the earth. Our early church fathers believed the gospel of the Kingdom—the good news of the "glorious era" as vital to the salvation of people. Writing to Thomas Wilson, editor of *The Herald of the Coming Kingdom* (one of our early church publications), Bro. L. H. Chase said: "I rejoice to see you take a decided stand for a definite gospel; and that all mankind must *hear, believe, and obey the one gospel*, or they cannot be saved in the Kingdom." Many such comments could be quoted.

These quotations express well the firm convictions our early church fathers held. They believed in the gospel of the Kingdom, and they believed it to be essential. It was around a definite message and strong convictions of the importance of the message that our work came into being in this country. Lose this conviction on the absolute importance of our message of the gospel of the Kingdom, and we become just a twig in the tree of orthodox teaching.

The Kingdom of God is the central subject of the entire Bible, and, without a knowledge of the Kingdom, one cannot properly understand and interpret the Scriptures. We would like to give a few quotations from Bible scholars on this proposition. First quotation is from J. Orr, in Hasting's Bible Dictionary, on the subject of "The Kingdom of God." He says:

"Little inquiry is necessary to convince us that this idea enters vitally into the whole texture of revelation, has its root in the fundamental ideas of the Old Testament, is paramount in the early teaching of our Lord, receives further development—with special reference . . . in the apostolic writings, and presents deepest interest to students, both of *doctrine* and *morals* at the present day."

In his work on "The Theocratic Kingdom," George

H. N. Peters' opening statement reads: "The Scriptures cannot be rightly comprehended without due knowledge of this kingdom."

The American Tract Society, in its "Bible Dictionary," says of the Kingdom: "The ancient prophets, when describing the character of the Messiah, and even when speaking of His humiliation and sufferings, were wont to intersperse hints of His power and reign." Quotations like these could be multiplied many times, but these suffice to give support to the thought that the Kingdom of God is the main subject of the Scriptures.

The gospel of the Kingdom is the gospel that must be preached in all the world for a witness before the end of the age comes. (Matt. 24:14.) Mark says it must be "published among all nations" (13:10). This gospel that the first apostles and disciples were charged to preach was not to be given merely as, or for, a witness. but it was given for the

primary purpose to save people from their sins. John affirmed that he came to prepare the way of the Lord. He did it by preaching "Repent ye: for the kingdom of heaven is at hand." His message of the Kingdom met the needs of all classes of sinners. Three distinct groups are mentioned in Luke 3:8-14. Jesus stated that He came to "seek and to save that which was lost" (Luke 19:10). How did He do it? Through the message which He preached; and the gospel He preached throughout all Judea, the Scripture calls the "gospel of the kingdom" (Matt. 9:35).

The gospel of the Kingdom had saving power in the days of Jesus, and, according to Paul, it constituted a "great salvation" of which there is no escape if we neglect it. (Heb. 2:1-3.) It can be neglected in preaching as well as in hearing and believing it!

The apostles, to whom the Great Commission was given to "preach the gospel to every creature" (Mark 16:15, 16), beginning at Jerusalem, preached the message of the "kingdom of heaven" prior to the crucifixion of Christ (Matt. 10:7): and, subsequent to His resurrection and previous to His ascension, the apostles were given final instructions of "things pertaining to the kingdom of God" (Acts 1:3). This was the gospel which was to be preached in all the world for a witness, (Continued on page 10)



C. E. Randall

A Study of Hebrews One

By F. L. Austin, Oregon, Illinois

THE EPISTLE to the Hebrews, by the Apostle Paul, may be broadly defined as a general statement of God, comparing and contrasting certain of His covenanted promises presented through Moses and Aaron—to His Israel people—with certain newly covenanted purposes presented through Jesus and His apostles, to whomsoever might abidingly accept its stated terms and conditions. As a Hebrew Christian worshiper, the Apostle was addressing Hebrews in general, both of Christian and contra-Christian persuasion.



F. L. Austin

ing; by manna:— and in many other “divers manners”: “God spake to the fathers.”

God Speaks to Us

“Hath in these last days spoken unto us by His Son.”

“Spoke in times past unto the fathers by the prophets”! “In these last days . . . unto us by His Son”!

Abram, descendant of Shem, was the first Biblically mentioned Hebrew—in Genesis 14:13. Since then, both he and his Biblical descendant fathers have been frequently thus called.

For an over-all vision of the whole Book of Hebrews at one glance, the following structural order of sequence is quoted from the Companion Bible:

- A | 1:1—2:18. Doctrinal Introduction.
 - B | C | 3:1—4:13. The Mission of Christ.
 - D | 4:14-16. General Application. “Having Therefore.”
 - B | C | 5:1—10:18. The Priesthood of Christ.
 - D | 10:19—12:29. Particular Application. “Having Therefore.”
- A | 13:1-25. Practical Conclusion.

Broadly, this all-over outline has been suggestively helpful to the writer for some years, and maybe to others. It may be called a word picture, to be grasped at one glance.

Then, the following structural outline of above line “A—Doctrinal Introductions,” from the same source gives a quick over-all glance of chapters 1 and 2.

- A | A | 1:1, 2. God speaking.
 - B | -2-14. Son of God.
 - A | 2:1-4. God speaking.
 - B | 2:5-18. Son of Man.

God Speaks to the Fathers

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets”—

“At sundry times”: In Adam’s day; at Noah’s ark; to Abraham; in Egypt; Jerusalem; David’s day; and sundry other “times”; and, in “divers manners”:—by Flood; by offering of Isaac; by Egyptian plagues; by Red Sea cross-

Notice that in his introductory sentence Paul separated “sundry times” from “these last days,” as being two distinct and separate dispensations—the before and the after—the Mosaic and the Christian; and presented his utterances by two distinctive types of divine by chosen spokesmen, namely, by the prophets of the finite Adamic type of both physical and mental weakness, and, by “His Son” of divinely-begotten spirituality unto both physical and mental superiority.

He thus separated a former period of work and workmen from a latter period, and type of work and achievement.

Continuing his references to the “Son of God,” Paul greatly enriched and magnified the setting unto which the Father had assigned “His Son,” by adding—

“Whom He hath appointed heir of all things,
 “By whom also He made the ages;
 “Who being in the brightness of His glory, and
 “The express image [Gr., *impress*] 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”!

What declaration “to us”! Not so “to the fathers.” Do we pause to analyze and realize that Christ never sat at “God’s right hand” until *after* He “had purged our sins”? Nor could He have so sat in harmony with God’s previously revealed economy, without having first atoned for the “sins of the world”—that is, Adam’s, and the Adamic-descendant sins. Yet this all-comprehensive fact seems to be clearly set forth by the Great Apostle.

Paul, and all Hebrews, generally, were informed as to the care with which the purging atonement sacrifice had always been selected. (See Heb. 9:14, “offered Himself without spot,” and 10:19-22.) And, certainly Jehovah, the perfect Judge, would be every whit accurate in selecting the Master Atonement Entrant to the One and Only TRUE “Holy of Holies.” (Please turn to page 10)

One God: the God of the Ages

Article 24—Difficult Passages

By R. H. Judd, Colborne, Ontario

"Who being in the form of God, thought it not robbery to be equal with God" (Phil. 2:6-11).

Philippians 2:6-11 in the Authorized Version is yet another text thought by many leaders in the churches to be strong proof of the pre-existence of Jesus the Christ and His co-equal relationship with the Father. The putting of the Scriptures into verses has been of undoubted benefit to those desiring to *study* the Sacred Volume. Unfortunately, however, the context is seldom consulted, and the utterance of a text, with many, is considered the shortest, the simplest, and the surest method of winning an argument; and a text taken by itself can generally be found to give at least seeming support to whatever the topic desired to be upheld. As for verifying the translation or examining the impact of the surrounding matter with a view to the better understanding of the text in question, the effort is too great to attempt; and, were they to do so, a lurking fear would be felt that some long-cherished theory might possibly be made void.

With sincere and sure confidence in the correctness of our assertion, we put forward the statement that there is nothing in the whole passage indicated above that has reference to a pre-existent personality of Jesus the Christ. The theme of Paul's discourse in Philippians 2 was humility, and his message was to living men. When urging them to "each esteem other better than themselves," Paul put before them an Example known to them all—the man Christ Jesus. No other person as fulfilling that requirement was even mentioned. He then added, "Who [like yourselves] being in the form of God [Gen. 1:27], thought it not a thing to be grasped at to be equal with God." (Cp. Gen. 3:5, R.V.) Any thoughtful person will readily see that the translation of the Authorized Version naturally results in the more correct translation just given. Dr. Paley renders it, "Did not affect to be equal with God." Dr. Adam Clarke's rendering is, "Who did not think it a matter to be earnestly desired to be equal with God." The Revised Version reads, "Counted it not a prize to be equal with God"; the Revised Version margin, "Counted it not a thing to be grasped at." The Revised Standard Version of the New Testament translates, "Did not count equality with God a thing to be grasped at."

It is the purpose of a robber to take by force—to grasp—

that which is not his by right. The cognate Greek word is translated "extortion" in Luke 11:39, R.V. See also Matthew 11:12. Indeed, in nearly every instance, if not in all, the word implies a wrong action—to take (by force if necessary) that which is not his by right; which was precisely the advice of the "serpent" in Eden. (Gen. 3:5, R.V.) This, Christ not only refused to do, but He also acknowledged that God was "greater than" Himself. (John 14:28.) The Scriptures continually assert that there is but one God. When that primal fact is literally accepted, the statement, "Who being in the form of God," is equivalent to assertion that He (Christ) was *not* God; for that which is in the form of another can never be the other itself.

"Emptied himself." The whole context clearly shows that it was Jesus Christ who emptied Himself, and *not one who was to become Christ*. It was Christ Jesus who continually submitted His own will to the will of the Father. "Orthodoxy" and Weymouth's New Testament, we are sorry to say, render these words as, "stripped himself of his glory." There is absolutely no hint of such in the Greek, and we are glad that a note in Weymouth's frankly admits that the literal reading is "emptied himself." Any man "empties" himself when he gives up his own will to the will of another. We do not need a hypnotist to remind us of that fact.

"Took upon him the form of a servant." The Apostle Paul did the same. The Greek word here is *doulos*, meaning servant, bondservant. It occurs considerably over one hundred times in the New Testament. In chapter 1 of this Epistle, Paul said that he and Timothy were "servants of Jesus Christ." In 2 Corinthians 3:5, he said, "Ourselves your servants for Jesus' sake." In 1 Corinthians 9:19, Paul said, "Though I be free from all men, *yet have I made myself* servant unto all, that I might gain the more." Christ Himself said, "Whosoever shall be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:27, 28).

"Was made in the likeness of men." Could language better express an accomplished and oft-repeated fact? There is nothing cryptic in the quotation last given. Paul actually stated the same in Galatians 4:4: "When the fullness of the time was come, God sent forth his Son, made

(Please turn to page 16)

Study of Texts Seeming to Teach Pre-Existence

By J. W. McLain, Los Angeles, California

AT THE REQUEST of a fellow minister, these texts were given for discussion: Hebrews 1:5-14; Micah 5:2; Acts 7:37-39; 1 Corinthians 10:4 (marginal reading).

HEBREW 1:5-14. *The Problem* occurs in verse 10. "And, thou Lord . . ." Who laid the foundation of the earth? Was it a pre-existent Christ, or was it God? *The Assumption* is that God is the Speaker, in the whole first chapter of Hebrews, and that He is addressing Christ in verse 10, "And, thou Lord . . ." *Analysis*: We have in this text a number of speakers. To solve the problem, we have but to locate each speaker. In doing so, verse 10 does not teach what it seems to do, that Christ is the Creator. The text contains a number of quotations from the Psalms. Interspersed, is the running comment and interpretation of each text by the apostolic writer to the Hebrews. In chapter one, verses 8, 9, we read, "But unto the Son he saith"—this is the comment of the Apostle. "Thy throne O God . . ." quoted from Psalm 45:6, 7, is the voice of God. This quotation ends with the close of verse 9. Verse 10 begins a quotation from Psalm 102:25-27. The speech is not continuous between these two texts, nor is God the Speaker in the quotation from Psalm 102. David was praying to God. David addressed God, "Thou Lord, in the beginning . . ." The theme in the tenth verse, of Hebrews 1, has returned to that of the opening verses.

There are two prominent themes in this chapter. The first and greater is the review of the greatness of God, who appointed His Son to pre-eminence. The other theme is the pre-eminence of the Son over the angels, and, in fact, over all God's creation. "Thy throne" (v. 8) has reference to Christ's throne, which is the throne of David and which He has not as yet taken. Study Hebrews 1:13; 9:24-28; Acts 3:19-21; Revelation 3:21; Matthew 25:31. There are two thrones. Christ must sit at the right hand of God (Heb. 1:13) until time to take His own throne. Christ's throne will be forever from that point onward. (Rev. 11:15.) To interpret our problem text (Heb. 1:10), we need only apply the simple rule, "Who is speaking, and to whom?"

MICAH 5:2—"Whose goings forth have been from of old, from everlasting"—"from ancient times" (marg.). *The Problem*: whether or not the text indicates the existence of Christ previous to His birth in Bethlehem. *The Assumption* is that His "goings forth" were literal and physical, previous to His birth. *The Analysis*: Cruden's Concordance gives the following texts as using the term "goings," "going out," "going forth":

Numbers 33:2—"And Moses wrote their goings out . . ."
Numbers 34:5—"River of Egypt, and the goings out of it . . ."

Joshua 15:4, 7, 11; 16:3, 8; 18:12, 14.

Job 34:21—"All his goings."

Psalm 17:5—"Hold up my goings in thy paths."

Psalm 40:2—"He . . . established my goings."

Psalm 68:24—"They have seen thy goings, O God."

Psalm 140:4—"Wicked . . . overthrow my goings."

Proverbs 5:21—"Ways of man . . . all his goings."

Proverbs 20:24—"Man's goings are of the Lord; how can a man then understand his own way?"

Isaiah 59:8—"The way of peace they know not; and there is no judgment in their goings."

Ezekiel 42:11—"And the way before them . . . and all their goings out."

Ezekiel 43:11—Similar to 42:11.

Micah 5:2—"Whose goings forth [have been] from ancient time."

The term "goings" in all these texts has a certain pattern of use that is helpful to us in understanding our problem text. "Goings forth" is not an indiscriminate wandering, but a definite entrance, a definite course of travel, a definite exit or exodus. It is associated in many texts with the word "way." Christ had not only a definite entrance into the world, by birth, but a definite way which is unto the ends of the earth. The term "Whose goings forth" is highly descriptive of His birth, which was foretold from the Garden of Eden. Similar terms, describing the birth, are to be found in verses 2 and 3. In verse 2 is written, "Out of thee shall he come forth." In verse 3, we read, "Until the time that she which travaileth hath brought forth." "Goings forth" is the same: His birth, His entrance upon the human scene, which was foretold by all the prophets. As a "Way," His "goings forth" shall reach unto the ends of the earth. (V. 4.) His greatness and kingdom unto the "ends of the earth" were known from ancient times and were foretold. The following texts teach:

His birth foreknown and foretold. (Gen. 3:15; Deut. 18:15, 18; Isa. 7:14; 9:6, 7.)

His works and "Way" foreknown and foretold. (Acts 15:18; Gal. 3:8; Rev. 13:8; John 8:58, 56; Isa. 11:1, 2; 53:1-12; 59:20-60:3.)

ACTS 7:37-39—"This is he, that was in the church in the wilderness." *Problem*: Who is the "he"? Was Christ there? *Assumption*: That there (Continued on page 16)



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

THE LESS THE BETTER. A supposed conversation between a Jew and a Christian on the matter of giving to the Lord was printed in the "Canadian Free Methodist Herald." The lesson taught is good, so we repeat it for our readers.

"Two business men lived close together; one was a Jew and the other a Christian. Upon the invitation of the Jew, the Christian went with his friend to the synagogue for service. When the offering plate was passed the Jew put on a five dollar bill. On the way home the Christian remarked, 'I noticed you put \$5.00 on the offering plate; is that your usual offering?' 'Yes,' replied the Jew, 'that is a tithe, I make a wage of \$50.00 a week.'

"Soon after that the Jew accompanied the Christian to church and noticed that the Christian put a quarter and a dime on the offering plate. On the way home the Jew remarked, 'I noticed you put thirty-five cents on the plate today; is that your usual offering?' 'Well,' replied the Christian, 'it is this way; this week I saved \$3.50 of my weekly wage, so that is my tithe.' The Jew looked him squarely in the face and said: 'Almost thou persuadest me to be a Christian.'"

GOOD COUNSEL. Writing to the young people of the Free Methodist Church, J. Edgar Hoover, head of the FBI, gave good counsel to all who would read his words. He said in part: "The foundation of our democracy was built upon a firm faith in Almighty God. As our nation grew and prospered, as it overcame vicissitudes and adversities, its people never lost faith in a personal God. Our generation, it seems, has allowed old, faithful religious practices to slip into oblivion. As a result, family life has been weakened. The nation has suffered and many of its children have become spiritually starved." He concluded his remarks with this short paragraph: "There is no better way of doing our part for home life in America than by re-establishing the daily practice of family prayer in our homes, because families which pray together stay together."

Our nation along with other nations is forgetting God. More and more Christian living is being ruled out of the lives of the American people. On a recent Sunday evening, a large church in a near-by city had six out for the service. People are losing interest in the spiritual way of life. The prophetic Word has warned of this all the while, yet leaders of the flocks ignored the warning and preached a perverted gospel. It is taking the enforcement agencies of the nation to cope with the results. "Righteousness exalteth a nation: but sin is a reproach to any people."

THE TREND. Many people seem to think that the Roman Catholic Church is making inroads on the Protestant churches of the nation. It is true that this Roman Church is get-

ting to be very powerful in the United States, but this growth is not coming from raids made on Protestant churches. A good example is to be found in a survey made by the Omaha Council of Churches. This survey was for the period between June 1, 1946 and June 1, 1947. Of the sixty-six churches reporting, there were twenty-two Protestants converted to the Roman Catholic faith, and in the same period, there were one hundred twenty-one Roman Catholics received into these Protestant churches. Reducing it down to a percentage basis, one Protestant joins the Roman Catholic Church in Omaha to every 5.5 Roman Catholics joining a Protestant church. Rome is losing her hold on her members in Europe. The Pope has called on all Roman Catholics in Italy to vote against Communism in the election to be held next month. It will be interesting to observe how many will be guided by the papal injunction.

RELIGIOUS BROADCASTING. Present methods of broadcasting will be outmoded in a short time by religious services being televised. Already the Roman Catholic Church has broadcast mass by television. Protestant churches are employing this means of getting the message of the church across to non-churchgoers. This type of broadcast will increase the cost and will require highly-trained specialists in the presentation. The larger church bodies are becoming so thoroughly organized it is difficult for smaller groups to compete by way of advertising and programs. It is like the little merchant trying to compete with the chain stores.

RELIGIOUS EDUCATION. According to information given by Dr. Erwin L. Shaver, Chicago, director of the department of week-day religious education for the International Council of Religious Education, classes are being conducted in 3,000 communities throughout the country, with 2,000,000 pupils attending.

HUNGER, POVERTY, DESPERATION. United States Secretary Marshall gives a very vivid word description of the desperate state of affairs existing in Europe. Said the Secretary: "So long as hunger, poverty, desperation, and resulting chaos threaten the great concentrations of people in Western Europe—some 270,000,000—there will steadily develop social unease and political confusion on every side. Left to their own resources, there will be, I believe, no escape from economic distress so intense, social discontent so violent, political confusion so widespread, and hopes of the future so shattered that the historic base of Western civilization, of which we are by belief and inheritance an integral part, will take a new form in the image of the tyranny that we fought to destroy in Germany."

This is not a very bright picture as seen by the man who guides the foreign policies of the United States. It is about as dark a picture as painted in the words of Zephaniah as he described the days of tribulation that will beset the world in the day when God's Spirit will be withdrawn from the earth through the translation of the church. The Prophet said: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men."

We are very near to the time described by the Prophet. The clarion alarm needs to be sounded from every pulpit of the Church of God.

STOCK SHOW. The Baptist ministers in Houston, Texas, sought permission from the city council for the right to string banners across the streets announcing revivals, but the city fathers refused. At the same time a stock show was being held, and large banners advertising the event were strung across the city streets. One Baptist minister retorted: "To think that we should float a banner over the city honoring a Brahman cow in preference to Christ."

Jesus taught that the time would come when the cares of the world would take preference over the Word and choke it out. The people in Houston, however, are not the only folks that give cows and other things the nod over Jesus Christ.

ALCOHOLICS. One of the big problems facing the country is the ever-expanding list of alcoholics. Gleaning some facts from Dr. E. M. Jellinek in his book, "Recent Trends in Alcoholics and Alcoholism," the "Christian Herald" reports this informative bit of news: "Ever since Prohibition came and went, the wets have been screaming that, 'Things were so much better before Prohibition, and things are a lot better since Repeal!' They exult that the abolition of speakeasies and bootleg liquor gave the American man a new look. Well, let's see.

"Kansas had voted Prohibition back by 1944. . . . There were 417 alcoholics per 100,000 in Kansas. In the same year in dry Oklahoma there were 392 alcoholics. But the wet state of New York in 1944 had 1,034 alcoholics per 100,000 population, wet California had 1,161, wet Missouri had 996, wet Illinois had 932 and wet Massachusetts had 985. Furthermore, the number of alcoholics in the three dry states had decreased from 1930 to 1944, while the number had increased in the three wet states."

Revelation Eight

By Mary Brown, Oregon Bible College

AFTER OPENING of the seventh seal, there was silence in heaven for half an hour. This does not denote, necessarily, any definite length of time, but only a period necessary to fulfill God's intention. No calm is as quiet as one before a storm. Opening of the seventh seal next disclosed seven angels and seven trumpets, the angels sounding the seven trumpets, and each trumpet bringing a woe more severe than the one previously sounded. It is probable, therefore, that the "silence" was the "calm before the storm," warning of the woes that were to follow. Another angel, having a golden censer, stood before the altar. He was given incense to be offered with the prayers of the saints. Perhaps, this last angel represents the Christ: for in the tabernacle worship, the high priest burned incense to God. Christ is our High Priest, and our mediator with God. (1 Tim. 2:5.)

The beautiful scene of the seven angels and the angel of incense standing before God did not last long. The angel of incense filled the censer with fire from the altar and cast it upon the earth. Immediately, there was confusion. This was the signal for the sounding of the seven trumpets.

Sounding of the first trumpet brought hail and fire, mingled with blood. A third part of the trees and all the green grass were burned. This corresponds to one of the Ten Plagues against Egypt. We read:

"Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous" (Ex. 9:23, 24).

The Egyptians were punished for disobeying God. Their hearts were hardened. Revelation 7 designates those who are saved from the wrath of God during the tribulation period, the period which will witness its worst plagues under the seventh seal.

When the second trumpet sounded, a great mountain burning with fire was cast into the sea. One third of the ships were destroyed, and one third of the animal life within the sea was destroyed. These punishments were not severe enough, apparently, for, next, a third part of the sea was turned to blood. The question arises: Is this literal or figurative? With God, all things are possible (Matt. 19:26), and we have record that the waters of Egypt were turned to blood. "The Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in ves-

sels of wood and in vessels of stone. And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river turned to blood" (Ex. 7:19, 20). Again, the Egyptians disobeyed God, and their punishment was becoming more unendurable.

A great star, burning like a torch, fell from the heavens at sound of the third trumpet. Its name was "Wormwood." Wormwood is noted for its bitterness and poisonous qualities. Falling on one third of the rivers and on the fountains of water, it made them bitter. We do not know if it was because the people became so thirsty, or if they were unaware of the bitterness of the water, but many men died because they drank the water. In contrast to this picture, I like to think of the picture presented in Christ's words: "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" (John 4:14). How many precious promises have been made to His followers!

A third of the sun, a third of the moon, and a third of the stars were darkened (Continued on page 11)

With a Whole Heart

By Mrs. Harold Doan, Chicago, Illinois

OH, YES, I have given over a hundred dollars to the church this year, but I'm not out anything. I can take it off my income tax." So brags Mr. Big to his friends. A hundred dollars might sound like a lot of money to his listeners, but in reality it is only a small portion of his annual income. "God loveth a cheerful giver," 'tis true, but not a braggart like Mr. Big who not only does his alms before men, but makes sure he will be reimbursed—that he won't be "out anything."

The Lord has said, "Thou shalt truly tithe" (Deut. 14:22). To *truly* tithe is to tithe with honesty and accuracy, to give a tenth (or more) of what you have to the Lord. A third of our earnings go for *our* shelter, and another third for *our* food. Surely one-tenth can be spared for the Lord and His great work.

It is strange how hard people will work to save for this thing and that, saying that if you save a little at a time you never will miss it. It is equally strange to see these same people draw up their purse strings when the time comes to pay their tithe. It is so easy to save for one's own pleasures, but so hard to give up the small amount asked by the Lord.

Give unto the Lord with a *whole* heart; give unto Him a *true* tithe, "and thou shalt be blessed . . . for thou shalt be recompensed at the resurrection of the just."

A STUDY OF HEBREWS ONE

*(Continued from page 5)**Unimpeachable Qualifications*

Let us studiously and persistently examine the aforementioned unimpeachable qualifications which justify Christ to His "Crown of Righteousness," at the right hand of the Eternal God.

And then, let us earnestly seek a fuller appreciation of this unescapable truth, that God still speaks to us in these 1948 last days, by that self-same exalted and *crowned Son*.

Exceeding Weight of Glory

Query! Had Paul's resistant experiences of former days so softened his personal hard-heartedness as to make possible God's moulding of him into this pliant God-like character? Think of him as he guarded the raiment of the stone-throwers while they were in the act of killing righteous Stephen! Again, think of the "threat-breathing" Saul, carrying papers of authority in his pockets, en route to captivate worshiping disciples—

But—Saul fell! blinded, to the ground! At once—

"Saul! Saul! Why persecutest thou me?"

"Who art thou, Lord?"

"I am Jesus whom thou persecutest."

He was conquered! Instantly!

What sorrowful weeping of heart must have been his as he after confessed these soul-searching facts to his Hebrew kinfolk.

But his fierceness and sorrow were all changed to spiritual glorification as he came to realize the exceedingly exalted position to which the Saviour had arisen.

Jesus? Heir of all things?

How so!

Through His birth, crucifixion, resurrection, ascension, crowning! And—

Added to all these is the divine assurance of Acts 3:21: "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."

At such time His assured return to earth will follow.

His restoration of Israel's kingdom; a new heaven and earth; all things made new: these all will follow in due and certain succession.

But, hark! Prior to all this, as a lamb to the slaughter (Isa. 53:7) so He, smothering His agony of thought in prayer, committed His all to God; gave His sinless perfect self as "a curse on a tree," as a purgation of the Adamic sin: and, also, that "God might be just and the justifier of him that believeth in Jesus" (Rom. 3:26).

Firstborn

In Hebrews 1:6, the translators seem to some to have stumbled a bit, like as Paul had in the citations above; and, through probable, though unrecognized disbelief of

the Greek original text erred in translation. At least, a number of apparently qualified recent-day translators so claim. Several different Greek texts on the writer's desk at the moment of writing agree in assuring that the Greek word *Prototokos*, here translated "first begotten" (as it is also in Rev. 1:5), should have been translated "firstborn"; and they explain it as meaning here "first born from the dead." (The following citations, with the two just preceding, are all of the New Testament occurrences of that Greek word: Matt. 1:25; Luke 2:7; Rom. 8:29; Col. 1:15, 18; Heb. 11:28; 12:23.) So that "born out from among the dead" is the definition many use for that word in this particular citation. Not until Christ became the firstborn to full and complete life—God-life—did God expect the "angels to worship Him."

It is then, when He became firstborn, that His "throne is forever and ever";

It is then that His scepter is a right scepter;

It is then that "God hath anointed Him";

It is then that a new "foundation" (v. 10—Bagster's Analytical Gr. Lexicon) came into being. The heaven and earth may pass away, but the "foundation"—"Christ"—remains constant. (Cp. 2 Peter 3:7.)

The present heaven and earth may be folded up and laid away, but a renewal will surely unfold upon Christ, the "sure foundation."

Oh! that we had "eyes to see," "ears to hear," hearts to throb; for Christ, the Son of God *still speaks to us!* He is throbbing with fear the pounding hearts of the world's kings and rulers of today, as never before.

By the angels God spoke the measured times of prophecies. Those measures are accurate to the smallest decimal. And, as the measures are real in terms of solar and lunar time, they carry like accuracy. Therefore—

"With a shout, with the voice of the archangel, and with the trump of God," Christ may be expected soon to speak to those whom He would call to higher life.

Will you and I respond rapturously?

Our prayer—"God so help."

THE KINGDOM OF GOD

(Continued from page 4)

and all who believe it and are baptized according to Mark will be saved. Paul called it God's power to salvation. (Rom. 1:16.) When Paul wrote to the Romans about the gospel being the power of God to salvation, he was speaking about the gospel of the Great Commission—that great salvation which the Lord preached. Later, when Paul went to Rome, he told them about this salvation by preaching two whole years in his own hired house—"preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ" (Acts 28:30, 31).

Summing, we find:

- (1) The Kingdom is the central theme of the whole Bible.
- (2) The gospel is the "gospel of the kingdom."
- (3) This gospel must be preached in all the world for a witness.
- (4) If we are to preach the "great salvation" which our Lord preached in seeking and saving the lost, we must preach the gospel of the Kingdom.

In closing this article, we quote again from L. H. Chase in an article published in 1859 on a "Definite Gospel." He said: "Men who preach salvation without the knowledge of the Gospel of the Kingdom—preach a perverted gospel."

REVELATION EIGHT

(Continued from page 9)

when the *fourth trumpet* sounded. One third of the day the sun was darkened, and there was no light; for one third of the night, the moon and stars were darkened, and there was no light at all. Again, this judgment can be compared to one of the Ten Plagues. "The Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days; but all the children of Israel had light in their dwellings" (Ex. 10: 21-23). The darkness was so intense it could be felt! Could not the darkness in the Revelation be as bad as that? A comforting thought, though, is that "all the children of Israel had light in their dwellings." The Israelites were God's people, and God protected them. He will protect His people in the judgment to come.

When this darkness came upon earth, John heard an angel flying through heaven. Most translators agree it was an *eagle*, instead of an angel, that was flying through the heavens. This eagle was shouting a warning of the woes yet to come, crying, "Woe, woe, woe." The punishments thus far were severe, but from this warning, it would lead one to believe that something more disastrous is to follow.

Are the judgments described in Revelation literal or figurative? Believing that "all things are possible with God," we have made a comparison between the judgments that are to follow and the punishment God inflicted on the Egyptians when they would not obey His commands. It behooves us to examine ourselves, and to study God's Word, so we will be counted worthy to escape the wrath of God. We must begin preparing for

Christ's return *now!* not waiting until a later day. We must be ready when He comes, and we can only do this by studying our Bibles and by close communion with God each day. No one knows when Christ will come. Christ said, "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42). Will you be ready?

A LIVING CHRIST FOR A DEAD WORLD

(Continued from page 3)

they cut a slit in their tongues and pushed the sticks through their tongues until the shock caused unconsciousness. The one who could push the most sticks through his tongue was the most religious. This practice is being done today. Do such people need the gospel? Can their heathen faith save them?

G. Baez Camargo, Secretary for Christian Education in Mexico, and author of *Religion in the Republic of Mexico*, shows by a chart that of nearly 20,000,000 people in Mexico, only 174,129 persons confess Christianity or attend Sunday school. That is *not even one hundredth of one per cent!* Do they need the gospel of the Kingdom?

Can a missionary get results in such a place? Dr. Dale declared that in fourteen years he had baptized 5,000 Indians. He said, too, they were more loyal to their new faith than many white believers.

Young people of the Church of God, it is our duty to carry the gospel to these people. Remember the ninety-nine sheep? Jesus was most interested in the one that was lost. He was interested in ones who did not know the gospel. (See 1 John 2:2.) We are our brother's keeper. Every man is our neighbor, whom we are to love as ourselves.

The Lord has given us light, a gospel to preach abroad, shown us people who need the gospel. The next step is ours. It is, "Go . . . and preach." Are we willing to lay down our lives?



*I have set the Lord always
before me: because he is at
my right hand, I shall not
be moved.*

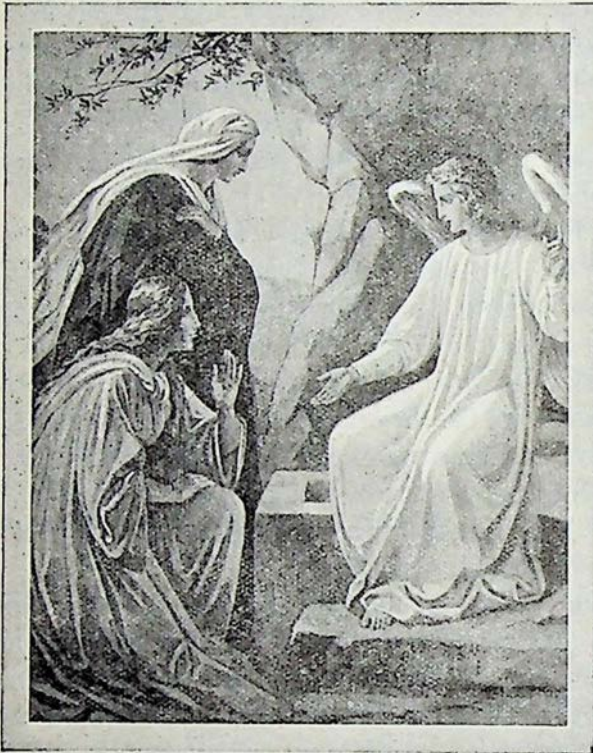
Psalms 16:8

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park Minnesota



"How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!" (Proverbs 16:16.)



"He Has Risen"!

The angel addressed the women at the tomb, saying, "Have no fear; I know you are looking for the crucified Jesus. He is not here, he has risen, as he told you he would. See, here is the place where the Lord lay. Now make haste, go to his disciples, and tell them he has risen from the dead and that he precedes you to Galilee; you shall see him there. That is my message for you."

What a wonderful message the angel had for the sorrowing women! Christ, the Lord, was alive again! He was alive; forevermore to live and be our priest. Some day He is coming as our King.

Needless to say, many will want to be His followers when He comes in glory. It is even so today. Anyone with wealth and position can have friends and followers. Christ, though, seeks those who follow Him now. He seeks those who know from God's Word that He who came as a babe was born to be King of the earth. Those who sincerely read the Word and follow His teachings or doctrine written therein will be the ones He will claim

on His return. Those who walk after the Spirit and constantly put down the carnal nature will be caught up to meet Christ if they have fulfilled the requirements Christ gave. No morally good person is able to make himself ready to meet Christ. One must accept Christ as his personal Saviour. Christ must cover his sins. "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). Has Christ become your covering? Does He hide your sinfulness with the cloke of His righteousness? Have you accepted the one who shed His blood for you? Are you denying yourself that you may share His work? Carry your cross as you follow Him.

Even boys and girls of today hear of the disasters and troubles in various parts of the world. The way to have peace in the heart and life is to have one's life hid in Christ. Then none of the terrors of life will cause much worry. A Christian is not to be afraid of one who can kill the body, but rather fear evil which may rob one of eternal life.

The Wisdom of Solomon

Solomon was wiser than any other king, and richer, too. (2 Chron. 9:22.) God gave him his wisdom. (V. 23.) As did David, Solomon reigned for forty years. Solomon "spoke three thousand proverbs; and his songs were a thousand and five" (1 Kings 4:32).

Solomon spoke our "Text of Gold" written above. How true it is! He also said, "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding" (Prov. 9:10). So many today seek knowledge, just to know all about things of this world. The things eternal are seen only through the eyes of faith. It is true also that "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Many worldly-wise and great men do not know the truths contained in God's Word. Do you? "Look up"! Our redemption is near.

Happy Birthday Wishes

Joan B. Savage, Mar. 22, age 9, Waite Park, Minn.

Howard McComb, Mar. 24, age 6, Fonthill, Ont.

Roger Yows, Mar. 26, age 11, Purmela, Tex.

Joy Ann Wood, Mar. 27, age 4, Litchfield, Minn.

Spring Housecleaning



By Shirley Logsdon

Reprinted from Oregon Berean Bulletin

IN A LITTLE WHILE, our mothers will begin spring housecleaning. Windows will be washed, woodwork scrubbed, curtains laundered, and linoleums waxed. Wintertime brought only surface cleaning, but now the spotless house will shine.

At this springtime, perhaps we Bereans could do some housecleaning, too—not cleaning a literal house but our hearts and bodies. Are there some corners and crevices where dirt and dust have collected during the winter? Are we looking through our eyes (windows) darkly, being unable to see good in others?

Paul said of Christians: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

James exhorted: "Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (James 4:8).

I am sure that none of us can say, "Oh, those things do not pertain to me. I do not have any of those faults." None of us are too perfect that we can examine ourselves and say that nothing is wrong with us. We all come short of the glory of God.

God does not want any unclean persons in His house. David, in Psalm 24, questioned: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" Then he answered: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

All of us want to be included in the bride of Christ. If God so graces us, John the Revelator wrote that "The marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white."

God has no place for dirt and blackness. So, Bereans, as our mothers clean their houses, let us clean our bodies.

*"Cleanse that which is within the cup,
that the outside may be clean also."*

Hide Your Talent?

By Milo Magaw

JEHOVAH'S chosen people have wandered over this earth more than two thousand years, searching for a home. Jews have been beaten, tortured, and massacred. Probably the most gory *abattoir* of this perverse people was the siege of Jerusalem in the year 66 A.D. Roman officials in the Holy Land had tampered with the Jews' religion, and the Jews revolted in 66 A.D. Nero, the Roman Emperor, sent an army to quell the zealots. For fifteen days, great Roman battering rams pounded the walls, while the Jews within were fighting like fiends among themselves for scraps of dirty food. Finally, the Romans broke through: ransacking, burning, and murdering the religious fanatics, unmercifully. Jerusalem's streets ran with blood and filth, but the Jews fought and clawed and killed until they were completely spent. A million Jews died and ninety-seven thousand were enslaved.

Are Christians today as zealous for their God as were the Jews? Although Christians should not be frenzied fanatics, they should battle the evils of the world until the "silver cord be loosed." A venomous evil that many Christians let numb their senses is laziness. Christians should use their one talent, or five talents, or ten. The Jews' eyes have been blinded; yet they fight on—groping for their God. God's mercy now has turned toward the Gentiles. What an opportunity we have! Our eyes are opened; God's Son is revealed. Do we shut our eyes in drowsiness, as though we were lying in tepid water? (Rev. 3:15, 16.) Dare we hide our talents? Can we learn no lesson from the wandering Jew?

SOME "DON'TS" FOR CHURCH-GOERS

Don't visit; worship.

Don't dodge the collection-plate. Contribute what you are able.

Don't stop in the end of the pew. Move over.

Don't stay away from church because the church is not perfect. How lonesome you would feel in a perfect church!—*The Scots Observer.*

— The Berean Department —

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

- March 14-28—Evangelistic meetings at Wenatchee, Wash.
 April 3, 4—Illinois Spring Conference at Ripley.
 April 4-11—Evangelistic meetings (M. W. Lyon) at Omaha, Nebr.
 June 6-13—Special meetings at Brush Creek, Ohio. (C. R. Randall, guest speaker.)
 July 12-25—Berean Youth Rally at Oregon, Ill.
 July 17-25—Texas State Conference at Ater.
 June 28 - July 23—Summer Session of Oregon Bible College.

RIPLEY, ILLINOIS

Bro. and Sr. C. E. Randall and Sr. Alice Sword, en route to their home in Canada, stopped for a short visit with their son, Bro. C. R. Randall, and family. Bro. Randall, Sr., gave us a timely sermon at the evening service. Come again.

Practice is in progress for a cantata, "The Golden Dawn," to be given Easter Sunday evening. We are planning, also, a sunrise service, to be followed with a breakfast in the basement.

Do not forget the date of the Illinois Spring Conference at Ripley, April 3 and 4.

The Co-Workers Class decided to sponsor a eistern project, to have a water supply in our basement. It was begun, February 21, with much of the work being donated.

Sr. Emma Swan, Quincy, Ill., fell in her home, February 28, breaking her hip. She is in Blessing Hospital, Room 316, Quincy. Her condition is now improved. Sr. Esta Howell, 1117 June St., Kewanee, Ill., is very ill in her home. Let us remember these ailing ones by words of cheer and our prayers.

Bro. and Sr. George Nell have arrived in Illinois, after spending the winter months with Bro. and Sr. Sam Kee and family at Tempe, Ariz. They are now at the home of their daughter, Sr. Howard Huey, Camp Point. Welcome back to services!

Bro. and Sr. Lyle Ward have moved to the home of Sr. Ward's father, J. W. Cooper, to reside, while Lyle will attend school at a Teachers' College in Macomb. We welcome the addition to our regular services.

Bro. J. W. Cooper is expected soon to return from Tempe to his home.

Mrs. Thomas Lewis, Secy.

VISIT OF THE RAILSBACKS

We were very happy indeed to have Bro. and Sr. Ezra Railsback spend a few days with us as they journeyed east from Los Angeles. Sr. Railsback preached three very interesting sermons at the Oak Grove Schoolhouse. A large audience attended the services, and an unusually good interest was shown by all. Alpheus Shaw was baptized by Sr. Railsback. We hope Bro. and Sr. Railsback will be able to spend more time with us in the future.
 E. D. Shaw.

HILLISBURG, INDIANA

Annual business meeting of the Hillisburg (Ind.) Church of God was held on March 1. It was voted to rehire Bro. Fred Hall as our pastor for another year. We are well pleased with him as our leader in the Lord's work. His messages are an inspiration to all who hear him.

On March 12, Bro. Hall was called to preach the funeral of Sr. Roberta Elmore, eighty-six, of Kirklint, Ind., a long-time member of the Hillisburg Church.

On March 14, a group of church members gathered for a baptismal service, when Bro. Hall assisted Mrs. Richard Benge to put on the all-saving Name of Christ. She may be addressed at 1453 South Columbia St., Frankfort, Ind.

We are having Bible study every Thursday evening, and are studying Revelation. Much interest is being shown at these meetings.

The Sunday evening services are showing an increase in attendance.

Since Sr. Hall has been with us, we are now having a most helpful study of the Bible, at our Ladies Aid meetings, she being the teacher of the group.

We are planning an Easter Sunrise service.

We thank the Lord for His blessings on our group, and may we grow in number, but most of all in Spirit.

Mrs. Roscoe Finney.

TRUTH SEEKERS' BIBLE CLASS OF THE AIR

The presentation of weekly Truth Seekers' Quarterly lessons over Radio Station WAIT, in Chicago, at 7:30 a.m., Central Standard Time each Sunday morning, will feature the following guest speakers as announced by Bro. Harold Doan, program director. Each will discuss the lesson of the day and present thoughts and helps on its study and presentation. Sundays not mentioned will be supplied by the director or additional guest speakers as special arrangements continue to be made.

March 21—Sydney E. Magaw

March 28—J. M. Watkins

April 11—H. U. Krogh, Jr.

April 18—J. A. Marsh

May 2—C. E. Lapp

May 9—J. Denchfield

May 16—L. W. Moore

June 6—C. R. Randall

HERALD RECEIPTS

Mrs. Minnie B. Perry; Mrs. B. F. Peck; Gerald L. Cooper (3); Mrs. Gabe Garrett; Mrs. Roscoe Finney; Walter Wiggins; Virda Sitler (2); Edward Kirkpatrick; Jessie M. B. Kauffman; Mrs. G. A. Kuehne; H. Scott Smith; Fred C. Smith; Mrs. Iva Moore.

Gleanings from the Field

"The field is the world."—Jesus.

Bro. and Sr. A. J. Hoke, Dayton, Ohio, and Bro. and Sr. Charles Netts, Springfield, Ohio, plan to leave, April 3, on a trip to Florida.

Bro. Leonard Brown and some of his helpers in the mission work at Baraga and Zeba, Mich., assisted in Palm Sunday services at Southlawn Church of God, Grand Rapids, Mich.

Bro. John Eagleston, writing from Clarkston, Wash., tells of having enjoyed a recent visit with the Wenatchee brethren.

Bro. Alfred Anthon, Corvallis, Ore., writes, in correction to thought expressed on page 5 of The Herald for March 9: "King of the North and Antichrist will be two separate persons, each being head of an organization. The King of the North will be militaristic; the Antichrist is antireligious."

Bro. and Sr. Delbert Jones and son David, Kimball, Minn., visited briefly last week end at the home of Bro. and Sr. Otto Diek, Oregon, Ill., the Jones family being en route to Covington, Ohio, to spend their Easter vacation at the Jess Macy home.

"Born to Mr. and Mrs. L. E. Driskill, Cross Timbers, Mo., a son, James Marlin, on February 15, 1948."—Francis Burnett, Jordan, Mo.—Congratulations!

The new Truth Seekers' Quarterly, for young people and adults, and the new Intermediate Quarterly have been mailed to Sunday schools throughout the land who have standing orders. Other Sunday schools should order their supply, immediately.

"The word 'sleep' in Daniel 12:2 means not merely to 'lie down,' as in most instances, but it actually means 'sleep.' See Young's Concordance, page 899, column 3, section 2."—R. H. Judd, Colborne, Ont.

Oregon Bible College is grateful to a number of women who have contributed generously toward the cost of new dining room chairs for the college. Those who have contributed are Edna L. Brewer, Mrs. A. J. Hoke, Leota B. Hanson, the Brush Creek Ladies Sewing Circle, and the Brush Creek Bereans—their total contribution amounting to \$74.00.

CONCERNING THE SONGBOOK

The publishers have had the copy for quite some time. They are at the mercy of labor and labor's troubles, so they can make no promises except that they hope to have the book ready in 1948. We hope so, too!

Some months ago, your committee asked for suggestions for a name for the book. It was not until the dummy was completed that we really settled on a name, "Songs of Truth," submitted by Bro. W. G. Moffet of Magazine, Ark., was our choice.

Several artists among our people were asked to submit designs for the cover, and also the art class of Oregon Bible College was interested in this project. Many attractive designs were submitted. The committee made recommendations to the publishers, but left final decision with them, as they will know better which design will work to the best advantage. So, at present, we cannot tell you whose design will be used on the outside of the book.

At conference time, in August, the song book dummy was left in the church for one and all to examine it, criticize it, and make suggestions to the committee concerning it. Blank pages were provided for written comments. One woman was heard to say, "It is full of error," because she saw the names of many songs which, as written, our people do not accept. She did not examine the pages enough to see the many word changes throughout the book—nor did she write her criticism.

There are many word changes, but none could be made whose copyrights are still valid. That may answer your query as to why certain much-loved songs are not to be found in the book. All songs having word changes are marked in the index with an asterisk.

There will be no responsive readings in the book. This was decided by a majority vote of the ministers.

Your committee will give further information as we learn what progress is being made. Committee.

OVER THE TOP! ! !

- 276. James A. Stillson \$26.00
- 277. Mrs. Olive H. Stephenson 26.00

OREGON BIBLE COLLEGE NEWS

Last week was rather a busy one, as spring vacation drew near and school activities kept us occupied.

Tuesday night, College students and local Bereans were invited to a party at Pat Andrew's home. Everyone present enjoyed the party.

The following night, all Bro. J. M. Watkins' college class in Christian Education went to Rockford to hear a lecture by Dr. Crane.

Some of the college students have conducted the midweek Bible class at the local church. Those who have led the classes are Dean Moore, Arnold Johns, and Harry Payne.

The college recently received twenty-four linen napkins and two linen tablecloths, donated by the Doreas Society in Tempe, Ariz. The college wishes to thank the society for its splendid gift.

Students remaining at the school during vacation are: Gordon Landry, Arnold and Janice Johns, Rand Smith, Warren Sorenson, Irene Payne, Darrell Maddock, and Mary Raiton.
Leon Driskill, Reporter.

BECKETT MOUNTAIN, ARKANSAS

Services were held for one week, ending March 14, at the Beckett Mountain school-house, with good interest. The place is about twenty miles northeast of McGintytown, near Rose Bud. There are ten members there who work in a union church which meets regularly in the schoolhouse.

From the first night there was good attendance. It ran from fifteen to around forty, and was cut down because of the severe cold, which ran as low as ten degrees one night. Thursday night, no meeting was held on account of the cold weather.

There was an excellent response to the messages. Rarely have I seen such close attention to the preaching. This is a good field, and I feel the work has resulted in much good.

M. W. Lyon, Evangelist.

LAYMAN'S CAMPAIGN ENROLLMENTS

The following have enrolled in the program sponsored by the Laymen's Committee to provide for the missionary expansion of National Bible Institution to include the expansion of every department to better serve the needs of our people; to enlarge direct mail contacts; to expand printing and publishing with a new print shop and office building; to enlarge Pastoral Aid to help fifty new communities to have a full-time pastor as soon as such pastors are available; to carry the gospel to fifty million prospective listeners by radio. To this end, they are volunteering to contribute an amount equal to fifty cents per week or more to the effort of National Bible Institution during the year November 1, 1947 to November 1, 1948.

- 602. James A. Stillson, Plymouth, Ind.
- 603. Mrs. W. J. Landry, Hammond, La.
- 604. W. J. Landry, Hammond, La.
- 605. Mrs. Grace Blomquist, Hammond, La.

MRS. MITTIE CHANDLER

Mrs. Mittie Chandler was born, April 6, 1865, in Macon County, Mo. She was the eldest daughter of Hiram and Mary Elizabeth Morrow.

In November, 1883, she was married to William Chandler. To this union were born four sons: Grover B., Haskell, Okla.; O. H., Leech, Okla.; William, Jr., Pittsburg, Texas; and Frank H.

In 1901, the family moved to Carnegie in Caddo County, Oklahoma Territory, as pioneer settlers. In 1910, they moved to Burbank in Osage County, where they maintained a family home until after the death of Mr. Chandler in 1933. Their Tulsa residence was established in 1916. In February, 1947, she was taken to Haskell, Okla., where she received care, in her illness, from her sons, Grover and Orb.

She fell asleep in death (Psalm 13:3), January 4, 1948. She is survived by three sons: Grover, Orb, and William, Jr.; eight grandchildren, and four great-grandchildren; also one sister, Mrs. O. J. Dorsey, Elko, Nev.

She was a faithful member of the Church of God of the Abrahamic Faith, being a zealous disciple in spreading the gospel. Being an ardent student of the Bible, she took as a personal motto: "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).

Mrs. Billee Speaker.

BIBLE SCHOOL TIMES

On February 19, I left Oregon, Ill., for Morristown, Tenn., where we conducted our first Bible school. Due to illness, this was one week later than had been scheduled. The first class was held Sunday night, February 22, with sixteen in attendance. Two classes were held: one for the children with Sr. B. E. Holt in charge and one for young people and adults under my supervision. Our lessons were based upon these two verses: "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). We took one of the fruits each night for our subject. The children made a "Fruit of the Spirit" tree book, as well as other handwork about the lesson. Classes were held Monday, Wednesday, and Thursday nights, also. The enrollment reached thirty-six, the average attendance was twenty-two. We gained in attendance each night. We were sorry to have such a short school here, but we promised them two more weeks the first of October, the Lord willing. Here at Morristown, on February 26, I was joined by my helper, Marie Coverston, from Virginia. Bro. and Sr. Holt plan to continue with these classes on Wednesday night of each week.

On February 24, with the Holt family, we visited several of our brethren at Hendersonville, N. Car. These folks, although few in number but full of faith, have started to build a new church which is badly needed. They have bought a lot very near Hendersonville. They, also, have laid the foundation of the church. We enjoyed the day with them and pray God's blessing to be with them in their new venture. It gives one so much joy to visit with those of like precious faith.

Friday morning, February 27, found Marie and me on our way to Mountain Springs (near Russellville), Ark., for our second Bible school, February 29 - March 5. This school studied the same lessons, "Fruit of the Spirit." The sessions of the Bible school were held each afternoon from one to three o'clock, the afternoon session of the school period being used. All children from both rooms of the school attended, and those not old enough to attend school were brought to the class. The enrollment for all classes was sixty-two. Three classes were held at night during the week: Monday, Wednesday, and Friday. On these nights, classes were held both for children and adults. The average attendance for the day classes was forty-nine and the night classes, thirty-two. We feel so grateful to not only the county superintendent of schools and the school board, but also to the teachers and people of the community for giving us their school session for our Bible school.

March 6, we drove to McGintytown for our third school which began that night. Since this school is still in session, a full report will be given at the close of the school.

We ask for your prayers that this work may continue and that these young lives may be guided into the way of "eternal life through Jesus Christ our Lord."

Verna C. Thayer.

NATIONAL BIBLE INSTITUTION

- E. F. Marsh \$ 10.00
- Mr. & Mrs. E. A. Ellis 100.00
- John Eagleston 5.00
- Jessie M. B. Kauffman 5.50

STUDY OF TEXTS SEEMING TO TEACH PRE-EXISTENCE

(Continued from page 7)

is a continuous thought connecting the previous verse with this verse. *Analysis:* The real problem is one of language, of antecedence between pronoun and noun subject. If the antecedent of "He" is "A prophet" in the previous verse, then truly, Christ was in the wilderness. Whoever the "He" is, it is the same one: verse 38, who, "received the lively oracles to give unto us (Israel)." It is the one who stood between God and Israel on Mount Sinai. The context constantly refers to "him" as Moses.

Verse 37—"This is that Moses, which said unto the children of Israel."

Verse 38—"This is he [Moses], that was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers: who received the lively oracles to give to us."

Verse 40—"As for this Moses."

Verse 44—"Speaking unto Moses."

Begin the story of Moses in verse 20 of the chapter, and read it continuously through verse 44, not stumbling at the comment about Moses in verse 37. The "He" of verse 38 is not the one who gave the law and is erroneously ascribed to Christ by pre-existence, but is the one who *received* the law to give to Israel. It was Moses, not Christ.

FIRST CORINTHIANS 10:4—"They drank of that spiritual rock that followed them: and that Rock was Christ." *Problem:* Was Christ there in Person, or in type, only? *Assumption:* That no typology was involved. *Analysis:* The context says, "These things were our examples" (v. 6); "All these things happened unto them for ensamples" (v. 11). Checking with the Emphatic Diaglott, we find both "examples" and "ensamples" translated from the same word, *tupoi*. Bagster's Analytical Greek Lexicon (pages 410 and 411) gives the following information: "*tupoi*, nominative plural of *tupos*. The root is the verb *tupto*, to strike, smite, beat, hence an imprint, counterpart, figure or type." The free translation under the Greek language in the Diaglott gives: "These things but types" (v. 6); "These and all types happened to them" (v. 11).

The context is self-explanatory. The smiting of the rock, drinking from the rock, as well as their baptism in the cloud and in the sea were all types. In drinking from the rock, they typically drank of the Christ to come. The spiritual Rock did not go before them. He did not go with them. He followed them—verse 4. If the Rock was there in Person, we must conclude that He was also smitten at that time.

ONE GOD: THE GOD OF THE AGES

(Continued from page 7)

["born," R.V.] of a woman." John the Baptist and other men were "sent from God" (John 1:6), and all were born of women. We may note that in connection with the word "likeness," the Authorized Version supplies the word "habit." If that is correct, then Christ was not only like men in organized form, but characteristically as well, thus fulfilling the prophecy of Moses, "Of thy brethren, like unto me" (Deut. 18:15).

"*Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*" We might paraphrase this passage: "Being, or recognizing Himself in human form, namely, in the human *scheme* of things (for that is the meaning of the Greek word translated 'fashion'; see Young's Concordance), and realizing therefore that He was *mortal*—subject to death—He humbled Himself to the extent that He was willing to suffer the ignominy of an *inflicted* death—the death of a criminal, even death on the cross in the company of wicked men." The word "humbled" here, and in every other instance of its use, refers to a voluntary, not a forced humiliation. It was humiliation, not from glory to humanity, but from innocent, God-approved manhood to death, yea, "the death of the cross" (v. 8). "Wherefore [for this reason] also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The change of position of the word "also" in the Revised Version is significant, and probably intentional. It suggests that God exalted Him, not only for His death on the cross, but also for His whole life leading up to the finishing of the work which God gave Him to do. (John 17:4; 19:30.)

From beginning to end of this passage, there is no other name mentioned than the name of Jesus, the name given to Him at birth, and everything recorded is the record of happenings since that event.

"*There is one God, and one mediator between God and men, the man Christ Jesus.*"

Beginning, Sunday, March 21

"*Truth Seekers'*
Bible Class of the Air"

STATION **WAIT** CHICAGO

820 on your dial

SUNDAY 7:30 a.m. CST

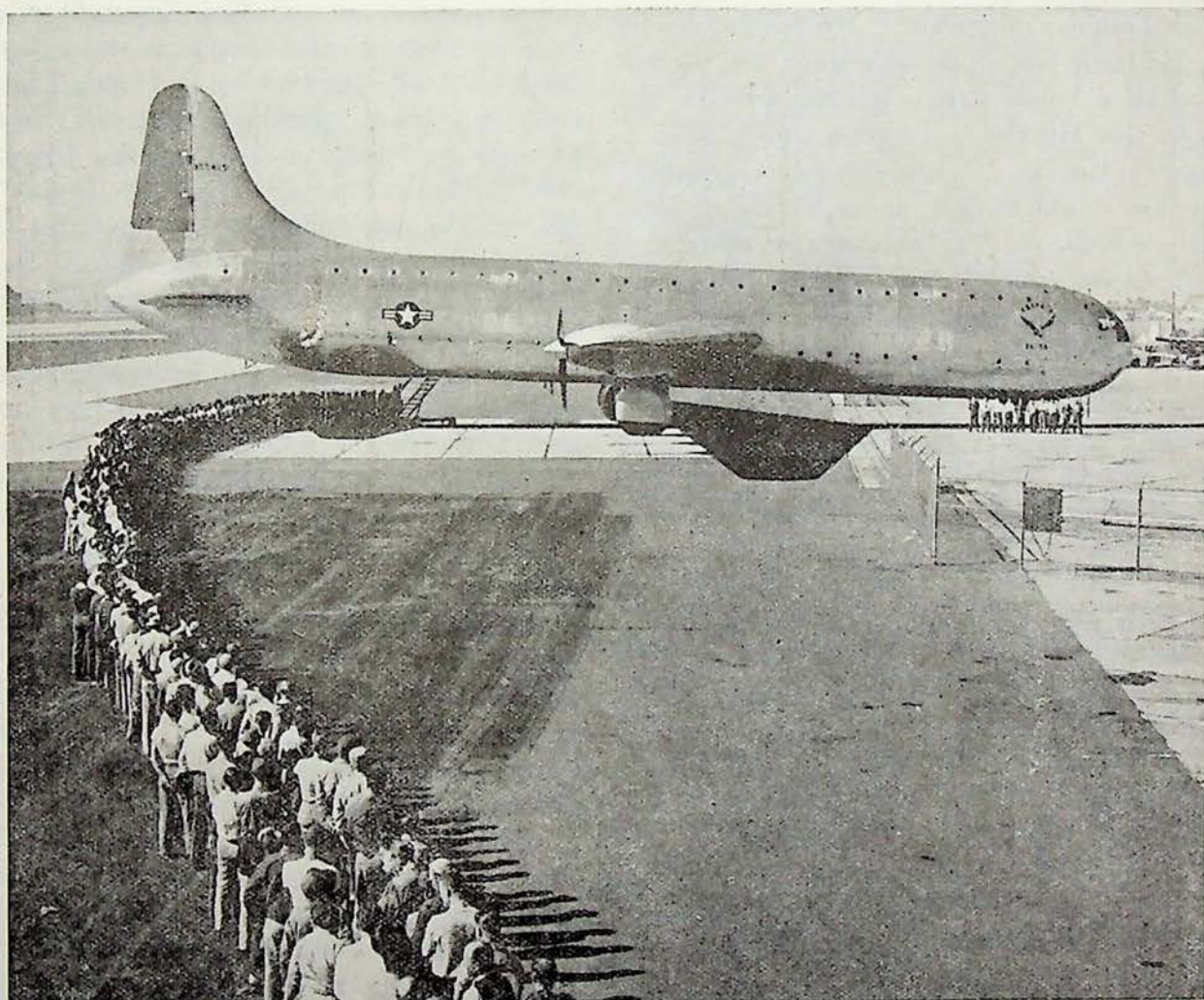
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VOLUME 37

OREGON, ILLINOIS, MARCH 30, 1948

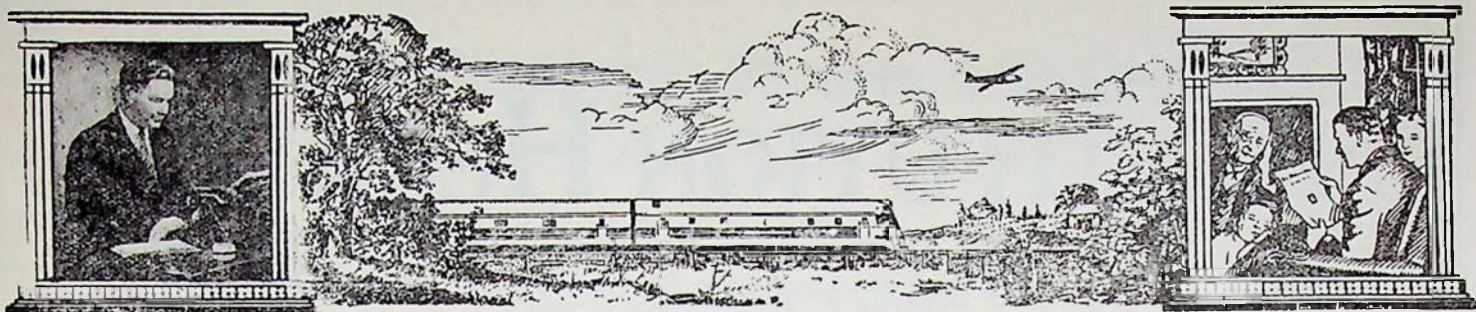
NUMBER 25

LIVING PROPHECY



—Authenticated News Photo.

“The Lord shall bring a nation against thee from far, from the
[end of the earth, as swift as the eagle flieth.”---See page 5.



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

“Seen of Them Forty Days”

Frequently one hears expounded that Jesus was seen a very limited number of times after His resurrection, for it is said, He really was an invisible spirit, and the few appearances He did make were simply to prove to doubting disciples that He was no longer a corpse. Well, at least, a corpse is tangible. What advantage could there be in resurrection if, following it, one would be invisible, immaterial, non-existent? The Word of God reads, however, that Jesus was “seen of them”—the apostles—“forty days.” That the Record does not tell exactly what Jesus did on each of those forty days is of little import: He “was seen,” not merely the eight or ten or twelve times actually recorded, but for “forty days.”

Moreover, Acts 1:2 speaks of Jesus’ ministry continuing “until the day in which he was taken up”—thus including as fully the last forty days as any other days.

Further, when the disciples chose another to serve in place of Judas, Peter required that the man be someone in close company with Jesus and the apostles from the beginning of Jesus’ ministry until its close. Speaking of that duration, Peter’s words indicated clearly that Jesus was *daily* among His apostles until the ascension. We quote: “Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of the resurrection” (Acts 1:21, 22).

Clearly, Jesus appeared not only infrequently, but “went in and out among” the disciples—*when?* Only prior to His death? No! “Unto that same day that he was taken up”! Yes, Jesus was “seen of them forty days.” More, Jesus preached during those important forty days—preached “the things pertaining to the kingdom of God” (Acts 1:3).

Carried Up into Heaven

A thousand years before Jesus was born, David prophesied the Saviour’s ascension, saying:

“The LORD said unto my Lord, Sit thou at my right

hand, until I make thine enemies thy footstool” (Psalm 110:1).

If this is not the only Old Testament prophecy of Jesus’ ascension, it *is* the most clear-cut foreview of that event. The LORD, that is Jehovah, promised unto David’s Lord, the Messiah, that He, the Messiah, would sit at Jehovah’s right hand until the day that Jehovah would establish Him as Ruler upon earth. On the Day of Pentecost, Peter quoted Psalm 110:1 in proof that Jesus then was “by the right hand of God exalted” (Acts 2:33). More, Peter showed significant contrast between David and the Messiah: David was dead, buried, and the place of his burial was known; *only* Jesus had gone to heaven, none other than the Messiah having been promised a place at the right hand of God. Modern heaven-going theology notwithstanding! Grand was the moment out at Bethany, on the Mount of Olives, when, lifting up His hands and blessing His disciples, Jesus ascended. Gravitation lost its pull upon the Messiah! The earth could not hold Him! He had overcome the world! Suddenly, “parted from them,” Jesus, by invisible hand of God, was “carried up into heaven” (Luke 24:51). “A cloud received him out of their sight” (Acts 1:9). Ascension? Exaltation! Resurrection of the Christ, even to immortality, seemed insufficient reward. By victory over the flesh, Jesus won a special place at the right hand of His Father—“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” (Eph. 1:21). Let no one else even hope to reach that position; it is Christ’s. “Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above)” (Rom. 10:6).

Forever in Heaven?

Will Jesus stay forever in heaven? No! Angels promised He will come “in like manner” as He ascended. Jesus promised, “I will come again.” Peter, after Christ’s ascension, said that God “shall send Jesus Christ . . . whom the heaven must receive until the times of restitution” (Acts 3:20, 21). Jesus will “appear the second time” (Heb. 9:28).

"Be Still and Know"

By C. Alan McLain, Dixon, Illinois

"Be still, and know that I am God" (Psalm 46:10).

ALL MEN today behold a confused and bewildered world. Man's shrewdest mental resources, it seems, are pitted against the poor. Thunderous noise of money-mad people, spending noble principles for a few tainted dollars to heap luxuriously upon themselves, crushes the poor and blasphemes God. The leer-faced hawker shouts loudly his ill-gotten ware in the busy street, hoping to trap some poor, simple soul with his "gift of gab." As fish are caught in a net, so the poor are caught by nets of the wicked rich. There is discord among men because they cannot trust one another any more. These words of James are quite fitting:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in the day of slaughter. Ye have condemned and killed the just; and he doth not resist you" (James 5:1-6). . . . "The love of money," said Paul, "is the root of all evil" (1 Tim. 6:10).

So much noise and confusion permeate the world, that it is difficult to hear the voice of the righteous. Sometimes even in worship services, there is a hum, not of bees, but of lips busily relating bits of gossip. Unnecessary noise and commotion do not add to solemnity of a worship service; they destroy the sanctity of God's house that has been dedicated to Him. One wonders, when entering such a church, if they are partners of Satan instead of partners of God. Words of the Apostle Paul come ringing to our ears: "God is not the author of confusion, but of peace, as in all churches of the saints" (1 Cor. 14:33). How can one hear the voice of God when his ears are dull of hearing? One sees about what he wants to see; he hears about what he wants to

hear; he says about what he wants to say; he believes about what he wants to believe. Train your ears to hear the voice of God.

Elijah's experience with God presents a lesson for today: "Behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice" (1 Kings 19:11, 12). God does not need His great power over the elements to speak to righteous men, for they are ever listening for His voice and waiting for His guidance. Many people, though, are too busy in the affairs of the world to hear God's voice.

To a noisy, wicked world, God speaks: "Be still, and know that I am God" (Psalm 46:10). The words are fitting, also, for those who *profess* Christ, but do not *possess* Him. The best conversationalist is not one who does all the talking, but one who can listen, also.

Wisdom and knowledge come from listening as well as from seeing. Listening is necessary before knowledge of God is attained; and by study, further knowledge of God is gained. Again the Apostle Paul speaks to us by his written word, saying: "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).

A man asked a friend if he had a Bible. The friend replied, "Yes, there is one around here somewhere." The man observed that his friend's car had been polished very well, and other possessions around the house were in good condition, having been used and given care. The Bible, though, was covered with dust. The man concluded that if all Bibles were taken down from their shelves and dusted, a dust storm would eclipse the sun.

The reason for so much wickedness in the world is man's failure to read and believe God's Word. Medicine is good for one who is physically sick, if it is taken by prescription. Simply to have medicine on a dusty shelf can do no good. By *taking* the medicine, (Continued on p. 11)



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

Reward of Faith—Eternal Life

Radio Sermon—Station KPQ, Wenatchee, Washington

By Lyle Rankin, Cashmere, Washington

TODAY, LET US CONSIDER more scriptures that concern the subject of life eternal. From John 3:14, 15 we read: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." In Numbers 21 is the account of Moses' lifting up the serpent in the wilderness. The people of Israel had murmured, and spoken against God, and provoked Him until He punished them by sending fiery serpents among them, causing some of them to die. When they acknowledged they were sinners, God told Moses to make a serpent, to put it upon a pole, and to instruct those receiving bites to look upon it that they might live and not die. From this we learn death was decreed for them because of their sin; but, when those remaining repented, God provided a way for them to escape.

Now, because of the sinful condition of the people upon earth, God provided a way for all those who would believe His Word and repent to have forgiveness of their sins, that they might escape the death appointed unto them. Through the sacrifice of Jesus, the Son of God, that way was provided. It will make a difference whether or not you believe He died on the cross, or whether or not you think He continued living. Paul taught it is necessary to believe Jesus died and rose again, in order for us to be raised to meet Jesus in the resurrection time, when Jesus comes to give life eternal to the faithful. From John 3:16-18 we quote:

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

Yes, God had great love for His sinning creatures and provided a way for their deliverance from their impending condemnation. His love was not, and is not, so great that one may expect to be saved to eternal life whether he believes or not. Salvation depends on belief of the gospel and obedience thereto. Hear what Paul wrote to the Corinthian brethren in Christ:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received,

and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:1-4).

This clearly shows that one must believe that Jesus died according to the Scriptures, was buried and rose again according to the Scriptures—and to keep it in memory. Let us notice again: "By which also ye are *saved*, if ye keep in memory the gospel." It will pay us well to consider what is meant by the statement, "according to the scriptures," which we will leave for a later time.

Turning our attention now to John 3:18 where Jesus said, "He that believeth not is condemned already," it is noticeable one must do something to get out from under that condemnation, which in verse 36 of this same chapter is called "the wrath of God." The whole verse reads, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Those who abide under the wrath of God, which means they will perish, as shown in verses 15 and 16, abide only under the appointment of condemnation, wrath, or wages of sin. In Revelation 20:6 and 21:8, this is called *second* death. Now by reading from 1 Thessalonians 5:9 we learn: "God hath not appointed us [God's people who are in Christ] to wrath, but to obtain salvation." This helps us to understand that as the unbelieving *only* abide under the appointment of the second death, even so the believing *only* abide under the appointment of salvation to life eternal.

Paul, writing to Titus, said, "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began" (1:1, 2). In 3:7 Paul wrote, "Being justified by his grace, we should be made heirs according to the hope of eternal life." These words clearly show Paul hoped to gain the life that God promised.

In writing to the Romans who had come out of the worldly way to walk with the Lord, Paul mentioned the wrath of God, the judgment of God, and declared: "Who [that is, God] will render to every man according to his

deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath." So again it is pointed out that life and wrath are rewards to be received at some future time. During the ministry of Jesus, He taught life was to be received as a reward for faithful service to God.

Jesus had called His disciples, and they wanted to know what they were to have for leaving all to follow Him. In Mark 10:28-30, the following is given:

"Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to

come eternal life." Temporal things now in this time, but eternal life in the world or time to come!

Paul's admonition to Timothy was, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ" (1 Tim. 6:12-14). Here was a charge for Timothy to keep, yea a charge for all God's children to keep, "Fight the good fight of faith," and "lay hold on eternal life." This commandment was to be diligently kept, so the keeper would be without sin, and so there would be no need for a rebuking.

Now, let us read verses 17 to 19: "Charge them that are rich in this world, that they be not highminded, nor
(Please turn to page 10)

Living Prophecy

The Story of the Cover Page

By James M. Watkins, Oregon, Illinois

THE XC-99 military transport shown in our front-page picture is a visual example of the way in which prophecy is coming to life in our day. Without words, it tells the story of how far nations have gone in providing the foundations that are soon to fulfill Bible statements of what will come to pass—especially in the homeland of Israel.

This picture, taken in San Diego, California, shows very graphically the carrying ability of the latest in air transportation. Reputed to be the world's largest, the plane is able to carry 400 completely equipped troops or 300 litter patients. It has a cargo capacity of 100,000 pounds.

We are today photographing these giants of air travel. Why should we assume that the inspired description of events in the days that would usher in the Kingdom of God, and the divine recognition of the ability to transport the military might of nations, "as swift as the eagle flieth," were merely empty phrases?

While this is a United States plane and not expected to be used in fulfillment of this prophecy against Israel, it serves to bring to our eyes and minds, most emphatically, the vast sums being spent in planning and building these mighty arms of air transportation.

With the growing unrest in Palestine, it is no idle speculation to anticipate that very soon giant eagles of the air such as these will sweep across the homeland of Israel from their aery in other nations, thus fulfilling God's

promise to pour out vengeance upon His wayward people.

The Lord will bring a nation against thee, Israel, "as the eagle flieth." XC-99's will soon be ready to take over this prophetically assigned task and provide another example in *living prophecy*.

One God: the God of the Ages

Article 25—Difficult Passages

By R. H. Judd, Colborne, Ontario

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col. 1:16).

Important alterations are made in this verse by the English Revisers and other translators. Instead of "by him," it is, "In him were all things created." Jesus the Christ being the center of God's plan of salvation was foreknown (foreordained) before the foundation of the world, at which time we also were chosen *in Him*. (See 1 Peter 1:20; Eph. 1:4.) In this very sense were all things created *in Him* and *for Him*. "In him" is the translation of the Revised Version, The American Revised Version, Revised Standard Version of the New Testament, Wakefield, Diaglott, Douay, Variorum Bible, and others. Colossians 1:17 does not say "He *was* before all things . . ." as so many affirm, but that He *is* before all things, namely, of the *new* creation, for "he is the head of the body, the church."

Revelation Nine

By Mary Brown, Oregon Bible College

REVELATION 9 is a continuation of chapter 8, in which the seventh seal was opened and the first four trumpets sounded. The closing verse of that chapter warned that woes more severe than those already revealed would be inflicted. The wrath of God truly is shown by the sounding of these trumpets.

When the fifth trumpet sounded, John saw a star fall from heaven to the earth. The Emphatic Diaglott reads, "A star having fallen from the heaven to the earth," indicating it had fallen previously to the time John saw it. This may be compared to Isaiah 14:12, in which Lucifer had fallen from heaven. Whether or not there is a personal Devil, all the Devil's works are wicked. The star was given the key to the bottomless pit.

"Bottomless pit" is more accurately translated "pit of the abyss." By this we understand it to be a deep pit, the bottom of which cannot be seen. Out of this pit came smoke, as the smoke of a great furnace, and it darkened the sun. This smoke could represent diffusion on earth, caused by cruelty and hatred. Out of the smoke came locusts. Nearly every woe described in chapters 8 and 9 can be compared to a similar woe in the Old Testament. It is possible, therefore, that we may anticipate similar happenings, for "all things are possible with God" (Matt. 19:26). For comparison of the locusts, turn to Exodus 10:12-15, saying: "The Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt; very grievous were they; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt."

The locusts of Revelation 9, "given power as the scorpions of the earth have power," were commanded not to hurt the grass of the earth, or any green thing, but only those men who did not have the seal of God in their foreheads. By reading Revelation 7:3, we notice that an angel was talking to the first four angels who were to cause

destruction upon the earth, saying, "Hurt not the earth, neither the sea nor the trees, till we have sealed the servants of our God in their foreheads." Those servants of God, who have this seal in their foreheads, will not have to suffer during the Tribulation Period. They will *escape* the wrath of God. Those who have not the seal of God in their foreheads will be tormented for five months, or for duration of the ravishes of the natural man. Those who do not have the seal of God in their foreheads will seek death, but will not find it.

The locusts were like horses prepared for battle, having what appeared to be golden crowns upon their heads. They had human faces, hair like that of women, teeth as lions, wings that sounded like the noise of a large number of horses and chariots going to battle, and their tails were like those of scorpions, with power to sting. The horsemen wore breastplates of iron. They had a king over them who led them as an organized body. This king was the angel of the bottomless pit, whose name, translated, means "destroyer." Let us remember they had power to hurt men for five months, or for the duration of the ravishes of natural man!

The first woe of the three woes is past! There are two to follow. Will each be worse than the one preceding?

The sixth trumpet was blown, and a voice from the altar said to the sixth angel, "Loose the four angels which are bound in the great river Euphrates." These four angels were held in readiness for the hour, day, and year, or the exact time appointed of God for leading their armies of destruction. Their duty was to slay one third of the men remaining. The army numbered two hundred million horsemen! The horsemen had breastplates of fire red, dark blue, and yellow, which were glaring and terrific. The horses' heads were like lion heads; and fire, smoke, and brimstone (or sulphur) poured from their mouths. They had tails like snakes. The power of the horses lay in their tails and mouths. One third of men were killed by these three plagues—fire, smoke, and brimstone. Those that were left, after these plagues, did not repent of their murders, sorceries, fornications, or thefts.

We know there will be a Tribulation Period, yet God is merciful. His mercy was shown in the last plague, as in the other plagues. He gave those who remained an opportunity to repent, but they did not take heed. God's mercy is extended today to those who will repent and seek His mercy. Jesus warned, "Except ye repent, ye shall all likewise perish" (Luke 13:3).

SIGNS

By Hannah Barber, San Luis Obispo, California

"There shall be . . . upon the earth, distress of nations" (Luke 21:25).

MANY, MANY SIGNS SHOW these present days to be the last days of this sinful age. One of the outstanding signs is that of the Jewish nation trying to return to its homeland. Budding of the Fig Tree! Radio commentators inform of activities of the Jews, but they do not know what these activities mean. The world, in general, and some churches do not know that the Jews eventually will possess Palestine.

The Jews, sorely persecuted today, are finding that "truly in vain is salvation hoped for from the hills, and from the multitude of mountains"—from the "powers that be." "In the Lord our God is the salvation of Israel" (Jer. 3:23). Another sign: Do we not see certain nations suffering today from having persecuted the Jews?

While the world is trying to establish peace, "nation is rising against nation," as Jesus prophesied, and, as one of the signs that these are the last days, nations will continue to rise against nations until Christ comes to establish His Kingdom and to rule in righteousness.

Other signs much in evidence include: strikes, each worse than the one before and causing more tieup of food; housing shortages; explosions on sea and land; train, auto, and airplane crashes; earthquakes in different places; murders; robberies; and crimes of youth. When radio commentators report these disasters and crimes, they say, "The worst in history!"

Hospitals for the mentally deficient are crowded. Nor should one be surprised at this, considering the amount of cigarette smoking and drinking of so large a percentage of the earth's population, both men and women! Every grocery here in San Luis Obispo sells liquor, except the Purity Grocery. Several disastrous forest fires here in California have been traced to cigarettes thrown in the dry brush or leaves. Thousands of acres have been burned over, and many homes destroyed—also loss of cattle and other animals that could not escape the flames.

A careless and groggy nation! "All these are the beginning of sorrows," as Jesus mentioned in Matthew 24:8. Men are "lovers of pleasures more than lovers of God" (2 Tim. 3:4). Thirty thousand people, from all over the country, went to see a snake dance celebration in Arizona. Seventy-five thousand would go to a horse race, and seventy thousand to see a ball game. If a minister broadcasted that he would tell people how to get eternal life, if only they would come to hear him preach, I wonder how many would come from a distance to hear him. People are satisfied, these days, with temporal possessions.

If time continues much longer, what will the next generation bring? We who understand Bible prophecies are not expecting these sinful times to continue much longer. Instead, we are looking for the Lord from heaven; we are looking for Christ Jesus to come and to establish His righteous Kingdom. He is the "Prince of Peace." He will be the "Desire of all Nations." "He shall wound the heads over many countries" (Psalm 110:6).

The sin, strife, and confusion of these days indicate that Christ soon will reign. He will reign "until he has put all enemies under his feet." "The last enemy that shall be destroyed is death" (1 Cor. 15:26). How wonderful to know that we shall live in a Kingdom where death "will be no more"! Surely, death *is* an enemy! Hezekiah, at least, thought so, for, when he thought he was going to die, he begged the Lord to add a few more years to his life—which the Lord did. . . . May we all be worthy to meet our Redeemer, when He comes, and share with Him *eternal* life. This is my prayer. . . . Hear Jesus say:

"He that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John 6:35-39).

Beyond Today

"If we could see beyond today
As God can see;
If all the clouds should roll away—
The shadows flee—
O'er present grief we would not fret;
Each sorrow we would soon forget;
For many joys are waiting yet
For you and me.

"If we could know beyond today,
As God doth know,
Why dearest treasures pass away
And tears must flow—
And why the darkness leads to light;
Why dreary paths will soon grow bright;
Some day life's wrongs will be made right—
Faith tells us so.

"If we could see! If we could know,
We often say;
But God in love a veil doth throw
Across our way;
We cannot see what lies before,
And so we cling to Him the more.
He leads us till this life is o'er.
Trust and obey!"—Selected.



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

DOCTRINAL PREACHING. Writing in the "Free Methodist," Carl Howland, editor under the title of "Creeds," expresses some helpful thoughts: "Doctrinal preaching has largely ceased to be; some people do not know what the pastor believes. Anything goes. Unitarianism or universalism in what are called 'Evangelical churches' gets by, especially if the preacher is popular and a good speaker. . . . If a minister neglects doctrine as written in God's Word and as formulated in the creed of his church, his preaching becomes loose. With neglect of the preaching of the things steadfastly held and taught is the neglect of a life to be faithfully lived. When nothing much is required in doctrine, soon nothing much is required in conduct. You cannot separate belief from life."

In these days when so many people are departing from the faith and giving heed to seducing spirits, church leaders, especially, need to be firm and diligent in emphasizing the importance of "holding fast the faithful word . . . and by sound doctrine both to exhort and convince the gainsayers."

MENNONITES MOVE. Fifteen hundred Mennonites from the prairie provinces of Canada are moving to Paraguay where they are assured of greater religious liberty. They plan to sail from Quebec City some time during the middle of May on a chartered Dutch ship. One may not agree with the religious convictions of the Mennonites, but their courage to move to a foreign land where they can pursue those convictions unmolested, one must admire.

SCHOOL CHILDREN. Bible work among the school children of Eastern Tennessee is being sponsored by the Children's Bible Mission. Forty thousand children are enrolled in Bible memory work. Permission is first obtained from school officials, after which posters are placed in each room giving the rules. When a pupil learns John 3:16, a Gospel of Saint John is given. For twenty-five more verses, a New Testament is awarded; for an additional twenty-five verses, a Christian story book is presented; for fifty more, a Scripture wall motto; for one hundred more, a Bible; and for one hundred more, or a total of three hundred verses, he gets a week in a Christian camp.

DISILLUSIONED. Dr. John Mackay, president of Princeton Theological Seminary, in speaking to a group of Presbyterian laymen stated: "In Christian circles, disillusionment has become so complete and faith has grown so faint that the exultant note is absent from church councils and assemblies. . . . What happens tomorrow, the future of civilization, the fate of life upon this planet, will ultimately be determined not by scientific wisdom or by political folly, but by God."

What has caused this disillusionment in Christian circles of which Dr. Mackay speaks? I believe all The Herald readers will realize there is such a present condition as "faint" faith. One of the reasons for the lack of the "exultant note" is due to a wrong conception of the Kingdom of God. Leaders in Christendom have been advocating that the Kingdom of God was something to be set up in the hearts of the believers and eventually the world would be won to Christ and thus the Kingdom of God fully established. Instead of the world's getting better all the while, however, it has been getting worse, just as Scripture predicted.

Then, too, religious leaders have been putting their trust in men to bring universal peace. At the time of the Hague Peace Conference, they were proclaiming that men would not again resort to war but would by peaceful means settle their problems. In the years from 1910 to '14, men who faithfully taught the word in respect to "wars and rumours of wars" were the butt of ridicule and sarcasm. Following World War I, came the League of Nations; and, this, Christendom as a whole hailed as the utopia won by the "war to end all wars." This repeated cry of the religious leaders, saying, "Peace, peace when there is no peace," has been another factor in destroying confidence in the teachings of the church.

THE FOOL. "The Free Methodist" carried this story, and it is worth repeating for our readers: "One day the French infidel Voltaire said to a friend, 'It took twelve ignorant fishermen to establish Christianity; I will show the world how one Frenchman can destroy it.' Setting to his task, he openly ridiculed Sir Isaac Newton. One day Newton made a prophecy based on Daniel 12:4 and Nahum 2:4 when he said, 'Man will someday be able to travel at the tremendous speed of forty miles per hour.'

"Voltaire replied with, 'See what a fool Christianity makes of an otherwise brilliant man such as Sir Isaac Newton. Doesn't he know that if a man traveled forty miles an hour he would suffocate and his heart would stop?'

"To top the irony of Voltaire's futile efforts, twenty-five years after he died, his home was purchased by the Geneva Bible Society, and became a Bible storage building, while Voltaire's printing press was used to print an entire edition of the Bible."

WRAITH-LIKE. Several times the past few weeks, I have read Easter messages in which the expression "wraith-like disembodied spirits" was used. What is meant by such an expression? One must go to the dictionary, for there is no such expression within the pages of Holy Writ. Such language is foreign to the Word of God. Webster defines the expres-

sion as: "An apparition of a living person in his exact likeness, thought to be seen usually just before his death; hence, an apparition."

The idea back of the saying is that man is an immortal creature inwardly and at death the "wraith-like spirit" is released and goes to heaven. Men of the cloth are making light of death these days. Some months ago, I was assisting with a funeral, and the minister in charge wanted me to read a poem at the grave. I asked to see it, and as I expected, it denied the existence of death. The second verse started out: "Our brother is not dead . . ." I handed the little book back to him and said, "I cannot read that." Apparently he misunderstood me and thought I meant I was not a good reader, for he said: "You can read it all right; there are no hard words." Then I plainly said to him, "I do not believe what it says. I think So and So is dead—that is why we are here."

The teaching of a "wraith-like disembodied spirit" is also applied to Jesus; and, instead of Jesus dying on the cross as Scripture so plainly teaches, He merely leaves the house of clay and goes and preaches to some more wraith-like spirits in the lower regions.

When I read, or hear folks talking, about, "There is no death; the thing we call death is but another, sadder name for life," I think of a preacher who long ago said: "Ye shall not surely die!"

ARMED STRENGTH. The standing armed forces of the seven Arab nations that are opposing the partitioning of Palestine has been given as,

Egypt	45,000
Iraq	25,000
Trans-Jordan	16,000
Saudi Arabia	12,000
Syria	8,000
Yemen	8,000
Lebanon	5,000

CRISIS. While preparing this copy, I took time to listen to the President address a joint meeting of both houses of Congress. The seriousness of the world situation as viewed by the President causes one to pause and meditate on the midnight hour of our generation. So tense are the times, even the Canadian Parliament adjourned at Ottawa to listen to the momentous words. After listening to the President's address, Prime Minister King said: "The international situation was never worse." Whether war is imminent or not is of secondary concern to the faithful follower of the Lord and of the inspired Word of God. To such, the primary consideration is to be in a state of readiness when the Master returns. That the coming of the Lord is drawing nigh is being given daily support from the ever-enlarging fulfillment of the Prophetic Word.

Holy Ghost Not a Person

By Alfred Anthon, Corvallis, Oregon

SHORTLY before men murdered Jesus, He stated to His followers, "Behold, I send the promise of my Father upon you" (Luke 24:49). By these words, Jesus indicated that sometime before, God had promised to give men something valuable. Turning back in the Old Testament to Joel 2:28-32 (800 B.C.), we read that God promised, "It shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy . . . and I will shew wonders . . . for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

By this last statement we understand the *Spirit* will be poured only upon the remnant whom the Lord shall call. The Lord "calls" only those who patiently call upon Him. Therefore, this promise was to those accounted worthy at a given era or time.

Isaiah, writing about one hundred years later (712 B.C.), stated (Isa. 44:3) that God will pour His "spirit upon thy seed," upon Israel's seed, O Jeshurun!

In Acts 2:16, Peter stated on Pentecost, about ten days after the ascension of Jesus to the right hand of God's throne, "This is that which was spoken by the prophet Joel . . . I will pour out of my Spirit upon all flesh [that is, the Spirit should be poured upon penitent persons, and they in turn give it to all flesh; persons not wanting it did not have to have it. It was poured out, conditionally, for all flesh] . . . and it shall come to pass that whosoever shall call upon the name of the Lord shall be saved." They will be saved from second death; and, at the time the Spirit was poured upon them, they received miraculous powers.

In Luke 24:49, Jesus said, "Tarry ye in the city of Jerusalem [after the Ascension], until ye be endued with power from on high." In Acts 1:4, 5, and 8, Luke continued, "And [Jesus] being assembled together with them [before His ascension and after His resurrection], commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. . . . Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . unto the uttermost part of the earth." Thus, we prove that the following expressions mean one and the same thing: 1) "Spirit"—Joel 2:28-32; Isaiah 44:3; Acts 2:14-22; 2) "promise of my Father"—Luke 24:49; 3) "power from on high"—Luke 24:49; 4) "receive power"; 5) "Holy Ghost"; 6) witness by miraculous "power"—Acts 1:4, 8.

Jesus, speaking before His crucifixion (John 14:15-17), said: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he [it] may abide with you for ever; even the Spirit of truth [the truth that we really are adopted into God's family]; whom [which] the world cannot receive [understand and comprehend], because it seeth him not, neither knoweth him: but ye know him [it]; for he [it] dwelleth with you, and shall be in you." These last two phrases are explained in verse 26, saying, "The Comforter, which is the Holy Ghost [Holy Spirit, or Spirit of the Truth], whom [which] the Father will send in my name, he [it] shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." When the Comforter would come, which Christ promised to send from the Father, even the Spirit of the Truth, which proceeds from the Father, it was to testify of Christ.

Thus we prove all these are one and the same thing: 1) "Comforter"—John 14:16, 26; 15:26; 2) "Spirit of the Truth"—John 14:17; 15:26; 3) "Holy Ghost"—John 14:26; 4) "remembering all spoken"—John 14:26; 5) "he [it] dwelleth [abideth] in you"—John 14:17.

Jesus, quoting Isaiah 61:1, 2, said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor . . . to preach the acceptable year of the Lord" (Luke 4:18, 19)—to witness by word and miracle. This anointing caused the Anointed to witness by word and miracle and true doctrine with consecrated life.

Psalms 2:1-3 foretells that the kings of the earth set themselves against God's Anointed.

Second Corinthians 1:21 tells that God establishes us in Christ, and has anointed us.

Acts 10:38 speaks of how "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."

First John 2:27 reads: "The anointing [with the Holy Ghost] which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." Therefore, phrases saying "he [it] dwelleth with you, and shall be in you" refer to remembering what Christ had said, taught, and demonstrated—much of it by proverbs. "These things have I [Jesus] spoken unto you

in proverbs" (John 16:25). God anointed Jesus' followers with the brain capacity, or ability, to recall all of Christ's teachings and acts.

Thus we prove that "Spirit of the Truth" dwelling with us, and being in us, and Comforter abiding with us forever, being anointed with Holy Ghost and with power to remember all things whatsoever Christ said and did—all these are one and same thing.

"John truly baptized with [in] water: but ye shall be baptized [also] with the Holy Ghost" (Acts 1:5). This was spoken before the crucifixion and was fulfilled at Pentecost after the ascension. "When the day of Pentecost was fully come, they [about one hundred twenty followers] were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues" (Acts 2:1-4)—to reveal miracle-performing powers.

As the water covers an immersed person, so the Holy Ghost covered these persons. Here is a simile: baptized in water; baptized in Holy Ghost. The Holy Ghost—causing remembrance of all Jesus had taught—affected everything they thought, said, or did. They, baptized in it all the time, outside and inside, heart and mind, remembered all Christ's sayings and commandments, and they obeyed them implicitly. Thus, we prove the Holy Ghost is not a person, but is a personification of God's power: at this time manifested by God giving some men superhuman power to recall and keep in mind all things whatsoever Jesus had been teaching.

This knowledge gave the disciples great comfort. It, indeed, was a great *Comforter*. "As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14), for as many as are led by the Word of God, words of God, commandments of God, the precepts of God, are children of God. Those who are so filled and baptized in God's precepts until always all about them is an atmosphere of godliness are sons of God. "Ye have received the Spirit of adoption, whereby we cry, Abba, Father" (v. 15)—God is my Father.

So, when we understand and obey the precepts of God, we feel that we are really adopted into His family. This generates within us the spirit of appreciation that is due a rich foster Father by the ragged waif He has adopted. It generates in us a godly temperament. It gives us a great comfort and peace with God, and God with us. We do not grieve the Holy Spirit of God. When we humbly appreciate God's adoption of us, it gives God joy; it makes Him to be in a cheerful spirit; but when we are haughty, it makes God grieve—to be of a grieving spirit.

Romans 15:4 speaks of Christians' peace coming through the Scriptures: "That we through patience and comfort of the scriptures [Old Testament] might have hope"—also, peace, joy, assurance. Acts 9:31 reads, "Then had the churches rest . . . walking in the fear of the Lord, and in the comfort of the Holy Ghost." Second Corinthians 1:3, 4 reads: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Thus, a good understanding of the Scriptures is the "more Comforter" with which God and Christ baptized Their followers on Pentecost. We have proved that the Holy Ghost, the Comforter, Holy Spirit, Spirit, Spirit of the Truth, promise of the Father, power from on high, receiving power, witnessing by miracle, power, remembering all just as Christ meant, it dwelleth in you, abideth in you, anointed (1 John 2:27), having the spirit of adoption, having the Word or sayings and commandments: all these refer to one and the same thing.

Therefore, Holy Ghost is not a person, or an actual being, as God is and as Jesus is. Holy Ghost is God's power to perform miracles at any distant time or place. When God commands something, no matter how far away, it obeys Him, whether coming into existence, performing deeds, or going out of existence. It acts as if God Himself went and did it Himself with His hands. But all the time, God remains within His throne-R Realm. Therefore, God's great power is called His "Ghost." His "Ghost" does all things.

REWARD OF FAITH—ETERNAL LIFE

(Continued from page 5)

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 yourselves a good foundation against the time to come, that they may lay hold on eternal life." This charge was not only to the limited few who heard it in the time it was written, but is a charge to all who will live godly in Christ Jesus. Faithful disposing of the uncertain riches is to be practiced. Whether the child of God has much or little, is it not written that, "Whatsoever ye do, do all to the glory of God"? Trusting in the living God can be maintained whether one has much or little. Children of God are to be rich in *good* works, not just rich in works. If our works are wrought in God, they will avail something, but, if our works are wrought to bring glory to self or some

worldly order, it will not be reckoned as laying hold on eternal life. The man who was told to go and sell what he had, and give to the poor, was told he would have treasure in heaven as a result, which would be "laying up in store a good foundation against the time to come." Why against the time to come? Because it is in the time to come that the saints are to receive eternal life.

When Jesus taught His followers how to gain eternal life, many of them refused to follow Him any longer, at which time He said to the few remaining, "Will ye also go away?" Then Simon Peter answered Him, "Lord, to
(Please turn to page 15)

The Best Way to Save Your Dime

By Mrs. Emory Macy, Gatesville, Texas

SUCCESS is failure turned inside out. If one has found the narrow incline, sometimes rugged road to success, he will have learned the best way to spend his dime. How few, though, have found that way!

Is success truly achieved, if one has accepted honor from the world, never thanking God for his increase? Did not the Lord God increase our strength, knowledge, and favor among men, even though we were too narrow-minded to realize it? Does not our Father in heaven increase our strength and knowledge, and make it possible for our earning money? Then, would we not pause and give thanks for the increased blessings—count the dimes and give the first of every ten to the Lord? "Of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:22).

Too many give the tenth and forget the offering. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3:8). To receive God's added blessings, we need to give more than the required tenth of our earnings.

There is much work to be done for the Lord. "The harvest truly is plenteous, but the labourers are few." How can laborers go forth without your help and mine? The answer is—*tithe*. The more we give, the more will be provided for us to give.

The best way to spend your dime is to *present it* and the *offering* to the Lord. Try it, and you will find the balance of every dollar will purchase more for you.

"Upon the first day of the week let every one of you lay by him in store, as God has prospered him" (1 Cor. 16:2). "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:6, 7).

"BE STILL AND KNOW"

(Continued from page 3)

there is hope of recovery. If God's Word is read with understanding and believed sincerely, it is medicine to a sick soul; then there is hope of recovery. The world needs God's remedy for sin. He is a mighty Physician. How can one know God, except by His Word?

"Let my cry come near before thee, O Lord: give me understanding according to thy word. Let my supplication come before thee: deliver me according to thy word" (Psalm 119:169, 170). "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes" (Psalm 19:7, 8).

David, having so many distasteful things about him, said concerning the Lord: "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" (Psalm 119:103.) He also declared, amid a dark ungodly world, "Thy word is a lamp unto my feet, and a light unto my path" (v. 105). "The entrance of thy words giveth light: it giveth understanding unto the simple" (v. 30).

Isaiah wrote about God in this manner: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength" (40:28, 29). David said concerning God: "The Lord God 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). He continued: "Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee" (86:5). "He that loveth not knoweth not God: for God is love" (1 John 4:8). "Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us" (1 John 4:11, 12). "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard" (Psalm 19:1-3).

If one is to hear, he must listen. To listen, one must be silent. "Be still and know that I am God"! The Apostle Paul wrote in this fashion: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:13, 14.) "So then faith cometh by hearing, and hearing by the word of God" (v. 17). Stop! Be silent! Listen! Hear and believe in God.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park Minnesota



"The glory of young men is their strength: and the beauty of old men is the grey head" (Proverbs 20:29).

Some Proverbs of Solomon

In considering the proverbs (chapter 20), let us apply them to ourselves. Ask yourself the question, "Where do I stand?" That is the topic of our first lesson in the new quarterly for you that is published by our own National Bible Institution at Oregon, Illinois.

The verses printed are taken from Moffatt's translation of the Bible. "It does men honour to keep clear of strife: a fool quarrels with everyone" (v. 3).

These verses are quite plain. We might say there is organized strife called war, and strife between persons, two, or more.

Solomon also said: "Take counsel when you form a plan, and have some policy when you make war" (v. 18). Let us not forget, however, "It does men honour to keep clear of strife." Some further good advice is this: "Never pay back evil for evil to anyone; aim to be above reproach in the eyes of all; be at peace with all men, if possible, so far as that depends on you" (Rom. 12:17, 18, Moffatt).

Jesus is "Prince of Peace." He is our Example, therefore let us be peaceful as much as it "depends on" us.

Solomon said: "In the cold season a lazy man will not plough; so he expects a crop in vain at harvest" (v. 4). It is interesting to note that the "lazy man" referred to seemed to expect a crop! He probably "puttered around" and fooled himself into thinking he had been working! Our golden text at the top of the page may help us understand this verse better. The "lazy man" may have had strength; but if not properly applied there will be no lasting or important results.

Mind—Action—Position

"A man's mind may lie deep as water in a well, but a clever man will draw it from him" (v. 5).

"Man's conscience is the lamp of the Eternal, flashing into his inmost soul" (v. 27).

"Many a person is called kind, but a trustworthy man is a rare find" (v. 6).

To the foregoing thoughts of wisdom from Solomon we might add another of his thoughts, "As he thinketh in his heart, so is he" (Prov. 23:7, King James). We know our thinking is important. Our minds must work and not sleep, for our *actions today* are made up of our

thoughts which prevailed from our *thinking done yesterday*.

Here are some actions and positions mentioned by Solomon:

"A blameless, upright man—happy are the children who come after him"! (V. 7.)

"A monarch seated on a throne of justice scatters all crime before him" (v. 8).

"A king's threat scares men, like a lion roaring; he who provokes him is in danger" (v. 2).

"A wise king scatters wicked men; he drives hard over them. Kindness and duty are a king's safeguard; his throne rests upon justice" (vv. 26, 28).

Right thoughts give happiness, uprightness, places of position. Yet with it all a Christian always says humbly in the words of Solomon, "Who can say, I have made my heart clean, I am pure and sinless?" A Christian depends upon Christ's strength to keep him pure and upright, not his own. A Christian ever is clothed with the righteousness of Christ to cover his sins, weaknesses, shortcomings.

Some actions resulting from wrong thinking as stated by Solomon are: "Talebearers let out secrets: have nothing to do with a gossip. He who curses his father or his mother, his lamp of life will go out in black darkness" (vv. 19, 20).

God's Measurements

Solomon said, "Different weights and different measures, the Eternal loathes them alike" (v. 10). "Different weights are loathsome to the Eternal; a false balance is unfair" (v. 23).

Why are these measurements loathsome to God, the heavenly Father?

This proverb helps to explain. "A false balance is loathsome to the Eternal, but a proper weight is his delight" (Prov. 11:1).

May our measurements of service, also, be "his delight."

Happy Birthday Wishes

James Reed, Mar. 30, age 5, Niagara Falls, N. Y.

Glenda R. Wolfe, Mar. 31, age 9, Gatesville, Texas

Marilyn L. Mercer, Apr. 1, age 8, Macomb, Ill.

"What is a man advantaged if he gain the whole world, and lose his own soul?"

What am I bid

By H. Gary France, Wenatchee, Washington

JESUS TAUGHT that one should follow the pattern of a successful businessman. First determining the most profitable, most beneficial, and highest ideal, a successful businessman puts every concentrated effort toward attaining that goal. Is not maintenance of life that goal?

Doctors, statesmen, and family breadwinners are intent on attaining the goal of maintaining life. The doctor's approach to the problem of maintaining life, however, is limited to his immediate vicinity. The statesman's approach to the problem of maintaining life is limited to temporary life, for no statesman can preserve for more than a few decades the lives of his countrymen. The family breadwinner cannot maintain life longer than seventy or eighty years. The efforts of the world are powerless to maintain life indefinitely, for all men continue to die. Hence we would suggest that a flaw exists in the usual method of approaching the problem of living and that this flaw can be corrected only by following the pattern of Jesus.

The Lord recognized the problem of seeking life. He was not content, however, with maintaining mere temporary life. Having the eyes of an intelligent and successful businessman, Jesus looked into, and planned for, the future. His planning bounded far beyond middle age or retirement—even beyond succeeding generations. Jesus planned for eternity! Schooling His mind to be in tune with God, Jesus led hundreds to plan for eternal life. Jesus' planning was not bounded by space or time.

Two men bargained, plotting the death of another man. One asked, "What will ye give me, and I will deliver him unto you?" They bargained for thirty pieces of silver. From that time Judas watched for an opportunity to betray the Christ.

Judas was only an average bargainer. He was not the first to sell the Lord. Nor was he the last! Some have sold Christ for a price higher than thirty pieces of silver; others have sold for a cheaper value than thirty pieces of silver. The rich young ruler sold for great possessions. Jesus said to him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young

for Eternal Life?



man heard that saying, he went away sorrowful: for he had great possessions" (Matt. 19:21, 22). This young man undoubtedly had more than thirty pieces of silver. He sold eternal life for the privilege of keeping great possessions. He drove a better bargain than Judas. Nevertheless, he lost miserably, for he sold his opportunity rather than relin-

quish the benefits of great possessions in this transient life.

Taught Jesus, "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36, 37). The privilege of profanity and idle words seems dear to people. Is this privilege, however, worth more than eternal life? Suppose someone smashes his finger with a hammer. Then suppose Judas Iscariot walks up to that person and offers, "If you do not use profanity, I will give you thirty pieces of silver." What person would rather swear than accept thirty pieces of silver? The privilege of profanity is worth less than money. Thus one sells the Saviour at a lower price than did Judas when he takes the Lord's name in vain.

God realized from the beginning that men would sell Christ for lack of time to follow His example, but why must the price be so low? Why is one willing to forfeit eternal life, the Kingdom of God, and the hope of justice for the cares of this world? The troubles one has during his lifetime cause him to overlook the most beneficial of all goals. Jesus said, "He 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. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty" (Matt. 13:22, 23). How well do we heed the good Word of God? Do we let it grow and bear fruit—even thirtyfold—in our lives?

— The Berean Department —

AMONG THE CHURCHES.

CALENDAR OF SPECIAL MEETINGS

- April 3, 4—Illinois Spring Conference at Ripley.
- April 4-11—Evangelistic meetings (M. W. Lyon) at Omaha, Nebr.
- June 6 - 13—Special meetings at Brush Creek, Ohio. (C. R. Randall, guest speaker.)
- July 12 - 25—Berean Youth Rally at Oregon, Ill.
- July 17-25—Texas State Conference at Ater.
- June 28 - July 23—Summer Session of Oregon Bible College.
- July 27 - August 8—General Conference at Oregon, Ill.
- July 27 - August 8—Illinois Conference and Bible School.

BAPTISMS AT TEMPE, ARIZONA

"Rejoice with them that do rejoice" is a Biblical admonition, and we at Tempe, Ariz., invite the brotherhood at large to rejoice with us, as there were seven young people baptized at the close of the morning service on March 14, 1948. This was the largest number that had ever been baptized at the same time in the history of the church. More than eighty people gathered to witness this sacred service.

The names and addresses of these new brothers and sisters in Christ follow: Billy Kee and Roland Kee, 220 Roosevelt, Tempe; Larry Townsend and Lynn Townsend, 608 S. Newell, Mesa; Thelma Kitts, 924 Van Ness Ave., Tempe; Marilyn Miller, Route 1, Box 70, Tempe; Helen Burnett, 1030 W. Fifth St., Tempe.

May God bless them as they start this new walk of life, and may we who have already named the Name of Christ be good examples for them, is our prayer. Gerald L. Cooper.

LAYMAN'S CAMPAIGN ENROLLMENTS

The following have enrolled in the program sponsored by the Laymen's Committee to provide for the missionary expansion of National Bible Institution to include the expansion of every department to better serve the needs of our people; to enlarge direct mail contacts; to expand printing and publishing with a new print shop and office building; to enlarge Pastoral Aid to help fifty new communities to have a full-time pastor as soon as such pastors are available; to carry the gospel to fifty million prospective listeners by radio. To this end, they are volunteering to contribute an amount equal to fifty cents per week or more to the effort of National Bible Institution during the year November 1, 1947 to November 1, 1948.

605. P. G. Coverston, Waterlick, Va.
606. Elmore Waldo, Blackwell, Okla.
608. Mrs. Leora Antonides, Argos, Ind.
609. Mrs. Hobart L. Luper, Lynwood, Calif.

BEAR, ARKANSAS

It is a pleasure to report good services at Bear, Ark., March 21. I had the pleasure of baptizing Mr. James David Sprinkle (age 19) into the all-saving name of Jesus. He is the son of Bro. G. B. Sprinkle, Box 702, Cheyenne, Wyo., but Bro. David intends to stay awhile at Bear. Anyone wishing to write him may address him at Royal, Ark.

On Monday, March 22, I conducted funeral services for Mr. James Washington Kinsey. He was born on June 8, 1882. His wife Ruth is a sister of Bros. John and Jess Humphrey of Bear, Ark. Mr. Kinsey leaves his wife and four children, one sister, and a host of friends who mourn his death. We extend our sympathy to Sr. Ruth and her family. May they find comfort in the words of God, that at the coming of Jesus the dead will rise. Then there will be no more separation to those who have done God's will. W. R. Simmons.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Roscoe F. Dunbar	\$50.00
Maurertown, Va., Sunday School	27.60
Omaha, Nebr., Church of God	10.95
Blessed Hope Church, Rockford, Ill.	25.03
Golden Rule Family	30.00
A Family	2.00
Mr. & Mrs. Willis Roose	10.00
Isolated Member	2.00
Mr. & Mrs. W. H. Lindsay	5.00
Mrs. C. L. McCorkle	10.00
Mrs. Laura A. Kirker	4.00
Fred C. Smith	2.00
For College Dining Room Chairs:	
Edna L. Brewer	25.00
Ladies Sewing Circle, Brush Creek, Ohio	20.00
Brush Creek, Ohio, Bereans	15.00
Leota B. Hanson	9.00
Mrs. Clara Hoke	5.00

Gleanings from the Field

"The field is the world."—Jesus.

"The Ripley Church hopes to play host to a goodly number from other churches in Illinois at the Quarterly Conference, April 3 and 4."—Mrs. Helen Lewis, Secy., Mount Sterling, Ill.

"I will see you again."—Jesus.

Bro. G. J. Gordon, pastor Golden Rule Church of God, Cleveland, Ohio, has completed a Bible chronology from creation to Christ, compiled strictly on Scripture. The work results from many years' study. If you wish a copy, address him at 13605 Othello Avenue.

"Touching the Almighty, we cannot find him out: he is excellent in power . . . and in plenty of justice" (Job 37:23).

Youth! Youth! Are you planning to attend the National Berean Youth Rally? or the annual summer session of Oregon Bible College? See the "calendar" for dates.

Bro. and Sr. Henry Mattison and granddaughter Jean, Oregon, Ill., recently visited Bro. and Sr. James Mattison and family, Hammond, La.

After seven months in the hospital, little "Sid" is back home with us.

Have you been hearing the Sunday morning broadcasts from WAIT? "Listen in," each Sunday, at 7:30 a.m. Bro. James M. Watkins was speaker, last Sunday, and Bro. Harold J. Doan will address you next Sunday, April 4.

Recent visitors at Oregon Bible College were Leonard and Grace Brown, Rose Mary Spruce, Helen Strauch, Gilbert Grant, and Myrtle Matthews, all of Baraga, Mich., and vicinity. Rose Mary and Myrtle plan to attend the Berean Youth Rally (July 12-25). Mary and Raymond Brown, students of the college, returned with the Baraga group, March 23, to enjoy Easter vacation at home.

Sr. C. J. Hanson, Saint Jacob, Ill., mother to Leland and Leota whom most of our readers have met, is reported sick at her home. We pray for her recovery. "Get well" cards will help.

Will we see you at Ripley Conference?

"We are corresponding with the Mexican consul, hoping to gain permission to preach in Mexico."—Timothy Pearson, Rt. 4, Box 306 A, San Benito, Texas.

Word received from Bro. Norman J. McLeod, March 27, informs he is in the hospital again, though expecting soon to be dismissed. His trouble, recently reported as a heart ailment, has been diagnosed as "bronchial pneumonia with complications." Well, Bro. McLeod, everybody hopes you soon return to good, sound health, and that the clouds will quit returning after the rain.

Send The Herald everywhere! Have you a friend abroad? Next door? "Who is my neighbor?"

"Be not overcome of evil, but overcome evil with good" (Rom. 12:21).

REPORT OF TRIP

On our trip from Los Angeles to South Bend, besides the stopovers at Tempe, Ariz., and Morrilton, Ark., which already have been mentioned in the columns of our paper, by previous arrangements we spent five pleasant days in the home of Bro. and Sr. C. D. Shaw of Cushman, Ark., where we conducted meetings in a schoolhouse and baptized the son of Bro. and Sr. Shaw. Bro. Alpheus Shaw was eager to show his faith in the saving power of Christ and is rejoicing in the new life obtained by obedience to the ordinance of baptism. That he may grow in grace and knowledge, and walk in the light of God's Word, is our prayer, and thus we pray for all these isolated ones.

From there, we journeyed to Fredericktown, Mo., where we enjoyed the friendly hospitality of Sr. Maude Kenley and daughter, Sr. Kittie Perkins, and had the pleasure of meeting with the congregation which has recently erected a fine new building for their worship. We were happy to meet Bro. and Sr. Roy Graham again and to speak both morning and evening for this enthusiastic audience.

Owing to the fact that Mr. Railsback was gradually developing an illness, we decided it would be best to cancel our appointments at Eldorado and Casey, and, therefore, drove directly to Indianapolis and next day to South Bend. We plan (the Lord willing) to spend several months helping the Morning Star Church sound out the gospel message in the fertile field where it is located. Mr. Railsback was confined to the bed for ten days after arriving here, but is now up and convalescing, thanks to God's guidance and care and a very efficient physician.

The church is planning a nice Easter program, and we are all looking forward to a happy service together in the Lord's work.

Our address likely will be changed in the near future, but any mail to this address will reach us.

Emma C. Railsback,
1318 South Rush St.,
South Bend, Ind.

COLLEGE NEWS

Fred Mulder and Bud Goodwin journeyed, March 25, to Gravatown, Wis., for Easter. While there, Bud baptized Fred into the body of Jesus. Those at the college were overjoyed on learning Fred's desire to be immersed. We pray God's blessing upon him as he continues in the footsteps of Jesus.

Mary and Raymond Brown returned to Baraga, Mich., with their brother Leonard, March 23, for a short visit with their "folks." The names of these visiting Oregon with Leonard are to be found in the gleanings.

We at the college enjoyed hearing National Bible Institution's first broadcast over WAIT, Chicago, Sunday, March 21. Bro. Sydney E. Magaw, superintendent and instructor of the college was the speaker. We also enjoyed Bro. James M. Watkins' address, Sunday, March 28.

Visiting the Pearsons, Easter week end, were relatives from Ohio. Also visiting Pearsons and the Dicks was the Delbert Jones family and his mother, Sr. A. M. Jones.

Classes reconvened Tuesday, March 30, after Easter vacation, from which students returned with renewed interest.

Gordon Landry, Reporter.

OVER THE TOP!!!

278. P. G. Coverston	\$26.00
279. Elnora Waldo	26.00
280. Mrs. Emma Coleman	26.00
281. Elmer Gockler	26.50

PROGRESS AT MACOMB, ILLINOIS

Bro. Linford Moore, pastor of the Macomb (Ill.) Church of God, writes, encouragingly, that the church building fund that was recently only \$1663.00 has suddenly jumped, in one week, to \$4000.00. The brethren are hoping, therefore, that they may begin soon to enlarge their building. Indeed, some of the money is pledged on condition that the building effort be launched within a year.

Bro. Moore, whose address is 802 W. Jefferson St., is interested in hearing from men of our faith who could assist by drawing blueprints and helping in a general way to plan the remodeling.

Brethren who have visited the Macomb Church will appreciate the prospect of improving and enlarging the present church building. Anyone who wishes to contribute may address Mr. Francis VeNard, 415 W. Jefferson St., Macomb, Ill. He is the treasurer.

BURR OAK, INDIANA

By Russell Currens

Burr Oak, Indiana,
A likable town,
From years ago
Its beauty comes down.
This town is known
For neighbor and friend;
In time of need,
They help to the end.
The coal man helms
With winter's supply;
The depot agent
Is a wonderful "guy."
The hardware man
Sells us his ware;
The section boss
The rails keeps square.
The preacher tells
Us how to live;
The garage man fixes
Car, plane, or sieve.
Postman is comic
At work or play;
The junkman always
Has something to say.
The seed man's busy
With wheat and corn;
The blacksmith shoes
Any horse that's born.
We have two churches;
We're proud to say,
"No taverns in town!"
Thank God, this day.
No need to hunger
Or knock at doors;
Foods are bedecked
On shelves of stores.
The people are fine,
As they visit and work;
Not one is lazy,
Not any shirk.

MIMEOGRAPH BOND

We have a good supply of mimeograph bond in white and colors (canary, goldenrod, blue, pink, green), 20 lb. substance, size 8½ x 11. Single reams—white \$1.65, postpaid; colors \$1.75, postpaid. Ten reams—all of one color—white, \$12.50; colors, \$13.50, not post-paid. For ten reams of assorted colors, add 5 cents per ream to ten ream prices.—National Bible Institution, Oregon, Ill.

HERALD RECEIPTS

Mrs. Clara Thomas; Maybelle Hanson; Mrs. W. H. Holland (4); Mrs. Morris Zeller; Elmo J. Gaspar; Phyllis Johnson; Mrs. John Guthrie; Elnora Waldo; Mrs. Edith Stirton; Mrs. Leora Antonides; H. H. Stebbins; Mrs. John Fyfe; N. J. Hardacre (2); Mrs. Nora Pearson (2); Mrs. Ruth Hoskins; Osby Claypool; J. Plantner; Lela Peterson; Mrs. C. L. McCorkle; Mrs. M. D. Newell; Mrs. A. P. Leamon; Mrs. Laura Kirker; G. L. Long; Mrs. J. L. Harland.

TRUTH SEEKERS' BIBLE CLASS
OF THE AIR

The presentation of weekly Truth Seekers' Quarterly lessons over Radio Station WAIT, in Chicago, at 7:30 a.m., Central Standard Time each Sunday morning, will feature the following guest speakers as announced by Bro. Harold Doan, program director. Each will discuss the lesson of the day and present thoughts and helps on its study and presentation. Sundays not mentioned will be supplied by the director or additional guest speakers as special arrangements continue to be made.

April 11—H. U. Krogh, Jr.
April 18—J. A. Marsh
May 2—C. E. Lapp
May 9—J. Denebfield
May 16—L. W. Moore
June 6—C. R. Randall

REWARD OF FAITH—ETERNAL LIFE

(Continued from page 11)

whom shall we go? thou hast the words of eternal life." (John 6:67, 68.) The question today is, Will we follow the teaching of the Master, or forsake it?

From the writings of Jude, verse 21, comes this command to the faithful, "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." To help understand how one may keep himself in the love of God, we quote, "Whoso keepeth his word, in him verily is the love of God perfected" (1 John 2:5).

As John wrote to the church at Smyrna, he said, "Be thou faithful unto death and I will give thee a crown of life" (Rev. 2:10).

May God help you, who seek for truth, to find and keep it.

EVERLASTING PEACE. Speaking in Vancouver, British Columbia, Mrs. Robert Walker Kenney, Los Angeles, a follower of the Baha'i faith, declared that everlasting peace would come to the world in 1963. She was basing her convictions on the central belief of Baha'ism of the oneness of mankind, and as soon as people are convinced of this—everlasting peace will result, so reason the Baha'ists.—C. E. Randall.

Truth Seekers' Tracts and Books

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

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

TRACTS		BOOKS	
	Per Doz.	Per 100	Each 6
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	
Truths the Child of God Should Know, Lapp, 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	
The Word Made Flesh, Thomas, 16pp.	.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	
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)			
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 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
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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
Berean Searchlight, Series 2 (Story and Purpose of Christ).			.15
MISCELLANEOUS			
			ea.
The First Resurrection, Leask.			.03
New Testaments—3½x4¾ in., paper bound.			.20
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Special Gospels—pages 3x4½ in., illustrated covers in color. Any of the books of the New Testa- ment or Proverbs 2 for 5c.			

National Bible Institution,

Oregon, Illinois

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Doctrines Jesus Did Not Teach

By Gordon Landry, Oregon Bible College

"Because they received not the love of the truth . . . God shall send them strong delusion, that they should believe a lie" (2 Thessalonians 2:10, 11).

THE TIME of lost love for Bible truth is *now!* Day after day, the prophecy of 2 Thessalonians 2:10, 11 is fulfilled. The "time," beginning during the Apostles' ministries, has increased by leaps and bounds in the recent past. Paul wrote to Timothy of that "time" to come when men "will not endure sound doctrine; but after their own lusts . . . 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).

Members of the Church of God should not excuse other churches that teach error. Often—*too* often—we hear our own members, when speaking of other churches, say, "Other denominations must have more to offer, something of more import, than we are offering. Look at the number of converts they are making, and see, in contrast, how few we are bringing into Christ." True, the Church of God is not advancing as it should; nor can we console ourselves with prophecies of latter-day conditions of falling away to unsound doctrines. Indicating some would be converted to the truth, Jesus remarked, "He that believeth and is baptized shall be saved."

Recently, a woman from Rockford, Illinois, who is not a member of any church but "attends" one of the popular churches, said in effect: "It doesn't matter what we believe; we're all going to the same place anyhow" (meaning heaven). Are we compelled to agree with such "reasoning"?

Said Jesus of the scribes and Pharisees, "In vain they do worship me, teaching for doctrines the commandments of men." Commandments of men still are being taught. They creep into truth one by one, a little at a time. They hardly are noticed by one generation; the next wonders

if they are true; the third generation accepts them as being infallible. Upon some truth and much error, many denominations have been established. Because some of these denominations teach what the people desire to hear, they rapidly increase in numbers. Doubtless, these denominations accomplish much good socially and morally. We

fear, however, that they may be following in the path of Hymenaeus and Philetus, "who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (2 Tim. 2:18).

Our purpose is not to prove that some churches of today are "saying that the resurrection is past already," but that they "concerning the truth have erred, . . . and overthrow the faith of some." Is it of no consequence that faith is overthrown, through subtlety if need be, and some are caused to de-

part from the faith? Hear again the words of Paul concerning Hymenaeus, who, with Alexander, had made shipwreck of faith. "I have delivered [Hymenaeus and Alexander] unto Satan, that they may learn not to blaspheme" (1 Tim. 1:20).

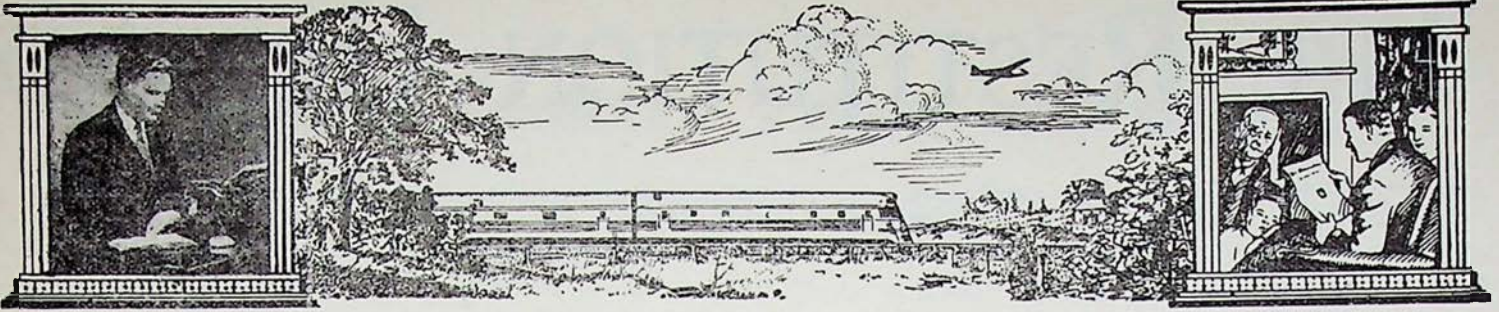
Paul stated in another place, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. . . . For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:8, 10-12).

Two thoughts we glean from the foregoing scripture: 1) Paul desired the gospel, as he had taught it, to continue in the hearts of the

(Continued on page 9)



Gordon Landry



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

Seeking the Kingdom of God

In keeping with God's original intent for Adam and Eve to subdue and have dominion over all the earth, and in keeping with God's promise to make of Abraham a great nation, God developed the twelve tribes of Israel until they became a mighty nation, especially under leaders as Moses, David, and Solomon. God ruled and loved Israel as His own Kingdom. First Chronicles 28:5 records that Solomon sat "upon the throne of the kingdom of the Lord." Idolatry seized Israel, however, and God foretold through Ezekiel:

"I will overturn, overturn, overturn, it"—the throne; the Kingdom—"and it shall be no more, until he come whose right it is; and I will give it him" (21:27).

Even in that text, however, God gave hope to His people, promising a king someday would appear, whose right it will be to rule. God, still severely spanking overturned Israel, will continue that spanking until Christ returns. Said Jesus, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24). Then, said Paul, "There shall come out of Sion the Deliverer." He "shall turn away ungodliness from Jacob" (Rom. 11:25, 26).

The Old Testament abounds with promise that the Messiah will restore the kingdom to Israel. "Unto him," Jacob foretold, "shall the gathering of the people be." Isaiah prophesied, "The government shall be upon his shoulder." Gabriel promised Mary, "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever."

During the Saviour's ministry, the Jews were so enthusiastically hopeful He would restore their lost kingdom, they failed to see Him as God's spotless Lamb to provide atonement. Jesus, of course, knew both truths: that He must first suffer, and long later be glorified as King. Once, when "Jesus . . . perceived that they (the Jews) would come and take him by force, to make him a king, he departed again into a mountain himself alone." Unrepentant Israel was not ready for her King—not ready for national restoration.

Nevertheless, Jesus frequently foretold the Day He will be King. "All the tribes of the earth," said Jesus, "shall see the Son of man coming in the clouds of heaven with power and great glory." "When the Son of man is come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory and before him shall be gathered all nations."

Like a small mustard seed, the Kingdom will start small: growing outward from Jeru-

salem, like spokes radiating from a hub, until farther reaches of the Kingdom encircle the earth. "Of the increase of his government and peace, there shall be no end." Jesus "must reign until he hath put all enemies under his feet."

The true church, Christians who seek places in the Kingdom, will be joint rulers with Christ. They will reign a thousand years, throughout the Millennium, establishing peace and righteousness. Foreseeing that Day, Isaiah prophesied: "The earth shall be full of the knowledge of the Lord as the waters cover the sea." Every time we Christians pray the Lord's prayer, saying, "Thy kingdom come, thy will be done in earth, as it is in heaven," we are praying for the second advent of Christ and for re-establishing of God's Kingdom on earth—the only place God ever had a Kingdom.

Jesus requires us to live in such manner as to qualify for places, humble though they may be, in that Kingdom. Said Jesus: "Seek ye first the kingdom of God."

Most people, interested almost exclusively in this life, seek money, higher salaries, modern homes, but Jesus taught His followers not to lay up treasures on earth, but to "lay up treasures in heaven" (Matt. 6:19, 20). "Oh," somebody says, "are a Christian's treasures to be in heaven, yet the Kingdom to be on earth?" Yes, that is correct! Jesus did not say we would go to heaven to obtain these treasures. "Behold," He said, "I come quickly; and my reward is with me, to give every man according as his work shall be." By serving the Christ, one lays up a store of treasures in heaven, where no man can steal them, nor rust corrupt them. The reward is reserved in heaven now, but Christ will bring it with Him when He comes.

Seeking a place in Christ's coming Kingdom, one is required to keep God foremost in his life and plans. Matthew 6:24 records our Lord's challenging words: "No man can serve two masters . . . ye cannot serve God and mammon." "Mammon" means money. Let not money become your God. Paul pleaded, "Set your affection on things above, not on things on the earth." Worship God; love God.

Jesus taught His disciples not even to be anxious about acquiring food and clothing. (Matt. 6:25.) God, who gives life, will protect life. Jesus' way of expressing that thought was, "Is not the life more than meat, and the body than raiment?" In other words: because God has given life, He will perpetuate and clothe life. In succeeding verses, Jesus showed

that even the birds receive God's attention, love, and care. Then He asked, "Are ye not much better than they?"

Jesus next asked, "Which of you by taking thought can add one cubit unto his stature?" Benjamin Wilson's Emphatic Diaglott translates this text: "Which of you, by being anxious, can prolong his life one moment?" By dieting, man can reduce his weight; or, by feasting, increase his weight, but no one can live an extra minute beyond the time God graciously gives.

An outstanding human foolishness is worrying about one's body, his appearance, his clothing, the details against which God explicitly cautions him not to worry. Lilies of the field, said Jesus, do not worry. Grass of the field, said Jesus, accepts its clothing as God desires and gives. So, why should Christians be fretful about all these trivial, temporal matters? Implicit faith is God's prescription for worry. Faith is medicine that comes not in satchel or pill, but by hearing the gospel of the Kingdom, by service, and prayer.

One weighty responsibility God places upon each Christian; one high and priceless goal does God require each to seek: not riches, not modern homes, not honor of mortal man, but a place in His Kingdom to be re-established when Jesus comes. Ironically, pathetically, many seek everything God forbids, and fail to seek the Kingdom. Many are so disinterested, they scarcely know there will be a Kingdom. Despise they the promise of God?

The Gentiles, unrepentant and non-baptized persons, may be expected to seek temporal, carnal reward, for they know not God as their heavenly Parent, nor walk with Christ as their loving Friend. "All these things do the Gentiles seek," said Jesus, then promptly countered with the assurance, "Your heavenly Father knoweth that ye have need of all these things" (v. 32). Why be anxious, nervous, fretful, about God's pledge? Rather, obey Jesus' instruction, "Seek ye first the kingdom of God," having confidence, as Jesus taught, that all life's material necessities "shall be added unto you." Loyalty to God blesses spiritually and materially.

Keep God first; seek God's Kingdom first; then God will keep you first, both now and in His soon-coming Kingdom. "Humble yourselves in the sight of the Lord, and he shall lift you up." If you are waiting, drifting, dying outside the fold of Christ, we plead: "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." "O taste and see that the Lord is good."

Genuine Spirituality

By Harvey U. Krogh, Jr., South Bend, Indiana

GENUINE SPIRITUALITY is the true quality of being spiritually minded or minding spiritual things rather than carnal things. God has given us appetites and desires which will enrich life when satisfied in moderation according to His laws. When a person's motive in life is the satisfaction of his fleshly desires, he is spoken of as being carnally minded. Those whose aim in life is to please God are said to be spiritual or to have spirituality. Those who are spiritual are those in whom the Spirit of God dwells. (Rom. 8:9.) The Apostle Paul clearly contrasted the character of the carnal and of the spiritual person. In 1 Corinthians 3:3, he said: "Ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" —(according to man, margin). The works of the flesh are enumerated in Galatians 5:19-21: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings." All these are the result of allowing fleshly desires to have full sway in one's life and the utter disregard for God's laws concerning what to think and say and do. The outgrowth of God's Spirit dwelling within the individual is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Christians are commanded in Ephesians 5:18 to be filled with the Spirit, that is, with the Spirit of God. This may be done only by yielding ourselves to His will. First, we are to trust in the LORD with all our heart, and lean not unto our own understanding. (Prov. 3:5.) This means we should seek His guidance in everything we think or say or do. Some may think this is too much trouble, but it saves much trouble and pays wonderful dividends. We too often neglect to seek God's will.

Those whose lives were pleasing to God spent much time in meditation. They thought of His wonderful works, His laws, His mercy and love. Paul instructed us when he said, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

As to genuine spirituality in study, it seems that the minister's aim and the aim of every child of God should be to study first those things that will make him what God wants him to be, day by day. If we could be each day all that God would have us be, we would be fulfilling

all His will for us. The minister should next study that which he honestly believes God would have him feed the flock over which he has been given the oversight. Spirituality in study would be wholly yielding to the will of God, sensitive to every whisper of the "still small voice," and honesty in the use of every word prepared for His people. Spirituality in study leaves little room to prepare anything that is not sincerely for the purpose of edifying the individual and bringing him closer to the Father.

Since spirituality is deep seated and not something to wear today and be cast aside tomorrow, it will be seen in our daily lives more than anywhere else. Of course, very spiritual men sometimes yield to temptation, though not to the extent of those who do not follow God's leading so well. It is very important, therefore, that the minister always be mindful of his position and his responsibility. A minister need not be more spiritual than any Christian ought to be, but the minister must be more spiritual than most of his people in order to lead them or help them to grow spiritually. A pastor is one who goes before his flock, leading them by example, rather than one who drives or dictates. It is a well-known fact that what one does speaks louder than what one says. If we are to fulfill our duty to God and our obligation to those in our care, we must be very diligent to rise as high, spiritually, as we can. This does not, however, permit us to show a superior attitude, since meekness is among the fruit of the Spirit. Brother J. R. LeCrone well stated in a letter to the ministry, when he was president of its association some years ago: "Churches never rise above the spiritual level of their leaders. It behooves us to lead the way."

Spirituality in presentation is part of living our spirituality. It is very difficult to teach another to have spirituality, since it comes largely by fellowship with God and with others who have close fellowship with Him. Again, example is our most effective means of teaching. We must show by our manner in the pulpit, in the home, in gatherings and wherever we are, that we have been with God. Our doctrine must also testify to this fact but nothing will take the place of the example we set.

Spirituality may be presented from the pulpit in the message as well as in the manner. We must preach on prophecy and the doctrines wherein we differ with others, but sermons on the fruit of the Spirit bringing out the joys of bearing such fruit are necessary to help others to be spiritual. Of course, our efforts will be of little avail if we ourselves are not bringing (Continued on page 10)

From the Crucifixion to the Resurrection

Radio Sermon—Station KPQ, Wenatchee, Washington

By Lyle Rankin, Cashmere, Washington

BECAUSE of the questions that have been, and still are arising in the minds of many concerning the time from the crucifixion and death of the Lord until His resurrection, we are presenting the following to help understand and know the truth. When the truth is known, traditions of men will be removed, that none need stumble over them.

Days now set aside by man for special observance, without Scriptural authority, need not be observed as directed by finite minds.

Reading Matthew 27, the following may be noted: verses 1 and 2 show Jesus was taken before Pilate, the governor, in the morning. After His trial and delivery to the people to be crucified, Jesus was taken to Golgotha and hanged on the cross till He expired. Mark tells the time of day He was crucified, but Matthew does not. Mark 15:25 reads: "It was the third hour, and they crucified him." Matthew 27:45 declares, "Now from the sixth hour there was darkness over all the land unto the ninth hour." The time of day indicated by "third," "sixth," and "ninth" hours are understood today as 9:00 a.m., 12:00 noon, and 3:00 p.m. It was at this last hour that Jesus died. (See v. 50.) Verses 57 to 60 speak of the time as evening when Joseph of Arimathea came and, with the permission of Pilate, took and buried the body of Jesus in his own new tomb. Reading from the Record of John, we learn they hastened to remove Jesus from the cross and bury Him because of the High Sabbath which would begin at sundown, or, as we today would say, 6:00 p.m. In those days, a twenty-four-hour day began at sundown, not at midnight as today's time is reckoned.

Now turn your attention to some texts concerning the resurrection of Jesus. First, compare the testimonies concerning the time the women came to the sepulcher. "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" (Matt. 28:1). "When the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun" (Mark 16:1, 2). "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others

with them" (Luke 24:1). "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre" (John 20:1). From these it can be seen how the women came "while it was yet dark"—"as it began to dawn"—"at the rising of the sun"—"even early in the morning." Notable words that stand out are: "early," "dawn," and "rising of the sun." These are still associated together today. Notice, also, the time given is the "first day of the week."

Mary saw Jesus shortly and He told her to inform the disciples that she had seen the Lord. (John 20:11-18.) "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 saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord" (John 20:19, 20). Now, remember that this showing of Himself to the disciples was on the *first day of the week*, and that it was the time Jesus showed them *His hands* and *His feet*.

Luke inserted something else between the time the women saw Jesus and the time He showed His hands and His side to the men. In Luke 24, the first twelve verses tell of the women as they came to the tomb, their instruction received from the angels, their report to the men, and the hurrying of Peter to the sepulcher from which he departed wondering in himself at that which had come to pass. Verses 13 to 24 read:

"Behold, two of them went *that same day* to a village called Emmaus, which was from Jerusalem about three-score furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all

the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, *today is the third day* since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went unto the sepulchre, and found it even so as the women had said: but him they saw not."

In verse 31 is written that the two had their eyes opened that they should recognize Him. Then Jesus no longer was seen of them until they returned to Jerusalem. This they did immediately; and, upon their arrival, they reported to the others what had happened to them as they

walked toward Emmaus. While they were telling their experience, Jesus appeared and showed them His wounds. From the foregoing, we call your attention to the fact that Jesus walked with those two the same day Mary met Him near the tomb, and the same day He appeared to His disciples and showed them His hands and feet. This day was called the first day of the week. As He talked with those two, they declared, "Today is the third day since these things were done." Yes, the day He was talking to them was the third day since His crucifixion.

In thirteen places, reference is made to Christ's rising on the third day, not after, but on the "third day." Here are the places: Matthew 16:21; 17:22, 23; 20:19; Mark 9:31; 10:34; Luke 19:22; 13:32; 18:33; 24:21; 24:46; Acts 10:40; 1 Corinthians 15:4.

This third day is the same day Jesus showed Himself to Mary and the others, which (Continued on page 10)

Bible Lessons—Number One

One God

By Norman J. McLeod, Pomona, California

Memory Verse: Deuteronomy 6:4, 5.

1. Hebrew children were required to know these verses by the time they were five years of age.
2. The idea of one God is peculiar to Bible teaching.
 - a. Not held by any other ancient people besides the Jews, with the exception of one Egyptian king. (See *Ikhnoton*.)
 - b. The Jews fell away from Bible teachings at every turn.
 - (1) While Moses was in the Mount of God. (Ex. 32:1-29.)
 - (2) Solomon worshiped other gods in his old age. (1 Kings 11:1-13.)
 - (3) Jeroboam set up calves to worship. (1 Kings 12:25 - 13:10.)
 - c. Pompey's entry into the Temple: found only a large stone behind the veil of the Temple; the Jews at last had learned to be loyal to the idea of one God, but they did not accept many of Moses' teachings in regard to Him. (For excellent discussion of this particular instance, see: Latimer, *Judea from Cyrus to Titus*, 537 B.C. to 70 A.D.)
 - d. Persia brought in the idea of two gods: one good and one evil.
 - e. Greek mysteries taught the idea later embodied into Christianity as the Trinity—non-harmonious to Truth.
- f. The Council of Nicaea: Arius and Athanasius argued about their own ideas of the Trinity, not as to whether or not there is one God. (325 A.D.—See any good encyclopedia article on the Council of Nicaea.)
- g. Saint Days; the Dark Ages; All Saints' Day (Hallowe'en).
3. Peter Abelard (1079-1142) was one of the first to challenge the doctrine of Trinity.
4. Anti-Trinitarians of the late Middle Ages, a group persecuted as heretics, finally found haven in Poland; for the forerunners of the modern Unitarians; the true Anti-Trinitarian did not accept Christ, but God only.
5. The Protestant revolt from Rome did not at first bring back the idea of the unity of God. Martin Luther did believe in the unity of God, but his followers returned to the idea of Trinity.
6. It was not until the coming of our own men, such as Dr. Thomas and the Wilsons, that the idea of One God and his only begotten Son, Jesus Christ, became the doctrine that it now is with a large group of people.
7. Additional and related references: Deuteronomy 4:34, 39; Matthew 22:37; Luke 10:27.

One God: the God of the Ages

Article 26—Difficult Texts—Identity of the Christ

By R. H. Judd, Colborne, Ontario

"Unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. And, thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shall thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail" (Hebrews 1:8, 10-12).

The Epistle to the Hebrews opens with what might well be considered a brief resume of the parable in Mark 12, recalling the fact that God spoke in times past unto the fathers *by the prophets*, and that *"in the last of these days"* He has spoken to us by His Son, whom He appointed "heir of all things." The natural question arises, The last of what days? The obvious answer is that the reference is to the *last days of the prophets*, of whom, in the parable of Mark 12, Christ manifestly declared Himself to be the *last prophet*. This fact is singularly confirmed by the rendering of the Revised Version of verse 6, which reads, "He had yet one [prophet], a beloved Son." Thus we clearly have established the following facts: identity of the Christ as a prophet, and the last of the prophets; His relationship to God as "Son of God"—("He *shall be called* the Son of God"—Luke 1:35); His mission, and the time of His mission. Deuteronomy 18:15 foretells these facts. John 1:45 and Acts 3:22, 23 confirm them in fulfillment, with Philip and Nathanael being contemporary witnesses of His personality. The next question to be asked has reference to the statement that God "appointed" Him "heir of all things." Many suggestions have been advanced in explanation of the last-quoted remark, but that which designates Him as heir to all things which the prophets have spoken concerning Him, is, we think, as suitable and comprehensive as any.

Hebrews 1:8

"But of the Son he saith, Thy throne, O God, is for ever . . ." This verse is widely quoted to prove that the Son of God is God. In verification of that belief, the statement is made that as the son of man is man, and the son of fish is fish, therefore the Son of God must be God. Such reasoning is made without thought, for Scripture

testifies repeatedly that Jesus the Christ was, and is, man; and such is His own declaration. (See John 8:40.) Further, the Scriptures twice declare that "God is *not* a man." (Num. 23:19; 1 Sam. 15:29.) These facts were made known before Jesus' resurrection, and after resurrection the Son of God was still proclaimed as man. (1 Tim. 2:5.) If He were both God and man, "two natures in one personality," as so often is declared by thoughtless persons, the resulting outcome would be hybrid, a state of living that Scripture most strongly condemns. The student will realize, also, that the uses of the word "God" in the verse following, namely, verse 9, proclaim it to be primarily one of office rather than race. While the Scriptures repeatedly and emphatically assert that "there is but one God," they also teach that the title is used representatively on His behalf. (See Exodus 7:1; John 20:28, and other.)

That is not the whole of the matter, however, for truth is accumulative in its testimony. As the verse is a quotation from Psalm 45 in the Old Testament, it is only logical to refer to that source. Turning to the Revised Version, and bearing in mind Dr. Scofield's injunction that the marginal renderings of the Revised Version are usually to be preferred, a conclusion identical with our own, we read, "Thy throne is the throne of God." How beautifully that fits in with such passages as those recorded in Revelation 3:21 and 22:3, declaring that Christ, the Lamb of God, shares His Father's throne!

Still we are not done with these remarkable texts of Psalm 45:6, 7 and Hebrews 1:8. Turning again to the Revised Version, margin, of Hebrews 1:8, we find the following comment, "The two oldest Greek manuscripts read *His*." Thus, the verse might well be rendered, "Thy throne is the throne of God, and the sceptre of rectitude (or righteousness) is the sceptre of His [God's] kingdom." Dr. Robert Young, in his *Concise Dictionary of the Bible*, says that the passage quite correctly might be rendered, "God is thy throne to the ages of the ages." Verse 7 further reiterates the fact that Christ is not God in the primary sense, for were that true, it would be impossible for another Personality to claim to be His God.

Hebrews 1:10-12

That these verses do not refer to Christ is evident from the fact that they are quoted from Psalm 102:25, 26, and,

consequently, must carry application to the same Personality, which unquestionably is God. Further, as pointed out in an earlier section, the expression "of old hast thou laid the foundation of the earth . . ." is the equivalent of "In [the] beginning . . ." of Genesis 1:1; and the Greek of Hebrews 1:10 also bears this out, thus proving beyond doubt that God—not Christ the Son—is the theme of the passage, for it was God who "in [the] beginning created the heavens and the earth." See also the testimony of Christ in Mark 13:19. That the passage is parenthetical has been so marked in my Bible for many years. That it has reference to God is also clear from verse 13, for the words "he said" most certainly refer to God to whom ascription of praise has just been recorded.

As to the word "Lord" used in these verses, please refer to article on this subject in THE RESTITUTION HERALD OF

October 21, 1947. The word is addressed to *all* persons of every rank deserving of courtesy and respect. Consequently, the status implied by the word is ascertained by the association 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 associated with Jesus the Christ. In Matthew 1:20; 4:7; 5:33; Mark 11:9; Luke 1:9; John 12:28, it is applied to God. In Matthew 8:2; Mark 9:24; John 6:68, it is applied to Jesus the Christ. Thus it will be seen that the word does not of itself indicate the status of the person addressed. Rather, the reverse is actually the case, for the status of the word is determined by the status of the person to whom it is addressed. Reference to Isaiah reveals that there the word is "LORD." This settles without question the fact that the word "Lord" in Hebrews 1:10 has definite reference to God.

Historical Glimpses into "Hell"

✓ By Ernest Barnum, Hammond, Louisiana

LAST YEAR, in an advanced English course at college, I received a better understanding of the word "hell" as used in the King James Version of the Holy Bible. No, this word was not even mentioned. We merely traced the history of the English language. For example, we went back to one of the "big family groups" of languages called *Indo European*. We found this family to have been located in its early stages in and about what we know now as Hungary. Inductive and deductive reasoning with the vocabulary that then existed as a basis furnished this conclusion.

Forming this large group are eight languages and their relative offspring. The one particularly concerning us is the Teutonic language, located in Germany, formed into three divisions—North, East, and West Germanic.

When the fall of the Roman world of power left the islands now known as Great Britain defenseless, these island people called upon the West Germanic people to defend them against aggressive powers. These Germans, known as Angles, however, absorbed the natives of this one particular island and called it *Angland*, this name later changing to England.

The English period, also, is divided into three groups, not geographically, but chronologically. The periods are

known as Old English (500-1100), Middle English (1100-1500), and Modern English (1500-the present). During these first two periods, the language was complicated by having word changes for tense and person, as the French language has today. Also, there was a double language, caused by requirements that all government business be transacted in French. For example, what the common man then knew as "stool" became "chair" and his word "board" was made elegant by the French word "table."



Ernest Barnum

This oversize vocabulary in the Middle English period, and especially in the Modern English period, has had a great "leveling" of words. Many synonymous words have become extinct, and phrase expressions have been shortened to one word. You see, this perhaps accounts for the origin and choice of the word "hell." When translating *hades*, *sheol*, *gehenna*, and *tartaros* into English, the one word "hell" was used. Scholars of that day understood its varied range, but different meanings of the word soon became lost to the average person, until today most churchgoers know exactly nothing of hell—its location, meaning, or purposes. (The preceding sentence does not apply to readers of this magazine, but, if you wish to "brush up" a bit on the meaning of the word "hell," THE RESTITUTION HERALD Editor can send information.)



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

HUMAN HISTORY. There have been many great crises in the period covered by the pages of history, but according to the grand old man of Africa, Prime Minister Jan Christian Smuts, "We are passing through the greatest crisis in human history." Then another potent statement of his, recently made, was, "Something is happening in the world today which is going to shake our civilization to its very foundations."

No doubt this great leader was looking at the world situation entirely from political and economic viewpoints. It would seem from a prophetic angle that the world is passing "into," rather than "through," its greatest crisis. These are merely the "beginning of sorrows," according to the words of Jesus. Famines, pestilences, wars and rumors of war may cause men's hearts to fail them for fear, but these are not Tribulation sorrows. They may be the beginning of the birth pangs that will mark the birth of a nation in a day. It must be readily admitted that these are "troubled times," such as described by Paul.

Civilization is going to be shaken to its very roots before a new order can be, or will be, established. This order will not be human, but divine. Its arrangement will be based entirely on righteousness, with justice and equity being dispensed to all mankind. It will be a great day of refreshing.

PERSISTENCY WINS. Carrying her fight to the highest court of the land, the United States Supreme Court, Mrs. McCollum, Champaign, Illinois, won an 8 to 1 decision of the highest court against using tax-supported property for religious education. Said the Court: "Use of tax-supported property for religious instruction was in violation of First and Fourteenth Amendments."

This ruling will not affect the some 2,000,000 pupils who are receiving religious training under some kind of released time throughout the United States, unless this opening wedge is used to further curtail and abridge the right of parents to have their children released during school hours for instruction in the highest type of education.

DISCIPLES OF CHRIST. According to a report of Loren E. Lair, associate director of Unified Promotion of Disciples of Christ, a stewardship campaign is underway in which 500,000 tithers and proportionate givers will be enlisted. Says Mr. Lair: "Brotherhood of Disciples of Christ is doing something different in stewardship this year. It has mobilized its program and promotional resources in an effort to enlist 500,000 tithers and proportionate givers."

"Money is not the primary purpose of this enlistment. More effective discipleship is the objective. Stewardship involves partnership with God. To prove that partnership, a Christian must set aside a sacred proportion of

time, talent, and treasure that the Lord has placed in his trust. Therefore, the first step in stewardship is the decision to tithe or give proportionately."

"Partnership with God" is a unique way of expressing real stewardship. Churches and conferences and denominations that stress this high objective of partnership with God in stewardship—not for the sole sake of obtaining more money; but for a more consecrated type of discipleship—are forging ahead with almost unbelievable progress. It was with such thought in mind that a motion was presented and passed at the last General Conference, in which the 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."

ONE CHURCH. Commencing April 4 and continuing through the 18th, the annual Missionary Convention of the People's Church in Toronto will be conducted, with R. G. Tourneau, the tithing industrialist, as the chief speaker. This congregation, last year, raised \$157,000 for missions; and their prayer objective for the next fiscal year will be \$160,000. This church is carrying the gospel message, as it understands it, to nearly all quarters of the earth. This one church is outstripping some national conferences in money raised and expended for missionary purposes. Missionary enterprise is the stimulus that injects enthusiasm and zeal into Christian service. The church that does not have a missionary program is robbing itself of much fruit it could have.

NEW CHURCHES. The United Lutheran Church has set its goal for benevolence, for 1948, at \$5,500,000, and \$2,000,000 for world action. The Presbyterian USA has set its 1949 budget at \$18,000,000, which is \$600,000 more than that for 1948. Their three-year special "Restoration Fund" has been set at \$24,000,000. The Methodists have set their budget figure at \$15,827,260. They plan to spend \$4,000,000 a year on new churches. Says Dr. Earl R. Brown, Methodist executive: "An average of one new church building for every day of the year for the next four years" is our objective. Large as these sums are, comparatively speaking, the Seventh Day Adventists are spending more on missions than any other Protestant group. Their gain in membership for the last year was 22,000 members. Perhaps the law of the harvest—"whatsoever a man soweth, that shall he also reap"—will find a real fulfillment in these sowings by the various religious bodies. Some folks complain that our growth is too little. Well, maybe our sowing is too meager for a better harvest. It is written: "He which soweth sparingly shall reap also sparingly." Before we find fault with our harvest—it might be

well to examine our seeding. It may be that we are reaping in proportion to our sowing!

WHAT NEXT? Senator Charles O. Burney, Jr., Buffalo, has introduced a bill in the New York State Legislature which will permit churches to obtain special licenses for the sale of liquor at certain church functions. The bill would make it possible for volunteer firemen, veterans' and police organizations, and churches to secure one-day permits for the sale of liquor. These permits under the proposed legislation could be obtained from the State Liquor Authority without charge and as often as desired. Should the bill become law, we surmise one religious body will welcome the chance to sell liquor for the sake of a little financial gain.

MISSIONARIES. The little country of Ireland furnished over 500 missionaries for the Roman Catholic Church last year. Of these 500 men and women, the National Council of the Pontifical Work of the Propagation of the Faith, Dublin, states that 239 were priests sent forth to various parts of the world. Missionary work has been the dominating spirit of the Roman Church from the very beginning. They believe their message is the "true faith," and their faith in its importance inspires them to give of their full strength in spreading their teachings. A church to be charged with zeal must believe its message is vital to salvation.

OPPOSED TO WAR. The Seventh Day Adventists are opposed to military service, and accordingly have petitioned the government, in case universal military training becomes law, that they be permitted to train their boys liable for service under such a scheme in medical service under their own instructors. Under such a plan, all their boys would become medical missionaries. If they can succeed in this endeavor, then all power to them. They now have a world membership of 600,000, with a gain of 22,000 last year. Their membership in the United States is listed as 208,030. Their budget for 1948 for missions and education amounts to \$14,500,000. For such a small denomination, the amount is staggering. What is the motive behind them to inspire such a great vision? They believe their message is essential to salvation. Then, too, they teach and practice tithing—the secret of their ability to raise so much money.

NO MIXING. Justice Roper of the Australian Supreme Court has recently ruled in the case of Bishop Arnold Lomas Wylde, Anglican, that he cannot mix Anglican and Roman Catholic ritual in his services. Said the Judge: "Ringing of sanctus bell, making sign of the cross, or other departures from the Book of Common Prayer are invalid." Stick to your faith, Bishop, or get out!

DOCTRINES JESUS DID NOT TEACH

(Continued from front page)

Galatians; and 2) Paul received his message from the Messiah Himself, through special revelation. Paul doubtless preached the same doctrine wherever he journeyed. He wrote the Corinthians concerning the resurrection. Is it not feasible, then, to assume that he taught resurrection to the Galatians? (Cf. Gal. 3:27-29.) The Apostle corrected the Galatians concerning their dependence upon the Mosaic Law. Must he not also have taught others to rely upon Christ, and not on the Law?

We have ascertained, under point 2 above, the revelation Paul received was from Jesus Himself. Knowing this, and knowing that other writers of the New Testament fellowshipped with Jesus or Paul, we may believe New Testament Scripture to be authoritative—to have for its indirect author, Jesus. If, in further perusal of this article, we refer again to Paul, or to any other writer or apostle, the reader may be confident that Jesus authorized the statement quoted. Now, what doctrines did Jesus not teach? Here enumerated are several present-day doctrines that found no place in the teachings of Jesus.

Immortality of the Soul

The Parable of the Rich Man and Lazarus is perhaps the most often quoted of New Testament scriptures to prove immortality of the soul. Not only does it prove the soul to be immortal, orthodoxy infers, but it also proves that man's soul goes either to heaven or to hell (eternal torment) at death. Careful scrutiny of Luke 16:19-31 will reveal, however, a truth concerning the present status of the Jews. The words "heaven" and "soul" do not occur in the entire Parable.

Other scriptures used by orthodoxy to prove its immortality-of-the-soul theory are Ecclesiastes 12:7, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it"; Revelation 6:9-11, "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 . . . and white robes were given unto every one of them"; and Revelation 20:4, "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, . . . and they lived and reigned with Christ a thousand years."

Naturally, there are many other scriptures which, when lifted from their context, seemingly teach that something within man continues to live after the body has died and decayed. Upon reading (without study), the texts above quoted seemingly prove the theory accepted by nominal Christendom. A little study of the foregoing passages, however, will reveal no such falsehood.

To aid in studying Ecclesiastes 12:7, we refer the reader to 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 [being]." No mention is made of a soul's being placed into man to make him live; all that was necessary to give life after his formation was breath. "Breath," in Genesis 2:7, is translated "spirit" (Heb., *ruach*) in Ecclesiastes 12:7, and "wind" in Ezekiel 37:9.

The "souls under the altar" (Rev. 6) present a more difficult and technical study. Space does not allow a complete exposition, but again we refer to a text which presents a similar thought. "The Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground" (Gen. 4:9, 10). The souls and the blood cried to God in the same way; i.e., evidence of their deaths was before God. The "souls" constituted those who died for the Word of God and the testimony of the Lamb. These martyrdoms will be avenged; they will not be forgotten of God.

The third reference (Rev. 20:4) is simple of explanation. The fifth verse states, "The *rest* of the dead lived not again until the thousand years were finished." Therefore, the souls of verse four were dead at one time, but had been resurrected *with the body* and given eternal existence.

Is it possible for the soul to die? Proponents of the immortal-soul theory state that the soul lives eternally after death in a heavenly paradise, or in a burning hell fire. God Himself, however, warned man that "the soul that sinneth, it shall die" (Ezek. 18:4, 20). Lest the opponent think he lightly passes from the soul-dying thought by saying, "All things are possible with God; He can kill souls if He so desires," allow us to refer to several scriptures proving that men themselves in times past have killed souls. Plainly stated, they murdered other men. "Will ye pollute me among my people for handfuls of barley and for pieces of bread, to *slay the souls* that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?" (Ezek. 13:19.) See also Joshua 10:28, 30, 32, 35, 37, 39; 11:11; Jeremiah 2:34; and Ezekiel 22:25, 27. These scriptures should be enough to convince the gainsayer.

Heaven or Hell at Death

We shall not dwell to such an extent upon this topic, as many of the mentioned texts apply to this second doctrine Jesus did not teach, as well as to the first. Yet one or two examples of misinterpretation might well be mentioned. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels . . . And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:41, 46). The Greek word for

"everlasting" refers to an age, occurs seventy-one times, and is rendered "eternal" and "everlasting." (See Companion Bible, App. 151, II, B.) There also is a technicality in studying the word "punishment." Suffice to note the word is *not* "punishing," i.e., process or continuance of inflicting punishment.

Baptism Is Unnecessary for Salvation

The doctrine or theory that Christians need not be baptized to be saved can be repudiated with one scripture, but we shall refer the reader to several. Jesus taught, "He that believeth *and is baptized* shall be saved; but he that believeth not shall be damned" (Mark. 16:16). Jesus inferred that the person who did not believe on Him would not accept baptism, thus condemning himself by rejecting God's Son. Other scriptures teaching the necessity for baptism are Romans 6:1-7, Colossians 2:8-12, and 1 Peter 1:18-21. Baptism is a figure of the death, burial, and resurrection of our Lord and Saviour Jesus Christ. It also is a prefiguring of the death, burial, and resurrection of Christians.

Therefore, baptism *is* a necessary factor in one's salvation. He must believe the complete salvation story—and obey it as Jesus directed.

Holy Trinity

"I and my Father are one" (John 10:30), is an extremely misinterpreted scripture. Jesus was not teaching the Trinity; He was relating the unity which bound Him to His Father. We know that Jesus was not perfect as the Father was, and is, perfect, for Jesus at that time possessed no immortality. Again, Jesus stated, "My Father is greater than I" (John 14:28). If God and Christ are one in body, how can Christ be greater than Himself?

"The Comforter, which is the *Holy Ghost*, whom the Father will send in *my* name, he shall teach you all things" (John 14:20). Does this scripture teach the Trinity? or is not the Trinity the figment of someone's over-worked imagination! What about 1 John 5:7? It seems to teach the Trinity, but authorities say this verse was not contained in original manuscripts, but was added by Trinity-believing translators because of verse 8. Verse 7 reads, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

Nominal Christendom believes each apostle was an individual. Let us, in view of this fact, study John 17:22, "The glory which thou gavest me have I given them; that they may be one, *even as* we are one."

Here, then, are four doctrines Jesus did not teach: Immortality of the Soul; Heaven or Hell at Death; the Non-Essentialness of Baptism for Salvation; and so-called Holy Trinity. May we who are members of the Church of God rightly divide the Word of Truth, and obey it, thereby gaining entrance into God's Kingdom.

GENUINE SPIRITUALITY

(Continued from page 3)

forth the fruit of the Spirit. The letter of our preaching is important, but only the Spirit of God in our sermons will give life. God must rule in our lives to rule in our sermons.

Not long ago, we were told of a minister who constantly emphasized the vital need of family worship and prayer. He spared no effort to establish a family altar in every home of his church. He would even call before breakfast to help a family begin such worship, when that was the most convenient time for them. The result was a praying church, a devoted church, and where there is prayer and devotion to God, there is spirituality.

Genuine spirituality in study, living, and presentation on the part of the ministry will result in a higher level of spirituality in the Church of God. Much benefit would be received by all the church, if each member would pray this prayer of the Apostle Paul for every other member:

"I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 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.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:14-21).

FROM THE CRUCIFIXION TO THE RESURRECTION

(Continued from page 5)

was also called the *first* day of the week. Therefore He did not rise from the tomb on the *last* day of the week. By referring to the calendar sketch at end of this article, and noticing the first day of the week, you also may think of this first day as the "third day" since the death of Christ. By working back to the left, you will find the seventh day of the week to be the second day since the death of Christ. The sixth day of the week will be the first day since the death of Christ. Therefore, the fifth day of the week would be the day of His death. Let us go forward now from there and see how it works. Christ died at the ninth hour of the fifth day, so the ninth hour of the sixth day would be one full day; the ninth hour

of the seventh day would be two full days, and the ninth hour of the next, or first day of the week, would be three full days. Remember, Jesus was to rise on the third day. This He did. He was crucified on the day commonly called Thursday and resurrected on the day commonly called Sunday. To teach that Christ died on Friday is unscriptural; to teach He arose on Saturday, likewise, is not Scriptural. By misplacing the time, some have been led to special observance of days that are of no greater importance than any other day. There were those among the Galatian brethren that were bringing themselves into bondage by observing days, and months, and times, and years that they ought not. (Gal. 4:10.) The most important thing is: Christ did rise from the dead. All should be interested in the value of His death and resurrection. There is much in God's Word concerning the death, burial, and resurrection of Christ.

Fifth Day	Sixth Day	Seventh Day	First Day
(24 hours)	High Sabbath (24 hours)	(24 hours)	(24 hours)
"	"	"	"
Sun- down	"	"	"
Sun- up	"	"	"
6 a.m.	"	"	"
"	"	"	"

THE TRUTH THAT HURTS

A colored preacher was delivering a "trial sermon" before a congregation that was about to call a new pastor. "Brethren," he said, "the church I'se the pastor of has got to get up and walk"; and the brethren all replied, "Amen—let 'er walk."

The preacher talked on, gradually warming up to where he said, "Brethren, the church I'se the pastor of has got to get up and run"; and the brethren all responded, "Amen—let 'er run."

Considerably encouraged, the preacher warmed up the congregation a few more degrees, and let go with, "Brethren, the church I'se the pastor of has got to get up and fly"—and again the brethren echoed in unison, "Amen—let 'er fly."

Then the preacher, reaching the approximate climax wound up with, "Brethren, if this church is gonna fly, it has to have money." The brethren all sat up thunderstruck; presently the rafters echoed as they shouted, "Let 'er walk!"

If the church is to survive it must have vision, finances, and consecrated members.—*Selected by James A. Patrick from Minneapolis Messenger.*

"Jealousy is cruel as the grave" (S. of Sol. 8:6).

IS TOBACCO HARMLESS?

Dr. Daniel H. Kress has challenged the cigarette industry's claim that "20,679 doctors" say tobacco is harmless. He has written an open letter in regard to the constant use of doctors' names in cigarette advertising, in which he cites the following quotation from the American Medical Journal:

"Nicotine is to be accepted as a highly toxic chemical. One gram (half drop) is the approximate lethal dose for man—its action is swift, and death occurs after large doses within a few minutes."—*Alvin E. Lobb.—Selected by James A. Patrick from Present Truth Messenger.*

FOR US

A non-Christian soap manufacturer said to a minister, "The gospel you preach hasn't done much good, for there is still a lot of wickedness."

Seeing a child exceedingly dirty nearby playing at making mud pies, the minister said: "See that child! Soap has not done much good."

"Oh, well," answered the manufacturer, "soap is useful only when it is used."

"Exactly," was the minister's reply; "so it is with the gospel."—*Selected by Mrs. George Loudenslager.*

Note:

Matthew 12:40 does not say seventy-two hours.

Mark 8:31, 32 compares with Matthew 16:21, 22.

Matthew 26:61; 27:40; Mark 14:58; 15:29; John 2:19—all say, "In three days."

Matthew 27:63, 64 says, "After three days" and "until the third day."

First day of week

Third day since cross

Acts 10:40

Luke 24:21

1 Cor. 15:4

John 20:19

On "third day"

Matt. 16:21; 17:

22, 23; 20:19

Mark 9:31; 10:34

Luke 9:22; 13:32

18:33; 24:7, 21, 46

Acts 10:40

1 Cor. 15:4

The Blood of Christ:

Justifies the believer (Rom. 5:9).

Sanctifies those who come to Him (Heb. 13:12).

Is our means of redemption (Eph. 1:7).

Brings remission to the obedient (Matt. 26:28).

Was our purchase price (Acts 20:28).

Purges us from guilt (Heb. 9:14).

Cleanses from all sin (1 John 1:7).

Brought us near to God (Eph. 2:13).

Makes for peace (Col. 1:20).—*C. E. Randall.*

SOME DEMONSTRATE IT

"This is a colored man's definition of oratory: 'If you says black am white, dat's foolish. But if you says black am white, an' bellers like a bull and pounds de table with both fists, dat's oratory.'"—*Selected.*

THE CHILDREN'S PAGE

*Prepared by Madge Savage
Waite Park Minnesota*



"Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong" (Jeremiah 22:13a).

Influence of One's Crowd

Solomon was very wise. He was also very wealthy. As he grew older, he let things other than God's will lead him. He married many women who worshiped idols. Solomon allowed his wives freedom of worship, and built places for them to worship and sacrifice to their gods.

This "broad-mindedness" of Solomon made God very angry. God said Solomon's heart was turned from Him. The Lord said He had appeared unto Solomon twice, and "had commanded him concerning this thing, that he should not go after other gods" (1 Kings 11:10a).

One surely is influenced by the men or women with whom he associates. One gradually gets "their point of view" though it may not be correct. A safeguard for the Christian is to continue to study his Bible. By "renewing" his mind, he will be less likely to change the important teachings if they are firmly rooted within him.

The danger of being successful is that one is likely to over-rate his importance. Since Solomon was so wise, so friendly, and so rich, he no doubt was admired and much sought after. As a judge, he had to decide the right and wrong of many cases. Doubtless he finally thought he had the right to decide all things. He forgot God had given him definite instructions.

Solomon had been told to build a house for the people of Israel for worshiping the one true God. He had not been told to build temples for his strange wives.

The Price of Sin

We all know that the wages of sin is death, but there was a price Solomon learned, besides that. God said He would tear the kingdom from Solomon and give it to his servant. The Lord said He would not take the kingdom out of Solomon's hand for David, his father's sake, who had served God faithfully. The kingdom, though, was divided when Solomon's son, Rehoboam, became king. Rehoboam, Solomon's son, was ruler over two tribes: Benjamin and Judah. Jeroboam the servant, of the tribe of Ephraim, received ten tribes. The tribes of Benjamin and Judah became the kingdom of Judah. These people were known as Jews. They are the Israelites we recognize today. Paul was a Jew (Acts 21:39) because he

was of the tribe of Benjamin. (Phil. 3:5.) His Jewish name was Saul. His Latin name, because he was a Roman citizen, was Paul.

We see that Solomon's sin was passed upon the kingdom over which he ruled. It not only was divided but most of it passed out of the hands of David's family. How much Solomon really threw away! Had not God said his kingdom would endure—if he followed Him and did His commandments?

Some day Christ will rule and reign upon David's throne in Jerusalem. His Kingdom will cover the earth.

Taking Notice

According to the Bible, there are people who "seeing see not" and "hearing hear not."

We know it is true we often fail to see something clearly enough to explain it correctly. Generally it is because we do not feel it is important, or we are very careless.

Some boys and girls fail to study the Bible. They do not think that is important; or they are very careless.

We are told to "seek" the Kingdom of God. Did you ever lose something and try your best to find it? That is seeking for a thing. The gospel of the Kingdom should be sought earnestly and continuously. May the good news of Christ and His coming Kingdom be all-important in your life.

Happy Birthday Wishes

Mary L. Anderson, Apr. 5, age 11, Mishawaka, Ind.
Dorothy R. Phillips, Apr. 6, age 14, Hickory Ridge, Ark.
Roy G. Hutchinson, Apr. 8, age 14, Hammond, La.
Elden B. Hawkins, Apr. 9, age 10, Sterling, Ill.

"Let me be a little kinder;
Let me be a little blinder
To the faults of those about me;
Let me praise a little more;
Let me be, when I am weary,
Just a little bit more cheery;
Let me serve a little better
Jesus Christ whom I adore."—*Anonymous.*

Time with

H. J. Doan, Editor, Chicago, Illinois

Bereans

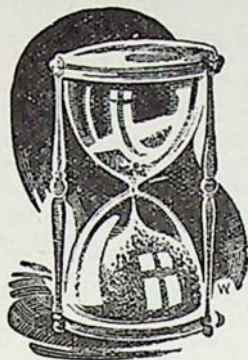
SELF-DENIAL DAYS

Another self-denial period is being planned by the Berean Society for April 4-17. You no doubt remember the plan from last year. During the period, every Berean participating is to match every cent spent on amusements and self-indulgencies with an equal contribution to his local Berean society. Half the proceeds is to be retained by the local society, and half sent to the National Berean Treasurer, Shirley Logsdon, at Oregon, Illinois. The amount received by the national office will be used to publish our new quarterly magazine, *The Guiding Star*. Remember the dates, and keep account of your expenditures.

"THOU ART THE MAN"

Too often we see the application of truth in the lives of others and fail to take the lesson to ourselves. It has been a weakness of the Church of God in its interpretation of the prophecies pertaining to the apostasy in the last days to apply this to other religious groups instead of ourselves.

Not long since, I was talking with a man who knew the prophecies well, and commented on how accurately they were being fulfilled, and yet he was eyeless to see that he himself was failing to give all diligence to make his calling and election sure. Then, also, most of us are prone to realize that the success of the work depends on our attitudes and actions. Perhaps we are not as gifted as some others are, but we are important members of the body as a whole. To all intents and purposes when we are considering the welfare of the church—Thou art the man! If the attendance is to be increased at regular church services—Thou art the man! If the weekly Sunday school roll is to be larger—Thou



art the man! If interest and more people are to grace the midweek Bible study—Thou art the man! If the income to the church is to be commensurate with the measure with which God has prospered us—then, Thou art the man! In thinking of success for the church apart from God's work—let us think in terms of what is required of us.—*C. E. Randall.*

BIBLE "MATH" PROBLEM

Berean Nobler

A shepherd, being asked the number of sheep in his flock, replied: "If you divide the number of camels which Job had before their capture by the Chaldeans, by the number of men sent to take Jeremiah from the dungeon; add to the quotient the number of lords entertained at the feast of Belsazzar; from this amount subtract the number of righteous persons who could have saved Sodom; multiply by the age when David began to reign; divide by the number in Gideon's band; add the number of Philistines whom Samson slew with a jawbone; subtract the number of Solomon's songs; multiply by the number of days Job's friends tarried without saying a word; subtract the number of fish caught in the draft of the miracle of fishes, and the remainder will be the number of sheep in my flock." How many had he?

Correct answer in next "Nobler."

FAITH

What is faith? Perhaps many of you could quote the Biblical definition, "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Look how this great faith manifests itself.

If someone were to tell you today that the whole of the earth's population would be swallowed by a horrible monster of some type—but there was one means of salvation, preached by a man of God—how many of you would scoff, "Oh, that certainly is fantastic!" Oh? I do not believe so. Remember in the day of Noah: God saw that every imagination of the thought of man's heart was only evil continually; also remember that until this time no rain had fallen, all moisture was provided through dew. Then Noah, a godly man, began to tell of the great rain to come that men should repent, believe in God, and help him build the ark, which was God's plan for escape. Would you have been willing to believe Noah?

Would you have faith enough to face a den of very hungry lions—faith enough to believe God would deliver you? Daniel had this faith.

Christ said, "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you" (Luke 17:6). Faith as a grain of mustard seed! How very little to be expected of us, but how great is our return in God's bountiful blessings!

How much faith do you possess? Is it enough to prepare you to defend your belief when the time shall come?

—*Ruth Anderson.*

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

- April 4-11—Evangelistic meetings (M. W. Lyon) at Omaha, Nebr.
- May 25-30—Fonthill (Ont.) annual May meeting. (C. R. Randall, Ripley, Ill., guest speaker.)
- June 6 - 13—Special meetings at Brush Creek, Ohio. (C. R. Randall, guest speaker.)
- June 14-20—Annual Michigan Conference at Southlawn, Grand Rapids. (F. L. Austin, guest speaker and Bible teacher.)
- July 12 - 25—Berean Youth Rally at Oregon, Ill.
- July 17-25—Texas State Conference at Ater.
- June 28 - July 23—Summer Session of Oregon Bible College.
- July 27 - August 8—General Conference at Oregon, Ill.
- July 27 - August 8—Illinois Conference and Bible School.

LAYMAN'S CAMPAIGN ENROLLMENTS

610. Mr. & Mrs. Earl Koontz, Leaf River, Ill.
611. Wilma Orem Judy, Pomona, Calif.
612. Paul McPherson, Tempe, Ariz.
613. Marjorie McPherson, Tempe, Ariz.

HERALD RECEIPTS

Jennie E. Townsend; Emma E. Chadbourne (8); George O. Renner (3); Wilma Orem Judy; Cecil A. Smead; Mrs. Will E. Lawrence; Mrs. Charles A. Sanford; David Taylor; Charles E. Johnson; A. M. Jones (2); Sarah B. Manuwal; T. E. Lynn; Charles F. Doll; H. T. Myers; Frederick M. Claussen; Mrs. Nellie Ling; Mrs. Josephine Engelbretson; Elbert Ferrell; M. W. Lyon (15); Mrs. Joe Chapman; R. L. Tice; C. W. Goekler (2); Lozelle Burnett; E. L. Boyer; W. V. Lansbery; Mrs. Vince Holt; E. H. Robbins.

OREGON BIBLE COLLEGE NEWS

All the students have returned and one week of school has passed. Each student, I believe, feels, as does this writer, a renewed interest and zeal for knowledge of God's Word after the rest from classes that Easter vacation afforded us.

Tuesday night, the College gave a party for Leota Hanson, Bro. Sydney E. Magaw, Bro. Otto E. Dick, Dean Moore, Rand Smith, Fred Mulder, and Gordon Landry. All these have had recent birthdays. We all enjoyed using the new recorder and hearing our voices on the record. We also enjoyed some "movies" for which we were indebted to Dean Moore.

A few of the students attended the Ripley Quarterly Conference. Those who went are: Mary Brown, Leon Driskill, and Darrell Maddock.

We pray God's blessing will rest upon Rand Smith, who was baptized into the body of Christ, Sunday, March 28. All the students attending the College are now members of the Church of God. May we each so live that we glorify God, that others may see our good works and glorify Him, also.

Janice Johns, Reporter.

MARROW TO THE BONES

Under date of March 27, Sr. Emma E. Chadbourne, 16 N. B. St., Wenatchee, Wash., sent eight new subscriptions for The Restitution Herald. What is back of that type of service? Well, she concluded her letter by speaking of herself as a "sister in the faith of the soon coming of our dear Lord and Master."

Thank you, Sr. Chadbourne! Co-operation as you have given is "marrow to the bones." We hope all those new readers will be helped by your service, and that you, too, will receive blessing from God.

NATIONAL BIBLE INSTITUTION

Oregon, Ill., Church of God	
Sunday School	\$ 5.56
Oregon, Ill., Church of God	15.48
Hope Chapel, South Bend, Ind.	5.00
Brush Creek, Ohio, Sunday School	17.10
Work Klub Restitution Church, Casey, Ill.	6.00
Dixon, Ill., Church of God Sunday School	10.00
Mrs. Nellie Ling	10.00
Elizabeth Reighard Memorial	50.00
Blessed Hope Church, Rockford, Ill.	34.70
E. L. Boyer	22.50

Gleanings from the Field

"The field is the world."—Jesus.

Illinois "Oregonians" attending the Ripley conference (April 3, 4) were: Bro. F. L. Austin, Bro. and Sr. Paul C. Johnson and Louise and Robert, Bro. and Sr. Albert Logsdon and Shirley and Juanita, Srs. Leota B. Hanson, Jessie M. Wilson, Mary Brown, Elizabeth Ordnung, also Leon Driskill, Darrell Maddock, and your Editor.

"It was our privilege, Easter afternoon, to assist in baptism Miss Marjorie Cooper (16 yrs.), daughter of Bro. and Sr. Eldridge Cooper of Browntown, Va."—J. R. McCrone, Woodstock, Va.

Bro. C. E. Randall, pastor of the Fonthill (Ont.) Church of God, will conduct a baptismal service, April 11.

Bro. C. R. Randall, Ripley, Ill., planning to preach at the annual May meeting, Fonthill, Ont., and the annual June meeting, Brush Creek Church (near Tipp City, Ohio), has scheduled three of the college student-ministers to preach, during his absence, at Ripley. The schedule for Ripley follows:

May 30—Dean Moore (a senior).

June 6—Howard Beemer (a senior).

June 13—Harry Payne (a sophomore).

Fifty-three attendants were counted recently at a Berean meeting (Wednesday evening) at the Pennellwood Church of God, Grand Rapids, Mich. . . . Someday, a new church building will rise up at Pennellwood.

Recent guests at the home of Bro. and Sr. Otto Dick, Oregon, Ill., were her mother and sister, Mrs. Elizabeth Bird, Hillisburg, Ind., and Mrs. Faye Graf, Frankfort, Ind.

"There is nothing more pitiable than a soulless, sapless, shriveled church, seeking to thrive in a worldly atmosphere, rooted in barren professions, bearing no fruit, and maintaining only the semblance of existence."

Bro. Norman J. McLeod, Birmingham Hospital, Van Nuys, Calif., here sends "Thanks" to brethren for their cards and letters of cheer. Pneumonia, not at first recognized, left Bro. McLeod to slow recovery, and with "a good deal of pleurisy."

If interested in the new Texas State Conference work, write to Wilda McCorkle (Treasurer), 301 Main St., Gatesville, Texas—either enclosing a "bit of cheer," or requesting that your name be placed on the mailing list of the "Texas Church of God News"—or, better, **do both!**

Always building! National Evangelist M. W. Lyon sends more new Herald subscriptions to our office than does any other person in our membership—nor does he get any commission. Today, April 1 (no fooling!), he submitted **fifteen new subscriptions**. He's a worker! . . . (Prov. 6:6-11.)

The Chicago Church of God contemplates buying a store building in a good residential section of westside Chicago, same to be converted into a church. Onward, Chicago; that is the only way Jesus leads. Building Fund contributions may be addressed to Robert Hall (Treasurer), 304 Elm, Elmhurst, Ill.

Are you helping to advertise the Church of God broadcast? Possibly the program does not reach your community; well, boost it, anyway! Success with this effort will the sooner justify launching an effort in your community. Success begets success! Christ is always willing. Are we?

A daughter, Wrenn Lee, was born, March 25, to Bro. and Sr. R. L. Slocum, 3328 East Michigan, Lansing, Mich. Congratulations!

Listen to "Truth Seekers' Bible Class of the Air," weekly, 7:30 a.m., Sundays, station WAIT, Chicago.

McDANIEL - ASHELFORD

A very pretty church wedding was solemnized by the writer at the Christian church at University Place, Champaign, Ill., Saturday, March 13, at three o'clock, when Laura Mae McDaniel became the bride of Lyle Eugene Ashelford, formerly from Byron, Ill. The bride is a member of the Ripley Church of God.

Ellouise, the bride's sister, was the bride's attendant. Dr. Neil O. Rasbech of Copenhagen, Denmark, served as best man.

A reception followed the ceremony in the reception hall of the church.

Laura Mae is the daughter of Bro. and Sr. Lelan McDaniel of Bowen, Ill.

The couple will be at home, after their honeymoon, at 703 E. Main St., Urbana, Ill.

May God's blessing rest upon this new union. C. R. Randall.

SARAH A. CLARK

Mrs. Sarah (Sadie) A. Clark, widow of Fred Clark, died, Wednesday, March 10, at the home of a niece at Brush Prairie, Wash. She had broken her hip in a fall, was in a hospital for six weeks, but recovered sufficiently to be taken to her niece's home, where she suffered a stroke on March 8.

Sarah Clark was born at Cresco, Iowa, June 27, 1874, the daughter of Mrs. and Mrs. A. W. McClellan. She attended school in Cresco and later taught school in the same vicinity until her marriage to Frederick W. Clark on July 10, 1893. Three children were born to them: Nina, who died in infancy; Earl, who survived her; and Forest, who died at the age of six years.

She was baptized at Gladbrook, Iowa, about forty-five years ago and was an active member of the Church of God there, until she left for Washington in 1939 to care for her aged mother.

Mr. Clark died in Gladbrook in 1937. Mr. and Mrs. Clark were engaged in the photography business in Gladbrook from 1898 to 1932. Many of us recall times, each year, they took a picture of the Iowa conference.

Funeral services were conducted at the Hamilton Funeral Home in Vancouver, Wash., on March 13, with Mr. Abraham Heidal, a former missionary to China, in charge. Burial was at the Sarah Cemetery in Vancouver.

Sr. Clark will long be remembered for her activity, not only in the Gladbrook Church, but also in the Iowa State Conference.

(Mrs.) Blanche A. Harland.

BAPTISMS AT GRAYTOWN, WISCONSIN

On Saturday, March 27, Verle Goodwin and Fred Mulder were baptized into the body of Jesus Christ, at Graytown, Wis. We pray they will continue to follow in His steps as they have taken this first big step. We also enjoyed a fine "turn out" for services, Saturday night. Bud Goodwin.

OVER THE TOP!!!

282. Mr. & Mrs. Earl Koontz	\$24.00
283. Wilma Orem Judy	26.00
284. Paul McPherson	26.00
285. Marjorie McPherson	26.00
286. Miss Eva Leslie	26.50
287. Cecil A. Smead	28.50
288. Mrs. Cecil A. Smead	28.50

J. M. MORGAN'S BOOKLET

Special to all who love the truth in Christ Jesus; greeting in Christ with loving regards to all. This letter will inform you of my new booklet, "The Guiding Light of God's Truth Made Plain."

This booklet is the outgrowth of many years of study of Bible subjects. I list here a part of the many difficult Scriptural subjects hard to explain and harmonize with continual life and immortality for man—many difficult subjects contained in "The Guiding Light of God's Truth Made Plain": the one gospel plan of God's salvation; the origin of man's consciousness; explanation of Paul's strait and departing to be with Christ; Paul's earthly house and being absent from the body; the thief on the cross; Paul's vision of the man, whether in the body or out of the body; how Christ pre-existed in the Logos, or Word of God; incarnation of Christ a falsehood; the Millennium, and other Bible subjects hard to be understood.

This booklet will contain between seventy-five and one hundred ten pages (8x10). I am happy to mail you this letter, as I believe you will be glad to join with me in this Evangelist work, helping others to be ready for endless life in the ages of endless joy. Therefore, I will mail a copy of this booklet to you as soon as the copies are completed. "The Guiding Light of God's Truth Made Plain" will be mailed out as a work of faith. You know that God will bless you more and more if you will send a small donation to me out of some of His money with which He has blessed you. I am sure you will be happy to have a part in this good work of helping others to be ready for the coming King of Glory. I am giving all my time and strength, mind and body to this work of love. I have no income nor evangelist board to help me. Surely you will not forsake me in this glorious work of teaching the truth to others, as my sun is near the time of setting.

I pray God will bless you and give us endless life in the ages of endless joy.

J. M. Morgan,
Rt. 5, Box 250,
Bristow, Okla.

ALFA CORDILL

Alfa Cordill was born, October 30, 1873, to the late Bro. and Sr. Henry F. Cordill, at Maey, Ind. He came to South Bend from Argos, Ind., thirty-four years ago. Here, he was married to Florence Nichols, who preceded him in death, December 21, 1940.

He was one of four children, two of whom survive him. Mrs. Lewis D. (Idona) Romine and a brother, Ai, both of Los Angeles, a brother Charles having preceded him in death. He is survived, also, by two step-children, Mrs. Ernest Van Camp, 331 South Eddy St., South Bend, being the home place, and Ludlow Nichols of Detroit, Mich.

He enjoyed the hope of life eternal by a resurrection from the dead which he had embraced as a member of the Church of God of the Abrahamic Faith.

Words of comfort and hope were expressed by the writer at Hay Funeral Home, after which he was committed to the care of our loving Saviour—to await His call.

Interment was in Highland Cemetery, South Bend. Floyd A. Stilson.

TEMPE, ARIZONA

On the evening of March 5, about forty of the young adults of our church, and their friends, gathered at the home of Mr. and Mrs. Almus Dimmick for a pot-luck supper. Chief event of the evening was a shower for baby Roger Stabler, son of Mr. and Mrs. Tom Stabler. We all enjoyed ourselves so much, that we decided to have another such gathering as soon as possible. Mr. Dimmick is the Sunday school teacher for many of this group.

Mr. and Mrs. Joe Gaspar, members of our Eden Valley, Minn., church have been spending a few days with their daughter, Lorraine, and enjoying the scenic wonders of Arizona. They attended Easter services at our church. It was pleasant to have them with us.

Mr. and Mrs. Harold Burnett and family left Tempe on March 22 for Illinois. They were not sure where they intended to live, but were planning on living near one of our churches, that they might continue to worship with those "of like precious faith." How sorry we were to see them leave! Harold was a valued member of our church board, and the family were faithful attendants. May God bless them wherever they go.

Two of our Sunday school classes took advantage of a school holiday on Friday, March 26, to have a social gathering. The high school class went on a picnic in the mountains. Three of the children's classes enjoyed an egg hunt at the home of three of their classmates, the Montgomery children.

Easter services began at Tempe with a sunrise service in a nearby desert park. Aside from the fact that some clouds persisted in hiding the sun, everything was all right. A musical program, consisting of two numbers by our volunteer choir and a duet by Lozelle Burnett and Joe Bunch, opened our morning worship service. Sickness held down our attendance somewhat, but, in spite of that, more than eighty people were present. Beautiful bouquets and potted plants decorated the front of the church and added greatly to the worshipful atmosphere. They were presented by Mrs. Victor Corbell and Mrs. Rebecca Abney.

Plans are materializing for our daily vacation Bible school to be held after public school is dismissed for the summer. We will use material prepared by Mrs. Verna Thayer, National Child Evangelist. Teachers will be from our own group.

Gerald L. Cooper, Pastor.

TRUTH SEEKERS' BIBLE CLASS OF THE AIR

The presentation of weekly Truth Seekers' Quarterly lessons over Radio Station WAIT, in Chicago, at 7:30 a.m. Central Standard Time each Sunday morning, will feature the following guest speakers as announced by Bro. Harold Doan, program director. Each will discuss the lesson of the day and present thoughts and helps on its study and presentation. Sundays not mentioned will be supplied by the director or additional guest speakers as special arrangements continue to be made.

- April 11—H. U. Krogh, Jr.
- April 18—J. A. Marsh
- May 2—C. E. Lapp
- May 9—J. Denchfield
- May 16—L. W. Moore
- June 6—C. R. Randall

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	Per	BOOKS	
		Doz.	100		Each 6
God's Promises, Drew, 2pp.		.05	.30	Death Reigned from Adam to Moses, Robison vs. Conner paper, 58pp.	\$.10
Diabolus, the Antigod, Haupt, 4pp.		.10	.00	Jesus Christ in the Old Testament, Judd, paper, 88pp.	.25 \$1.65
A Study of the Word "Soul," 4pp.		.10	.60	Ancient Mysteries, Johnston, paper, 116pp.	.25
Jehovah Is One God, A. Marsh, 4pp.		.10	.60	The Mystery of Iniquity Explained, Booth, paper, 220pp.	.75
Words of Comfort, G. E. Marsh, 4pp.		.10	.60	The Pine Woods Bible Class, Wilson, board cloth, 480pp.	.75 3.50
Thus It Becometh Us, A. Marsh, 4pp.		.10	.60	The Student's Textbook, Wilson, board cloth, 200pp.	.45 2.60
What Must I Do to Be Saved? Waggoner, 4pp.		.10	.60	The Visitor, Boice, paper, 212pp.	.35
Sin in the Church, Railsback, 6pp.		.15	.90	The Way of Life Eternal, Booth, paper, 88pp.	.25
Can You Believe? Reed, 6pp.		.15	.90		
The Coming of Christ, Curtis, 6pp.		.15	.90	BEREAN STUDY BOOKS	
Who Are Led by the Spirit of God? Jones, 6pp.		.15	.90		Each
Kingdom of God, Goekler, 6pp.		.15	.90	The Hebrew People (Children's Lesson Book), 59pp.	\$.25
Truths the Child of God Should Know, Lapp, 6pp.		.15	.90	Children's Bible Story and Study Book, 60pp.	.20
The Nature and Hope of Man, Kirkpatrick, 6pp.		.15	.90	Senior Berean Book One (Gospel Plan), 50pp.	.20
Resurrection, Magaw, 8pp.		.20	1.20	Senior Berean Book Two (Life and Immortality), 50pp.	.20
Baptism, Lindsay, 8pp.		.20	1.20	Senior Berean Book Five (The Church of God), 50pp.	.20
Pleasures of Youth, LeCrone, 8pp.		.20	1.20	Senior Berean Book Six (Building for the Ages), 40pp.	.20
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The Gospel Plan of Salvation, Railsback, 8pp.		.20	1.20		
Hell—What Is It? 8pp.		.20	1.20	MISCELLANEOUS	
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.		.25	1.75		ea.
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The Word Made Flesh, Thomas, 16pp.		.30	1.85	Maps of Bible Lands, printed in color, with index, 6½x9¼ in.	.45
First Principles, G. E. Marsh, 18pp.		.35	2.00	Special Gospels—pages 3x4½ in., illustrated covers in color. Any of the books of the New Testament or Proverbs 2 for 5c.	
God's Covenant with Abraham, Lindsay, 19pp.		.50	4.00		
An Open Letter, Judd	Free for postage				
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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)					

National Bible Institution,

Oregon, Illinois

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The "Sun" of Righteousness

By Gerald L. Cooper, Tempe, Arizona

YOU HAVE just witnessed a profound miracle! For more than six thousand years, three hundred and sixty-five days a year, this miracle has happened. Yes, on the fourth day of creation, God made two lights: the greater one to rule the day; the lesser one to rule the night. The greater one was the sun. Every day since that time, without failure, the sun has risen on schedule. Those of us who make the "Valley of the Sun" our home have come to appreciate the sun beyond our ability of expression. The sun has been made the means of attracting many visitors and permanent residents to our State, for in its varied rays are powers that aid the sick and afflicted. Many testimonials have been made by those who had misshapen joints, who suffered agonies as a result of disease, their testimonies telling of the curative powers of the sun. Too, those afflicted with respiratory troubles have been marvelously aided, and, in some cases, completely cured. There are those, also, who like merely to get a good tan before going back to their native abodes.

In recent years, since science has discovered the value of vitamins, the sun has been doubly appreciated, for in seeming miraculous manner some of these necessary vitamins are transmitted to man via the sun—one vitamin even being called the "sunshine vitamin." For benefit of those unable to take advantage of direct rays of the sun, nature, or God, has so arranged that the "sunshine vitamins" are taken into the foods consumed by man, so all are sustained in life, directly or indirectly, by the sun.

Some may say the sun is not all that is necessary in the sustenance of life. Granted that such is true, remember that without the sun there would be no rain, for the sun's rays draw moisture from the earth, thus forming clouds. The great importance of our sun is emphasized by the fact that there is no life on other planets, due

This article was prepared (and read by another) for the Easter sunrise service of the Tempe Church of God. As you read, imagine yourself standing on a small hill in a desert park, north of Tempe, looking toward the east as the sun rises from behind the distant, mysterious, Superstition Mountains. . . . Gerald L. Cooper.

chiefly to the fact that they are too far away from their suns.

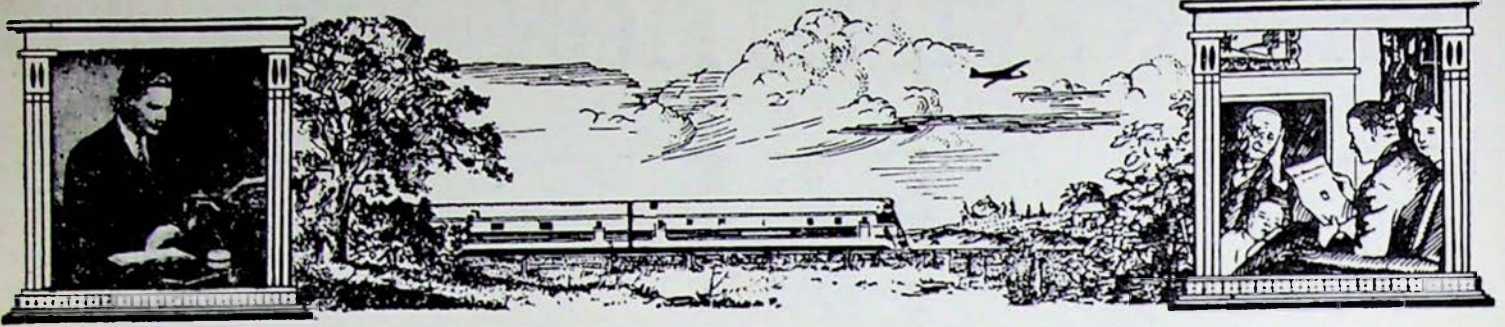
Therefore, it is proper, indeed, to compare the sun, as pertains to the solar system, to the Son of God, even Jesus Christ, our Saviour. Malachi 4:2 refers to the Messiah as the "Sun of righteousness." We quote: "Unto you that fear my name shall the Sun of

righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." A reference similar to this one appears in Isaiah 60:1, reading: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

As is true in many prophecies, these verses, I believe, properly may have two applications. The texts quoted refer to the nation of Israel, but we would be losing much if we did not find in them a lesson also for ourselves: for the Son of God has risen, indeed, "with healing in his wings." We refer not to healing of the body or mind, although He has power to do such and has done so in isolated cases, but to healing of the sins of mortal, carnal mankind. Like the beautiful sunrise you have seen, does Jesus first enter into a person's life. Then, as more is learned of Him, He warms each one with His love and grace. These blessings may be compared to curative vitamins the solar sun gives. Those who have properly come unto Christ, and who understand something of His will concerning mankind, are called "the children of light," and it is further emphasized that these are not "the children of darkness," especially in regard to knowledge of the coming of the Lord.

There will come a time, of course, when the Son of God will fully "arise with healing" (Continued on page 10)





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Irish Endurance and God

On January 8, 1909, in New York City, M. Maloney pounded sprint into his finish of a twenty-five mile race, winning the marathon in two hours, forty-four minutes, fifty seconds, and establishing a record unequalled today. Onward, onward, onward, mile after mile, ran Maloney. Doggedly, determinedly, Maloney endured: not exactly tirelessly, but *beyond* tiredness, despising ache or qualm; almost mechanically, far into that third hour, Maloney endured. His was stamina, resolute will, achievement—unchallenged today. Ah! Inconquerable spirit of the Irish!

Pictures like that of Maloney are rare. Other pictures, contrasting Maloney's endurance, persistently flash upon one's mind, and they come from every corner of the stadium where surge earth's masses. Hear man's cheers—and jeers. How quickly he shifts! See the crowd waving banners and arms like Holland's mills; then, lo! one hears, too, the hiss of critic—better known as foe. Hero to many was Maloney; to others, a "chump" good for nothing except to run. "Certainly, he couldn't *know* anything." Few seated in earth's stadium, though, either could run twenty-five miles in *any* time, or race nearly three hours though covering only half Maloney's distance. Maloney, alone, *endured*.

Stadium encircling the earth, is watching another's victory your only goal? . . . Shifting, shifting sands—and shifting civilizations! Changing winds—and opinions! Tumbling waterfalls—and hope dashed upon the rocks! Broken boundaries—broken homes! Twisted trees—and twisted men! . . . Spring, bold at first, succumbs to Summer. Summer, determined, retreats before Fall. Fall, calm and content if let alone, is whipped into Winter. Winter, after mad whirl, wobbles finally into Spring. Round and round! So wobbles all humanity as sighted down the plummet line from God. . . . What is not displaced? What, being displaced, is not replaced? What that replaces is not itself replaced? He who laughs at a pessimist dies, too, and is none the happier. Meteors plunge from the sky into briny graves of the sea, or into dismal self-made tombs of the clay. . . . Who today recalls M.

Maloney? *undefeated* Maloney? His endurance, still on paper, is almost gone.

Apart from One, there is no real endurance. Only God, all ye "fighting Irish," can say, "I am the Lord, I change not" (Mal. 3:6). Even "the heavens . . . shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail" (Heb. 1:10-12).

"Happy is that people," too, "whose God is the LORD" (Psalm 144:15). "Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40: 28-31).

Aparabatos

Aparabatos, a Greek word, occurs only once in the New Testament, being translated "unchangeable." Nor is there any other word, either in the Old Testament or in the New Testament, translated "unchangeable." Why is the word used so sparingly, limited to one appearance? Well, what by the inspired Word could be called "unchangeable"? The heavens? The earth? Science? Significantly, *aparabatos* is applied only to Jesus. "*This* man"—in contrast to Old Testament priests who died—"because he continueth ever, hath an *unchangeable* priesthood."

Like the eternal and unchanging God, Jesus, too, is today "unchangeable"—*aparabatos*! Unfailing friend! Immortal! "Finisher of our faith"! "Jesus Christ the same yesterday, to day, and for ever"!

"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." Jesus' promise, *aparabatos*, never can fail!

Christ, Our Righteousness

A Radio Message (WALT, Chicago) by James M. Watkins, Oregon, Illinois

OUR LESSON for the day is entitled "Christ, our righteousness." The aim of the lesson is, "To show how righteousness and eternal life are made possible through faith in Jesus." The substance of the lesson concerns God's answer to the despairing question of the Apostle Paul, "O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7:24.) That question was inspired by the constant personal war waging between the demands of the body and the desire of the mind to render acceptable service to God. A reflection of the age-old problem that has brought despair in the past and continues to disturb the hearts of many!

Righteousness is the stepping stone to the great future described in Revelation 21:3, 4, and suggested by last Sunday's lesson. John "heard a great voice out of heaven saying, Behold, the tabernacle of God is with men and he will dwell with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." Even by the standards of our own day, this is the greatest reward possible. It is possible only for those given God's approval by being accounted righteous.

The failure to maintain our own ideals and moral standards is not something upon which we of this generation have priority. It is something we have in common with those of all generations. Most certainly there were those who, with Paul, struggled along under the burden of almost daily mistakes. Undoubtedly, there were many who undermined their own prospects for peace of mind with the same feeling of guilt and self-accusation that many of you may be doing this morning. Likewise, there were those who harbored the same little shadow of bitterness and resentment against God for making them what they were, with all the potentials of human desire, while at the same time condemning them for mistakes and failures. Finding this answer to his own life and problem caused Paul to present such a satisfying answer to us.

The entire theme of the lesson is vividly expressed in Romans 8:1, as Paul began his answer to this age-old human problem. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Why, then, should man continue to torture himself with the anxiety of losing this eternal opportunity? Or, why should he deny himself a contented peace of mind to make the pathways of this present life more joyful? The answer was very

simple in spite of man's tendency toward repeated failure. It required only the expression of a sincere faith in Christ. That faith was to be accounted unto him for the righteousness he was unable to attain within himself.

The second problem reflected in our lesson is the thought that we are created destined to sin and the wages of sin is death. Paul's answer was, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

If we labor under the depressing inferiority of a sense of self-condemnation or divine judgment, we have not learned the first lesson of forgiveness reflected in the righteousness offered through faith in Christ. Under the law, man sinned and died. The law reflected the human attitude to condemn for all misdemeanors against it. It is always so with law. It points out, condemns, and punishes sin. The purpose and sacrifice of Christ was to provide forgiveness. Here was forgiveness: the blotting out and completely erasing of mistakes and transgressions. Through the manifestation of faith and putting on Christ, failures of the past could be washed away in the waters of baptism. Each individual was then endowed with the new life and the opportunity of facing the future with a clean slate.

A third problem was the failure of the law to establish righteousness because of the weaknesses of the flesh. It could not create righteousness nor completely erase from the minds of men the ever-present possibility of doing wrong. Its sole ability was to condemn and inspire fear in the heart of the transgressor. Now beginning with the death, burial, and resurrection of Christ, a new era was born. The righteous standing, which man found himself unable to attain by his own efforts was to be offered, through the love of God, on the basis of faith shown and the sincere effort put forth toward that goal. This is the way any father would reward his child. In this way, the purpose of the law and the righteousness it could not provide—by reason of man's carnal inability to abide by all its dictates—were accomplished. Righteousness then became the supreme reward for those willing to walk in complete union with Christ.

The fourth problem is that found by our own inability to be perfectly honest with ourselves as to which of the great drives we are following. *(Please turn to page 11)*

T E N V I R G I N S

Five Wise (Thoughtful); Five Foolish (Negligent)

By John Eagleston, Wenatchee, Washington

JESUS' Parable of the Ten Virgins was written by Matthew, an eyewitness of Jesus the Christ, and he recorded what he saw and heard. This Parable of the Ten Virgins was not recorded by any other writer. Matthew wrote to the Jews to prove that Jesus Christ was the Messiah, who was promised by *Yahweh* in the Holy Writings.

Before considering this Parable, however, I would like to call attention to a few truths that Matthew evidently was careful to get clear in his record—especially in chapters 23 and 24.

Here we see the Master, with His disciples, sitting on the Mount of Olives. They had been listening to His remarks in answering the scribes, Pharisees, and Sadducees on questions of the law. In many instances, Jesus reproached these religious leaders with, "Woe unto you, hypocrites! you fools and blind!"

Then, Jesus made the remark which must have sounded very pathetic. Matthew heard the Master cry out in pleading words: "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 you would not! Behold [or see] your house is left unto you desolate. For I say unto you [Jerusalem], Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord [Master]."

As the Master changed His position, some of the disciples drew His attention to the great stones of which the Temple was constructed. He passed by them, saying, in substance: "Do *you* see all these things? Truly I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."

One can feel by the questions that followed this saying of the Master that the disciples were puzzled to know how, or when, this would come to pass, and why He would make this remark. So they said, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world [age]?"

Can you not visualize the Master with His disciples?—the disciples anxiously looking for the answer to these questions? There was no sign of their coming to pass literally while the Master was with them. Some lived to see a literal fulfillment of the destruction of the Temple

and Jerusalem, but the prophecy went further than either 33 A.D. or 70 A.D.

About the half of Matthew 24 has come to pass, and the last half is being fulfilled now—1948 A.D. The negligent Christian (or "foolish virgin") will not see it, because the words in verses 42-51 stand as a great warning to people of these last days.

What are the signs now? Here they are as the Master spoke them, and as they were recorded correctly by His faithful recorder and apostle, Matthew. We refer to Matthew 24:45-51. These sayings have not literally come yet, but they are written and will *surely* come.

Now we come, in chapter 25, to the Master's last parable to the Jewish people as a whole. The faithful disciples did not need this parable. They were eyewitnesses of the Christ; they knew, and had replied that Jesus is the Son of the Almighty One. This Parable of the Ten Virgins is so well known by all who read this article, I need only to comment on the purpose of it.

The wise ones might be called "the thoughtful," and the foolish ones—"negligent." They are both going along together today, as of old. They are talking about the marriage feast, about meeting the Bridegroom. They have light, oil, and lamps; that is, good news, Holy Spirit, and body. Night overtakes them, however, and all must get sleep.

The negligent blow out the light and go to sleep: not so, the wise ones. They fix their sandals, and hang up their robes, but their minds are so fixed on meeting the Bridegroom that they can hardly get to sleep. They "drop off," though, and at *midnight, total darkness*, they hear the cry, "Behold! The Bridegroom!"

Hello! What did you say? The voice is not repeating.

Up! they jump. The first thing is the light. The one who strikes the first light gives light to the others. So all have light, and they start to meet the Bridegroom.

"Oh," say some, "My light is going out! Give me some of your oil, please!"

"I cannot do that. Why did you not prepare beforehand, as we did? Go and buy some."

"Can you not spare a little?"

"Certainly not! You see, if I would give you some of mine, I must first put the light out before I can share the oil. Then perhaps there would not be enough for both

of us. No, you had better go and buy some. We will go on."

What was the result? The thoughtful (wise) went in to meet the Bridegroom, and "the door was shut."

Will it ever open? Not before the *wedding and marriage feast are finished*. The chosen ones, all gathered and all of one accord, enjoy the feast with their glorified Master, Redeemer, and everlasting Saviour.

After a while, the other bridesmaids arrive, expecting, of course, to get an entrance, but the doorkeeper informs them, "You are too late. The marriage feast is on, and the seats are all occupied. I am very sorry, but you cannot be admitted to the marriage feast."

The marriage feast here is on a par with the Apostle Paul's statement in Philippians 3:7-16. Surely, this is the purpose of the call in Acts 15:14, in Revelation 14:1-4, also in 2 Timothy 2:12, Revelation 5:10; 20:6: to "reign with him," to "reign on the earth," and to be "priests of God and of Christ"—reigning, ruling, exercising sovereign authority. Over whom?

I mention all these references because some brethren have no idea, or seemingly very little, as to the purpose and work of those taken out from among the nations—

a "people for his name." They, with Christ, are to rule over the nations in His Kingdom. That Kingdom will continue to function until all know that the Heavens do rule: in this case, Christ Jesus and those who have won the prize of the high calling.

Then, after one thousand years, after all are given opportunity and many have accepted Christ, after God is "all and in all," then there will come the final test. (Rev. 20:7.)

After this, the earth and its inhabitants will be all righteous, and Christ's request accomplished: "Thy kingdom come, thy will be done in earth as it is in heaven." Hallelujah! Amen!

One cannot tell how the marriage feast will be served when the King of Kings arrives—"conquering and to conquer." If we accept the Apostle's word for it in 1 Thessalonians 4:13-18, however, there seems to be one who will do some shouting, as in the Parable of the Virgins. There it was, "Behold [or see, look] the Bridegroom." Paul said this time it will be "the voice of the archangel."

Whatever noise or sounds will be heard, it is certain that those who are chosen are going to be "on hand," ready to enter in, and the big (Please turn to page 11)

FAITH

By (Mrs.) Mary Mae Nedrow, Oregon, Illinois

IN HEBREWS 11:1-3, faith is *defined*; in 11:4-10, it is *illustrated*; in 12:1, 2, it is *exhorted*. "Without faith it is impossible to please him [God]" (Heb. 11:6). Faith is the assurance that something hoped for will come true. It is a belief that something unproved by evidence will come true. It is a conviction that something unseen will come to pass. Thus, we believe the promises made to Abraham will come true.

There is only "one faith" (Eph. 4:5). Someone has asked how to get this one faith. "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? Faith must be built upon a sure foundation, and that foundation is Christ Jesus. All the patriarchs of old looked forward *in faith* to a Saviour. It is "through faith and patience [we] inherit the promises" (Heb. 6:12). If one has faith, he will exercise his faith in works. "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 constitutes saving faith. One exercises his faith in works of loving kindness. Faith is the Christian's shield. (Eph. 6:16.) "Faith without works is dead," for works are the result of faith. (James 2:14-26). Unless one has faith, his works will avail him nothing.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved." (Read Rom. 10:9-17.) Faith can come only by hearing, studying, and believing the Word of God. Said the Apostle Paul: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Tim. 1:13).

There is only one true faith which can turn man from sin, and that is faith in the gospel. He must then seal that faith in baptism. Faith is not complete without baptism. Speaking of Jesus' faith-inspiring appearances following His resurrection, John commented: "Many other signs truly did Jesus . . . 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).

One God: the God of the Ages

Article 27—Difficult Texts

By R. H. Judd, Colborne, Ontario

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19, A.V.).

We wish now to consider one of the most important passages in which Father, Son, and Holy Spirit are mentioned together, namely Matthew 28:19. This verse is generally regarded as an unanswerable one in favor of the trinitarian doctrine of "three Persons in one God," or as otherwise expressed, "one God in three Persons," each of them considered individually as God, and collectively as one God. Though there is a distinct difference between the two phases quoted, the advocates of trinitarianism use them interchangeably without concern.

This verse also is regarded as divine authority for what is known and customarily practiced among "the churches of Christendom" as the "Triune Formula" for baptism. If either of these two doctrines were rendered void, the other automatically would fall with it.

The teaching that "God is one," in the most strict sense of the numeral used, is so persistent throughout Scripture, and so clearly and emphatically stated, that many God-fearing men, unable to find a satisfactory explanation, have reluctantly advanced the view that Matthew 28:19 is manifestly an interpolation. There are, it is true, some plausible grounds for such a conclusion. As, however, it is not our intention to advance any interpretation that cannot be fully substantiated, we pass over that phase of the matter, supported by the fact that it appears in every version known to us; and further, that it is contained in all the three oldest Greek manuscripts.

Granting the validity of the verse, the consequent inquiry becomes necessary, "Has the verse been correctly interpreted by trinitarian advocates?" Our answer is an emphatic "NO," and for the following reasons:

(1) All literary experts agree that the surrounding context of any disputed passage must of necessity be allowed its full influence before definite conclusions can be arrived at. It is our contention that this axiomatic rule has conveniently been ignored by the advocates of the trinitarian doctrine which proclaims three co-equal and co-eternal persons. They have overlooked the fact that the opening words, "Go ye therefore," of verse 19 unmistakably point back to a declaration of vital importance in the preceding verse. There it is revealed, in language so definite as to

defy miscomprehension, that "all authority" (see R.V.) Jesus the Christ, the Son of God, possessed was derived and "given unto" Him. In this connection, it is particularly worthy of note that although the references of our Bibles were presumably compiled by trinitarians, they have listed in the margin no less than eighteen or twenty references to other scriptures in support of this vital fact. They have thus, unwittingly, condemned their own theory of three equal Gods, yet collectively considered as "but one God."

(2) The next word of significant importance is the word "baptizing." This we wish to consider first by itself, then later with another word of equal interest, which is the word "name."

To the believer, the word "baptizing" is representative of the death, burial, and resurrection of the individual both in and into newness of life—spiritually in this present life, and actually in the life of the age to come. It stands actually for a new way of life—a new experience in living. Hence the change of the Revised Version from "in" to "into" is pregnant with meaning; for we do not merely go *in* a new experience, we go *into* one, taking *participation* in all that it has in store in all its varied associations. We cannot enter, however, into the full significance of that change until we study the next key word which is "name."

Most commentators have approached the word "name" on the understanding that it has reference to three personal names. Admittedly the punctuation of the Authorized Version lends color to the thought. The punctuation of the Revised Version adds emphasis to the fact that it is not names, but *name* (sing.). Thus by knocking away the commas, the Revised Version has done better than it knew towards knocking away the props of the inextinguishable dogma of trinitarianism. It fits in, too, with the well-known truth that the Holy Spirit has no personal name, which in itself is sufficient reason for discarding the theory.

Resulting from the foregoing remarks the question naturally will arise, "In what sense, then, is the word 'name' used here?" It is an important question. Indeed, the proper understanding of it is basic to the whole passage. Turning up the dictionary for definition, we have, "reputation," "character," "fame," "glory"; and I think we might add "experience." It is in these as attached to

any given name, and not the name itself, the true evidences of value are found, whether of good or evil report. An ambassador does not come to us merely in the king's personal name, but he does come to us for what that name represents, including his character, and the things that go with it, otherwise he is not a suitable representative of the king's name.

These usages of the word are well understood in the everyday dealings of man with man. The same usages are found in the Scriptures. In 2 Samuel 8:13 is recorded: "David gat him a *name* when he returned." Again, in 1 Kings 1:47, we read, "God make the name of Solomon better than thy name." Such remarks could have no reference to the given name of the one or the other. Similar references occur in Isaiah 55:13 and 63:12. An excellent example also is found in Jeremiah 13:11. Ezekiel 22:5 and 23:10 (see margin) are illustrations of an evil name. In the New Testament, also, there are several like instances, such as Mark 4:16: "His name was spread abroad"; and John 20:31, "That believing ye might have life through his name." Revelation 3:2 is a well-understood example of an unenviable name.

Thus we would point out that the word "name" in Matthew 28:19 is indicative of all that is revealed concerning the lives of both the Father and the Son. Naturally the well-beloved title of "Father" must come first, for He is the Source and Giver of life, even the life of the Son

who *even now liveth through the power of God.* (2 Cor. 13:4, R.V.) The Son is the *channel* through whom that life flows, "I give unto them eternal life" (John 10:28; 11:25). The Holy Spirit is "the power" (Luke 1:35), "full and free as a river" (see Psalm 46:4), which proceeds from both the Father and the Son, and is mentioned on that memorable occasion recorded in John 7:38, 39, when Jesus said, "Out of his belly shall flow rivers of living water."

The Scriptures thus speak often of God's memorial Name; and in that Name is included all the history of God's wonderful dealings with the children of men, specially those who think on His Name. It foreshadows also, by reason of the past, what those dealings will be throughout the ages to come, and of the things that God has prepared for them that love Him. The same is true of the Son. "Whatsoever ye shall ask in my *name*" is a statement that calls to mind all that the Son endured on our behalf, how He made known to us God's holy Name, and His promise to continue to reveal it to us (John 17:26) in the ages to come.

Thus, this short closing paragraph of Matthew 28 is far more wonderful than most of us have thought. With the background of death behind Him—for "death hath no more dominion over him"—and resurrection accomplished by the power of God, Christ looked forward to

(Please turn to page 10)

Bible Lessons—Number Two

The Messiah

Memory Verse: Matthew 16:16.

By Norman J. McLeod, Pomona, California

1. How did God reveal to Peter that Christ was the Son of God, the Christ, the Messiah? Prophecy, the miracles Jesus did, and the truths He taught.
2. Christ in prophecy.
 - a. The Seed of the Woman. (Gen. 3:15.) Would you have known that text referred to Christ if somebody had not told you?
 - b. The Prophet. (Deut. 18:15, 18; Acts 3:22; 7:37; John 1:25; Matt. 16:13f.)
 - c. The Seed and Mediator of the Abrahamic Covenant. (Gen. 12:1-3; Gal. 3.)
 - d. The King. (2 Sam. 7.) (See later lessons.)
 - e. The Saviour. (Luke 2:28ff.)
 - f. The Son of God. (Isa. 9:6-8.)
 - g. Miscellaneous. (Gen. 49:10.)
3. Christ in works. (Luke 7:19-23.)
4. Christ in teaching. (Matt. 5-7; Matt. 7:28, 29.)
5. Historically, two so-called Christian sects have had peculiar beliefs about the realness and existence of Christ: the Unitarians and the Christian Scientists. The Unitarians believe only in God, and do not recognize Christ. The Christian Scientists do not believe in God, but in Christ. God is good, is an influence for good, etc., is the Christian Science teaching. One hears them talk much about the "Motherhood of God."

(N.B. It seems well to us to make this lesson short because all the other lessons concern Christ and various phases of His life and works, as well as prophecy concerning Him.)



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

EVANGELIZATION. Lately, religious magazines have carried reports on the progress of evangelizing the world. With the world population well over 2,000,000,000, it is estimated that there are more than 1,500,000,000 to whom the gospel has never gone or who have rejected it. "Advent Christian Missions" reports: "It is stated that there are 400,000,000 people in Europe unevangelized, while 70,000,000 in America are not even connected nominally with faith of any kind." Commenting on this same subject, the "Pentecostal Evangel" says: "People are being born into this world much faster than the Christian church is winning converts to Christ."

The longer the Lord remains on the Father's throne—the more heathen the world will become. The coming of the Lord is the only event that can prevent the world from becoming a godless order of society, with open rebellion against all that is truth.

PENICILLIN. The "Evangelical Christian" carries a selection from a small parish paper in which the writer links penicillin with the Bible. It reads: "Penicillin in the Bible: Believe it or not, says a recent commentator, but penicillin was first mentioned 3,000 years ago, when the 51st Psalm was written, 'Purge me with hyssop and I shall be clean,' cried the Psalmist. Scientists know that penicillin grows on hyssop, and gives it healing power, effectively used in Bible times in the rite of purification. This is yet another proof of the wondrous accuracy of the Bible speaking of things long before science knew them."

COST OF LIVING. A committee of the Northern Baptist Conference made a study of the increase in cost of living in relationship to the increase in wages, and especially that of the ministers of the Baptist Church. The findings of the committee as reported by "The Free Methodist" are worthy of consideration. The years of comparison were 1939 and 1947.

"Laundry workers received an increase of 68 per cent;

- Textile workers 156 per cent;
- Steel workers 177 per cent;
- Auto workers 206 per cent;
- Lumber workers 215 per cent;
- Average for all industrial workers, 203 per cent."

The committee found that a minister's salary of \$1,500 in 1939 and increased to \$2,000 in 1947 was actually a 20 per cent cut.

A salary of \$2,400 in 1939 that was raised to \$3,000 in 1947 actually represented a cut of 28 per cent.

A salary of \$3,000 in 1939 that was raised to \$3,600 in 1947 actually represented a cut of 36 per cent.

A minister who received \$1,500 in 1939 and gets \$2,300, today, has a salary the same in buying power. A salary of \$3,672 in 1947

was equivalent in buying power of \$2,400 in 1939.

Baptist ministers' salaries had been increased during the period under study by 33 per cent, whereas, according to the committee, they should have been increased 54 per cent.

Is it not strange that so many people will complain because the minister is being paid such a "high salary" when the ones lamenting no doubt are getting three or four times more wages at work that does not require any special or professional training!

DEGRADING. The school board in Wichita, Kansas, introduced ballroom dancing into the regular school curriculum. More than sixty congregations of fifteen different denominations petitioned the board to rescind its action. The petitioners claimed: "Dancing is degrading mentally, physically, and morally. It is the duty of the school board to abolish this program."

The United States Supreme Court has ruled it is unconstitutional to teach a little religion in the schools, but we doubt if it would uphold all these people in trying to keep evil out of the schools. Public school dances are a constant temptation to boys and girls going to school, and especially is it hard for those whose parents feel it wrong. Generally speaking, the Church of God, during all its history, has been opposed to dancing. Of late years, many have become lax on this issue; and because of this lukewarm attitude, many young people have not had the moral support from the elders that should have been forthcoming.

EXPENDITURES. "The Congregational Beacon" gives some statistics on "Where does our money go?" which are interesting, though the report may not be a moral commentary on our mode of living.

Almost \$9,000,000,000 was spent for alcoholic beverages;

- \$3,000,000,000 for tobacco;
- \$4,000,000,000 for amusements;
- \$15,000,000,000 to combat crime;
- \$5,500,000,000 for dairy products;
- \$3,000,000,000 for public education;
- \$2,000,000,000 for bread;
- \$1,000,000,000 for church and missionary contributions.

The question is then asked: "Good stewards, What do you think?"

CHAOS. The Palestine situation seems to be getting more complicated all the time. The proposed plan to partition the country appears to have struck barriers that are insurmountable. Nobody can be found who is willing to risk incurring the displeasure of either Jew or Arab. The Jews are determined to have a homeland in Palestine, and the Arabs are as determined to prevent them; and, with the Arabs in possession of valuable oil lands, the Western powers will not incur their displeasure if any way around can be found.

The poor Jew is still the wandering Jew with no home to which he can go. Chaim Weizmann, who has been a great Zionist leader, after talking to the U.N. and to President Truman, bluntly remarked: "It took the British 25 years to sell us out; the Americans have done it in 2½ months."

As Time comments: "Last week the situation in Palestine could only be described as *tohuwavohu*," which means: "without form and void," and is the expression used in Genesis 1:2. What will happen when the British withdraw in May? The Jewish Agency has warned that Palestine will become a battlefield. While sufficient unto the day is the evil thereof, yet we must contemplate with forebodings the days that are immediately ahead in the land of promise. Were it not for the hope of the coming of the Redeemer to Zion, the picture for the Holy Land would cause many more hearts to fail for fear. If history is to be repeated, then the slaying of many sons in Israel may cause them to early seek after the Lord.

DRINK BILL. Winona Jewell, director visual education for National W.C.T.U., gives a list of useful purposes to which the \$8,800,000,000 drink bill for 1946 would do for 5,000,000 needy families. The table follows:

	Per family per year	Total for 5,000,000 families
House rent, \$50.00 per mo.	\$600.00	\$3,000,000,000
Bread (2 loaves daily at 2 for 25¢)	\$91.25	\$456,250,000
Milk (2 qts. daily at 20¢)	\$146.00	\$730,000,000
Meat (10 lb per week, 60¢)	\$312.00	\$1,560,000,000
Fruit (4.91lb per mo.)	\$59.00	\$295,000,000
Vacation & recreation per mo. 11.90	\$142.80	\$714,000,000
Daily paper	\$10.95	\$54,750,000
Doctor	\$50.00	\$250,000,000
Church	\$52.00	\$260,000,000
Suit for father	\$75.00	\$375,000,000
Clothes for mother & children	\$100.00	\$500,000,000
Shoes	\$20.00	\$100,000,000
Insurance	\$55.00	\$275,000,000

Yes! The cup is horribly expensive! Beware of the stinging adder!

EVANGELISM. The National Commission on Evangelism of the Northern Presbyterian Church has undertaken an extensive campaign to train laymen in personal evangelism. This New Life Movement is a three-year effort and the plan calls for the special training of 100,000 laymen in evangelism. To achieve this objective, 700 schools in 276 presbyteries will be set up. The movement looks forward to the establishment of 300 new churches by 1950.

REVELATION TEN

By Darrell Maddock, Oregon Bible College

PERHAPS the reader's first observance in Revelation 10 will be the angel glorious to behold. (V.1.) This angel is not the seventh angel, but an angel that appears under sounding of the sixth angel of chapter 9. The seventh angel does not appear until verse 15 of chapter 11. This angel differs from the other angels in that a rainbow encircles his head, his face shines like the sun, and his feet are as pillars of fire. Imagine what a magnificent sight this would be: to see an angel clothed in such brilliance.

In his hand, this angel carried a little book, which further distinguished him from the angels that preceded him. What was in the book? Would it make Revelation easier, or more difficult, to understand? It surely was not in God's plan that we should know until the proper time. The angel had his right foot upon the sea and his left foot upon the land. This probably was an indication of control over the land and sea. In verse 3, the angel cried in a loud voice not unlike that of a lion. After the angel had spoken, "seven thunders uttered their voices." What the seven thunders said we do not know, because a voice from heaven instructed John, saying, "Seal up those things . . . and write them not."

The angel that John saw standing on the land and sea raised his hands to the heavens, "and sware by him that liveth for ever and ever . . . that there should be time no longer." "That there should be time no longer" means not necessarily that time was ending right then, but that there would be no further delay in executing final judgment. The angel continued by telling John that in the days when the seventh angel sounds, "the mystery of God should be finished, as he hath declared to his servants the prophets."

In verse 8, the voice from heaven again spoke to John, telling him to take the book from the hands of the angel standing on the land and sea. Reading farther, we see that John did as he was told. Would we obey the voice of someone we could not see, as John obeyed? I doubt if very many of us would. The angel handed John the book, telling him to "eat it up," and informing it would make his belly bitter, but it would be in his mouth "sweet as honey." Commentaries disagree as to what this verse really means. Irwin's Commentary states, "It is sweet to hear of the future deliverance and glory of the church; bitter to learn the painful path by which this happiness is to be reached."

"Thou must prophesy again before [concerning] many peoples, and nations, and tongues, and kings." The remainder of Revelation concerns "many peoples, and nations, and tongues, and kings," thus being in keeping with the prophecy of this last verse.

GET FAITH

By Alfred Anthon, Corvallis, Oregon

HOW DOES a person get faith? I have asked myself this question several times. One easily can possess it after once gotten. Judging others by myself, I say, Every child is born with "the gullbleness," but not with "the faith." Faith must be acquired, attained to: no child has it from birth. Since faith is knowledge at work, it follows that to acquire faith a person must first acquire knowledge. With this thought, keep in mind that wisdom is knowledge at most profitable work. The most profitable work a man can do is the work that will yield the man the most possible profit. The Scriptures say that the "beginning of wisdom is the knowledge of the Lord." Therefore, a child cannot begin to do any work that can give any profit to him until he has a working knowledge of God. No child can ever acquire this knowledge of God without being taught by other persons. It requires much knowledge to know that "the heavens declare the glory of God." If God had not explained this to man, man never would have known it. Man never would have passed the poor knowledge of worshiping *things*. He never would have worshiped the *Maker* of things. Therefore, being gullible enough to believe this knowledge we have is true, and profitably to use it, is faith.

Keep in mind that, in Scripture, faith is not warm love: faith is a cold business principle. (Be careful!) Faith is the only means whereby one can generate "warm love" for God and things godly. When, by knowledge, we come to see our great God taking watchcare over such worms as we, we begin to love and appreciate Him: this love then becomes warm. When our knowledge makes us see that our efforts to thank Him by obedience are as filthy rags, yet God condescends to overlook and still pour out blessings usward, we *love* Him; and loathe ourselves unto martyrdom.

Therefore, the only way to get faith is to study: study yourself—see what you are; pay no attention to what the other person is; then study God and His Word, the Bible.

Godly knowledge is the only plant that grows the beautiful flower named "faith"—warm, loving faith.

GOOSE

"There was a crooked man
Who had a crooked smile,
Who made a crooked fortune
In very crooked style.
"He lived a crooked life,
As crooked people do,
And wondered why it turned out
His sons were crooked, too."—By C. E. Lynn.
—Selected by Mrs. George Loudenslager.

ONE GOD—THE GOD OF THE AGES

(Continued from page 7)

ever-expanding horizons of *new life*; horizons not only which He shall enter in, but enter "into," continually partaking, and continually giving of the joy that was set before Him of bringing many sons to glory, and He "was not ashamed to call them brethren." "The name of the Lord is a strong tower: the righteous runneth into it, and is safe" (marg., Heb., "is set on high") (Prov. 8:10).

It now will be in order for us to fulfill a previously stated intention, and return to the study of the word "baptize" in particular reference to its connection with the word "name."

(1) Regarding the word "name" as used in this verse, scholars are agreed that irrespective of trinitarian or non-trinitarian belief the singular, and not the plural form, of the word is absolutely correct. It is *name* (sing.), not *names* (pl.).

(2) It is further true that in a strictly grammatical sense, the words "Father," "Son," and "Holy Spirit" are not *personal* names, much less can either be considered as a personal name common to all.

(3) There can be no disputing the remarkable fact that while both Father and Son are each known by a particular personal Name, no personal name whatever has been assigned in the Scriptures to the Holy Spirit.

The foregoing facts viewed in conjunction with each other render it impossible to be validly administered in the separate name of each of three (supposed) individuals. The outstanding points are:

(a) That baptism must be administered in *one* name, not names. (See Matt. 28:19, R.V.)

(b) The "authority" to command the disciples to both preach and baptize is delegated (given) to *one* Person.

(c) That Person being Jesus Christ of Nazareth (Acts 4:10), of whom it is said in Acts 4:12, that "there is *none other* name *given* among men [thus indicating a Giver] whereby we must be saved."

Logically, therefore, these facts point to only one consequent, which is that we should expect to find *in practice* (creed in action) that baptism into one Name was carried out by the early Christian church, and that all baptisms were performed in the Name of Jesus Christ. This has proved to be New Testament experience in every instance on record. (See Acts 2:38; 8:16; 19:5.) Some over-zealous persons have pointed out that Acts 10:48 is an apparent exception. This is not so, for each of the following well-known translations give "in the name of Jesus Christ" instead of "in the name of the Lord":

The Revised Version, The Revised Standard Version, The Complete Bible (S.&G.), Twentieth Century New Testament, Weymouth's New Testament, The Variorum Bible.

Even admitting the correctness of the Authorized Version, "in the name of the Lord," there is no discrepancy, for Lord (*Kurios*) is a title frequently applied to Jesus Christ. These facts are confirmed by several writers of note on the subject of early church history. We regard these as confirmatory; but the testimony of those who lived so close to the times of the Master, and wrote the Gospels, the Acts of the Apostles, and the Epistles cannot be surpassed in value.

 THE "SUN" OF RIGHTEOUSNESS
(Continued from front page)

in his wings"—when He comes to "make all things new." As our sun has curative powers to help some only, so the power of Jesus is limited today to those who accept Him. In that fuller, greater Day of Promise, however, Jesus' powers will not be limited, for all eventually will come unto Him or be cast out.

At that time, also, will come literal fulfillment of the afore-quoted prophecies. For many centuries the children of Israel have been in darkness, and there is strong indication they will be in even greater, or *gross*, darkness. That darkness will extend to all peoples of the world. Then shall the light come to expel the darkness from the Israelites and Gentiles, alike. What will cause this sudden change? The "Sun of righteousness shall arise with healing in his wings." He will heal the wounds of Israel. He will restore the Israelites to their original healthy condition, for He will restore the Kingdom of God to the place it was started, even the land of Palestine. In so doing, this same Kingdom will be established throughout all the earth.

Here again we have a comparison to the solar sun. Look at it! As it climbs higher and higher into the heavens, you feel its warming rays and notice that it now reaches as far as eye can see. So will it be with the Kingdom of God: at first, it will embrace only a small part of the earth, just the land of Palestine, but it will grow until it fills the whole earth!

You are assembled this morning, then, not only to commemorate the morning long ago when women discovered Jesus' resurrection, but to realize that, *because* of that resurrection and the hope we have in it, we look forward to the Day mentioned several times in this article, the Glad Morning when the "Sun of righteousness will arise with healing in his wings." May God grant that each of us will be there!

CHRIST, OUR RIGHTEOUSNESS

(Continued from page 3)

Here was the answer: "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit."

Only this simple test was required to assure the individual that he would attain his desired goal—the test of a brief consideration of his own thoughts. The person who found his mind constantly dwelling on fleshly or selfish interests, or the human desire to condemn, punish, or destroy, could well know the path his footsteps were taking. Likewise, the person who found his mind occupied with the spiritual traits of love, forgiveness, and good will, might know that his faults, in turn, were blotted out of God's book of remembrance.

Paul likewise attacked the problem of maintaining a spirit of contentment and peace of mind, to carry us along under the burdens and pitfalls of this life. "To be carnally minded is death, but to be spiritually minded is life and peace." To the opportunity of eternal life, provided by dwelling upon the spiritual factors of life and union with Christ, there was to be added an abiding peace of mind for the present day. Any person willing to look back upon the years of his own life will see clearly that the disturbed, disrupted, or unhappy periods have been those in which he allowed his mind to dwell upon the things socially and spiritually unacceptable. Whenever man devotes himself to the sole aim of satisfying his natural and human desires, not only will he miss the opportunity of eternal satisfaction, but he will lose much of the happiness and contentment of the present time.

The carnal mind is at enmity with God, based as it is upon an attitude of selfishness and obstinate unforgiveness. The more an individual allows his mind to be occupied with interests of the flesh, the less the spiritual guides that would lead him into paths of righteousness can enter. These paths would give him a peace of mind and provide for his own best interests. These are the benefits God desires us to have. It is only natural, then, that the false lures which are contrary to God's wishes would be constantly at war with God and serve to give us a feeling of inner discontent and conflict with divine law.

It was this willingness of Christ to help overcome the pitfalls and condemnation laid upon us by our human natures that made Paul say, "We are debtors, not to the flesh, to live after the flesh." The promptings of human nature only condemn. When you are condemned for your faults, is it not always a human being who brings condemnation? When you falter or fail, is it not always a human urge that causes the failure? When you are distressed and unhappy, is it not always a human failing somewhere that is the cause? Why, then, should we be obligated to that which is bent on destroying us? Would we

give our money, time and devotion to an acquaintance whose sole aim was to cause us heartache and trouble?

It was the purpose of Christ to free us from any sense of bondage to the worldly problems that would destroy us. He offers to share our problems, to show a constant concern for our material welfare, to guide us into a peace of mind unsurpassed by the promises of this world. to adopt us into the great family of God where we may experience a sense of comfort and security at the hand of an all-wise Father. He is promising to give us so much for the mere asking that we will have a new sense of obligation. A sense of obligation that will bind us, not to the carnal ties that will disrupt and destroy us, but those that will bring us the glorious promises of new life, in the age where there will be no tears or sorrow! All of this comes because God has so graciously accepted the sacrifice of His own Son as the means by which our human failings and the rigid condemnation of the law can be overcome. This is the complete reward of righteousness, brought about not by our own ability, but by the forgiveness acquired through Christ.

Prayer: Our heavenly Father, help us to realize the great love Thou hast shown us, and so guide our footsteps that we may be accounted righteous in Thy sight. We pray in Jesus' Name. Amen.

 TEN VIRGINS
(Continued from page 5)

majority who do not know must wait until after the marriage feast. See the warning in Matthew 25:13. Verse 31 records very carefully the work of Christ as Conqueror, and His chosen as co-rulers. This will continue for the Age. Please notice particularly verses 31, 32, and 33, and keep them in mind as you study through the chapter.

Do not ask *who* the sheep and goats are. You are told right here in Matthew. So please remember. Every *chosen one* will keep himself "unspotted from the world," taking no part in any of its controversies or politics.

Be ready. Be prepared. Have the armor on! (Eph. 6:10.)

 Which position do you occupy in your church?

- "A power or a problem.
- An attender or an absenter.
- A promoter or a provoker.
- A giver or a getter.
- A supporter or a sponger.
- A worker or a worrier.
- A friend or a faultfinder.
- A helper or a hinderer.
- A campaigner or a camper."

—Selected by Mrs. George Loudenslager.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park Minnesota



"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 Timothy 4:16).

"Watch Your Step" is the title of our third lesson this quarter. It is taken from 1 Timothy 4:1-12.

Trying the "Spirits"

The Spirit of God tells us in the Word that in the "latter times" "some shall depart from the faith." We are living in these latter days. (1 Tim. 4:1-3.) Vacant seats in our churches, and empty churches not in use, show that fewer people are interested than before in attending places of worship regularly. For comparison, we see people standing in line for a block or more waiting to get into the Sunday night movies.

Since faith comes by hearing the Word, surely the foregoing facts seem to indicate where the main interests of people in general lie. More study and appreciation of the Bible are required before there can be much increase in faith.

We read that we should try the spirits to see if they are of God. (1 John 4:1.) There are spirits of error. Leaders teach cleverly but are not grounded in the Word. Because they accept the standards made by man, they are in error, "teaching for doctrines the commandments of men" (Matt. 15:9).

If people only would understand that the plan—God's plan—is made! His plan is perfect. It is not to be changed by additions or leaving off any of the teachings (doctrine). God's plan of redemption and salvation is also completed as far as plans for restitution of all things.

We do not fit this plan around us according to our wishes. We are to be fitted into it by being Christ's: the called, the chosen, the few. (1 Peter 2:9, 10.) Many today try to change God's plan instead of changing themselves. I recall a young person who had accepted an office in the church. Some older ones in the faith pointed out to him in a nice way that all his activities were not best for Christian growth. In other words, his example was not Christ-like in some ways. Now what should be the solution? Should the church accept him as he was? Should he quit certain activities? Or should he give up his office? If he was being fitted into God's plan, he would have to stop doing those things that hindered him and might make him a stumbling block to others.

If the church could fit God's plan around him, just lower the Bible standards! "No!" we cry, yet many are doing that today. (1 Peter 2:5, 7, 8.)

In "trying the spirits," let us use God's Word as the deciding factor.

Paul told Timothy some were "forbidding to marry" and "commanding to abstain from meats."

Does our Bible forbid one to marry? Or to not eat meat?

The Bible says to not be unequally yoked together with unbelievers. Also if one marries one who has been married, and the partner is living, that one commits adultery. (Luke 16:18; James 4:4; Matt. 5:28.) The Bible says "every creature of God is good . . . if it be received with thanksgiving" (Acts 15:20.) Are we thankful to God for our daily meals? He provides for all the world.

Youth, An Example

Youth is to be an example or pattern of the believers. In what ways? In word—be careful what you say. In conversation—be right in the way you say it; idle words must be accounted for. In love—let your conduct be guided by love—the spirit which bears good "fruit of the Spirit." In faith—the Word does not profit those who hear it who have no faith in God. In purity—as a man thinks in his heart, so is he. Think pure thoughts. Think of the things of God, the Eternal One. "Trust in the living God, who is the Saviour of all men, specially of those who believe."

Join the ECE Club!

Send me your name, date of birth, and address. See your name in our birthday corner. Get an "Everyday Christian Expression" card to hang in your room.

Send to (Mrs.) Madge Savage, Waite Park, Minn. A postal card will do it.

Happy Birthday Wishes

Myrtle McKinney, Apr. 12, age 9, Hammond, La.
Mary E. Savage, Apr. 14, age 14, Waite Park, Minn.
Florence Capps, Apr. 14, age 12, Shady Springs, W. Va.
Carolyn Morrison, Apr. 14, age 9, Woodstock, Va.
Viola B. Garner, Apr. 15, age 6, Grand Prairie, Texas

Marking the Corn Rows

By Sanford T. Whitman

Reprinted from "Signs of the Times"



THE little girl from the city stood at the edge of the field and watched her uncle mark out the corn rows. It seemed easy! All he did was stand on the marker, hold the lines in his hands, and say "Giddap" to the horses. Then the marker moved across the field, and the rows grew long and straight. It was exactly the task a little girl of eight would want to do.

When the horses had returned to her side of the field, she could no longer restrain her enthusiasm. "Oh, Uncle John!" she exclaimed, "may I do it? *Please.*"

Uncle John looked down into the eager face upturned before him.

"Yes," he smiled, "you may drive one whole round." He turned the marker around and put the heavy leather lines in the tiny hands.

From the first step the new driver was off the mark. One horse started a step sooner than the other, and then both were headed off the line. She pulled on the left rein, and both went too far to the other side. Twice in succession this happened. Then for a moment she had the line exactly between the horses.

Relieved, she looked back to see how the rows looked. The very sight of them made her afraid and ashamed! They were terrible! They were twisted and curved like seven great serpents.

She noticed they were getting worse with each step of the horses, and looking forward again she was more horrified than ever. The horses were off the line altogether, heading for the lower corner of the field!

She stopped them and held out the lines to her uncle, who had been following close behind. Trouble, disappointment, humiliation, showed in every line of her face. "Uncle John," she said, almost sobbing, "how do you get the horses to go straight?"

Her uncle brought the horses back on the guideline. He placed the reins in his little niece's hands, stepped on the marker behind her, and closing his own strong hands around hers, spoke to the horses.

As they drove thus across the field, he explained how to make the rows straight. "Always sight the end of the row with

some object in the distance," he said. "Don't look down at the mark. Never look back. Drive with tight lines."

The little girl looked ahead. The guideline was slipping straight under the marker. She looked behind and saw the rows growing straight and long. She looked up at her uncle's face. His eyes were fixed steadfastly on some object, she could not tell what, far beyond the edge of the field. On her hands she felt his strong, steady pull on the lines: now right, now left, always a little, never much. The task that looked so simple and easy was an art that required great skill.

So it is with the apparently simple but highly important task of being a Christian. The guideline has been traced across the field. It seems easy to follow it exactly and continuously. We have watched others drive straight and true to the distant edge of the field. Suddenly—childishly, almost—we want to do it, too. Then, bewilderingly, we are standing on the marker, confident, hopeful. The lines are in our hands! The rows are ours to make straight or crooked!

With the first step our horses are off the line, zigzagging, wandering. We lower our eyes from the distance. We lose our perspective. Anxiously we look back, and our horses walk at will. Within moments, the thing we most fear happens. We are off the line altogether, overwhelmed with humiliation and defeat.

To be a successful Christian we must keep a true perspective, never lowering our eyes from the distance beyond the end of the row. We must balance the present allurements of sin with the revealed ending of sin. Sin and salvation, transgression and obedience, law and grace, faith and works—these great facts must ever be kept in their true relationship.

Fortunately we may have this. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22).

Jesus Christ is the great landmark fixed in the distance. He is the One upon whom the Christian's eyes must ever remain steadfast. Are your eyes upon Him—today—as you attempt to follow the guideline across the broad field of life?



AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

- May 25-30**—Fonthill (Ont.) annual May meeting. (C. R. Randall, Ripley, Ill., guest speaker.)
- June 6 - 13**—Special meetings at Brush Creek, Ohio. (C. R. Randall, guest speaker.)
- June 14-20**—Annual Michigan Conference at Southlawn, Grand Rapids. (F. L. Austin, guest speaker and Bible teacher.)
- June 16-27**—Indiana State Conference and Bible School at North Salem Church (5 miles north of Plymouth).
- July 12 - 25**—Berean Youth Rally at Oregon, Ill.
- July 17-25**—Texas State Conference at Ater.
- June 29 - July 23**—Summer Session of Oregon Bible College.
- July 27 - August 8**—General Conference at Oregon, Ill.
- July 27 - August 8**—Illinois Conference and Bible School.

CASHMERE, WASHINGTON

At the close of the service Sunday morning, March 28, in answer to the call of the gospel, Mrs. Eunice Titchenal came forward, indicating her desire to make ready, by obedience, to attain unto an inheritance among the saints. In the afternoon, she was baptized into Christ as commanded by the Saviour. We are happy to introduce to the household of faith, Sr. Eunice Titchenal of Star Route, Leavenworth, Wash.

Joy in heaven again! Another has started in the way of life that she may have part in the blessings of God, promised to the faithful. Eternal life in promised glory, the Kingdom of God, and inheritance of the earth have attracted Lettie A. Voorhees of Cashmere, Wash. She was baptized, April 4. May the Lord sustain her in the perilous days ahead. Lyle Rankin.

BAPTISMS AT PENNELLWOOD

We are happy to submit the following names of those who were baptized into the Pennellwood Church of God, Grand Rapids, Mich., on Easter Sunday afternoon.

- Mrs. Dorothy E. Weirick, 54-36 St., S.W.;
 Larry J. Weirick, age 12, 54-36 St., S.W.;
 Marilyn J. Ward, age 12, 860 Kenneth St., S.W.;
 Irving F. DeYoung, age 12, 32 Coolidge St., S.W.;
 Betty Ann Ratering, age 13, 2137 Towner Ave., S.W.;
 Jean Shirley Mulder, age 15, 21-33rd St., S.W., Grand Rapids.

The Lord is blessing in the work here.

C. E. Lapp.

Bro. F. L. Austin, Oregon, Ill., preached, April 10, 11, for the Delta (Ohio) brethren.

Bro. Gordon Shrode and family, Young America, Minn., are now Oregon, Ill., residents.

RIPLEY, ILLINOIS

The Illinois State Quarterly Conference, convening at Ripley, April 3 and 4, was a success. There was a large attendance, with good classes and sermons. Those in attendance came from Delta, Ohio, Rockford, Oregon, Macomb, Joliet, Bowen, Camp Point, Camden, LaPrairie, Altona, Rushville, and Mount Sterling, Ill. To all of you we say, Come again!

On March 13, our pastor, Bro. C. R. Randall, motored to Champaign, Ill., to officiate at the wedding of Sr. Laura Mae McDaniel and Lyle E. Ashelford of Byron, Ill. Those accompanying him and attending the wedding were Sr. Randall, Lyle Lewis, John Lewis, Mildred Laning, Kathleen Lewis, and Helen Lewis. Congratulations, Laura and Lyle!

Sr. Ellouise McDaniel, who has been attending school at Champaign, Ill., recently suffered from the measles, making it necessary for her to quit school for this semester. She plans to return, June 20.

Masters Arlen Lewis and David Randall have been entertaining measles. We are glad to report the boys improved.

Sr. Emma Swan of Quincy, who has been in Blessing Hospital since February 28, is doing as well as can be expected.

The three children of Bro. and Sr. Lyle Ward have recovered from measles.

Bro. William Fey has entered Saint Francis Hospital, Macomb, where he submitted to surgery, Wednesday, April 7. We pray his return to health.

Sr. Thelma Ransom, who for several weeks has been suffering from an imbedded and infected wisdom tooth, is much improved. She still has to undergo an operation for removal of the tooth in the near future.

We welcome Bro. and Sr. Harold Burnett of Tempe, Ariz., and are sorry Sr. Burnett and baby have not as yet been permitted to attend church as the baby has whooping cough.

Plans are being made for our annual business meeting to be held, May 16. Do not forget the date. Come for morning services and stay all day.

Mrs. Thomas Lewis, Secy.

HERALD RECEIPTS

Donald E. Mattison; Mrs. Ray Saylor (2); Mrs. Etta Densmore; Leonard Robins; Mrs. Hattie Long (2); Mrs. George Keltz; Alfred Hetrick; Dorothy L. Siple (9); Mrs. J. W. Dismukes; Mrs. A. Grace Adamson; Russell Currens.

Gleanings from the Field

"The field is the world."—Jesus.

Born to Bro. and Sr. Richard M. Vanderwall, a daughter, Marlo Kay, April 2, Topeka, Kan.

"A little thing will keep them from the house of God who have no desire to go to it."

"We enjoyed our winter in Florida, for the weather was ideal and the scenery beautiful. The many small lakes, orange and grapefruit groves, beautiful flowers—especially the azaleas, made it seem like a winter wonderland." — Mrs. A. G. Townsend, 3744 Clyde Park, S.W., Grand Rapids, Mich.

"We truly have enjoyed all three radio sermons. May God bless these services."—Mr. and Mrs. L. R. Trongean, 629 S. Carroll, South Bend, Ind.

Ripley Conference, as usual, was a pleasant occasion. Sunday school attendance registered 175, and its offering totaled \$35.75. Conference speakers were: the Ripley pastor, C. R. Randall; Linford Moore, Macomb; F. L. Austin and Sydney E. Magaw, Oregon. . . . Bro. and Sr. Orval Lynd, Altona, sacrificed probably as much as any to attend the Conference, it being necessary for them to employ several restaurant helpers to serve in their absence.

Several students of Oregon Bible College and two local Bereans, working with Bro. Glenn M. Birkey, are renewing a Sunday school effort at Flagg Center, Ill. The Oregonians are Arnold Johns, Mrs. Charles Pearson, Warren Sorenson, Shirley Logsdon, Luella Lippert, and Patricia Andrew.

Correction. "Restitution Herald, March 23, 1948; page 11—'A Living Christ for a Dead World.' Shows by a chart that of nearly 20,000,000 people in Mexico, only 174,129 persons confess Christianity or attend Sunday school. That is not even one hundredth of one per cent! 'Sho' is!"—Alfred Anthon, Corvallis, Ore.

Sr. Leota B. Hanson returned to Oregon, April 11, after a brief visit with her bed-fast mother, Mrs. C. J. Hanson at Saint Jacob, Ill.

"I was privileged to speak over a local radio station, yesterday (April 5)."—Gerald L. Cooper, 1030 W. 5th St., Tempe, Ariz.

Chicago. "Our offer to buy the building at 5052 W. Division Street has been accepted, so we should be in possession of the building by May 1."—Harold J. Doan, 1908 N. Keystone.

THE 1948 SUMMER SCHOOL

Plans are well developed for the 1948 Summer Bible Training School—in reality, a summer session of Oregon Bible College. It will convene at eight o'clock, Tuesday morning, June 29, and continue four weeks, through Friday, July 23. Brother Otto Dick, registrar of Oregon Bible College, serving as superintendent of the Summer School, will teach two classes, daily: "Child Study" and "Practice Teaching." Brother C. E. Randall, pastor of the Church of God at Fonthill, Ontario, will be companion teacher to Brother Dick and will serve as dean of the Summer School. He will present daily classes



Otto E. Dick

in two courses: "Doctrines Essential to Faith" and "Prophecy in Our Day." These instructors able, experienced, and consecrated, will be an ideal teaching team.

Regular College credit will be given for the courses taught in the 1948 Summer Bible Training School. Students who complete the work offered in all four courses will receive credit of four semester hours that may be applied in any later years toward required work for graduation from Oregon Bible College.

All classes of the Summer School will convene at Oregon Bible College classrooms where students, coming from far and near, will have opportunity to enjoy the beautiful and spacious campus, use the College library, and become generally acquainted with life at our own Church of God college. It is no secret, either, that the College looks to the Summer School for a goodly percentage of its freshman students.

While the Summer School is maintained primarily for the purpose of education, it offers several other advantages. Friendships are made within the Church of God membership that could in no other way be made — friendships sometimes that continue throughout life. Often, too, young persons attending the Summer School find special interest in the local church work, as some of the students come from localities not maintaining regular church services. The whole environment and atmosphere of headquarters are conducive to church interest and more definite decision to serve the Lord.

The cost for attending the Summer School is low: only fifty dollars for board, room, and tuition. Additional cost for textbooks will be small. Every student, though, should bring his Bible and be prepared for what little personal expenses he may have while attending the School.

It is time, now, to enroll. Simply address

your letter to Oregon Bible College, Oregon, Illinois, or to Bro. Otto Dick, Oregon, Illinois, registrar of the School.

MIMEOGRAPH BOND

We have a good supply of mimeograph bond in white and colors (canary, goldenrod, blue, pink, green), 20 lb. substance, size 8½ x 11. Single reams—white \$1.65, postpaid; colors \$1.75, postpaid. Ten reams—all of one color—white, \$12.50; colors, \$13.50, not postpaid. For ten reams of assorted colors, add 5 cents per ream to ten ream prices.—National Bible Institution, Oregon, Ill.

LAYMAN'S CAMPAIGN ENROLLMENTS

The following have enrolled in the program sponsored by the Laymen's Committee to provide for the missionary expansion of National Bible Institution to include the expansion of every department to better serve the needs of our people; to enlarge direct mail contacts; to expand printing and publishing with a new print shop and office building; to enlarge Pastoral Aid to help fifty new communities to have a full-time pastor as soon as such pastors are available; to carry the gospel to fifty million prospective listeners by radio. To this end, they are volunteering to contribute an amount equal to fifty cents per week or more to the effort of National Bible Institution during the year November 1, 1947 to November 1, 1948.

- 614. H. S. Lasher, Burbank, Calif.
- 615. Dock Fry, Charleston, Ark.

OVER THE TOP! ! !

- | | |
|----------------------|---------|
| 289. H. S. Lasher | \$26.30 |
| 290. C. E. Lapp | 28.75 |
| 291. Mrs. C. E. Lapp | 28.75 |
| 292. Howard Moore | 27.70 |
| 293. Thelma Moore | 27.70 |

THE RESTITUTION HERALD

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

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|--|---------|
| Mr. & Mrs. Ray Saylor | \$10.00 |
| Maybelle Hanson | 5.00 |
| A "Sister" | 5.00 |
| Mrs. B. Griffin | 2.00 |
| Mr. & Mrs. Charles Netts | 5.00 |
| Marion L. Long | 21.24 |
| Pennellwood Church Missionary Society, Grand Rapids, Mich. | 12.56 |
| Mrs. Virda Sitler | 10.00 |
| Mr. & Mrs. E. H. Robbins | 2.50 |

AROUND ARKANSAS

After finishing the two meetings in Arkansas the first half of March, the rest of the month was spent in exploring the last remaining fields in the state which I had not previously visited. The meeting scheduled at Lord Schoolhouse, north of Morrilton, was canceled due to wet roads, and I plan to return later in the spring to hold the meeting there.

A service was held at the home of Sr. Virgil Bostain at Morrilton, March 16, and the following night at the home of Bro. and Sr. Joe Robinson in the Hill Creek community northeast of town. Following this I visited Pleasant Plains, to look up a group there who had gone there from Beckett Mountain. I found six members of the church there, members of the Tackett family, and two meetings were held, March 18 and 20, at the home of Bro. and Sr. F. F. Millsap. Then I went to Cushman, northwest of Batesville, to visit the family of Bro. C. D. Shaw. Returning, I came via McGintytown, from where I brought Bro. H. Scott Smith to London after his Sunday appointment, and stayed overnight with him and his family. The next day brought me to Friendship, where I stopped overnight with Bro. and Sr. W. R. Simmons.

The last week of the month I visited several points along Highway 10, where we have members strung all along the road from Booneville to Danville. At Waveland, where we once had a strong church, there are seven members left, out of seven interested families. I spent one day there. At Havana and in the old Walnut Grove neighborhood, there are thirty-two members left, while at Belleville, five miles to the east, there are nine. This is one of the largest groups of members in Arkansas, and might well be built up into a strong, active church, with regular preaching. At the request of the people there, whom I found very much interested, I preached four times over the Easter weekend at Walnut Grove, where we have a meeting house, with excellent attendance and interest.

A day was spent at Magazine, visiting several members there, then after stopping on the return trip at the Simmons' home again, and a short visit at Charleston, with Bro. and Sr. Dock Fry. I went to Fort Smith, at which place I had accumulated a list of several names.

At Fort Smith, it was most surprising and interesting to find the list of members grow from the eight I already had, to sixteen members, as the ones there gave me the names of others who also lived there. I spent a day visiting most of the members and found good interest among them. Here is another place at which a permanent work might be established.

Leaving Arkansas, March 31, I visited Sapulpa, Okla., on my way to Omaha, Nebr. Plans relative to forwarding the work in that section were talked over with the members.

On the way northward I stopped briefly at the home of Mrs. N. Goodreau at Chanute, Kan., and spent the night with the family of Robert Hines at Nortonville, Kan. Mrs. Hines is the daughter of Sr. Ezra Freeman at Tulsa, Okla. At Huron, Kan., I enjoyed a brief visit with Mr. O. M. Anderson, brother of Sr. Wilma Judy and Sr. Mary McCune. The same day, April 3, brought me to Omaha.

M. W. Lyon, Evangelist.



C. E. Randall

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	BOOKS		Per Each	Per 6
God's Promises, Drew, 2pp.	.05	.30		Death Reigned from Adam to Moses, Robison vs. Conner paper, 58pp.	\$.10		
Diabolus, the Antigod, Haupt, 4pp.	.10	.60		Jesus Christ in the Old Testament, Judd, paper, 88pp.	.25	\$1.65	
A Study of the Word "Soul," 4pp.	.10	.60		Ancient Mysteries, Johnston, paper, 116pp.	.25		
Jehovah Is One God, A. Marsh, 4pp.	.10	.60		The Mystery of Iniquity Explained, Booth, paper, 220pp.	.75		
Words of Comfort, G. E. Marsh, 4pp.	.10	.60		The Pine Woods Bible Class, Wilson, board cloth, 480pp.	.75	3.50	
Thus It Becometh Us, A. Marsh, 4pp.	.10	.60		The Student's Textbook, Wilson, board cloth, 200pp.	.45	2.60	
What Must I Do to Be Saved? Waggoner, 4pp.	.10	.60		The Visitor, Boice, paper, 212pp.	.35		
Sin in the Church, Railsback, 6pp.	.15	.90		The Way of Life Eternal, Booth, paper, 88pp.	.25		
Can You Believe? Reed, 6pp.	.15	.90					
The Coming of Christ, Curtis, 6pp.	.15	.90		BEREAN STUDY BOOKS			
Who Are Led by the Spirit of God? Jones, 6pp.	.15	.90				Each	
Kingdom of God, Goekler, 6pp.	.15	.90		The Hebrew People (Children's Lesson Book), 59pp.	\$.25		
Truths the Child of God Should Know, Lapp, 6pp.	.15	.90		Children's Bible Story and Study Book, 60pp.	.20		
The Nature and Hope of Man, Kirkpatrick, 6pp.	.15	.90		Senior Berean Book One (Gospel Plan), 50pp.	.20		
Resurrection, Magaw, 8pp.	.20	1.20		Senior Berean Book Two (Life and Immortality), 50pp.	.20		
Baptism, Lindsay, 8pp.	.20	1.20		Senior Berean Book Five (The Church of God), 50pp.	.20		
Pleasures of Youth, LeCrons, 8pp.	.20	1.20		Senior Berean Book Six (Building for the Ages), 40pp.	.20		
An Important Biblical Discovery, Haupt, 8pp.	.20	1.20		Berean Searchlight, Series 2 (Story and Purpose of Christ).	.15		
The Gospel Plan of Salvation, Railsback, 8pp.	.20	1.20					
Hell—What Is It? 8pp.	.20	1.20		MISCELLANEOUS			
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.25	1.75				ea.	
What Is Man? Patrick, 12pp.	.25	1.75		The First Resurrection, Leask.	.03		
The Sabbath, Lindsay, 13pp.	.30	1.85		New Testaments—3½x4⅞ in., paper bound.	.20		
The Word Made Flesh, Thomas, 16pp.	.30	1.85		Maps of Bible Lands, printed in color, with index, 6½x9¼ in.	.45		
First Principles, G. E. Marsh, 18pp.	.35	2.00		Special Gospels—pages 3x4½ in., illustrated covers in color. Any of the books of the New Testament or Proverbs 2 for 5c.			
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					
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)							

National Bible Institution, Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 37

OREGON, ILLINOIS, APRIL 20, 1948

NUMBER 28

The Kingdom of God

(Article Four)

By C. E. Randall, Fonthill, Ontario

CONTINUING these messages about the soon-coming Kingdom of God, to be established when Christ returns, we believe and teach:

The Kingdom of God Will Be Earthly

The Kingdom as presented in the Word of God is definitely an earthly dominion. The picture of the Kingdom as revealed to Daniel in a vision for the purpose of interpreting Nebuchadnezzar's dream, and revealing what would be in the "latter days," was one that would supplant the kingdoms of this earth. The divine interpretation of the dream revealed that in the days of the kings, represented by the toes of the feet, the God of heaven would "set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." In this same interpretation, the Bible states that the Kingdom will "fill the whole earth" when its growth is complete. In the Revelation, we find that the "kingdoms of this world" are to "become the kingdoms of our Lord, and of his Christ." Such a promise could not have a literal fulfillment if the Kingdom of God is not to be a Kingdom on this earth.

The expression Matthew used so often, "the kingdom of heaven," does not argue against an earthly Kingdom. Matthew's expression is very much in keeping with other writers of the Bible. The "Kingdom of God," "Kingdom of heaven," and "Kingdom of Christ" are expressions used of one and the same Kingdom — the Kingdom of God to be on earth. Coming to Daniel again, we read how 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." It will be readily observed that the Kingdom of God will rule over, and have direct contact

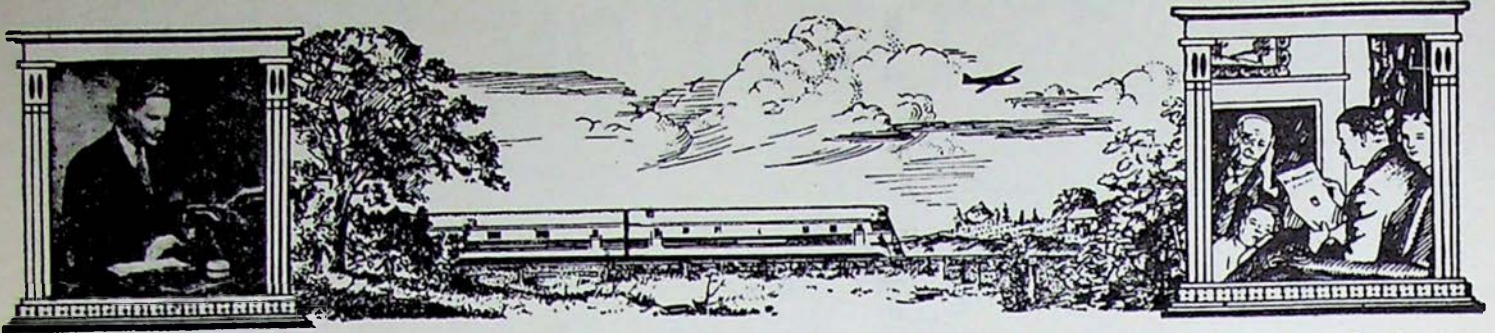
with, "all people, nations, and languages," when the "Lord shall be king over all the earth." (Dan. 7:14, 18, 27; Zech. 14:9.)

Elements of the Kingdom

It will help much, yes, it is an absolute essential to a correct knowledge of the Kingdom, to understand what constitutes the Kingdom of God. If one has an understanding of the elements of the Kingdom, he will find his correct interpretation of the Scriptures will be made easier. So many people in their interpretation of the Word make no distinction between the church and the Kingdom. They use these two terms interchangeably. For example: the majority of people interpret most all of the *parables of the Kingdom* in the light of the church; that is, they apply these parables to the church, whereas, the Lord, giving them, very plainly stated them to be "parables of the Kingdom." The make-up of the church as set forth by Paul in Ephesians 3:11-14, when compared with the elements of the Kingdom as listed below, will reveal a marked difference between the two subjects. Seven different parts of the Kingdom are listed. They are:

- (1) Christ the King. (Jer. 23:5.)
- (2) The restored throne of David. (Luke 1:32, 33.)
- (3) A capital city. (Matt. 5:35.)
- (4) Law. (Micah 4:1-4.)
- (5) Territory. (Dan. 7:27.)
- (6) Rulers with Christ. (Rev. 2:26.)
- (7) Subjects. (Isa. 2:3, 4.)

These components of the Kingdom indicate its reality and its earthliness. Though the church is not the Kingdom, it will inherit the Kingdom and is promised an *abundant entrance* into the Kingdom. (2 Peter 1:11.) If the church is to be in the Kingdom, then in that degree they will become a part of the Kingdom. The church's becoming a part of the Kingdom (*Continued on page 10*)



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

Help Us Seek Ten Freshmen

A large enrollment in Oregon Bible College will benefit the Church of God by providing a larger number of qualified pastors and evangelists, and it will justify adding to present facilities at the College. We have promised the Lord, therefore, to seek faithfully for at least ten freshmen students to enter the College next September 7. First, we pray God's blessing; second, we ask your help.

As we announce this goal of having at least ten freshmen next September, we do so with no spirit of boasting, neither of fear, but of faith in God to uphold every right endeavor. "Commit thy way unto the Lord," said David, "and he will bring it to pass" (Psalm 37:5). "Be careful for nothing," said Paul, "but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). Equally assuring, Jesus promised: "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20).

Many Church-of-God congregations are today without pastors: dwindling in membership, their light flickering, and, unintentionally, fulfilling prophecy of "falling away." New fields, too, are calling for workers. You ask, "Where?" Everywhere! When men of the world have a mind to work, do they ask, "Where?" No! Any vacant corner suffices, and up goes a tavern! What a harvest of souls, too, do they reap! Jesus saw the multitude fainting, scattering, and said to His disciples:

"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of harvest, that he will send forth labourers into his harvest" (Matt. 9:37, 38).

Nearly all graduates of Oregon Bible College are preaching the gospel. They are winning converts, too, baptizing—*building!* Daily, Oregon Bible College proves its worth. In faith, therefore, we *must* press forward. In faith, we vow unto the Lord to find, with His blessing, at least ten freshmen students for next September 7.

Importance of Preaching

Present soaring prices and attendant difficulties for ministers to care properly for their families are leading a surprising number of Church-of-God ministers to seek

more remunerative employment. Part-time preaching is becoming popular—*too* popular! Any minister whose time and thought must be devoted into two fields of activity cannot hope to serve the Lord in fullness of spirit as needed properly to meet today's challenge.

Everywhere, people are discussing inflation and high prices. In few places, though, are churches making concerted effort to maintain financial support of the ministry, or of the general church program, in keeping with the rising financial obligations everywhere else. Apparently, even Christians naturally suppose that when more money is needed for material pursuits, the church and the ministry must accept *less*—though their needs, likewise, *rise proportionally*.

Possibly, in these "last days," all the church is guilty of overlooking the importance of preaching. Through preaching the gospel, you and I were converted. Not one Christian in a hundred has been converted by reading, though reading may have borne indirectly on his conversion. *Preaching from the pulpit* is the basis for Christian decision. The Church of God needs more preachers, but it especially needs more preaching—more using of present talent. Keep your preacher at his pulpit. He is better qualified to preach, and thereby serve you and all humanity, than for any other and lesser work.

Preaching cannot be laid aside, lightly, by any preacher really called of God. Said Paul, "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16.) Only to the unbelieving world does preaching seem as foolishness. "The preaching of the cross is to them that *perish* foolishness; but unto us which are saved it is the power of God" (1 Cor. 1:18). How can people of the world believe without hearing? "How shall they hear without a preacher?" (Rom. 10:14.) . . . More, God equipped Jesus, giving divine Spirit to His Son, expressly for the purpose of preaching. "The Spirit of the Lord is upon me," quoted Jesus, "because he hath anointed me to preach"! (Luke 4:18.) . . . God has ordained that they which preach the gospel should live of the gospel"—certainly that they "should live." How fares *your* preacher?

Value of Missions in Large Cities

By Glenn M. Birkey, Rochelle, Illinois

PERHAPS WE who live in smaller communities do not appreciate the work being done with human derelicts in the "skid row" districts of America's large cities. It may be impractical for our churches even to attempt reaching this class of people, for these districts are located in such manner that the derelicts would not ever enter the church doors. Generally, churches are in the "respectable" residence sections of cities. Visualize, if you can, our local church at Oregon, Illinois, being located on a street where nearly every door neighboring it would be a saloon or pool hall. Visualize, if you can, several half-drunken men stumbling into our auditorium, during services, and taking the attention of the audience from the speaker. In addition, visualize their clothing filthy with dirt and maybe inhabited with vermin. I ask, What would be your reaction? On several occasions, I have witnessed these very conditions when attending services at city missions.

I well remember witnessing a street meeting of the Salvation Army on State Street at Quincy (in Chicago) one Sunday afternoon. During the service, a man under the influence of liquor came up and started to annoy one of the lady members of the group. Under American standard of human ethics, a respectable woman would have been justified in slapping the man's face. This woman, however, only looked with pity and compassion on the poor man steeped in sin and kept right on with her part in the service. I could not help but think *how like the Master!*—as mentioned in Matthew 9:36. She showed humility and a zeal for true Christian attitude toward fallen humanity.

It may be of interest to any readers of THE RESTITUTION HERALD who never have visited one of these missions to learn more about their equipment. Besides a room for holding services, there generally is a modern laundry in the basement, also fumigating ovens where clothing is treated to heat and fumes to kill vermin; then the men can do their own laundering. Also, there are kitchens for preparing food and a diningroom for serving, as these men who make decisions to lead better lives must have a place to stay until reclaimed by their families or until they find employment. A dormitory is usually on the floor above the rooms reserved for services on the street level. I am taking the liberty to quote Mr. Louis C. West, Superintendent of the Chicago United

Mission, in his article appearing in the *Mission Messenger* for March. Under the heading, "Strange As It May Seem," he said:

Strange as it may seem, the men gathered around this table once were right where you see this man in the other picture. This shows the change after the Lord Jesus Christ comes to dwell in one's life. "Where sin abounds, grace doth much more abound." Some of these men have returned to their families, while others are still at the Mission to learn more about the Lord. A Bible class is held each evening for benefit of the men. One of the most important things after one becomes a Christian is to study the Word. We are exhorted in 1 Peter 2:2, "As new born babes, desire the sincere milk of the Word, that ye may grow thereby." David said, "Thy Word have I hid in mine heart, that I might not sin against thee." For one to grow in the physical life, he must have a proper diet. For one to grow in the spiritual life, he must be fed upon the Word of God. Jesus said, "He that eateth this bread shall never hunger, and he that drinketh this water shall never thirst." If many of us who are Christians neglected the physical body as we neglect the spiritual body, we would die from malnutrition.

If the man in the alley were your boy, do you think it would be worth while to pray for the work that is reaching these men with the gospel? Your boy may
(Continued on p. 10)



Who Is Your Co-Worker?

Adapted from a radio message (WALT, Chicago) by Harold J. Doan, Chicago, Illinois

AN IOWA CITY had been visited by a severe storm which had uprooted many trees in the residential section of town. In a little park in the center of town, a beautiful tree had suffered considerable damage, but, because of other trees nearby which offered support, it did not go down. Tree surgeons rushed to the rescue, straightened the tree, supported it with cables and braces, and in the course of a year or two, it had taken new root and was as healthy and flourishing as ever. Only God knows how many men have had similar experiences. Many are the human beings who would have been overwhelmed by the storms of life, had it not been for their co-workers who were not so badly beaten by the storms. This is one of the abiding values of the Christian life, for we find co-workers who assist in bearing the hard knocks of life.

The purpose of the Apostle Paul in writing his First Letter to the Corinthians was to answer certain questions concerning church life, and to cure dissensions which were disrupting the important brotherhood function of the church. In the Apostle's mind, unity of the brethren in a working group was essential to their temporal and eternal good. He knew, as we know, that one *can* be a Christian outside the fellowship of the church, but that it is very unusual. One who tries is depriving himself of one of the best sources of strength and renewed faith.

Paul's Letter to the Corinthians also reveals the many causes of dissention among the Corinthian Christians. Pride was a primary cause of disunity. Some were puffed up with their own great knowledge and had ceased to depend upon Christ in all true humility. False doctrine had crept in and threatened to supercede the true gospel of Christ. Because of the wickedness of the city of Corinth, the church was besieged by constant temptation to return to carnality and idolatry. Great confusion reigned in the church about how much contact there should be between Christians and the world. Paul pleaded for unity, that is, true unity built upon participation in Christ, love, and mutual goal. Paul could as well have been writing to us.

Early in his Letter the Apostle pleaded, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." True Christian unity, then, is based upon a likeness of mind and a similarity of goal. The Prophet Amos once asked, "Can two walk together except they be agreed?" There can

never be unity between Christ and Satan, between God and mammon, between righteousness and unrighteousness, between truth and error.

We cannot have inner unity, popularly known as peace of mind, when we have these opposing forces working in our lives. Nor can there be unity between the brethren when minds are not allied with the same forces. When we can observe the suggestion of Paul, "Let this mind be in you, which was also in Christ Jesus," unity will be possible, for we will be united around Christ. Only in such unity is there strength.

Jesus also was an exponent of Christian unity, once saying in a prayer for His followers, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:20, 21).

Jesus prayed that true believers be united in spirit with one another, and with the Father and Son. Jesus asked for this unity for one reason, not that they might increase their finances or enlarge their organization, or economize in administration, but that all the world might believe in Christ. Unity in Christ to present Christ—this was Jesus' prayer.

We read in 1 Corinthians 6:15, "Know ye not that your bodies are the members of Christ?" and from verse 17, "He that is joined unto the Lord is one spirit." This is a frequently used illustration of Paul's to show the interdependent relationship which exists between Christians and the Lord.

The body of Christ, the true church, is like the human body. Christ is the head, the nerve and sensory center, from whom comes all power, direction, and motive. Christians are the members of the body, the hands, the feet, the heart, the lungs of Christ. When a finger is amputated, the whole body suffers. When the heart is weak, the body is weak. When the feet refuse to move, the whole body stands still. We are members of the body of Christ; and, unless the members function and co-operate and co-ordinate, the work of the body is held back.

Have you ever seen a brick lying in the road all by itself? It is run over, kicked around, and is of no use to anyone. A brick is made to be fit in with other bricks. When it does, it becomes a beautiful wall, a sturdy support, a useful article. When it does not, it is of no value.

People are like bricks. They are social creatures and

need to work together to be of much use to the world. Especially is this true of a Christian. His lot in life is to be a working member of the great body of Christ, and to co-operate and play his part in that which benefits the entire body. Every Christian is important because he is one of the nerve ends of Christ. He is the hand that moves at the impulse of Christ's word.

Who is my co-worker? From our study of Jesus' sayings and Paul's epistles, we can say, first, Christ is my Co-worker. Jesus prayed that "they might be one in us." We are fellow laborers with Christ, "workers together with him." Could you ask for a better partner? He offers to take the heavy part of the load; He leads the way; He has paid the price, and He has enough strength left to enable us to bear up under our burdens.

Secondly, our co-workers are those who are members of the body of Christ, people who share our allegiance to Christ. There is a natural brotherhood and fellowship between members of the same body, and there is no need for an artificial union of believers. Has your hand ever disfellowshipped your mouth and refused to feed it? Has your heart ever stopped pumping because it had a grudge against your eyes? Hardly! One mind ties these members together in a co-operative unit. So Christ, the Head of the church, unites His members in an unbreakable unity

when they are really dependent upon Him. When the right relationship exists between you and Christ, there will be a natural fellowship between you and the other members of Christ's body.

Such is the unity visioned by Christ and the apostles. Such is the unity recorded in Ephesians 4:3-6: "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of us all, who is above all, and through all, and in you all."

Father, give us unity with Christ. Help us to be undivided within ourselves and wholly allied with Him. Make Christ our Co-worker that we might be brought into the fellowship of His body and become members of and co-workers with the great body of believers. Sustain us by our reliance on Christ and by the support of our fellow-believers—in Jesus' Name. Amen.

The American Bible Society distributed 9,310,439 copies of the Scriptures in 167 different languages in 1947. Prior to December, 1947, the Bible in whole or in part had been published in 1090 languages and dialects.—Linden J. Carter in *World's Crisis*.

One God: the God of the Ages

Article 28—Difficult Texts

By R. H. Judd, Colborne, Ontario

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

This verse very often is brought forward by believers in the doctrine of the Trinity with the triumphant assertion, "Here at least is personality predicted of the Holy Spirit because only that which is personal can be grieved."

Careful reading will reveal that the "spirit" spoken of is "the Spirit of God"—the Spirit "which proceedeth from the Father" (John 15:26). It is the same "Spirit" that is spoken of in Isaiah 63:10 (R.V.), where the word "grieved" also occurs. In this instance, the possessive pronoun is used—"his holy Spirit." To show that it is not personal the capital "S" has been dropped by the Revisers. Further proof that it is God's own Spirit, and not a separate personality, is realized from the fact that the whole context makes it clear that the actions were the actions of God, because His Spirit, His sense of holiness, or the holy

nature of His Spirit was grieved. The Revised Version makes this even more emphatic. "They grieved his holy Spirit: therefore *he* was turned to be their enemy; and himself fought against them." Psalm 78:40, when read in the light of the context, reveals that the aggrieved Person was God—"they grieved him in the desert." Acts 7:51 makes it abundantly clear that the "Spirit" referred to is the same in all the scriptures to which we have called attention. These facts are so plain that there would seem to be little need for extended study of the latter part of the verse, "whereby ye are *sealed* unto the day of redemption." The day of redemption has reference to the fact that "the Lord knoweth them that are his." How? By the seal, mark, or impress that He has put upon them. Personality may perform the sealing, but personality cannot be the seal. (See Rom. 4:11; 2 Tim. 2:19; John 3:33, 34.)

Solomon Forfeited His Crown

Adapted from a radio message (WAIT, Chicago) by Harvey U. Krogh, Jr., South Bend, Indiana

EVERYONE knows that a crown is of great value, considering all that it represents. It is no small matter when one is compelled to give up something of such worth. Let us consider the example we have in King Solomon's tragic loss. When Solomon was a young man, his father, King David, made him king in his stead and called the captains of Israel together to give them instruction. Among other things, David said: "Of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel." Then he charged Solomon, saying: "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind."

Solomon began to rule, and "the LORD his God was with him, and magnified him exceedingly." God appeared unto Solomon in the night and said unto him, "Ask what I shall give thee." Then Solomon, acknowledging God's blessing in making him king over such a great people, asked wisdom and knowledge that he might know how to rule the people wisely. Because Solomon had not asked for wealth and honor, nor life of his enemies, God granted him wisdom and knowledge, and also said: "I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like."

Solomon became one of the richest kings who ever lived, and Israel was one of the most prosperous of all nations in the world at that time. When the Queen of Sheba came to prove Solomon's wisdom, and to see the greatness of his kingdom, she confessed that the half had not been told to her. Solomon's yearly revenue would amount to more than sixteen million dollars in our money. Besides this, he received costly gifts and great honor from many other nations. This glorious kingdom and the crown would have been given to Solomon's son, Rehoboam, if Solomon had remained true to God. Solomon, however, had many wives who persuaded him to build temples to their idols, and they turned his heart away from the Lord his God.

Throughout the whole Bible, we find over and over again that God blesses those who do His will and often removes His blessing when they turn from Him. Solomon knew very well God's will concerning the worship of idols, but men do not always do what they know to be right. It is one thing to know what is right, and it is another thing always to do that which is right. God helps

those, however, who desire to do His will and seek to know His truth. The fact that Solomon was sitting "upon the throne of the kingdom of the Lord over Israel" made his offense much more serious, for the Israelites followed their kings much too well in the matter of evil things. The king should have led his people by living a righteous life.

Because of Solomon's disobedience, the Lord said to him, "I will surely rend the kingdom from thee, and will give it to thy servant." Not long after this, Ahijah the Prophet spoke to Jeroboam, a former servant of Solomon, and told him that he would be given ten of the tribes of Israel, but, for the sake of David, one tribe would remain in Solomon's family. The Prophet, speaking to Jeroboam, relayed to him the word of the Lord concerning Solomon: "Unto his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen to put my name there." Thus Solomon forfeited his crown to a former servant who did not rule in righteousness.

How typical this is of others and other crowns! There is much value in a lesson like this, if we can apply it to ourselves and profit by the mistakes of another. You and I, each, have been promised a crown if we have accepted the Lord Jesus Christ as our Saviour and have been baptized "in the likeness of his death," that we may "be also in the likeness of his resurrection." For the crown promised to us is the "crown of life." As our Saviour was raised from the tomb, and given eternal life, so shall we be called forth from the grave, or, if we are living when He returns, we shall be changed "in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." A crown of life? Yes! The highest form of life—immortality!

Since a crown represents more than itself, let us see what wealth will accompany the crown of life. James said, "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Yes, it is a kingdom that we shall possess, even as it was revealed to Daniel. "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." In vision, John

saw those who would be redeemed and heard the new song as they shall sing it in that glorious day:

"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. 5:10).

We cannot now comprehend the value of the crown of life that is promised to us, nor can we know all that it will include. No greater possessions, however, could be obtained than those which are promised to us when the Christ returns. Nevertheless, this crown also can be forfeited if we do not remain true to our Saviour. Let "no man take *thy* crown" (Rev. 3:11).

Therefore, let us beware that we sell not our part in the Kingdom for a few short years of worldly pleasure. Let us not sell our birthright for a mess of pottage. Let us be true to God and His Son and not forfeit the crown

that has been promised to us. Remember, Solomon lost his crown and kingdom when he turned away from the Lord.

Many things will turn us away, also, if we are not steadfast. There is the day's labor, the night's amusement, the cares of life and the deceitfulness of the riches of this world. Therefore, let us heed the words of Jesus, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

Let us pray: Our gracious heavenly Father, we thank You for the promise of the crown of life and for Jesus who gave His life, that immortality might be given us. We are thankful that we may be counted as heirs of the Kingdom and the dominion under the whole heaven, and we ask Your guidance and strength that we may never turn from You or Your ways. May our lives be examples to others. Help us to be true to the end, that we may receive the crown of life. We pray in the Name of Jesus our Saviour. Amen.

The Antitypical Temple

By Gertrude M. Logan, Saint Louis, Missouri

IN 2 Corinthians 6:16, 17, we read: "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 will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." Ephesians 2:19-22 says: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone . . . in whom ye also are builded together for the habitation of God through the Spirit."

Malachi 3:1, 2 say: "Behold, I will send my messenger [John the Baptist], and he shall prepare the way before me: and the Lord, whom ye seek [the Messiah] shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But 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 fuller's soap."

In Psalm 118:22, we read: "The stone which the builders refused is become the head stone." (Cp. Matt. 21:42; Mark 12:10.)

Another figure represents Christ as the bridegroom;

and, to complete the figure, we must have a bride. Revelation 21:9 tells of the Lamb's wife, or bride. To complete the figure, the obedient ones perfected by suffering and trials, will be the spiritual children. Romans 5:3 says, "Not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." "Rejoicing in hope; patient in tribulation, continuing instant in prayer" (Rom. 12:12). "These things I have spoken unto you, that ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). (See Acts 14:22; 2 Cor. 1:4; 7:4; Eph. 3:13.)

First Thessalonians 4:9 says: "As touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another." I fear we are not all taught of God, as brotherly love is sadly lacking among us; also we are too much "taken up" with the things of the world to keep our minds on these things. You may be sure, however, that we will be among the foolish virgins if we do not obey, and there will be weeping and gnashing of teeth.

We, as stones from the quarry, are being polished by trials, so we will be ready when Christ calls for us. Are you ready for your place in the Temple?



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

A DEPRESSING PICTURE. The recent annual report of the Federal Bureau of Investigation gives a crime picture that staggers the conscience, as the magnitude of evil in the nation is unveiled in statistical form. Commenting on the report the editor of the New York Times remarks:

"It shows that boys and girls under 21 years accounted for 16.1 per cent of all arrests in 1947. Arrests of boys under age of majority increased by 10.5 per cent over previous year. Fortunately, there was a decline of 6.6 per cent in arrests of minor girls, but these arrests exceeded by 30 per cent those in the like category in 1941.

"It should be shocking to all of us to learn from this bulletin that serious crime occurred every 18.9 seconds during 1947. . . .

"The habitual criminal, as ever, played a large part in the black record of crime, since more than 55 per cent of the total number of persons arrested during the past year had records of previous arrests."

It should not be hard for an honest student of the Word to find ample evidence for the fulfillment of the prophetic prediction that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." We need not go outside the limits of our own nation to find the literal fulfillment of this prediction of crime in the last days. One of the largest and most efficient police organizations in the world gives us data on Paul's prophecy. The times make it easy to believe the voice of the prophets.

SUPPOSE. Suppose someone were to offer me a thousand dollars for every person that I might earnestly try to lead to Christ, would I endeavor to lead any more souls to Him than I am endeavoring to do now? Is it possible that I would attempt to do for money, even at the risk of blunder and ridicule, what I hesitate or shrink from doing now in obedience to God's command? Is my love for money stronger than my love for God or souls? How feeble, then, my love of God! Perhaps this explains why I am not a soul-winner. "Lovest thou me more than these?" (John 21:15.)—Selected.

GOOD THINKING. There are some good things to be found in all teachings. These gems of truth, however, do not justify the presence of error that so abounds as to make the truth of none effect.

In a late issue of the "Rosierueian," the following good thoughts were included in an editorial: "Thoughts are by their very nature either creative or destructive. If your thoughts are not building something they are probably destroying something. That is why we are told to 'think positively.'

"Many diseases are now attributed, either directly or indirectly, to a low level in human thought. Each war has brought its quota of

new diseases. These are more the result of the fear, worry, and anxiety so universally prevalent in wartime. . . . Anyone who persistently holds thoughts of malice, fear, or hatred dominant in his consciousness is almost certain to become ill."

Paul in his Letter to the Philippians urged them to think on the things that are true, honest, just, pure, lovely, of good report, and virtuous. If this advice was followed, one would find his health greatly improved. In this connection, the words of the wise man would apply: "As he thinketh in his heart, so is he."

NATIONAL CATASTROPHE. Commenting on a report by the Bureau of Census Statistics, Justice Walsh stated there were nearly 7,000,000 divorced persons in America. He termed it: "A national catastrophe and evidence of moral decline that can end only in disaster for the nation." In 1946, there were 620,000 divorcees in the United States. There were 2,300,000 marriages. The divorce rate for 1946 would be more than 25 per cent of the consummated marriages. Where this trend will lead to is hard to forecast. Without doubt, it does have a direct bearing on the prediction Jesus made that in the end-time people would be "marrying and giving in marriage." Destruction of so many men because of the devastation wrought by war is bound to have a direct bearing on the permanence of family life. Prophecy forecasts the day when "seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." This Scripture predicts both the scarcity of men and the unsteadiness of family life. While the prophecy concerns Israel, yet without question much of the same conditions afflicting the family life of Israel also will trouble and perplex the families of the Gentiles. Whatever the causes leading up to this unbalanced family life—it remains for the future to bring it to pass.

SUNDAY SCHOOL. It is not often that public questions are decided on the basis of what effect the decisions will have on the Sunday school and church, and yet that happened in Arkansas just recently. The Governor of Arkansas refused to proclaim daylight saving time because Sunday schools and cows do not thrive on it. He declared that Sunday school attendance always declined under it. The Governor is to be commended for giving consideration to the Sunday school, but we doubt if daylight saving time has much effect on Sunday school attendance. During the months when daylight saving time is in use, the weather is mostly warm, and people have the urge to pack up and go to the beaches or make some of those very essential calls on the uncles and aunts. If people really

wanted to go to Sunday school, daylight saving time would not interfere.

THE CRUSADE. Mention has been made in these columns at different times regarding the "Crusade for Christ" as sponsored by the Methodist Church. One of the results of the Crusade running through the past three years has been the large increase in contributions for educational institutions. One hundred forty-three million dollars have been given to the denominational schools. Endowments have increased fifty-two per cent as a result of the Crusade.

ASSEMBLIES OF GOD. The Assemblies of God, otherwise called Pentecostal churches, have purchased two surplus Army transport planes to be used in missionary work throughout the world. The planes are twin-engined C-46's, which were used by the Air Corps during the war. They are capable of carrying 10,000 pounds of freight or 28 passengers. The planes will be used principally for transporting missionaries and their belongings to and from the mission fields.

REVELATION. I wish it were possible to stimulate more study of prophecy among our people, especially among our leaders. At one time, and that not many years ago, we were leaders in the field of prophetic interpretation and our writers outstanding in their presentations of the "sure word of prophecy." Today the picture is different! Among the so-called "fundamentalist group," there is a class of prophetic scholars that are filling the air waves and pages of religious journals with challenging messages on the signs of the times as revealed in the prophetic Word—messages that bear conviction on the importance of the prophecies, which conviction, we seemingly have lost. From letters that come to my desk, I gather a hunger and a thirst for doctrine and prophecy. A letter just received has this sentence: "We want someone who will give us doctrine and prophetic sermons."

One of the great books of the Bible that contains "doctrine and prophecy" is Revelation. It is a neglected book—yes, among ourselves. It is refreshing to know that this wonderful Book is being given a place in the curriculum of Oregon Bible College. The theme of the Book—the "revelation" or unveiling (coming) of "Jesus Christ"—should offer an unending challenge to every lover of the blessed hope. This last message of inspiration is chock-full of "things that must shortly come to pass." Within the compass of this Book, a three-fold blessing is promised:

1. Blessed is he that readeth.
2. Blessed are they that hear the words of this prophecy.
3. Blessed are they that keep the things written therein.

Bible Lessons—Number Three

The Abrahamic Covenant
 Memory Verse: Galatians 3:27-29.

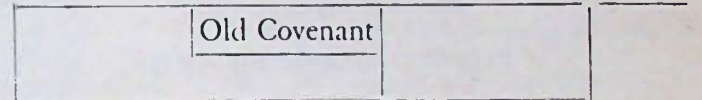
By Norman J. McLeod, Pomona, California

1. If I were setting up criteria of what must be believed before baptism, I would say the candidate should have a clear understanding of Genesis 12:1-3 and the memory verses of this lesson. That is the whole of Christianity in the smallest compass that can be found in the Bible.
2. The original statement of the promises has three factors:
 - a. The Promised Land,
 - b. The Promised Seed,
 - c. The Promised Blessing.
3. Each of the aforementioned factors has two phases: the temporal and the eternal.
4. The Promised Seed, in addition, refers to the Seed which is a multitude, and the Seed that is single which is Christ; each of these is in its temporal and eternal phases likewise. The temporal seed in multitude is the nation of Israel; in eternal terms it is the spiritual seed who can be counted as the true church. The single seed in temporal aspect would refer to Isaac, and the various heirs through to Christ, and the eternal seed which is Christ.
5. Promises to Abraham. (Gen. 12:1ff; 15:18-21; 17:19-21; 18:10, 14; 21:1-5; 22:15-19; 24:7.) If you read these texts carefully, you will see that there is mention of the phases and factors aforementioned.
6. Restatement to Isaac. (Gen. 26:2-5, 24.)
7. Restatement to Jacob. (Gen. 28:1-4, 13-15, 20-22; 32:28; 35:9-15; 46:3, 4; 48:3, 4.)
8. Statement to others: Ephraim and Manasseh. (Gen. 48:15ff.)
 Sons of Jacob. (Gen. 49; 50:24.)
 Read also Psalm 105:16-23.
9. Statement to Moses. (Ex. 2:24, 25; 3:6, 15; Matt. 22:31, 32; 33:1ff; Lev. 26:42; Num. 23:10; 24:17-19. Deut. 6:23; 7:8; 18:15, 18; 32:9; 26.)
10. Joshua 24.
11. Solomon's prayer. (1 Kings 8:23, 56; 2 Kings 13:23.)
12. First Chronicles 16:15-18 gives the setting in which Psalm 105 is found.
13. The Apostle Paul said that this was the hope of Israel. (Acts 26:8ff.)
14. Examine the prophecies with a concordance and note the many times that they refer to the Abrahamic Covenant.

15. Related and additional material.

The Two Covenants Illustrated by the Book of Hebrews

Abraham	Moses	Christ	Second Coming of Christ
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OLD COVENANT (Heb. 8:7)	NEW COVENANT (Heb. 8:8)
Made with Israel. (Heb. 8:7-13.) Admitted Gentiles by proselyting.	Made with Israel. (Heb. 8:7-13.) Admitted Gentiles. (Heb. 11:39.) (Mystery of Eph. 3.)
Promises — Joshua's rest. (Heb. 3.) Temporary. (Heb. 3.)	Christ's rest. (Heb. 4.) Eternal. (Heb. 6:13-18.)
Priesthood. (Heb. 7.) Aaronic — incomplete, imperfect, temporary. (Heb. 7:16-25.) Levitical (ditto).	Priesthood. (Heb. 7.) Melchisedec — complete, perfect, eternal. (Heb. 5:8.) New (ditto).
Law. (Heb. 9, 10.)	Law. (Heb. 10.)
Sacrifices (animals). (Heb. 9, 10.)	Sacrifice (Christ). (Heb. 9, 10.)
Could not make perfect (lack of faith). (Heb. 9:9; 4:2.)	Could make perfect (by faith). (Heb. 9:14; 11.)
Vanished. (Heb. 8:13.)	Eternal. (Heb. 5:9.)
Mediator (Moses). (Heb. 12:25.)	Mediator (Christ). (Heb. 12:24, 25.)
Inheritance — Temporary Kingdom Through Joshua. (Heb. 3.)	Inheritance—Eternal Kingdom. (Heb. 12:28.) Through Abraham. (Heb. 6:13-18; 11:8-19.)
Offering—incense. (Ex. 30:8.)	Offering—praise. (Heb. 13:15.)

N.B. This is a chart I made some years ago to refute the arguments of a man who was implying that the Book of Hebrews was teaching about a New Covenant not

mentioned before any place in the Bible, that it was a new covenant that God was making with the Gentiles and in which the Jews had no part. He went into a considerable argument to try to prove the Apostle Paul wrote the Book of Hebrews after he had been released from Roman captivity, and that in the meantime he had received new revelations from Christ which changed the previous writings. Many of these statements are not borne out by tradition even, let alone history and criticism.

If almost any of Paul's epistles are examined carefully, it will be found that he has organized them about a discussion of the two covenants in much the manner as here presented in an analysis of the Book of Hebrews.

THE KINGDOM OF GOD

(Continued from front page)

through inheritance as heirs of God and joint-heirs of Christ (Rom. 8:16, 17), their inheritance, their rule, and work must be *on the earth* as Jesus promised when He said: "Blessed are the meek, for they shall inherit the earth." I emphasize this point because of the tendency on the part of many religious teachers to make the rule of the church in the Millennial Age as being somewhere in the air or above the earth. The kingly and priestly work of the redeemed is plainly stated as being on the earth: "Hast made us unto our God kings and priests: and we shall reign *on the earth*" (Rev. 5:10).

Much of the beauty of the Kingdom of God is lost through spiritualizing the literal teachings concerning it. It has been the purpose of God from the very beginning that man should be an earth-bound creature. The earth was created to be inhabited (Isa. 45:18), and man was made to have dominion over it (Gen. 1:28); and, in keeping with this purpose, God gave the earth to the children of men (Psalm 115:16).

The Kingdom Will Be a Time of Refreshing

The coming of Christ will mark the establishment of the Kingdom of God. It will be a mustard-seed Kingdom at first, but will grow until it fills the whole earth. The coming of Christ and the setting up of the Kingdom was described by Peter as being "times of refreshing" and "times of restitution" (Acts 3:19-21). The Psalmist foresaw Christ coming down "like rain upon the mown grass: and showers that water the earth" (Psalm 72:6). With the Tempter bound and sin under restraint, people will "long enjoy the work of their hands," and will not "labour in vain" (Isa. 65:17-25). "Weeping may endure for a night, but joy cometh in the morning." The Kingdom rule will be a time of gladness, and people will come to Zion with everlasting joy on their heads. The many portions of Scripture devoted to the conditions prevailing

in the Kingdom portray the general description that, "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

If one considers the typical teaching of jubilee year, when every man was returned to his home and his freedom, the Kingdom then will be seen as a time when the trumpet will proclaim liberty to the inhabitants of earth and the children's teeth will not be set on edge because the fathers have eaten sour grapes.

Then, there is the picture of rest which Paul, in Hebrews 4, held out to the believers. It can be summed up in verse 9: "There remaineth therefore a rest to the people of God." This rest, whatever it includes, certainly embraces deliverance from the valley of Achor through which so many people have to travel. The Kingdom of God means redemption from the groanings and travailings of this present age. (Rom. 8:22, 23.)

The Kingdom Will Belong to the Saints

The Prophet Daniel spoke of the time saints shall *possess* the Kingdom. (Dan. 7:18.) These are Old Testament saints, but these Old Testament saints possessing the Kingdom does not rule out the inheritance of the New Testament saints sharing in the Kingdom. Paul taught that these Old Testament saints must await their perfection and inheritance until the company of New Testament saints is completed: "God having provided some better thing for us, that they without us should not be made perfect." There is *never* any hint that the saints will possess the church for an inheritance; it is always the *Kingdom* that is spoken of as being the subject of the inheritance. To His disciples, Jesus said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). With such an inheritance we are perfectly satisfied!

VALUE OF MISSIONS IN LARGE CITIES

(Continued from page 3)

not be here, but some mother's boy is! Will you not help her pray for him? Maybe some of you who read this are not Christians! Most of the boys on the street come from broken homes. One good way to keep your boy off the streets is to give him the right training at home. Too, many of the churches have fallen by preaching a social gospel, for many of them say if they heard the gospel in their church, they probably would have escaped this disgrace.

May the Lord Jesus help every one of us to live as becometh Christians. (End of quotation from Mr. West.)

Drunkenness seems to be the main obstacle for these human derelicts to overcome, once they get "down and

out" in life. All through my life, I have seen men try by their own strength to overcome the drink habit. In most cases, they failed miserably. On the other hand, I have seen men with this habit accept Christ into their lives and, by His help, give up the habit and live sober and useful lives. It is a pitiable sight to see drunken men lying on the cement sidewalk, having only a newspaper, at best, for a bed. Still more pitiable is to see men picking up cigar and cigarette butts off the dirty street, and putting them in their mouths to "get a smoke." I have seen this

very thing on West Madison Street in Chicago.

The foregoing explains why I appreciate all the missions are doing for such people as here described. As Mr. Hunt stated, each of these men is some mother's son. His remark that God's Word will transform such men is correct. I think it fitting to close these remarks with this verse of Scripture: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

WRAY, COLORADO

The writer conducted a series of meetings at the Wray, Colo., Church of God, beginning April 3 and continuing through April 11. There were a few attended besides the members, and we hope some good was done that will be lasting.

On April 8, the writer was called to Ault, Colo., to officiate in the funeral of one of our elder members, Mr. John S. Minton. Mr. Minton learned the truth many years ago and had taught it to his children, and they, too, are steadfast in the faith once delivered to the saints. It is believed that a series of sermons at Ault would be profitable for the cause of Christ.

The writer will begin a series of meetings at Alliance, Nebr., April 26.

The church building at Wray, Colo., will be dedicated, Sunday, May 9. You members in Ault, Greeley, and Denver, come be with us for the service. There will be some from Nebraska attending the services, and a good spiritual feast is expected by all.

E. E. Giesler.

MACOMB, ILLINOIS

It was our privilege on April 1 to baptize Richard Worley and Billie Allen into the body of Christ. The service was conducted at Spring Lake just as the sun was setting.

Bro. Worley is a young Berean who has had good home instruction in the Scriptures. His address is 519 S. McArthur St., Macomb, Ill. Sr. Allen is the wife of Robert Allen, who serves as a trustee. We are pleased to see this family become united in Christ. Sr. Allen's address is 447 N. Campbell St.

May God's blessing attend these two as they begin their walk in the steps of the Master.

The brethren at Macomb are contemplating enlarging their church building. For several years, they have been meeting in a small basement church. The Sunday school has been greatly handicapped because six classes, totaling on the average forty-five persons, have been meeting in one room. Because our need is so desperate, we are hoping to raise enough money to build this year. Should there be some Herald readers who would like to help with this work, address Mr. Francis VeNard at 415 W. Jefferson St., Macomb, Ill.

Several Macomb people enjoyed the recent Ripley Conference. Bro. John Mercer spoke at Macomb on April 4 in the pastor's absence.

Linford Moore, Pastor.



VIRGINIA LEE SMITH MCLAIN

Virginia Lee Smith McLain, wife of Bro. Alan McLain, pastor of the Dixon (Ill.) Church of God, was born at Russellville, Ark., December 8, 1918, and died at Dixon, Ill., April 12, 1948. She was the daughter of Bro. and Sr. H. Scott Smith, London, Ark.

The early part of her life was lived in and about Russellville, Ark. She came to Oregon, Ill., to attend the Summer Bible Training School of 1941, where she met Alan McLain, a student at Oregon Bible College, and student pastor of the Dixon Church. They were married, October 19, 1941, after which, she took her place by his side in devoted service to the Lord.

Virginia had been in poor health most of her life, and had spent much of the later period in bed; but, even in the midst of her affliction, she continued to render a most acceptable service to God, by the splendid influence she exerted over those who came to know her. She was especially interested in the Lord's work after her baptism at the age of thirteen, and always looked for opportunity to work with children and young people.

Services were conducted at the Dixon Church of God, on April 14, by Bro. C. E. Lapp, of Grand Rapids, Mich., and at Russellville, Ark., Virginia's home community, April 17, by the undersigned, after which she was laid to rest to await her Master's call.

James M. Watkins.

HERALD RECEIPTS

E. H. Robbins (2); Mrs. Carl E. Hoganson; Mrs. Edward Barek; E. Milton Hall; Ralph F. Brown; Mrs. M. L. Stuart; Edith M. Richardson (2); Tempe, Ariz., Church (5); Vernon Nichols; Mrs. B. H. Ealy; A. M. Jones (2); G. Alan Richardson; Gospel Gleamers Class; D. Parsons; Mrs. Nancy M. Moore; Mrs. Nora Johnson (4); Mrs. Pauline Mahoney (2); M. W. Lyon (12);

HIS PRESENCE IS ALWAYS NEAR

By Virginia McLain

In the morning hours He walks with me,
I feel His hand in mine;
When all the world looks sad and dreary,
I have a friend divine.

I feel His presence ever near,
Each moment of the day.
I know He sees each thing I do,
And hears the words I say.

When I am sad, to Him I go,
He whispers peace to me;
And then from in the darkest cloud,
Sunshine, I always see.

He feels my joy and sorrow;
He is my closest friend.
Others change, but He will never;
He'll be the same unto the end.

When the evening shadows gather,
And I come to the close of the day,
What sweet peace to know that
I've followed Him all the way!

In the darkest night, still He walks with me;
I can fall asleep without a fear;
For I know when I awake that
He'll be standing near.

NATIONAL BIBLE INSTITUTION

An Isolated Sister	\$13.00
Mr. & Mrs. Edward Barek	7.50
Blessed Hope Church of God Sunday School, Niagara Falls, N. Y.	12.00
Delta, Ohio, Bereans	13.50
J. B. Sprinkles	5.00
Hollbrook, Nebr., Church of God S. S.	6.64
Brush Creek, Ohio, Sunday School	13.45
Hope Chapel Sunday School, South Bend, Ind.	20.35
Maurertown, Va., Sunday School	20.61
Earle F. Harris	1.00
Church of the Open Bible, Pomona, Cal.	20.00
Church of God, Tempe, Ariz.	10.99

LAYMAN'S CAMPAIGN ENROLLMENTS

- 616. Lucy Yeoman, Rensselaer, Ind.
- 617. Mr. & Mrs. Ivan Hughes, Largo, Fla.
- 618. Mrs. Edith M. Richardson, Wayland, Mich.
- 619. Jennie Salisbury, Cleveland, Ohio
- 620. Mrs. Watson, Cleveland, Ohio
- 621. George O. Renner, Wheatland, Calif.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park Minnesota



"As for man, his days are as grass: as a flower of the field, so he flourisheth" (Psalm 103:15).

A Look at Man

As one considers mankind, he might feel sorrowful for such frail beings. Job said he is of "few days." He is "full of trouble." It is true a very few people live to be more than a hundred years of age. Yet their days are on the average "threescore and ten" (Psalm 90:10). The Psalmist said if man lives longer than that number of years, because of the strength of their bodies, "yet is their strength labour and sorrow." Many do not reach that age.

Man is frail. He is compared to a "flower," and to "grass," neither of which lasts very long. "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more."

When you are small, time seems to go by slowly. A few months of school vacation used to seem as long as did the school year, to me. As one grows older, time speeds by much faster. We say, "Yesterday it was Spring; now the Summer is nearly gone!"

Man's Strength

As we have no guarantee of any length of days, let us look at how the days of one's life should be occupied.

We might suggest "sleep" or "play." All need to "work" part of the time. There are needs of life that must be met; none of these, alone, would be right.

Jesus said Christians should "occupy" until He returns. Was He interested in our seeking for daily bread? We pray "give us . . . our daily bread." There is a work for Christ for everyone to do. This is right and good!

Have you found the something you can do for Christ? When you know what it is, carry your cross faithfully. You will find peace and joy in being responsible for a definite work for Christ. You can find your place if you "ask" and "seek" for it. You are needed very urgently!

Sometimes we say, "I'd love to do that, but I can't; I'm too weak." We read, "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12:9a). Therefore let us, as did Paul, say: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12:9b).

As we are, then, we are able to do some work for Christ "by his grace." "My grace is sufficient for thee."

Man's Hiding Place

"Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? All the days of my appointed time will I wait, till my change come" (Job 14:10-14).

Man hides in the grave. He is covered from sight. If he is Christ's, he is also "asleep in Christ." Jesus knows where he is and will raise him up when He returns for His bride. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel . . . and the dead in Christ shall rise first."

Job said he would wait the days of his "appointed time."

Michael, the angel, said to Daniel, "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days" (Dan. 12:13).

In Hebrews, we read, "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:39, 40).

This appointed time at the end of days is not yet. It is the resurrection time. Then the dead in Christ shall rise *first*; and the alive in Christ shall also be caught up with them to meet the Lord in the air. May we have God's strength to rely upon. May our lives be hid in Christ, whether we are dead or alive when He returns.

If we are alone, without hope, without Christ, we are indeed miserable and alone . . . full of sorrow. Accept Christ, today!

May the Lord find us actively engaged in His work when He returns.

Happy Birthday Wishes

Marilyn Noske, April 23, age 12, Cleveland, Ohio

Katherine Ann Robinson, April 23, age 9, Hammond, La.

Helen McKinney, April 25, age 7, Hammond, La.

EDITORIALY

H. J. Doan, Editor; Chicago, Illinois

SPEAKING

CRIME: In his defense before a Chicago criminal court, Howard Lang, thirteen years of age, confessed slayer of his seven-year-old playmate, told of his avid interest in "comic" books that dealt with crime. He revealed also that he was especially fond of murder mystery motion pictures which he attended "at least three times a week." Later in the week, his wise attorney, Samuel Andalman, in summarizing his defense of Lang, after "reviewing the history of Lang's unstable family life, his passion for gruesome 'movies,' and his addiction to bloody, fantastic 'comic' books . . . contended the boy was so misled by his surroundings that he was unable to distinguish right from wrong."—*Chicago Daily Sun-Times*, April 13.

This boy's personal guilt for crime is undeniable, but those who equally are guilty could be numbered in the thousands. There are publishers, writers, cartoonists, actors and actresses, producers, motion picture houses, corner news stands, and associates who would sell the youth of this "up the river" for fifty cents. Who will, in the face of Howard Lang, stand up and defend "comic" books and murder "movies" for children?

Chicago's new commissioner of Police, John Prendergast, said as he was accepting his new office, "Any parent, guardian, or person who contributes to the delinquency of a child belongs in jail." If this were an enforced law, our jails could not hold the thousands who should be there. If filthy literature, comic books, murder "movies," murder on the radio, and indifferent parents all contribute to juvenile crime, how many people are there in America who do not contribute to these forces by support or by silence? Jesus spoke out against the evils of His day, as did all the prophets! Can we do less?

A GOOD THOUGHT: Brush Creek (Ohio) Bereans of the Class of the Way are sponsoring two students in the coming Summer Bible Training School at Oregon, Illinois. The students are Miss Sarah Kessler and Miss Betty Botkin. They are making preparation to take responsible positions in the teaching staff of the growing Brush Creek Sunday school and Berean society.

Here is a wonderful example for other Berean societies anxious to do



some constructive work for their church. The Summer School is for four weeks (June 29 - July 23) and the Berean Youth Rally for two weeks (July 12 - July 25). It is time to be planning to attend or choosing a representative from your society to attend.

STUDY: The Golden Rule Bereans (Cleveland, Ohio) are using the Psalms as a basis of their present Bible studies. They observe, "No other Book more truly magnifies God and the Word of God, and no other Book of the Old Testament sets forth in larger range the person and work of the Messiah."

FUN: The young people of Cleveland launched their spring activities with a Saint Patrick's Day party at the home of Jack Hearp. A good attendance of young people engaged in Truth or Consequences, ping-pong, and that favorite American pastime, refreshments. Their next meeting is April 25 in the Golden Rule church.

EMPTY HEAD: A man once broke into a small church, with the sacrilegious intention of stealing the Communion plate. Suddenly he heard footsteps outside and began frantically looking for a place to hide. Seeing a long rope hanging from the ceiling, he grasped it with thought of climbing into the belfry to hide. But it was the bell rope, and his weight caused the bell to ring. He was quickly caught. Being somewhat of a wit, he gazed up at the bell and said, "If it were not for your empty head and long tongue, I would not be in this predicament." How many people have betrayed themselves with the same instruments! Solomon wisely said, "A fool's mouth is his destruction" (and unfortunately, often another's). "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men. They

speak vanity every one with his neighbor: with flattering lips and with a double heart do they speak. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things. Who have said, With our tongue will we prevail."

Berean
Department

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

- May 25-30**—Fonthill (Ont.) annual May meeting. (C. R. Randall, Ripley, Ill., guest speaker.)
- June 6 - 13**—Special meetings at Brush Creek, Ohio. (C. R. Randall, guest speaker.)
- June 14-20**—Annual Michigan Conference at Southlawn, Grand Rapids. (F. L. Austin, guest speaker and Bible teacher.)
- June 16-27**—Indiana State Conference and Bible School at North Salem Church (5 miles north of Plymouth).
- July 12 - 25**—Berean Youth Rally at Oregon, Ill.
- July 17-25**—Texas State Conference at Ater.
- July 22-25**—The Arkansas-Oklahoma Conference at McGintytown.
- June 29 - July 23**—Summer Session of Oregon Bible College.
- July 27 - August 8**—General Conference at Oregon, Ill.
- July 27 - August 8**—Illinois Conference and Bible School.

HAMMOND, LOUISIANA (Happy Woods Church of God)

Sr. T. J. Ellis has returned to Waterloo, Iowa, after a prolonged stay in our Sunny South. Bro. and Sr. George Siple, Oregon, Ill., are enjoying their stay, also, but plan to leave us soon. Our parents, Bro. and Sr. Henry Mattison, were down to visit a few days some time ago. It is good for those of "like precious faith" to visit and worship together. Come again, Sr. Ellis, Bro. and Sr. Siple, and "folks"! All these folks seem to like the South, especially when there is snow and ice farther north.

Sunday school attendance has averaged sixty-nine for the past month, attendance for three of the four Sundays being seventy or more. The total Sunday school offering for the past month has been \$68.39. We feel that the increase is due, largely, to the formation, six weeks ago, of separate opening and closing exercises for the children. These children's exercises are under the direction of Sr. Marie Barnum, who was Sr. Verna Thayer's assistant last year. Interest is much increased, and the children are getting much more out of Sunday school. The class for mothers and small children is now well organized under Sr. Mabel Bottolfs and others, and the children in that class are learning Sunday school kindergarten work. Also, the children's benches in the classrooms soon will be replaced by two and a half dozen children's chairs, which will give the children more space and comfort during the lesson period.

Now, plans are underway for Sr. Thayer's Bible school here at Happy Woods, May 31 through June 11.

All the brethren have an open invitation to worship with us when they are in this locality. We will be glad to have you.

James Mattison, Pastor.

MEETINGS AT OMAHA

A month of work in Nebraska was begun with a week's services in Omaha which proved to be one of the most enjoyable meetings held in a long time.

There was good attendance throughout; at some services the church was nearly filled. Rarely have I seen such good co-operation or such fine response to the messages. Bro. and Sr. Robert Hardesty have built up a splendid spirit in the church.

An all-day meeting on Sunday, April 11, climaxed the week. After Sunday school and the morning service, dinner was served at the church. The afternoon service was followed by a baptismal service at Carter Lake at which time three young people were immersed by Bro. Hardesty. A more detailed report of this will no doubt come from the local church. We returned to the church for the Communion service, then had supper and the evening services of Berean and church.

It was a refreshing experience to work with the Omaha brethren. May God prosper their continued work in the vineyard!

From Omaha I am working westward to other places in the State.

M. W. Lyon, Evangelist.

BAPTISMS AT BLANCHARD, MICHIGAN

Our hearts were made glad Sunday afternoon, April 11, 1948, when four new members were added to Christ's body and began bearing the name of Christian.

On April 4, (Mrs.) Arlene Brown made the initial step by publicly confessing Christ as her Saviour and by requesting baptism. The next Sunday, Bonnie Ward, Neva Compson, and (Mrs.) Edith Compson made public confession, and all four were baptized by the writer near the Blanchard mill pond.

To God give the glory! E. O. Routson.

Gleanings from the Field

"The field is the world."—Jesus.

The many friends of Sr. C. Alan McLain were grieved to learn of her death, April 12. (Her obituary and one of her poems appear elsewhere in this Herald.) Bro. C. E. Lapp, Grand Rapids, Mich., preached for her funeral services at Dixon, Ill., April 14. Bro. James M. Watkins, accompanying Bro. Alan McLain to London, Ark., preached another funeral sermon there for Sr. McLain—London being her girlhood home, and burial being made there.

New Printing Press: a new press—the "Little Giant"—has been installed in the Headquarters printshop. It will facilitate printing tracts and other job work.

Bros. Harvey U. Krogh, South Bend, Ind.; Dale Dunbar, Swanton, Ohio; and Leland Hanson, Leaf River, Ill., came to Headquarters for an Executive Board meeting, April 12.

Bro. Param Anderson, 920 W. Jefferson St., Mishawaka, Ind., visited, April 10, 11, with his long-time friends, Bro. and Sr. Charles Pearson, at Oregon Bible College.

"I visited Bro. N. H. Geiselman, 202 W. Hillsborough Ave., Tampa, Fla., a few days ago, and was pleasantly surprised to find him looking so well and walking about, with no assistance. He was ninety years of age in March. A daughter and her husband live with him now. He spoke twice of the many and wonderful letters he had received. Write again, brothers and sisters. Your letters give him so much pleasure, although he is physically unable to answer them."—Ora Thompson, Buffalo, N. Y.

Bro. James A. Patrick, Ashland, Ohio, sick five or six weeks, is recovering and hopes soon to have a message for our Herald readers.

Mary Lou was born, March 21, to Bro. and Sr. Paul Williams, Stanhope, Iowa. Congratulations!

Since page 15 was prepared, Bro. Dick informs us that Sr. John Railton, Rockford, Ill., will be the matron of the Youth Rally.

After being nearly two weeks near his mother, Sr. E. C. Pearson, Tipp City, Ohio, Bro. Charles Pearson returned to his work at the College, his mother being apparently on the road to recovery. A few days later, however, he was notified she was "failing fast." So, on April 16, Bro. and Sr. Charles Pearson, also Sr. Nora Pearson and Bro. and Sr. Edwin Smith of Oregon, Ill., motored to Ohio to be near "Mother" Pearson.

Because Bro. J. Arlen Marsh was in Chicago, Sunday morning, April 18, to speak over WAIT, Bro. F. L. Austin, Oregon, Ill., preached for the Rockford, Ill., brethren.

Bro. Paul C. Johnson preached at Dixon, Ill., the morning of April 18. Bro. F. L. Austin is scheduled to preach for them at eleven o'clock, Sunday morning, May 2.

Sr. Leota B. Hanson motored to Saint Jacobs, Ill., April 17, to be again with her mother, Sr. C. J. Hanson, who is in failing health. Sr. Lewis Lindsay, Oregon, Ill., accompanied Leota—to visit a few days with relatives in Saint Louis.

Calling All Youth

Ages 13-17 years

The Berean Youth Rally

Oregon, Illinois July 13-23, 1948

Worship—Instruction—Recreation



Otto E. Dick,
Superintendent

The 1948 Berean Youth Rally will again be housed in the Illinois State Conference dormitory and will use facilities of the Oregon Church for class rooms and Rally gatherings. Enrollment is open to those who have passed their thirteenth and have not passed their eighteenth birthday on the opening day of the Rally, July 13. Provisions will be made to receive students, Monday, July 12, and students should not plan to arrive before that time.



M. W. Lyon,
Dean

Tuition, board, and room will be \$20.00. Personal spending money should be limited to \$5.00 per week. Those wishing to remain for General Conference will be cared for at the dormitory until Conference officials take charge, but students wishing to do so will be expected to make further contribution to the Conference treasurer.

Your Rally instructors will be Bros. M. W. Lyon (the dean), James M. Watkins, and C. E. Randall. Four classes, daily, including one music class, have been planned to give instruction in practical Christian living and Christian service. A short devotional period each morning and an evening worship service will provide opportunity to worship God through prayer, song, and word. The evening service will consist of special speakers and at least two sound movies. Two pictures we are trying to schedule are "King of Kings" and "Queen Esther."



C. E. Randall,
Instructor

Further announcements will follow, but send us your enrollment now. Plan now to study and worship with other young Christians under a competent staff of Christian leaders. Send your enrollment to Otto E. Dick, Oregon Bible College, Oregon, Illinois.



James M. Watkins
Instructor

Date

Please enroll me as a student in The Berean Youth Rally.

Name Age

Street or RFD

City and State

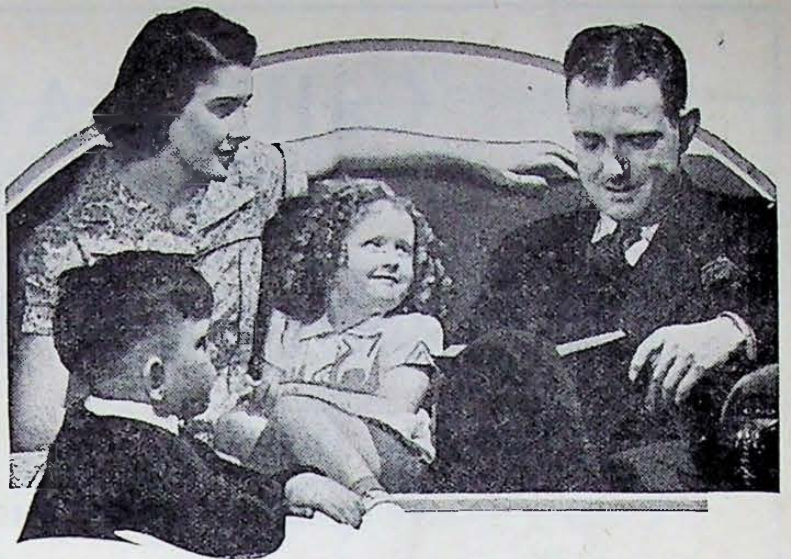
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(State whether personally or otherwise)

Illinois Evangelist

April



— DO YOU HAVE A FAMILY ALTAR? —

Building at Last: The Chicago Church has finally purchased a building on Chicago's west side, which will be remodeled into a church. The congregation should be able to move in sometime in June. This move should greatly enlarge the opportunity for service of the Chicago brethren and enhance the possibility of carrying the gospel to the unchurched in this "Babylon" of the Middle West. Church attendance remains fairly constant, though growth in number has been limited by circumstances of worship. Great progress has been made, however, in spirituality, knowledge, and appreciation of the Bible, and unity and zeal of the membership.

Thanks! For what work has been accomplished, the Chicago Church owes a great debt to Illinois Conference for its faithful support and for its persevering faith in the possibility of evangelism in America's wicked, sprawling, yet needy and hungry, city.

Son. The Lord has blessed the Moores with a second son, Paul Michael, born February 23.

Baptisms. On April 1, Bro. Linford Moore, Macomb's pastor, was privileged to baptize Richard Worley and Billie Allen. Richard is a young Berean and faithful Sunday school member. Billie is wife of a church trustee, Bob Allen. We pray God's blessing for these new members of the body of Christ. May we all strive to strengthen them in their new life in Christ!

EAST OREGON CHAPEL

Good Work. Easter Sunday attendance at East Oregon was 90. Bro. Gordon Landry continues to do good work in the Chapel, presenting interesting and inspiring sermons and Bible classes.

Missionary. William Messenger has returned from China. While in the service, Billy did evangelistic work among the Chinese children and young folks, as opportunity presented itself. Here are the makings of a future missionary.

MACOMB

Building: "Some time ago, letters were sent out urging the membership to pledge toward the building fund in order that we might determine the advisability of building during 1948. The results have been very encouraging. Since February 29, the building fund has grown from \$1,663.00 to \$4,090.00 (a jump of \$2,427.00). Of this, \$2,351.00 is in pledges. Although more money likely will be needed in view of the high cost of labor and materials, the church is determined to build *this year!* If there are others who would like to help, send your contributions to Mr. Francis VeNard, 415 W. Jefferson St., Macomb, Ill.

TREASURER'S REPORT

Receipts:	
Balance on hand, February 20	\$385.46
Contributions	38.84
<hr/>	
Total Receipts	\$424.30
Disbursements:	
Pastoral Aid	\$65.00
Illinois Evangelist	8.28
Tithe to N.B.I.	25.03
<hr/>	
Balance, March 20, 1948	\$325.99

—Mildred Somers, Treasurer,
Monroe Center, Illinois.

Remember Illinois Conference when you are laying aside your proportion of the Lord's blessings.

Radio Broadcasts. Illinois Evangelist readers who live within the coverage of WAIT (Chicago) have a great privilege in being able to hear our Church of God broadcasts each Sunday morning at 7:30. Excellent sermons have been given and more are to come.

THE RESTITUTION HERALD

VOLUME 37

OREGON, ILLINOIS, APRIL 27, 1948

NUMBER 29

Your Tangled Thread

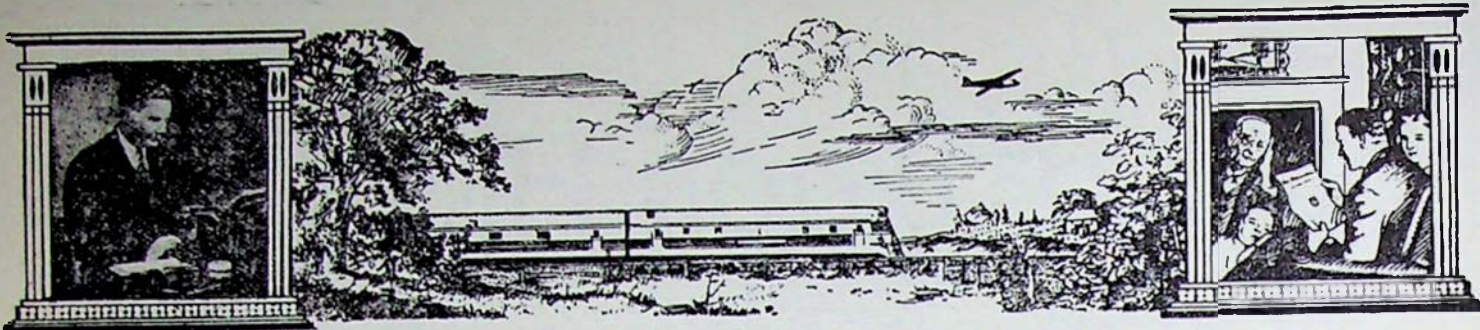
"The thread of your life is all tangles and knots.
There's nothing that you can do!
You've tried and you cannot unravel the thread;
Another must do it for you.

"The Lord will unravel your tangled thread,
If you give it to Him to do.
He knows every knot; He knows where the end
Is hidden away from you.

"Let Jesus unravel your tangled thread!
He knows 'tis too hard for you.
The harder you try, the tighter it gets;
Oh, let Jesus do it for you!

"He never will take it out of your hand,
The offer must come from you.
Oh, hand it to Him and let Him begin
To straighten it out for you!"

—*Martha Tillis*
in Christian Youth Herald.



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

God Sees the Heart

Visiting Jesse's home to anoint one of his sons as Israel's prospective king, the Prophet Samuel "looked on Eliab, and said, Surely the Lord's anointed is before him." The Lord replied to Samuel:

"Look not on his countenance, nor 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."

After seven of Jesse's sons stood before Samuel, each being rejected by the Lord, Samuel said to Jesse, "Are here all thy children?" Then David, the youngest and the one least expected to be chosen king, was called before Samuel. The Lord said, "Arise, anoint him: for this is he." David, too, was "of a beautiful countenance," but God chose him only because he had a *good heart*.

Only when a tree's heart is sound can its shade or fruitage long bless man. Only when a man's heart is sound can he properly serve his generation.

"Keep Thy Heart"

Said Solomon, "Keep thy heart with all diligence; for out of it are the issues of life." One's heart is vital to his life: pumping the blood on its constant course throughout the body, building the body, and, by contacting the lungs, maintaining its own purity. A least sign of fault in the heart alarms the wise and he consults his physician, for death more frequently results from heart trouble than from any other bodily ailment. Centuries before William Harvey discovered the heart circulates blood throughout the body, centuries before the "wisdom of this world" knew the heart's vital importance, God inspired Solomon to write, "Keep thy heart with all diligence; for out of it are the issues of life."

Certainly, Solomon's prescription refers not to one's literal heart, but to one's thought and affections. As a man "thinketh in his heart, so is he." He whose innermost thought is honest, clean, and upright is one known of God, and by his fellow men, as being honest, clean, and upright. "Blessed are the pure in heart: for they shall see God."

Deceitful Heart

Jeremiah, sage and saint of Jehovah, wrote: "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the rein." Many men and women have defective hearts, though little realizing the trouble, the danger. Sometimes, pain in a shoulder, or even lower arm, or soreness in one's neck, or even swollen feet, may be a sign of a defective or overworked heart. Deceived, one might uselessly attempt remedy by applying liniment to the affected part, but a wise physician would recognize these ailments as signs of a defective and tricky heart.

Many ailments, disappointments, and tragedies of life can be traced more deeply than to apparent fault, such as forgetfulness or selfishness; they can be traced to a deceptive heart. Somebody's intention was dishonest; somebody's heart was untrue.

Though the heart is "desperately wicked," it can, with patience, be cleansed and strengthened by the Master Physician's tender care. He who said, "I am meek and lowly in heart," is able to cleanse and to strengthen every failing or frail heart submitted to His care.

A Merry Heart

A merry heart! How rare, how needed! World-wide strife and chaos tend to dishearten everyone, even the people of God. As evening's shadows grow longer, and as twilight deepens into midnight darkness, the need increases for light that cheers with promise of "better things to come." Every Christian, though limited by sin and unbelief, has light and cheer for discouraged mankind. Boisterous laughter of the world, having only temporal tonic effect, is of questionable value, but priceless is that steady cheer of a Christian whose heart is made merry by hope in Christ. Neither surgery nor medicine can equal the "lift" of a Christian's merry heart.

Best example of a cheering heart was that of Jesus. True, He was a "man of sorrows," yet He faced even the weight of the cross, uncomplainingly, forgivingly. Wherever He went, men, women, and children were strengthened by His presence—by the power of His optimism.

As the Flowers of the Field

Adapted from a radio message (WALT, Chicago) by Harold J. Doan, Chicago, Illinois

JOB, a poet who lived centuries ago in the land of Uz, someplace in Arabia, was a man of God: upright in all his ways, and perfect in the eyes of God. Nevertheless, there came into his life, as into the lives of all good men, a time of trouble in which he was sorely afflicted with boils. Out of his quest for the answer to his calamity came Job's great book concerning the mortality, suffering, and eventual salvation of a man.

His fourteenth chapter begins, "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." Sometimes a little suffering is necessary to make one have a true picture of himself. With Job it was true. With his prosperity, his health, his friends, and his egotism gone, Job could see himself as he really was, a frail, mortal, sinful man.

Because of man's great scientific advancements, his secular knowledge and his prosperity, he is likely to lose this vision of his true condition, but man has not changed in nature. He is still born to trouble and of few days. Statistics show that 50 million people die each year, 13 thousand die each day, 5,707 die each hour, 95 die every minute. One fourth of the earth's population dies before the 7th year. Of every thousand people, only one lives to be 100 years of age, only 2 live to the 80th year, only 60 live to be 65. Man is indeed a frail organism, a natural carnal being with no hope in himself beyond his own few years of trouble.

Man was created mortal, the curse being placed upon him after his fall from perfection. "Dust thou art and unto dust shalt thou return." The enemy Death has an appointment with all men, for "it is appointed unto man once to die." Like the flower of the field and the grass in the meadow, he grows for a time, but is then cut down by the Grim Reaper. Nor is there any proof from Scripture, or otherwise, that this is not the end of man's conscious existence until Jesus comes to give him, if he be a believer, immortality.

Inspired Job was right when he continued his observations, "There is hope of a tree, if it be cut down, that it will sprout again." If any of you have ever tried to clean out a patch of sumac trees, you will know the truth of this statement. Though cut down to a single root, a tree may with a good rain, sprout forth to grow again. "But

not so man," said Job. "But man dieth, and wasteth away . . . and where is he? . . . man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Man dies and it is the end. He is unconscious in the grave. There, according to Solomon, "there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest" (Eccl. 9:10).

If this were all Job had to look forward to, it would have been a miserable existence, indeed. Born to suffer, death cutting him down in the prime of life, is there no future for a man? If not, why try? What is the use of it all?

But this is not all. The Scripture does not leave the picture here, but paints another of a future hope, beyond the grave, in the day when Christ shall come with a shout to raise the dead and restore all things to perfection. Job continued his musings thus, after reaching the first conclusion that man is a wholly mortal creature, destined to die and lay without knowledge or wisdom or understanding in the grave. He said, "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? All the days of my appointed time will I wait, till my change come."

Job, in his agony of boils, mental anguish, and grief, asked God to let him die. Job wanted to lie in peace in the sleep of death, waiting through the ages for the change, the resurrection he knew would come when his Redeemer called him from the grave. Job was what we might call a pessimistic optimist. He was pessimistic about man and this life, knowing there is not much of lasting value to it. He was pessimistic about death, knowing it would cut him down and relieve him of all consciousness. But in it all he was an optimist, knowing that from all evil God can bring good to those who love Him. In another chapter, Job said, "I know that my redeemer liveth and that he shall stand in the latter day upon the earth . . . in my flesh shall I see God." Though he knew he was mortal, he also knew that Christ would raise him from the dead to give him immortality in the latter day, at the end of the age.

Friend, it is important that you realize, with Job, your own hopeless condition. Without Christ, you are nothing, you have no future but the



Harold J. Doan

(Continued on page 10)

Hold Fast to the Faith

Adapted from a radio message (WAIT) by Arlen Marsh, Rockford, Illinois

ACCORDING to a legend dating back to the ninth century, Charles the Bald, who then was Holy Roman Emperor, hearing a bell that hung in a French church, ordered it cut down and taken to his place in Paris. But when the bell was removed and placed in a cart to be hauled away, it refused to ring. Disgustedly, Charles ordered it returned to its belfry—and immediately it began to chime. Similarly, a true preacher grows silent when he is not ringing out the truths of the old Book and the story of Jesus. He loses his force and his power when he departs from the faith. Jesus, I suspect, had much that same thought in mind when He told His followers that they were the light of the world. "A city that is set on an hill," He said in His Sermon on the Mount, "cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

In the time of the Apostle Paul, just as is true today, there were those who preferred hypocrisy to truth, those who preferred the philosophies of paganism to the philosophies of Christ—those who preferred these things even within the church itself. So it was that Paul came to urge Timothy to remain constant in the gospel.

That was difficult to do in those days—to remain constant in the gospel—for it was a period of upheaval in the Christian church: false teachers were pretending to divine inspiration, and not infrequently were substituting their own ideas for those contained in the doctrines taught by the apostles. Some churches went so far as to encourage complete immorality among their membership—immorality based upon practices of the heathen temples.

Because it was difficult to do—this remaining constant in the gospel—Paul turned to the Roman arenas and the Greek races for illustrations of what he was trying to teach. "Bodily exercise," he told Timothy, "profits little: but godliness is profitable in all ways."

Christianity *is* an exercise. It is not a thing for sluggards. It is not for pantywaists, for cowards, for weaklings. "Therefore," Paul said to Timothy, "we both labour and suffer reproach, because we trust in the living God." Christianity is work; it is labor; it is exerting an effort. Christianity is more than a philosophy of life; it is the practice of life. If it had been anything else, Paul could have stayed safely in Palestine as a religious and political

leader. Remember, he was an outstanding Pharisee; he corresponded closely to one of our more important government and social leaders now. If he had stayed in Palestine, if he had not bothered with Christianity at all, he never would have been annoyed by the beatings and imprisonments, the shipwrecks and disasters, that make the Book of Acts as exciting as *Moby Dick* or *Treasure Island*. But Paul did labor; he did suffer—for he felt keenly the need for teaching through doing as well as through preaching. Why else would he have challenged Timothy to be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity"? Why else would he have demanded that we study to show ourselves approved unto God, workmen without need to be ashamed?



Arlen Marsh

These are words of action! They are words that make liars of those who would have Christianity a faith only for aged women and small children! We labor, we suffer, we study, we are workmen—that is Christianity as Paul saw it! Moreover, because we labor while we can, because we let our lights shine upon the world, because we let ourselves be living demonstrations of Christian principles, we can enter upon old age with a calm and a feeling of personal security that no annuity, no political panacea, no scheme of any men, can give us.

Why? Because, as Paul put it, "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Think what uselessness and futility Ingersoll must have felt when he said that life is only a great waste between the cold and barren peaks of two eternities! It is only one's faith in God, only one's faith in the life "which is to come," that makes the "life that now is" worth living. No wonder Paul demanded that Timothy *exercise* himself in godliness! Our diets, our golf, our mania for physical cleanliness, all are as evanescent as the smoke that leaves our chimneys. But God—ah, God and the life that He can give are eternal, never-ending!

Now, how is the life that God can give obtained? Paul answered that question, saying to Timothy: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

What is doctrine? It is teaching—teaching of any kind, for any purpose. Hitler's howlings were doctrine; so were

the quiet essays of Thoreau and Emerson. Is it necessary to say anything more about the need for taking heed "unto *the* doctrine"? Doctrine can lead us into war and racial hatred; it can bring us peace, and happiness, and the practice of the Golden Rule. It matters *what* doctrine we accept; it matters *what* doctrine we believe and teach!

An aim of this article is to warn against departing from the true faith. On two scores, this aim has its vital point. We provide ourselves, in the midst of our constancy to the gospel of Christ, with personal happiness and peace of mind, and at the same time—as suggested by 1 Timothy 4:16—we "save . . . them that hear." Ours is a dual responsibility: to escape for our own benefit from the evil that lies in the world, and to escape from it for the benefit of others.

"Study"! That was the axiom of Paul! "Study to shew thyself approved unto God." There is the only way by which one can arrive at any satisfactory doctrine, at any satisfactory faith. It is a way of exercising oneself to godliness, a way of learning what God expects, a way of practicing what one has learned. Perhaps more important

than any of these things, it is a way of making a light of oneself—a light that will, as Jesus Christ demanded, cause men who see it to glorify God. In brief, it is a means of teaching.

It was customary during ancient times, to mark with a hot iron those who had been guilty of great crimes. Although the false teachers had no outward mark showing they were hypocrites and liars, their consciences provided as clear a burn in the sight of God as any hot iron could have done. Perhaps it was just such a burning conscience that led the German pastors, following the recent war, to pronounce the war the result of German desertion of God, to pronounce it the effect of false teachings of nazism and patriolatry. A perverted gospel is no gospel at all: for news, no matter how much it may please, is not "good news" unless it is true. Acceptance of false reports as truth easily may lead to disaster for those who are deceived by them. Physicians were sure they were right when they laughed Pasteur to scorn—but their ridicule cost the lives of untold thousands. It was because of just such facts (Continued on page 10)

A Parable Concerning the Whole World

By Alfred Anthon, Corvallis, Oregon

"This is the purpose that is purposed upon the whole earth" (Isaiah 14:26).

IN THE YEAR that King Ahaz died "was this burden" (Isa. 14:28). King Ahaz died in about the year 726 B.C. In 722, the ten tribes of Israel were taken captive by the Assyrians. About the year 587, the two tribes of Israel were taken captive by Babylon. About 536, the power of Babylon was fully destroyed by Medo-Persia. From this, we see Isaiah wrote this prophecy about two hundred years before it was fulfilled. The key text to this prophecy is verse 4, showing that someday Israel will "take up this proverb [taunting speech] against the king of Babylon"—saying the ten taunts recorded in verses 4-23. Israel did this after her return from Babylonian captivity. All the destruction of Babylon foretold here, to be followed by these taunting speeches, is, however, an allegory of the destruction and taunting speeches that shall come upon the whole earth, or world of wickedness, which, in Revelation, is called "Babylon The Great."

Thus, verse 25 teaches that God will break "Babylon The Great" in the land of Israel, and in His mountains tread Babylonians under foot. Then shall the yolk of wickedness depart from off Godly Israelites (for any wicked Israelites will be "Babylonians").

Verse 29 teaches: "Rejoice not thou, whole Palestina," because the rod of literal, old Babylon "that smote thee is broken: for out of the serpent's root [Babylon's root] shall come forth a cockatrice"—a no-God, a no-Christ, anti-Christ—a "fiery flying serpent."

Verse 30 shows that the first-resurrection saints "shall feed," "the needy shall lie down in safety" and be relaxed from anxiety. Moreover, God will kill that "fiery flying serpent" and slay all the remnant of Israel and Gentiles that follow it.

Verse 31 reads: "Howl, O gate; cry O city; thou, whole Palestina, art dissolved: for there shall come from the north a smoke"—the king of the north quarters supported by the "fiery flying serpent."

Verse 32 asks, "What then shall be the answer that God's people must give the messengers of the king of this northern confederation? This is the answer, even this: "The Lord hath founded Zion, and the poor of his people shall trust in it," and their "rest shall be glorious." Then shall the righteous take up the taunting speech against Babylon, the Great City of wickedness and corrupt doctrines.

One God: the God of the Ages

Article 29—Difficult Texts—Spirits in Prison

By R. H. Judd, Colborne, Ontario

"Christ also hath once suffered [R.V. margin '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. Everyone of them reflects, to a greater or lesser 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 from 1 Peter 3:18-20. As believers in living personality of the spirit of man separate from his body, 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 the 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 unwittingly have 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 this 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 kindred 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 maintained 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. Mankind's spirit is *God-given* (see Job 27:3; also marg.) and returns to God at death, not as an entity, but as "the spirit of God." 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 then, as now, was good tidings of the promise of *life*. (See 1 Peter 1:3; Emphatic Diaglott, interlinear text; also verses 5, 9, 10, where the Syriac Version reads "life" in place of the word "salvation." In the Epistle to the Hebrews, 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 the 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 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 reasonably may be said that Christ, by the Spirit, preached through Noah to the disobedient "spirits"—"even to them that are [now] dead." (See 1 Cor. 10:4—"and did all drink . . . of that spiritual Rock that fol-
(Please turn to page 10)

Where Are the Rest?

By Gerald L. Cooper, Tempe, Arizona

WHEN JESUS ministered here on the earth, there came to Him ten men who were lepers, Jesus healed them, as He had healed others, and admonished them to show themselves to the priests. Even as they went to obey His instructions, "They were cleansed." One of the men returned to Jesus and glorified God because of the miracle. When he kneeled to give thanks to Jesus, the Master asked the question, "Were there not ten cleansed? but, where are the nine?" Or, if we may paraphrase, "Where are the rest?" The question in my mind is this, If the Master were to present Himself at our Headquarters in Oregon, Illinois, and look over the list of those who have aligned themselves with the "Layman's Volunteer Committee," do you not think it entirely possible that He might ask the same question He asked the healed leper, "Where are the rest?"

Many of us, in every part of the country, are wondering what has happened to the above-mentioned program. While there may be no specific figures available, it is generally supposed that there are a few over five thousand members of our Church of God. The last available figures, that I have, listed less than six hundred who have "signed up" as members of this program, and less than three hundred who have gone "over the top." This seems to me to be a sad situation. In talking with several who have been following the program from the beginning, I find that almost all believed that a thousand or fifteen hundred names would be forthcoming with little or no effort. Yet, representatives have gone from coast to coast, from north to south, and many appeals have been made via

THE RESTITUTION HERALD and circulars, and there are still many less than a thousand who are willing to become "volunteers." "Where are the rest?" It doubtless is true that there are many with low income, and who already contribute to their limit to church work, who find it literally impossible to do any more than they are doing. It is equally true that there are those who are spending much more than the fifty cents a week asked, for things other than church. Could it be remotely possible that some of us are guilty of the very things we have been prone to pin upon others, that we may be "lovers of pleasure more than lovers of God"?

Perhaps it is not altogether the layman's fault that he is lax. Some may say that they have contributed before to the work and that it availed nothing, or perhaps some may think their contributions are "put into a bag with holes." (Hag. 1:6.) True, errors have been made in the past, but surely Christian brethren can put much trust in those who are now the leaders. Those who are in charge are seeing to it that the trust placed in them is carried out to the proverbial "nth" degree!

Recently, an early, ardent supporter of the Layman's Volunteer Committee and I were watching a group of people climbing a nearby, rocky hill. "How would any of those people ever get to the top of that hill if they did not start?" the brother asked. He then applied the thought to our work. We will, indeed, never get anywhere if we do not start soon. That God will instill into everyone the importance of contributing to His work should be the prayer of all who strive to be His humble workers.



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

PALESTINE. It long has been felt in most quarters of the Western World that Russia was sending her agents into Palestine and had some direct concern in the trouble that is being fomented in the Holy Land. According to a report of the International Committee for the Study of European Questions, the British, French, Norwegian, and Belgian members give the following report, according to the New York Times:

"The report asserted that offensive action by the Communists and their partisans in the Balkans was to be expanded this year to the Mediterranean area, including Palestine.

"The report alleged that the Soviet Union was not only supplying arms to the Arabs but also, as previously asserted by British official sources, was facilitating the exodus to Palestine of Polish and Rumanian Jews, some of whom were stated to be Communist agents."

It seems that we are about to enter into that time described in the Revelation when it says, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." The spirit of evil is on the rampage in all parts of the earth, and every effort to bring peace and security to the peoples of earth seems to be countered with an extra struggle by the forces of unrighteousness. The old Tempter has some good buddies in the "Commies," and he is inspiring them to stir up trouble in all parts of the earth.

CROSS BEARING. During Holy Week in England, thirty Catholic college students made a trek from Saint Etheldreda Church in London to the Shrine of Our Lady of Walsingham—a distance of one hundred twenty miles—bearing a huge cross. The students averaged twenty miles per day, and the last mile of the way they took off their shoes and traveled barefoot. The purpose of this cross-bearing hike was stated as, "An act of reparation in the name of all British students for the acts of all students throughout the world which have been directed against God, against religion, and those who wish to practice religion."

What a concept of atonement! Why is it that so many people think if they go through some sort of self-punishment in penitence that God's mercy will be more abundant in forgiveness? A Christian is called upon to be a cross-bearer, but the crosses he must carry are vastly different from the wooden ones made by hands. Catholic or otherwise, we feel sure before these college lads come to the end of life they will realize that carrying a wooden cross between two given points, though the distance may be long, will not do much in the way of reparation for the sins of others. Forgiveness is not obtained after such a manner.

TITLES OF MARY. Browsing through a Catholic paper, "The Canadian Register," we were impressed with the idolatrous nature of an item entitled "Titles of Mary." While we realize Mary was highly favored among women, yet the position to which she is exalted in the Roman Church is nothing short of idolatry. Only recently we read an article in one of the Catholic magazines in which the adherents of the faith were encouraged to pray to Mary, as she was more sympathetic than Jesus and would be inclined more readily to answer their prayers; then, too, she would have more time to give to them. Here are the titles given her by the Roman Church:

Mistress of the World,
Clear Star of the Morning,
Mistress of the Earth,
Deity's Shrine,
Star of Jacob,
Gate of the Saints,
Solomon's Throne,
Fair Rainbow,
Gideon's Fleece,
Blossoming Rod,
Sweet Honeycomb,
Portal of God,
Virginal Mother,
Purity's Cell,
Shrine of the Trinity.

This Roman Church is called a "Christian Church," even among Protestant circles, and there is a strong movement among the Protestants for a union with Rome. It is an indication of the depths of apostasy to which nominal Christendom has sunk.

GAIN AND LOSS. Under the auspices of the county committee of the Church Federation in Indianapolis, a survey was made, and it revealed that the churches, according to the committee, were not reaching the people in the low income brackets. The report stated: "Less than one third of all the Protestant church members are males. Sunday school enrollment showed a decrease of 10.3 per cent on the average between 1930 and 1945 despite the population increase. Attendance at a Sunday morning service was only 31.4 per cent of church membership, and less than half of the Protestant church members contribute regularly to their churches."

This is a local situation and is not necessarily typical of the church situation over the country. Another city with a more encouraging church outlook is the city of Miami, Florida. The Miami News Bureau and the Miami Ministerial Association, in a joint survey, report, "More people went to church during the 52 Sundays than attended the 3 major race tracks." During the past ten years church attendance has increased 50 per cent. This does not include the 30 per cent gain during winter months when the city is filled with tourists. The 200 churches estimate their church membership and Sunday school

enrollment at 100,000, with an annual attendance of 3,000,000.

OPINIONS OF MEN. A few remarks of John Calvin in his "Commentary on Isaiah" on Isaiah 2:3, "And he will teach us of his ways," as reprinted in "The Watchman and Examiner," are worthy of further consideration. He said: "He shows first, that God cannot be worshiped aright until we have been enlightened by doctrine; and, secondly, that God is the only teacher of the church, on whose lips we ought to hang. Hence, it follows that nothing is less acceptable to God than certain foolish and erring services men call devotion; and likewise, that though he employs the agency of men in teaching, still he reserves this as his own right, that they must utter nothing but His Word. Had this rule been followed by those who call themselves teachers of the church, religion would not have been so shamefully corrupted by a wide and confused diversity of superstition. Nor is it possible that we shall be carried away into various errors, where we are tossed about by the opinions of men."

Calvin saw devotion as "foolish and erring" without "doctrine." This sums up the attitude and beliefs of our early church fathers in this country. To them, saving faith was based upon a belief of certain great doctrines of the Scriptures, and apart from the acceptance of these great doctrines of the gospel of the Kingdom, there was no salvation for the church of the high calling. To them, belief in the real and actual death of Christ was an absolute "must" for a saving faith, and coupled with this basic doctrine was the resurrection of Jesus. There was no evasion or qualifying of the divine pronouncement: "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." We need a new quickening on the importance of the great doctrines of the gospel of the Kingdom and not be, as Calvin affirmed, "shamefully corrupted" by the "opinions of men."

RELIGIOUS TEACHERS. New Mexico is coming in for considerable attention these days by those interested in the separation of church and state. In New Mexico, there are reported to be 135 nuns and brothers and one Catholic priest on the public pay roll of New Mexico, teaching in tax-supported schools, according to Dr. J. M. Dawson in the "Watchman and Examiner." The Roman Church always has been noted for its initiative in putting its head into the public school system wherever there is an opportunity. Let us not blame them for taking advantage of such opportunities, but rather place the blame where it belongs—on indifferent Protestants who permit such a condition to exist in the first place.

Bible Lessons—Number Four

The Gospel of the Kingdom of God: the Davidic Covenant

Memory Verse: Daniel 2:44 or Daniel 7:27.

By Norman J. McLeod, Pomona, California

1. Ideas to bear in mind during the discussion:
 - a. There is only one gospel. (Gal. 1:6ff.) It is "power" (Rom. 1:16).
 - b. It was preached to Abraham. (Gal. 3:8.) Paul preached it. (Acts 28:31.)
 - c. It is the gospel of the Kingdom of God. (Matt. 4:23; 24:14; Mark 16:15.)
 2. Origin of the idea that God is going to set up a Kingdom. (Ex. 19:5.)
 - a. The Covenant with David. (2 Sam. 7; 1 Chron. 17:10ff; Matt. 3:2; 4:17; 5:3; 6:10; Dan. 2:44.)
 - b. The prophecies of the Kingdom are so numerous that it would be difficult to enumerate them. (Isa. 9:6, 7; Jer. 23:5-8; 33:15-17.)
 3. Essential parts of the Kingdom:
 - a. Land. (Zech. 2:12; Luke 1:67ff.)
 - b. People. (Dan. 7:27; Luke 1:67ff; Luke 2; John 18:33; Rev. 11:15-19.)
 - c. King and other rulers. (John 18:33ff; Zech. 9:9; Dan. 2:27.)
 4. When shall the Kingdom be? (Dan. 4:3; 2:44; 4:34; Acts 1:6.)
 5. How long will it last? (Luke 1:33; Dan. 4:3, 34; 2:44.)
 6. Requirements for entry. (Matt. 5-7; Mark 10:15.) Can you think of any other requirements? Where do you find them in the Bible? If you do not know, how will you find out? (Read, in this connection, Ruskin, *Sesame and Lilies*, Lecture III, The Mystery of Life and Its Arts," paragraph 108; W. B. Conkey Co., Chicago.)
 7. Related and additional material:
 - a. Parables of the Kingdom. (Matt. 13.) (See Lesson XVIII.)
 - b. What the Kingdom is not:
 - (1) It is not of this age. (John 18:36, 37.)
 - (2) Not from hence. (John 18:36.)
 - (3) "In the days of these kings" (Dan. 2:44) does not mean that it was set up in Christ's time or at the day of Pentecost.
 - (4) It is not the Holy Roman Empire—that is gone.
 - (5) It is not the British Empire—not the conditions of Christ's Kingdom. British Empire is not holy, either.
 - (6) It is not the church. The true church will be the rulers with Christ.
 - c. Fifth Monarchy Men—a group in the time of Cromwell who thought they were going to set up the Kingdom of God by force of arms, were defeated by Cromwell's army, and most of them were killed.
 - d. "The kingdom of God is within you" (Luke 17:21) means that its principles are in your heart to such an extent that the Kingdom of God has become a part of you; it orders your whole life under such conditions.
 - e. "The kingdom of God is at hand" (Mark 1:5) embodies much the same idea; you may lay hold on the citizenship of the Kingdom, though it itself is not here.
 - f. "The kingdom of heaven" (Matt. 13:24) merely means that the Kingdom is owned and ruled of God, not that it is in heaven.
 - g. A study of the Davidic Covenant gives us this reference that is important in understanding the reason the Jews did not understand Jesus. (Jer. 33:15-26.) It shows that Jesus the Christ is the One designated to be the Ruler of God's Kingdom.
8. In relation to the Kingdom of God as the gospel, let it be said:
 - a. The conditions existing when Christ comes will be such that it will include all those promises that many people say do not belong to the gospel of the Kingdom of God. Many people say there is one set of promises for the Jews and another set of promises for the Gentiles. The Bible teaches no such thing. There is no respect of persons with God. Both Jew and Gentile will receive exactly the same blessings.
 - b. Some people say that there is another gospel, which they call the "Gospel of Grace." In it you do not need to teach or understand any doctrines; you do not need to believe anything except that there is only one God and that Jesus is His only begotten Son. Again, the Scripture does not bear this out in any way. Such teachings are the lazy man's Christianity.
 - c. If Anglo-Israelism is true, there is no value in its teachings, because in every nation there are those who are accepted of God. To say that all the people of the world who accept Christ are descended from

- Israel is carrying things a bit too far for the proper understanding of ethnological principles.
- d. Properly understood, the teachings regarding the Kingdom of God include the concepts of grace, blessings, of the "fulness" of the gospel, etc.
 - e. How does belief of the gospel become power? (Eph. 2.)
 - f. If it is hid, we are lost. (2 Cor. 4:3, 4.)

ONE GOD: THE GOD OF THE AGES

(Continued from page 7)

lowed them: and that Rock was Christ." But Jesus in type and Jesus in antitype are different as to reality, though the same in outline. Type and antitype correspond to shadow and substance. The shadow is the same in outline as the substance, but the substance is real; the shadow is but its reflection. The real Jesus we do not find until He was begotten, but the typical Jesus we find as an Adam, a Noah, a Moses, a Joshua, a David, a lamb, a serpent on a pole, a rod over the waters, and a rock in the wilderness. The prophets, types of Christ, live in the forecasting shadows of Christ, and thereby partook of His spirit. Christ, indeed, was the last of the prophets—"last of all he sent unto them his Son." They all foreshadowed Him in some particular. See 1 Peter 1:10, 11.)

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; 7:21-23, 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* of God"—i.e., the spirit that is of God—"every *spirit* that confesseth that Jesus Christ is come in the flesh is of God: and every *spirit* that confesseth not that Jesus Christ is come in the flesh is not of God." 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 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" in its wider sense must be understood to refer to the grave is clear from the following. Albert Barnes, the well-known commentator, 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 undoubtedly were imprisoned in the sea by the Flood, and "perished" equally as sure as did Korah, Dathan, and Abiram when engulfed by the earth. Peter said, "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 quotation 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 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."

*The Hebrew word *nephesh*, translated "soul," is translated "person" and "persons" thirty times in the Old Testament; "creatures" nine 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.

HOLD FAST TO THE FAITH

(Continued from page 5)

as these that Paul insisted—and he spoke of matters of eternity rather than of matters of temporary life—"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."

Summarizing, it is an obvious impossibility to practice correctly without knowing how. One can perpetuate mistakes by practice, and many of us do. We have to know what is right before we can do what is right. Since the thoughts of God are not the thoughts of men, we cannot even rely upon the law of averages to make us right, unconsciously, fifty per cent of the time. All this becomes

particularly true in a world ripped apart by conflicting ideologies, by conflicting codes of morals, by the vaporizing of old bases of good living and of old conceptions of righteousness.

"Hold Fast to the Faith"! It is a war cry, a challenge, a prophecy! It demands that we resist all efforts to corrupt the gospel Jesus gave us; it demands that we teach; it demands that we know why we do all this—that we know eternal life springs only from constancy in the doctrine of God, from being bells that chime continuously the things wrapped up within the Bible!

AS THE FLOWERS OF THE FIELD

(Continued from page 3)

grave. Wags tell us two things are sure—death and taxes. But, my friend, it need not be so, because like Job we have a Redeemer in Christ, who has not taken away the actuality of death, but has taken away its finality. By His resurrection He proved that there is hope beyond the grave. God's Word says, "Whosoever believeth in him should not perish, but have everlasting life." Though to-day we may be like the short-lived soon-forgotten flower, tomorrow we may be raised to immortality.

Future immortal life is conditioned, it is the gift of God bestowed only on believers in Jesus the Christ, the Son of the living God. "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord" (Rom. 6:23). Immortal life is with Christ and will be given to believers when He comes again a second time and raises His own from their graves—"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:52, 53).

Are you ready for the day when Christ shall come? Have you confessed your belief on Him and been baptized into His name? Have you hope like Job which can prompt you to say, "Though I be cut down like a flower, I know my redeemer lives and will one day call me forth from my sleep of death to receive the gift of immortal life"? If you have not found Christ, begin your search today, tarry no longer, for as Jesus said, "No man knows the day nor the hour wherein the Son of man cometh."

Prayer: Father, though we be frail and mortal, we approach boldly unto thy throne of grace because Jesus has died for us. We accept Him and know that in Him is all our hope of salvation. When we are hidden away from the sight of men, Father, remember us and call us forth in the day of redemption. We pray in Jesus' Name. Amen.

CHRIST IS COMING

"Christ Is Coming," selected from the "Bible Advocate," was written by C. S. DeFord, Opportunity, Washington, who is nearly blind. In submitting his poem to the "Bible Advocate," Mr. DeFord explained that it probably would be the last one he could see to prepare. . . . Editor.

✓ "Christ is coming; sound it forth
From the east, the south, the north;
'Till this joyous glad refrain
Echoes o'er all earth's domain;
'Till the trumpet's mighty sound
Wakes the righteous underground,
And the rescued all shall be
Clothed in immortality;
'Till time's fleeting course is run,
And eternity's begun.

"Yes, He's coming! Bless His Name!
Not to cruel cross and shame,
Not as man's sin offering,
But as mighty Priest and King.
Crowned with royal diadem,
Now the babe of Bethlehem,
From right hand of God on high,
Bright as lightning through the sky
Comes in robes of righteousness
All His waiting ones to bless.

"King of Salem, Prince of Peace,
Brings His waiting saints' release;
He who slept in Joseph's tomb
'Midst its darkness and its gloom,
Rose triumphant from the grave,
And His mighty power can save.
Tell it to all nations round,
Tell to earth's remotest bound—
Him, the nations' long desire—
Lo, He comes in flashing fire!

"Oh, the crowned Prince of heaven,
Unto whom the Kingdom's given,
To the land of Palestine
Comes in majesty divine!
On the Mount of Olivet
New Jerusalem shall set.
Celestial capital sublime,
There the righteous ever shine,
Meek inheritors of these
Delight abundantly in peace."

"Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame."—Solomon.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park Minnesota



"Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day" (Psalm 25:5).

Praise and Rejoice

The Psalmist bade us to praise the Lord. The righteous should realize that it is a good thing to do.

In those olden days, as now, music was one way of expressing praise. The Israelites used harps and other instruments, which the Word says they were to "play skilfully with a loud noise." They were told to sing a new song. They had choirs of large numbers for their services. We should sing praises to God for what God says is right; what God does is just. He is the only One who understands everything perfectly, and always has done so. He loves us. Let us praise Him.

Praise Our Creator

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth" (Psalm 33:6). This verse reads in Moffatt's translation: "The heavens were made at the Eternal's order, and all their host by his mere word."

The word "host" is from the same word as used in this verse: "Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure" (Psalm 103:21).

We know there were others with Him when He said, "Let us make man in our image" (Gen. 1:26a).

God made all things. He spoke and it was done. His Word tells us, "The Lord God formed man of the dust of the ground" (Gen. 2:7a). He could have spoken the word only, but to me it seems God did some work with His own hands. It was not necessary, but perhaps it was because of His love for the creation He was to call "man" that He chose to form him of the dust of the ground, and breathe into him the breath of life, and make him alive.

God took a rib from Adam while he slept and shaped it into a woman. (Gen. 2:21, 22.) God formed every beast and fowl, also, and took them to Adam to name them.

God has the oceans "heaped" together. To God they are only as puddles are to us. The seas are kept as in storehouses—just where God wants them. We cannot control the little puddles like that, can we? How great is our God! Praise Him for His mighty works!

God's Plans Endure

In a time still future all the "inhabitants of the world" will "stand in awe of him" (see Psalm 33:8). Today, His will is often not known by man. His plans are hidden unless one studies His Word. We are told, "The Lord bringeth the counsel of the heathen to nought," but "the counsel of the Lord standeth for ever."

Should not we seek that One whose advice and plans will work out? Those plans that are right and good?

The Psalmist said, "Blessed is the nation whose God is the Lord; and his people whom he hath chosen for his own inheritance" (Psalm 33:12).

We cannot become Christ's own unless we are given to Him from the Father. (John 17:9, 11, 15.)

He Beholds All

"The Lord looketh from heaven; he beholdeth all the sons of men" (Psalm 33:13).

What does He see when He looks at you? At me? Are we doing His will? Are we seen working His works? Or are we going our own way, doing our own will in a high-handed manner? Let us beware lest we fail to gain the prize: a free gift to all who are rich in grace.

"The soul that doeth ought presumptuously . . . that soul shall be cut off from among his people" (Num. 15:30). "There is a sin unto death" (1 John 5:16c). When one does *his own* desires and becomes so hardened he cannot repent, that one has lost all contact with God. (Heb. 4:6.) Let us be humble, loving, kind, and thoughtful.

We Are So Happy

We are so happy to welcome Rebecca Ann Patrick of Ashland, Ohio, as an ECE member. Her name is sent in by Mrs. H. W. Stadden, Cleveland, Ohio.

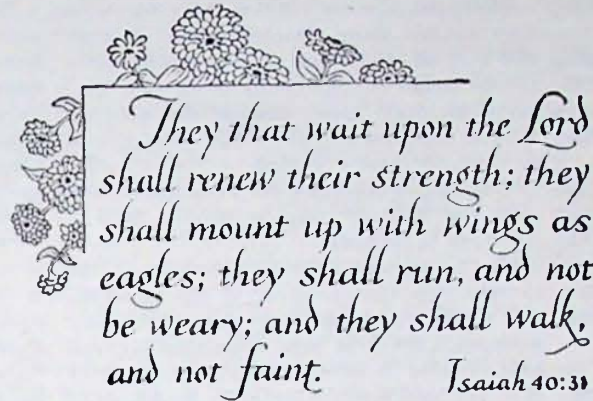
Happy Birthday Wishes

Rebecca Ann Patrick, April 25, age 5, Ashland, Ohio
Joyce Stadden, April 30, age 11, Cleveland, Ohio
Eldon M. Tritabaugh, May 1, age 14, Paynesville, Minn.
Jerry Bryson, May 2, age 10, Macomb, Ill.
Dean Swartz, May 2, age 9, Cleveland, Ohio

The Wonders and Greatness of God . . .

A BEREAN PAGE

Reprinted from Berean Nobler—Minnesota
by Mrs. H. H. Kent, Pueblo, Colorado



THE world is so full of a number of things, I am sure we should all be as happy as kings." Thus wrote the poet! Kings, however, are not always happy, neither are many others who look only to earthly things for enjoyment. The Bible teaches that true happiness comes from within. This state of happiness also will bring peace and contentment with such things as we have in life.

If we know the significance of the days in which we live and are prepared to meet the future without fear, we should have much for which to be thankful. Being ready to face the future, for a Christian, however, must include our preparation to meet God.

We read much of the achievements of men in these days. The world calls them great because of their many wonderful inventions, and we believe they should receive credit for the good they have done, but not many of them take time to thank God for the good they have been able to do. The Bible teaches that every good and perfect gift comes from God.

We observe the wonders of nature; and, when mankind rushes on and forgets that it is God who has provided these good things for our enjoyment, we think of what David said several times in Psalm 107, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

The present world has become very selfish because mankind attributes all the glory to themselves. In John 1:4, 5, we read, "In him [Christ] was life; and the life was the light of men. [Brackets mine.] And the light shineth in darkness; and the darkness comprehended it not." Man, without God, does not appreciate that all good things come from God. Sometimes, men are punished for attributing glory to themselves. We have an example of this in King Herod (Acts 12:23) who immediately was smitten by the angel of the Lord, because he did not give God the glory after having delivered an oration unto the people. He "fell" for the people because they praised him. Carnality is much the same today.

Christians see the goodness and greatness of God every day of their lives. Some of us might not be alive today if we did not see how God has shown us the way out of

many difficulties that have come to us. Great blessings often follow after praise and thankfulness to God is shown.

Christ told us to believe God for the works He has done. (John 10:37, 38.) The power of God that can transform the sinner is the greatest power in the

world. That "still, small voice" has accomplished greater things than all the pomp and glory of men. Men's words are dying words when not based on the Word of God. If men listened to God's voice, there soon would be eternal peace. In these days of distress and perplexity, it is wise to walk close to God who will show us the way out of our difficulties. He says He will never leave nor forsake us. We are told in the Word to seek first the Kingdom of God and His righteousness, and all other things will then be provided. God will do His part if we do ours and take Him at His word.

If we have this wonderful God in our heart, we can hardly help but tell others of it, "for out of the abundance of the heart the mouth speaketh." The Bible is full of examples of men who had a great love of God. God seemed very great to Solomon and he loved to talk of God's glory. After he had undertaken to build that magnificent temple, he said, "The house which I build is great: for great is our God above all gods. But who is able to build him an house seeing the heaven and heaven of heavens cannot contain him? Who am I then, that I should build him an house?" (2 Chron. 2:5, 6.) Yes, Solomon had a great God while he was humble, but in his old age, Solomon forsook God.

David said, "I shall be satisfied, when I awake with thy likeness" (Psalm 17:15). While we can see the goodness of God in everything, yet the greatest wonder is still future. It is the resurrection which has been the hope of every Christian of every age. It will be a great time of change, commotion, and judgment, because it is associated with Daniel's time of national and international trouble. (Dan. 12:1, 2.) We anticipate that the time for the resurrection is not far distant from what the Bible teaches of conditions on the earth at that time.

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

- May 15, 16—Minnesota State Berean Conference, Litchfield.
 May 25-30—Fonthill (Ont.) annual May meeting. (C. R. Randall, Ripley, Ill., guest speaker.)
 June 6 - 13—Special meetings at Brush Creek, Ohio. (C. R. Randall, guest speaker.)
 June 9-13—Minnesota State Conference at Eden Valley. (F. L. Austin, Guest Speaker.)
 June 14-20—Annual Michigan Conference at Southlawn, Grand Rapids. (F. L. Austin, guest speaker and Bible teacher.)
 June 16-27—Indiana State Conference and Bible School at North Salem Church (5 miles north of Plymouth).
 July 12 - 25—Berean Youth Rally at Oregon, Ill.
 July 17-25—Texas State Conference at Ater.
 July 22-25—The Arkansas-Oklahoma Conference at McGintytown.
 June 29 - July 23—Summer Session of Oregon Bible College.
 July 27 - August 8—General Conference at Oregon, Ill.
 July 27 - August 8—Illinois Conference and Bible School.

SR. VERNA THAYER'S SCHEDULE

(Vacation Bible Schools and Conferences)

April 19 - 30	Arkansas City, Kan.
May 3 - 14	Wray, Colo.
May 17 - 28	Jordan, Mo.
May 31 - June 11	Hammond, La.
June 14 - 25	Grand Rapids, Mich. (2 Schools)
June 27 - July 2	Blanchard, Mich.
July 4 - 9	Casey, Ill.
July 12 - 23	Madison, Ohio
July 27 - August 8	Oregon, Ill.
August 12 - 22	Virginia Conference
August 30 - September 10	Zeba, Mich.
September 13 - 24	Baraga, Mich.

LAYMAN'S CAMPAIGN ENROLLMENTS

The following have enrolled in the program sponsored by the Laymen's Committee to provide for the missionary expansion of National Bible Institution to include the expansion of every department to better serve the needs of our people; to enlarge direct mail contacts; to expand printing and publishing with a new print shop and office building; to enlarge Pastoral Aid to help fifty new communities to have a full-time pastor as soon as such pastors are available; to carry the gospel to fifty million prospective listeners by radio. To this end, they are volunteering to contribute an amount equal to fifty cents per week or more to the effort of National Bible Institution during the year November 1, 1947 to November 1, 1948.

622. Mary Patrick, Ashland, Ohio
 623. Cecil A. Patrick, Ashland, Ohio
 624. E. E. Warren, Rensselaer, Ind.
 625. Mr. & Mrs. David Elliott, Fonthill, Ont.
 626. Mr. & Mrs. Horace Haines, Fonthill, Ont.

OPEN HOUSE

The parsonage at 1717 S. Leer St., next door to the Hope Chapel Church of God, South Bend, Ind., was completed sufficiently for the pastor and his family to move in, February 23. Since then, most of the finishing touches have been put on the interior, and we are comfortably settled.

Plans are being made for open house from 2:00 p.m. to 5:00 p.m., on Sunday, May 2. Everyone is invited!

The house was built by the men of the church, with the exception of the plumbing and wiring, which had to be done by licensed workmen. The cost was approximately one half of what it would have been had all of the work been hired. Harvey U. Krogh, Jr.

OVER THE TOP! ! !

294. George O. Renner	\$26.00
295. Mr. & Mrs. Ivan Hughes	26.50
296. Mrs. Edith M. Richardson	26.00
297. Lucy Yeoman	26.00
298. Oregon Bible College Special	28.00
299. Mrs. Howard Andrews	26.00
300. William E. Boyer	29.50
301. J. R. LeCrone	29.00
302. Cecil A. Patrick	26.00
303. Mary Patrick	26.00
304. Mr. & Mrs. David Elliott	30.00
305. Mrs. Iola Cunningham	26.50
306. Mrs. Clyde Pearson (Deceased)	26.50

NATIONAL BIBLE INSTITUTION

Mrs. Roy E. Murdock	\$ 5.00
Mr. & Mrs. Russell Harman	42.50
W. A. Reid	10.50
F. G. Carpenter	14.40
Mrs. Iola Cunningham	5.50

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

The Minnesota State Bereans' Spring Conference will convene, Saturday afternoon, May 15, 16, at Litchfield. Out-of-state guest speakers will be two sophomore students of Oregon Bible College, Arnold Johns and Rand Smith.

Sr. E. C. Pearson, a long-time member of the Brush Creek (Ohio) Church of God, fell asleep in Christ, April 17. Her obituary will be published later.

Bro. and Sr. James M. Watkins and some of the "Maranatha" singers assisted in services at Rockford, Ill., Sunday, April 25. Next Sunday, Bro. Watkins will preach at Hedrick, Ind.

We regret to learn of the death of Nellie Grant, Rensselaer, Ind., a long-time member of the Rensselaer Church of God.

A correction. Bro. F. L. Austin spoke at Dixon, Ill., April 25. Also, he is to be speaker on Sunday, May 2, at 11:00 a.m.—Paul C. Johnson.

THE GOSPEL NINETY YEARS AGO

Throughout its long history, the Church of God has ever held that the gospel, by faith in which men are saved, consists of the glad news of the Kingdom of God to be established upon this earth by Jesus Christ when He comes as "King of kings." Writing in the "Expositor and Advocate" some ninety years ago, Bro. James McMillan of Rochester, N. Y., said:

"I thank my God, I know His gospel. Yes, it is the good news of the Kingdom ere long to be set up in Jerusalem in Palestine, in Asia. The King Himself taught and commanded His apostles to make it known for the obedience of faith among all nations for His name. I hesitate not to say, I intelligently know, and have daguerre-typed on my mind, and am not forever learning it. I have believed it, and do believe it with my whole heart, and have obeyed it by being immersed into the name of Jesus Christ for the remission of sins, and have hope through the grace of our God, like my brethren of old and now of the faith, to continue steadfast in the apostles' doctrine and fellowship."

G. E. Marsh.

TRUTH SEEKERS' BIBLE CLASS OF THE AIR

The presentation of weekly Truth Seekers' Quarterly lessons over Radio Station WAIT, in Chicago, at 7:30 a.m., Daylight Saving Time each Sunday morning, will feature the following guest speakers as announced by Bro. Harold Doan, program director. Each will discuss the lesson of the day and present thoughts and helps on its study and presentation. Sundays not mentioned will be supplied by the director or additional guest speakers as special arrangements continue to be made.

- May 2—C. E. Lapp
 May 9—J. Denchfield
 May 16—L. W. Moore
 June 6—C. R. Randall

THE RESTITUTION HERALD

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.

MRS. RAY ALDRICH

Iva Hill Aldrich, daughter of Mr. and Mrs. Thomas Hill, Mecosta Co., Mich., was born, March 5, 1885.

On September 19, 1908, she was married to Ray Aldrich, Broomfield Twp., Mich., to which union were born seven children: Wilbur, Alice, Mable, Maxine, Rosetta, Julius, and Max.

One daughter, Alice, preceded her in death, on May 18, 1943. After the death of her daughter, Mrs. Aldrich took care of her one grandson, Lynn Benner, as long as her health permitted.

At the age of fourteen years, she put on Christ by baptism and lived up to her convictions of truth, and many can bear testimony to her zeal and earnestness. She was a kind and loving wife and mother. She leaves to mourn her loss, her husband, six children, twelve grandchildren, four sisters, one aunt, and a host of relatives and friends.

"Gone from us her loving face
And her pleasant, cheerful ways,
A heart that won so many friends
In bygone happy days.

"Though her smile is gone forever,
And her hand we cannot touch,
We shall never lose sweet memories
Of the one we loved so much.

"Though she sleeps, 'tis not forever,
There will be a glorious day;
We shall meet to part, no never
On the Resurrection Day.

—Selected by her sister,
Mrs. Jessie Marston,
Ellsworth Routson.

JOHN S. MINTON

John S. Minton, son of Mr. and Mrs. John H. Minton, was born, November 9, 1868, in Clark County, Iowa, and died, April 5, 1948. His marriage to Miss Ann E. Bryant occurred on August 16, 1900, in Lexington, Nebr. The family moved to Ault twenty years ago, and Mr. Minton owned and operated a blacksmith shop there.

Survivors include his wife; three sons: Earl of Burbank, Calif.; Dale of Los Angeles, Calif.; and Jack of Ault; two nephews, Dick and Frank Minton of Wray; three nieces: Mrs. Lillian Larrington of McCook, Nebr.; Mrs. Minnie Tiller of Indianola, Nebr.; and Mrs. Pearl Hammel of Wray, Colo.

Mr. Minton was baptized into the Church of God many years ago by Elder Almus Adams. He lived true to the faith to the hour of his death.

Funeral services were conducted, Thursday afternoon, April 8, in the Ault gymnasium, the writer officiating. Bro. Minton was laid to rest in the cemetery at Eaton, Colo., there to wait the call of the Master in the morning of the resurrection. E. E. Giesler.

HERALD RECEIPTS

Mrs. Lou Lyon (2); Mrs. Albert Logsdon; Mrs. Charles E. Page; O. H. Berry; Georgia Holmesley; Ira T. Ritenour; Russell Harman (3); Mrs. Mary Eckroy; Mabel Drummond; E. W. Johnson; Howard Huey & Son; M. W. Lyon (9); Mrs. W. H. Lindsay; Mary J. Hatch; Edwin Smith; H. S. Bell (2); Eva Page; Berean Society, Pennellwood Church (7).

VACATION BIBLE SCHOOLS

McGintytown, Arkansas

A Bible school was conducted at McGintytown, Ark., March 6-21. We do enjoy the work here at McGintytown. The boys and girls take much interest in their work. The classes were held each afternoon after the children returned for school. We had to wait on them to come from two different schools in opposite directions.

Here we used the lessons on the "Fruit of the Spirit" and "Five Little Men." Fourteen classes were conducted with an average attendance of thirty-one.

On Thursday night, the children of the Bible school presented a very fine program for their parents and friends. Although the weather was all but good, more than one hundred were present to see and hear the children.

Saturday night, March 20, a talk was given by the writer to the congregation.

Bro. W. R. Simmons and Bro. H. Scott Smith are doing very good work with the church at McGintytown. The Sunday school has set its new goal at seventy-five and has reached the seventy-two mark already. New Sunday school rooms are badly needed.

McRae, Arkansas

Not having Bible school at McGintytown on Saturday, March 13, Marie and I, accompanied by Jettie Faye and Tommy McGinty, drove to McRae, Ark., where a Bible class was held. Here are those members who once lived in McGintytown, or while visiting there had attended one of our Bible schools. We were glad to meet with these members and friends. We are hoping to return there another year and have a Bible school for them. There were twenty-five present.

Although we were almost buried in the mud once and had to be pulled out, and were stuck in the mud the second time and had to be pushed out, we feel the trip was very worth-while, and we enjoyed being there very much.

Little Rock, Arkansas

On March 22, Bible school at Little Rock was begun and continued through to April 2. This was one of the best Bible schools we have ever had at Little Rock. The interest in the school ran high to the very close. The number of children in this Sunday school is small and yet the average attendance was fifty-six. Eleven classes were held.

This school was held each afternoon after school, also. We had to wait on three school busses here; and many of the children, after the school bus brought them home, walked more than a mile to get to Bible school. They walked home again after the class was finished. One day it rained quite hard, but these came and were really wet when they arrived. They said, "We knew we would get wet, but we didn't want to miss." No cars were available to bring or take the children home this year, so we feel they were interested or they would never have spent so much effort to get there. We studied the lessons on the "Fruit of the Spirit" here, also.

A very interesting program, demonstrating the work done in the Bible school, was given by the children for their parents and friends on the last Thursday night.

On Easter Sunday, an all-day meeting was held at the church. The writer spoke to the

congregation in the morning, and Bro. Smith preached in the evening. A bountiful dinner was served at the church.

We love to meet with these folks who are so faithful in their service to God. They have made many improvements on their church since our visit last year.

Sunday, April 4, found us back at McGintytown where we were to meet Bro. Simmons. Quite a surprise awaited us here, as the members had planned an all-day meeting with dinner at the church. One hundred thirty-five persons attended this meeting. Bro. Simmons gave them the morning and night messages. The writer conducted the afternoon service. A loudspeaker was installed so those on the outside could hear the message as well as those on the inside. We have to thank Bro. Bill McGinty for the installing and use of the loudspeaker.

On Monday, April 5, we came home with Bro. and Sr. Simmons where we started our Bible school that afternoon at Brooklyn. We are now in the midst of this school, and a full report will appear later.

Marie and I are enjoying our work more each day. It keeps us very busy, not only with our Bible school work but also preparing helps for various Sunday schools and lessons for several Bible schools where we cannot attend. The children's quarterlies are made along with all this.

We implore your prayers for us in our work. Several have written asking about the new car. In reply, we must say, "We have not located one as yet."

Verna C. Thayer.

FURMAN F. MILLSAP

Furman F. Millsap was born, November 19, 1883, and died, April 9, 1948, at Batesville, Ark. He had lived in Arkansas most of his life, was a farmer, and was a member of the Church of God.

He is survived by his wife; one daughter, Mrs. Gerald Wheeler of Pleasant Plains; one son, Eddison Millsap of Pleasant Plains; three brothers: Tom, Arthur, and Golden Millsap, all of Mount Vernon; four sisters: Miss Mary Millsap and Mrs. Charlie Holeman, both of Rosebud, Mrs. Bertha Duncan of Searcy, and Mrs. Truman Williams of Washington.

A large number of relatives and friends attended the funeral services which were conducted, by the writer, at the cemetery at Pleasant Plains, Ark. Bro. Millsap sleeps, awaiting the call of the Master.

C. D. Shaw.

HELP WANTED

We are in immediate need of securing the services of a woman, or man and wife, who would be interested in matron duties and oversight of Golden Rule Home.

Salary, in addition to complete maintenance, provides a very worth-while opportunity for anyone interested.

Anyone interested in this position should get in touch with James M. Watkins, General Manager of National Bible Institution, immediately.

NATIONAL BIBLE INSTITUTION

Jessie M. B. Kauffman	5.00
Mr. & Mrs. H. S. Bell	25.00
Mrs. Nancy M. Moore	10.95

Calling All Youth

Ages 13-17 years

The Berean Youth Rally

Oregon, Illinois July 13-23, 1948

Worship—Instruction—Recreation



Otto E. Dick,
Superintendent

The 1948 Berean Youth Rally will again be housed in the Illinois State Conference dormitory and will use facilities of the Oregon Church for class rooms and Rally gatherings. Enrollment is open to those who have passed their thirteenth and have not passed their eighteenth birthday on the opening day of the Rally, July 13. Provisions will be made to receive students, Monday, July 12, and students should not plan to arrive before that time.



M. W. Lyon,
Dean

Tuition, board, and room will be \$20.00. Personal spending money should be limited to \$5.00 per week. Those wishing to remain for General Conference will be cared for at the dormitory until Conference officials take charge, but students wishing to do so will be expected to make further contribution to the Conference treasurer.

Your Rally instructors will be Bros. M. W. Lyon (the dean), James M. Watkins, and C. E. Randall. Four classes, daily, including one music class, have been planned to give instruction in practical Christian living and Christian service. A short devotional period each morning and an evening worship service will provide opportunity to worship God through prayer, song, and word. The evening service will consist of special speakers and at least two sound movies. Two pictures we are trying to schedule are "King of Kings" and "Queen Esther."



C. E. Randall,
Instructor

Further announcements will follow, but send us your enrollment now. Plan now to study and worship with other young Christians under a competent staff of Christian leaders. Send your enrollment to Otto E. Dick, Oregon Bible College, Oregon, Illinois.



James M. Watkins
Instructor

Date

Please enroll me as a student in The Berean Youth Rally.

Name Age

Street or RFD

City and State

Parent's Name

My expenses will be paid by
(State whether personally or otherwise)

THE RESTITUTION HERALD

VOLUME 37

OREGON, ILLINOIS, MAY 4, 1948

NUMBER 30

The Mother's Watch

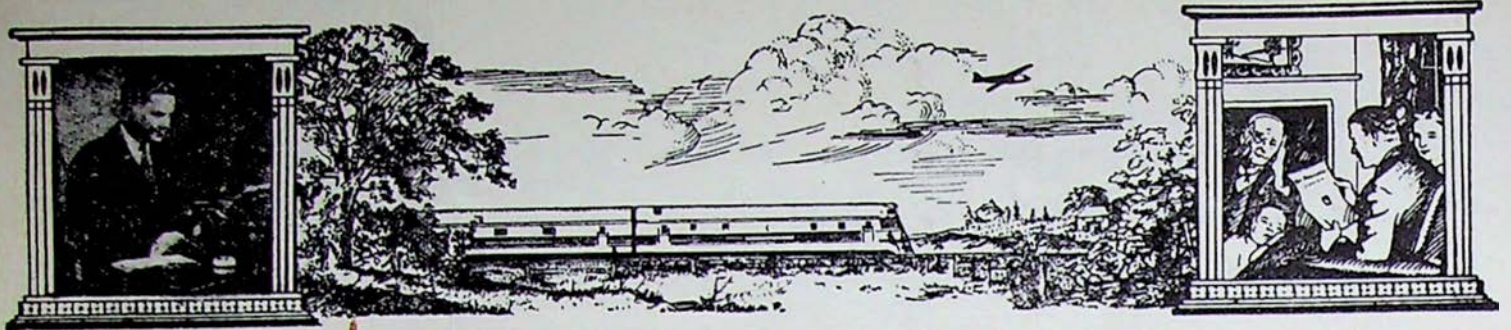
"She never closed her eyes in sleep till we were all in bed,
On party nights, till we came home, she often sat and read.
We little thought about it then, when we were young and gay,
How much the mother worried when we children were away.
We only knew she never slept when we were out at night;
And that she waited just to know that we'd come home all right.

"Why sometimes when we'd stayed away till one or two or three,
It always seemed to us that Mother heard the turning of the key,
For always when we'd stepped inside, she'd call and we'd reply;
But we were all too young back there to understand just why.
Until the last one had returned, she'd always keep a light,
For Mother couldn't sleep until she'd kissed us all good night.

"She had to know that we were safe before she went to rest.
She seemed to fear the world might harm the ones she loved the best.
And once she said, 'When you are grown to women and to men,
Perhaps I'll sleep the whole night through; I may be different then.'
And so it seemed that night and day we knew a mother's care;
That always when we got back home, we'd find her watching there.

"Then came the night that we were called to gather round her bed.
'The children all are with you now,' the kindly doctor said.
And in her eyes there gleamed again the old-time tender light
That told she had been waiting just to know we were all right.
She smiled the old familiar smile, and prayed to God to keep
Us safe from harm throughout the year, and then she went to sleep."

—Selected.



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

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

Mother's Day

Though its origin and history are vague, Mother's Day was founded, we know, by Anna Jarvis of Philadelphia. She, designating the second Sunday in May as the day for annual and special recognition of mothers, chose the white carnation as a symbol of love to be worn in memory of deceased mothers. A colored flower, especially the red carnation, has come to be recognized and worn as a similar testimony of love for living mothers.

Long centuries before Anna Jarvis' choice of the white carnation, the Bible acclaimed Godly motherhood. This issue of THE RESTITUTION HERALD, accordingly, was prepared in large part with thought for mothers.

A Mother's Chief Joy

Appropriate as Mother's Day is, and as much as she may recognize the honor, her chief joy is not in receiving honor, but in the welfare and success of her children, especially their moral and spiritual welfare. Fathers may derive considerable pleasure from the financial, or otherwise worldly, success of their offspring, but a mother's joy is always centered in deeper values.

Modernistic Trends

The Bible speaks of motherhood as an exalted privilege. Women of Israel decried barrenness. A home having many children was recognized as blessed of Jehovah. Today, a modernistic trend belittles motherhood—a trend one might expect, seeing so numerous other departures from Bible standards and ideals.

Present-day living conditions multiply problems attendant rearing a large family. The increase of these problems, however, is insufficient reason for childless homes. Motherhood is yet an exalted privilege, giving womanhood her full development and opportunities as God originally intended. Whatever suffering and toil are required, the blessing, equally sure and obtainable in no other way, fully compensates.

Another trend, equally deploring, is seen in modern youths' disregard of their mothers' labor and patience. The Apostle Paul prophesied that in the last days children would be disobedient and disrespectful to their parents.

Who is more interested in a child than its own mother who gave it life? Whose counsel could be safer? . . . Nevertheless, some of this disrespect undoubtedly traces to mothers who little esteemed their position and lived more for self than for their children.

When Mother Is Gone

Blessed is he whose mother lives. She is a friend *always!* Her "love never faileth." Bruno Hauptmann's mother never believed her son was guilty of the Lindbergh baby's death. After her son was condemned to the electric chair, she pleaded for his pardon before the Governor of New Jersey. Nor did the Governor's refusal smother her affection. Who else cared for the condemned man? So, as long as mother lives, one is sure of having a friend. There comes a time, however, by reason of death, when one must look elsewhere—to God.

David probably had that truth in mind, saying: "When my father and my mother forsake me, then the Lord will take me up" (Psalm 27:10). Neither David's father or mother disliked him—had any thought of forsaking him. Indeed, they must have been very happy in their son whom God loved. Still, David knew the possibility of being left alone, even without a mother. Then, and probably more fully then, would God become wonderfully near and Real. David's words, an indirect compliment to parenthood, exalting parenthood next to God, are also a *challenge*. First through mother, we learned of God. More, all through life, mother continues as one of our strongest links with God. Pray that *that* link be not soon broken!

Mother No and Mother Yes

Have you read in the Bible about "Holy Mary, the Mother of God?" No, neither you nor anyone else ever read in the Bible about anybody being the mother of God.

You have read Galatians 4:26, however, telling of "Jerusalem which is above" as being "the mother of us all." All should love that mother. Pray that New Jerusalem soon may come, like a mother, to comfort and nurture crying and erring humanity. Pray for the city Abraham sought (Heb. 11:10)—the "Mother of us all."

Jerusalem the World's Capital

By Mrs. Jack Pease, Geneva, Ohio

"They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled" (Luke 21:24).

THE JEWS, wending their way homeward to their town land, Palestine, are suffering persecution—even unto death. They persistently forge ahead, though, to reach the Holy Land, their rightful home. Though that Land for many generations has been trampled under the feet of Gentiles, the eyes of God have watched ever over it, that no Gentile nation might permanently settle there and prosper. In Zechariah 1:14, we read of God's attitude for the land as follows: "The angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts, I am jealous for Jerusalem and for Zion with a great jealousy."

Gentile nations must beware, therefore, how they tamper with Palestine, how they take from the Land God so jealously guards. Yes, they also must beware who abuse and persecute the Jews, and beware of coming against them in battle or war. (Zech. 14.)

The Scripture also says in Zechariah 2:8: "Thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you [the Jews] for he that toucheth you toucheth the apple of his eye." Even as God led the Israelites out of Egypt, going before them in a pillar of a cloud by day and in a pillar of fire by night, to give them light (Ex. 13:21), so today with a rod of affliction and plagues on the Gentile nations, God is bringing them out of the wilderness of sin, among the Gentiles.

God told Samuel it was not him, but Him (God) whom the Israelites did not want to rule over them. (1 Sam. 8:7.) They wanted a king who would array himself in gold and fine apparel. God granted their insistent request, granting a king (Saul) who became little better than a Gentile king, a worshiper of idols, a selfish, corruptible being, a king that God knew not. Eventually, all Israel became so idolatrous that God turned in judgment against His own nation. How true is God's prophecy fulfilled in every "jot and tittle" (Matt. 5:18.) We have seen many of God's judgments enacted upon His people Israel. We know that God "scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them" (Ezek. 36:19). Surely they "have borne the shame of the heathen [Gentiles]" (Ezek. 36:6), and have profaned the name of their God among the

heathen. (V. 22.) The mercy of God, however, eventually will cleanse them from all their iniquities, and God will open the windows of heaven to pour out for them an abundance of blessings that cannot be comprehended. (1 Cor. 2:9.) They shall say: "This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited" (Ezek. 36:35).

After the last great scrimmage, when Gentile nations' warriors come to battle against the Jews (apple of God's eye), God will pocket them in the valley between the Mount of Olives and Jerusalem. He will send fire from heaven and burn them to ashes. (Zech. 14:2; Mal. 4:1; Rev. 20:9.)

Take courage, O Israel; a bright tomorrow rapidly is approaching, when your Messiah, which is Jesus, will come. "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" (Isa. 25:9). "The Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:3). "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. 60:12). What will compose "heaven" for God's faithful, but Jesus, the Jews, and Jerusalem? "Heaven" means God's government with His people. (Rev. 5:10; Deut. 11:21; Isa. 49:8, 9; Matt. 16:19; Dan. 7:18, 22.)

Not the United Nations, but God, through the people hated and despised by the Gentiles, will bring peace and "heaven" to earth. Sent forth from the world's capital, Jerusalem, the laws of God finally will cover the whole earth.

O God, may Thy Kingdom soon come, when Thy authority will be exercised over this sin-cursed earth, and Thy people may rest in peace without fear! That will be "heaven" to me.

"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" (Isa. 62:6, 7)—Jerusalem, "city of the great King" (Matt. 5:35).

Preparation and Obedience

By Rachel (Humphreys) Morris, San Jose, California

IF WE CHRISTIANS meet the Lord prepared, we must take advantage of this time of preparation. Preparation means: "The act of preparing or fitting for a particular purpose; state of being prepared." So, we must find out how to prepare. What obedience is required? Let us bear in mind, "Obedience is better than sacrifice."

When God told Noah what was going to happen to the world, what did Noah do? He prepared for the Flood by obeying God. (Gen. 6:14-22.) Noah believed God and prepared the ark, not as *he* thought best, but exactly as God specified. When the time came for Noah, his family, also the animals to enter, in what manner did they enter? Exactly as God commanded! (Gen. 7:16.)

As people began to multiply after the Flood, some of them decided to build a tower that would reach to heaven. What did God do about that? He revealed the cost of disobedience. (Gen. 11:7-9.)

Genesis 12 records God's call to Abram. Abram prepared and obeyed exactly as God commanded him. See, in Genesis 13:7-18, what God promised Abram because of Abram's obedience. Consider how willingly Abraham prepared and obeyed, even when God told him to offer up his only son as a sacrifice. (Gen. 22:1-18.) "To obey is better than sacrifice." Because God saw how willing and obedient Abraham was, He did not permit him to take Isaac's life.

Then, God made His promises to Isaac. (Gen. 26:1-5.) Why did God make the promises to Isaac, also? "Because Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Gen. 26:5). Because Abraham was obedient to God, the blessings were renewed to his son, Isaac; and later, they were renewed to Jacob. (Gen. 28:13-15.)

Are not the foregoing examples sufficient reason for us to say, "We ought to obey God rather than man"?

Someone may ask, "What can I do?" Please turn to Matthew 6:33, recording Jesus' words: "Seek ye first the kingdom of God, and his righteousness; and all *these things* shall be added unto you." Concerning what things did Jesus speak? Read from the same chapter verses 25-33, and, if you will take time to read *all* of Christ's "Sermon on the Mount" (Matt. 5; 6; & 7), you quickly will see what you should do to be a prepared Christian and ready for His call.

When we realize we are sinners and not serving our Master, we should begin to prepare by studying the Bible,

then obeying Jesus' commands. We must believe the Bible and have faith enough to do what our Lord commands, knowing we shall be rewarded "at that day." Jesus' disciples did not always believe what He told them, until they had proof. (John 2:22, 23.) So, let us profit by reading and seeing that all He promised, He did.

Jesus said, in John 20:29: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." We should pray for faith, always remembering, "Faith without works is dead." You see, if we really have the Faith, we will work.

When we have faith to believe, we must begin to serve the Lord and to follow Him, our Example. He was baptized, not for the forgiveness of sins, but to show us the way. When Jesus came to John to be baptized, John forbade Him and said, in effect, "I need to be baptized by You; why do You come to me?" Jesus replied: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." We see, then, that Jesus termed baptism an act of righteousness. Baptism is "the answer of a good conscience" (1 Peter 3:21). It also means, for us, being buried with Christ. (Rom. 6:4-8; Col. 2:11-14.)

These next lines in verse, composed by my sister (Mrs. Esther H. Sprinkle), were dedicated to our mother (Mrs. R. A. Humphreys), my three sisters, me, and our families.

Love, Trust, and the Reward

"Just put your trust in Jesus,
And serve Him where you are;
He'll never let you wander
Away from Him too far.

"And when you need more courage,
And when you need more grace,
You'll find a friend in Jesus—
There's none can take His place.

"Just humbly bow and ask Him
For help to carry on,
And before the day is over,
The help will surely come.

"There is no friend like Jesus,
No one so strong and true,
No one who has all power,
So trust Him now; won't you?

"Let us praise the Name of Jesus,
And on Him let us call;
There's room in that fair city,
For His Jewels—one and all.

"The time is growing shorter,
As the days are passing by;
So don't forget, if we love Him now,
We'll live with Him eternally.

"O! To live with Jesus!
And to walk the streets of gold
With our dear ones far and near,
And with those from earth so cold!

"Some day the graves will be opened,
And the earth will release its dead,
And how glad we'll be to meet them—
With sorrow and sighing fled!

"If we wish to live when Jesus reigns,
There's a work for all to do:

Help spread the gospel to others,
That they may be saved, too.

"When we love and trust our Saviour,
We will never lonely grow,
For there's peace and comfort given
To His children here below.

"Mother, dear, I'm thinking of you,
And my darling sisters, too,
May each one be ready, waiting,
If the Lord should speak to you.

"Rachel, Mary, Ruth, and Olive,
If the Lord should come today,
Are you ready now to meet Him?
Are you walking in the Way?

"There's a way that's right to sinners,
But it's wrong for you and me;
Let us seek to be made holy,
So joint heirs with Him we'll be.

(Please turn to page 10)

Christian Mothers

By (Mrs.) Mary Mae Nedrow, Oregon, Illinois

AS MOTHER'S DAY draws near, we think of all mothers who teach their children to love and obey God. Often necessity requires the father to be away from home a greater part of the day, to earn a living. Mother, though, is there to guide and direct, and she is the heart of the home.

The Israelitish mothers taught their children, daily, to love and to obey God. Moses, too, in his discourse to the Israelites after their forty-years' wandering in the wilderness, said: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words . . . thou shalt teach . . . diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them . . . upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6:4-9).

The light of the glorious gospel has fled from many homes today. Few moth-

ers strive to uphold Christian principles. *Christian* mothers teach their children that "the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein." They will always remember what Mother taught them as children; and, though they may stray for a time, they will someday remember that Mother's way was the best way.

Children are an heritage of the Lord! They are precious jewels to be won for the Lord. If mothers implant the knowledge of the Lord Jesus Christ in the hearts of their little ones, it will yield in abundance in later years. Many mothers have told me that stored away in the corner of their hearts are memories of days they attended Sunday school. Just talking to them of those happy days is an incentive to them to go again to the house of prayer.

As Mother's Day approaches, may our children think of us though they be far away, or near; and in thinking, may they read the blessed Book we read to them when they were children. May it gently guide them down Life's great highway and be a "lamp unto [their] feet, and light unto [their] path."



By the Word of the Lord

Adapted from a radio message (WAIT, Chicago) by C. E. Lapp, Grand Rapids, Michigan

WE ARE THINKING today of the things that have been, and can be, accomplished by the Word of the Lord. We know that by the power of His Word the universe came into being, and the lives of men have been touched and changed from the beginning.

All Christians should develop habits of praising God. A habit is a settled disposition or tendency, due to repetition. We are all creatures of habit. Those acts we daily repeat soon become a part of our personality, and even the thoughts which daily find a reception in our minds fix our mental attitudes. We may develop the habit of praising God each day.

To know God through experience inspires men to praise. Some may praise Him by word of mouth, others through the medium of instrumental music, and still others by singing; but whatever way we choose to honor God, the motive is much the same.

Our God is deserving of praise, for in all His dealings with mankind only truth and right have been known to exist. "With him there is no variableness, neither shadow of turning" (James 1:17). As we unconsciously compare ourselves with Him, we realize our own weakness, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8, 9).

It is only natural that man should lift his voice in praise and song to a mighty God. By considering His works and meditating upon His kindnesses, we realize that "in him we live, and move, and have our being" (Acts 17:28). "By the Word of the Lord were the heavens made," and man constantly is striving to search out their secrets and to delve into their mysteries. Mighty telescopes pierce into the regions of the farthest known star, but there are always stars beyond. The movement of the planets has become man's timepiece for determining the passage of minutes, as well as millenniums.

The man who stands on the seashore is captivated by the ceaseless and powerful moving of the waters which are all held in place by the Word of God. Of the great and mighty ocean, God has said, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed" (Job 38:11). Concerning Jesus, His own disciples said, "What manner of man is this, that even the wind

and the sea obey him?" He had rebuked the wind, and said to the sea, "Peace, be still." "The wind ceased, and there was a great calm." (Mark 4:39, 41.)

God lays up the depth in storehouses 'tis true, and the major portion of the earth is covered by water, but the fleecy white storehouses in the heavens carry and distribute the rain over the face of the earth. "As the rain cometh down . . . [and] 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 whereunto I sent it" (Isa. 55:10, 11).

"The fear of the Lord is the beginning of wisdom" (Psalm 111:10), and the "Lord bringeth the counsel of the heathen to nought" (Psalm 33:10). The world, as we know it, is in a serious state of affairs. The reason? Men have ceased to fear God, and, as a consequence, have started to fear and distrust one another. The most civilized people on earth today are afraid—not of the Lord

and His judgments, but of puny man and his inventions. The fear of man increases as the fear of God decreases, for the fear of the Lord brings wisdom and strength.

The people today whose God is the Lord are those who are being showered with the blessings that money cannot buy. Those who have faith in God are a thankful people whose words are praise and whose songs spring from hearts of gratitude. Find people who are at peace with God and their fellow men, and there will be a people who have made the *Word of God* a mighty bulwark in these times of stress and trouble. Seek a people who love right, justice, freedom, and peace, and you will find those who have accepted the *Word of God*, both in the letter and spirit.

By the Word of God do all things consist, both in heaven and earth; and men may come and men may go, but God's Word goes on forever. It was by the promise given in God's Word that Jesus came. "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" (John 1:14).

"The word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." This Word of God is precious to us, for it starts a work



C. E. Lapp

of faith in our hearts, a *faith in Jesus Christ*. "The word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith, That 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, 10).

The resurrection of Christ retains for us the *Living Word*, even *Jesus*, who is now at the right hand of God. Jesus has brought hope to the hopeless, and by the Word of God this same *Jesus* soon will come back to earth to bring salvation to men of faith. "This we say unto you by the *Word of the Lord*, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:15-18).

By the same *Word of God*, the time will come when

dictators shall no more enslave and exploit the nations of men, "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."

By the *Word of the Lord*, the time will come when wars will cease, for "He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4).

Eternal joy and thanksgiving shall replace all that brings hardship and horror now, for "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. 21:4).

God's Word has been a mighty power to all men of all times, but men who wish to receive salvation at the COMING OF CHRIST *must now* accept that Word as a basis for faith, and the hope which is yet to come. *The Word of God* lives and abides forever. For the great truth, we may habitually give thanks to our God who daily loads us with blessings.

Bible Lessons—Number Five

The Second Coming of Christ

Memory Verse: Acts 1:11.

By Norman J. McLeod, Pomona, California

1. The second coming of Christ is the most mentioned topic in the entire Bible, according to McClennan of the Hollywood Presbyterian Church. He spoke one whole year, every evening, on that one topic.
2. Zechariah 14:4 gives a most striking coincidence with the memory verse. Zechariah wrote, at least, in 300 B.C. He spoke of Christ's coming to the Mount of Olives when He comes again. Then in Acts 1 is written that He was taken up from the Mount of Olives and that He will come again in like manner as He had gone into heaven.
3. John 14:1ff is the text so often quoted to show that we go to heaven for our reward. In it, though, Jesus told of His coming again after He has prepared a place for us. We gather that place is on the earth because that is where Jesus is going to be. (Isa. 9:6, 7; 2; 11: 1-9; 35; 62:1ff; 65:17-25; Jer. 16:14; 23:3ff; 31; 32:36; 33:15-26; Zech. 2:12; 14:4; Luke 1:67ff; 1 Thess. 4:16.)
4. Not only is Jesus' second coming expressly stated in many places, but it is implied in many places besides.
5. In the Middle Ages, there were always some people who still believed in the second coming: Eusebius Asiaticus and Julius Africanus had theories as to just when the event would occur (500 A.D.). Archbishop Ussher in England, in the seventh century, further developed the theories of Eusebius and Julius.
6. With the coming of modern times, there were several leaders who attempted to set the date of Jesus' coming: Miller, Mrs. White, and many others too numerous to mention. In fact, there grew up a group of churches called "Adventist" because of that particular belief. Now many of the larger churches have adopted the idea, though they do not realize why Christ is coming, because they do not understand what He is going to do when He returns.
7. The Apostle Paul said that the reason for our coming together is to look for His coming. (2 Thess. 2:1.) Peter spoke of it as the focal point of prophecy. (2 Peter 1:16ff.) Jesus told of His own return and the events that will happen at that time. (Matt. 24 and 25.)



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

MORNING STAR. Back in the early 1850's, the Congregational people rigged up a small sailing vessel that had been purchased and outfitted with "ten cent subscriptions" from among their members. The ship was named "Morning Star 1" and was manned by young Congregational missionaries. Leaving Boston Harbor, the vessel was bound for the Miro-nesian Islands in the South Seas. Three successive Stars were put into missionary service between this initial voyage and 1904, when the 5th Star sailed. It is reported that during the war, the natives in the Carolinas called themselves "Christians from Boston," and were very helpful to the American soldiers. The Congregational Christian board of missions sent forth "Star the 6th" on July 27, which arrived seven months later at Kusaie.

This little news story of missionary venture has a romantic appeal to me. I have a very warm feeling in my heart for people who love the Lord and His work sufficiently to pioneer in missionary fields—facing all the hardships and sacrifices which missionary work entails. We have no way of knowing to what extent the Lord blesses such efforts—but that they are prospered in the exploits of faith is evidenced in growth of the work.

SOUTHERN PEOPLE. It has always seemed to me that the folks in the South were more religiously inclined than those who lived in the North. The report of Dr. J. B. Lawrence, Southern Baptist's Home Mission Board, would seem to repudiate such an impression. According to the report, it is estimated that eighty per cent of the people in the South never go to any church. Said he: "We must get out from the walls of our churches and carry the gospel to the people where they are. We need large numbers of missionaries who will be willing to live in trailers in migrant camps over the land and be school teachers and ministers in these needy communities."

The Southern Baptists do seem to have more evangelistic fervor than their Northern brethren. They have greatly increased their membership the past few years through intensified personal evangelism.

MILITARY TRAINING. Regardless of one's view on the matter of universal military training as proposed by the Administration, an interesting article on the cost of the program and what the money would do if spent for constructive and peaceful pursuits appeared in the current issue of "The Christian Century," by Dr. Donald DuShave. The cost of UMT program has been estimated at three billion dollars annually. The article pictures what could be done in the 3,000 counties of the United States each year: "Construct a 10-room modern school building; build a \$50,000 library and a \$150,000 hospital; employ 10 full-time doctors, 10 nurses and 10 recreational directors; buy 10 new school buses;

maintain a psychiatric clinic; meet the payroll of a junior college with 10 instructors. In addition, it would bring all the schools of the country up to a reasonable standard of efficiency and provide free education for the 3 million children under 18 who are not attending school, pay all expenses for 3-year post-graduate courses for 10,000 selected graduates, and pay the full maintenance and tuition at college of the 900,000 who would be conscripted under UMT and erect a three million dollar trade and technical school in each congressional district."

Some of the terms used are very elastic and might mean much or very little, yet it does bring to the fore the tremendous sum that the men to whom has been committed the responsibility of our national defense feel necessary for the security of our country. This seems to be the price for which the last war was fought. War and the preparation for war occupies a goodly portion of our national income. This is the heritage which the sons of men transmit from generation to generation.

RELIEF. Under the caption of "Relief for Whom?" the "Toronto Daily Star," in an editorial, says: "It has been reported that 142,000,000 gallons of wine and close to \$1,000,000,000 worth of tobacco have been included in the allocations of American relief supplies to Europe. . . . The inclusion of wine and tobacco on the list of goods for Europe appears to have been made under pressure from the wine and tobacco industries."

Only about a year ago the press carried pictures of hundreds of thousands of bushels of potatoes being destroyed because there was no shipping space to transport them to the starving millions of Europe and Asia. When a world gets so corrupt that priority will be given to such things as wine and tobacco, which are definitely for the lusts of the flesh, over the essentials of life such as food and clothing, we need not be surprised if "of the flesh we reap corruption."

HOMELESS GROWS. With the passing of years since the war came to a close, governments have thus far been unable to undo the damage wrought to the millions of homes in various parts of the world. Greece, with a population of 7,500,000, has nearly 500,000 homeless. Three thousand cross the Eastern border of France monthly, according to the "Lutheran." The population in Austria has increased 62,000 this past year in spite of a large emigration. In Pakistan, in India, and in China, the situation is similar. Millions who were home-owning and home-loving are now nomads roaming from place to place and unable to find a spot they can call home.

FINGERPRINTS. The Federal Bureau of Investigation has collected more fingerprints than any other organization in the world.

"The Christian Herald" cites FBI statistics for the first six months of 1947 of the number of fingerprints sent to Washington as result of drunkenness. Here is the report: "For the first six months of 1947, 371,228 fingerprints were sent to Washington according to FBI. 86,258 were results of drunkenness, two and one-half times higher than the next greatest number of arrests for any other crime. There were 19,314 fingerprints for those who drove while intoxicated, and 3,678 for violation of local and state liquor laws. The total of 109,250 direct arrests connected with liquor consists of nearly one-third of all fingerprint records submitted."

It will be a good thing to have the fingerprints of liquor violators for they will constitute the biggest majority of the criminals of the next few years. "Booze" and crime always have gone hand in hand, and no doubt they will be associated together as long as man has the running of the affairs of the world.

CLEAN LANGUAGE. A new organization by the name of American Society for Clean Language has opened headquarters in Kansas City. It is an interdenominational body that has the backing of fourteen religious groups. It is the Protestant counterpart of the Catholic Holy Name Society. Advertising will be furnished by the means of signs, newspapers, magazines, and radio broadcasting. W. J. Bennett, head of the group, said: "The society seeks to discourage the use of the word 'God' in profanity. We also will attempt to discourage the use of profanity in general."

Using profane language is on the increase, and women, among whom swearing was an oddity and a mark of low character a few years ago, do so now without any sense of shame. Even children in their play can be heard to take the name of God in vain and do so without a consciousness of wrong doing. All power to this new organization in its efforts to curb vulgarity and profanity!

PRAYER. In my reading, I noticed this little verse on prayer. It expresses a sentiment on the availability of prayer in our everyday affairs. Too often we think prayer is something to use on stated occasions when one can kneel or stand and offer a formal prayer, but to me prayer is something we can use anytime, anywhere, and need not be couched in language free from all grammatical errors. The verse reads:

"I do not always bend the knee to pray;
I often pray in crowded city street;
In some hard crisis of a busy day,
Prayer is my sure and comforting retreat.

"Here at my office desk I ask His aid,
No matter where, I am I crave His care;
In moments when my soul is sore afraid
It comforts most to know He's everywhere."

Revelation Eleven

By Arnold Johns, Oregon Bible College

SOME of the signs given through God's Word, signifying Christ's soon return to the earth to establish His Kingdom, are: perilous times (2 Tim. 3:1; 1 Thess. 5:1-3); the Laodicean period of church history that typifies lukewarmness and indifference to God's Word (Rev. 3:15); budding of the fig tree nation (Matt. 24:32; Luke 21:29-31); revealing of the Man of Sin as the "son of perdition" (2 Thess. 2:1-3; Dan. 8:23); and the gospel of the Kingdom being preached for a "witness to all nations" (Matt. 24:13; Rev. 14:6). Surely the time is near at hand. Therefore, let us work, watch, and pray.

The fascinating study of the Book of Revelation of Jesus Christ reveals many interesting things. First, we note that it is the revelation of Jesus Christ. It portrays Jesus as the Christ, the King of Kings, and Lord of Lords at His second coming "without sin unto salvation." God gave this revelation to Jesus to show His servants the "things which must shortly come to pass." Jesus sent and signified this revelation by His angel to John. John bore record of the *Word of God* and of *the testimony of Jesus Christ*, and of all things that he saw. I believe these may be the two witnesses spoken of in Revelation 11. (I will not drive my stakes so deep, however, that I cannot pull them up, in case I learn that my interpretation is wrong. There are "snags" in this interpretation, I am sure, but I thank God for the portion of His Word that has been revealed to me.) (Rev. 1:2, 9; 6:9; 12:17; 14:12; 19:10-13; 20:4.)

With these things in mind, let us study chapter eleven of the unsealed Book (Rev. 22:10) to see whether or not "these things be so." One might consider the thought in verse 1 to be the sealing of God's elect, as indicated in Ezekiel 9:1-6 and Revelation 7:3, just before the time of Great Tribulation.

In verse 2, the court which is without the Temple is called the "court of the Gentiles." It was given to "the nations" (Emphatic Diaglott), and they will tread Jerusalem forty-two months, or until the time of the Gentiles be fulfilled. (Luke 21:24.)

This thought is brought out in verse 3: "I [Christ] will give power unto my two witnesses," who are clothed in sackcloth, the garment of the prophets when calling people to repentance. These witnesses prophesy one thousand, two hundred sixty days, or tell of the time of the Great Tribulation which shall come upon the earth. Would not Christ's two witnesses testify of Him and His coming? (John 5:36, 39; John 1:45.)

The "two olive trees" (v. 4) could refer, undoubtedly, to the supply of oil, the source of light. (Ex. 27:20.) Candlesticks, or lampstands, could refer, also, to the source of light. (Psalm 128:3; Matt. 25:1-13; Psalm 119:105; Prov. 6:23.) In Zechariah 4:14, they are called the two "anointed ones" that stand by the Lord of the whole earth.

In the next verse, it appears that anyone who will molest or hurt Christ's two witnesses are to be devoured by fire in the Day of Judgment, for all shall stand before the judgment seat of Christ. (2 Thess. 1:7-9; 2:8; Mal. 4:1; Isa. 11:4; 5:24; Rev. 19:13, 16, 21; 22:18, 19; Matt. 12:31, 32; Luke 12:8-10; Prov. 13:13). Judgment comes by the Word through Christ.

Continuing into verse 6, we see the two witnesses are to have power to smite the earth with all plagues "as often as they will," even as the Word of God had power when it was executed by Moses and Aaron in Egypt. (Ex. 7:8-10, 15, 17.) Moses and Aaron had no power of themselves. The Word of God gave Moses and Aaron power to bring the plagues upon Egypt.

Completion of the testimony of the two witnesses (v. 7) might be considered as the time "transgressors are to come to the full" as given in Daniel 8:23, or the time just before the vision and prophecy are sealed up in Daniel 9:23. "The beast that ascendeth out of the bottomless pit" is considered by some to be an earthly government that once ruled the known world but since has gone into obscurity. They think this same government is now coming back into the world's limelight. Some believe this power to be Papal Rome—with a pope as priest and king to supplant Jesus Christ. They use Daniel 9:26, 27 to support their interpretation. In explaining "The people of the prince that shall come shall destroy the city and the sanctuary," they say the people that destroyed the city and the sanctuary were the Romans under Titus. Therefore, the Antichrist, "the prince that shall come," must also be a Roman prince. It appears to me, however, that this beast, or government of the Antichrist, will make war with the two witnesses of Christ, overcome them, and kill them: for the two witnesses are to be killed when the Man of Sin, the Son of Perdition, is revealed at the beginning of the last three and one-half years of his reign, the beginning of the Great Tribulation period. The Antichrist and his government will destroy the mighty and holy people. (Dan. 8:24; Rev. 13:7.) "His heart shall be against the holy covenant," and "He shall even return

and have intelligence with them that forsake the holy covenant." (Dan. 11:28, 30, 32; 12:7; Amos 8:11.) He will oppose the Holy Scriptures by setting himself up as God. (2 Thess. 2:4.) The Truth will be cast down to the ground. (Dan. 8:12.)

Speaking farther about the two witnesses (in v. 8), it says: "Their dead bodies ['body'—Emph. Diag.] shall lie in the street of the great city [Jerusalem]." This seems to be figurative of disrespect for the Word of God in Jerusalem, where wickedness will reign supreme. (Heb. 10:20.)

Since Jerusalem is to be trodden down of the nations at this time, the people representing these nations will see this complete disrespect for the Word of God in Jerusalem, the International City. They will permit, or tolerate, this disrespect for the Word three and one-half years. The people of the nations *could* abolish all forms of this disrespect committed against the Word of God, and thus cause "their dead bodies to be put in graves." This is the picture painted in verse 9.

Verse 10 pictures more happenings at this time. People, the world over, will rejoice when the government of the Antichrist shall "cast down the truth to the ground," because these two prophets tormented them that dwell on the earth. They were offended by the Word. (Matt. 13:21; 24:9, 10; Mark 4:17; John 17:14, 20; Luke 9:26.)

After the three and one-half years of Tribulation, the Spirit of life from God will enter into them, and they will stand upon their feet. (V. 11.) This seems to be figurative of Christ's witnesses—the Word of God and the Testimony of Jesus Christ—resuming their places of respect. This particular incident will be when the first resurrection occurs, when all the "dead in Christ" are raised. These, begotten "by the word of God," will have hid that Word in their hearts. Great fear will fall upon them who see the resurrected ones. (Luke 21:26, 27; Prov. 1:24-27; Zeph. 1:14-18.) Prophecies concerning resurrection of the dead that will be fulfilled before men's very eyes will put new life into the Scripture.

In explaining verse 12, we would say these witnesses of Christ resemble Him in their ascension in a *cloud*, except these will be beheld by their enemies. Christ is with us "alway, even unto the end of the world" (Matt. 28:20). "Behold, the Lord cometh with ten thousands of his saints" (Jude 14; cp. 1 Thess. 4:14, 17). These were not ashamed of the gospel of Christ. (Mark 8:38; Luke 9:26.)

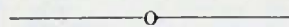
When Christ comes to rule the earth, when His feet stand on the Mount of Olives, there will be a great earthquake. (Rev. 16:18; 6:12; Zech. 14:4, 5.) The tenth part of Jerusalem will fall, seven thousand men will be slain, but the remnant will turn to God. (V. 13.)

Verse 14 tells that all the prophesied happenings from the first woe (Rev. 9:12) until that time will have been

fulfilled. (In Rev. 8:13, three woes are mentioned.)

Closing verses of this chapter (15-19) paint a beautiful picture: the establishing of God's Kingdom upon earth. Eternity then will begin; the mystery of God will be finished; the restoration of all things will be in process of accomplishment. The Kingdom of God will be established on earth!

The four and twenty elders will show obeisance to God in heaven. They will give thanks to God for the execution of His righteous judgment, and for establishing His everlasting Kingdom on earth. The nations will be angry, and God will pour out His wrath upon them. Judgment will come for the quick and the dead; servants, prophets, saints, and all who fear God's Name will come into their inheritance. Likewise, then will come destruction of all evil. The Temple of God will be opened and His heavenly glory revealed. (Rev. 15:5-8.) Pray, that we may be "accounted worthy" of having part in these great events.



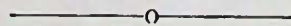
PREPARATION AND OBEDIENCE

(Continued from page 5)

"Read your Bibles, study daily,
If more like Him you would be;
We must walk the higher pathway,
If our Saviour we would see."

What will be our fate if we obey not? (2 Thess. 1:7, 8.) Notice especially the words—"taking vengeance on them that know not God, and that *obey not* the gospel of our Lord Jesus Christ." So, let us not be slothful, "but followers of them who through faith and patience inherit the promises" (Heb. 6:12).

"Though I have of friends so many,
Love, and gold, and health,
If I have not Thee, my Saviour,
Hold I any wealth?"—Selected.



"When one bears in mind the sweet companionship of Queen Victoria and the husband of her youth, Prince Albert, and the long years of the queen's widowhood, the epitaph graven on her tomb is most touching. The epitaph was prepared by the queen herself and reads as follows:

"Victoria-Albert.
Here at last I shall
Rest with thee;
With thee in Christ
Shall rise again."

—Selected by Mrs. Anna Eychaner.

THE PRINCE OF PEACE

By C. E. Randall, Fonthill, Ontario

Jesus Is Our Prince of Peace. There is only one Prince of Peace, and that One is none other than Jesus Christ the Son of God. The meaning of the title "Prince" is chief one or head person. Thus, Christ is the chief or head one of peace, i.e., of the kind of peace for which the whole creation groaneth and travaileth after. At present, the Prince of Peace is away, but He belongs to those who have accepted the "Way, the Truth, and the Life." He belongs to us because we belong to Him. This mutual companionship in the things of the Spirit and the Word brings to us the earnest of our inheritance. That is, we have a small down payment on the things which we will inherit through Jesus Christ. One of these down payments is peace of mind and heart. He promised, "My peace I give unto you"—this because He is our Prince of Peace, *now*.

Jesus Is Coming Again. The most stimulating element of our hope in Christ is to be found in the promise: "If I go to prepare a place for you, I will come again." This coming of the Lord is called in Scripture, "The Blessed Hope." It is called, also, "A Purifying Hope." The future would indeed be dark were it not for our assured hope of Christ's return. A letter from Sr. Ray Saylor, Tempe, Arizona, closes with these words: "There is so much sickness; it will be a blessed time when the Lord comes and puts an end to it all." We need to have no faint-heartedness about this hope. It is wonderful!

His Coming Is Near. There is absolutely no advantage in putting far off the coming of the Lord. All the advantages are on the side of the soon coming of the Lord. That He is even at the door is fully confirmed by the voices of the prophets. They speak as one voice in pointing out the conditions that will prevail just prior to the Lord's return. That these conditions are fast becoming actualities, and literally fulfilling the words of the prophets, becomes clearer with each passing day. Our Prince of Peace is coming, and He is coming *soon!*

A VIRTUOUS MOTHER EXTOLLED BY SOLOMON

WROTE Solomon: "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. . . . She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. . . . Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household,

and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. . . . Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates" (Prov. 31:10-12, 20, 25-28, 30, 31).

—Selected by Mrs. Sydney E. Magaw.

OUR MOST BLESSED HOPE

By G. E. Marsh, Tipp City, Ohio

WHEN the archenemy, Death, strikes our homes, we appreciate most fully the blessedness of the hope and assurance we have of a future life through Jesus Christ by a resurrection from the dead. To know that our dear ones sleep, silently, peacefully and unafraid, is in itself comforting. Then to be sure—absolutely sure—that they will live again, that Death cannot hold them forever, no more than it could hold Jesus Christ beyond the day and the hour God set for His resurrection, makes it possible for us to draw the earthy covers about them gently, and softly say, "*Good Night.*"

Our loved ones have not left us when their eyelids close in death—they are still here—sleeping. They have not gone before us into the presence of the Lord, "God having provided some better thing for us, that they without us should not be made perfect." Nor shall we who remain until the Lord comes enter His presence before them; "This we say unto you by the word of the Lord, that we that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep." (Heb. 11:40; 1 Thess. 4:15.)

"DEATH IN THE POT"

"Many who stand in the pulpit today to feed the flock of God are dishing out poisoned pottage. The Chicago Congregational Association recently sent a questionnaire to fifty of Chicago's Congregational ministers. Their replies have been summarized by *The Christian Century*, as follows:

"Two did not believe that Christ ever lived on earth.

"Eight denied the doctrine of original sin.

"Twelve stated that the crucifixion of Christ was 'a noble example' but nothing more.

"Only twenty-three declared that the crucifixion wrought 'divine redemption for sinful men.'

"Seven did not believe in the resurrection of Christ.

"Only eight held the Bible to be 'authoritative in matters of faith.'

"Only twenty of the fifty believed that sermons ought always to have some Scriptural content!"—Selected.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park Minnesota



"Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved" (Matthew 10:22).

Godly Mothers

There are many stories of wonderful mothers in the Bible. Several women found favor with God. Sarah received strength to become a mother when she was very old. We find she had faith in God's power. The Word says, "She judged him faithful who had promised." Another was the virgin Mary; and her cousin Elizabeth was yet another.

Elizabeth said to Mary, "Blessed art thou among women."

Mary said, "How shall this be?" Then later she

declared, "My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour . . . and holy is his name."

As we think of these mothers of olden times, we remember Hannah. She showed a great, unselfish love for Samuel. She made him little coats and took them to him where he lived with Eli, the high priest, in the Temple of God.

We might note in the instance of Joseph that his *father* made him a coat of many colors. His mother was dead.

Hannah was not the only mother who sent the son she loved very dearly away from herself for his good. Rebekah talked it over with her husband, Isaac, first. Then Isaac told Jacob to go to Rebekah's brother's home.

Another mother and grandmother come to our minds. Timothy's grandmother Lois and mother Eunice had faith in God. Timothy became a minister because he, too, had the faith in God that his mother and grandmother had. They had accepted the full privilege of their responsibility to Timothy to tell him of Jesus, our Saviour.

If mothers today, and others, too, would realize how much easier it is to help little children to receive faith than when they grow older, they, too, would use their

abilities to teach the things of God to their little ones.

True mothers have to give up many personal interests in order to be able to fill their entrusted position before God. A mother is a teacher, a housewife, a nurse, or even doctor at times. As the children grow older, they turn to Mother for her advice. Those who have learned trust and faith from their mothers will consider the advice sought and generally will accept it.

Today Is Mine

The present time is the only time we can rightly claim. Now, *just now*, is ours. We also should add, "And I am Christ's!" Perhaps that will make a difference as to how our "now," our present time, is used. Yesterday is gone beyond recall. Tomorrow is unknown to us. God knows our tomorrows; they hinge upon our todays. Let us live each day looking for Christ's return, but occupying—working good works for Him—while we watch.

We Are So Happy

We are so happy to introduce new members to our ECE Club. They are David, Diane, and Kenneth Kirkpatrick of Eden Valley, Minnesota. Their names were sent by their mother, Mrs. Eddie Kirkpatrick. The other new member is Janeille Brown of Van Nuys, California. Her grandmother, Mrs. D. W. Brown of Niagara Falls, New York, sent us her name.

Happy Birthday Wishes

Janeille Brown, April 27, age 3, Van Nuys, Calif.
 Russell Reye, May 4, age 6, Cleveland, Ohio
 Diane Kirkpatrick, May 5, age 3, Eden Valley, Minn.
 Joanne F. Peters, May 7, age 6, Paynesville, Minn.
 Deloris M. Macy, May 7, age 10,
 West Milton, Ohio
 Doris Cleora Denchfield, May 9,
 age 8, Grand Rapids, Mich.
 Dallas John Denchfield, May 9,
 age 8, Grand Rapids, Mich.
 Harold W. Hamilton, May 9, age
 12, Saint Cloud, Minn.
 Mary Alyce Mercurio, May 9, age
 13, Leavenworth, Kan.





USUALLY, when someone thinks about a missionary, he immediately pictures a man in the jungles of Africa. He then sees the missionary seized, put in a large kettle, and cannibals standing about: their mouths watering and all of them thinking of the delectable meal they soon will be munching. This, the fate of some of the early missionaries, possibly could happen today, though, mainly, war in a country is the foe that today works against missionaries.

Do you suppose this picture has scared the Church of God of Abrahamic Faith from sending missionaries to foreign soil? Our church has *home* missionaries, and we praise the work they are doing; but most of the so-called orthodox churches have *foreign* workers. (See RESTITUTION HERALD, April 6, page 8.) If the Church of God has the true Faith, as we most certainly believe it has, why does it not go into foreign fields?

Missionary Work

Shirley Logsdon

Ezekiel 3 presents a very disturbing admonition. Please read verses 18 and 19. These verses pertained directly to Ezekiel and his preaching to the Israelites; but are not you, too, pricked in your heart, wondering if maybe those words were meant for us? Jesus gave His commission, "Go ye into all the world, and preach the gospel to every creature." Though we are anxiously awaiting the Lord's return, perhaps we forget the words written in Matthew 24:14: "This gospel of the kingdom *shall be preached in all the world* for a witness unto all nations; and *then shall the end come.*" One way, then, to hasten Jesus' coming is to have the gospel of the Kingdom preached in all the world.

Not everyone is expected to be a foreign missionary, but everyone can help. Could not our National Berean Society help someone in our church organization who is interested in foreign work? If that someone knew we Bereans were standing behind him, or her, to help, would not he be more eager to go into a foreign country? Perhaps we could furnish him tracts and literature. Would you not like to have your own *Berean missionary*? Where there is a will, there is a way!

Better still! Maybe some member of a local Berean Society would be interested in becoming a missionary. Is there? Some of you, I know, plan to do church work in the United States. That is good! The church needs you!

Still, if someone is adventuresome enough to seek converts on new soil, let us not hinder him. Let us do all to encourage him.

Some of you are graduated from high school; some will be graduated this spring, some next year, and some years from now. Start thinking and planning now for your life work. Maybe some of you will hear the Lord's call for volunteers in His service. Oregon Bible College is educating young people for service in the Lord's vineyard, teaching them how to teach and to preach. When you are graduated from school, do not be hasty in looking for positions for easy money, or for comforts of this life. Jesus said, "Ye shall be hated of all men for my name's sake, but he that endureth to the end shall be saved." Do not be afraid to be a missionary; Jesus will bless you and give you a place in His glorious Kingdom.

THE POWER of God, or the Holy Spirit, influences the lives and character traits of those persons who are called of God—for a specific purpose.

Jesus was the Word made flesh, and the Holy Spirit

The Holy Spirit's Influence

Arnold Johns

descended on Him after His baptism of water by John. The miracles that Jesus did were done to confirm the Word of God, that the people might believe; yet the Jews rejected the Christ because they expected to be praised by Him for their keeping the letter of the law, and He rebuked them because they used the law as a cloak for their sin. Christ, though, fulfilled the law and made their works manifest to all; therefore, they hated Him. Their pride was manifest in, "Can any good thing come out of Nazareth?"

Even David recognized the Holy Spirit as the Power of God (Psalm 119:9, 11), as also did Paul in Romans 1:16, 17. We, today, have God's Holy Spirit through His Word. (John 15:7; Heb. 4:12; John 3:34; 6:63, 68.) God's Word is our only guide to a holy life which is essential to salvation.

Paul heard the Word of God before his conversion after the stoning of Stephen. Only God's power converted him. (Acts 7:58; 22:20-22.)

Nebuchadnezzar was converted by the power of God. He had heard God's Word through Daniel in the interpretation of his dreams. (Dan. 4:16, 17, 27, 34-37.)

Christians, today, as in times past, are guided by the Holy Spirit, and their lives are changed as a result of being obedient to the Word of God. (1 John 2:5, 28, 29; 1 Peter 3:4, 5; Acts 19:18.)

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

- May 15, 16—Minnesota State Berean Conference at Litchfield.
- May 25-30—Annual May Meeting at Fonthill, Ont. (C. R. Randall, guest speaker.)
- June 6-13—Special meetings at Brush Creek, Ohio. (C. R. Randall, guest speaker.)
- June 9-13—Minnesota State Conference at Eden Valley. (F. L. Austin, guest speaker.)
- June 14-20—Annual Michigan Conference at Southlawn, Grand Rapids. (F. L. Austin, guest speaker and Bible teacher.)
- June 16-27—Indiana State Conference and Bible School at North Salem Church (five miles north of Plymouth).
- July 12-25—Berean Youth Rally at Oregon, Ill.
- July 17-25—Texas State Conference at Ater.
- July 22-25—Arkansas-Oklahoma Conference at McGintytown.
- June 29 - July 23—Summer Session of Oregon Bible College.
- July 27 - August 8—General Conference at Oregon, Ill.
- July 27 - August 8—Illinois Conference and Bible School at Oregon.

BAPTISM AT PLYMOUTH, INDIANA

On April 29, it was our happy privilege to assist Clarence Edward Kanarr in putting on Christ through the medium of baptism.

This was a matter Brother Kanarr had put off a long time, as he was reared in the faith and was near seventy-two years of age, being the oldest person it has been our lot to assist in this way. It was doubly pleasant for us, as he completed three generations of this family that we have baptized.

Being bed-ridden, it was necessary to have assistance, and Brother H. U. Krogh, Jr., pastor of Hope Chapel, South Bend, accompanied us for that purpose.

We left him a happy and "new man" in Christ Jesus, and he will have many hours to meditate on the goodness and love of our heavenly Father and the prospects of an inheritance in things eternal. F. A. Stilson.

BAPTISMS AT BLANCHARD, MICHIGAN

Last Sunday, we experienced one of those happy occasions that comes too infrequently to the life of a church in these "falling away" times. Gathering at the stream near the Blanchard Mill Pond, April 25, we had the joy of baptizing two more into Jesus Christ for the remission of sins. They are: (Mrs.) Lorene Bellengar, Rt. 2, Shepherd, Mich.; and her father, Mr. Ford Ward, Blanchard. Mr. Ward is a very fine man and is highly esteemed in this community.

The week before, April 18, we also baptized Donald Ward (twelve years of age) at the same place. Donald, son of the man named above, has a very good knowledge of the Bible for a boy his age, and is sincere in following his Master.

Ellsworth Routson, Pastor.

Gleanings from the Field

"The field is the world."—Jesus.

"Another six-months' contract for broadcasting has been signed with radio station KPQ, Wenatchee, Wash.—560 on your dial."—Lyle Rankin, Cashmere, Wash.

Bro. Lyle Rankin writes that during the middle of April he and Sr. Rankin were in Kansas, where he did personal evangelistic work and conducted twelve Bible study classes, each "from one to three hours duration." During his absence (April 11-19), Bro. Gary France did the Church of God broadcasting from KPQ.

"We should have possession of our building by next week; then the work will begin."—Harold Dean, pastor of the Chicago Church.

"Great Approaching Changes Relating to God's Nation, God's Church, and the Gentile World" will be the subject of Bro. F. L. Austin's sermon at Dixon, Ill., Sunday morning, May 9, at eleven o'clock.

Bro. Linford Moore, pastor of the Macomb Church of God, reported, April 15, a church building fund total of \$4,125.76.

It is good to learn that Bro. William Fey, Mount Sterling, Ill., "is making splendid recovery," since submitting to surgery, April 7.

"On April 12, Bro. and Sr. A. E. Shaw, 4703 W. 52nd Ave., Denver, Colo., celebrated their sixty-fifth wedding anniversary. They received many cards and gifts. Bro. and Sr. Shaw are enjoying good health, and if it be God's will, may they have many returns of their recent happy day."—C. D. Shaw.

Thank You. The E. C. Pearson family expresses thanks to all who assisted during recent bereavement caused by the death of Sr. Stella Pearson, Tipp City, Ohio.

Bro. Alva Huffer is working with Bro. Belns Holt at Morristown, Tenn. We hope their united efforts will mark the beginning of our first Church of God congregation in that State.

Bro. James Mattison, Hammond, La., writes: "I have completed two articles on hell: one an explanation of sheol, the other of hades. . . . Another day's work will complete a study of gehenna and tartarus. . . . I have spent some seventy-five hours on hell and find it very interesting. Also, I cannot understand how some preachers can accept the fiery-torment theory."

Bro. and Sr. Harry Sheets, several years resident in Aurora, Ill., plan to move, May 4, to Burr Oak, Ind., where Bro. Sheets will become full-time pastor of the Church of God.

Bro. Vivian Kirkpatrick, Bingham Lake, Minn., has accepted employment as superintendent of schools at Strandquist, Minn., starting next September. He writes: "I shall be needing several teachers, and, if possible, should like to get them from the Church of God. I want about three grade teachers, including a 7th-and-8th-grade teacher (a man, if possible) and one able to take charge of high school boys' physical education. I will also need one high school English teacher (a woman) to teach girl's physical education and music or biology. If I could get a husband and wife who are both teachers, I would like it very much, for there is a two-room apartment in the basement of the high school. This apartment could be given to them, free, and thus increase their salary equivalent. The school also gives the teachers free meals at noon. We can offer \$2100 for the grade teachers and \$2500 for the high school teacher."

Bro. E. F. Marsh, having visited three months with relatives in California, has returned to Seward, Nebr. He writes: "I am watching the trend of present events. It surely looks like we are nearing the end of Gentile Times."

The Pennellwood Church of God, Grand Rapids, Mich., met, April 27, "to decide about building the new church."

Bro. and Sr. A. J. Hoke, Dayton, Ohio, and Bro. and Sr. Charles Netts, Springfield, Ohio, are continuing their vacation in Florida (White City Park, Saint Petersburg). After telling of purchasing one-half bushel of grapefruit for thirty-five cents, Bro. Hoke prophesied, "We won't be returning home much before May 15, unless hotter weather drives us north like the ducks and geese."

"A record attendance of 22 for Sunday evening services was gained at East Oregon Chapel, April 18. We began Sunday evening services several months ago, and have had pleasing attendance since that time."—Gordon Landry, Superintendent.

"The Herald has been such an inspiration to me! I look forward to each weekly visit."—(Mrs.) Nora Johnson, 730 Wesley Ave., Oakland, Calif.

LITTLE ROCK, ARKANSAS

We were made happy Saturday night, April 24, when Jesse Joe Cheek came forward at the closing of services and made the good confession, requesting baptism. The following Sunday afternoon at three o'clock, we gathered at the waterside, and the writer assisted him in putting on Christ by baptism. Bro. Cheek is a brother-in-law of Bro. R. D. Stanton. We pray God's richest blessings upon the new convert.

Anyone wishing to write him, may address him, Little Rock, Ark., Rt. 3.

H. Scott Smith, Reporter.

Young Men! Young Women!

Brothers Otto E. Dick and C. E. Randall, two of the ablest teachers within the Church of God, are planning courses for you in the summer session of Oregon Bible College (June 29 - July 23; tuition, \$50.00). Are you coming? Who will be first to enroll?

BAPTISMS AT OMAHA

At the close of a week's special meetings with Bro. M. W. Lyon as guest speaker, three young people put on Christ in baptism, April 11, at Omaha, Nebr. The baptismal service was held at Carter Lake following Bro. Lyon's afternoon sermon, and the group then returned to the church for Communion.

Those who were baptized are: John Raymer, 1835 N. 18th St., Omaha; Ejner Jensen, 1835 N. 18th St., Omaha; and Betty Paustian, Millard, Nebr. All are members of the Omaha Junior Berean Society.

It is our prayer that they might grow in knowledge of God's Word and in Christian conduct, as devoted servants of the Lord.

Robert Hardesty, Pastor.

BAPTISMS IN LOUISIANA

Monday, April 19, I assisted my friend, Jorge R. Roque, in the act of baptism. Jorge is a native of Puerto Rico and was a Roman Catholic. He has studied the Holy Scriptures with me and has come to believe and accept the truth. Sunday, April 25, he confessed his Saviour before me and united in communion with the church membership.

One week later, April 26, I returned to the same stream, where I baptized my sister, Elsa. She has been "in" the church most of her life. Now she is "of" the church. I know you rejoice with me upon this happy occasion. Let the whole church watch and pray for His soon coming.

Ernest Barnum.

HERALD RECEIPTS

Jesse Robins; Alfred Anthon; Marian R. Richards (2); Stanley Ross; E. M. Fick; Robert O. Hardesty; Mrs. Faye Werneke; Mrs. L. W. Breneman; Mrs. Lucy J. Lapp; Clark Ballentine; Mrs. Lottie Graham; B. F. Skeels; Mrs. Kate Olmstead (2); Mrs. Thomas Picklesimer (2); Delos Andrew; M. W. Lyon (14); Ray McCann (5).

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Earle Mogle	\$ 5.00
Mr. & Mrs. Donald E. Overmyer	10.00
Jennie F. Martin	2.00
E. F. Marsh	10.00
Bertha S. Logan	10.00
Oregon, Ill., Church of God	10.00
Mrs. Lottie Graham	2.50

WHY NOT?

"Who will go for us?" asked God, and Isaiah answered, "Here am I; send me." Who will go for God, today, to New York City's three and one-half millions who are not associated with church or synagogue? Three and one-half million with little or no thought of Jesus! Who?

The Church of God has active congregations in a few of the larger cities, including Chicago, Cleveland, Los Angeles, South Bend, Omaha, Grand Rapids, and Washington, D.C. New effort is advancing in a few other large cities, such as Minneapolis and Little Rock. Who, now, will put his heart and soul into starting Church of God work in New York City? Philadelphia? Cincinnati? Saint Louis? New Orleans? San Francisco? Denver? Austin? Who has vision? Who hears Christ's call? . . . May we hear, too, of renewed interest in Kansas City, Niagara Falls, Baltimore?

A TRIBUTE TO MOTHER

What is home without a mother? On the recent twelfth day of April, 1948, our memories were carried back sixty-five years, when we were in the springtime of life—and when all nature was breaking forth into new life. We then decided to cast our lots together and launch out into a new life. Now, as we are nearing the sunset of life and well advanced in years, being eighty-seven and eighty-six years of age, respectively, we pause to sum up, and to note some of the virtues of mother. She is the mother of six children: four sons and two daughters. The daughters both fell asleep in death, these being the only deaths in our family. She also has eighteen grandchildren and nine great-grandchildren, and we are unable to find one black sheep in the whole flock. She was always mindful of others, rather than herself, and has been a typical and ideal wife and mother. Let's give her the flowers now. By my own hand.

A. Ellis Shaw,
4703 W. 52nd Ave.,
Denver, Colorado.

LAYMAN'S CAMPAIGN ENROLLMENTS

- 627. Mrs. Nadine LeCrone, Arkansas City, Kan.
- 628. Victor Sumpter, Arkansas City, Kan.
- 629. L. A. Chaplin, Arkansas City, Kan.
- 630. Faye Werneke, Arkansas City, Kan.
- 631. Raymond Werneke, Arkansas City, Kan.
- 632. Mr. & Mrs. C. S. Prime, Tulsa, Okla.
- 633. Lenora S. Baird, Arkansas City, Kan.
- 634. Mrs. L. A. Chaplin, Arkansas City, Kan.

OVER THE TOP! ! !

- 307. Mr. & Mrs. C. S. Prime \$26.00
- 308. Lenora S. Baird 26.50
- 309. E. E. Giesler 26.00

TRUTH SEEKERS' BIBLE CLASS OF THE AIR

The presentation of weekly Truth Seekers' Quarterly lessons over Radio Station WAIT, in Chicago, at 7:30 a.m., Daylight Saving Time each Sunday morning, will feature the following guest speakers:

- May 9—J. Denchfield
- May 16—L. W. Moore
- June 6—C. R. Randall

STELLA MAY PEARSON

Mrs. Stella May Pearson, daughter of John and Emmaline Vance, was born at Spring Hill, Ohio, June 17, 1881. On May 7, 1898, she was united in marriage to Estey Clyde Pearson. Had she lived until the 7th of May, they would have celebrated their golden wedding together, but such was not to be, for she fell asleep in her beloved Saviour, April 17, 1948.

Mrs. Pearson was the mother of eleven children, of whom the following nine survive and were present at the funeral: Mrs. Lottie Shearer, Mrs. Edna Smith, Charles Pearson, Mrs. Faye Tebbe, Mrs. Verna Stine, Forrest Pearson, Harold Pearson, Mrs. Ruth Gierhart, and Roger Pearson, all of whom are members of the Brush Creek Church of God. She also is survived by twenty-two grandchildren, four great-grandchildren, four sisters, two half-sisters and two half-brothers, together with a multitude of friends who have known and loved her throughout her entire life.

Of deep religious convictions, she early saw the beauty and glory of the gospel of the Kingdom of God and dedicated herself to the Lord's service in baptism and in life, since which time she has taken an active interest in the work of the Brush Creek Church, for a time serving as a Sunday school teacher and also as a member of the choir.

Although for many years confined to her bed or wheel chair by illness, she found much comfort in talking with others of her glorious hope of a coming Saviour, and with her devoted husband, endeavored, and succeeded, in rearing her children in the same inspiring faith. The imprint of her devotion is strongly felt today in the lives of her children, grandchildren, and great-grandchildren. The fruitage of her life will be counted only when the Lord comes.

The funeral service was conducted by Bro. G. E. Marsh, Tuesday, April 20, followed by burial in the cemetery adjacent to the church. She rests in hope.

"Weeping may endure for a night, but joy cometh in the morning" (Psalm 30:5).

—Adapted from "Berean Bugler."

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 Northwest Conference will convene, June 11-13, at Corvallis, Ore., so reports Sr. Lena Hathaway, Secretary. May it be the biggest and best! Pray for its success.

Calling All Youth

Ages 13-17 years

The Berean Youth Rally

Oregon, Illinois July 13-23, 1948
Worship—Instruction—Recreation



Otto E. Dick,
Superintendent

The 1948 Berean Youth Rally will again be housed in the Illinois State Conference dormitory and will use facilities of the Oregon Church for class rooms and Rally gatherings. Enrollment is open to those who have passed their thirteenth and have not passed their eighteenth birthday on the opening day of the Rally, July 13. Provisions will be made to receive students, Monday, July 12, and students should not plan to arrive before that time.



M. W. Lyon,
Dean

Tuition, board, and room will be \$20.00. Personal spending money should be limited to \$5.00 per week. Those wishing to remain for General Conference will be cared for at the dormitory until Conference officials take charge, but students wishing to do so will be expected to make further contribution to the Conference treasurer.

Your Rally instructors will be Bros. M. W. Lyon (the dean), James M. Watkins, and C. E. Randall. Mrs. Ruby Railton, who has had experience in Christian service, will be the Rally matron. Four classes, daily, including one music class, have been planned to give instruc-



C. E. Randall,
Instructor

tion in practical Christian living and Christian service. A short devotional period each morning and an evening worship service will provide opportunity to worship God through prayer, song, and word. The evening service will consist of special speakers and at least two sound movies. Two pictures we are trying to schedule are "King of Kings" and "Queen Esther."



James M. Watkins
Instructor

Plan now to attend the Youth Rally. Send your enrollment to Otto E. Dick, Oregon Bible College, Oregon, Illinois.

Date

Please enroll me as a student in The Berean Youth Rally.

Name Age

Street or RFD

City and State

Parent's Name

My expenses will be paid by

(State whether personally or otherwise)

THE RESTITUTION HERALD

VOLUME 37

OREGON, ILLINOIS, MAY 11, 1948

NUMBER 31

A Faithful Witness

Adapted from a radio message (WAIT, Chicago) by John Denchfield, Grand Rapids, Michigan

AS ONE considers the lives of many men who have witnessed faithfully to the wonderful grace of God, he comes to realize a greater appreciation of the many sacrifices they have made. He can recognize in the background of most, if not all, of these faithful witnesses the tender guidance of mothers who have witnessed well of the finer and better things of life, often sacrificing much in the task of endeavoring to train the child in the way he should go.

Above all other witnesses throughout the ages stands Jesus the Christ, the one perfectly true and faithful witness. With Him no man can compare. Though "the heavens declare the glory of God; and the firmament sheweth his handywork," and though "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," so that we have within the covers of the Bible, our textbook, and within all the created universe a divine revelation of God Himself, nevertheless when God desired to reveal Himself fully and completely to man, He selected for the purpose none other than His only begotten Son. Jesus, the "express image of his person." All the many wondrous things concerning the Father which man could understand in no other way were to be revealed in Jesus' life.

With this unequaled mission to fulfill, the early and critically formative years of Jesus' life were entrusted to the care of Mary—His tender and faithful mother, who, when informed of the magnitude of her position, exclaimed with joy, "Behold the handmaid of the Lord; be it unto me according to thy word"! That she faithfully fulfilled her mission must be recognized in the early development of Jesus' devotion and faith.

One marvels at the pure goodness showing throughout the record of Jesus' walk and work among men. His Father being the Giver of "every good gift and every perfect gift," it is un-

derstandable that His Son went about doing good. So perfectly and completely did Jesus' life witness the attributes, character, and work of His Father, that He truly said, "He that hath seen me hath seen the Father."

Volumes might be written concerning the tempering of justice with mercy with but little of avail toward understanding. The sight of Jesus saying to those who would render justice, "He that is without sin among you, let him first cast a stone at her," and then saying to the guilty woman, "Neither do I condemn thee: go, and sin no more," immediately establishes full recognition of a merciful heavenly Father.

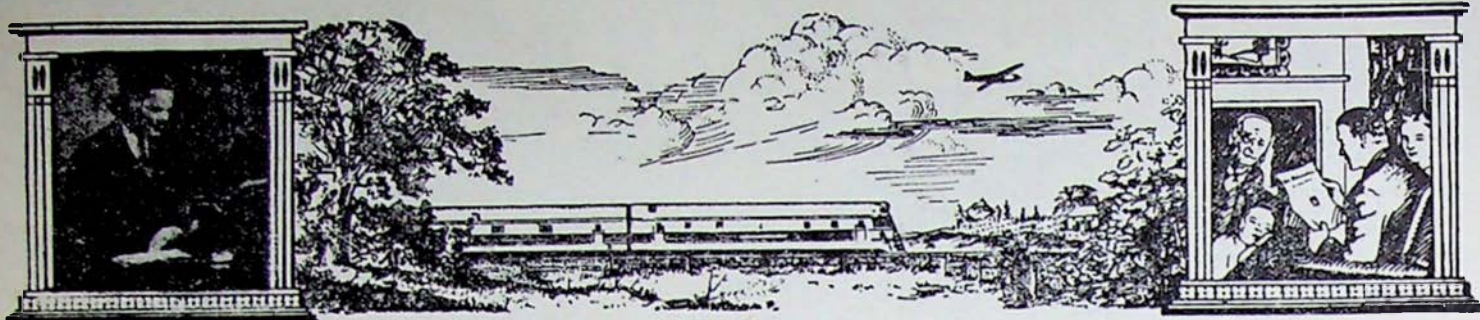
What better witness of the magnitude of forgiving love than the sight of Jesus, though suffering betrayal, ridicule, and physical pain, saying, "Father, forgive them"! Truly this was the Son of God! The faithful Witness!

Though Jesus' mission was fulfilled for that day, He left a similar work for all His followers. His last words of commission, as His disciples watched a cloud receive Him out of their sight, were, "Ye shall be witnesses unto me . . . unto the uttermost part of the earth."

Of the many who then, and the millions who later, accepted that commission, the great majority were required not merely to witness but to do so at the penalty of death. By the grace of God, they nevertheless witnessed faithfully.

The sixth and seventh chapters of the Book of Acts reveals the faithfulness of one among the many of that early day of the Church of God, one called Stephen, the first to be put to death for the witness of Jesus. This determined man was young, well-educated, and one of noble position and character. The teachings and sufferings of Jesus had left an active imprint upon his mind. Appointed as one of the seven called "deacons," the short period of his ministry well emphasizes the directness of his (Continued on page 9)





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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

Worthy of Double Honor

Through courtesy of Brother M. W. Lyon, national evangelist, we present the accompanying picture of nine pioneer preachers of the South—taken in 1919 at a conference in Arkansas. Shown in the picture are (back row, left to right): E. O. Stewart, C. E. Weaver, R. L. Tice, L. H. Shelton, and J. M. Morgan; (front row, left to right): R. A. Humphreys, S. R. Ethridge, W. L. Crowe, and L. H. Luman. The work of these men, several of whom already have finished their course, dates back into the days before organization of the General Conference of the Church of God, back into those days when salaries were meager, when, against much opposition, men preached the gospel of the Kingdom for absolutely no other reason than an inextinguishable love for truth.

Well does the Scripture say: "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" (1 Tim. 5:17). This "honour" due an elder who preaches is not the honor of respect—which indeed sometimes is overdone, in titles, at least—but refers to actual remuneration. "Thou shalt not muzzle the ox that treadeth out the corn," continued Paul, and, "The labourer is worthy of his reward" (v. 18). Whatever remuneration these pioneer men received, and notwithstanding their shortcomings, they unquestionably merit the "double honour" of Scripture. May it be, therefore, that whatever of loss they have suffered, they may be rewarded the more when "the chief Shepherd shall appear." May they, indeed, receive the promised "crown of glory that fadeth not away" (1 Peter 5:4).

Converts for Christ

Throughout the nation, membership of many churches is decreasing. The Church of God (headquarters: Oregon, Illinois) cannot boast a large membership, but there are good signs of growth. New fields are being developed and an increas-

ing number of our established congregations are employing pastors. Last week's RESTITUTION HERALD reported in its news section (pages 14 and 15) baptisms in five states: at Plymouth, Indiana; Blanchard, Michigan; Little Rock, Arkansas; Omaha, Nebraska; and near Hammond, Louisiana. More important, of course, than merely adding names to the Church of God membership is the winning of additional converts for Christ. It is encouraging that, amidst world-wide turmoil, skepticism, and pleasure-mad pursuits, preaching of the gospel of Christ is still the power of God unto salvation (Rom. 1:16), and that individuals in these last dark days confess faith in Jesus and commit their lives unto His service. God be praised for the light that continues to shine and that shines more brightly as evening's shadows lengthen, deepen.

Reading about these conversions, we became interested especially in noticing that one was nearly seventy-two years of age, and that another was a native of Puerto Rico who had been reared a member of the Roman Catholic faith. . . . Preach the gospel far and near. Wherever it is sounded, men and women turn to the Lord. There is no substitute for the gospel as a faith builder, and it is God's only means of winning converts for Christ—and *salvation*.



INVINCIBLE JEW

By Milo Magaw, Oregon, Illinois

THROUGHOUT ages, despotic nations have tried either to enslave or to exterminate the Hebrews; but each successive attempt has made this people more invincible. As early as the year 1447 B.C., Amenhotep II, cruel potentate of Egypt, forced the Hebrews to toil endlessly. Overseers stood by, eager to lash the slaves' backs. Slowly, the Hebrews' hatred expanded into furious determination to avenge their wrongs. Too, God "heard their groaning" and "remembered his covenant with Abraham" (Ex. 2:24). In 1420 B.C., Moses led his people out of captivity: thus began the great romantic history of a strange nation.

After forty years of distressing treks in the Sinai Peninsula, the desert-hardened nomads, greedy for a rich land, swept into Canaan, ransacking the enemies' cities. Clinging desperately to their foothold, the Hebrews miraculously repelled continuous onslaughts of neighboring tribes.

When David had squelched the Philistines once and for all, he built a fabulous kingdom. The kingdom prospered eighty years. Then the northern tribes broke away from imperious Judah. Civil wars sapped Israel's blood. Consequently, Sargon II of Assyria easily stormed the northern tribes in the year 722 B.C. The Jews of Judah were still a nation, but they, too, were wavering. Doom finally came in 597 B.C. when Nebuchadnezzar sacked Jerusalem and deported thousands of Jews to Babylon.

From that time onward, the Jew has wandered over the earth: beaten, cursed, murdered. But he lives on: stubborn, calloused, refusing to die. Egyptians, Philistines, Babylonians, Persians, Greeks, Romans tramped on him; their empires fell, but the Jew plods on following his own course, spurning his enemies.

The Jew is a supreme example of stubborn resistance when the "chips are down." In 172 B.C., Antiochus IV, with an impetuous zeal to root out the Jewish religion and to Hellenize the Jews, razed the Temple in Jerusalem. Furthermore, he sent an army of 22,000 to stop the Jews from worshipping Jehovah. The troops, realizing Jews would not fight on the Sabbath, raided Jerusalem. Walls were torn down, homes were looted and burned, women and children were sold into slavery. The very core of the Jews' faith was pierced when the Greeks replaced the sacred altar with a statue of Zeus. The Jews, stunned, retreated to the hills. Like cornered wildcats, the wretches fought back. A brilliant general, Judas Maccabaeus, organized an army of poorly clad, untrained men.

Antiochus sent Apollonius with an army to wipe out this crude band of guerillas, but the zealous Jews won the battle. A larger army under General Seron came. Wily Judas chose a narrow pass near Jerusalem for his stand. Seron's army marched into the trap, and the Jews massacred them.

Angered at this unyielding race that refused to relinquish its peculiar customs and snobbish exclusiveness, Antiochus sent 50,000 men to *wipe out* the Jews. The Syrians were so confident of victory, that merchants went along to buy the Jewish slaves which would be captured. Prices of these prospective slaves had been posted in cities a week before the battle. Judas, with 6,000 men, striking at dawn, surprised and routed the foe into a baffled retreat.

Mortified at so humiliating a defeat, the Syrians increased their numbers with 5,000 cavalry and amassed a total of 60,000 infantry, but again the "contemptible Jewish army" won.

While the confused Syrians "licked their wounds," Judas rebuilt the Temple at Jerusalem. The persistent Syrians, however, had determined the Jews would worship Hellenism, *not* Jehovah. Lysias banded 100,000 infantry, 20,000 cavalry, and 32 elephants of war (armored tanks?) to meet Judas with his 10,000. During the vicious battle, Eleazer, brother of Judas, hacked his way to the largest elephant. Thinking the king himself was mounted on that beast, Eleazer stepped beneath and thrust his sword into its heart. The elephant fell, but crushed the hero. Judas finally had to retreat, and Lysias began to besiege Jerusalem. Fortune saved the Holy City because Lysias received "perilous news from home." A hasty treaty was signed, granting the Jews complete religious freedom.

Hellenism gave way to Roman law, but *the Jews lived on!* Nero, Roman emperor, like Antiochus and Lysias, tampered with the Jews' religion. He did not understand that this people was "willing to give up everything, their wealth, their homes, their land, their very lives—but they would not give up their God. They were burned and crucified and massacred in droves." (Brown, Lewis: "Stranger Than Fiction."—Page 153.) Finally, the Jews rebelled in 66 A.D. "Nero realized this was no ordinary little outbreak, and quickly sent two of his ablest generals, Vespasian and Titus, to the scene. Down through Galilee they marched: then west of Jerusalem they plowed a bloody furrow; then south; and then at (*Turn to p. 9*)

The Woman, the Child, and the Dragon

(Revelation 12)

By Gordon Landry, Oregon Bible College

ISRAEL long had been awaiting the birth of the promised Messiah. She, in a sense, had been with child for a lengthy period of time, having received God's promise through her father Abraham. Groaning under the afflictions of the heathen Roman Empire, she was pained to be delivered of her child.

That the woman represents Israel is evidenced by her favored position. The crown of twelve stars further illustrates that she is Israel. The stars possibly represent the twelve tribes; the crown may portray her as "a kingdom of priests, and an holy nation" (Ex. 19:6). The Companion Bible states that the woman represents Israel, and the stars represent the signs of the Zodiac, which, through detailed study, proved to be the holy nation of God. Further proof that the woman is Israel is contained in verse 14, "To the woman were given two wings of a great eagle, that she might fly into the wilderness." At no time did God bring forth a heathen nation from captivity as He did Israel. "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself" (Ex. 19:4). Israel soared from the land of Egypt as on the wings of a giant eagle, escaping the tribulations and certain death in that country because of God's mercy upon her. In the near future, she once again will flee hastily to escape tribulations and certain death from a greater persecuting power than that of the Egyptian Pharaoh.

Our next exegesis must concern the identity of "a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born" (Rev. 12:3, 4). Our thought is that the dragon represents evil forces in the world, in this instance nationalized in the Roman Empire. The seven heads possibly represent seven phases, times, or divisions of the Roman Empire, while the seven crowns show her complete power over the nations she has conquered.

We believe the ten horns can best be explained by quoting a portion of Daniel 7. Daniel prophesied of four beasts that "came up from the sea, diverse one from another." These four beasts were described in sequence as

a lion, bear, leopard, and "a fourth beast, dreadful and terrible, and strong exceedingly." This beast had great iron teeth, corresponding to the iron legs in Nebuchadnezzar's image, which represented a fourth kingdom to arise after the Grecian Empire of brass was partially destroyed. Students of prophecy state the Roman Empire was the fourth world empire to arise from the confusion and turmoil of man's rule. The fourth beast "had ten horns" (v. 7). John's explanation concerning the dragon was brief, but Daniel devoted considerable space to the description of the fourth beast. We quote at length:



Gordon Landry

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. . . . These great beasts, which are four, are four kings, which shall arise out of the earth. . . . Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass, which devoured, brake in pieces, and stamped the residue with his feet; and of the *ten horns* that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. . . . The fourth beast shall be the fourth kingdom upon the earth [Rome], which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the *ten horns* out of this kingdom *are ten* kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings" (Dan. 7:8, 17, 19, 20, 23, 24). The ten horns on the fourth beast here correspond to the ten horns on the heads of the great red dragon.

Let us now continue our study in Revelation 12. God's holy nation had not one earthly ruling force, but three. These were prophets, priests, and kings, all of which exerted undetermined amounts of influence upon the Israelites. The dragon cast a third of this ruling power to the earth. Rome destroyed the Jewish form of political government, in its place setting up kings and governors

of her own. Although it was the Jews' influence that resulted in the death of Jesus, the "man child," the fact remains that Roman soldiers placed Jesus upon the cross. In this sense, the Roman Empire "stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."

Nothing of the life, death, burial, and resurrection of Jesus is recorded in Revelation 12. Jesus still was represented as a child when He was "caught up unto God, and to his throne" (v. 5). According to the first part of this verse, the child (Jesus) "was to rule all nations with a rod of iron."

Better to understand this chapter, the time element must be considered. Verses six and fourteen doubtless refer to the same time. "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days" (v. 6). "To the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent" (v. 14). What the wilderness represents is not clear. Some commentaries state that the Gentile nations are the wilderness into which Israel has been dispersed. This does not seem plausible, however, since the woman was to be *protected* in the wilderness, whereas the dispersion among the heathen has resulted in *death* for countless numbers of Jews. This event, we believe, is still future, and will occur when "the daily sacrifice shall be taken away, and the abomination that maketh desolate [is] set up" (Dan. 12:11). Then will "that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thess. 2:3, 4). The thousand two hundred and ninety days in Daniel 12:11 evidently are the thousand two hundred and threescore days in Revelation 12:6, with an additional thirty days added for a specific purpose.

Believers in the personality of Satan seemingly have key verses to aid their arguments in verses 7-10. Apparently, there are fallen angels; but none of these, we believe, have the power to appear before God and condemn or accuse the overcomers. For proof, we quote Jude 6: "The angels which kept not their first estate, but left their own habitation, *he hath reserved in everlasting chains under darkness* unto the judgment of the great day." God dwells in *light*, not darkness.

The chapter, to be better understood, should be divided into two classes—past and future. The first five verses are in the past; the remaining eleven verses are future.

The first verse can be considered both in the past and future.

The war in heaven will occur "when the transgressors are come to the full, [and] a king of fierce countenance, and understanding dark sentences, shall stand up . . . and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand" (Dan. 8:23, 25). Much of the dragon's authority and power over the people will be taken from him, but before his complete downfall he will seek to destroy the woman who brought forth the man child. Failing in this attempt, he will "make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17).

John did not foreclose the final destruction of the dragon, representative of evil. Daniel once again can enlighten us, saying of the little horn, "He shall speak great words against the most High, and shall wear out the saints of the most High ["remnant of her seed"?], and think to change times and laws: and they shall be given unto 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" (7:25, 26).

If the dragon were to be applied to different times of the earth's history, we believe he would not always be the same kingdom or empire. He is the representative of evil, in Revelation 12 nationalized in Rome. At an earlier date evil (the dragon) might have been represented in the Babylonian Empire, or the Medo-Persian, or the Grecian.

Because Rome as a world power has disappeared, we are prone to forget her importance in prophecy. The "prince" (Dan. 9:26) that was in power when Messiah was cut off was the Roman prince, Caesar. One is to come from this power that "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" (v. 27). Also, in Nebuchadnezzar's image, Rome was shown to have considerable influence over men at the time of the end. The feet and ten toes (horns?) of the image were part of iron and part of clay. When the image is destroyed it will be found that all four world empires have left influences upon the world; for the iron, clay, brass, silver, and gold were "broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them." Then the stone that had been cut out of

(Continued on page 9)



The Value of Fundamental Doctrine

(An address delivered to the Ministerial Conference at Oregon, Illinois, January 29, 1948)

By T. A. Drinkard, Arlington, Texas

Brethren of the Ministry:

Through providence of the loving Father, we are gathered here for the purpose of studying His Word divine. May our study of this subject be helpful and strengthening to each one in Christian service along the pathway of life. I appreciate the opportunity that has been extended to me to lead in the study of this wonderful subject of, "The Value of Fundamental Doctrine."

No service promises to pay to the investor more dividends of profit than the Lord's service. He demands of His servants strict obedience to His commandments in this age, as He did with the ancients of the ages gone by. It was Paul who said: "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 . . . 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" (Heb. 1:1-3).

By "value" is meant worth. By "fundamental" is meant: "Pertaining to the foundation, or basis" (Webster). By "doctrine" is meant: "That which is taught," hence, "teaching" (Webster and Cruden). The value of fundamental doctrine is of vital importance to each and every one desirous of learning and knowing about God and His will in our behalf. Fundamental doctrine is foundation doctrine, as can be clearly seen in Isaiah 28:16, which says: "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." Again: "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). Knowing fundamental doctrine to be of the utmost importance to us, Paul said: "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:10, 11).

Referring to the value of fundamental, doctrinal, God-given wisdom that comes to us through the teaching of "good doctrine," Solomon said:

"Hear, ye children, the instruction of a father, and at-

tend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live. Get wisdom, get understanding: forget it not, and she shall preserve thee: love her, and she shall keep thee" (Prov. 4:1-6).

When we realize that "wisdom" and "understanding" come through the teaching of "good doctrine," we can appreciate fully the worth of fundamental doctrine that is so necessary and important to those who want to please and honor God. Meditating upon the value of doctrinal teaching that brings "wisdom" and "understanding," and which will "preserve" and "save" men and women, Solomon said: "Apply thine heart unto instruction, and thine ears to the words of knowledge. . . . Buy the truth, and sell it not; also wisdom, and instruction, and understanding" (Prov. 23:12, 23).

Jesus Christ sought to bring to men and women a knowledge of God and His will for them, by way of doctrinal teaching, as we read: "He taught them many things by parables, and said unto them in his doctrine" (Mark 4:2). Again: Jesus "said unto them in his doctrine" (Mark 12:48). Let us not forget that Jesus "taught" the people "doctrine," yet He said: "My doctrine is not mine, but his that sent me" (John 7:16). Hence, we must concede that the "doctrine" Jesus "taught" was the "doctrine of God" (Titus 2:10).

The importance of fundamental doctrine is pointed out to us by Paul as being so important when he said: "Till I come, give attendance to reading, to exhortation, to doctrine. . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. 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).

(1) Since the faith that saves comes by hearing the "Word of God" (Rom. 10:17);

(2) Since the "Word of God" is God's "doctrine" (John 7:16);

(3) Since "doctrine" will save the believer (1 Tim. 4:16);

(4) Therefore its value cannot be underestimated.

By "doctrine," men and women are *taught* of God, and in that way are able to be saved. (John 6:45.) The doctrine which Christ taught was His Word. (John 8:43.) "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached" (Acts 10:36, 37). Matthew and Mark said that after "John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God" (Matt. 4:23; Mark 1:14). Paul, referring to that same time, and the message that Christ gave to those who heard Him, said: "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" (Heb. 2:3);

(1) Since Christ taught "doctrine" (Mark 4:2);

(2) Since the "doctrine" was the "Word of God" (John 7:16; Acts 10:36, 37);

(3) Since what Christ taught was "salvation" through the "gospel of the kingdom of God" (Heb. 2:3; Mark 1:14);

(4) Therefore, "doctrine"—"the gospel of Christ"—"is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16; Mark 16:15, 16).

Knowing the value of "doctrine," Paul was able to advise Timothy to "give attendance" and "heed" to it in order to be saved. (1 Tim. 4:16.) Paul contended that the purpose of the "gospel," the "doctrine of God," is to reveal "the righteousness of God" (Rom. 1:16, 17). Therefore, to accept and believe the gospel doctrine is to believe its Author. To believe its Author is to accept Jesus Christ who represented God in all that He did. This fact clearly teaches the value of doctrine. It brings to us a knowledge of God, and through our faith in it saves us in Christ.

The value of fundamental doctrine was further emphasized by Jesus Christ when He said: "Neither pray I for these alone, but for them also which shall believe on me *through* their word" (John 17:20). Christ was revealed in the "Word" of God which the apostles were commissioned to carry into all the world, "beginning at Jerusalem" after they were "endued with power from on high." (Luke 24:47, 49.) It is evident that men and women at that early day could not "believe" on Christ except "through" the Word of God. It is equally true today. Therefore, to "believe" the Word of God, the "doctrine of God," is to believe Christ; and to reject the "Word of God" is to reject Christ. Not only so, but it is a rejection of God, as Jesus revealed, saying: "He that receiveth me, and he that receiveth me receiveth him that sent me" (Matt. 10:40). Always desirous of giving His

Father all the glory, the Master said again: "Whosoever shall receive me, receiveth not me, but him that sent me" (Mark 9:37). Again: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment *is life everlasting*: whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:48-50).

The "word of salvation," which God "sent" to Israel by Jesus Christ (Acts 13:26), was the "doctrine of God" (John 7:16). In other words, it was "the gospel of the kingdom of God" (Mark 1:14) (*Continued on page 10*)

TITHING

By Francis Van Fleet, Grand Rapids, Michigan

WHEN the word "tithing" is mentioned, many people are likely to consider it disagreeable, actually suggesting a cut in salary. That, however, is not true. Tithing is a plan, a very good plan, given by the All-Wise Being. If one will look at the universe, he will see that everything is organized and operates according to plan. If he looks at the sun, the moon, and stars, he sees that each one has its own orbit, and everything is done in order. Nothing is left to chance.

It is the same with tithing. If everyone who professes Christianity were to tithe, that is, give one tenth of his income, there would be no need for special donations and fund-raising campaigns, for there would be more than enough for all necessities.

Look at it this way. Suppose that a church has fifty members who work and earn only twenty dollars each week. That would mean that if each one tithed there would be contributed to that church one hundred dollars each week. Would that not make it easy to pay the pastor's salary, keep the church in repair, buy the coal, and everything?

Now the question arises: should the church itself tithe? I believe it should. I trust you will pardon this personal reference, but the Southlawn Church of God, for several years, has tithed its income. Our experience has been that we always have enough for any worthy cause or effort. A church that urges its members to tithe but itself has so little faith that it is afraid to do the same from its own treasury is in the same category as the father who said to his boy, "Remember to go to Sunday school and church every Sunday, Son," but he himself slept every Sunday morning.



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

SECULARISM. Secularism is creeping into churches to such an extent that the nominal church is both worldly and without power. Even in the ranks of Methodism are the inroads of secularism causing alarm. Roy Smith, editor of "The Christian Advocate," calls upon the Methodists at their forthcoming General Conference to take a stand against the secularizing of the church. He said: "Far more sinister than any actual atheism which denies the existence of God is today's popular secularism which admits He is a fact and then sets up a life that is altogether indifferent toward God. It represents happiness as something that is made out of things like motor cars, chromium-plated furniture, frequency modulation, and electronics. As a consequence, life itself is being dissipated at an alarming rate, and in the spiritual debacle the church is sharing and suffering."

In this connection, a poll taken among the Quakers throws some very interesting light on this question of worldliness creeping into the church. The Quakers have been a very clean living people and have held themselves aloof from the world almost to the nth degree. The poll indicated that 38 per cent of the Friends now use beverage alcohol. Of this number, 19 per cent are among the older members, "56 per cent among those aged 35 to 50, and 54 per cent among the younger ones." (Too much per cent.—Editor.) Dr. Donald G. Baker, professor of Ursinus College and chairman of the committee taking the poll remarked: "In a decade or two, if present tendencies are not reversed, only a minority will be practicing total abstinence."

Worldliness and secularism cannot be confined to Methodists and Quakers. It is taking root in all religious bodies, and the Church of God is not excepted in this case either.

NECESSARY EXPENSES. We are indebted to the "National Parent-Teacher" magazine for this contrast: "To remove the snow that clogged New York's streets as a result of the big blizzard last winter, the city spent \$7,600,000. To remove the ignorance that clogs the paths of world peace UNESCO (a UN organization) in 1948 will need \$7,600,000."

It will take more than education to bring into being world peace. Men will spend immense sums and make tremendous sacrifices in promoting the causes of peace as conceived in the minds of idealists. If they could only realize the Source of real and lasting peace! Some day, and that before very long, mankind everywhere will know the futility of earthly ways to peace and will seek the peace enduring which will come as result of the reign of the Prince of Peace.

STATISTICS. The Free Methodists have released their statistical report covering their work for the year 1947. Their gain in membership for the year including all classes was

788, or about 1.5 per cent. Nine new Sunday schools were organized, making the total of 1,383. Sunday school enrollment, all departments, was from 111,196 in 1946 to 118,478, or a gain of 7,514. The gain in average attendance was 3,133. Number of new churches was four, making the total number of churches 1,301.

As "The Free Methodist" points out, this is a gain, but not much for a religious organization the size of the Free Methodists. These people are very zealous, and they are finding church work very difficult these days. We do not want to appear pessimistic, but these last days prior to the close of the age will not witness a great turning to the Lord.

SCROLLS. Bedouins, in their roaming around the caves in the mountains of Palestine, found some valuable scrolls, ten in all, near En Geddi, halfway down the western shore of the Dead Sea. These scrolls contained portions of the Scriptures written in ancient Hebrew. The "entire book of Isaiah and Daniel, and several other parts of the Old Testament" were among the valuable finds which the Bedouins turned over to the American School of Oriental Research. . . . Some of the scrolls have reached Yale University where they are being read, others in the Department of Jewish Archaeology of the Hebrew University, Jerusalem.

It will be remembered that it was here that David sought protection and shelter from king Saul. Also, Solomon sang of the "vineyards at En Geddi." Perhaps this little-known place yet may have some fruit for us!

BROADCASTING. The National Association of Broadcasters drew up a set of rules to govern religious programs. There were four main rules and may be summed up as follows: 1) Religious programs should be presented respectfully and accurately and without prejudice or ridicule. 2) Religious programs should be presented by recognized and responsible groups and organizations. 3) Religious programs should place emphasis on broad religious truths, excluding the presentation of controversial or partisan views not directly related to religion or morality. 4) Offers contained in religious programs should be confined to free copies of religious literature or free mementos of a religious nature.

In our broadcasting, if the distinctiveness of our message is to be presented, it must carry with it the clear-cut dogmas of our faith, which are solidly entrenched in the sure Word of God. Unless these are eminently set forth with conviction and gracefulness of spirit and with dignity and simplicity reveal the differentiation between them and the theological tenets so commonly heard on the air, then our voices become benign and add little to the streams of truth that are slowly drying up.

A CITY NOT FORSAKEN. Palestine continues in every daily paper of the land. Attempt after attempt is being made to save the Holy City from destruction and the sacred places from being turned into rubble. What will happen in the Holy Land in the immediate future is unknown. Nations are perplexed at the turn of events. There are a few facts concerning the Holy City that are clearly set forth in the prophetic Word. 1) Jerusalem is to be the center of the final conflict that will involve all nations, for it is written that all nations will drink of the "wine cup of this fury." 2) The evil that will surge over the world in the last days like a mighty whirlwind will begin at Jerusalem. 3) The Holy City will be taken and the houses rifled and the women ravished. 4) The Lord will finally go forth as in the days of battle and defend Jerusalem. 5) The city will not be forsaken of the Lord. While we are not able to foresee the attitudes of certain nations, yet we do know at all times what God's attitude is toward the city of the great King, and that it will be trodden down of the Gentiles until the times of the Gentiles are fulfilled.

BAPTISM. Writing in a recent issue of the "Watchman—Examiner" on "What Baptists Believe," Gilbert Laws had this to say concerning baptism: "Baptists believe that Christian baptism was instituted for such persons as could make credible profession of faith in Christ. Herein, it will be seen at once, they differ from those who apply baptism to infants. Infants cannot make any profession of faith; they cannot take any part in the ceremony; and they can have no consciousness of it. Baptists are guided in their belief about baptism entirely and only by the teaching of the New Testament which knows nothing of such a practice as infant baptism, as being founded only on tradition and ecclesiastical practice, which, as against the clear teaching of the New Testament, had no weight with them. They baptize only those who profess their personal faith in Jesus Christ, and they believe that in so doing they are acting according to the will and command of Jesus Christ and the practice of the apostles."

On the subject of infant baptism, we are in hearty accord with the position taken by the Baptists. As to the purpose of baptism of the believer, the Baptists as a group do not believe it as being essential to salvation, but rather an act of the believer necessary for church membership. Whereas, it is the conviction of the Church of God that baptism is essential for the forgiveness of sins, and apart from baptism, there is no putting on of the Lord Jesus Christ. Membership in the New Testament church and salvation are equivalent terms in the plan of redemption through the work of grace.

INVINCIBLE JEW

(Continued from page 3)

last up to the walls of the city itself." (Ibid.—Page 153.) Jerusalem's siege was a gory abattoir. Jews within the walls were split in three groups, each quarreling as to who should be leader, who should possess the granaries, and who should organize the defense. Jealous reactionists set fire to the granaries and destroyed the food supply. "There they were, a million or more Jews butchering each other in an ancient, dirty, high walled city hardly a mile square in size; the food supplies gone; and the dread Roman already at the gates! Artillery hurled great boulders a quarter of a mile into the city. Great mounds were built close against the north wall and on these huge battering rams were placed. Day and night the thunder of the rams was to be heard. Fifteen days, and at last a breach was made in the outer wall. Nine days more, and the second wall fell. Still the Jews would not surrender. There was murder among them over scraps of meat or bread. They became even more madly stubborn as their terrors increased. They undermined the Roman mounds so that the huge battering rams suddenly came crashing to the ground. Then out they stormed like ravenous demons, flinging themselves full tilt at the enemy, and clawing, slashing, biting their way through. The narrow streets ran with blood. Jews fought each other in the streets over handfuls of the most loathsome food—filthy straw, bits of old leather, even offal." . . . "They knew what terms with the enemy would mean—giving over the city. And they believed the city was God's, not theirs, to give." (Ibid.—Pages 154, 155.) . . . They were forced into the final retreat—the Temple.

Then the insane Romans started burning and torturing and hacking and killing. Finally, the Jews were spent to the last drop of blood. The city burned *to* the ground, and thick blood seeped *into* the ground. A million Jews perished. The rest, 97,000, were made slaves or thrown to wild animals in Roman arenas.

After this, the Jews were dispersed throughout Europe. The Roman Empire died. Europe was enlightened by Christianity, but Christianity brought more persecution to the Jews. Catholicism and Protestant reformation inflicted more purges on the despised race. In 1491, the Spanish Inquisition, a Catholic institution, banished the Jews from Spain. The Protestants in their religious frenzies were equally as cruel. England banished the Jews in 1290 and France in 1306. Where is the Roman Empire?—the Spanish empire? the French empire? the English empire?

After the ruthless butchery of World War I, a bewildered world began to realize that hate and greed are destructive, that only tolerance for all peoples can insure

peace. The Jews prospered in America and Germany. Many returned to Palestine. Then that senseless, that insane, that monstrous "thing" happened. A fiend gained power; that one fiend destroyed millions, and that senseless "thing" swept the world into chaos. Hitler tortured the Jews—the people who had built Germany, financially. Where is Hitler *now*? What is Germany *now*?

The Jews, though, are still a problem, a God-intended curse to all who oppose them (Gen. 12:3); they cannot be destroyed. What inane, murderous barbarity will happen next? Palestine is on the threshold of East and West. The Jews are returning to their home. This problem of today is more vital than all Jewish history, but all Jewish history shows what probably will happen again. History shows that Jews are indomitable, indestructible, *incombustible*! Though Arabs should have the atomic bomb, the furious Jews will claw and slash and bite and break the ranks. . . . Finally, encircled by earth's wolf nations, they will cry, "Blessed is he that cometh"!

THE WOMAN, THE CHILD, AND THE DRAGON

(Continued from page 4)

a mountain without hands, "the stone that smote the image became a great mountain, and filled the whole earth."

We hope this article on "The Woman, the Child, and the Dragon" will evoke more study on the part of the reader. The chapter shows as a lesson the blessings to come upon those who overcome the dragon "by the blood of the Lamb, and by the word of their testimony; and [who] loved not their lives unto the death" (v. 11). They will obtain "salvation, and strength, and the kingdom of our God, and the power of his Christ" (v. 10). Let us ever be willing to thwart the evil in this world by the word of our testimony, that we may enjoy these blessings of the Kingdom.

A FAITHFUL WITNESS

(Continued from front page)

teaching. His importance and forcefulness may well be noted by the descriptive phrases used, "full of faith and of the Holy Ghost," "full of grace and power," "full of the Holy Ghost." Perhaps even more enlightening is the fact that he so forcefully presented the truths of salvation in word and act, that those opposed "were not able to resist the wisdom and the spirit by which he spake." In their frustration and brutality of mind, they could but beat him to death with stones.

Not only in active presentation of truth, but as Stephen met death, he followed closely in the footsteps of His Master with a final prayer, "Lord Jesus, receive my spirit,"

and with a final petition on behalf of his destroyers, "Lord, lay not this sin to their charge." He then "fell asleep," having abundantly kept faith.

How many may have been influenced by Stephen's ministry is difficult to determine, but it is certain that his faithfulness unto death was instrumental in the conversion of at least one who watched, one who was later called Paul, the great Apostle to the Gentiles and a witness unto all nations.

What, though, of today? Though it is comparatively easy to say, "Yes, I am a Christian" in this country where a measure of respect is still given the name "Christian," are we who take Christ's Name witnessing for Him? Does the world see Jesus in us, as it saw the Father in Him?

Regardless of consequence, we should be ready at all times to declare our allegiance. In the witnessing of our faith among those of like precious faith, we have opportunity to build up courage and strength for the day when we may be called upon to so witness in the presence of enemies.

A dumb witness is no witness at all. To confess Jesus' Name before men, one must speak and speak so clearly and distinctly that they who hear may understand. Our statements must be positive, giving no uncertain sound. Likewise, our actions must speak clearly, leaving no room for doubtful applications. An exceedingly thin line is drawn between tact and deceit. It behooves us to be very careful, for Jesus left no room for middle ground when He said, "He that is not with me is against me."

The "telling" is only a small portion of the activity of a faithful witness. Jesus seldom referred to Himself as God's Son, but was constantly doing the works of the Father. The writer James, who also became a martyr to the Christian faith, provided indisputable argument proving that our faith can be shown in its fulness only by our works.

Any drunkard may have used the same statement of praise which Abraham Lincoln used concerning his mother, but how meaningless it would have been! The character and works of a man must give his words their meaning. Lincoln's acts of kindness, his tenacious honesty, and his whole-hearted support of that which he believed to be right attested to the guiding hand of a fine mother who instilled within his heart a desire to do the right.

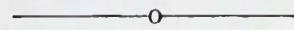
A very unusual witness to the appreciation of the better things of life in this all-too-selfish and pleasure-seeking age is Miss Barbara Jo Walker, "Miss America of 1947." Being an ardent church worker, she has always attended and now teaches in Sunday school and sings in the choir. She uses no tobacco or alcohol whatever; believes in prayer, and admits it; tithes of her income, small or large, to the church, and looks forward to marrying and rearing

her family in Christian faith. The temptation to accept at least some of the many offers from Hollywood and elsewhere at great personal profit she has refused. It is not difficult to realize the depth of Christian training in home and church which lays the foundation of such a life.

By looking about, we will find many who witness faithfully from within our own church group and acquaintances. Recall also the parents and grandparents who have made our present places of worship possible. How often they must have gathered when there were only two or three to pray God's blessings upon the work. As we look back, we are thankful to God in appreciation of those who kept faith in His trust by being faithful witnesses.

Our ultimate emphasis is not upon what others have done, or are doing, but rather, Are *we* being Faithful Witnesses? *Are we?*

Dear Lord, grant that amid the perplexities and difficulties, but also amid the increasing opportunities, of this our day, we may be constantly and with fulness of activity Thy faithful witnesses.



THE VALUE OF FUNDAMENTAL DOCTRINE

(Continued from page 7)

that Jesus Christ preached to Israel during His personal ministry on the earth. Later, after His resurrection, Jesus commanded His apostles to carry it "into all the world" (Mark 16:15, 16); and to those who would accept it, He would give salvation. This was the Saviour's doctrinal teaching. What it could do then it can do now. Faith in God accepts His Word that reveals Him and His Son. He saves on the condition that we accept His "Word," His "doctrine," that was "sent" first to Israel, and then "into all the world." His "doctrine" says: "He that believeth and is baptized shall be saved" (Mark 16:15, 16).

(1) Since faith in God is necessary in order to please Him (Heb. 11:6);

(2) Since faith in God comes by hearing His Word (Rom. 10:17);

(3) Since faith in the Word of God purifies the heart (Acts 15:9);

(3) Therefore, the Word of God—His doctrine (John 7:16)—is the basis upon which faith rests, and through which heart purification comes.

The value of doctrinal teaching is clearly seen in its transforming power and influence on the minds and hearts of those in Berea, as we read: "They received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11). In harmony with this, Paul wrote to Timothy, saying:

"Thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience. . . . But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto *salvation* through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for *doctrine*, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (2 Tim. 3:10, 14-17). Continuing to show Timothy how necessary and valuable doctrine is, Paul said: "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" (2 Tim. 4:2-4). Jesus Christ was very careful to say: "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). He explained in John 5:24 just when our faith becomes effective, saying: "He that *heareth my word*, and *believeth on him* that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life." Therefore, saving faith in Christ reaches Him through His Word that was, and is the doctrine of God. (John 7:16; Titus 2:10.)

That doctrine—the Word of God—is the basis of faith in Him is verified by Paul, saying: "The *word* is nigh thee, even in thy mouth, and in thy heart: that is, *the word of faith*, which we preach. . . . *Faith* cometh by *hearing*, and *hearing by the word of God*" (Rom. 10:8, 17).

Herein is shown the source of faith—through the Word of God. It is impossible to believe without having something in which to believe, hence God has given His Word for that purpose. Therefore, such faith is doctrinal faith, being founded upon doctrinal truth, seeing that Jesus said: "Ye shall know *the truth*, and the truth shall make you free" (John 8:32). In the Master's prayer to His Father, He said: "*Thy word* is truth" (John 17:17). "The word of truth" is "the gospel of your salvation" (Eph. 1:13). Since there is but one gospel (Gal. 1:6-8), there is only one faith (Eph. 4:5), which is called "the faith of the gospel" (Phil. 1:27). Our faith must rest upon the testimony contained in the Word of God.

To further emphasize the value and necessity of doctrinal truth, it is written: "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). Why preach the gospel—which is doctrinal truth—if men and women

can exercise faith in God and Jesus Christ for salvation independent of the gospel? As the Lord authorized the apostles to "preach the gospel" to the world, and clearly showed that those desiring salvation must believe the gospel, therefore the value of the saving efficacy of the gospel can be clearly seen.

In connection with this, consider the following account: "They that were scattered abroad went every where preaching *the word*. Then Philip went down to the city of Samaria, and *preached Christ* unto them. And the people with one accord gave heed unto *those things* which Philip spake, *hearing* and seeing the miracles which he did. . . . But *when they believed* Philip preaching the *things concerning the kingdom of God*, and the name of Jesus Christ, they were baptized both men and women" (Acts 8:4-6, 12).

With this evidence before us, we can safely say that fundamental *doctrine* is valuable and necessary for those desiring salvation of God through Christ, revealed to us in the Word of God. Paul charged Titus to "speak . . . the things which become sound doctrine" (Titus 2:1). Why obey this command if doctrine is unessential? The Apostle John was led by the Spirit of God to say: "Whosoever transgresseth, and *abideth not in the doctrine of Christ*, hath not God. He that *abideth in the doctrine of Christ*, he hath both the Father and the Son. If there come any unto you, and bring not *this doctrine*, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (2 John 9-11). These rules must be strictly followed, if we would please God. Not only was this command given by John, but Paul wrote the same kind of advice for Christians to follow when error is substituted for "the doctrine of Christ," saying: "Now I beseech you, brethren, mark them which cause divisions and offences *contrary to the doctrine* which ye have learned; and avoid them" (Rom. 16:17).

Let us follow the teaching of the Word of God, faithfully, as we draw nearer to the soon coming of Jesus Christ, who will bring His reward for those who have served Him well.

VOICE OF SOLOMON

"A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel."

"A merry heart doeth good like a medicine: but a broken spirit drieth the bones."

"Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding."

"The glory of young men is their strength: and the beauty of old men is the gray head."

THE CHILDREN'S PAGE

*Prepared by Madge Savage
Waite Park Minnesota*



"Blessed is that servant, whom his lord when he cometh shall find so doing" (Matthew 24:46).

Paul Talks to Christians

Paul wrote the Romans who were "beloved of God" and "called to be saints" (Rom. 1:7). His message is for all today who are following Jesus: "called to be saints."

Paul begged or pleaded with the brethren. He knew God was merciful and wonderful. Christians are to be sacrifices or offer their lives to God by following Christ and His teachings. Christ died for us; we live for Him. This yielding ourselves to God is called our "reasonable service." If some friend saved your life when you were swimming, would you not feel called to do all you could for such a friend? Jesus gave His life that we someday may live with Him. Is that not a friend worth *living* for?

Paul said, "Be not conformed to this world." We would say, "Be not patterned after the people of the world who do not follow Jesus." How are Christians to keep from becoming like the world? Paul said, "Be ye transformed [changed] by the renewing of your mind" (Rom. 12:2a). Where can we find this help which will "step up" our thoughts and cause us to live for others instead of ourselves? Reading Paul's advice will help. Do you not recall that he told Timothy, "Study to shew thyself approved unto God . . . rightly dividing the word of truth"? (2 Tim. 2:15.) Certainly everybody can find much to study in the Bible! That is one Book where no one ever comes to "know all about everything."

Paul stated that the reason for our study is to learn the will of God. There are three words used to describe God's will. They are "good," "acceptable," and "perfect." (Rom. 12:2b.)

A Christian's Attitude

There is a way of treating our Christian brethren. The guiding word is "love." Love is to be without false pretending. It is to be real—genuine. We read in Corinthians that love is called "charity." There is a good description of Christian love in our Bible. Love suffers long, and is kind. It does not cause one to envy another. It does not cause one to be rash or proud. It does not even seek its own right if it should offend another. It does not think anything evil. Love is very important in the life of a child of God. Read 1 Corinthians 13:3-8. Sometimes people get

mixed up. They think lust or desire for self is love, but lust is unlawful, selfish, causes sin. Love thinks no ill nor does any evil.

We should be sympathetic and kind in all our dealings. How often we fail, and yet God loves us! He urges us to follow Jesus and walk uprightly with our fellowmen.

"If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Rom. 12:18-21).

Let's Play!

Match these parts of sentences.

- | | |
|---|---|
| 1. Christ died for us; we are to | 1. we should feed him. |
| 2. It is reasonable for us | 2. with evil. |
| 3. We are to study to learn what is the "good and Christ. | 3. to yield ourselves to |
| 4. Love is important in the | 4. live for Christ. |
| 5. Christians should live peaceably | 5. heaping coals of fire on his head. |
| 6. If our enemy is hungry | 6. with good. |
| 7. "Vengeance is mine, I will | 7. acceptable and perfect will of God." |
| 8. Being kind to an enemy is like | 8. with all men, if possible. |
| 9. We are not to be overcome | 9. repay, saith the Lord." |
| 10. We should overcome evil | 10. life of a child of God. |

Answers: 1-4; 2-3; 3-7; 4-10; 5-8; 6-1; 7-9; 8-5; 9-2; 10-6

Happy Birthday Wishes

- Edgar J. Gainey, May 10, age 1, Hammond, La.
 Darlene J. Eades, May 11, age 6, Eden Valley, Minn.
 Virgil Johnson, May 12, age 14, Sac City, Iowa



Cling to the Rock

By H. J. Doan

A TRAIN was descending the eastern slope of the Allegheny Mountains. Just as it was entering a deep ravine, the brakes were set. The passengers looked from the windows to discover the cause. The engineer had seen a little girl and her brother playing on the track. Close to the rail was a niche, from which a rock had been blasted, and into this the little girl quickly thrust her brother. As the cars came thundering by, the horrified passengers could hear the voice of the little girl crying, "Cling close to the rock, Johnny; cling close to the rock." He snuggled into the little cave and was saved.

At the next station, an old man and his son got out. The youth was going to an eastern city to live, while the father was turning back to his home. As the father stood holding the hand of his son, tears filled his eyes and all he could say was, "Cling close to the Rock, my son!"

Many a young man or woman, far from home surrounded by unknown dangers and pitfalls, faced with new temptations, for the first time away from mother's guidance, has escaped moral destruction by clinging close to the Rock which is Christ. He has said, "Lo, I am with you always," and because He is, we have found strength in an hour of need.

How wonderful it is to have a solid foundation, a Rock of Ages, when all the world seems tumbling about us! "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). But you must "cling to the Rock."



A Bible Arithmetic Problem

A PASTOR, being asked his age, replied: "The years of my life have been twice that of my ministry, and those could be ascertained by dividing the number of years generally allotted to man in the Bible by the number of green withes with which Samson was bound, multiplying this by the number of cubits the giant Goliath of Gath was in height. Adding the number of yoke of oxen Job had in his latter days, and adding to this the number of men of Judah that came to bind Samson; also adding the number of years the children of Israel sojourned in Egypt, subtracting the number of letters in the longest word in the Bible, and subtracting the number of years it was prophesied Tyre should be forgotten; adding the number of murderers that an Egyp-

tian led into the wilderness in the time of Paul, subtracting the number of talents of silver David prepared to overlay the walls of the Temple; dividing by the number of disciples which Jesus sent together to preach the gospel, subtracting the number of times our Saviour said an offending brother should be forgiven; adding the number of wounds Christ received on the cross, dividing by the number of lepers at the gate of Samaria during the siege."



Heartbreak

Victory

From "Guideposts"

IN THE MIDDLE of the last century, a man named Joseph Scribden moved from Dublin to Canada. There he met a beautiful girl and fell madly in love with her and lavished upon her many expensive gifts.

Reproached for his extravagance, he said, "She is the only real friend I have."

Finally, the wedding date was set, and Joseph Scribden pictured the fulfillment of his most wonderful dream. Then, on the night before the wedding, his wife-to-be, a poor swimmer, ventured out on a boat ride. There was a false step, a splash, then desperate but much too feeble efforts to swim. It was a great tragedy.

Brokenhearted, Scribden gave all his goods to the poor and spent the rest of his life sawing wood and making home repairs for poor people. Then, in one lonely period, he set down the words that have soothed many an aching heart in the hymn, "What a Friend We Have in Jesus."

Prayer. Mr. Moody used to say, "The only way to keep a broken vessel full, is to hold it under the tap." We are broken vessels and must keep in constant touch with God, that the Spirit of God fill us to do our work. Occasional prayer is not Bible prayer, for Paul said, "Pray without ceasing."

"Some day all doubt and mystery will be made clear,
The threatened clouds which we now see will disappear.
Some day what seems punishment, or loss, or pain,
Will prove to be God's blessing sent for every pain.
Some day our weary feet will rest in sweet content,
And we will see how we were blest by what was sent.
In looking back with clearer eyes o'er life's short span,
We'll see with wondering, glad surprise God's perfect plan.

And knowing that the way we went was God's own way,
We'll understand His wise intent some day! some day!"

—Selected by Mrs. A. J. Eychaner, Omaha, Nebraska.

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

- May 15, 16**—Minnesota State Berean Conference at Litchfield.
- May 25-30**—Annual May Meeting at Fonthill, Ont. (C. R. Randall, guest speaker.)
- June 6-13**—Special meetings at Brush Creek, Ohio. (C. R. Randall, guest speaker.)
- June 9-13**—Minnesota State Conference at Eden Valley. (F. L. Austin, guest speaker.)
- June 10-13**—Northwest Annual Conference at Corvallis, Ore. (Gary France, guest speaker.)
- June 14-20**—Annual Michigan Conference at Southlawn, Grand Rapids. (F. L. Austin, guest speaker and Bible teacher.)
- June 16-27**—Indiana State Conference and Bible School at North Salem Church (five miles north of Plymouth).
- July 12-25**—Berean Youth Rally at Oregon, Ill.
- July 17-25**—Texas State Conference at Ater.
- July 22-25**—Arkansas-Oklahoma Conference at McGintytown.
- June 29 - July 23**—Summer Session of Oregon Bible College.
- July 27 - August 8**—General Conference at Oregon, Ill.
- July 27 - August 8**—Illinois Conference and Bible School at Oregon.
- August 15-22**—Western Nebraska Conference at Hollbrook (C. E. Randall, Guest Speaker).
- August 25-29**—Ohio State Conference at Golden Rule Church of God, Cleveland.

GUIDES TOWARD CHRISTIAN CONDUCT

We, ministers of the Ministerial Association of the Church of God (Headquarters, Oregon, Illinois), recognizing the need of a definite statement concerning dangerous social trends imperiling Christian living, and, in an effort to encourage both churches and individual Christians to manifest a greater evidence of Christian faith and principles, do hereby recommend greater consideration for the following factors as guides toward proper Christian conduct:

(1) The spirit of Christ should be the guiding factor in all personal and church relationships. Because of the great detriment to faith that can be brought about by unkind, ill-considered, or unchristian remarks or attitudes, all conduct should be governed and all decisions administered with a greater degree of Christian love, that "every one of us please his neighbour for his good to edification" (Rom. 15:2).

(2) Absolute justice and fair dealing should be exercised in all business and social relationships, that the practical effects of Christianity may be upheld and a greater degree of evangelistic influence exerted upon the general public.

(3) Recognizing the devastating effects of gossip and all misleading or harmful reports, the Biblical condemnation of such should be constantly remembered and the Christian be first assured of the truth of all statements

and speak only in Christian love, that only good and no harm may result.

(4) Profanity and all unclean and idle talk are to be deplored as marks of carnality, and should be avoided completely, that we may be more definitely apart from the world.

(5) Because of the unlimited possibility for the destruction of personal faith that is to be found in marriage failures, every effort should be made to uphold factors of sound marriage.

(6) Present trends toward flirtations and insincere conduct in matters of friendship, love, and marriage should be recognized and avoided as out-of-keeping with Christian principles and as steps toward an unsatisfactory future life that may destroy individual faith.

(7) Faith and spirituality can be maintained only by study, prayer, and fellowship. For this reason, church attendance and activity, as well as personal effort in daily Christian living, are to be regarded as an essential part of regular Christian conduct.

(8) Inasmuch as dancing, the attendance at taverns, nightclubs, and other places of questionable amusement are recognized as detrimental to spiritual life and constitute pitfalls for self and others, such attendance in even minor ways is to be regarded as out of keeping with Christian standards.

(9) Because of the undermining effects of alcohol upon physical and moral life, total abstinence and a constant attitude of disfavor toward all types of strong drink should be regarded as the accepted practice of all Christians.

(10) Gambling and participation in similar games of chance tend to stamp the individual with the marks of the world and should not be entered into by those who would "abstain from all appearance of evil."

(11) Inasmuch as refraining from the use of tobacco is recognized more readily by the world as evidence of Christian faith, and the harmful effects of tobacco—especially upon a growing boy or girl—are clearly understood, the Christian will by example uphold definite standards by refusing the use of all forms of tobacco.

Feeling that our church fellowship would profit immeasurably by the adoption of these guides in Christian conduct, they are hereby recommended this thirtieth day of January, 1948.

MINISTERIAL ASSOCIATION,
By Robert Hardesty, Secretary.

(For helpful study, see Gal. 5:19-21; Eph. 4:22; 5:11; Col. 3:1-17; 1 Thess. 5:22; 1 Tim. 4:12; 1 Cor. 6:19, 20; 8:12, 13; 10:31; 2 Cor. 6:14-18; James 1:27; 4:4; Matt. 5:14-16.)

First enrollee for the Berean Youth Rally is Fred Myers, Hillisburg, Ind. Who will be first to enroll for the summer session of Oregon Bible College? Who will be the first freshman for College next September 7?

THERE IS A DIFFERENCE (Re Summer School and Youth Rally)

Brethren near Headquarters generally understand the present set-up of the Summer School and the Berean Youth Rally; but, judging from communications, brethren out on the field are somewhat confused about these two projects—and there is a difference. Several years ago, the only project of this type was called the "Summer Bible Training School." As this project developed, the students attending covered such a wide range of ages, that one year ago decision was made to divide the School: operating the Summer School, much as it had been operated before, for students of college age, and placing those of younger years in a group entirely by themselves known as the "Berean Youth Rally." Today, the Summer School is in reality a summer session of Oregon Bible College. All its classes convene at the College. Credit toward College graduation is given students who satisfactorily complete courses in the Summer School.

The Berean Youth Rally, for young people 13 to 17 years of age, convenes not at the College but in Oregon, Ill., the students living in the Illinois Conference dormitory near the Oregon Church, and their classes convening in the church.

The Summer School (summer session of Oregon Bible College) will convene this summer on June 29 and continue through July 23. Bro. Otto E. Dick, registrar and student counsellor of the College, will serve as one of the instructors and as superintendent. Bro. C. E. Randall, Fonthill, Ont., will be the other instructor and serve as dean. Bro. Dick's classes will be "Child Study" and "Practice Teaching." Bro. Randall's courses will be "Doctrines Essential to Faith" and "Prophecy in Our Day." The cost (board, room, and tuition) will be \$50.00. Those enrolling in the Summer School must have reached their eighteenth birthday or already have been graduated from high school. An enrollment coupon for the Summer School is on the opposite page.

For information about the Berean Youth Rally, please turn to the back page—but remember there is a difference: the Summer School for students of college age, and the Berean Youth Rally for young people less than eighteen years of age. Write for folder giving further information about the two gatherings.

Sydney E. Macaw, Superintendent,
Oregon Bible College.

HERALD RECEIPTS

Mrs. Val Mattison (2); Mrs. C. Davis (2); Lillian Boatright; Mrs. Russell Shellhaas; Olive A. Deck; Mrs. W. H. Holland (3); Annetta Huffman (3); Mrs. O. J. Dorsey; A. M. Jones (3); Nettie B. Crundwell; Mrs. W. H. Klindt; Inez Fraser; Hazel H. Blyth; Leon Driskill; Leota B. Hanson; Amus Dimmick (3); J. Arthur Johnson (4); F. L. Austin.

Gleanings from the Field

"The field is the world."—Jesus.

The Summer School is fast approaching. All students should be ready to report at 8:00 a.m., Tuesday, June 29, at Oregon Bible College.

Bro. and Sr. G. G. Landry, Hammond, La., having completed a trip of several months through Texas, New Mexico, Arizona, Old Mexico, California, Nevada, Colorado, Wyoming, Utah, Nebraska, and Iowa, recently visited a few days with their son, Gordon, Oregon, Ill., thereafter returning to their home in Louisiana. In Arizona, they twice attended services at the Tempe Church.

Bro. E. C. Pearson, Tipp City, Ohio, recently visited a few days with his son and daughter-in-law, Bro. and Sr. Charles Pearson, Oregon Bible College.

"The doctrines of our church need to be kept before the people at all times, lest we let them slip. As I see it, there is some evidence of that at the present time. If we are sure we have the truth, we ought to hold fast to it. Bro. Randall's articles on the Kingdom of God are very good."—W. S. Tomlinson, Chagrin Falls, Ohio.

Bro. and Sr. James M. Watkins, accompanied with the Maranatha singers, motored to Delta, Ohio, May 8, where he preached, Saturday evening and Sunday, for the Delta brethren. Returning home, they visited Hope Chapel Church of God, South Bend, Ind., and assisted in the services.

Patricia Ann was born, May 3, to Mr. and Mrs. Paul Pearson, Ithaca, Ohio, Box 93. Congratulations!

"Enclosed with his radio contribution, Bro. E. E. Warren sends word that he is sponsoring a weekly advertisement of the WAIT broadcasts in both of the Rensselaer, Ind., papers. This is the spirit of real co-operation. It is an example of the growing desire of many smaller groups and isolated members to encourage others to take advantage of the radio broadcasts and thus bring the gospel into their local community."—James M. Watkins, Business Manager of National Bible Institution.

Bro. W. G. Moffet, who last January suffered a limb amputation, has received from friends about sixty dollars toward the purchase price for an artificial limb. (The cost will be about two hundred dollars.) Certainly, Bro. Moffet anticipates the day he will be able to walk again. Contributions should be sent direct to him at Magazine, Rt. 2, Ark.

Sr. Leota B. Hanson, accompanied by her niece, Lois MacDonald of Chicago, visited Bro. and Sr. William Hanson last week end at Caledonia, Mich., and attended services at the Pennellwood Church of God in Grand Rapids.

Bro. Gordon Landry, a Junior classman, was elected, May 4, as this year's most ideal student in Oregon Bible College—elected by the student body on its first ballot, all students being eligible.

Sr. Amanda Hoar, Oelwein, Iowa, reached the ripe age of ninety years last Sunday, May 2. She celebrated the happy occasion by visiting her daughter and son-in-law, Bro. and Sr. (Mayme) A. M. Jones, 1940 4th St., N., Saint Cloud, Minn.

"Mr. and Mrs. Gilbert Pensyl, Rt. 4, Urbana, Ohio, became the proud parents of a daughter, Debrah Sue, April 28, 1948. Mrs. Pensyl is the former Dorothy Pearson of the Brush Creek (Ohio) Church."—Mrs. Richard Smith, Rt. 2, Springfield, Ohio.

"Records of the entire series of radio broadcasts from WAIT are available. These are taken directly from the air and have some imperfections such as static but will reproduce well on your home record players. They are not suitable nor prepared for rebroadcast purposes. If you would like to use them in your home or for your local groups, write direct to Harvey U. Krogh, Jr., 1717 S. Leer St., South Bend, Ind. They are also available on wire recording if you will address your request to Otto E. Dick, at Oregon Bible College."—James M. Watkins, Business Manager of National Bible Institution.

TRUTH SEEKERS' BIBLE CLASS OF THE AIR

The presentation of weekly Truth Seekers' Quarterly lessons over Radio Station WAIT, in Chicago, at 7:30 a.m., Daylight Saving Time each Sunday morning, will feature the following guest speakers:

May 16—L. W. Moore
June 6—C. R. Randall

HOLBROOK, NEBRASKA

Bro. M. W. Lyon, in the interest of evangelism, visited briefly in this locality as part of his tour of Western Nebraska. At Arapahoe, a number of the brethren met, April 15, at the James Stedman home and, together with Bro. Lyon, enjoyed a full evening of singing gospel hymns.

The T. M. Ferrell family have recently moved into the new parsonage of the Church of God at Holbrook.

Bro. and Sr. Dale Rouch of South Bend, Ind., were very welcome visitors at services, Sunday, May 2.

Plan now to attend the annual conference of the Church of God of Western Nebraska held at Holbrook, August 15-22. Bro. C. E. Randall will be guest speaker, the Lord willing. Icel Stedman, Secy.

BAPTISMS AT HEDRICK

The church group at Hedrick, Ind., was made happy, Sunday, May 2, when three of its young people, Robert W. Hoskins, Eunice L. Reynolds, and Walter W. Reynolds, presented themselves for confession of faith, and to express the desire to be baptized. In accordance with their wishes, the group assembled in the afternoon at the bank of a nearby river, and they were baptized by the undersigned. They may be addressed, RFD, West Lebanon, Ind. James M. Watkins.

LAYMAN'S CAMPAIGN ENROLLMENTS

- 634. Mrs. Elmer Winfrey, Bosworth, Mo.
- 635. Mrs. Tafe Richardson, Hammond, La.
- 636. Mrs. Emma L. Claypool, Chicago, Ill.
- 637. Mr. & Mrs. F. A. Ramsey, Waterlick, Va.
- 638. P. H. Burke, Palmer, Nebr.
- 639. Mrs. C. J. Lamberson, Palmer, Nebr.

NATIONAL BIBLE INSTITUTION

Oregon, Ill., Church of God Sunday school	\$ 2.58
Elizabeth Reighard Memorial	50.00
Bertha S. Logan	15.00
Isolated Sister	13.00
Arkansas City, Kansas Church	150.00
Eastern Nebraska Conference	100.00
Mrs. Harvey Brown	2.00
Moorefield, Nebr.	27.80
Mrs. E. E. Giesler	11.30

Summer Session of Oregon Bible College

June 29 - July 23, 1948

Enrollment Coupon

Please enroll me as a student in the Summer Session of Oregon Bible College.

Name _____ Age _____

Address _____

Recommended by _____

Tuition will be paid by _____

Calling All Youth

Ages 13-17 years

The Berean Youth Rally

Oregon, Illinois July 13-23, 1948

Worship—Instruction—Recreation



Otto E. Dick
Superintendent

The 1948 Berean Youth Rally will again be housed in the Illinois State Conference dormitory and will use facilities of the Oregon Church for class rooms and Rally gatherings. Enrollment is open to those who have passed their thirteenth and have not passed their eighteenth birthday on the opening day of the Rally, July 13. Provisions will be made to receive students, Monday, July 12, and students should not plan to arrive before that time.

Tuition, board, and room will be \$20.00. Personal spending money should be limited to \$5.00 per week. Those wishing to remain for General Conference will be cared for at the dormitory until Conference officials take charge, but students wishing to do so will be expected to make further contribution to the Conference treasurer.

Your Rally instructors will be Bros. M. W. Lyon (the dean), James M. Watkins, and C. E. Randall. Mrs. Ruby Railton, who has had experience in Christian service, will be the Rally matron. Four classes, daily, including one music class, have been planned to give instruction in practical Christian living and Christian service. A short devotional period each morning and an evening worship service will provide opportunity to worship God through prayer, song, and word. The evening service will consist of special speakers and at least two sound movies. Two pictures we are trying to schedule are "King of Kings" and "Queen Esther."



C. E. Randall
Instructor

Plan now to attend the Youth Rally. Send your enrollment to Otto E. Dick, Oregon Bible College, Oregon, Illinois.



M. W. Lyon
Instructor



James M. Watkins
Instructor

Date

Please enroll me as a student in The Berean Youth Rally.

Name Age

Street or RFD

City and State

Parent's Name

My expenses will be paid by

(State whether personally or otherwise)

THE RESTITUTION HERALD

VOLUME 37

OREGON, ILLINOIS, MAY 18, 1948

NUMBER 32

Your Reasonable Service

Adapted from a radio message (WAIT, Chicago) by Linford Moore, Macomb, Illinois

THREE questions that merit consideration in regard to the theme, "Your Reasonable Service," are: first, "What is this reasonable service?" second, "Why is it reasonable to render this service to God?" and third, "How does one render it?"

In answer to the question, "What is this reasonable service?" we read Romans 12:1, saying, "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." Our reasonable service, then, is to present our bodies a living sacrifice. I like Paul's usage of the word "living." You and I are to *live* for Christ. In another place, Paul compared the Christian to a letter which could be "read of all men." You and I ought so to live that men could read God's Word in our lives. *This* is our reasonable service.

Consider next the question, "Why is it reasonable to serve God?" First Corinthians 6:20 expresses this thought: "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." The Scriptures teach that we are not our own, for we belong to God. We have been purchased with the precious blood of the Lamb without spot or blemish. Is it not, therefore, *reasonable* that we should serve Him to whom we belong—even God?

There are also other reasons for serving God. When we sin, we are harming ourselves. If I choose to do those things that are contrary to God's way of life, I am one of the primary ones who suffers for it. I rob myself of the more abundant life that comes to those who serve the Lord. God has promised untold blessings to those who render service to Him. Some of these blessings are to be given to us when Christ returns. Other of these blessings for service come to us in this life. There is a "joy unspeakable" and a "peace that passeth understanding" that can

be ours now. Said Paul to Timothy, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." How foolish then to deprive oneself of blessing and bring sorrow and heartache instead!

God is not requiring something of us that is unreasonable. It is to *our* benefit that we transform our lives and prove God's perfect will. It is the only reasonable course to follow.

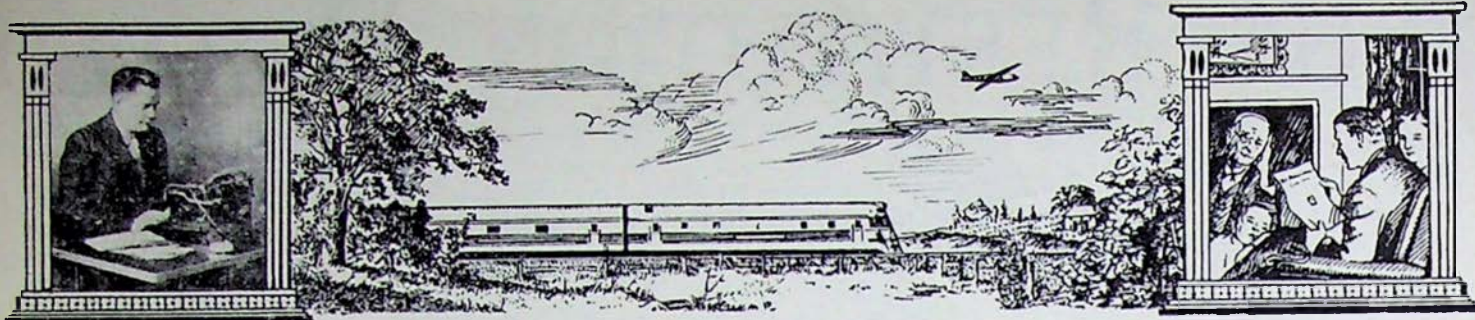
Our third question is, "How does one render this reasonable service to God?" Paul's instruction in Romans 12:9-21 contains the answer. You will observe that the Apostle laid most emphasis upon genuine love. Let your love be without pretence, without show. In writing to the Corinthians, Paul made it plain that unless one has love, all else is in vain. Above all things, manifest genuine love.

The Christian is to refrain from evil, and to do good. More than this, he is to *despise* evil and *cling* to the good. What is your reaction when you see a drunkard? Do you laugh at him? Do you become disgusted with him? Or are you struck with a desire to help him? On the other hand, what is your attitude toward the evil that made this man drunk? Do you abhor it, as the Word teaches, or do you tolerate it and perhaps even encourage it? There are very few Christians today who are despising the evil of the liquor traffic. Paul taught us not to abhor those who do evil, but to abhor evil. To obey the Apostle's admonition involves action. It involves opposition to evil. Too many Christians are content to sit back and let evil take its course.

Concerning Christians' attitude toward those in sin, Romans 12:10 teaches us to "be kindly affectioned one to another." In this age of "every man for himself," we have need of unselfish kindness which springs out of love. In verse 11, Paul urged that *(Please turn to page 11)*



Linford Moore



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Sydney E. Magaw, Editor

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Isaiah 9:6, 'Translators' Wrestling Match

What mortal can fathom thoughts of the Almighty? "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" (Isa. 40:13, 14.) "As the heavens are higher than the earth, so are my ways higher than your ways," says Jehovah, "and my thoughts than your thoughts" (55:9). Think it not strange, therefore, that the Word of God, though written sufficiently plain that all may understand God's plan of salvation, includes texts requiring the keenest scrutiny. None should expect the Bible, revealing the *Divine* Mind, to read as simply, as childishly, as Mother Goose' nursery rhymes or Aesop's Fables. Throughout the Scriptures are "some things hard to be understood" (2 Peter 3:16), but difficult texts, rather than destroying one's faith, should inspire him to unmitigated study—penetrating, focusing toward the mind of God. Students "unlearned and unstable" abuse difficult texts by misinterpretation and misapplication, wresting—or *wrestling!*—these texts "as they do also the other scriptures" unto "their own destruction" (v. 16).

One of these wrestling-match texts is Isaiah 9:6. Many translators have tossed themselves through the ropes by making Jesus both Himself and His own Father! If that be correct, then, indeed, God's ways are past finding out, indiscriminately tangled. Study will reveal, however, that one of the wonders of God's Word is its ability to withstand analysis: being found always compatible with reason.

All Bible students understand the first part of the verse—"Unto us a child is born"—as applying prophetically to Jesus. The chief difficulty arises in that part of the verse reading in the King James Translation: "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." That Jesus should be called "Wonderful" and "Counsellor" offers no particular difficulty, for every Christian acknowledges his Saviour as being wonderful and his counsellor. What, though, of Jesus being called "The mighty God" and

"The everlasting Father"? Is Jesus God? Can one be two?

Bullinger's "Companion Bible" offers no real help. Most commentaries are vexatious!

The American Standard Version offers no help.

Ferrar Fenton's Translation helps a little, reading: "The Wonderful Counsellor, call His name, Great Leader, Time's Father . . ." Jesus *is* a "Great Leader" though *not* the Mighty God, and Fenton's choice of words allows this distinction. "Time's Father," somewhat vague in meaning, appears, at least, an attempt to evade calling Jesus the "everlasting Father" as in the accepted Version.

Rotherham, though retaining the name "mighty God" as applicable to Jesus, grabs an unexpected hold on the next title by substituting for "everlasting Father" (King James), or "Time's Father" (Fenton), the words "Father of Futurity." That helps a "leettle," for one can appreciate Jesus' influence continuing through all futurity, irrespective as to whether or not He was Father of time immemorial.

Smith and Goodspeed's "American Translation" gets a little closer to the truth with this translation, "His name will be Wonderful counsellor, Godlike hero, Father forever . . ." Certainly, Jesus may be considered a Godlike hero without being very God, or "mighty God." Even here, however, the allowed title of "Father forever" confuses. Is Jesus both the Son who died and the "Father forever"? If so, always have there been two Gods, and, believing in them both, we could not call ourselves monotheistic, but we would be polytheistic pagans!

Moffatt's Translation, abandoning some capital letters and using "a" instead of "the," almost gets a winning hold on the truth with these words: "This the title that he bears—a wonder of a counsellor, a divine hero, a father for all time . . ." Even the sagacity of Moffatt leaves one wondering how Jesus was a father of time that preceded Him. "*All* time" is too inclusive.

Leeser's Translation is best, we believe, for, blending with other scriptures, it shows Jesus is not God, but *of* God—reading: "Wonderful, counsellor of the mighty God. The Everlasting Father shall call his name the Prince of Peace." Here is truth beautiful, *harmonious!*

Jesus, Mediator Between God and Men

(A Radio Broadcast via Station KARV, Mesa, Arizona)

By Gerald L. Cooper, Tempe, Arizona

FIRST TIMOTHY 2:5 reads, "There is one God, and one mediator between God and men, the man Christ Jesus." A mediator is one who intercedes, or, to use a more modern statement, he is a "go-between." Why does man need a mediator in his relationship to God, His heavenly Father. To determine this, it is necessary to go back to events that happened in the Garden of Eden. We read, in Genesis 3:8, an indication that it was God's custom to walk and talk with Adam and Eve in the cool of the evening. One day, however, when God came, they were not present. Having succumbed to the wiles of the Serpent, they had eaten of the "tree of the knowledge of good and evil." Thus they knew they had done the very deed God had commanded them not to do; and, in shame, they hid their faces from Him. As a result, God placed a curse on Adam and his descendants. One part of this curse was that man, because of his now sinful nature, would find it impossible to see God any more. That has been true ever since. Man became estranged from God, and there is nothing he can do through his own efforts to become reconciled.

Centuries later, God began dealing with a nation of people that He selected for His own, the Israelites. Moses, God's servant, was chosen to be a mediator between God and Israel; and, with the help of his brother Aaron, he served long and well. The most important thing that Moses did during his leadership was to establish what has always been termed the Mosaic law. These laws, of which the well-known Ten Commandments are a basic part, God dictated to Moses. They were codes both for moral living and for worship. The priests, taken from the tribe of Levi, were in charge of these laws. In the laws were contained many commands concerning sacrifice, which the people must make, seeing they were sinners before God. Daily sacrifices were required of the people, and once a year the high priest went into the holy of holies, a part of the tabernacle of God, and there offered a blood sacrifice for himself and the people he represented.

In the Book of Hebrews, written exclusively for Hebrew people who were uncertain as to the value of the sacrifice of Jesus Christ, is much reference to the inefficacy of the law. Rather, Jesus is pointed out as a High Priest with a priesthood that does not pass to another, as did the priesthood of the law. He is called High Priest that is set

on the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary which the Lord pitched and not man. It is said further that if Jesus were like other priests He would have remained on the earth and would have carried out His priestly duties as did the other priests. "Now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises" (Heb. 8:6). That is, He is a mediator of a better covenant than that established with the children of Israel under the Mosaic law.

The entire ninth chapter of Hebrews concerns the difference between the Old Covenant and the new one, established with the sacrificial death of Jesus. A description of the tabernacle furniture is included, also the order of service, which has been mentioned briefly before. We read further, "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve 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" (vv. 13-15). Important, too, is verse 22: "Almost all things are by the law purged with blood; and without shedding of blood is no remission." Many people seemingly are offended at the shed blood of Jesus, but here is shown its necessity. Shedding of blood was necessary when the children of Israel were saved out of Egypt; it was necessary in the tabernacle and Temple sacrifices; it was necessary for Jesus to shed His precious blood in order for Him to be the perfect Sacrifice.

When Jesus died, therefore, there was no more necessity for the sacrifices of the Mosaic law to continue. In fact, one striking incident that took place at the time of Jesus' death serves to clinch this point. Matthew 27:51 reads: "The veil of the temple was rent in twain from the top to the bottom," indicating that the hand of God rent it, and not the hand of man. This was the veil that separated the holy place of the tabernacle, where the daily sacrifices were made, from the holy of holies where the high priest went to offer the (Continued on page 10)

Are We Serving Our Master?

By Clarence Bunch, Phoenix, Arizona

ALMOST everyone has had enough experience to know what an employer expects of him when he is hired to do a certain work. First, a good employer greets one and tells him about the work that must be accomplished, the number of hours per week he must work, the amount of pay he will receive, and the other benefits he will receive if he faithfully does the work expected. If one is pleased with the conditions, he accepts and immediately goes to work, trying his best to do his work as efficiently as he knows how. With satisfactory service, one is paid, regularly, and for excellent service he usually will receive a bonus in addition to his pay.

What happens, though, to the fellow who is overjoyed with the thought of the pay and other benefits, then wastes his time by watching the clock and having his mind on quitting time or pay day? This fellow may do a minimum amount of work—just enough to “get by”—but he seldom gets a raise or a promotion. After he has exhausted the patience of his employer and usually the patience of his fellow employees, he finds that he is no longer needed and soon receives his final check. Of course, the fellow is very “put out” and blames others for his lack of effort.

All understand the foregoing practical illustration, but let us consider a very similar situation of which we Christians are a part: Jesus, our Master, employs His church to do a certain service. (Matt. 28:19, 20.) The Master tells us of the great reward we will receive if we work (Matt. 16:27), and all the many glorious promises given to His own. Everyone realizes how wonderful the rewards and gifts of God will be, because even now man receives countless blessings from God. Every Christian wants to hear the Master say, after he has finished his task, “Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord” (Matt. 25:21).

Inasmuch as we all know the promises and reward, let us consider what the task or service involves. The Master gave the Great Commission to go forth into all the world and to preach the gospel to all nations, but He especially instructed His apostles to go to the “lost sheep of the house of Israel.” Why? Because the Master knew the will of the heavenly Father, knew that His chosen people must all be found and occupy the Kingdom. An angel revealed God’s will to the father of John

the Baptist, saying, “He shall be great in the sight of the Lord . . . and many of the children of Israel shall he turn to the Lord their God” (Luke 1:15, 16). When a certain scribe asked the Master which was the first commandment of all, Jesus answered: “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 thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment” (Mark 12:29, 30; cp. Deut. 6:4).

What about those servants, however, who put their minds to the hour of quitting time and do not do their work well? What of those who think only of the satisfying thought of the great reward and picture themselves receiving all these good things of God? What shall be said about those who do little or nothing about the clearly explained duties set before them, or say that it matters not about the details? We as Christians always should remember these words of the Master: “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Matt. 7:21). Consider the latter part of the foregoing statement. Therefore, it is very essential that we seek out the will of the Father which is in heaven. Alas! Many of us think too many years upon the satisfying promises of the everlasting rewards of God and fail even to consider the duty we are first asked to do. True, we do the first steps of becoming members of the church, but what then? Do we relax to await the return of the Master? None of us want to hear our Master say when He returns, “I never knew you: depart from me, ye that work iniquity.” He will be disappointed when He comes if He finds that we carelessly considered His commandments and left all for Him to do. Do we want always to be told smooth things and have our attention detracted from the task at hand? Can we honestly expect the Master to say, “Well done, thou good and faithful servant,” when we so carelessly work at our daily Christian tasks?

It still is not quitting time. We, as workers, should spend more time doing the will of God and stop concentrating on the closing time and pay day. “He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” Therefore, we must *do* His will. “To him that knoweth to do good, and doeth it not, to him it is sin” (James 4:17).

The Two Beasts of Revelation Thirteen

By Harry Payne, Oregon Bible College

AS JOHN, still "in the Spirit," stood upon the seashore (Rev. 13:1), he beheld a vision of a horrible beast emerging from the sea—that same great sea upon which Daniel saw the winds blowing. (Dan. 7:2, 3.) The sea probably signifies multitudes, peoples, nations. This same thought is expressed in Revelation 17:1, 15, as "many waters." Whenever a beast is described as coming up out of the sea, it denotes power arising from among the people or nations, and, if winds are represented as blowing upon the sea, it indicates strife or confusion.

The first beast John saw had seven heads and ten horns. Upon the horns were ten crowns, and upon the heads the names of blasphemy. The beast's appearance was like a leopard, but its feet were like the feet of a bear; also, it had a mouth like the mouth of a lion. The beast also had a throne, power, and great authority.

There seems to be a parallel between the little horn of Daniel 7 and this power. Judging from this comparison, it appears that the little horn and the leopard beast symbolize the same power. Five points of similarity follow:

- (1) The little horn was a blasphemous power. "He shall speak great words against the most High" (Dan. 7:25). The leopard beast of Revelation 13:6 will do the same. "He opened his mouth in blasphemy against God."
- (2) The little horn "made war with the saints, and prevailed against them" (Dan. 7:21). The beast in Revelation 13:7 also will make war with the saints, and overcome them.
- (3) The little horn had "a mouth speaking great things" (Dan. 7:8, 20), and concerning the beast of Revelation 13:5 we read, "There was given unto him a mouth speaking great things and blasphemies."
- (4) Power was given unto the little horn to continue for a time, times, and dividing of time—three and one-half years, forty-two months, or one thousand two hundred sixty days. (Dan. 7:25.) To the beast of Revelation, also, power was given for forty-two months, or one thousand two hundred sixty days. (Rev. 13:5.)
- (5) At the end of that specified period, the dominion of the little horn was to be taken away. (Dan. 7:

26.) At the end of the same specified time, the leopard beast is to be led captive. (Rev. 13:10.)

There is much conjecture as to whom, or to what power, this beast represents. Some prophetic students believe it to be Nero, one of the Roman Emperors; others have explained it to be the power of Rome. It seems logical to us, however, that it represents a world power to arise at the end of this present age. This power will consist of a combination of governments (as represented by heads and crowns) which will have the characteristics of the combined power and force of the kingdoms represented by the four beasts of Daniel 7.

We find, on further study, that the ten horns of the beast represent ten kings who with their united efforts make one man, whom I believe to be the Antichrist, the sole monarch of their time.

As John stood there awed by the first beast, he looked again and beheld another beast: this one "coming up out of the earth" (v. 11).

This beast was seen as having two horns like a lamb. He came in a quiet manner, in the guise of religion. He spoke, however, with great subtlety like a dragon. This seems to represent a false prophet who will tickle men's itching ears and turn unto fables those who have fallen away from the truth. This prophet will be given great power, insomuch that he will be able to cause fire to descend from heaven. We know that, in the time of Moses and Aaron, magicians of Egypt duplicated many of the miracles of Moses. Thus it does not seem too incredible to believe that this prophet will have seemingly unlimited power to perform great miracles. (Rev. 13:14.) He will even influence men to make an image of the beast, then to fall down and worship it. The culminating achievement of this false prophet's acts will be the giving of life to the image of the beast and causing it to speak.

After the beast has completed control over the earth, he will cause all men to have the number, mark, or name of the beast in their foreheads, or right hands. They will be enslaved to him, not being able to buy or sell anything without the mark. This would be a gloomy picture, indeed, if we were to leave the beast in full sway. Like all earthly powers, however, he will meet his end. He will overstep his bounds by gathering his followers to battle against the Lord—then perish in the lake of fire!



Harry Payne

How Firm a Foundation

By Leonard Brown, Baraga, Michigan

EVERYONE has heard of somebody driving through a red light. At such times, a motorcycle policeman ordinarily pulls up to the car, and it comes to a stop. When the driver is informed he ignored a red light, he may reply, "I'm John Jones." Will his name influence the policeman? It may. The policeman may look at him and say, "Oh, excuse me; I didn't recognize you! Don't let it happen again"—and drive away.

At some time in every life, one sees his own lack in performing a duty. Someone may suggest that he see a friend for help. The friend, hearing about the failure, looks at the one who erred, winks his eye, and smiles as he pats the offender on the shoulder and says, "Leave it to me; it will be all right." In a few days, the whole town gets a new spirit, the offense is forgiven, and in some way the obligation is fulfilled.

Everyone knows individuals who seemingly can do anything they desire. Nothing is ever said to them by way of criticism; they can get others to do anything they desire. All that one of these individuals needs to accomplish his tasks, it seems, is his name. Names have power—sometimes a power that works wonders.

Some people use their names to further their own selfish ends; others to do that which is right. In this way, they may be divided into two groups: one group is dishonorable; the other is honorable. In these two groups are not only influential people, but people from every walk of life. Some persons who have poor names patiently build a good reputation for their names. Everyone fits somewhere in these two groups. Everyone takes one of two paths in building his reputation: one path provides for honor and respect; the other leads to one's being despised and rejected. Those who choose the latter path are guilty of every sin known. A young man or young woman may spend time and money drinking, smoking, gambling, and in other carnalities: spending money they acquired by dishonest means and spending time they could be using to serve their Lord. Soon they are distrusted and put in a class by themselves. Their name goes with them.

Others, those who have self respect, always think first of their name. When temptation to do dishonorable deeds arise, they remember their name, which, in turn, causes them to shun away from those dishonorable deeds. Through honesty, faithfulness, love, and a

willingness to do their best, their name means much to them and to others. Such people strive diligently for their name. Some people who trust in God, who worship God, forget the name—or standing—of their faith. Striving to build a reputation for themselves that cannot be shaken, they neglect the name of their faith. Though good in many ways, it cannot stand unshaken before the world—or before Scripture. Different religious groups strive to build an influential name for their organizations. We who are members of the Church of God of the faith of Abraham do not fully realize the wonderful choice of our fathers in selecting the name by which we are known.

Doubtless, religion is centered about faith. Faith must be in any religious organization, for "the just shall live by faith." Recognizing this, all organizations try to show their faith in some way: by their living, or by calling themselves after some man who has established his faith before the world. Often, the men of faith disapproved such methods. Martin Luther said, "Do not call yourselves Lutherans, but Christians." John Wesley said, "I would to God all party names were forgotten." Paul said in 1 Corinthians 1:12-15: "Now this I say, that every one of you saith, I am of Paul; and I am of Apollos; and I of Cephas; and I of *Christ*. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name." We who are members of the Church of God have declared our faith in our name—the Bible name. Some call themselves after a mortal man of faith, but we call ourselves after the author of faith—God. The "Called out ones" are not of mortal man, but of God. In this expression of faith, our name stands unshakable before man and before God. In point number one, our foundation is secured.

In calling ourselves the Church of God, the New Testament writers speak directly to us, for the church from the beginning was known as the "Church of God." Christians are given commandments concerning the Church of God. Paul, the greatest worker of the church, counseled in Acts 20:28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the *church of God*, which he hath purchased with his own



blood." God has made some Christians to be overseers to feed the Church of God. This church, according to Scripture, is purchased with the blood of the Lamb; therefore, one obligation of a Christian is to care for it and to feed it. Do not allow the church to become hungry for spiritual food, but study that you may *feed* it. We not only are commanded to care for the Church of God by feeding it, but we are commanded, also, in 1 Corinthians 10:32, to give no offense to the three classes of mankind, including the Church of God: "Give none offence, neither to the Jews nor to the Gentiles, nor to the church of God." We of the Church of God do not fully appreciate this text until it has been analyzed. Before the time of Christ, all mankind was divided into only two classes, the Jews and the Gentiles. At the time of Christ, the third class began, which Paul, desiring to include all mankind, called the "church of God." Each individual falls in one of these three classes. Everyone is

a Jew, a Gentile, or a member of the Church of God, whether or not he calls himself a member of the Church of God, for it was the Church of God that Christ died to redeem and all Christians belong to it.

A man who desires a good name must learn to respect his name. He must care for it and do all within his power not to bring offense against it. We are instructed, also, to take similar care of the Church of God. In 1 Corinthians 11:22, Paul said, in connection with Communion, "What? have ye not houses to eat and to drink in? or *despise* ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not." To feel the full force of the Scriptural support, let us imagine ourselves zealous for the Lord, but not claiming this name, and ridiculing one who does call himself a member of the Church of God. Our ridicule is answered with 1 Corinthians 15:9, when Paul wrote, "I am the least of the apostles, (Please turn to page 11)

TITHING

By (Mrs.) Lyla Van Fleet, Grand Rapids, Michigan

IN THE BEGINNING of the world, God made a plan for His people by which they might finance the current expense and constant upkeep of His house and the work of the church.

We read in Genesis 14:20 that Abraham gave a tenth of the spoils of battle. Also, it is recorded in Hebrews 7:2-6 that Abraham gave a tenth of his income to Melchisedec, and that the Levites were authorized to take a tithe from the people for their support. As long as the people followed this instruction, God prospered them in all things.

The same rule applies today. When God's people contribute a tenth of their income to the church, they are vitally interested in it. They want to follow through on the investment of their money.

There are those who say that tithing was established under the law and, therefore, we who are under grace do not need to observe it. It seems, however, that if we who are under grace truly love the Lord, and want to have a part in spreading the gospel, we hardly could offer less than a tenth. I am sure God could not believe us if we say we love Him and yet give Him less than they who were under the law.

Another argument is that, if we give a tenth, we will not have enough left for expenses. I am sure that if these brethren will do a little observing, they will find that

those who do give the tenth always seem to have enough. True, they may not have as luxurious a car and house as others possess, but they usually have enough for their needs. I am sure that if they knew all the ways in which they would receive added blessings, they would not hesitate. Malachi 3:10 reads: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not pour you out a blessing, that there shall not be room enough to receive it."

Just as with Elisha of old, as recorded in 1 Kings 17, if we give our tenth first, there will always be enough meal and oil for another cake. There may not be a surplus, but all will be supplied as we need it.

Not only will an individual be blessed and always have enough for his needs if he tithes, but a church will also be blessed if it tithes its income for missionary and other similar efforts. It is a wonderful way always to have money to contribute for state and national work. It is surprising how fast the money accumulates when this is done systematically.

Southlawn Church, Grand Rapids, Michigan, has been doing this for several years, and I feel we have been wonderfully blessed. We have had some difficult and perilous times and moments when things looked rather dark, but God always has given us enough for our needs.



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

COMMON RECEPTACLE. An editorial in the "Megiddo Message," on the subject of "Sheol and Hades," sets forth some very good thoughts, from which the following lines were lifted: "The Encyclopedia Britannica states that sheol and hades are translated in the King James Version thirty-one times 'grave' and thirty times 'hell,' and that it signified, as originally conceived, 'a vast subterranean tomb. . . . No thought of retribution was connected with this deep gloomy under-world. It was the common receptacle for all.' All go to the grave. One definition of the word is, 'the pit of destruction.' Destruction does not mean life, nor does it mean living. From the Greek Lexicon the definition of hades is: 'the nether world, the grave, death, making unseen, annihilating, destroying, unknown, obscure, dark, gloomy, unseen, annihilated, not seen.' These are the meanings in the original language of the two words translated in most instances 'hell,' or 'grave.' There is a marked contrast between the catechisms and the original; and thus it is with every Bible subject."

The Megiddo Mission advocates conditional immortality, and for many years was under the able leadership of Dr. L. T. Nichols. From many sources, truth concerning man's nature and his condition in death is being heralded.

STILL AN AUTHORITY. The Freethought Press is reported as sending out a circular advertising a book denouncing the Bible. In it is stated: "Once the Bible was held to be the supreme authority in science and in the realm of philosophy. Today we no longer accept it as an authority in any of these fields. In any realm of knowledge which affects human progress, the authority of the Bible is now rejected."

To an unbelieving world, these words might ring true; to the saints of God who are willing to enter the Kingdom of God through much persecution they have a hollow sound. Indifference in the ranks of nominal church members has shorn the Word of God of much of its power as far as their lives are concerned, but the Word itself still continues to be "quick, and powerful, and sharper than any twoedged sword." The only effect which the attacks of men have had on the Bible is to rob them of its "power."

CONTROL OF JERUSALEM. The Jewish Telegraph Agency reports that "Jews and Arabs in Jerusalem are preparing for a major battle for control of the city. Heavy fighting is expected to break out, following Arab seizure of the British Army's Alamein Camp, two miles from Jerusalem, which has been evacuated."

While the present seems to offer little hope for peace in the Holy Land and every attempt by the United Nations to bring a peaceful solution to the situation in Palestine is met

with defeat, yet the picture as presented in the prophecy of Ezekiel indicates that when the hordes from the North come sweeping down on the land like a storm and a cloud, the country will be a "land of unwalled villages," with the people enjoying "rest" and dwelling "safely." Further, the land will be reclaimed and the "desolate places" inhabited. All these conditions will be realized and fulfilled before the final conflict in which all nations will become involved in the valley of Jehoshaphat. The present setting may not augur well for the peace of Jerusalem, but we are inclined to see some peaceful days ahead for the city of the great King before the curtain of war is run down for the last time on the plains of Esdraelon.

In an editorial in the "Buffalo Jewish Review," the lament is made: "It is clear to the Jews of Palestine, as it is to the whole world, that if any solution is not adopted, it will be dictated not by considerations of justice but by appeasement of Arab aggressors."

There is no question but what the rich oil fields of the Middle East play an important part in all decisions made by the leading powers in respect to the Holy Land, yet we believe that the leaders of the Anglo-Saxon and allied powers will speak comfortably to God's people Israel and will yet help them to dwell safely all of them in the land of promise.

FROM HEARTH TO ALTAR

From hearth to altar
Is only a step
And big and little
Can walk it. . . .
We find the way
By the Word of God
But the family
Must talk it
That every pilgrim
Chanting there
Its sweet vocabulary
Might bring a new blessing
To his home
From out of the sanctuary.

—Mayme Garner Miller.

A PLEDGE. A dispatch from Nashville states that every member of the Southern Baptist Sunday schools, ten years and over, will be asked to sign a pledge of total abstinence from alcohol. A special appeal will be made the last Sunday of May when the members will be asked to sign the commitment.

There must be something lacking in the teachings of the Sunday school and churches when it becomes necessary to have the members pledge themselves to abstinence. Some years ago, I received a large number of pledge cards from the provincial Federation for Temperance, with the request that I get my church members to sign them. If the time

comes when the Church of God must get its members to pledge themselves to abstinence in the use of alcoholic beverages, then we better close shop, for our power for good will have become a mere form of godliness.

GOD HAD NO CHANCE. H. E. Zimmerman, writing in a religious paper, reports the following experience: "An Illinois business man took a dollar bill and pinned a piece of paper to it, asking every one who spent the money to write down what it was for, and sent it into circulation for two weeks. At the end of the time, it came back with the following story: it was spent five times for salary; five times for tobacco; five times for cigarettes; three times for candy; twice for haberdashery; three times for meals; once for auto parts; once for groceries; once for washing; twice for shows; once for toothpaste.

God never had a chance. There are millions of other dollars that never touch the offering plate in any church. Who should come first in life—God or self?"

POPULATION. Jewish population, according to a report in The Watchman-Examiner, increased in the United States during 1946 to the total of 5,199,000. The gain for the year was 428,344.

LIBERALITY. The Free Methodist quotes a Chicago clergyman as follows: "I believe that the fatherhood of God, the brotherhood of man, leadership of Jesus, salvation by character, and onward and upward forever is all the religion one needs in this world or any other."

The easier men make the Christian life in their teachings the less people desire to avail themselves of it. People seem to forget that religion and the truth that makes men free have little relationship to each other.

IT SOUNDS GOOD. The Southern Baptists have just issued their yearbook; and, according to the statistician for the handbook, there are 77,804,047 individuals, or 53.53 per cent of the United States population now listed as members of the 265,845 congregations or parishes in the country. The gain in church membership for 1947 was 2.3 per cent. The Methodists are listed as having the largest number of congregations, having a total of 40,321. Of the Southern Baptists, 3,614 of their 26,764 churches are located in cities having a population of 2,500 or more. Thus it will be seen that most of their work is in the smaller communities. There are only 2,500 churches that have a membership of more than 500 members. The book lists 25,319 ministers of which 18,221 are active pastors. 11,133 churches have preaching each Sunday. This makes more than half of their total churches as being part-time fields.

How to Get Faith

By Alta King, Palo Alto, California

FAITH is that attitude of mind and heart which is the result of assurance that there is a God of supreme power, supreme wisdom, and supreme love, and that this God is a unifying power in, and over, the universe. Man does not have this assurance by natural birth. It is evident that if assurance were an inherent part of his mental and emotional make-up as a child and as he grows up into experience, there would be, there could be, no doubting, no fear, no questions concerning how to get faith, no atheists. But questions, doubts and fears, and atheism are controlling the minds of an increasing majority. Since the assurance that produces faith is not man's by nature, he must "get" it if he is to have it. How is he to "get" it?

Certain convictions held in the heart and mind are necessary to the assurance that produces faith. The first of these convictions is, of course, that *God is*. That *God is* is a self-evident fact manifest throughout the universe, and man himself is the crowning evidence in this manifestation. So self-evident is this fact that man recognizes the truth of the statement that it is the fool who says in his heart there is no God. The first step, then, toward faith is the acknowledgment of the fact that *God is*.

This fact and man's acknowledgment of it, in and of itself, however, does not give that assurance which produces faith. Faith requires not only assurance that *God is*, but also assurance that God is a certain kind of God—a God who is exercising a unifying force in and through the universe, even in this world where man lives and in the life of men and women themselves.

To "get" faith, the mind must have assurance that supreme power, supreme wisdom, and supreme love emanate from God and are active in the affairs of the world toward a harmonious wholeness and oneness with Himself. For, by experience and reason, it is evident that power without wisdom and love always works destruction. Likewise, by experience and reason, it is evident that wisdom and love without effective power to do, are futile. A God, however, in whom these three are combined into one working whole is the assurance that gives birth to faith and nourishes its growth. It is impossible to get the

assurance that there is this kind of God from the natural world, for in the natural world the predominant overtone is chaos and destruction, the very opposite of a unified wholeness and oneness with God. Nevertheless, this assurance is available to the mind that seeks it, having first committed itself to the fact that God is.

The life of Jesus among men, including His death on the cross, crowned by His resurrection out of the grave, is concrete evidence of supreme power, supreme wisdom, and supreme love at work in the natural world and among man. This evidence is discernible to the five senses of the natural man and through them to the mind of the five senses where it gives birth to a new mind that thinks beyond the five senses through faith into the unseen and the as-yet unaccomplished.

Nothing is more evident in the life of Jesus among men, in His death and in His resurrection, than is the fact that in and through Him there works power supreme over all power in nature and in man; wisdom supreme over ignorance and partial knowledge and their wisdom; love supreme over all hate. Not once, nor in the least degree, did the forces in nature prove to be greater than the power that He exercised, not even when His power was pitted against the forces of darkness, ignorance, and destruction that operate in mind of the natural man. Jesus turned water into wine without nature's usual process of fermentation. He multiplied the loaves and fishes without nature's usual process of germination and growth. He discerned inner thoughts and character without the medium of the spoken word. He quieted the chaos of

a storm at sea by spoken word without waiting for the laws of nature to spend their force. He spoke order and harmony into minds in the chaos of fear and illness. He broke the bonds of decay and death in bodies from which the spirit and power of life had been withdrawn. He chose death, confident of His own resurrection.

By such evidences, and many more, there dawns in the mind of man the fact of supreme power, supreme wisdom, and supreme love working together through the chaos of rebellion and ignorance toward



peace and harmony. Moreover, because Jesus is the product of God's creative hand, it is evident the power, the wisdom, the love that thus work in and through Him are of God Himself, and hence the mind and heart reach out by faith to God the Father of Jesus.

Does the working of destructive forces, apparently gaining victory over all constructive forces, hinder faith? Remember that these forces at one time vent their full strength and used their final weapon against Jesus, but He lives today in full victory over them. Do the unbelievable storms and chaos in nature and in the social relationship among men hinder faith? Remember that Jesus' word spoken in due time brought peace and safety to the men in the storm at sea. Since He quiets the storm in wind and sea, how much more does He in due time quiet the storms in the hearts and minds of men, for He loves them with "how much" more love! Does the universal sway of the pride and stubborn of self-will (from which stems all failure of oneness and harmony) hinder faith? Remember that Jesus deals with the self-will of man, that apex of all power in the natural world, and has demonstrated His victory over even its mighty strength and resistance. There is no source of doubt to which there is not a counteracting answer in the recorded life of Jesus and in the promises concerning Him and His work yet to be done. To "get" faith, look to Jesus by looking into His words and deeds for their meaning when read in the light of His resurrection and of His words spoken through the apostles after His ascension. Looking thus to Jesus, the mind begins to grasp some measure of the meaning of His word when He said, "Be of good cheer, I have overcome the world."

Thus it is that assurance comes into the mind and heart that the God so evident in nature is the God of supreme power, supreme wisdom, and supreme love, and that through Jesus the Anointed, He is exercising these three as one unifying all things into the oneness that is inherent in Himself.

Yea, Lord! we believe; help, Thou, our unbelief!

JESUS, MEDIATOR BETWEEN GOD AND MEN

(Continued from page 3)

yearly sacrifice. With the death of Jesus, with His sacrifice for sin, there was no longer a necessity for the veil, or, for that matter, for the holy of holies.

Reading onward, we read these words: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then

must he often have suffered since the foundation of the world: but now once in the end of the world [marginal reading: 'the consummation of the ages'] hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after that the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (vv. 24-28).

Jesus, we conclude from these verses, is further functioning as High Priest by interceding for those who are His. Were it not for His death, we could not approach God in any manner, but by it we are reconciled. These are wondrous truths. Were it not for the mediation of Jesus, we could not approach God in prayer, but *in His Name* we have access to the throne of grace. Like the tabernacle incense of old do our prayers ascend—and *they are heard!* In far-off China, in a language that few of us can understand, prayers arise to God; in India, faithful Christians pray to God amidst the turmoil of their land; in bloody Palestine, among the unbelieving Jews and Arabs, Christians pray to God; yes, even in Russia where the people are told that Christianity is an opiate for the masses, Christians are praying. Moreover, because Jesus is mediating for His own, these prayers are heard and answered according to the will of God. Unless we have taken the Name of Christ and are living after His example, we do not have this gracious opportunity.

I read this statement recently: "The Virgin Mother is always the Mediatrix of her Son's graces." Not so according to the Scriptures! for there is "one mediator between God and men, the man Christ Jesus." It is that one that I know intercedes for you and for me, if we be in Christ. It is the man Christ Jesus that I am looking for to "appear the second time without sin unto salvation." After His appearance or coming, in due time, man and God will be reconciled. Revelation 21:3, 4 reads: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Let that time come soon, O God, we pray in the Name of our Mediator, Christ Jesus!

"Blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins" (Rom. 11:25-27). . . . Speed that Day!

YOUR REASONABLE SERVICE

(Continued from front page)

we be not "slothful in business," but "fervent" in serving the Lord. The church of today is lacking in fervency and enthusiasm. The Word condemns those who are lukewarm in service. We are not to be slow or sluggish in the business of the Lord. Nor are we to hesitate, to make excuses, and to plod wearily on, when God's work is calling for progress, for zeal, and for action.

Continuing with Paul's instruction, he taught Christians to rejoice in hope. The Christian way of life is a happy way of life. The Christian's hope, that the Lord will soon come to gather His people, enables him to rejoice even when the hearts of so many are failing them as they look at the troubled picture of world events. It is his hope, also, that enables the Christian to be patient in tribulation, for he knows that "he that shall endure unto the end, the same shall be saved."

Another thing that helps the Christian to endure trial is prayer. Paul taught that we should always be ready to pray. One cannot render reasonable service to God without having learned to pray.

To be charitable toward the poor was the next duty that Paul mentioned, and then he exhorted Christians to "be given to hospitality." The cold formality of some churches and church members is quite the opposite of being "given to hospitality."

In verse 14, Paul directed attention to one of the most difficult of Christian tasks—that of blessing those who persecute us. Jesus likewise taught His disciples to love their enemies. Paul concluded Romans 12 by saying we should return good for evil. In fact, the very way to shame our enemies and to overcome evil is by doing good to them who would harm us.

In verse 16, Paul warned against conceit and encouraged humility, similarly as he had cautioned in verse 3 "not to think of [ourselves] more highly than [we] ought to think."

Paul made mention of such ways of service as preaching, ministering, and teaching. We must not overlook the fact that the Sunday school teacher performs a very important service. The teacher has the opportunity of molding the thinking of his pupils. Too many teachers look upon teaching as a burden, rather than a privilege.

We read in verse 8: "He that giveth, let him do it with simplicity." Giving of one's substance to the Lord's work is a definite means of serving Him. All men cannot be missionaries or preachers, nor are all "apt to teach"—able to teach. Every layman, however, no matter what his occupation, can serve by giving generously to God's work.

A man's reasonable service is to live a godly life. To live for God is a reasonable service, because 1) we belong

to God, having been bought with a price, and 2) it is for our own good thus to serve, for it brings blessing in this life and in the life to come. Much wonderful instruction is given in Romans 12 concerning the manner in which we perform this reasonable service. The value of this instruction, however, will come to you only if you apply it to your life. Therefore, with the Apostle of old, I earnestly beseech you, brethren, that "ye present *your* bodies a living sacrifice, holy, acceptable unto God, which is *your* reasonable service."

 HOW FIRM A FOUNDATION
(Continued from page 7)

that am not meet to be called an apostle, because I persecuted the Church of God." "Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the Church of God, and wasted it" (Gal. 1:13).

The Apostle Paul was the most zealous worker the church has ever had, yet never did he boast, that is, except once when he did boast to shame our Corinthian brothers. (2 Cor. 11:21-33.) On this occasion, he boasted in order to present himself as a fool. Here he desired that they take him as a fool, for they listened, as it were, to fools. In 2 Corinthians 11:16, 17, he said: "I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting." He spoke as a fool, for he realized that it was only through God's forgiveness he was what he was. "By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which is with me" (1 Cor. 15:10). Paul was thankful for the grace God had given him, and he labored to show his appreciation for God's grace of letting him rebuild the Church of God he once wasted.

Could we, after considering what the Apostle said, ridicule the Church of God? Sometimes we wonder if Christendom's many denominations do not realize this one truth as they blend their voices with ours and sing:

"Like a mighty army moves the Church of God;
 Brothers, we are treading where once the saints
 have trod;
We are not divided; all one body we:
 One in hope and doctrine, one in charity."

How firm a foundation! One that stands before man and before God!

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park Minnesota



"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" (Isaiah 9:6).

In That Day

When Jesus walked upon this earth people spoke of the Christian way of life as "this way" and "that way." (See Acts 9:2 and 19:9.)

In our lesson today, we have the term, "in that day." Just as the Christian way is a special way, so is *that day* a special period of time. It cannot refer to a twelve or even twenty-four-hour day. So many things happen it is easier to think of it as just a period of time.

Jesus' record has been plainly written. He can trace His family to David and Jesse easily. He was the son of the virgin Mary. He was God's Son, not Joseph's son. The records in the Word tell us so.

In that period—"that day"—things will be very different from the way they are now.

As when He was here before, the Spirit of God shall be upon Him to guide and lead Him. He will be wise and just in His ruling. He will not decide who are guilty and who are innocent by looking upon the appearance of the people. He will see the hearts. He will not make any mistakes.

Some Things Changed

The animals will be changed. Now the wolf is the enemy of the sheep and lambs. In that day, the day when Christ returns, the lamb will not fear the wolf, nor the kid the leopard. The lions are known as very fierce animals, yet the calves will lie down with them, and the lion will eat straw instead of flesh.

Today, one would not permit a little child near these wild beasts, yet "in that day" a little child can safely lead them and play around them. The snakes also will be harmless. (Isa. 11:8.) None of these animals will be harmful to people or each other.

The Reason for This Change

We find one reason given is in Isaiah 11:9: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." What a difference the knowledge of the Lord will make! Today there are very few who know of God's plan. Very few study deeply in the Word, but some-day—"in that day"—all will know Him.

How do the waters cover the sea? We might think of the sea as a pan of water. The ocean bottom is deep, too, but the water reaches the shores, up even with the sandy beaches or level with the edges of the pan.

Let's Play!

This is a true-false game. Place a "T" or "F" before the number. Check with the answers below. Read Isaiah 11:1-9 before you begin.

1. The roots grew out of the Branch.
2. God's Spirit shall rest upon Christ as He works on the earth.
3. Christ shall not judge "after the sight of his eyes."
4. The poor shall be judged unrighteously.
5. Jesus is the child of the virgin Mary, and the Son of God.
6. The wolf and lamb shall be at peace.
7. The cow and the bear will fight.
8. The small children will fear the asp and cockatrice.
9. A little child shall lead these big animals.
10. The earth shall be full of the knowledge of the Lord.

ANSWERS: 1. F; 2. T; 3. T; 4. F; 5. T; 6. T; 7. F; 8. F; 9. T; 10. T.

Happy Birthday Wishes

Jayne L. Mahoney, May 17, age 14, El Paso, Tex.
Shirley A. Hutchinson, May 18, age 11, Hammond, La.
Linda White, May 18, age 11, Eldorado, Ill.
Carl R. Davenport, May 18, age 13, Eldorado, Ill.



SOME years ago, Charles Bradlaugh was the outstanding atheist in England. He was ever challenging the validity of the claims of Christianity. Down in one of the slums of London was a minister by the name of Hugh Price Hughes. He was a real personality and all London was aware of miracles of grace accomplished at his mission.

Charles Bradlaugh challenged Mr. Hughes to debate with him the validity of the claims of Christianity. London was greatly interested. What would Mr. Hughes do?

How to Handle an Atheist

He immediately accepted the challenge, and in doing so added one of his own. He said in substance:

"Since we know, Mr. Bradlaugh, that 'a man convinced against his will is of the same opinion still,' and since the debate as a matter of mental gymnastics will not likely convert anyone, I propose to you that we bring some concrete evidences of the validity of the claims of Christianity in the form of men and women who have been redeemed from lives of sin and shame by the influence of Christianity and by atheism. I will bring 100 such men and women, and I challenge you to do the same.

"If you cannot bring 100, Mr. Bradlaugh, to match my hundred, I will be satisfied if you will bring 50 men and women who will stand and testify that they have been lifted up from lives of shame by the influence of your teachings. If you cannot bring 50, I challenge you to bring 20 people who will testify with shining faces, as my hundred will, that they have a great new joy in a life of self-respect as a result of your atheistic teachings. If you cannot bring 20, I will be satisfied if you will bring 10. Nay, Mr. Bradlaugh, I challenge you to bring one, just one man or woman who will make such a testimony regarding the uplifting of your atheistic teachings. My redeemed men and women will bring an unanswerable proof to the saving power of Jesus Christ in the lives of those who have been redeemed from the slaveries of sin and shame. Perhaps, Mr. Bradlaugh, this will be the real demonstration of the validity of the claims of Christianity."

Again London was stirred. What would Mr. Bradlaugh do? For answer, Charles Bradlaugh, in great discomfiture and chagrin, publicly withdrew his challenged debate.

* * * *

Have you ever heard anyone say: "I was undone and outcast. but I read Tom Payne's 'Age of Reason' and I was saved from the power of sin"?—Pilgrim Tract Society.

A STRANGER to America told how he arrived in a great city where he did not know a soul. Spending the week there, he decided to go to a world-famous church on Sunday morning. He entered the beautiful edifice, found a seat among the well-to-do worshipers, heard the great preacher, came out slowly with the fashionable throng, watched the crowd melt slowly away, and found himself alone on the street. The same thing happened to him in another church in the evening.

A welcome handshake, a kindly word would have sent

On the Other Side

this stranger from the Orient back home with a different story. A little sympathy would have peopled his solitude with a crowd. Some among the deacons or regular worshipers must have seen a stranger that day. Perhaps some felt the urge to speak. But they passed him by, and a fearful isolation of spirit overtook him.

In somewhat different connections, but with certain points of analogy, Jesus told the experience of a man traveling from Jerusalem to the city of Jericho. The way was wild and infested with bandits, who robbed and beat him. One of the numerous travelers who passed that way saw the man needing human sympathy and assistance. But he "passed by on the other side" (Luke 10:31).

There followed a Levite who had no doubt been up to Jerusalem fulfilling duties. He also saw the lonely stranger. But his personal life failed to square with his professional ministry, and he, too, "passed by."

Then came a man of alien blood, whose forebears had often shown hatred of the Jews. When this man saw the desolate stranger, "he had compassion on him," rendering first aid, carrying him on his beast to the nearest hostel, where he left money for his care.

These three men, in common with the smart lawyer who called forth this story, all believed the doctrine: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10:27). Compare Deuteronomy 6:5. The essential difference was that only the Samaritan lived in the spirit of his religion.

Many human beings are lonely today. The struggle for life and the mass existence that crushes individualism tend to leave men alone.

With God there are no outcasts; but if men are to be made to know that, they must learn it from you and from me. I must not estrange the other man at my elbow,

• • • • • *National Berean Society* • • • • •

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

- May 25-30**—Annual May Meeting at Fonthill, Ont. (C. R. Randall, guest speaker.)
- June 6-13**—Special meetings at Brush Creek, Ohio. (C. R. Randall, guest speaker.)
- June 9-13**—Minnesota State Conference at Eden Valley. (F. L. Austin, guest speaker.)
- June 10-13**—Northwest Annual Conference at Corvallis, Ore. (Gary France, guest speaker.)
- June 14-20**—Annual Michigan Conference at Southlawn, Grand Rapids. (F. L. Austin, guest speaker and Bible teacher.)
- June 16-27**—Indiana State Conference and Bible School at North Salem Church (five miles north of Plymouth).
- June 29 - July 23**—Summer Session of Oregon Bible College.
- July 12-25**—Berean Youth Rally at Oregon, Ill.
- July 17-25**—Texas State Conference at Ater.
- July 22-25**—Arkansas-Oklahoma Conference at McGintytown.
- July 27 - August 8**—General Conference at Oregon, Ill.
- July 27 - August 8**—Illinois Conference and Bible School at Oregon.
- August 15-22**—Western Nebraska Conference at Holbrook (C. E. Randall, Guest Speaker).
- August 25-29**—Ohio State Conference at Golden Rule Church of God, Cleveland.

SUMMER SCHOOL COURSES

Brothers Otto E. Dick and C. E. Randall will be the instructors in the summer session of Oregon Bible College (June 29 - July 23). Later, we will present a description of Bro. Randall's courses. This week, we are pleased to present Bro. Dick's previews of his courses:

Child Study: This is a brief course in child psychology in which the Christian education of children will be emphasized. The aim of the course will be to acquire a better understanding of children of all ages, to the end that we may be better fitted to guide and to stimulate them toward Christian growth. We can become good parents and good teachers of children only to the degree that we are aware of the natural interests and traits of children during the stages of their childhood. The course in child study, therefore, should be interesting and profitable to all who are desirous of becoming a greater influence for good with children.

Practical Teaching: The first few days of this course will be given to a consideration of the techniques of teaching. The remainder of the course will be given to student teaching, in which students will be given an opportunity to teach classes of children of various ages. We hope to recruit children for these classes from the local community. Teaching will not be a requirement of the course, but all will be encouraged to teach. All will be required, however, to observe and criticize practical teaching.

Gleanings from the Field

"The field is the world."—Jesus.

Palestine in the News: Great Britain's thirty-year control of Palestine is ended. Jews have set up a free state in the Holy Land—first independent Jewish state in 1,878 years. Egypt invades Palestine. United Nations flounder in aimless debate. . . . Someday, the true King will come to Zion! Watch the news!

Bro. Darrell Maddock, a freshman student at Oregon Bible College, was happy last Saturday and Sunday when his parents and brother, Mr. and Mrs. Frank Worley and Richard, Macomb, Ill., visited the Albert Logsdon family, Oregon, Ill., where also Darrell was guest.

First enrollee for the Berean Youth Rally is Fred Myers, Hillisburg, Ind. Who will be next to enroll in the Rally? Let's have many—from far and near! Coming?

This week's editorial (page 2) was prompted by request for help re the Golden Text for next week's Sunday school lesson.

A Way to Help. Ministers and church secretaries can assist Oregon Bible College by submitting names and addresses of high school seniors, or graduates, whom they can recommend as prospective students for the College. We seek a class of at least ten freshmen to begin College next September 7. Help us, please.

"We moved into the new parsonage, April 21, following more than seven months' living in the church basement. . . . We recently had an enjoyable visit with Bro. and Sr. Dale Rouch, South Bend, Ind. Vacationing, they were en route to Denver. . . . We traveled to Wray, Colo., May 9, for dedication of the new church."—T. M. Ferrell, Holbrook, Nebr.

"Bro. Gary France is doing excellent work here in Wenatchee. There were seventy-three attendants this morning (May 9) for the worship service. . . . Out here the children do not go home after Sunday school, but stay for the church services."—Kirby Davis, Wenatchee, Wash.

"Mrs. Green and I are enjoying the many good articles coming to us through the pages of The Herald. . . . We have not found a suitable place where we can hold public meetings, but keep the weekly meetings going in our home. All are welcome—especially travelers. . . . I am preaching two and three times a week in the little missions here, and teach in a Sunday school every Sunday."—J. F. Green, 6216 Peery Ave., Kansas City, Mo.

Bro. Kirby Davis, Wenatchee, Wash., is the first to report definite plans for attending the summer session of Oregon Bible College. Shortly after his enrollment, we learned that three of the College students, now attending, plan to enter the Summer School. They are Bud Goodwin, Arnold Johns, and William Dick.

"Bro. and Sr. Tom Savage, their two youngest children, a daughter of the Howard Hamilton's, and Iola Magaw were all here last Sunday (May 2). Bro. Savage expects to return on Sunday, May 16, when also the Bergen Church expects to conduct its annual business meeting."—Elmer H. Magaw, Lester Prairie, Minn.

Bros. Arnold Johns, William Dick, and Harry Payne, students of Oregon Bible College, motored to Litchfield, Minn., Friday, May 14, to assist in the Minnesota Berean Conference.

Sr. Minnie Rogers, 1888 Lincoln St., Eugene, Ore., reports the death of Louise Auguste Huth Sullivan, same city. She was born, September 22, 1867, in Marshall, Mich., and lived in Sunnyside, Wash., prior to 1924, when she moved to Eugene, Ore. Surviving are two sons: P. G. Sullivan, Dearborn, Mich., and A. V. Sullivan, San Francisco, Calif.

Bro. A. M. Jones, pastor of the Saint Cloud (Minn.) Church of God, accompanied Bro. T. M. Savage on a trip, Sunday, May 9, to Mora, Minn., and preached for the brethren there. Unless we err, Bro. Savage goes there about once a month, preaching.

A report from Golden Rule Church of God, Cleveland, Ohio, informs of the baptism of three young married persons: Ellsworth Frederick, East Rochester, Ohio; (Mrs.) Betty Stroberg, 490 E. 142nd St., Cleveland, Ohio; and Howard Cramer, Bartlett Rd., Bedford, Ohio. Also, Mrs. Howard Cramer was received by letter of transfer into the Golden Rule Church membership, having been several years a member of the Church of God. The same report informed that the foregoing additions comprise a total membership gain of thirty-nine members within the last four years. . . . Plans are being made, and funds have been raised to install new pews.

Sr. Howard Goodwin, Downing, Wis., recently visited Bro. and Sr. Bud Goodwin, Oregon, Ill. Her daughter-in-law returned with her for a visit among friends and relatives in Wisconsin.

FONTHILL, ONTARIO

Does time pass as quickly in the United States as it does in Canada? We scarcely can realize that no report has been sent in from this church since the latter part of January. While we struggle to keep up with our duties, and the rapid passage of the weeks, we at least are glad to know we are that much nearer to the great event in God's plan, namely, that of taking out a people for His name. We rejoice with great anticipation when we look forward to meeting Jesus in the air and of being made like unto His glorious body. Thoughts of this wonderful promise help us to carry on from day to day. We are told to look up and lift up our heads, but it is also our responsibility to faithfully plod on and occupy until He comes. We must be careful, though, not to let the cares of this life choke the Word, but be ever watching, ever ready, ever listening for Jesus' call.

Endeavoring to pick up the threads of church events since our last report, we will begin with Palm Sunday morning. At this service, conducted by our pastor, the senior choir had the privilege of sitting in the congregation, because the two special musical selections were given by the married fellowship group. The group was accompanied at the piano by Mrs. Herbie Lampilt. Then later in the service, a very nice duet was sung by Herbie and Winnie Lampilt, accompanied by Lillian Lampilt. At the evening service, we greatly enjoyed a sermon on "Jesus," given by Howard Beemer, Jr.

During Easter week the cantata, "Penitence, Pardon, and Peace," was given by the senior and junior choirs under the direction of our leader, Mr. A. H. Hannahson. Several members of Mr. Hannahson's choir, of First United Church of Saint Catharines, very kindly assisted us in this effort. Two of the Saint Catharines' choir members also favored us with a fine duet. We appreciate so much the assistance given us by our Saint Catharines neighbors, and we all enjoyed the tasty lunch after the musical event. The lunch was prepared and served by Srs. Haines, Lane, Barnhart, Dilamarter, and Bunn.

Easter Sunday seemed very early this year, but as usual the front of the church was lovely with Easter lilies and other flowers. Bro. Randall gave us a splendid sermon in the morning. At night, the junior Bereans' service was led by Sr. Mabel Payne, who gave these young people some splendid advice in the serving of one Master, and warned them to be careful to enter in at the strait gate. At the eight o'clock service, we had the pleasure of listening to a sermon on "The Attributes of Jesus" by Bro. Harry Payne. Special Easter music accompanied these services.

We greatly rejoice in the progress our young people are making under the guidance of Oregon Bible College. May God continually bless the College, and the efforts of the instructors there.

On March 29, Gloria Mary was born to Bro. and Sr. Maurice Anger. That makes a new member for our Cradle Roll.

At present, the Fonthill weekly studies are on the subject of the thousand-year reign of Christ, while at Welland, they are studying Old Testament scriptures and their lessons for us.

The married fellowship group held its April

meeting at the home of Mr. and Mrs. Louie Harrod of Niagara Falls, Ont., with fourteen members present. The president, Mrs. R. Dilamarter of Welland, presided over the opening, with Bro. Randall leading in prayer. Following the meeting, a social evening was enjoyed. The hostess was assisted by Mrs. G. Zavitc in serving lunch. The May gathering is to be held at the home of Mr. and Mrs. Peter Standing, Beaverdams.

The junior Bereans spent their last monthly social evening at the parsonage. The games were under the direction of Dorothy Elliott.

Recently, Bro. Randall spoke on "The Bible and Its Uses," over the Church of the Air Broadcast, Niagara Falls, Ont. Vocal selections were given by Olga and Kathleen Eggleton, accompanied by Winnie Lampilt.

The local Masonic Lodge came to our church last Sunday evening for their annual service.

Our annual May meeting will begin on Tuesday night, May 25, and continue each night through Sunday, May 30.

Bro. Celaine Randall of Ripley, Ill., is to be our guest speaker. May our members, far and near, put forth every effort for the success of this meeting. Invite and encourage your friends to attend with you. We pray for God's blessing and guidance on Bro. Celaine in his choice of spiritual food for us, and may God's Spirit be in our midst to bless.

Irene Holland, Reporter.

RIPLEY ILLINOIS

On May 2, it was the writer's privilege to baptize Paul and Thelma Schaer of Peoria, Ill., into the all-saving Name of Jesus. Bro. and Sr. Schaer were influenced and taught our truths by Bro. Elza Robbins who also lives in Peoria. May God richly bless them in their new faith.

Sr. Elouise McDaniel of Bowen, Ill., is in Blessing Hospital in Quincy, Ill., where she will submit to surgery. Any of her friends who would like to send her cards may do so by sending them to Room 210, Blessing Hospital.

Sr. Emma Swan, Quincy, Ill., is home from the hospital after a long recovery from a broken hip. She is very thankful to be home again.

C. E. Randall, Pastor.

BROWNTOWN, VIRGINIA

Following the afternoon service at Browntown, Va., on May 9, members of the church again gathered by the waters to assist in baptism two young ladies: Miss Aurelia Groves (thirteen years of age) 3530-18th St., NE, Washington, D. C., and our daughter, Faith LeCrone, Woodstock, Va.

J. R. LeCrone, Pastor.

LAYMAN'S CAMPAIGN ENROLLMENTS

- 640. Hazel Cramer, Bedford, Ohio
- 641. Howard Cramer, Bedford, Ohio
- 642. M. & Mrs. Leslie LeCrone, Omaha, Nebr.
- 643. Mr. & Mrs. Bousfield, Fonthill, Ont.
- 644. Mr. & Mrs. G. W. Kinsey, San Jose, Cal.
- 645. Edna L. Brewer, Troy, Ohio
- 646. Mr. & Mrs. Don McCombs, Bowmanville, Ont.

OVER THE TOP!!!

- 310. Mrs. Tafe Richardson \$26.50
- 311. Mrs. Emma L. Claypool 26.50
- 312. Mr. & Mrs. F. A. Ramsey 26.00
- 313. F. H. Burke 50.00
- 314. Mrs. C. J. Lamberson 26.00
- 315. Ben Carpenter 26.00
- 316. Mrs. Mildred Somers 26.00
- 317. Mr. & Mrs. G. W. Kinsey 27.00
- 318. Edna L. Brewer 26.00
- 319. Mr. & Mrs. Don McCombs 26.00
- 320. Grover Gordon 26.50
- 321. Inez Gordon 26.50
- 322. Ellsworth Routson 26.50
- 323. June Routson 26.50

NATIONAL BIBLE INSTITUTION

- Mrs. S. E. Hodges \$ 2.50
- Ted Dimmick 1.00
- Mrs. G. B. Sprinkle 8.00
- H. T. Zeller 22.50
- Alliance, Nebr. 25.00
- James V. Watson 10.00
- Marian Long 20.00
- Blessed Hope Church of God, Niagara Falls, N. Y. 14.00
- Mr. & Mrs. Almus Dimmick 20.00
- Silas M. Claypool 10.00
- Hector, Minn., Church of God 9.20
- Virda Sittler 10.00
- Mr. & Mrs. W. H. Lindsay 5.00

Summer Session of Oregon Bible College

June 29 - July 23, 1948

Enrollment Coupon

Please enroll me as a student in the Summer Session of Oregon Bible College.

Name _____ Age _____

Address _____

Recommended by _____

Tuition will be paid by _____

Calling All Youth

Ages 13-17 years

The Berean Youth Rally

Oregon, Illinois July 13-23, 1948

Worship—Instruction—Recreation



Otto E. Dick
Superintendent

The 1948 Berean Youth Rally will again be housed in the Illinois State Conference dormitory and will use facilities of the Oregon Church for class rooms and Rally gatherings. Enrollment is open to those who have passed their thirteenth and have not passed their eighteenth birthday on the opening day of the Rally, July 13. Provisions will be made to receive students, Monday, July 12, and students should not plan to arrive before that time.



M. W. Lyon
Instructor

Tuition, board, and room will be \$20.00. Personal spending money should be limited to \$5.00 per week. Those wishing to remain for General Conference will be cared for at the dormitory until Conference officials take charge, but students wishing to do so will be expected to make further contribution to the Conference treasurer.

Your Rally instructors will be Bros. M. W. Lyon (the dean), James M. Watkins, and C. E. Randall. Mrs. Ruby Railton, who has had experience in Christian service, will be the Rally matron. Four classes, daily, including one music class, have been planned to give instruc-



C. E. Randall
Instructor

tion in practical Christian living and Christian service. A short devotional period each morning and an evening worship service will provide opportunity to worship God through prayer, song, and word. The evening service will consist of special speakers and at least two sound movies. Two pictures we are trying to schedule are "King of Kings" and "Queen Esther."



James M. Watkins
Instructor

Plan now to attend the Youth Rally. Send your enrollment to Otto E. Dick, Oregon Bible College, Oregon, Illinois.

Date

Please enroll me as a student in The Berean Youth Rally.

Name Age

Street or RFD

City and State

Parent's Name

My expenses will be paid by
(State whether personally or otherwise)

THE RESTITUTION HERALD

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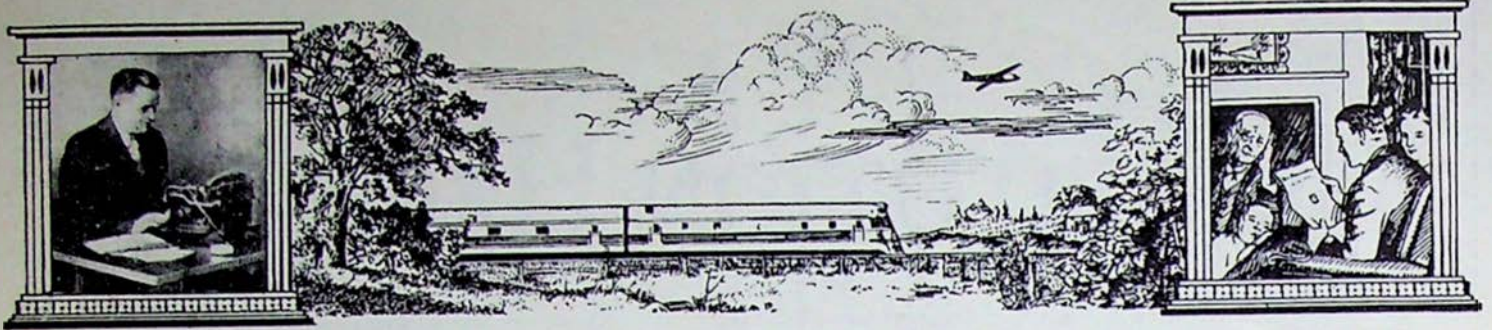
G. J. Gordon—
Speaker

College Commencement Exercises



COMMENCEMENT exercises for senior students of Oregon Bible College will be conducted, 7:45 p.m., Friday, June 4, 1948, at the local Church of God. Brother G. J. Gordon, pastor of Golden Rule Church of God, Cleveland, Ohio, and a graduate student of the Bible Training School from which later developed Oregon Bible College, will be the commencement speaker. This year's senior class consists of Dean Howard Moore, Crannell, California; Eugene Milton Hall, Kokomo, Indiana; and Wesley Howard Beemer, Saint Catharines, Ontario. Oregon Bible College, operating on a four-year basis, bestows upon its graduates the Degree of Bachelor of Theology. Class motto of this year's seniors is "Ambassadors for Christ."

This 1948 graduating class of Oregon Bible College is the seventh class to complete training for public Christian service through the facilities of Oregon Bible College. Under God's guidance and blessing, may these young men, like those who have preceded them, gladly and zealously go out into the gospel fields to work "while it is yet day" for Christ, that, when He returns, He may find many souls prepared and ready for extended and more abundant service in the Kingdom of God. . . . You are invited to the commencement exercises.



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

Birth Pangs of a New Nation

Today, Jews in Palestine have proclaimed a Jewish State of Israel. Zion's flag (the Star of David centered on a white and blue flag) has been flying, since May 15, challengingly, from such cities as Haifa, Tel Aviv, and during one week from Jerusalem.

Today, Great Britain, long-tooted protectorate of Palestine, has thrown up her hands in dismay, withdrawn her military support to the cause of Zion. The Jews, however, more or less in fulfillment of Zechariah 12:5, are saying in their hearts, We will trust in our own people, in Zion, in our own national strength, and, eventually, they will trust in "the Lord of hosts their God."

Today, the "ice broken" by President Truman's hot nod, the Russian creeping avalanche recognizes the new Jewish State. O Gog! Get you down!

Today, the Haganah (Jewish Army) reports capture of the Arab city of Acre, also reports destruction of five hundred Arabs (including part of an armored column) south of the Sea of Galilee, these Arabs being drowned by opening of a dam on the Jordan River. Though Tel Aviv is being bombed daily by Arabs, the Jews still hold control. In Jerusalem, furious fighting for control, like a desperate tug of war, presents a picture almost hopeless for the Jews. Hopeless? Well, the Jews are not yet calling for their true King who will deliver them, there. Though at this moment, Arabs have entered into Jerusalem and announced control, there really is only one, Jesus, King of the Jews, whose victory will be *permanent!*

The Arab-Jewish repercussions in Palestine, today, painful and disappointing as they may be, constitute, we believe, the birth pangs of a new nation, the Kingdom of God. Jeremiah 30:7, prophesying Israel's most horrible day as the "Time of Jacob's Trouble," reveals, however, that "he shall be saved out of it." "We have heard a voice of trembling, of fear, and not of peace. 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 paleness?" (Vv. 5, 6.) Birth is due: birth of a nation in one Day.

Remotely, both being descendent from Abraham, Jews and Arabs are brothers, quarreling brothers, but earth's Abrahamic blessings must come through Jesus, the Jew, not through an Arab, son only of vagabond Ishmael. True, the Arabs, believing in Jehovah, may feel equal to the Jews, but God does not so recognize them. "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed" (Isa. 66:5). Though the Arabs believe their struggle against the Jews is honoring God's Name, God still promises to shame them and rejoice the Jews.

Whatever may be the temporary outcome of today's Arab-Jewish struggle, Abraham's promised "Seed," Jesus, the Jew, will come to deliver His own nation and to reign gloriously, triumphantly, in Jerusalem. The Arab's victory, if indeed she is victorious, must end, *abruptly!* "Shall I bring to the birth, and not cause to bring forth? saith the Lord" (v. 9).

"Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: that ye may suck, and be satisfied with her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream" (vv. 10-12).

What will happen next in Palestine? No man knows tomorrow's turn. Nor does tomorrow's loss or victory tip the scales in God's ultimate weighing of right and wrong. Bringing Israel to the birth, God surely will deliver His own nation. Then, in twinkling of an eye, Israel's mighty men, though long dead, and all who are asleep in Christ, will arise from their graves, not to be hunted or bombed by Arabs, nor by the cohorts of many nations, but, with Jesus, returned King of the Jews, and with His living saints immortalized, these redeemed of the ages will inaugurate anew God's Kingdom "on the earth." Any "Arabs" who then resist Jesus, the Jew, will need fleeter wings than buzzards' wings with which to escape God's judgment where now they "seek a spoil."

IN THAT DAY

By Harold Doan, Chicago, Illinois

ABOUT seven hundred fifty years before Christ, Isaiah was called from the palace at Jerusalem to become a prophet of God to Judah. Isaiah's many prophecies were of varied nature. Some of them were warnings to Israel, Judah, and neighboring nations of the inevitable results of their evil and sinfulness. One after another, Isaiah named nations that would fall and be destroyed because of their idolatry. Then, at regular intervals, Isaiah looked far beyond the hopelessness of the world situation, to a day and age when the world will be restored to its original perfection. Isaiah is called the Messianic prophet because he foretold the day of the Messiah, His first coming, His atonement, His ministry, and, in the dim horizon, His second coming. Isaiah 11 pictures in flowing, poetic language the wonders of that future Kingdom Age of God, as contrasted with the world as men know it today.



Harold Doan

In the preceding chapter, Isaiah had pictured poetically the destruction of nations as if they were great trees being felled by a woodman. Among those fallen nations were God's people, overturned and become no longer a nation. Then, from this chaos, comes chapter 11, beginning with the picture of a twig springing forth from the great fallen tree. "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." Jesse was the father of David, who was Israel's greatest king, and Isaiah foretold that from the family tree of Jesse a Branch would grow to bring again the Kingdom to Israel, and to bring perfection to the world. The Branch was undoubtedly Jesus the Christ, born seven hundred years later.

The "Branch" always refers to Jesus' office as *King*, and in Isaiah 11 must refer to the time He will reign from Jerusalem as King: when, according to His own words, the Son of Man shall come in all His glory to sit upon the throne of David. Jesus was of the tribe of Judah, a direct descendant of Jesse and David through Mary, His mother, and through His foster father, Joseph.

Isaiah prophesied further that this Branch would have certain God-given characteristics which would enable Him to fulfill His royal calling. It was promised that this Branch of the line of David would have the Spirit

of God, wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. It is prophesied that He will judge with righteousness, knowing men's hearts, and that He will have power to destroy sinners from off the earth in His Day of Judgment.

How wonderfully these characteristics of true godly royalty were found in Jesus and developed by Him in His first stay on earth! See Jesus' quick understanding and wisdom in His sermons, in His insight into the minds of men, and in His perception of the true values of life. See Him as a righteous judge before the sinful woman, with whom He had mercy, but firmness. See Jesus' ability to judge by true values, not merely by sight, in His choosing of the apostles who succeeded Him in His work. Jesus' righteousness, faithfulness, and ability were well established and proved in His earthly ministry.

After revealing the ancestry and nature of the One whom God had ordained to bring rest to the earth in the Age yet to come, Isaiah beautifully painted conditions of life which will exist in the day of the Branch of the Lord. "The wolf . . . shall dwell with the Lamb . . . the leopard shall lie down with the kid . . . the cow and the bear shall feed. . . . They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Peace—between animals, between men, between nations, will be only one of the beauties of that Day foreseen by inspired Isaiah. Isaiah and other prophets, including Amos, Zechariah, Jesus, Paul, Peter, and John, elaborated upon the theme in other places, telling also of fertility of the land, pros-

(Continued on page 7)



Behold!

**He Is Coming
With the Clouds**

Every Eye shall See Him

By Inez Fraser, Lancaster, Pennsylvania



MANY SINCERE students of the Word claim that the word "see" in Revelation 1:7 does not mean to see with the eye, but that it means to "discern" with the mind. The Greek word translated "see" is *optomai* which means literally to see with the eye, and, of course, the text says just that—"every eye shall see him," *not* "every mind shall discern him." These people state that the word in the Greek rendered "see" is *horao*, and they quote Prof. Young for their stand. However, if one will take any Greek text, he will find that the original word is *optomai* and not *horao*. Prof. Strong corroborates this, as does also Benjamin Wilson in the Emphatic Diaglott.

The Emphatic Diaglott renders Revelation 1:7 as follows: "Behold! he is coming with the clouds, and every eye shall see him, and those who pierced him; and all the tribes of the land shall mourn over him. Yes, Amen." Mr. Wilson was very careful about the correct translation of important words, and he rendered the word "see" both in the text and in the interlinear.

Furthermore, the word "eye" is "eye"—(Greek, *ophthalmos* which Prof. Strong tells us is from *optomai*; the eye, literal or figurative, by implication—vision, eye,

sight). Surely this is plain English! Men have complicated the Word of God by their precepts. (1 John 2:27, Isa. 54:13; Matt. 23:8, 10.)

Prof. Strong defines the word *optomai*: "to gaze with wide open eyes as at something remarkable—appear, look, see, shew thyself." Some texts using this word are Matthew 5:8; 24:30; 26:64; 27:4, 24; 28:7, 10; Mark 13:26; 14:62; Acts 20:25; Romans 15:21; Hebrews 12:14; 13:23; 1 John 3:2.

Matthew 24:30 reads: "The sign of the Son of man will then appear in heaven; and then all the tribes of the land will lament; and they will *see* the Son of man coming on the clouds of heaven, with great majesty and power." This text is very similar to our study text (Rev. 1:7), it will be noted.

Acts 20:25 reads: "Now, behold, I know that you all, among whom I have gone proclaiming the kingdom of God, will *see* my face no more." If one tries to say—"will discern my face no more," it just does not make good sense. The word definitely is "see," and not merely to comprehend by some mental conclusion, as some would teach.

It is a remarkable fact that Prof. Young seems to have been the unwitting cause of this teaching, as he lists the word "see" under *horao*. As stated previously, however, if you will take your Emphatic Diaglott, you easily can prove that the word is *optomai*. Only our great God ever will be able to explain this grave mistake made by Prof. Young. (Does 2 Thessalonians 2:11 apply here?) Surely, enlightening influence of the Holy Spirit and close study constitute the only sure way of understanding God's Word. Even then, Paul said we now see "through a glass darkly," knowing only in part. How true this is today, we all can testify!

Prof. Young's definition of *horao*, however, is interesting. He tells us that it means: "to see, discern, take heed." He further tells us that the Bible translates this word "behold" 1; "look" 1; "perceive" 1; "see" 86; "see to" 2; "take heed" 5; "appear" 17; "show one's self" 1. It should

never have been dogmatically stated, therefore, that *horao* means only to discern with the mind.

Many texts, like Matthew 24:30 already quoted, prove that our Lord will be seen visibly. Let us examine a few: "I tell you, You shall not see me from this time, till you shall say, Blessed be he who comes in the name of Jehovah" (Matt. 23:39, Em. Diag.).

"Truly, indeed, I say to you, You shall see the heavens opened, and the angels of God descending from and descending to the Son of man" (John 1:51, Em. Diag.).

"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" (Job 19:25, 26. Cp. Rom. 4:17; Titus 2:13).

"There will be no more any accursed thing: and the throne of God and of the Lamb will be in it, and his servants will serve him, and (Continued on page 11)

The Second Advent

By Gordon Landry, Oregon Bible College

"Unto them that look for him shall he appear the second time without sin unto salvation" (Hebrews 9:28).

JESUS never was convicted of sin. Man accused Him of blasphemy; but, when Pilate judged Him righteous, he testified, "I find no fault in him." Likewise, Jesus never sinned in the sight of God. God's testimony of His Son, through the Apostle Paul, was, He "was in all points tempted like as we are, yet without sin."

In contrast to the foregoing thoughts, however, the Pharisees considered Jesus an outcast, One to be killed, because of His seeming usurpation of God's authority. When Jesus returns, though, even the resurrected Pharisees will believe Jesus to be without sin. Why? Because they will realize that He *is* the Son of God!

Some people think of Jesus as being a Bible myth, i.e., that He never was a Being, but was only the figment of somebody's overworked imagination. Others believe He existed, but was simply a "good" man who did not possess the powers attributed to Him in the Holy Writ. Still others "believe" the Bible's complete story of Jesus, but deny His Second Advent. In denying this fact, they actually are rejecting part of the great and wonderful salvation story that Jesus taught His followers.

"Unto them that look for him," Jesus eventually will appear with the crown of immortality that has been promised to every believer. The Second Advent is one of the most important teachings of New Testament theology. To be a believer, and to "look for him," therefore,

one actually must believe in His literal return in power and glory to the earth. Jesus Himself said in this respect, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations" (Matt. 25:31, 32a). In addition, Jesus stated to His apostles, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2b, 3).

One marvels, at times, at the amount of unbelief in the church. Faith is decreasing rather than increasing. How one can believe that Jesus never will come again, opposing the plainly-stated truth of the Bible, is beyond us. Surely, with a little study, even the least informed should recognize the vast number of Scriptures used to present Jesus' Second Advent. Jesus, as already stated, believed He was to come again. Was His belief a falsehood? The apostles believed He was to return. Was their faith in this fact wrong? Peter, one of Jesus' first apostles, believed in His return in the power and glory of the Father. "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty" (2 Peter 1:16). Jesus and the apostles believed in the Second Advent—why do not we? Jesus *is* coming!

Revelation Fourteen

By (Mrs.) Mabel Payne, Oregon Bible College

REVELATION 14 may be divided conveniently into six scenes—a series of visions seen by John: the Lamb and the redeemed (vv. 1-5); the everlasting gospel (vv. 6, 7); fall of Babylon (v. 8); announcement of beast worshipers' doom (vv. 9-11); the blessed dead (vv. 12, 13); harvest and vintage of the world (vv. 14-20).

The Lamb and the Redeemed

Revelation 13 closed with the people of God, a small and apparently weak and defenseless company, in deadly conflict with the mightiest powers of earth. A decree was passed that all men should worship the image and receive the mark under pain of death if they refused to comply.

As the fourteenth chapter opens, however, we see a different picture. Here is revealed the triumph of righteousness and the reward of the redeemed. The scene has shifted to Mount Zion (Sion), the mount described by the Psalmist as being "Beautiful for situation, the joy of the whole earth . . . on the sides of the north, the city of the great king" (Psalm 48:2). Micah, too, spoke of Mount Zion as the site of the mountain of the Lord, where the Lord shall reign when the Kingdom shall come to Jerusalem. (Micah 4:1, 7, 8.)

It was on Mount Zion that John saw a Lamb, the same Lamb (Rev. 5:6) who was worthy to open the sealed book, to whom the beasts, elders, and hosts of heaven gave glory and praise, and who had by His blood redeemed men to God. With Him stood 144,000, probably those of chapter 7 who had been sealed with the seal of God.

"In the details of the vision there are striking contrasts with some of the details of the visions of the dragon and the beasts. (chapters 12, 13.) The worshipers of the dragon were marked on the right hand or on the forehead with the number of the beast. So the redeemed host has the name of the Father upon its forehead. The blasphemous song, 'Who is like unto the Beast?' of 13:4 is answered by the anthem from heaven. The heavenly anthem is like the thunder of waves breaking on the shore; it is a song . . . which only the redeemed could learn" (Abingdon Commentary).

This class of redeemed, spoken of as "the firstfruits," will include, I believe, "the souls under the altar" men-

tioned in Revelation 6:9 as waiting until their number should be completed. Because they had been pure and undefiled and had given their lives as martyrs, they were given white robes of righteousness. As they were of the first resurrection class, as such they were first raised to eternal life.

The Everlasting Gospel

In the second scene, John saw an angel flying in the midst of heaven, going forth to evangelize the world by means of the eternal gospel. This is the same gospel God preached to Abraham, Christ taught His disciples, and which is still being preached today—the everlasting gospel. The appeal made by the angel is to the universal impulse of men to worship the Creator. Along with the appeal, he sounded a note of warning and of admonition to fear God. The hour of judgment is come! This appeal may be contrasted with the decree to worship the first beast of chapter thirteen. This decree, though, comes not from man, but from God.

Babylon Is Fallen

Next in the panorama of scenes, John beheld a second angel who brought with him the pronouncement of the doom of Babylon. This thought is made more emphatic in the original by the order of words, "It is fallen, is fallen, Babylon the great" (Emphatic Diaglott).

Babylon, I believe, stands for the evil, idolatry, and confusion of the world as typified by the ancient city, Babylon, whose doom was prophesied by Isaiah (Isa. 21:9) in words similar to those of the angel. (Rev. 14:8.) Here we sense events are fast reaching a climax and that with the fall of Babylon will come a change in the order of things upon the earth.

Announcement of Beast Worshipers' Doom

"In chapter 13:16, 17, there is a proclamation of the boycotting of those who have not the mark of the beast. Verse 9 is an answer to that, a proclamation of the doom of those that have the mark. The description of the punishment meted out is reminiscent of Isaiah 34:8-10, which tells of the doom of Edom" (Abingdon Commentary).

Those who had been made drunk with the wine of Babylon's fornication will now drink to the full the wine



(Mrs.) Mabel Payne

of the wrath of God, from the cup of His indignation.

Those who worshiped the beast shared the same punishment as the beast, the false prophet, and the dragon—the second death. This is represented by a lake of fire burning with brimstone. We do not understand that people will be tormented eternally, with no end to the torment. Rather, they will be tormented and burn until they are consumed.

The Blessed Dead

The patience and endurance of the saints are shown by their steadfast refusal to worship the beast, and their reward will come in escaping the inevitable punishment of beast worshipers. (Rev. 14:10.)

Those saints who might die (by martyrdom or otherwise) before Christ's final coming are comforted by the assurance of future happiness.

This scene presents a direct contrast to the scene immediately preceding it.

Harvest and Vintage of the World

"Harvest" is a frequent Scripture emblem of retribution. The grain appears to represent the righteous. In one of the parables concerning the Kingdom, Christ compared the wicked to the tares which will be gathered and burned, and the righteous to wheat which will be gathered into the barn at the time of harvest, which is the end of the world. (Matt. 13:30, 38, 39.)

In verses 14-16, we witness the harvesting of the earth. "The Son of Man will appear in the clouds to reap His harvest and to preserve the precious wheat to be finally gathered into His granary the kingdom" (Collum: The Prophetic Numbers of Daniel and Revelation).

In the remaining verses of the chapter, we have an entirely different picture. Here is presented the destruction of the wicked who are typified by the grapes. Joel expressed the same thought when he said, "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" (Joel 3:13).

The vine of the earth is similar to the vine of Sodom (Deut. 32:32) whose grapes were grapes of gall and whose clusters were bitter.

For an understanding of the term "winepress," we should have a knowledge of the ancient method of wine making. The grapes were put into a large wine vat and trodden with the feet of the men while the juice flowed off into a reservoir. A person so employed naturally would be splashed with the red juice and thus resemble one who was covered with blood.

In this chapter, however, when the wicked, the grapes, are put into the winepress of the wrath of God, it will be real blood, and not grape juice which will flow from the winepress.

The treading will be done outside of the city of Jerusalem. Could it possibly refer, in part at least, to the great slaughter of Armageddon? (Rev. 16:14, 16.) At this time, the wrath of God will descend upon men.

In addition to previewing the events of Armageddon, we believe that the scene links also with Revelation 19:15, 17, the supper of the great God which results in great slaughter of kings, mighty men, and horses. Certainly in scenes of such destruction, much blood will be shed, typified by the expression that "blood came out of the winepress, even unto the horse bridles."

Whatever the events associated with this last scene, we know that the treading of the winepress signifies punishment of God. He will, in the fierceness of His wrath, give due punishment to the wicked.

IN THAT DAY

(Continued from page 3)

perity of the people, universal joy, lack of tears and pain and death in that Day when Jesus, the Branch of the Lord, shall return from heaven "with a shout, with the voice of the archangel, and with the trump of God" to raise the dead, destroy the wicked and build new order on earth. In that day, there will be beauty and glory for the redeemed of the Lord.

What does this mean to you? It means that you can have hope in this day when there is little to give hope. These prophecies were first given to strengthen a beaten people in their hours of trouble. Israel, in the years since her fall, has taken strength from the words of her prophets of better days to come. In the ghettos and concentration camps, in the boxcars and gas chambers, in the trenches of Jerusalem and Haifa, God's people have remembered Isaiah's words of a restoration to come and have taken hope.

We can do the same, and even more if we are believers in the God Jehovah and in His Son the Righteous Branch, Jesus the Christ. In this day when all news seems to be bad news, when war talk is common conversation, when the world's economy is on the verge of collapse, when thousands are hungry and homeless, we, too, can take hope, knowing a better Day is coming, when Jesus' long-awaited second coming will be reality. "Lift up your heads"; "your redemption draweth nigh." The Kingdom of heaven is at hand!

Our hope, however, is concentrated on Jesus, and unless we are in Him, *that Day* will be a day of destruction. Though the righteous will be saved in Christ's glorious Kingdom, as Isaiah said, "With the breath of his lips shall he slay the wicked." So, Isaiah's prophecy of that

(Please turn to page 11)



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

FATEFUL DAY. Five hours before the British surrendered their mandate over Palestine, the Jewish Agency declared Palestine a "State of Israel." This was a great moment in history. The New York Times spoke of it as the "Fateful Palestine Day."

Sarona has been chosen as provincial capital of the de facto Jewish State, a state established by the "Jewish force of arms in the twenty-three-week-old war of partition." The proclaimed boundary conforms largely to the one proposed by the UN in its partition plan.

The declaration of independence, issued on the evening of May 14, may well become one of the most momentous decisions ever to affect the Holy Land. The newly-created state has received the endorsement of the United States. Whether this new move will herald a better day for the sons of Israel, or will be the beginning of a new series of sorrows, time alone will give the answer. At any rate, it is a thrilling hour for the prophetic student, and will stimulate a more thorough study of the words of the prophets by all who accept prophecy as a light that shines in a dark place. We are living in momentous days, when hourly developments mark a new unfolding of events long foretold by the men who spoke as they were moved by the Holy Spirit.

PALESTINE INVADED. It is hard at this writing to appraise to what extent war will develop in the Land of Promise. Egypt has declared war on Palestine Jewry. Syrian and Lebanese troops are poised on the northern border awaiting the zero hour to invade the country now known as the State of Israel. Iraq and Trans-Jordan are moving into the fray. The dream long cherished by the Jewish forefathers of a Jewish state in Palestine now may be a nightmare, but the inheritance promised when Israel would dwell safely without walls and gates is still a matter of hope. Barbwire entanglements and air raid shelters, tanks and guns, planes and ships are the physical means with which Israel hopes to secure their safety. But things are moving fast for Israel and the world. It is high time that we "awoke out of sleep: for now our salvation is nearer than when we believed." God grant that it may be very near.

PROCLAMATION. The proclamation by President Truman announcing recognition of the "new State of Israel," thrilled the Jews the world over, and has caused great excitement in all quarters of the earth. The President's message read: "This government has been informed that a Jewish state has been proclaimed in Palestine, and recognition has been requested by the provisional government as the de facto authority of the new State of Israel." This will be hailed as a memorable pronouncement in future times.

WORLD UNION. In reading his report and message to the General Conference of Methodists, Bishop Oxnam, with approval of the house of bishops, proposed a world union of all churches, which eventually would embrace the Roman Catholic Church.

The Methodists propose to educate fifty young Methodists each year for work among labor unions with the purpose in view of "Christianizing the union." In respect to church union, the Bishop said: "The churches must become the church. . . . First step toward union must be taken by the Protestant communions." He urged steps be taken for one Protestant hymnal and a daily paper. The Methodist churches look forward, also, to union with Eastern Orthodoxy, when "two great churches could kneel before a common altar and rise in His spirit to form the Holy Catholic Church to which all Christians may belong."

ELIXIR OF LIFE. A Soviet scientist, V. P. Filatov, is reported in Pravda as having discovered what he calls the "Elixir of life." The paper reports: "It is entirely evident that the threat of death changes the internal metabolism. Cold increases its deprivation and at the same time does not permit the organism to perish. . . . Its strength is enormous and its action decisive. It is the last hope of dying life."

Men have from the very beginning sought the fountain of youth or some way to circumnavigate the appointed meeting with death. In spite of all the progress which science has made, there remains the age-old truth: "The living know that they shall die: but the dead know not any thing."

THE CHURCH. An article in the Anglican Outlook takes to task the present-day church for its being out of tune with the needs of the man on the street and the person passing through trial and suffering. Says the writer: "Five out of seven men in the street believe that religion must not merely be ignored but rigidly opposed if the age of true well-being is to be ushered in. Five out of seven British citizens never darken the doors of a church, unless for some formal or superstitious occasion. This is not coincidence. It is cause and effect. The firmly-held conviction that the ecclesiastical body is out of touch with life is not mistaken. It has become obsessed with affairs of organization. . . . The anxious, the idealistic, and the broken-hearted no longer hear the unmistakable voice of God, so awful and so comforting; and without it, churches are empty to which people will not go."

The matter of organization as mentioned by the writer does deserve some criticism. Churches and conferences and denominations are organized beyond all necessity for organic usefulness and spiritual development. Organ-

ization can become so intricate and top heavy that it stifles spirituality in any sense of the word. If the church is wanting in spirituality—and it is—over organization is one cause.

ENCYCLICAL. The Pope recently issued an encyclical to the bishops of the world in which he asked them to pray for the peace of Jerusalem during the month of May. The prayers are addressed to Mary. The letter read:

"We desire, venerable brothers, that your prayers during the month of May this year be directed to the blessed Virgin Mary for an equitable solution of the situation in Palestine, so that peace and harmony may prevail."

It is hard to conceive of a greater error in Christendom than the exaltation of Mary to the pedestal of being a mediator. It is not this mediatorial work of Mary that is so sinful as the teaching that makes possible such a conclusion. Back of this teaching is the doctrine of immortality of the soul. Were it not for belief in immortality of the soul, no such view as Mary being in heaven and acting in a mediatorial role could be conceived. This satanic teaching lies at the root of practically all error in Christendom.

COMIC BOOKS. The Detroit Chief of Police, Harry S. Toy, has charged that many of the new comic books are loaded with Communist propaganda and has ordered sample copies of all new comic books to be brought to his office for examination, according to a news report in the New York Herald Tribune. The Police Commissioner reports more than two million comic books are sold every month in the city of Detroit. It is impossible to gauge the effect this trash will have on the future citizens of the country.

THE MAJORITY. Scripture gives to man the responsibility of being the breadwinner and the head of the family. In many cases, both of these duties have been passed to the women of the households. For the first time in the history of the country since the beginning of census taking, women outnumber the men. At the present time according to "The Union Signal," there are eight hundred thousand more potential women voters in the United States than there are men. The women have within their power the voting strength to elect a president, bring back prohibition, and institute many other national reforms. Will they use this power to reform the nation and bring into being social changes that will safeguard the boys and girls of the country and insure them an environment of better conditions? We do not anticipate that this new majority will do anything of the kind. Our observations lead us to believe that women are swinging farther away from the virtues of life than are the men.

God's Plan of Salvation

(A Sermon on Zechariah 3)

By Milon Hall, Kokomo, Indiana

SHOULD you come to my home to visit me, I probably would tell you of those things that to me mean the most. Zechariah did that, too, recording those things that meant most to him, namely, the Word of the Lord as revealed to him in visions. In all writings of the Bible—the warnings, prophecies, promises, and instructions—God's great plan of salvation for the world is presented. The writings of Zechariah are no exception to this rule. He knew much more about God's intentions and plans than do most men today.

One need not read the entire Bible, nor even one whole book of it, to discover how God's plan of salvation develops. As a matter of fact, the outline of the entire plan is in the four verses quoted at the beginning of this sermon.

Three subheadings will be considered in this study of God's plan of salvation for all mankind. First and foremost to be considered is—

God, Originator of All Righteousness and True Salvation.

"Salvation of the righteous is of the Lord" (Psalm 37:39). In Genesis 1:1 we read, "In the beginning God." God was first, and all things are of Him. If any credit is due anyone, God should receive it. In Zechariah 3:7 reference is made to "my ways," meaning *God's* way. To depart from that way means death eternal. Salvation through "my ways" is the only true way.

We are here admonished also to "walk in my ways." In Psalm 23:3, David expressed his confidence in God to lead him "in paths of righteousness" for His "name's sake." If only each of us could have sufficient faith to be assured of such a walk! God's paths are straight and smooth. Let us follow them daily.

Provisions in this same verse of Zechariah, admonishing us to keep His

"Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree" (Zechariah 3:7-10).

charge, meaning His ordinances, pertain to the rewards of judging His house, keeping His courts, and being promised a place in which to walk. As the Israelites came to the Temple of God, all people will come to Jerusalem, or be gathered there, for judgment before Christ and before those who truly could be called the Temple of God at the time of His appearing. Not to be overlooked is the fact that God gave His only begotten Son for the purpose of our salvation.

The second subheading for consideration under this study of God's great plan of salvation is—

Christ, the Saviour

Sometimes, Jesus is as closely associated with our salvation as is God. In John 10:9 and 10, we read Jesus' words, "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*."

If we have any hope in the promise of salvation, or if there is any truth in the promise of salvation, Christ is that hope and that truth. Faith in Him as our own personal Saviour will develop in us the knowledge of Him and His salvation. Knowledge of Christ evolves about the fact that He is the Son of the living God, the originator of our salvation. Matthew 17:5 tells us, "Behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." John 1:18 terms Him as "the only begotten Son, which is in the bosom of the Father." The question may be asked, "What have these facts to do with our salvation?" John 2:1 reads, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Since all salvation comes through Christ, the fact that He, our advocate, is "in the bosom of the Father," as it were,

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assures our hope of that salvation. Jesus co-works with God!

Zechariah 3 refers to Christ also as "my servant," meaning the servant of God, to do the will of God and not His own. God said, as recorded in Isaiah 42:1, "Behold, my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles." Christ is our example, even in His servitude to God. Christ's own salvation came through His faith and obedience to God. The two words following, "my servant" in Zechariah 3:8, without a doubt refer to Christ; and tell a complete story in themselves. "The Branch," meaning a part of "the stem of Jesse," and thus of the lineage of David, is the title that connects Jesus with the many prophecies of the promised Messiah. That is not, however, the only use of the title. It is used, also, to show the position He holds regarding our salvation, for in Isaiah 11:10 we read, "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."

The "stone" mentioned twice in Zechariah 3:9 typifies Christ for several reasons. First, consider Isaiah 28:16, saying: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." The last clause means that to those who believe, there shall be no need for hurried flight. Second, comparing the words "a sure foundation" with I Corinthians 3:11, "For other foundation can no man lay than that is laid, which is Jesus Christ," one readily sees that God planned the foundation upon which we are to build our salvation. Third, the "seven eyes" mentioned that shall be upon the stone compare with counsellors that stood around the thrones of all Asiatic sovereigns. They were referred to as the "eyes of the king." True, Christ has the power of the Holy Spirit whose number of perfection is 7, but Christ, having this power centralized in His Person, need not have seven men to aid Him. Seven being the perfect number and Christ's number, also, reference to the seven eyes may refer, in addition to, qualities of a Christlike character, such as, in Christ there is a plentitude of: wisdom power, goodness, mercy, truth, love, and compassion, for purposes of directing, protecting, saving, upholding, purifying, governing, and preserving.

The third subheading here to be considered under God's plan of salvation is—

The Church Portrayed in Zechariah

In Zechariah 3:7, God was speaking directly to the church, referring to circumstances that will affect its future. Succeeding verses give prophecy and promises

closely associated with this future. Speaking of the church as being those of "the day," Paul said, "Be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:8, 9). Full salvation, that is, immortality, is promised to only one group, the church, which Christ is calling ever to be with Him. Paul spoke to the Corinthians as being a part of that "called" church, saying, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

In Zechariah again, we read prophetically that Joshua's fellows were "men wondered at," or, as seen in the margin, "men of wonder, or sign." It is no great miracle that these men were wondered at, but the miracle is that they will be made immortal, no more "flesh and blood" mortals that cannot inherit the Kingdom of God. We Christians may become "men wondered at" in the Kingdom—but only through the blood of Christ.

It was mentioned before that God's plan of salvation for the world is presented in a condensed form in a few verses of Zechariah 3. Verses 8 and 9, giving a fourth reason for Christ's being "the stone," may be summed as follows:

- I. The Lord of hosts.
 - A. "I will bring forth"; "I have laid"; "I will engrave"; "I will remove."
- II. Jesus.
 - A. My servant—Christ, the Son of God—fulfiller of prophecy.
 - B. Branch—seed of Jesse—fulfiller of promises and covenants.
 - C. Stone—foundation of future.
 1. Seven eyes—receives God's power.
 2. Engrave the graving—receives God's sanctification.
 3. Remove iniquity—Christ the Judge.

In verse 9, we read that the "stone," Christ, has been set before Joshua (the church), and on the "stone" God will "engrave the engraving," namely, "This is my beloved Son in whom I am well pleased." The "stone," then, is set before Joshua as a leader and an example.

The last verse to be considered, verse 10, is the most important, for it refers to events to transpire "in that day," meaning the day of Life, death, reward, and completion. It is the day of Life, in that, until that day of resurrection and ascension to meet Him, we have only the "helmet," the hope of salvation. It is the day of death, because "who-soever was not found written in the book of life was cast into the lake of fire." "This is the second death," from which none ever shall rise again. Man's reward will be either life or death, and this is the day of decision. It is the day of completion, for it is the *last* day. "The angel

which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth forever and ever . . . that there should be time no longer" (Rev. 10:5, 6).

"In that day" every man shall be known by his own name; every man shall have that which is his own: what he sows, that shall he reap, and "none shall make them afraid" (Micah 4:4). This condition is *not temporary*, for we read in Hebrews 5:9 "Being made perfect, he [Jesus] became the author of eternal salvation unto all them that obey him." Complete obedience to Christ is necessary to receive the eternal salvation (reward). Limited service means limited reward, and possibly death.

God is all and in all. He gave Christ to all the world. Christ is "the stone which was set at nought of you builders, which is become the head of the corner." "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Christ will present His church to God "in that day," at the close of all time. Will we accept the salvation offered to us? "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."

IN THAT DAY

(Continued from page 7)

Day means more than hope: it means that now is the day of preparation for that Day. Today is the day to choose on whose side you will be found. Today is the day to ally yourself with that Branch of the house of Jesse, that righteous one who is Redeemer, Judge, and Restorer. "Choose ye this day whom ye will serve."

Peter said, when thinking about the events of that Day prophesied by Isaiah and the other prophets, "Seeing that ye look for such things, be diligent that ye may be found in him in peace, without spot and blameless" (2 Peter 3:14). Are you ready for that Day? Will it be for you the day of fulfilled hopes, or the day of destruction? Today you may still decide. Tomorrow, God will decide.

Our Prayer

Father, we thank thee for thy promises of hope, and beseech thee that we may be strengthened sufficiently by thy Spirit to maintain ourselves in the path of righteousness and truth, in the footprints of Jesus the Branch, until that Day of salvation. In Jesus' name we pray. Amen.

"Thine eyes shall see the king in his beauty: they shall behold the land that is very far off"—distant in Isaiah's day; near today—"thine eyes shall see Jerusalem a quiet habitation" (Isaiah 33:17, 20).

BEHOLD! HE IS COMING WITH THE CLOUDS

(Continued from page 5)

will see his face, and his name will be on their foreheads" (Rev. 22:3, 4, Em. Diag.).

"Then they will *see* [*optomai*] the Son of man coming in a cloud with power and great glory" (Luke 21:27, Em. Diag.).

"They shall *look* [*optomai*] on him whom they pierced" (John 19:37, Em. Diag.).

Those who advocate the theory that our Lord never again will be visible to human eye, tell us, further, that our Lord gave His flesh for the life of the world, and that, if He were to take it back again for the purpose of having "every eye see Him," He would be taking back the ransom price He so freely gave. To this, we answer that Jesus did appear in the body of His humiliation *after* His resurrection, and, of course, thus after He *gave* His body—His flesh—for the life of the world. We recall, too, the well-known incident of how Thomas doubted that the disciples had seen the Lord, and said he would not believe until he saw the wound prints in Jesus' hands. Our Lord obliged Thomas by showing him these wound prints and rebuked him for not having more faith.

Many other texts could be quoted, particularly regarding the *apokalupsis* of our Lord Jesus Christ—the revealing—but time and space do not permit. Your concordance will supply these.

It seems as though our heavenly Father has hidden the deep truths of His Word from the wise and prudent, and that He takes delight in revealing them unto babes, those who are meek and teachable, and who are not "wise in their own conceits." An example of this truth is the foregoing.

Also, consider with us a delightful truth regarding John 14:19: "Yet a little while, and the world beholds me no more; but you behold me; because I live you also shall live." This text has been overworked by the advocates of the theory that the world will only discern our Lord Jesus has returned by conditions in the earth, and will not see him with their eyes. Upon careful study and help of the power of God, we learn the word "world" in this text is *cosmos*, and it does not refer to people as much as to the arrangement of things on earth. The same word, used in 2 Peter 2:5 and 2 Peter 3:6, pertains to the order of things existing at the time of the Flood, which order was destroyed by the water. Jesus was telling His disciples, in this text, that the present order of things would see Him no more, because when He would return, it would be the new world, the new order, the New Age "wherein dwelleth righteousness." The former age of sin and death will have come to its consummation, as we read also in Matthew 24:30; 13:39, 40; 28:20; etc.

"Even so, come quickly, Lord Jesus."

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park Minnesota



"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom" (Luke 6:38a).

Your Choice!

Suppose someone finds a field prepared for planting. He has grain—lots of it. Will he plant it sparingly? or bountifully? By planting the grain sparingly, he will not get as great a yield as he will if he plants more grain.

So it is with our Christian planting. If we sow sparingly, that is also the way we will reap. If we give a little of our time, a little of our money, a little of ourselves, we will in return receive few blessings. If we give much, great will be our return.

It is true God knows our hearts. If we say, "I'll give a lot, because I want big returns on my investment," God may withhold the big returns. Our hearts must be right first.

God loves a cheerful giver. We give willingly and cheerfully. God in His own good time returns our gifts cheerfully. He is able to "pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

We are blessed in our service to God and Christ by our decisions. Everyone acts "as he purposeth in his heart." We give from our hearts. Giving to the church is just another labor of love for those who will accept the privilege placed before them.

God and Christ Gave

God gave His Son. Christ gave His life. We give ourselves in service as we picture the examples of God's love to us. The better our vision—the clearer the picture—the greater the services we will offer, accept, and render. Without a vision, we will perish.

We read in our book of Psalms that "no good thing" will God "withhold from them that walk uprightly" (Psalm 84:11). Then let us trust Him and walk uprightly before Him. Let us keep His commands, given in love, to meet and strengthen each other, to give to those in need, especially to those who are doing His work. Let us study the Word. Let us watch for His appearing. Let us occupy (not sleep) until Christ returns.

Giving Is Growing

We read these words of Jesus, "It is more blessed to give than to receive" (Acts 20:35b). The ones who give

most of their time, their money, and themselves receive the most benefits. In another scripture, we read that where our treasure is there also is our heart. Then, too, if one is interested in anything, he will be willing to invest of his money and his time. He will visit his interests and "keep an eye" on things. Let us choose to watch Christ's work and see that it is kept growing.

The chief work of love is giving. It is selfish to withhold oneself or service from God and Christ. There is more happiness in giving than in getting, said Jesus, in similar words. (Acts 20:35b.)

It is not so *much* that counts as giving all one can and doing it often or continually. A little stream flows into the river. Of itself it is not so big or powerful; but with many little streams flowing into it day and night, the river becomes strong and swift and wide.

Our pennies and dimes are not so many, perhaps; but, combined with all the other boys' and girls' offerings, they become a power for good to the Lord. We need never be ashamed to give a little if that is all we have to give. We should be very much ashamed, however, if we continue to give only a little if we could give more. Under the Law, and before the Law, as well as now, some godly people gave ten cents of each dollar to God's work. The money for the upkeep of God's house and servants never will be lacking as long as the people bring their "tithes and offerings" into the "storehouse" (Mal. 3:10).

Is it not a joy to have a part in this wonderful work?

Remember, loving means giving, too. If you love God, you will visit His house and publicly praise Him and give Him your offerings of praise, thanksgiving, money, and any other services you have talents to render. It is comforting to know that He can use every one of us in His service. Serve Him faithfully.

Happy Birthday Wishes

Marlene J. Saatzer, May 25, age 10, Saint Cloud, Minn.
Hilda Richardson, May 26, age 11, Hammond, La.
Rosa Mae Philips, May 28, age 10, Hammond, La.
Junior Gainey, May 30, age 13, Hammond, La.
Delores J. Larington, May 30, age 7, McCook, Nebr.

Seeing God

by Harold J. Doan

THE CONVERSION of the Prophet Isaiah is pictured for us in highly symbolic language in the sixth chapter of his Book. In this picture, a pattern is laid of true conversion.

These words were written when Isaiah was an old man, but they concern the very beginning of his spiritual life. When the conversion occurred, the Prophet was a young man, probably living in the royal court. His uncle was Uzziah, then king of Judah. Uzziah had been a good king for many years, always faithful to his God and his people; but suddenly he turned from God, and in consequence, became a leper. For the remainder of his reign, Uzziah lived in isolation.

So Isaiah, who was near by when all this occurred, fittingly began the story of his conversion with these words: "In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up."

The idea here being expressed in this very picturesque way is simply this. From his moving experience with death, and wonder at the "why" of life, Isaiah came to a full realization of the power, mercy, love, and magnificence of the God of heaven. This was the first step in his conversion, and here the pattern for all true conversion begins.

Our first realization of the glory of God usually follows some moving physical or spiritual experience. We first really see God, as Isaiah saw Him, when we have been stricken down, touched, moved by word or deed, jarred loose from our smug self-confidence. Often, death is that force. It was to Isaiah. Often it is a simple sermon, a life which you observe, a great love, or a near escape from injury or death. From these experiences, we sometimes catch our first glimpse of the true and living God.

The effect of the realization, this firm conviction, of God upon Isaiah was threefold; so it should be upon us.

First, Isaiah was made humble and repentant before the Lord. "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts."

This is the first natural result of being awakened to the glory of God. We see in contrast our own carnality, and we stand ashamed and humbled, before the Father. It must be so! If it be not, then we are perfect, or we have not received that deep conviction of God's promise.



"Lift up your eyes to the hills"

Humility is the first result of seeing God. Realization of guilt is the only thing God wants of us. He can then cleanse and forgive, just as He did for Isaiah.

"Then [after Isaiah had been brought low in shame] flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

The scene is the Holy of Holies of the tabernacle and the altar mentioned here is the altar of sacrifice. This symbolic picture seems to mean simply that sacrifice was made for Isaiah's sins and he was cleansed of all the iniquity he so abhorred in his moment of shame. Isaiah saw God; he was humbled; his sins were wiped away. Can conversion do less for us?

We, too, can be cleansed from our uncleanness, in a way similar to the purging of Isaiah. Sacrifice was made for him, and sacrifice has been made for us. The agent of cleansing is the blood of Jesus, taken from the altar of sacrifice which is the cross. It cleanses us from within, freeing our minds, clearing the guilt, purifying the conscience and wiping away all iniquity.

The last step in Isaiah's conversion was his dedication to service, to work for his new-found Lord. "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

Desire to serve is the result even today of true conviction of God, and cleansing by the blood of His Son. The first impulse of the genuine convert is to give others the same opportunity of seeing God. When Isaiah was standing ashamed before God, he also was ashamed for his fellow men. When he became clean, he still felt that shame and wanted to help them. Desire to serve is a natural urge of the new man; and, if Christian growth is to be realized, that urge must be utilized and made strong. We see all about us the work which must be done, and, feeling the urge to do that work, we cry, "Send me."

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

- May 25-30**—Annual May Meeting at Fonthill, Ont. (C. R. Randall, guest speaker.)
- June 6-13**—Special meetings at Brush Creek, Ohio. (C. R. Randall, guest speaker.)
- June 9-13**—Minnesota State Conference at Eden Valley. (F. L. Austin, guest speaker.)
- June 10-13**—Northwest Annual Conference at Corvallis, Ore. (Gary France, guest speaker.)
- June 14-20**—Annual Michigan Conference at Southlawn, Grand Rapids. (F. L. Austin, guest speaker and Bible teacher.)
- June 16-27**—Indiana State Conference and Bible School at North Salem Church (five miles north of Plymouth).
- June 29 - July 23**—Summer Session of Oregon Bible College.
- July 12-25**—Berean Youth Rally at Oregon, Ill.
- July 17-25**—Texas State Conference at Ater.
- July 22-25**—Arkansas-Oklahoma Conference at McGintytown.
- July 27 - August 8**—General Conference at Oregon, Ill.
- July 27 - August 8**—Illinois Conference and Bible School at Oregon.
- August 15-22**—Western Nebraska Conference at Holbrook (C. E. Randall, Guest Speaker).
- August 25-29**—Ohio State Conference at Golden Rule Church of God, Cleveland.

SUMMER SCHOOL DATA

- What?** Summer Session of Oregon Bible College.
- Where?** Oregon Bible College, Oregon, Ill.
- When?** June 29 - July 23, 1948.
- Credit** of four semester hours may be earned toward ultimate graduation.
- Instructors:** Otto E. Dick and C. E. Randall.
- Cost:** \$50.00 for board, room, and tuition.
- Enroll:** see enrollment coupon on page 15.

IOWA QUARTERLY CONFERENCE

A quarterly conference was conducted at Hickory Grove near Colo. Iowa, April 18. Bro. John Mercer of Macomb, Ill., guest speaker, was enjoyed very much. He was accompanied by his wife and daughter.

Preaching services were held at 11:00 a.m. and 2:30 p.m., and there was a basket dinner at noon.

The Conference executive board met in conjunction with the building committee to discuss plans for the new dormitory to be built on the Iowa State Conference grounds at Waterloo, Iowa, also for the 1948 Iowa Conference.

Waterloo, Cedar Falls, Gladbrook, Stanhope, and Hickory Grove were represented at the April quarterly conference.

Mrs. Earl Reinhard, Cor. Secy.

YOUTH RALLY ENROLLEES

1. Fred Myers, Hillisburg, Ind.
2. Norma Magaw, Oregon, Ill.

MACOMB, ILLINOIS

Sunday afternoon, May 9, at Macomb, Ill., Clara Beth and Jesse Pestle were baptized into Christ by Bro. Linford Moore, Jr. They are a daughter and son of Bro. and Sr. Dwight Pestle of Good Hope, Ill. We rejoice to see these young people take this step and pray God's blessing upon them.

The Macomb Church of God conducted its annual business meeting, April 16, and elected officers for the coming year. We voted unanimously to retain Bro. Moore another year as our pastor.

The blueprints for the new church building are completed, and we are looking forward to the time we will have enough money in the treasury or pledges so construction may be started. Mae Mereer, Reporter.

WORK IN NEBRASKA

Tuesday, May 4, Mr. Jerry Shoemaker was baptized, by the writer, into the name of Jesus Christ. Jerry came forward at the close of the meetings at Alliance, Nebr. April 23 through May 4. Mrs. Shoemaker was baptized into the church several years ago. The couple and their son live in Alliance and will be able to attend church regularly.

The church building at Wray, Colo., was dedicated, Sunday, May 9. Bro. T. M. Ferrell of Holbrook was the speaker at the 11:00 a.m. service when the building was dedicated. Visiting members were from Ault and Denver, Colo., Box Elder, McCook, Moorefield, Cambridge, and Holbrook, Nebr. Dinner was served in the Wray park by the Wray members. Services were held in the afternoon and evening. The Bible school, conducted by Mrs. Thayer and her helper, at Wray is a great success, and the members there are well pleased with the results. E. E. Giesler.

FREDERICKTOWN, MISSOURI

Last Sunday, May 16, we were glad to have the opportunity of baptizing three persons into the all-saving name of Jesus Christ. They are Fred Baggett, his wife Laura, and their son Donald. This was a very impressive service since I am sure they were truly converted. They have attended our Fredericktown (Mo.) church for several years. Now, as members, they will add spiritually to our Christian efforts and fellowship. I am sure the church here and elsewhere will eagerly extend to them the heartiest welcome and will strive to aid them in their efforts to be true to the Christian cause to which they have pledged themselves.

Our sincere hope is that they, with us and all others who have so consecrated ourselves, may have a part in the Kingdom of God, which current events indicate is very near at hand.

Church work at Fredericktown seems to be doing very well as our attendance is well ahead of that a year ago. We still have monthly services at Morse Mill and now have a Tuesday evening Bible class in Saint Louis. The interest is very good. Roy Graham.

BAPTISMS—PERRYVILLE, KENTUCKY

On Sunday afternoon, May 2, it was our pleasure to see three fine people go down into the water of baptism. We are happy to submit the names of the newly-baptized members: Mrs. Alpha Carpenter, Danville; Mrs. Don Noland, Crab Orchard; and Mr. Marvin Carpenter, Perryville, Rt. 1.

Marvin is a fine young man, seventeen years of age, and has attended Sunday school at the Church of God for more than two years. Several members gathered at the water on the farm of Bro. and Sr. Vaughn Long where Bro. Long assisted them in baptism. After baptismal services, the Communion service was solemnized in the home of Bro. and Sr. Long. Quincy L. Carpenter.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Bro. and Sr. Harry Goekler, their daughter Sylvia and Harry's father, Bro. C. W. Goekler, were guests, May 21, of Bro. and Sr. James M. Watkins, Oregon, Ill. The Goeklers were en route to Hector, Minn., where Harry is pastor. He and his family had visited relatives and brethren in Louisiana.

Bro. and Sr. James M. Watkins, accompanied by the Maranatha Singers, drove to Casey, Ill., last week end for services.

Mr. and Mrs. Robert Rauch, South Bend, Ind., are parents of a daughter, born May 17, 1948. Congratulations!

Sr. Clara Chaffee, first resident to enter Golden Rule Home, still " hale and hearty," is especially happy these days because of her daughter, Mrs. Lola Davenport, Dallas, Texas, who has come to visit her mother.

Sr. George Loudenslager, Golden Rule Home, several days a patient in the Warmolts Clinic, has returned, encouraged, to the Home.

"Mrs. Cecil Armstrong of 515 Palm St., Coulee Dam, Wash., on Sunday afternoon, May 16, repentingly made her confession and, desiring a part in eternal life and the Kingdom of God, she arose and was baptized into Christ."—Lyle Rankin, Cashmere, Wash.

Born to Bro. and Sr. V. E. Kirkpatrick, Bingham Lake, Minn., May 16, 1948, a son, Vivian Erno Kirkpatrick II. Congratulations!

A special ministerial conference will convene, Saturday, May 29, at the Saint Cloud (Minn.) Church of God. Laymembers are invited, also, to the conference. Participating ministers will be: A. M. Jones, Walter Wiggins, Harry Goekler, Vivian Kirkpatrick, Tom Savage, and Ernest Graham.

PENNELWOOD BREAKS GROUND

On the afternoon of May 9, the Pennellwood Church group (Grand Rapids, Mich.) met at the church lots to break ground for the new building. The rain was falling freely, but, despite the precipitation, the members all came and sat in their cars around the edge of the lots. Had we planned for rain, we could have done no better than that which resulted due to our lack of foresight.

The Lord laid it upon the heart of a non-member of the church to bring his sound truck and public address system to help with the service. A small tool shed had been constructed at the edge of the lot, and a number of us gathered in this shed where a microphone had been set up. From this shed, we sang the praises of the Lord, prayed, and dedicated the ground to the Lord who is able to work all things for His glory. Bro. James Cole, our first elder, turned the first shovel of ground.

After a few words spoken as to the purpose of the building, and in dedication to the work of going forward, we asked God's guidance and help to go on to completion.

Pray for us that the Lord may be glorified in this work we have dedicated to Him.

Bro. and Sr. F. L. Austin were guests at the Pennellwood Church of God, May 16. Bro. Bro. Austin gave the morning sermon. In the evening, Sr. Austin spoke, briefly, to acquaint us with the new songbook and sang one of the songs which will be found in the book.

C. E. Lapp, Pastor.

JESSE ROBINS

Jesse Robins, son of Thompson and Annie Robins, was born, November 15, 1875, in Woodstock Township, Schuyler County, Ill., and died, May 8, 1948.

He moved to Ripley with his parents when three years of age and lived in that vicinity until his marriage. He then moved to a rural district, where he resided for the remainder of his life, living on the present farm thirty-eight years. Being a great lover of nature, he enjoyed the opportunity which this type of work afforded.

He was married, November 12, 1903, to Lura New in Mount Sterling, Ill. His wife survives his death and resides at their farm home near Mount Sterling.

To this sacred union were born five children, namely: Lawrence of Griggsville; Leonard and Vernon of Mount Sterling; Mrs. Ruth Tarrant of Chicago; and Aeil at home. Also surviving are three brothers: William of Lacon, Ill.; James of Burlington, Iowa; and Elza of Peoria, Ill. A sister, Phoebe, preceded him in death. Also there are six grandchildren, namely: Glen, Marlin, Ann, and Daniel Robins of Mount Sterling and James and Joyce Robins of Griggsville.

He was baptized on October 21, 1928, at Ripley, Ill., becoming a member of the Ripley Church of God, of which he remained a faithful member until his death.

His absence will be felt by his close relatives, his church friends, and his many other friends in this community.

Funeral services were conducted by the writer on May 10, 1948, at the Ripley Church of God, and he was laid to rest to await his Master's call, in the Mount Sterling cemetery.

C. R. Randall.

MARTHA ANN TOWNSEND

Martha Ann Townsend was born, April 16, 1924, and died, May 12, 1948, after a long period of illness. During early life, she was active in her school work and extra-curricular activities. For eight years, she was a member of the campfire girls and became guardian of a small group of her own. She rose to the highest rank of social leadership, and all who knew her loved and respected her unto the end.

She accepted Christ as her Saviour and was baptized into His Name in 1937. For years, she has been active in the church: singing in the choir; working with the young people, and serving as a Sunday school teacher. Her greatest joy was to teach little children, and in this capacity she served well.

She leaves her father and mother, Bro. and Sr. A. G. Townsend of 3744 Clyde Park Ave., SW, Grand Rapids, Mich.; a brother, Richard, and his wife of 433 Thomas St., SE, Grand Rapids; a sister-in-law, Sr. Robert Townsend, with four children in Mesa, Ariz.; a grandmother, Mrs. Edith Richardson of Wayland; and a grandfather, Mr. D. Townsend of Jackson, Mich.; besides many others near to her through the ties of family and friendship.

During all the time she was ill, no one outside her own immediate family and circle of friends would have known of her suffering, for she bore it very patiently. The beautiful floral offerings and the many friends who came from far and near were a silent tribute to the love for her who was always thinking of others.

Burial was in the family lot in the Fuller Cemetery near Hastings, Mich. There we left her to rest in a beautiful cemetery to await the call of Jesus. May He soon come!

Bro. F. L. Austin assisted the writer in the funeral service by offering prayer and by speaking words of comfort at the grave side.

C. E. Lapp.

SUMMER SCHOOL ENROLLEES

1. Kirby Davis, Wenatchee, Wash.
2. Arnold Johns, Oregon, Ill.
3. Bud Goodwin, Oregon, Ill.
4. William Dick, Oregon, Ill.
5. Ernest Graham, Minneapolis, Minn.

MELISSA CANTRIL HOWARD

Melissa Cantril Howard, the third daughter of Jane and Fletcher Cantril, was born, October 3, 1854, at Afton, Iowa, and died, April 21, 1948, at Waltham, Minn. When she was a small girl, her parents moved to Polk County, Iowa, with their family.

On August 31, 1873, she was married to John S. Howard at Ankeny. Eight children were born to this union. One daughter, Laura, died in infancy, and Otis, twin brother of Oscar, died in 1927.

In 1887, they moved to Sac County, Iowa, where they lived on a farm east of Sac City until 1902, when they moved to Marathon. Since the death of her husband, Mrs. Howard has called Marathon her home, but has lived much of the time with the children in Minnesota.

Mr. and Mrs. Howard were baptized at the same time and worked together in the church until their health failed them. During the past two years, Mrs. Howard has been given loving care by her son and daughter-in-law, Fletcher and Agnes Howard. Mrs. Howard is survived by her six children: Robert Howard, Oscar Howard, Mrs. Addie Mayelem, Mrs. J. H. Wilson, all of Mora, Minn.; Fletcher Howard of Waltham, Minn., and John A. Howard of Rapid City, S. Dak. She is also survived by twenty-six grandchildren, forty-seven great-grandchildren, and twelve great-great-grandchildren.

Funeral services were conducted at Hayfield, Minn., on April 23, and the body was then taken to Marathon, Iowa, where services were conducted by Bro. J. W. Williams, Sr. Howard sleeps beside her husband where they wait for the resurrection morning.

Mrs. Blanche A. Harland.

Students and faculty at Oregon Bible College enjoyed a "field day" trip to Chicago, May 21. Places visited were: Field's Museum, Adler Planetarium, Museum of Science and Industry, Comisky Park (Sox "yanked" the Yankees, 3-0), and WMAQ broadcasting studios.

"Ambassadors for Christ" has been chosen by the College seniors as their class motto.

Summer Session of Oregon Bible College

June 29 - July 23, 1948

Enrollment Coupon

Please enroll me as a student in the Summer Session of Oregon Bible College.

Name _____ Age _____

Address _____

Recommended by _____

Tuition will be paid by _____

Calling All Youth

Ages 13-17 years

The Berean Youth Rally

Oregon, Illinois July 13-23, 1948

Worship—Instruction—Recreation



Otto E. Dick
Superintendent

The 1948 Berean Youth Rally will again be housed in the Illinois State Conference dormitory and will use facilities of the Oregon Church for class rooms and Rally gatherings. Enrollment is open to those who have passed their thirteenth and have not passed their eighteenth birthday on the opening day of the Rally, July 13. Provisions will be made to receive students, Monday, July 12, and students should not plan to arrive before that time.



M. W. Lyon
Instructor

Tuition, board, and room will be \$20.00. Personal spending money should be limited to \$5.00 per week. Those wishing to remain for General Conference will be cared for at the dormitory until Conference officials take charge, but students wishing to do so will be expected to make further contribution to the Conference treasurer.

Your Rally instructors will be Bros. M. W. Lyon (the dean), James M. Watkins, and C. E. Randall. Mrs. Ruby Railton, who has had experience in Christian service, will be the Rally matron. Four classes, daily, including one music class, have been planned to give instruction in practical Christian living and Christian service. A short devotional period each morning and an evening worship service will provide opportunity to worship God through prayer, song, and word. The evening service will consist of special speakers and at least two sound movies: the "King of Kings" and "Queen Esther." . . . Come to Oregon, and Rally, Rally, Rally!



C. E. Randall
Instructor

Plan now to attend the Youth Rally. Send your enrollment to Otto E. Dick, Oregon Bible College, Oregon, Illinois.



James M. Watkins
Instructor

Date

Please enroll me as a student in The Berean Youth Rally.

Name Age

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My expenses will be paid by

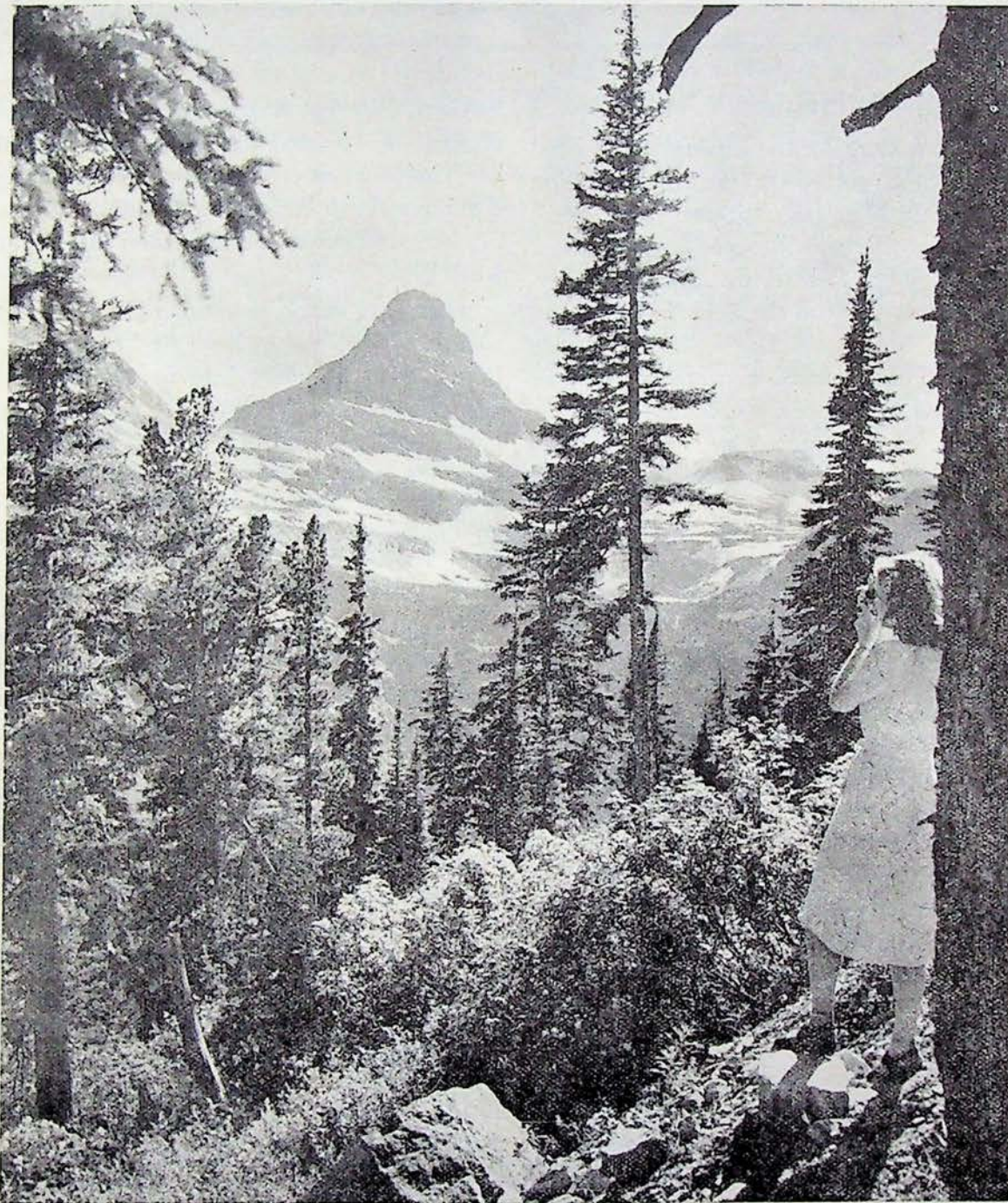
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THE RESTITUTION HERALD

VOLUME 37

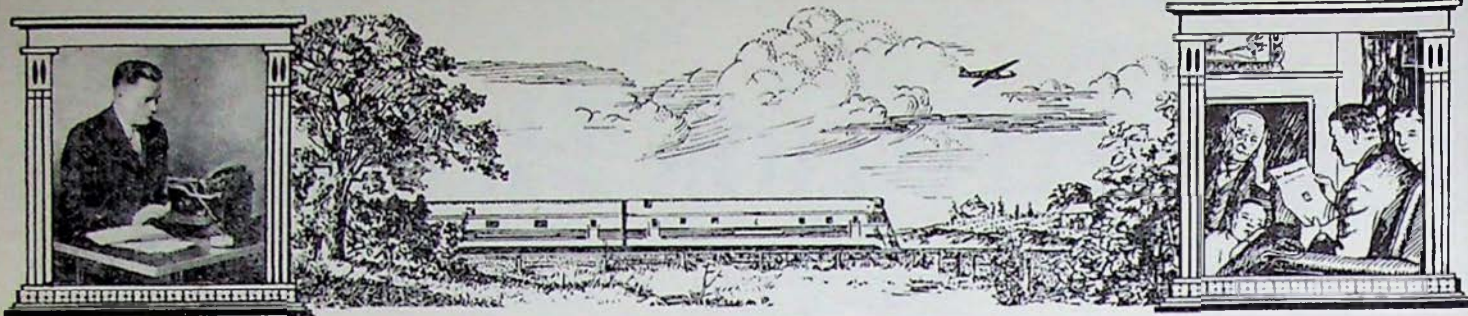
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FUSILADE MOUNTAIN, GLACIER NATIONAL PARK



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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

Look to the Hills, Pilgrim

Waiting, waiting, waiting for the coming of the Lord and final redemption of our bodies, the whole creation "groaneth and travaileth in pain together until now" (Rom. 8:22). There is strength, though, for the weary. Lift up your eyes, Pilgrim! Look to the hills whose towering peaks, like spires, point to the sky. "I will lift up mine eyes unto the hills," said David, "from whence cometh my help." Then quickly, as if to correct any possible interpretation limiting the source of his comfort to literal mountains, inspiring as they are, he added, "My help cometh from the Lord which made heaven and earth."

Fortunate is he who can vacation in the mountains. There, one's eyes stretch, leisurely, restfully, to mountain peaks tenfold more distant than were the petty surrounding daily problems when he toiled in office or shop. To tired souls, a free and easy liberty comes from those wide expanses of mountain scenery. Still, that rest is incomplete. Scenery cannot relieve every aching heart or dry every tear. It is the Creator, not His creation, that speaks most surely, accurately, consolingly, to weary souls. Have you looked to the mountain of very God? Be silent, a moment, for He speaks—always speaks—in answer to the quest of man. "Behold, he shall neither slumber nor sleep." Twenty-four hours every day, the Lord God, like a towering mountain peak, oversees and blesses all humanity.

Exhilarating is our God!

Promised Rest

Buried in the hills of Moab was Moses. Momentarily, the children of Israel wandered as sheep without a shepherd. Then Joshua led Israel's tribes into the Promised Land, the land that "flowed with milk and honey." There they kept their Sabbaths and, after every ordered battle, rested from their enemies. Mighty was Joshua, a superior to Moses in waging war. That rest in the Promised Land was only temporary,

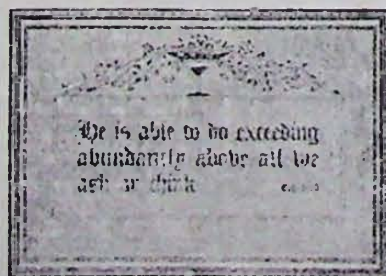
however, only typical of the promised rest for the people of God. "If [Joshua] had given them rest, then would he [God] not afterward have spoken of another day. There remaineth therefore a rest unto the people of God. . . . Let us labour therefore to enter into that rest" (Heb. 4:8-11).

"Here have we no continuing city, but we seek one to come" (13:14)—even that city for which Abraham looked, "the city which hath foundations, whose builder and maker is God" (11:10). The redeemed, gathered into that great City, will suffer "no more death, neither sorrow, nor crying; neither shall there be any more pain." "God himself shall be with them . . . be their God," and, "There shall be no more curse."

Come Ye, Drink, Today

Tomorrow's promised rest in the Kingdom of God is prefigured today in Jesus. Certainly, we who "have the firstfruits of the Spirit . . . groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies." Equally as certain as is our waiting for that adoption is the truth, however, that we *do now* "have the firstfruits of the Spirit." Jesus has come. You and I have accepted Him, a greater than Moses, a greater than Joshua. We are drinking of the water that eventually will give life, and even in this dark day quenches our thirstings that can be satisfied by no other fountain. He invites today, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Pilgrim, look to the hills; look to the towering mountain peak of the Christ, the Son of God. He, too, never slumbers, never sleeps.

Only Jesus can promise: "He that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35). Like the woman of Samaria, people today do not appreciate, do not *know*, who it is that speaks to us. If only we could *know* the Christ, we would plead, "Sir, evermore give us your living water, so we need never to thirst, and which will be in us a well of water springing up into everlasting life."



What Think Ye of Christ? Whose Son Is He?

By Grover Gordon, Cleveland, Ohio

JESUS HIMSELF asked the question used here in the title, saying to the Pharisees, "What think ye of Christ? Whose son is he?" Their answer and His following questions reveal a *vital truth*. They expected, and *still expect*, the Messiah to come from the seed of David, but they were the chief opponents of Jesus. When they heard the people ask, "Do the rulers know indeed that this *is the very Christ?*" (John 7:26), and, "When Christ cometh, will *he* do more miracles than these which this man hath done?" (v. 31), they sent officers to take Him (v. 32). The Pharisees sought "how they might *destroy him*" (Matt. 12:14). They *envied* Him. (Matt. 27:18.)

Also, the people were saying: "Of a truth *this is the Prophet.*" (See Deut. 18:15-18.) Others said, "*This is the Christ.*" (John 7:40, 41.) Their questions and their reference to Scripture showed *their expectation*, that "Christ cometh out of the seed of David, and out of the town of Bethlehem, where David was" (v. 42), but that He came from Galilee was a good alibi. (See vv. 41-52.) They seemed to have forgotten His birthplace. When the officers returned without Him, and gave their report, the questions were: "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him?" (Vv. 45-48.) Many of the chief rulers *did* believe, but "because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God" (12:42). *Their answer* to the question Jesus asked was, "The son of David" (Matt. 22:42). He immediately followed by questions and Scriptural references that "stumped" the experts. (V. 46.) "How then doth David in spirit call him Lord?" (Quoted from Psalm 110:1.) "If David then call him Lord, how is he his son?" (Matt. 22:45.) That is, He is even more than that.

Did Jesus Deny His Ancestry?

Did Jesus deny His ancestry? or was He pointing out a vital truth concerning the Christ? *If* the Christ was simply "the son of David," and no more, then *any* son or descendant might make claim to the Messiahship. The same is true in case of "a" son of God. We Christians are the sons of God (1 John 3:2) — adopted sons (Rom. 8:14, 15).

Would we dare make claim to the Messiahship because we are adopted sons?

Jesus Is the Only Begotten Son of God

John 3:16 and 1:14 show plainly that Jesus is the only "begotten" Son of God. Furthermore, the Prophet Nathan, speaking to David about God's promise to him, said: "I will set up thy seed after thee, which shall proceed out of thy bowels . . . I will be his father, and he shall be my son" (2 Sam. 7:12-14).

Some will say, "That was Solomon." What says the Scripture? See Hebrews 1:1-5; Romans 1:1-3; Acts 13:22, 23. So it seems that Jesus was pointing to the fact that the Christ must be not *only* "the son of David," but *also* the Son of God, and *only one* has ever been able to make that claim and have it testified to by the God of heaven. At Jesus' baptism, God testified, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). At the transfiguration, God testified, "This is my beloved Son: hear him" (Luke 9:35). At the crucifixion, the earth did quake, the rocks rent; the veil of the Temple rent, also. Nature spoke in thundering tones, so even the centurion, who watched, said, "Truly this was the *Son of God.*" At the resurrection, the climax of all testimony, the stone rolled away, the testimony of the angels, His appearance to His disciples in teaching them forty days, their handling Him, His ascension, *all* testify that He was, and *is*, the Son of God. Beside these, consider the many signs, miracles, and wonders.

Consider still other testimony: "Whom do men say that I the Son of man am?" The answer included John the Baptist, Elias, Jeremias, or one of the other prophets. (Matt. 16:13, 14.) John the Baptist had said, "I am *not* the Christ" (John 1:20), but of Jesus, "This *is* the Son of God." (Vv. 33, 34.)

"But whom say ye that I am?" asked Jesus. "Thou art the Christ, the Son of the living God" (Matt. 16:16). "Of a truth thou art the Son of God" (Matt. 14:33). "We believe and are sure that thou art that Christ, the Son of the living God" (John 6:69). "These things are written, that ye might believe that Jesus *is* the Christ, the Son of God [both], and (Continued on page 9)



Bountiful Returns

By Harold J. Doan, Chicago, Illinois

PROVERBS 11:24 reads: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Solomon, who said this, was a wise man. He had learned that, in scattering his influence and investments, the returns were great in material and in satisfaction. He had learned, also, that stinginess tended to poverty, in material and in happiness. From beginning to end, the Bible is fluent in this psychological truth—cheerful spending of self, time, and material wealth for a just cause will tend toward prosperity and happiness. Undue care and worry and saving of oneself and possessions, on the other hand, leads to narrowness and poverty. In Luke 9:24, Jesus said, "Whosoever will save his life shall lose it" (the self-centered man will be lost), "but whosoever will lose his life for my sake, the same shall save it." (The Christ-centered life will be saved.)

Paul well understood this psychological truth when he became acquainted with the wealthy Corinthians. Though these people were extremely wealthy, they were also very suspicious of Christianity, for fear it would cost them something. Consequently, Paul took nothing from them to sustain himself in his ministry. In the letters, however, which he wrote back to Corinth after parting from them, he told the Corinthian Christians he was sorry for their sakes that he had not taken help from them. Then he asked them, for their own good, to contribute to the cause of helping the poor in Jerusalem.

Paul reasoned, He that sows sparingly will reap sparingly. A farmer knows this. If one plants three seeds in the ground, he will, with good fortune, reap harvest from three plants. Harvest is in direct proportion to sowing.

Then Paul continued, Let a man apply this principle in his support of the Lord's work, as his heart moves him, not as duty or as a grudging debt payment, but cheerfully, "for the Lord loveth a cheerful giver." When one does apply this logically proved rule of sowing and reaping to his support of the Lord's work, he can expect the Lord to protect his investment.

Paul continued, "And [if you do these things] God is able to make all grace abound toward you; that ye, always having sufficiency in all things, may abound to every good work." The investments you make in real estate, livestock, merchandise, and stocks and bonds, do not have this promise of protection and sure return, but when you invest cheerfully and generously in the cause

of the Lord, God Himself is your Broker. God is able to give you sufficient bountiful returns to make you know the value of sowing bountifully in His fields.

Paul then enumerated the bountiful blessings experienced because of the liberal distribution of the Corinthian wealth to the poor saints of other places. Because of generous Corinthian gifts, the lives of many Christians had been preserved and many people had been moved to give thanks to God and glorify Him. Paul confided, moreover, You Corinthians are often remembered in their prayers, and God's grace surely will come upon you.

Paul concluded with this last reminder of the basis of cheerful giving—the unspeakable gift of a generous Father—His only begotten Son Jesus, slain for the sins of the world. Paul's implied argument was—If God could love us so much while we were yet sinners estranged from Him, to arrange for atonement and forgiveness through the sacrifice of His own Son, how much do we owe Him? and with what generosity should we support the spreading of the gospel story of that love?

The idea of giving to the Lord's work should not be so distasteful to us, for it is a "give and take" proposition. We give only a portion of what God has first given us, in appreciation of His gifts to us. We are promised that if we do thus remember to be thankful, we shall receive an enlarged blessing from the gracious hand of God. Sow sparingly; reap sparingly. Sow abundantly. God loves a cheerful giver.

This principle can be applied first in our giving of money to finance the Lord's work. The Bible consistently teaches that ten per cent of our incomes should be tithed back into the Lord's work. Tithing preceded the law of Moses and was almost universally practiced, even among pagan people. It is still God's suggested way for adequately financing the church. In addition, free-will offerings were given as a gift of thanksgiving from the heart. Modern Christians, however, according to statistician Roger Babson, contribute less than one per cent of their incomes to the work of the Lord. Sow sparingly; reap sparingly. Sow bountifully, and reap bountiful returns. "Bring ye all the tithes into the store house . . . and prove me now herewith, saith the Lord of hosts, if I will not open unto you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). There are bountiful returns promised for generosity. (Turn to page 10)

Jesus Is the Same

By Shirley Logsdon, Oregon Bible College

"Jesus Christ the same yesterday, and to day, and for ever."

NO MATTER what phase of the Word of God the apostles were preaching, the end of their preaching, the end of their conversation, was: "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8). They felt keenly that the end of their work led to Christ; whatever they did, Christ was the Author and the Finisher.

Leaders or rulers today serve mankind only a short time and then depart: either to go into some other work, or they die. Only Jesus remains unchangeable. "What He has been proved to be yesterday, He is still today; and what He has been yesterday and is today He will continue to be forever."

What was Jesus *yesterday*? Yesterday, Jesus was the hope of the patriarchs and the prophets. Knowing they were sinful and destined to eternal death if some escape were not made for them, they looked forward to the day Jesus would redeem them by His blood and establish His eternal Kingdom on the earth. Jesus, talking to the Jews, said: "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:58). That Abraham literally saw Jesus is not the meaning of this verse; but, through faith, Abraham had a vision of the day Christ will return to earth. Not only to Abraham, but to all the Israelites, Jesus was to be their Saviour.

The Prophet Isaiah believed the words of God when he wrote: "Behold, I [God] lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste" (28:16). That stone, of course, is Christ.

Jeremiah prophesied of the day Jesus would save Judah and Israel, saying: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (23:5, 6).

What is Christ *today*? He is the same as He was yesterday. The only difference now is that we have record of His first coming, of His overcoming the world, and of His ascension into heaven where He is crowned with

honor and glory. Today, we are looking for Him to come the second time "without sin unto salvation." Jesus is the same; His thoughts do not change; He does not grow older; He is still King of Kings.

Contrasting Jesus' unchangeableness with the carnality of man, Paul stated: "If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; which are to *perish* with the using;) after the commandments and doctrines of men?" (Col. 2:20-22.)

David admonished: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:3, 4).

Even the Levitical priesthood, ordained of God, was changeable. "They truly were many priests, because they were not suffered to continue by reason of death" (Heb. 7:23). Because, therefore, those priests were mortal and died, God made another priest who is unchangeable—one who will not die; one who needed only once to sacrifice for us, not every day and every year. Hebrews 7:24 says: "This man [Christ], because he continueth ever, hath an unchangeable priesthood." Jesus' priesthood will never be given to another.

Thus, Christians understand that only through Christ does salvation come. He will not turn us away void. This brings to mind a chorus, here quoted:

"Yesterday, today, forever,
Jesus is the same;
All may change, but Jesus never;
Glory to His Name."

What will Jesus be *forever*? What Jesus was yesterday and today, Jesus will be forever. In the Revelation are many pictures of the glorified Saviour. He is the only one worthy to open the Book of Life. Then He will reward us according as our work shall be; for "unto them that look for him shall he appear the second time without sin unto salvation."

Yesterday, today, and forever: Jesus is the Saviour of the world. "All may change, but Jesus never; Glory to His Name."



Shirley Logsdon

THE SEVEN VIALS

By W. Howard Beemer, Oregon Bible College

REVELATION 15:7 relates the giving of seven vials to the seven angels by one of the four beasts. The four beasts, mentioned here, are not literal beasts at all, and the term "beasts" has been poorly chosen. Wycliffe first used it; and translators, in general, have continued in this error. "Living creatures" is a more accurate translation. These living creatures (or cherubim) appear to be actual beings of the angelic order. One theory has it that the four "beasts" refer to the angels, Michael, Gabriel, Uriel, and Raphael. Suffice it to say, however, that these living creatures are beings of the angelic order.

The vials, given the seven angels, contain the wrath of God which is to be poured out upon the wicked. These seven vials affect only the wicked, differing fundamentally only in this one point from the seven trumpets which affect both Christian and non-Christian alike. (See Abingdon.) The seven trumpets and the seven vials exhibit a marked parallelism. The vials, however, are all inclusive in their scope, while the trumpets are not. Also, the vials mark the climax and conclusion of the punishment of the wicked.

"Go your ways, and pour out the vials of the wrath of God upon the earth" (Rev. 16:1). Even these angelic beings with their holy commission must wait for the permission of God before carrying out their orders. We, as mortal servants, also must wait for God's permission before fulfilling His orders.

First Vial

The first vial, or bowl, was poured out upon the earth, causing loathsome, painful boils to break out upon those who had worshiped the statue of the Beast, and bore his mark. This first bowl is a reference to the sixth plague visited upon the Egyptians. (Ex. 9:10, 11.)

Second Vial

With disastrous results, the second angel emptied the contents of his bowl into the sea. The sea became as blood, and all living creatures in the sea perished. According to Clarke's Commentary, this blood was either that spilled in a huge naval conflict, both sides being all but completely destroyed; or it is blood in a state of putrefaction. In either case, it is the blood of dead men, which is blood in its most offensive form. This plague is simi-

lar to that of the second trumpet except that the scope of the plague is the whole sea and everything in it.

Third Vial

The third angel emptied his bowl into the rivers and the springs of waters, which immediately turned to blood. Again, the plague here affected all waters, whereas the third trumpet-plague merely affected a third of the waters. In results, this third vial resembles the first Egyptian plague. Clarke mentions that it is a sentiment of the rabbins that "whatever plagues God inflicted on the Egyptians in former times He will inflict on the enemies of His people in all later times." Judging from the evidence we have, it would seem as though this might very possibly be true.

After the third vial had been emptied upon the rivers and the springs, the angel of waters praised God for His righteousness and justice in judgments. The angel continued to say that they (probably those with the mark of the beast) had shed the blood of the saints. Therefore, it was fitting that they should have blood to drink, instead of water, as they derived such fiendish joy from spilling the blood of the saints. The best authorities omit "another out of," in verse 7, merely having "the altar say," as it is the altar itself that utters this praise to God.

Fourth Vial

The fourth angel poured his bowl out upon the sun. Verses 8 and 9 state that men will be scorched as though the angel will do it, though in reality it will be the heat from the sun that burns men. This intense heat will come, of course, because of action of the contents of the fourth vial upon the sun. The action here is without limitations, worse than in the fourth trumpet. Robert Fleming, about the year 1730 A.D., attempted to connect this prophecy with the French Empire—which, according to him, was represented by the sun. He set the date for approximately 1794. Remarkably enough, in 1793, the French king was beheaded by the National Assembly, thus spilling blood as was prophesied. Also, great and unequalled miseries fell upon the French nation. To anyone of that day, this would seem quite conclusive evidence of the end times. All through the ages, some person, or persons, has been attempting to read into God's Word



W. Howard Beemer

dates and seasons. It would almost seem that after innumerable failures along this line these self-appointed prophets would cease their efforts. Recently, a group in California sold out their earthly possessions and gathered upon a hilltop at a certain appointed time to await the Second Coming. This sort of zeal brings only ridicule upon Christianity. Therefore, let us not become too optimistic that these are without doubt the "last days." It is to be noted that during none of these four plagues was there the slightest sign of any repentance among the wicked.

The Expositor's Bible claims that there is a natural break here between the fourth and fifth vials. In other words, there are two sections in the plagues, the first four being in the first group and the last four in the second division. The first four vials fundamentally concerned inanimate objects—the earth, sea, rivers and springs, and the sun.

Fifth Vial

The fifth angel poured out the fifth vial upon the throne of the wild beast, since the regal family (leaders among followers of the beast) was smitten in the fourth plague (Clarke) and did not repent. The throne of the wild beast, no doubt, refers to anti-Christian, idolatrous power. The transition has been made from the realm of nature to that of the spiritual world. The kingdom of the beast is to be full of darkness, too, which vividly recalls to mind the Egyptian plague of darkness. The people were suffering so much that they were gnawing

their tongues in pain, but still they refused to repent and even blasphemed God for the punishment that was being inflicted upon them. Some try to symbolize the sun as a person, a city, or a religious personage, but even after all these *conjectures*, what have they gained?

Sixth Vial

The sixth angel poured the contents of the sixth vial upon the River Euphrates, causing it to dry up completely, thus preparing a way for the "kings of the east." Much conjecture is rampant concerning identity of the kings of the east. Some think there is an allusion here to the ruin of Babylon by Cyrus, as predicted in Jeremiah 1 and 51. It seems more likely, however, that the reference intended by "kings of the east" is to the anti-Christian hosts coming from the east to take a spoil. These kings from the east, however, will go forth, not to victory, but to their doom. It is difficult to determine what city or people is pointed out by this "Babylon." Suffice it to say that wickedness is here represented by the kings of the east, and that God will triumph.

Verses 13-16 appear to be parenthetical. The three unclean spirits of verse 13 according to the Expositor's Bible are the three lying spirits (or demons) going forth from the three great enemies of the church to entice the "kings of the whole inhabited earth" to their overthrow. They, the three spirits, are to succeed, too. The three spirits, in the latter part of verse 13, are likened to frogs due to uncleanness and their noisy, loquacious manner. Frogs are symbols of impurity (Continued on page 10)

The Christian and His Purse

By Mrs. T. J. Ellis, Waterloo, Iowa

SINCE the August, 1947, General Conference in Oregon, Illinois, I have read several articles in THE RESTITUTION HERALD about tithing. All were very good. Now, I have been asked to write a short article on said subject, but I feel there is little I can say, even though I am a tither.

The New Testament plan of giving is found in 1 Corinthians 16:2 and 2 Corinthians 9:7. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," and, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." We should not give in a haphazard way.

Since each wage-earner is now compelled to make a Federal report of his income each year, it is a very easy

matter to figure how much one tenth is, and that amount belongs to our Lord. Any amount given over and above that amount is a gift.

Do you pay your debts? Of course you do, if you are a Christian. So why not pay the debt we owe God? He is so far above all others, and, in turn, blesses us so abundantly! Besides, He promises to remunerate us for our giving, in due proportion as we have given. What else can 2 Corinthians 9:6, 8, 11, mean?

Tithing is an Old Testament law. Israelites were commanded to give.

Christian giving must be a matter of giving from a loving heart. "For if there be first a willing mind [heart], it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8:12).



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

STATE OF ISRAEL. Five hours before the British surrendered their thirty-one year-old mandate of Palestine, David Ben-Gurion, head of a thirteen-man board that will rule the new State of Israel, read the Proclamation of Independence. In quick succession, President Truman announced: "The United States Government recognizes the provisional government as the de facto authority of the new State of Israel."

The sons of Israel were jubilant the world over; consternation gripped the minds of government leaders throughout the earth. Nothing like this had happened since the days Jesus had spoken about the budding of the fig tree nation. Whatever happens to this newly reorganized State of Israel, we have witnessed the greatest prophetic sign fulfilled, or in process of fulfillment, that has occurred since the days the great Prophet preached the gospel of the Kingdom throughout the land of Judea. If it is marvelous in our eyes, it no doubt is wonderful to Israel's true and faithful Husband—the great Jehovah. Every member of the Church of God should be thrilled through and through at current events.

FLAG OF DAVID. The Zionist flag, bearing two pale blue stripes on a white background, with the Star of David in the center, will be the new flag of the State of Israel. It will be called the "Flag of David." As this flag was unfurled to the breezes that wafted in from the blue waters of the Mediterranean, the new State of Israel was not conceived altogether in unbelief. The Proclamation of Independence was issued two hours before sundown on Friday night, that the Israelites might not violate the "sabbath day." The Israelites are not going back in unbelief in God; they are returning ignorant of their Messiah. In this sense, they are without faith. The people of Israel have kept themselves separate from Gentiles and have not intermarried. While their records of lineage were lost in the destruction of the Temple under Titus, yet their blood has been kept clean; so much so, that even the little corporal of Austria was able to detect millions of them. The Israelites have maintained their Wailing Wall for prayer for centuries; and, though Arabs take away their place of penitent prayer, the Arabs cannot remove the spirit of prayer in the hearts of this great people that have withstood the ravages of nations century after century, all because they were a "peculiar people" unto the Lord their God. May the flag of David continue to flutter in the four winds of heaven until the true Son of David comes to claim His rightful place in the rulership of the chosen people Israel!

THIS GENERATION. In speaking about the consummation at the end of this Age, Jesus stated, "This generation shall not pass away, till all be fulfilled." The meaning of this state-

ment seems to be that the generation living when the events of which He was speaking happened would not pass off the scene of action until all would be fulfilled. Should this meaning be the correct one, then some great days lie just ahead of us. This hope should cause us to lift up our heads and rejoice—knowing that our redemption is near at hand. At least, we are witnessing so many signs that indicate the coming of the Lord as drawing nigh, we need to exercise caution lest we let that day come on us unawares, for as a snare shall it come on all them that dwell on the earth.

A NEW ENSIGN. The flag of Israel is a symbol of the nation. Back of this new flag is the new State of Israel. This flag represents the tie which this new nation has with "our father David." There is a new Ensign coming that will put into effect all the precious promises made unto the fathers and will establish forever the covenant which God made with David. This "ensign" stems from the root of Jesse, and to it will the Gentiles seek and "his rest shall be glorious." When this Ensign is set up, which is none other than Jesus the true Messiah, the Gentiles shall "bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." This will be the time "the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob."

HELL INCORPORATED. Quoting from an American exchange, The Evangelical Christian, Toronto, gives an account of some advertising concerning "Hell Incorporated," a place out in Nevada that is given to all sorts of vice and corruption. The article reads: "Motorists driving along the road between Los Angeles and Las Vegas, Nevada, will be startled to see large roadside signs saying, 'This is the way to Hell,' and 'You're on the road to Hell.' When they reach Las Vegas, they will be yet more startled to see a large \$5,000 neon sign, in the form of a devil, with an arrow for a pitchfork which constantly moves, pointing the way to 'Hell Incorporated.' It is to run day and night, twenty-four hours every day in the week, and will contain every kind of amusement and vice that exists, according to reports. There was a time no business man in America would have dared make such a bold bid for the wages of iniquity, but times have changed. It would seem almost as though the Devil already is come down to earth, 'having great wrath, because he knoweth that he hath but a short time.'"

NO CREDIT. The South Carolina State Board of Education has decided, according to press reports, not to give credit for Bible courses in public schools. Commenting on the decision, Governor Thurnond said, "Nothing is more important than the building of Christian character in our youth. The Bible instills

character and is the basis of our civilization. It is essential that our citizens of tomorrow be grounded in the ethical teachings of the Bible, if our state and nation are to continue to progress. Any action which fails to create an incentive to our youth to study the Bible does an injustice not only to this generation but to the generations yet unborn."

DEFENSE OF THE GOSPEL. Paul, in his day, found it necessary to set himself for the defense of the gospel; and, down through the age, it has been necessary to defend the truth of the gospel against the attacks of professing Christians who were short on the knowledge of the truth. In the April issue of Words of Life, official paper of the Conditional Immortality Mission, and published in England, a strong article is printed in which attacks on belief in conditional immortality are answered. We take privilege to quote a couple of short paragraphs: "The clearest summary of the issues presented in the Scriptures from Genesis to Revelation is that found in Romans 6:23: 'The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.'"

"This implies that life is life, and death is death, and that there is no compromise or middle state between them.

"The only exit from death is by resurrection, and in this our blessed Lord is the 'First-fruits.' The saints will constitute the mighty harvest that will follow at His coming.

"Conditionalists accept Bible terms, wherever possible, at their face value. To die is not to live, and to be asleep is not to be awake and active. Man is always identified with his body and there is no personality of man revealed in Scripture apart from his body."

To our Conditional Immortality brethren in England, we say, "Keep up the good work, and may God's blessing rest heavily upon you.

FOUNDATIONS SHAKING. That grand old man in the political arena, Jan Christian Smuts of South Africa, recently stated: "We are passing through the greatest crisis in human history. Something is happening in the world today which is going to shake our civilization to its very foundations. What is called the new democracy is making its appearance today—it has come to Czechoslovakia—but it is a state of things which in ancient days we used to call slavery. If a halt is not called, then the end of civilization as we know it and cherish it is inevitable."

True, this old world is bound to have a great shaking and the One who is going to do it is God. He will use nations to shake each other, and He will cause the very foundations of the earth to disrupt. There is no peace to the wicked, and the cries of a wicked world for peace will not reach the ears of God without the hearts of men melting in repentance for their evil ways.

WHAT THINK YE OF CHRIST?

(Continued from page 3)

that believing, ye might have life through his name" (John 20:31). Do we? *Yes!*

Martha said: "I believe that thou art the Christ, the Son of God, which should come into the world" (John 11:27). Even Saul of Tarsus, a Pharisee, said, "He *is* the Son of God" (Acts 9:20), and proved "that this *is* very Christ" (v. 22).

Jesus said, when He heard that Lazarus was sick, that it was "that the *Son of God* might be glorified thereby" (John 11:4). To the Jews, He said, "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (John 10:36.) Of the blind man, Jesus asked, "Dost thou believe on the Son of God?" He answered, "Who is he, Lord, that I might believe on him?" Jesus said to him, "Thou hast both seen him, and it is he that talketh with thee." (John 9:35-37.) When the high priest asked Him, "Art thou the Christ, the Son of the Blessed?" (showing he knew the qualifications for Messiah), Jesus said, "I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Mark 14:61, 62.) To the Jews who sought to kill Him, Jesus said, "The hour is coming and now is, when the dead shall hear the voice of the *Son of God*: and they that hear shall live" (John 5:25). (Lazarus heard and, likewise, others. Consider also the "last day" of 11:24.)

Significant Questions by Jesus' Countrymen

These questions were asked by those who may not have known, or had forgotten, great events of the preceding twenty or thirty years. People in the synagogue in Jesus' own country asked, "Is not this the carpenter's son?" (Matt. 13:55.) "Is not this the carpenter, the son of Mary?" (Mark 6:3.) "Is not this Joseph's son?" (Luke 4:22.) All the people at Capernaum asked, "Is not this the son of David?" (Matt. 12:33.) The Jews at Capernaum asked, "Is not this Jesus, the son of Joseph, whose father and mother we know?" (John 6:42.) (No honor in His own country!)

So far, we have found no statement that Jesus *was* the son of Joseph, and have considered all the mass evidence of the *many* witnesses that He was, and *is*, the Son of God. Contrary evidence can be narrowed down to two statements. One of those follows immediately upon the testimony from heaven, "Thou art my beloved Son; in thee I am well pleased" (Luke 3:22). The next verse says, "Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph"; "being the son (as was supposed) of Joseph" (R.V. and R.S.V.); "being, as was allowed, a son of Joseph" (Emph. Diag.); "a son

(as was allowed)" (footnote in Diag.); "allowed" or "reckoned by law," i.e., "son" by adoption because of having complied with the law. (See Luke 2:21-24.) Joseph became *foster* father.

Three statements rule out any possibility of Jesus being the *begotten* son of Joseph: Matthew 1:18, 25, and Luke 1:34. So we narrow the evidence down to *one* statement by Philip. To Nathanael, Philip said: "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (John 1:45). (True, *legally*.) Nathanael, however, an Israelite in whom was no guile, quickly recognized who Jesus was, and said to Jesus, "Thou art the Son of God; thou art the King of Israel" (v. 49), which was true, *literally*.

The Two Genealogies

One of Jesus' genealogies (Matt. 1:1-16) tells that Jacob *begat* Joseph, the husband of Mary, of whom "was *born* Jesus, who is called Christ." That genealogy shows emphatically that Joseph was of the line of "Solomon" (v. 6). If so, it was impossible for Heli literally to be Joseph's father (by begettal), for Heli was of the line of Nathan, the brother of Solomon (Luke 3:31).

How, then, was Joseph the son of Heli? Joseph—"the husband of Mary, of whom was born Jesus, who is called Christ" (Matt. 1:16). Being the nearest of kin to Heli, the father of Mary, Joseph was espoused to her according to law. He was the natural (that is, by birth) son of Jacob, and the *legal* son of Heli; or, as we call it, son-in-law; hence called by Luke "the son of Heli" in virtue of being Mary's husband. (See Emph. Diag.—Alphabetical Appendix.) . . . Joseph was son of Heli as reckoned according to law (*hos enomizeto*, Luke 3:23), by betrothal to Heli's daughter; therefore, also according to law, "husband of Mary, of whom was born Jesus, who is called Christ." (Compare with Companion Bible.)

The reader may wonder why we have taken all this trouble in determining who was the father (by begettal) of Joseph. *Therein is the solution of this whole question.* The ancestry of Joseph in Matthew 1 (the one in Luke 3 being that of Mary), if you will note, has the name of the last "rightful" prince of Israel in it, even Jechonias. (Matt. 1:11.) *To* him it was said by Ezekiel: "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." (See Ezek. 21:25-27.) Some say that was Zedekiah, but he was the "uncle" (2 Chron. 36:10, marg.), *not* the son, of Jehoiachin (Jechoniah, Jechonias, Coniah—all the same), and placed on the throne by Nebuchadnezzar, was only "a puppet king" *for* him. Salathiel (Matt. 1:12) was a "brother" of Pedaiah, the next in line to Jechonias. (1 Chron. 3:17-19.) Jechoniah may have had a son "Zedekiah." (See 1 Chron. 3:16—cp. marg. ref.) Do not con-

fuse him with Zedekiah, the son of Josiah (1 Chron. 3:15), made king by Nebuchadnezzar.

(Sons of Coniah—1 Chron. 3:17, 18; of Pedaiiah—vv. 19-24; of Salathiel—Matt. 1:12-16. For captivity, study 2 Kings 24:11-17; Esther 2:5, 6; Ezra 2:1, 2, and note Mordecai.)

Hear the Word of the Lord

as pronounced by the Prophet Jeremiah on this man and his seed: "As I live, saith the Lord, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thrice" (Jer. 22:24). (See 2 Kings 24:6; 2 Chron. 36:8; Matt. 1:11, marg. The "Je" was deleted from Jeconiah's name, leaving it simply Coniah. "Jehoniah" means "let Jehovah establish," according to the Comp. Bible. The prefix being deleted indicates God's having cast him off.) "O earth, earth, earth, hear the word of the Lord. . . . Write this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling *any more* in Judah" (Jer. 22:29, 30). This one scripture would *exclude* Jesus from sitting upon the throne of David (as promised in Luke 1:33), ruling over the house of Jacob, if He is Joseph's son.

Christ's Right to the Throne of David

(1) By virtue of being "God's Son." David and Solomon sat upon "the throne of the kingdom of the Lord" (1 Chron. 28:5; 29:23), so Jesus is the rightful heir to God's throne.

(2) Because of Mary's being of the house of David, through Nathan (the line of Solomon having been cut off), Jesus being born of her, gives Him a *double right to it*. No wonder, then, the salutation by the angel: "Hail, favored one! the Lord is with thee" (Emph. Diag.), for she was the virgin who was to bring forth the Messiah of the seed of David, who also was to be *the Son of God*. David possessed the throne of an "everlasting kingdom" (1 Maccabees 2:57) for thirty-three years. *Jesus will possess it forever!*

BOUNTIFUL RETURNS

(Continued from page 4)

This principle of giving to reap abundantly can also be applied to life in general. You will get out of your life what you put into it. If yours is a life of self-sacrifice, of giving for others, of interest in things outside yourself, Christ-centered, and unselfish, it will be blessed with a great harvest of bountiful returns from God and man. If, on the other hand, your life is self-centered, thoughtless, grasping, with few interests beyond yourself and *no* hope outside yourself—it is destined to be a pinched,

narrow, poverty-stricken existence. If such were the case, you could have all the world's wealth and still be poor. "What is a man advantaged if he gain the whole world and lose his own soul?"

Do not be deceived! One reaps what he sows, and in direct proportion to the abundance of his planting. It is well for us to remember the philosophies of Solomon and Paul. Scatter your blessings and watch them return, *increased*. Hold tight to them and watch them become insignificant. Sow sparingly and reap disappointment. Sow bountifully and enjoy bountiful returns promised by the Lord.

O Father, in this day when it is so difficult to be generous in living—help us to have faith in Thee and in this infallible principle of life. Help us to trust Thee enough to give our lives and possessions into thy keeping—knowing that they will be joyously increased and bring us bountiful returns, in Jesus' name we pray. Amen.

THE SEVEN VIALS

(Continued from page 7)

and are unclean creatures. In the Zend religion, they are considered to be the cause of plagues and death. The enemies of the church, mentioned above, generally are considered to be the dragon, the first and second beasts. The second beast is now called the "false prophet." Another theory as to the identity of the three spirits is that they are false teachers, called afterwards spirits of devils. (See Clarke's Commentary.) Clarke agrees with the theory advanced by the Expositor's Bible concerning the ultimate purpose of these three spirits, that is, to persuade the kings of the earth by lying miracles to come forth to the place of general slaughter referred to in verses 14 and 16. The place where the kings are to gather is called "Armageddon." (V. 16.) Armageddon, in Hebrew, is "Mount of Assembly." Another translation has it "Mount Megiddo," the valley that is remarkable already in history for two great slaughters. Mount Megiddo, *Carmel* that is, according to some, is the scene where this last great battle will be fought. The term "Battle of Armageddon" is purely of man's origin, however, as the Bible uses no such terminology. Biblically speaking, there is to be a great battle (or slaughter) at this time, and the place where the battle is to be fought is called "Armageddon." Nothing more!

The first part of verse 15 is a reference to the Second Advent. Christ's coming will be sudden and unexpected, and only those on guard and waiting will be ready for Him. This warning may indicate that Christians will have some concern relative to the seven vials. Various commentaries are not in agreement on this subject. Some claim that this parenthetical portion should not be in-

cluded with the seven vials. Should this be true, the balance of weight would swing in favor of the vials pertaining only to the followers of the beast. The chapter, as a whole, seems to indicate this. Actually, this warning is timely anywhere—that is, the warning of the surprise element in Christ's return. It was anticipated that Christians would read this account, even if they are not to be subjected to these plagues.

The latter part of verse 15 has a historical meaning. This portion of verse 15 has direct reference to the office of one who was called the "prefect or overseer" of the "mountain of the Temple." This man made his rounds during the night watches, and, if he found any Levite sleeping on his watch, he had authority to beat him with a stick and burn his vestments. Such a person being seen returning home naked was discovered in his shame and reproached for his infidelity and irreligion. The reference here is a pertinent one, as it is all too easy for a Christian, figuratively speaking, to go to sleep while waiting for the return of Christ. We, like the Levite, will be discovered in our infidelity if we are found "sleeping" when the Lord returns.

Seventh Vial

The seventh angel poured out his vial into the air. Upon completion of this act, a great voice came out of the temple of heaven, saying, "It is done." Pouring out of the contents of the seventh bowl into the air has many

possible interpretations. It could mean wide diffusion of the plague, or it could mean that various deaths and pestilences are intimated by this act. Then again, air could be emblematic in this instance. Revelation 10:7 informs that in days of the seventh trumpet the "mystery of God should be finished," and here we find it *is* finished. The most terrible convulsions of all times—civil, religious, and geological—are here prophesied.

We find nothing definite as to the name of the "great city." Some believe it refers to Jerusalem, some to Rome pagan, and some to Rome papal. "Cities of nations" most probably refer to the strongholds of the world's sin, and the sources of impiety and ungodliness. "Cup of the wine of the fierceness of his wrath" appears to have some connection with the ancient method of giving a cup of poison to criminals condemned to death. The sudden disappearance of islands and mountains is rather mysterious. The destruction will be so terrible, none can truly visualize it. The hail comes last, the weight of every stone being about one hundred pounds. Nothing like this will have been heard of before. This will be the last of the plagues, and it will be exceptionally severe. None repented, however; instead, they cursed the Almighty even more for this added plague. These men were so wicked that nothing short of death would curb their wicked and evil tendencies—therefore, death must of necessity be their fate.

MORE BAPTISMS AT PENNELLWOOD

The Pennellwood Church of God, Grand Rapids, Mich., is rejoicing that five more precious souls, having accepted God's way of salvation, were baptized, May 23, into the all-saving name of Christ. They are: E. M. Petchauer, 1804 Horton Ave., SE; Mrs. E. M. Petchauer, 1804 Horton Ave., SE; Mrs. Dorothy M. Flannery, 42 Walter St., SE; Mrs. Donald Carl, Byron Center, Mich., Rt. 2; Donna Mae Sellers (age 13), 109 Wexford St., SE.

Pray with us that the Lord will continue to draw to Himself those who are desiring salvation. C. E. Lapp.

LITTLE ROCK, ARKANSAS

After taking Mrs. Gladys Valentine's good confession, May 23, it was our happy pleasure to meet at the waterside about 6:00 p.m., where the writer assisted her in putting on Christ by baptism.

We pray God's richest blessings upon her in the new life. She requests the prayers of the Christians. Sr. Valentine may be addressed Rt. 4, Box 295A, Little Rock, Ark. H. Scott Smith, Pastor.

LAYMAN'S CAMPAIGN ENROLLMENTS

- 647. Betty Macy, Mansfield, Ohio
- 648. Guy Lamberson, Palmer, Nebraska

BAPTISMS IN MISSOURI

During May 21-23, we conducted services at Doniphan, Mo. While we were there, twelve persons were baptized into the Name of Christ. Including the three baptized at Fredericktown (May 16), that makes a total of fifteen persons who have been baptized within a week in eastern Missouri.

Here listed are the names of those baptized at Doniphan: Kathleen, Chloa, Jerry Emmons, Oscar, Ozo, Newal, Mary Lou, Prince A., Cora Brooks, Virginia Arnes, Alice Rogers, and Tessie Abbott. All may be addressed at Rt. 2, Doniphan, Mo. Roy G. Graham.

NEW CHURCH AT DONIPHAN

The members of the church at Doniphan, Mo., are planning to erect a new building this fall. In fact, they already have much of the materials on hand. Also the location has been selected and secured by a deed which says, "To the trustees of the Church of God (of the Abrahamic Faith)."

Roy G. Graham.

OVER THE TOP! ! !

- 324. Betty Macy \$26.00
- 325. Emma C. Railsback 26.50
- 326. Guy Lamberson 26.00

HERALD RECEIPTS

W. G. Moffet; Dorothy Alexander; Dr. Lloyd R. Wood; Frank C. Dielman; Carrie A. Ryder; Eunice Pearson; Mabel Payne; Mrs. E. C. Railsback; Mrs. J. C. Waller; Mrs. Page Mills (2); Mrs. Oscar Jenkins; A. M. Jones; Mrs. Henry Stowe; Almeda C. Wertz; Ernest E. Graham; Alta King; Virgil Harper; Mrs. Orval Lynd; L. M. Howell; J. R. LeCrone; J. W. Macallister; Otto E. Dick; Elmer H. Magaw; Harvey U. Krogh, Jr.; James Watkins; Mrs. S. E. Hodges; T. M. Ferrell; Mrs. W. H. Hutchinson; W. Howard Beemer, Jr. (2); Marvin Herren; Nettie M. Lundquist; John F. Green; George Wisemore; M. W. Lyon (6); Ida Vogel; Mrs. David Spoonamore (2); Raymond Brown.

NATIONAL BIBLE INSTITUTION

Oregon, Ill., Church of God	\$13.48
Amy and Alice Young	10.00
Maurertown, Va., Sunday school	22.19
Omaha, Nebr., Church	20.75
Mr. & Mrs. J. Arlen Marsh	13.75
Wray, Colorado	30.00
Elizabeth Reighard Memorial—	
Delta Bereans	50.00
Rensselaer, Indiana, Church	12.00

YOUTH RALLY ENROLLEES

- 1. Fred Myers, Hillisburg, Ind.
- 2. Norma Magaw, Oregon, Ill.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park Minnesota



"The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen."

Elijah's Problem

There was a wicked king of Israel called Ahab. He forgot the commandments of God and led the people into idol worship. The idol they worshiped was Baal.

This was Elijah's sorrow. He was a true prophet of God. Elijah's problem was to show the people the true and only living God. He wanted to prove to them that idols had no power; idols could not answer their prayers.

Elijah came to the people and said, "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him" (1 Kings 18:21b).

Elijah waited for the people to reply, but they never said a word.

Elijah continued, "I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God." All the people agreed to Elijah's idea. (1 Kings 18:22-24).

Baal Does Not Answer

The false prophets prayed and shouted and cut themselves, but their gods did not answer with fire. Elijah jeered at them, for he knew their false gods could not send fire. He said, "Speak louder, for perhaps he is talking, hunting, journeying, or sleeping and cannot hear."

Finally they had to admit their god, Baal, would not answer them.

The Lord Is God

Elijah's turn to pray was at hand. He uttered a short, sincere prayer and said, "Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again."

This prayer was for others. It was given in faith. He knew his God could answer, for He was a living God.

Then the fire fell. The people had poured much water on the sacrifice, and in the trench around about. The fire

from God "consumed" it all and "licked up" the water from the trench.

The people were convinced. They fell upon their faces and said, "The Lord, he is the God; the Lord, he is the God" (1 Kings 18:39b).

This was a miracle. We often think of the miracles of healing that Jesus did, but this was a miracle also. God's great power was made manifest.

Today, we have not seen such miracles, but we have them written in the Word where all may read them.

Jesus told Thomas when he believed Jesus was Himself after He was raised from the dead that "because thou hast seen me, thou has believed: blessed are they that have not seen, and yet have believed" (John 20:29b).

Blessed are those who find faith to believe in Jesus and the works He did. Happy indeed are those who find comfort and strength from believing in the Word of God!

Let's Play

Choose the correct answer. Check below.

1. The prophet of God in our lesson was (Ahab, Elijah, Jezebel).
2. Israel, under the evil Ahab, was led to worship (God, idols, nature).
3. The people of Israel gathered to test the true and false (tribes, prophets, idols).
4. Elijah's prayer to God was (long, short, loud).
5. The false prophets' prayers were (long, short, soft).
6. God answered (Elijah's, false prophets) prayer with fire.
7. The people knew that (Baal, Dagon, the Lord) was God.
8. A Christian is strong who trusts in (himself, the world, God).

1. Elijah; 2. idols; 3. prophets; 4. short; 5. long; 6. Eli-
jah's; 7. the Lord; 8. God.

Happy Birthday Wishes

Eugene Hutchinson, May 31, age 3, Hammand, La.
Gail Conaway, June 2, age 13, Niagara Falls, N. Y.
Jerry F. Coulter, June 3, age 8, Eden Valley, Minn.
Betty Gay Kennedy, June 4, age 14, Hammond, La.

There Is Joy

By H. J. Doan

*"Ask, and ye shall receive,
that your joy may be full."
John 16:24.*



A boy in a Bible class once asked why we taught that there was joy in Christian living. He stated further that Christianity seemed very difficult to him, not joyful. Many young people ask that same question, at least secretly, wondering how there can be joy in anything so demanding as a Christian life.

We will readily admit that Christianity is not easy. The word "easy" appears only once in the New Testament, and then it is in connection with the word "yoke," Jesus saying, "My yoke is easy." Christianity was never promised to be easy; in fact, we are warned beforehand to expect difficulties, suffering, and perhaps even death. Because it is not easy, though, does not mean it is without joy, for we often get most joy out of that which is most difficult.

It is legitimate and good that we consider the joy to be received from service to Christ, for it was the foundation of the zeal of Moses, Jesus, and Paul. What better examples do we need?

There is joy in Christian service. It is not always a momentary thrill or sensational overwhelming joy, but a lasting, deeply keeled joy which carries one through the storms of life to victory. This joy springs from several sources.

In Christian service, there is joy in overcoming. This is the thing which puzzled the questioning youth. Sometimes we young people cannot see that there is joy in that which demands something of us. As time wears on, we learn that the greatest joy in life comes from discipline, orderliness, accomplishment of the difficult, building the impossible. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11). It does not seem at the time that we would receive joy from discipline and hard work, but the ultimate result is far more joyous than the easy, non-commendable thing would be.

John Stuart Mill said, "I have learned to seek my happiness by limiting my desires, rather than by seeking to satisfy them."

In the merchant marine, there is a saying, when some-

one is given a hard task to perform, "It's good for you. It builds character." To them it is sarcasm, but they have hit a truth. Whatever is difficult, but right, builds character. That which builds character is good for you and is a source of joy.

In southern Michigan, in the fruit belt, many of the finest orchards are owned by German immigrants. These people came here penniless and worked for years in poverty and privation to purchase the land, develop it, plant their orchards, build their warehouses, and find a market for their fruit. Today, when they are on easy street with their beautiful farms, they will tell you that the happiest years of their lives were the years of struggle, when they were building and overcoming. The greatest joy in Christianity comes not from our compromises, our easy victories, or our inactivity, but from our overcoming. The greatest joy comes not from doing only what we want to do, but in doing what we must do.

The joy of Christian service springs from other closely associated sources. There is joy derived from faithful witnessing for Christ. To testify faithfully before men that you are following Christ is a fountainhead of happiness and joy. What elation should be in the heart of any man who knows he has been responsible for bringing a lost one to the hope of salvation! What peace there is in knowing you have done your best to reflect the glory of Christ!

We read of the first converts in the church: "They, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favour with all the people" (Acts 2:46, 47). It is significant that gladness was the result of going throughout the city preaching the gospel and praising God. Perhaps the reason we derive little gladness and joy from Christian service is that we put so little into it that will bring forth joy. There is no joy in lukewarmness, only in red hot, 100 per cent action. We can enjoy our Christianity only when we go all out for it, and make it influence others.

There is much joy derived from simply doing good, giving of yourself for others, showering love and good will about you. Someone has said, "We tire of those pleasures we take, but never of those we give."

Yes, there is joy in Christianity, and we are justified in making it a motive for service. Moses, Paul, and even Jesus have set the examples. There is joy in overcoming; for that which builds character, limits our desires, and disciplines our lives is usually that which will bring us most joy. There is joy in witnessing, influencing others to come to Christ. There is joy in doing good works, in giving of self for others. There is joy in hope.

National Berean Society

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

- June 6-13—Special meetings at Brush Creek, Ohio. (C. R. Randall, guest speaker.)
- June 9-13—Minnesota State Conference at Eden Valley. (F. L. Austin, guest speaker.)
- June 10-13—Northwest Annual Conference at Corvallis, Ore. (Gary France, guest speaker.)
- June 14-20—Annual Michigan Conference at Southlawn, Grand Rapids. (F. L. Austin, guest speaker and Bible teacher.)
- June 16-27—Indiana State Conference and Bible School at North Salem Church (five miles north of Plymouth).
- June 29 - July 23—Summer Session of Oregon Bible College.
- July 12-25—Berean Youth Rally at Oregon, Ill.
- July 17-25—Texas State Conference at Ater.
- July 22-25—Arkansas-Oklahoma Conference at McGintytown.
- July 27 - August 8—General Conference at Oregon, Ill.
- July 27 - August 8—Illinois Conference and Bible School at Oregon.
- August 15-22—Western Nebraska Conference at Holbrook (C. E. Randall, Guest Speaker).
- August 25-29—Ohio State Conference at Golden Rule Church of God, Cleveland.

SUMMER SCHOOL ENROLLEES

1. Kirby Davis, Wenatchee, Wash.
2. Arnold Johns, Oregon, Ill.
3. Bud Goodwin, Oregon, Ill.
4. William Dick, Oregon, Ill.
5. Ernest Graham, Minneapolis, Minn.

MICHIGAN CONFERENCE

The ninety-first annual meeting of the Michigan State Conference will be held at the Southlawn Church of God, Grand Rapids, June 14-20, Bro. F. L. Austin being guest speaker and teacher.

A class for young people and adults will be taught by Bro. Austin each afternoon at 1:30, except Saturday. Also during this period, Sr. Verna Thayer will teach the children in a "Demonstration Class" for the instruction of any who want to know how to teach children.

Bro. Austin will speak each evening, except Saturday, at 7:45. He will speak also Sunday morning and evening. A basket dinner will be served at Ideal Park shortly after noon on Sunday, followed by Communion and the business meeting at 2:30. We are expecting Bro. Leonard Brown to be present to give a report of his work in northern Michigan.

We urge all to come for fellowship, spiritual uplift, and to help plan the work for next year.

The week following, June 21-25, there will be a Bible School for children, supervised by Sr. Thayer—classes for all except adults.

Ada C. Simpson, Secy.

CONFERENCE AT EDEN VALLEY

The annual Minnesota Conference will convene, June 9-13, at Eden Valley, the opening service being at 8:00 p.m., June 9, presenting a sermon by Bro. F. L. Austin, Oregon, Ill. Other speakers and teachers on the program will be Walter Wiggins, A. M. Jones, Delbert A. Jones, Ernest Graham, Harry Gockler, and Vivian Kirkpatrick. There will be Bible classes for all ages at 2:00 p.m., Thursday and Friday afternoons, and the annual business meeting will convene at 2:00 p.m., Saturday. Bro. Austin, guest speaker, will preach at 8:00 p.m., the first three nights, the conference scheduling to close on Sunday afternoon.

HOPE CHAPEL CHURCH OF GOD South Bend, Indiana

On Sunday afternoon, May 23, a group of members and friends went down to the water's edge and sang while we assisted Mrs. Mary Zimmerman to put on Christ by baptism. Sr. Zimmerman lives at 753 South Bend Ave., South Bend 17, Ind. We heartily welcome her into the fellowship of the church, praying God's richest blessing on her.

Bro. C. R. Randall and family stopped at the parsonage a little while yesterday afternoon on their way to the May meeting at Fonthill, Ont. Harvey Krogh, Jr.

WANTED! !

Man and wife to assume the oversight of Golden Rule Home, as matron and caretaker, on or before September 1.

Middle-aged couple preferred. Christian habits and conduct a necessity. A very worthwhile opportunity for the right couple. If interested, contact James M. Watkins, General Manager of National Bible Institution, at once.

HERALD RECEIPTS

Harry Gockler; Cy Hammel; Flem Anderson; J. C. Wilson; Mrs. J. W. Hammond (2); Lyle Rankin; Mrs. H. W. Simpson; M. W. Lyon (4); Mrs. Alma Adams; Mrs. John Teicher; Mrs. Jeanette Reeves; W. F. Bradley; Roscoe E. Story; William Wachtel; Mrs. Harold Potts; Mrs. Lyle Doan (2); Mrs. Alvin Bennett; Mrs. Ernest Ransom; Mrs. Wallace Wolf; Frances W. McKaig; Leroy Hiott; Ella M. Siple; James Rosan; Mrs. Kate Olmstead; Mrs. James Delozier; A. V. Napper; Mrs. Emma Smith; G. U. Seaton; Mrs. Sarah Lloyd; Leo Behrends; Mrs. A. E. Weathers; Lucy Lee Bankston; E. C. Pearson (2); Harold R. Pearson; Pearl V. Huston; Raymond Brown; Mrs. Bertha Logan (2); Kenneth Brewer; Ivan Magaw; Ellsworth Routson; Mrs. Mary Zimmerman; C. R. Stearns; W. S. Boyer; Mrs. John Sheaffer; Mrs. Jessie L. Groves; Beulah B. Tabor; Mrs. W. H. Holland; Thomas McArthur; Mrs. J. M. Holderfield.

BROWN - REED

In a simple, single-ring ceremony, performed at the home of the undersigned, the evening of May 21, Miss Flora Brown of Thomasville, N. C., was united in marriage to Mr. Kenneth Reed of Oregon, Ill.

Kenneth is a son of Mr. and Mrs. Henry Reed of Oregon, Ill., a family which has been associated with the Oregon Church work for several years. The bride is a new acquaintance of ours, having become acquainted with Kenneth in North Carolina. The new couple plan to make their home in Oregon, where he is employed by the State Highway Department.

James M. Watkins.

For more news, please turn to page 11.

GLEANINGS FROM THE FIELD "The field is the world."—Jesus.

College Graduation exercises will convene at 7:45 p.m., Friday, June 4, at the Oregon, Ill. Church of God. Bro. Grover Gordon, Cleveland, Ohio, will be the speaker.

Last week end, Sr. Leota B. Hanson went to Saint Jacobs, Ill., to visit her mother, Sr. C. J. Hanson, who is still bedfast.

Maranatha—Oregon Bible College yearbook—soon is to be published. Order your copy now! Price—\$1.75. Address Maranatha, Oregon Bible College, Oregon, Illinois.

Ivan, Iola, and Malcolm Magaw recently were home, again, on vacation from their school work, temporarily uniting all the family.

"Rainy weather has delayed farming here, and people are beginning to worry. We are in good health; we enjoy the good articles in The Restitution Herald; and we are looking for the soon coming of our Saviour and King."—Leo Behrends, Halsey, Ore.

"Bro. C. Alan McLain and Mrs. H. Scott Smith and daughter, Lila Beth, are visiting Bro. and Sr. V. E. Kirkpatrick in Bingham Lake, Minn."—H. Scott Smith, London, Ark.

Sr. Ruth Hoskins, Oregon, Ill., accompanied by Mr. Fred Bolhous, is vacationing among relatives in Minnesota.

Mary Ann was born, May 24, to Mr. and Mrs. John Bloom, Granville, Ill. Congratulations!

Sr. Nora Pearson, matron at Golden Rule Home, having resigned her work, returned home to Ithaca, Ohio, for rest.

Bro. Dean Moore preached for the Ripley (Ill.) brethren, Sunday, May 30. Bros. Howard Beemer and Harry Payne will preach for them the next two Sundays. Bro. C. R. Randall, the pastor, being busy in meetings at Fonthill, Ont., and Brush Creek, Ohio.

A MONTH IN NEBRASKA

After the close of the meeting in Omaha, the first stop was Arlington, where a Bible class was organized on April 12, at the home of Bro. and Sr. Clinton Appleby. This class has been meeting regularly on Tuesday nights with good attendance and interest. There are eighteen members in the towns of Arlington, Bennington, and Fremont, and others, from whom the class may draw.

Fremont was visited three times, where I finally ran down five interested families, among which are three members of the church.

At Columbus, it was a pleasure to visit Miss Emma Sissle, a member of long standing and still strong in the faith.

At Palmer, it was encouraging to find seventeen members still left from the active work we once had there. Most of the members still live in the Glenwood neighborhood, where a good community church stands unused. Several families of children are growing up, who urgently need instruction in the Word of God.

Kearney was the next place visited, where there are six members in five families. At Holdrege, it was a pleasure to visit Bro. J. W. Hammond, and find him actively interested in the work.

Brief visits were made at Arapahoe and Holbrook, April 15 and 16, for consultation with State leaders there. The Ferrell family were just ready to move into the splendid new modern parsonage, which has been under construction during the winter. Not much time was spent in the Holbrook section, however, as I felt it was better, in the short time at my disposal, to work in sections that were not so accessible to a well-organized church.

From Holbrook, I went to Moorefield for my first trip there, and found a warm welcome at the home of Bro. and Sr. E. E. Giesler. On April 18, Bro. Giesler and I went to Box Elder School, northeast of McCook, where I spoke Sunday morning, and he in the afternoon. Ten members live in this community, mostly those of the Larrington family. We then returned to Moorefield, where I preached Sunday night to a good congregation, and showed pictures. There are some eighteen members at Moorefield.

From there, I went to Bartley, where I had a fine visit with Sr. May Moore who, though crippled with arthritis, still is cheerful and delights to talk of the blessed hope.

At McCook, there are six members, in addition to those at Box Elder, which altogether make a good little congregation.

At Champion, I visited two members, Mrs. G. R. Hanson and Mrs. E. E. Sieking. Also at Madrid, I enjoyed a call at the home of the Carl Gaugers, and at Big Springs stopped overnight at the home of the Burton Smiths.

From there, I took a swing back around through the corners of Colorado and Wyoming. At Fort Morgan, Colo., I found nine members, and at Greeley six. A meeting was held, April 21, in Greeley at the Bryce Wilson home. The next day, a brief stop was made at Ault, to visit Sr. John Minton and her son Jack. That night, at Cheyenne, Wyo., a service was held at the Sprinkle home.

Back in western Nebraska, a call was made at Bayard at the home of Mr. and Mrs. Lloyd Keep, then I hurried on to Alliance, where a meeting was begun that night, April 23, and continued on through Monday night, when Bro. Giesler arrived, and carried it

through the rest of the week. On Sunday, we had an all-day meeting, services being held at the Ray McCann home. There is a splendid group of members here, seventeen at Alliance and ten at Hemingford, twenty miles away. I spent one day at Hemingford, visiting the members there. Several of the folks there attended the meetings.

On the way back east, I stopped at the home of Mrs. Dorothy Newell at Oshkosh. At North Platte, I found four interested members in four families. At Brady, I saw the C. L. Smith family, and at Cozad visited the five members who live there, all of the Story family. At Odessa, I stopped overnight with the L. H. Baxter family and enjoyed a good visit. At Amherst, I found Sr. Charles A. Jameson. At Hastings, there are two members, from two families, and hungry for the truth.

On April 29, I returned to Palmer, where I spoke to a goodly assemblage of people in the church, and showed pictures. Stops also were made at Albion and Columbus, and on April 30, a meeting was held at the Johns home at Scribner, with pictures, which they enjoyed very much, and a Bible class was held the next morning before leaving. At Blair, on Saturday, I stopped to visit some of the seven members who still remain there.

At Omaha, on the first Sunday of May, it was a pleasure to meet again with the brethren and hear Bro. Robert Hardesty preach. As a guest of the Hardestys, I spent two days catching up on back work. At the request of the church, I preached Monday night, and Tuesday night spoke for the group at Arlington. Wednesday visits were made at Fremont, Wahoo, Seward, and Lincoln. At Seward, there lives Bro. E. F. Marsh, quite elderly and feeble, whom it was a joy to see.

Lincoln was the last place visited in Nebraska, which ended the month of work throughout the State. There are five resident members here, and also three students attending college, two of whom are members. A day was spent looking up these, and in the evening, on May 6, a preaching service was held at the home of Dr. and Mrs. Samuel Metheny, and pictures shown. During the day, a trip was made to Millard, where a brief and enjoyable visit was had with the Paustain family, numbering six, all of whom are in the

church. They work with the Omaha Church.

This report has been somewhat delayed, regrettably, due to full schedule which has not permitted its preparation sooner.

The work in Nebraska is building up; there are a number of promising places in the State at which work could be done with promise of good results. There is great opportunity and it should be utilized at the earliest possible moment. M. W. Lyon, Evangelist.

MEET THE MATRON



She who mothers the boys and girls attending the Berean Youth Rally bears a responsibility equal, at least, to that of any instructor. With much pleasure, we can announce that Sr. John Raiton, Rockford, Ill., will be this year's matron of the Rally. We know the boys and girls will like her, she will like them, and together they will comprise a large and happy family. . . . For how many "youngsters" will she provide? Who is coming? Are you coming?—literally to meet the matron.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Charles Netts	\$ 5.00
Mrs. R. A. Robinson	10.00
Mrs. H. Shaver	1.00
Illinois Hiking Club	20.00
Mr. & Mrs. Howard Moore	16.50
W. A. Reid	6.00
Oregon, Ill., Church of God S. S.	2.22
Mr. & Mrs. E. A. Ellis	100.00
Alta King	12.50
Almeda C. Wertz	7.50

Summer Session of Oregon Bible College

June 29 - July 23, 1948

Enrollment Coupon

Please enroll me as a student in the Summer Session of Oregon Bible College.

Name Age

Address

Recommended by

Tuition will be paid by

Calling All Youth

Ages 13-17 years

The Berean Youth Rally

Oregon, Illinois July 13-23, 1948

Worship—Instruction—Recreation



Otto E. Dick
Superintendent

The 1948 Berean Youth Rally will again be housed in the Illinois State Conference dormitory and will use facilities of the Oregon Church for class rooms and Rally gatherings. Enrollment is open to those who have passed their thirteenth and have not passed their eighteenth birthday on the opening day of the Rally, July 13. Provisions will be made to receive students, Monday, July 12, and students should not plan to arrive before that time.



M. W. Lyon
Instructor

Tuition, board, and room will be \$20.00. Personal spending money should be limited to \$5.00 per week. Those wishing to remain for General Conference will be cared for at the dormitory until Conference officials take charge, but students wishing to do so will be expected to make further contribution to the Conference treasurer.

Your Rally instructors will be Bros. M. W. Lyon (the dean), James M. Watkins, and C. E. Randall. Mrs. Ruby Railton, who has had experience in Christian service, will be the Rally matron. Four classes, daily, including one music class, have been planned to give instruction in practical Christian living and Christian service.



C. E. Randall
Instructor

A short devotional period each morning and an evening worship service will provide opportunity to worship God through prayer, song, and word. The evening service will consist of special speakers and at least two sound movies: the "King of Kings" and "Queen Esther." . . . Come to Oregon, and Rally, Rally, Rally!



James M. Watkins
Instructor

Plan now to attend the Youth Rally. Send your enrollment to Otto E. Dick, Oregon Bible College, Oregon, Illinois.

Date

Please enroll me as a student in The Berean Youth Rally.

Name Age

Street or RFD

City and State

Parent's Name

My expenses will be paid by

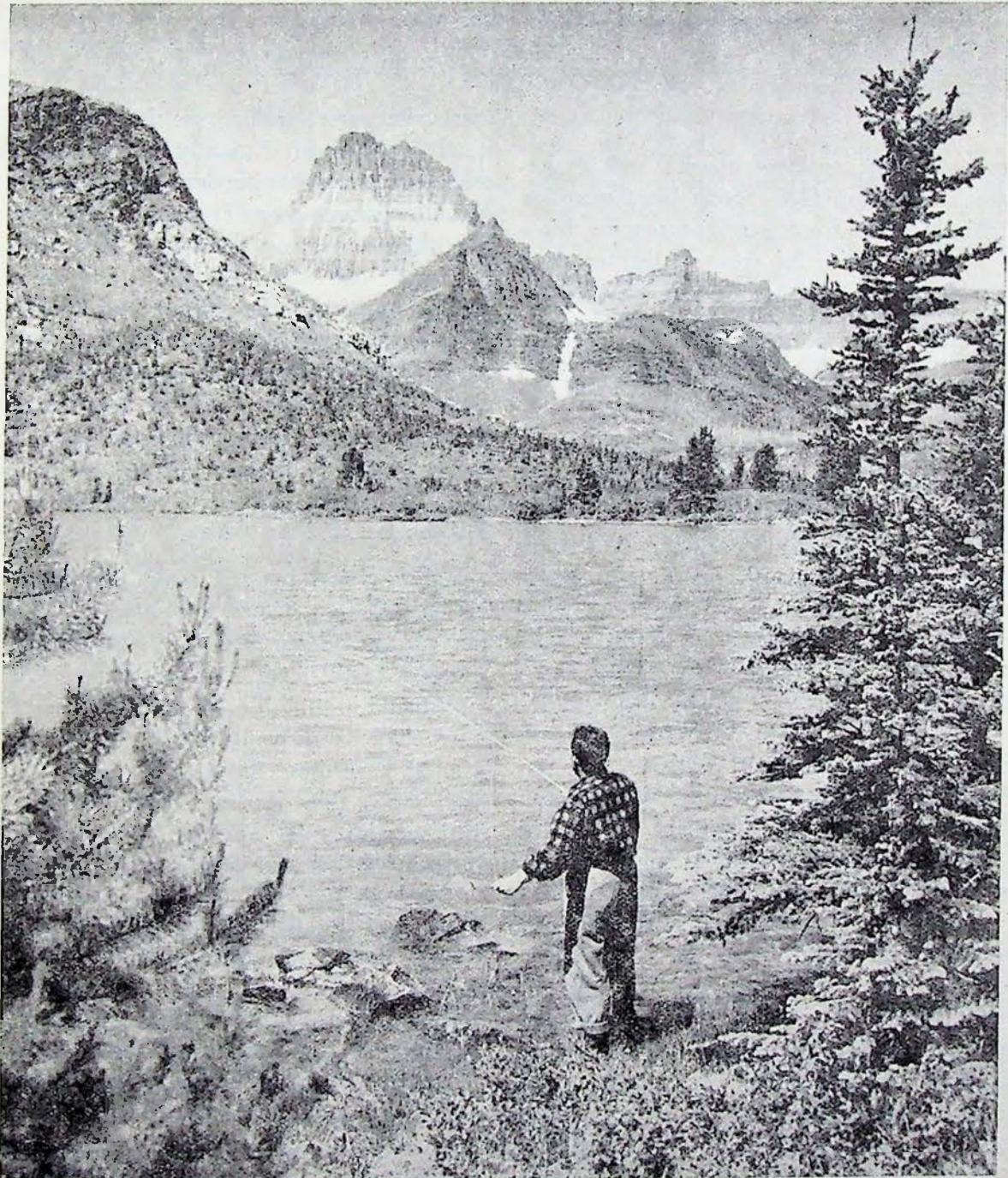
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THE RESTITUTION HERALD

VOLUME 37

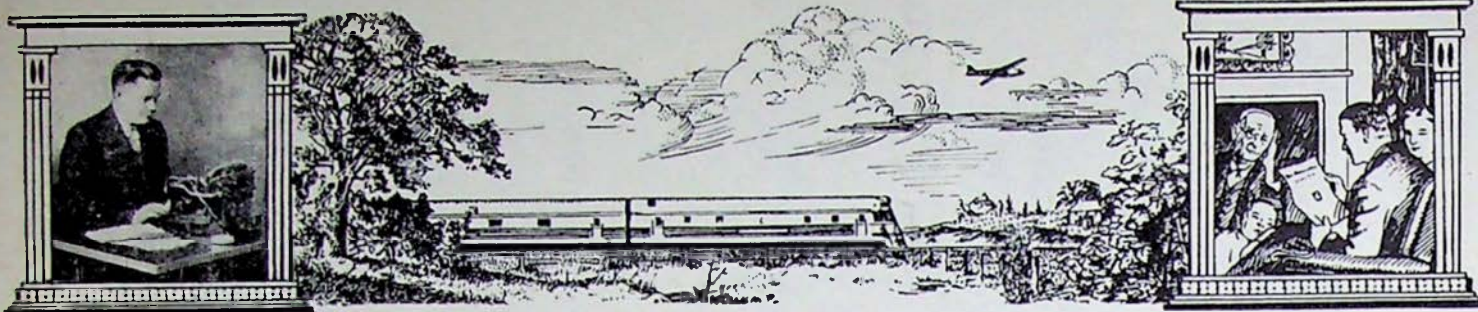
OREGON, ILLINOIS, JUNE 8, 1948

NUMBER 35



—Authenticated News Photo.

SWIFT CURRENT LAKE AND MOUNT WILBUR
(Glacier National Park, Great Northwest)



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

Casting

From cities across the continent, tourists seek excitement, pleasure, and rest in God's great Northwest—as pictured on this Herald's front page. Entrancing lakes in the Rockies, teeming with fish, provide thrilling pastime for sportsmen. By skillful casting of hook, the unsuspecting and innocent fish is engaged suddenly in a death struggle, and it loses the fight. Of course, God intends man to control and use the universe, to "have dominion," and even Jesus dined on fish.

So, the skillful fisherman needs experience no guilt in his conquest of innocent fish. He is within his rights. Easily, though, he may err by forgetting the Creator who made the grand, limitless scenery before him, the Creator who also placed the fish abundantly in lake and stream for his benefit. Pastime can mean its most only when accompanied with thankfulness and the spirit of worship. A joy in casting that far excels the joy of merely catching fish blesses those fishermen who meditate and pray. Who is like the Creator? He, man's Superior, unendingly blesses man by enlarging his experiences and extending his life, but man looks unthoughtedly, conqueringly, on creatures inferior to him. They are his prey—and that, too frequently, without appreciation.

"Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer."

Casting for Men

Jesus called His disciples away from their nets to become fishers of men. *That* fishing season is always open. In casting for men, an evangelist seeks not to destroy life, as does a literal fisherman, but to lift from sin and death into righteousness and life. In this casting, too, there must be the spirit of thankfulness and praise. The convert belongs not to the evangelist, but to God the Creator, and to Christ the Saviour.

Chief of objections to evangelistic or missionary effort lies in men's doubt of what may be accomplished. Unable to foresee conversions, the church sponsors no evangelistic casting for men. Does a fisherman, as he looks

across the water's surface, see the fish that soon will reward his casting? Patiently, though, he continues to cast: endlessly repeating his effort and trying in every place that success seems even remotely possible.

Looking out across flood tides of seething and sinful humanity, one with only little faith may despair of finding any jewels for Christ. Nevertheless, jewels are there—in the rough and needing touch of the Master's hand. "Launch out into the deep," cries your Lord and mine, "and let down your nets for a draught." "Thou shalt catch men." "Go ye." Be not ashamed, for the gospel is the "power of God unto salvation."

Pulse on Palestine

Because Israel rejected Jesus, God is punishing that nation, *intensely*. God's punishment of Israel, however, does not license Christians to persecute Israel. "Vengeance is mine; I will repay, saith the Lord." "As ye [Gentile Christians] in times past have not believed God, yet have now obtained mercy through their [Israel's] unbelief: even so have these also now not believed, that *through your mercy they also may obtain mercy*" (Rom. 11:30, 31). Paradox? Yes, a *divine* paradox! God's vengeance is upon Israel, but to Israel you and I must show mercy.

Today, in Tel Aviv, there sits a State Council of thirty-seven Jews, headed by a president of their choice, Dr. Chaim Weizmann. American Jews are rallying moral and financial support to the new State of Israel. Supported also by the United States, Soviet Russia—and eventually God—Israel's new State will survive Arab opposition. One should not become hysterically happy, however, thinking this new Jewish State will establish headquarters in Jerusalem—"city of the great King." "Jerusalem shall be trodden down of the Gentiles"—watch the United Nations—"until the times of the Gentiles be fulfilled."

Every Christian should have two convictions concerning Jerusalem and the Jews: 1) Jesus is that Jew, not Dr. Weizmann, who will re-establish David's throne in Jerusalem, and 2) Christians, over and above political powers that offer support, must show mercy to the Jews.

LOVE AND MERCY

By A. M. Jones, Saint Cloud, Minnesota

AN AMERICAN minister of prominence went to London to conduct a two-weeks' series of meetings. The opening night, he announced his text: "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). The second evening, his text was the same, and every evening throughout the week. A friend took the minister to task, asking, "Can you not preach from any other text?" The answer was, "I have not yet exhausted this text; neither do you yet know its meaning."

So, the minister used that one text through the entire series of sermons. The love of God transcends all other values in the universe. "We love him," wrote John, "because he *first* loved us."

Mankind ever has spurned the love of God, however, and thus necessitated that other marvelous quality, mercy, to be used by the Father in ever increasing amount. God's law in the Garden of Eden, given to the man and woman whom He had created and placed there, demanded one thing, obedience. Of everything placed in the Garden for their enjoyment, they could partake freely—with one exception. The fruit of the tree of the knowledge of good and evil was forbidden. "In the day ye eat thereof," spoke God, "thou shalt surely die." Obey—and live; disobey—and die! Our first parents chose disobedience, and died, thus bringing death to all mankind, their descendants. God, however, did not close His dealings with humanity when He drove Adam and Eve from the Garden. He has demonstrated His love and mercy in countless ways ever since. Repeatedly in the whole Bible, love and mercy of the heavenly Father are reiterated. "Oh give praise unto the Lord, for he is great; for his mercy endureth for ever," wrote the Psalmist. Love and mercy and forgiveness go hand in hand; one cannot live without the others.

Jesus manifested the same spirit of love, mercy, and forgiveness as His Father. He said, "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide

in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you" (John 15:9-14). On the cross, Jesus' dying prayer was for the men who had placed Him there. "Father, forgive them, for they know not what they do." Divine compassion! Mercy was taught Him by His Father; for He said, "The word which ye hear is not mine, but the Father's which sent me" (John 14:4). Jesus was taught both love and mercy by the same Father who teaches those attributes to us today through His Holy Word.

A false conception rampant in the world today is that God is a God primarily of anger and retribution, a God seeking to devise perpetual misery and torment to all who dare disobey His commandments. . . . "Like as a father pitieth his children, so the Lord pitieth them that fear him."

We are reminded of a little boy who had been told to sit still while his mother went to an adjoining room to get little sister, but he jumped down to follow his mother. Stepping with both little bare feet onto a very hot register, he fell, burning also his hand and hip. Frantically, the mother called for help and rushed the little lad to a hospital for treatment. Until his complete recovery, the entire family did its utmost for the care and comfort of the boy. Sometimes, our heavenly Father is forced to permit troubles and trials to assail us. Can we accept these trials as did the Son of God? We read in Hebrews 2:10, "It became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering." God—more loving and more merciful than human beings even can comprehend—sometimes finds it necessary to permit us to meet trials and troubles that shape our character if met and overcome in His way, even as a very loving human parent is forced to teach—even through pain—his erring child that the laws of parents, of (Continued on p. 10)



Elijah's God Answered

By, Harold J. Doan, Chicago, Illinois

FIRST KINGS 18:17 reads: "It came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, *I* have not troubled Israel, but *thou* and *thy father's* house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalam."

Ahab, the king of Israel, was a wicked man who had brought this people, largely through the influence of his wife Jezebel, to the depths of sin and idolatry. Elijah was a man of God, called to try to revive true worship and rid Israel of her wickedness.

The people of this nation were in spiritual trouble because they were torn between wicked Ahab and righteous Elijah—between idolatry and righteousness. Ahab tried to blame Elijah, implying that if he would keep still, all would be well. But Elijah put the blame where it belonged. He said, in substance, "You have brought about your own downfall by your straying from God. My voice is just the echo of your own conscience."

Is not that just the way life is? We all would like to blame our troubles on someone else, on the minister who echoes our conscience, only out loud; on God who rules the universe, or on the Bible which sets the standards of life, but how we do hate to place the blame where it really belongs, on our own carnal nature.

Knowing that the people of Israel were unhappy and troubled because they were trying to divide their lives between service to God and service to idols of the world, Elijah called them together to swing them one way or the other. We quote: "Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word. Then said Elijah, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men."

The people gathered before Elijah had come to a halt in their spiritual lives. They were torn between God and the world and knew not which to serve. They had tried serving both, but had failed. Now Elijah was calling upon them to decide which was most worthy of undivided service. The people had no answer. They had been so impressed and stupefied by the number of the false prophets and the apparent greatness of their worldly religion, that the idea of God and righteousness made little impression on them. Elijah exclaimed, I am the only man left who knows where he stands.

How characteristic of human nature this is! People become so impressed and overwhelmed by the gigantic, colossal, super-special, activities of their idols of the world, that God and righteousness, and old-fashioned religion, and unseen things of the Spirit seem to make little impression. For every Christian who would stand and witness for God, there seems to be four hundred fifty self-righteous scoffers. Many people are fooled by numbers and speed and size—mistaking this for progress and truth. Elijah went on to prove that one man and God make a majority and a mighty force. When standing at the crossroads, do not be struck dumb by numbers and size, but cast your lot with that which is good and right.

Elijah perceived that nothing short of a miracle would jar these undecided people to choose God or mammon, so he proposed a contest between the God Jehovah and the false gods of these prophets of Baal. It was agreed that the people would follow the god who was proved greatest in the contest.

It was decided that two altars of wood should be made and on each would be laid a sacrifice. Then the prophets of Baal were to pray to their god to send fire from heaven to consume the sacrifice. Verse 29 says, "It came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded."

Though these prophets went through all the formalities of their religion, though in desperation they screamed and danced and cut themselves, no one answered. There was no voice. This is a picture of the condition of people who place themselves outside the providence of God. When they need an answer to their prayers, there is no one to answer. When they need someone beyond themselves in whom to confide, there is only space. Someone has said, speaking of Atheism, "It must be terrible to be thankful and have no one to thank." Have you ever heard anyone say, "I was a drunkard, but I read Tom Paine's 'Age of Reason' and was restored," or "I was discouraged, but I read Robert Ingersoll's lectures and was comforted"? Neither have I! What a shame to be a god unto yourself, or to have no god, or to have a god who cannot answer and help in time of trouble!

When the prophets of Baal had exhausted themselves, Elijah took his place before his altar. After having the wood and sacrifice thoroughly soaked with twelve barrels

of water, he prayed, "Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." Elijah wanted to prove the greatness and glory of God, not exalt himself. "Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench."

Professor A. Freeman, an archaeologist of London, England, received a stone years ago which had come from the top of Mount Carmel. The stone is now in a South Kensington museum. On the side of the stone is a large cluster of blue crystals. It was found that these blue crystals are exactly like the blue crystals found near the center of the test grounds where the atomic bomb

was exploded in New Mexico. The professor and others who compared the crystals know that similar heat caused both.

The conclusion of the contest was also spectacular, for, "When all the people saw it, they fell on their faces: and they said, The Lord, he is God; the Lord, he is God." When Elijah's God answered, the people, no longer hesitating in their opinion, gave themselves completely to Jehovah, knowing they could no longer compromise their religions and live happily.

This story has a lesson to teach. It is the lesson Jesus taught in His Sermon on the Mount when He said, "No man can serve two masters . . . Ye cannot serve God and mammon. . . . A house divided against itself shall fall." It would be difficult to say how *(Please turn to page 10)*

Why Christ Is God's Son

By Tom Savage, Waite Park, Minnesota

IN THESE last days, people will believe almost anything that ministers teach them. They forget the Word of God and try to work out their own plan for salvation.

A professor of one of our large colleges sent a questionnaire to twelve hundred ministers and theological students. Seven hundred answered. One question was, "Do you believe in the virgin birth of Christ?" Nineteen per cent of the ministers said "No," and fifty-one per cent of the students answered "No."

One can see from this that in the next few years an even greater number of people will not be hearing the Word of Truth from their ministers.

Consider a few Bible texts regarding Christ's birth and parentage. "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" (Isa. 54:5). "Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city and two of a family, and I will bring you to Zion" (Jer. 3:14).

"Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord" (Jer. 31:32).

These Scriptures definitely prove that God was a *husband* and *married* unto Israel.

"Unto us a child is born, unto us a son is given" (Isa.

9:6a). Again, looking at these words, does the word "us" mean anything? When a child is born, the parents say it is "our" child: not just the mother's or father's, but "our."

Isaiah was a prophet for God. God said, "Unto *us* a child is born." Not to Israel alone, but the child was God's Son, Christ, because God was the husband.

"Then said Mary unto the angel, How shall this be, seeing I know not a man?" (Luke 1:34.)

Again, we know that Christ did not receive His life from Adam because no man "knew Mary." She was a virgin, although she was espoused to Joseph. Christ's life came from God, the husband of Israel. This also is the reason that Christ is spoken of as coming from heaven.

John, in speaking of Christ, said: "In the beginning was the Word" (John 1:1). "The Word was made flesh, and dwelt among us" (v. 14).

God's promise to mankind from the beginning was that He was going to send His Son. The spoken Word then was made manifest by the Holy Spirit. The words to Mary were that "thou" "shalt call his name Jesus."

Some think that Christ became God's Son at the time of His baptism: "Lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:17). God acknowledged Christ as His Son, and said He was well pleased with Him.

There are many other Scriptures of Christ's being called God's Son, and surely for one to say He was not born of a virgin would be to deny Him as God's Son.

Are You Losing Health by Smoking?

By Kenneth C. Krogh, Lincoln, Nebraska

DURING one twelve-months' period, the American people smoked one billion cigarettes, daily. That is a daily average of about seven and one half cigarettes for every man, woman, and child, or about sixteen and one half for each of the sixty million who actually smoke. Since each cigarette contains about two per cent nicotine by weight, it means that more than a million and a half pounds of one of the deadliest poisons in the world are used, each year, in the cigarettes consumed by these sixty million smokers. When reduced to its lowest terms, the amount of nicotine in the number of cigarettes an average smoker consumes every twenty-four hours would mean instant death if administered as a single dose. One fifteen hundredth of an ounce, within itself, is a third of a fatal dose.

Why, then, do not the American people who consume such a quantity of this lethal poison die like flies? Why is it one can consume pack after pack and not only "keep his clock ticking," but continue with his daily work as though no one would ever hang crepe on his door? Scientists of the Medical College of Virginia have been trying during the past ten years to discover the answer to that question. That is why the Mayo Clinic and a few other research institutions have been running tests to discover where all this poison goes, and whether or not it ceases to be poison after it enters the human system. Well, they are learning things, and it is not good news for smokers.

In this connection, it is unfortunate that the practice of smoking has become involved in so much prejudice and ill feeling. Because of this situation, so many exaggerated statements have been made by over-zealous reformers about ill effects of tobacco which have never panned out, that smokers are encouraged to doubt everything bad that is said about smoking. The practice had enough to condemn it, without weakening the crusade against it with charges that will not stand. An article in the *Christian Herald*, from which some of these facts are taken, was strictly on the health standpoint, leaving the prejudice side out of consideration.

Now, if smoking does not bring one

quick death, or even a noticeable slow-down in efficiency, what does it do? Here related are some of the truths that the Mayo Clinic found. At this famous institution, Doctors Grace M. Roth, John B. McDonald, and Charles Sheard ran a series of tests on four men and two women, all of whom were habitual smokers and inhalers. They ranged in age from twenty-two to forty-one years and were tested under all kinds of conditions, such as smoking while lying down, walking and so forth.

One of the most important effects of nicotine on these human guinea pigs was its action on the heart and circulation system. During the period of smoking and fifteen minutes or more thereafter, blood pressure was increased, amazingly. Among the six subjects tested, the average heart rate before smoking was sixty-nine beats a minute. When smoking, it jumped to one hundred five, or an increase of thirty-six beats a minute. Blood pressure kited nineteen points.

Here, many tobacco minimizers jumped in to play down these effects. Other doctors besides Mayo's have found that heart beat and blood pressure increase with smoking, but cigarette defenders have insisted that the increase was not caused by the action of nicotine. They said it was a harmless acceleration of these functions, due to the mere act of smoking. So, the Mayo doctors carried the tests further to learn the truth of these claims. They put their subjects to smoking corn silks instead of tobacco.

The heart rate increased only four beats a minute, and the blood pressure rose only three points. Then, without the knowledge of the smokers, they secretly injected nicotine into the corn silk cigarettes. "As did several previous investigators," reads the Mayo report, "the doctors making this study attributed the changes in heart rate and blood pressure to the effect of nicotine on the sympathetic ganglions, or nerve centers, of the heart."

In this connection, it is interesting to note that Mayo physicians have found that coronary disease (disease of arteries) is six times as prevalent among smokers as among non-smokers.

Dr. J. H. Weathersby of the Virginia Medical College came to the



same conclusion as Mayo Clinic. He used on his subjects deniconized cigarettes and then surreptitiously injected nicotine, securing the same results as did Mayos on their similar test. Then he carried the test further by taking some smoke, dissolving it in water, and injecting the solution directly into the blood stream of experimental animals. They, too, showed a characteristic rise in blood pressure.

One of the diseases brought about or promoted by smoking is cancer of the lungs, mouth, lips, tongue, and

throat. According to researchers, this is due partly to the irritating effect of the smoke itself of some unidentified tobacco tar product. Dr. A. H. Roffo of Argentina had caused cancer in some experimental animals by repeatedly exposing them to tobacco tar. But, whatever the cause, the tobacco smoker may as well resign himself to the increased risk of having a cancer appear on his tongue, throat, lip, lungs, or other important organ as long as he continues flogging his system with this poison.

(Continued on page 10)

GIVING HEED

By Fred Mulder, Oregon Bible College

"Therefore we ought to give the more earnest heed to the things which we have heard" (Hebrews 2:1).

JESUS, the great Example, gave instructions to His followers that they might become acceptable children of God. He proved these instructions by His own life. He said the most important commandment was to love God, and the second, to love one's neighbor as oneself. He also taught that one need not worry about his daily needs, nor for the future, because God is caring for him as surely as He cares even for little sparrows. Jesus gave many admonitions concerning the true way of life, but the most important teachings are love and trust. When one accepts these qualities and applies them to daily life, things immediately begin to change for him; and not only for him, but they change for others. The reason is that his interests are no longer concentrated upon himself. They are in God and other people; and he finds happiness, abundant happiness, which God intends for him to have. When one heeds the words of the Master Teacher, all life is richer and fuller. He then begins to experience the kind of life for which he was made. When one fails to take heed, he not only cheats others, but also himself.

Jesus said, "Judge not that ye be not judged." Instead of condemning people, one is to have pity, compassion, and understanding for them. The more one understands people, the more love he will have for them, because a man dislikes only those whom he does not understand. When he recognizes the need of someone, it is his duty to meet that need, if at all possible. In God's Word is written the solution to every problem that possibly can confront a person. To give someone else the solution to his problem, one must have tried and proved it himself. When one truly experiences the help that comes from God, he indeed will have a persuasive testimony.

Can people see the teachings of the Bible in a Christian's life? He is (if he is obeying the instructions of Jesus) the only Scripture that some people ever will read. Since people remember only about ten per cent of what they hear, but fifty per cent of what they see, a Christian's duty is to *show* them. The Apostle James said, "Be ye *doers* of the word" (James 1:22). People will understand if one shows them. Lives are read, no matter what they may be. Paul stated that Christians are like letters that are known and read by all men. (2 Cor. 3:2.) What do people see when they look at your life?

When one prays, "Thy kingdom come," is he ready for the Kingdom to come? When he prays, "Forgive us our sins, for we also forgive," has he forgiven? A man's religion is not what he professes to believe, but what he lives. It is not what he reads, what he hears, what he says, or what he appears to do, but what he actually is. Solomon said, "Hear, O my son, and receive my sayings; and the years of thy life shall be many" (Prov. 4:10). First, one hears, but that is not sufficient; he then must receive it into his life. Then he will be blessed. God's Word must be obeyed. Could a sick person recover by mere knowledge of the doctor's instructions? How, then, can one who is so spiritually sick, that he is scarcely alive, expect to rise and walk in perfect spiritual health in the Age to come, unless he diligently follows the great Physician's instructions today? "Therefore, we ought to give the more earnest heed to the things which we have heard."





News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

OUR CIVILIZATION. The Free Methodist in its current issue carries some very interesting comments on a recent fire in Big Tujunga Canyon. The article follows: "The United Press tells of the fire in Big Tujunga Canyon near Los Angeles which was the worst in twenty-four years. The partial report tells of four thousand acres of the watershed in Los Angeles National Forest devastated, two persons killed and one hundred injured.

"The cause?"

"The report goes on to say, 'The fire started Tuesday morning from the discarded cigarette of a county prison camp inmate.'

"But why complain about the annual destruction of millions of dollars worth of private property, and the higher insurance rates for everyone, and the offense of the omnipresent cigarette to the non-smoker, and the hurt to children (born or unborn) of all smokers? What, I say, does all this damage matter if the tobacco companies and their stockholders get their profits, and the magazines get the gold for the advertising, and the first guilty victim gets the pleasure from his cigarette? Partly civilized? That is right. Still the vicious and conscienceless cigarette company 'gold-diggers' pray upon society without effective hindrance."

ORTHODOX. A new president recently assumed leadership of Moody Bible Institute. He is Dr. Williamson Culbertson; and, as he took the responsibilities of this large institution, he promised to uphold the M.B.I. doctrines, which according to "Newsweek" include: "A triune God, the Bible as divine revelation, Jesus Christ the Son of God, the redemption of man by grace through faith in Christ, and baptism by the Holy Spirit into one body, second coming and an apostasy, a return of the Jews to Palestine, and a rising tide of fear on the earth."

Their interpretation of prophecy is quite in harmony with the Scriptures, but they are unable to see error in the Satanic teaching of the natural immortality of man.

EDUCATION. In a recent issue of "Fortune," an article on the gains made in developing the educational facilities of the country set forth a few statistics that should quicken the thinking of the Christian church. It stated: "Privately controlled colleges of the country alone are attempting to raise \$2,000,000,000 for endowment and capital outlay purposes. Moreover, since the close of the war, state legislatures and other tax appropriating bodies have been asked to appropriate an equal amount for capital outlay purposes.

"California, for example, made a capital outlay appropriations of \$91,700,000 for the 8 units of its university and 23,500,000 for the 12 state colleges.

"Between March and October of 1947 indications were that approximately 3,000,000 square feet of additional space had been completed, or 5.3 per cent greater space over that of March."

The only purpose in quoting these educational facts, is to point out the great stress that is being put on the secular education of youth, and in contrast to this, how little time and expenditures we invest in the Biblical education of our boys and girls. We demand the best and the utmost in the secular education of our children, yet anything seems to be good enough when it comes to the education of our children in the great teachings of the Scriptures.

A religion that does nothing,
That gives nothing—
That costs nothing—
That suffers nothing—
Is worth—nothing.

—Selected.

WHOLE CONTINENTS. A short paragraph in a recent issue of "Time" gives a vivid description of the world picture as seen through the eyes of the world. It reads: "Every month brings a new calamity graver than most major battles. Millions pass into slavery between one week and the next. The fate of the whole continents swings with a day's news. A fifth of the world's people are involved in actual war. No place, from the Congo to Spitsbergen, is safe. Nobody is secure."

This pretty accurately describes last-day conditions as portrayed in the Scriptures. Religious leaders, in general, have taught that the world was getting better and better; and that through the efforts of the church, the Kingdom of God gradually would be brought into being. Such a view is completely out of harmony with the teachings of the Word of God. The Word warns that "evil men and seducers shall wax worse and worse, deceiving and being deceived." The world is giving more of a lead in the correct interpretation of prophecy than is available from the religious leaders of earth.

FREE TO CHOOSE. George Bernard Shaw occasionally says something that contains some vital truth. Here is a bit of logic, against which little argument could be waged: "If the natural choice between drunkenness and sobriety were possible in our civilization, I should leave the people free to choose. But when I see an enormous capitalist organization pushing drink under people's noses at every corner, and pocketing the price, whilst leaving me and others to pay the colossal damages, then I am prepared to smash that organization and make it easy for a poor man to be sober, if he wants to, as it is for his dog.

WORLD FEDERATION. Speaking before the World Citizen's Conference in Chicago, Dr. Quincy Wright, professor of International Law at University of Chicago, stated: "Unless we create a world citizenship's attitude I think there will be a third world war. The world will then be unified through conquest, as was the Mediterranean world by the Roman Empire. That is the costly way to develop world federation."

More and more men are giving up hope of bringing into being a permanent peace out of the present order of society. They only can see peace as the result of another world war. Well did Paul express the situation, when he said: "Ever learning, and never able to come to the knowledge of the truth." People seemingly are unable to learn that the arm of the flesh is the way of war and strife and that the laws of the flesh are alien to the best interests of humanity. Some day, the truth of man's inability to rule and govern himself will break through upon a weary world and it will gladly accept Christ's rule.

UNITED CHURCH. The Executive Council of the United Church in Canada has asked all the church conferences in Canada to guarantee all their ministers a minimum salary of \$2,100 a year plus free furnished house.

GREATEST OPPORTUNITY. Henry Morgenthau, Jr., general chairman United Jewish Appeal, in a telegram to the president of the Appeal in Buffalo, said: "I hail the announcement of a Jewish state in Palestine, in which all inhabitants, regardless of race, creed, or national origin, shall enjoy equal rights. It is my conviction that under the inspiration of the Hebrew prophets, there will grow in Palestine a civilization which will enrich the spirit and culture of all mankind."

Herein lies the great weakness of Jewish life. They are unable because of blindness to discern that they need Jesus Christ as well as the inspiration of the Old Testament prophets. Because of the establishment of the State of Israel, the way will now be open, if the government can maintain its independence, for the immediate resettlement of the Jews now in concentration camps on the Isle of Cyprus and also those in DP camps in Europe. To this end, Mr. Morgenthau said: "The Jews of America now have the greatest opportunity in their history to share in the recovery and rehabilitation of the Jews in Europe who are homeless." The sharing in the sufferings of their fellows, by the fortunate Jews throughout the world is an example which the church would do well to emulate. The Jews always have risen to great heights in measuring up to the historic challenge to aid in the survival of their people.

THE FALL OF WORLD-BABYLON

(Revelation 18)

By Raymond Brown, Baraga, Michigan

SPEAKING of the budding of the fig-tree nation, Israel, and of those who see it, Jesus said: "This generation shall not pass till all these things be fulfilled." Therefore, we who see Israel's coming to life must have an open mind concerning the prophecies. They may be happening this very day. If we have closed minds, Christ may come unaware, and we then would be caught by complete surprise. With this thought in mind, let us look into Revelation 78 to see what events should be pointed out as possibly developing today.



Raymond Brown

In Revelation 18:2, notice the word "Babylon." The word "Babylon" is derived from the word "Babel." Babel, we remember, was a tower Noah's sons tried to build. Because they were not doing His will, God confounded the people's language. Therefore, we recognize the word "Babylon" as meaning confusion. Babylon is considered, also, as the mother of harlots (17:5), which means fornication. Therefore, Babylon is considered as the wickedness of this world. Babylon also could refer to Jerusalem, because of the wickedness that dwells therein. We read in verse 3, "All nations have drunk of the wine of the wrath of her fornication." This seems as though it could be applied to this very day, for today Jerusalem has become an international city. England has withdrawn her troops, but other nations are looking on the spoil to see what is going to happen next.

We read still further in the verse, "The kings of the earth have committed fornication with her." Today, the United Nations are all gathered in these affairs. They have, I believe, "parted" God's land. (Joel 3:2.)

In time to come, the United Nations probably will establish the Beast power that man will have to worship, and "the merchants of the world" will wax "rich through the abundance of her delicacies." Judging from this quotation, one may consider that this prophecy again refers to Jerusalem, because whoever rules Jerusalem will control the waterways from the Atlantic to the Pacific. Again, whoever rules Jerusalem will have the richest oil fields in the world.

"Come out of her my people" can be applied to the true church. The firstborn should not be working hand-in-hand with this set-up, but do as the Apostle Paul admonished—"Be ye separate." For, if church people are in such a Babylonian system, the wrath of God will fall upon them as upon earth's wicked people.

Here, we notice a time of prosperity. It seems as though there will be an inflation in money and a deflation of raw materials. At this time, God's destruction will come upon Palestine. Merchants and ship masters will wail and cry just to see their profits go up into smoke. (See verses 15-18.)

Finally, we are told to "rejoice over her" because God will have taken vengeance upon this wicked city because of her doings. In this place "was found the blood of prophets, and of saints, and of all that were slain upon the earth" (v. 24).

With these thoughts in mind, let us who are Christians go forth to serve God. Be ready, for "the time is at hand." . . . "Even so, come, Lord Jesus" (22:20).

KNOWING YOUR LORD

By (Mrs.) Dudley Lippert, Mount Morris, Illinois

"We cannot introduce anyone to Jesus until we know Him ourselves."—Arthur Johnson. This quotation appeared in the April issue of the "Oregon Berean Bulletin." Did you ever think about this simple little statement, and realize how very true it is? One would have a difficult time introducing a total stranger to his best friend or to a newly-made acquaintance. He would stutter and finally finish in the midst of apologies, until the stranger being introduced came to the rescue and introduced himself. Christ, being One we know only by faith, cannot come to our rescue as a stranger might. He is a Person whom we have to know and believe in with all our heart, before we can introduce Him to someone else.

Sitting in a choir loft each Sunday has its advantages. One can look out over the congregation and see just who is present. What do you suppose is seen every Sunday? One sees from ten to fifteen rows, *empty!* Rows that should be filled! I can remember, when I was very small, when those rows were *not empty!* They had people in them—people in them that I have not seen there for years. *Why!* Do you suppose we church members are shirking our Christian responsibility? Are we introducing enough people to Jesus? The people who used to sit in those rows must have forgotten about knowing Jesus. Or, maybe they lost faith because, by our actions, they thought we did not really know Jesus.

In 1 John 2:4, we read, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." What are His commandments? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater

than these" (Mark 12:30, 31). We have not been loving our neighbors, the ones closest to us, the members of our own church, as much as ourselves, or those empty rows would be filled with people who know God and can see by our actions that we know God and follow His commandments. We can introduce people to our Faith, and get them to come to church, but we must prove to them that we know Jesus and follow His commandments, before they will get to know Jesus.

Christians cannot argue and forever disagree with the members of their church, and still say they love them, and expect to make others believe they love them. Actually, some church members will not speak to other members because of arguments and unjust accusations that have been made. Christians should forget about trivial disagreements and forgive and forget when neighbors do something that they do not quite like. Just remember that we do things at times that aggravate *our* neighbors. *They* forgive and forget; so why can we not do the same?

Think the next time you proceed to introduce someone to Jesus, and ask yourself one question. "Do I know Jesus?" "Hereby we do know that we know him, if we keep his commandments" (1 John 2:3). When you have answered this question, *get busy!* Fill those empty rows; keep them filled, and let the love of God ring throughout your church.

"Pray for the peace of Jerusalem" (Psalm 122:6).

ELIJAH'S GOD ANSWERED

(Continued from page 5)

many people in this world think they are the exception to the rule—who think they can have their cake and eat it, too. There are too many people walking the tightrope balanced precariously between God and the world. The Bible message is for your own good: serve one or serve the other, but do not try to serve both. If you want to see which is the greatest, prove God and hear Him answer. Prove Him through His Word, and see if it does not bring you a blessing. Prove Him through prayer—He will answer. Prove Him through giving—He will richly bless.

"Why halt ye between two opinions?" "Choose ye this day whom ye will serve." Prove God and then give Him your all by accepting the salvation He freely offers in Jesus, His Son.

Prayer: Father, we thank Thee that thou hast revealed Thyself to us, so we can have a basis for choosing Thee. When we give Thee our all, we cannot but say—The Lord, He is God. Bless thy Word, that it may stir some heart to come all the way over from the way of the world at the call of Thy Son, in whose Name we pray. Amen.

LOVE AND MERCY

(Continued from page 3)

nature, and of God, *must* be obeyed. When we can bring our children to the realization that our corrective measures to them are instigated only by our love for them, as our heavenly Father has demonstrated to us, then our influence over them is so very much greater. It is only punishment motivated by anger that causes resentment, thus doing more damage than good.

Oh, that mankind would learn these qualities of love and mercy taught throughout God's Word, and demonstrated in the life—and death—of His only begotten Son! Then, there would be no quarrels to be forgiven, no family differences to mar our happiness, no political parties tearing the characters of opponents to shreds, no wars and rumors of wars!

Each person is the center of his own orbit of influence. If each of us would assimilate the mercy and love taught us, our influence would go far toward making this world a better place in which to live. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son . . . to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another" (1 John 4:7-11).

My prayer is that we may demonstrate the love and the mercy of the Father and His Son by our love to all with whom we come in contact.

ARE YOU LOSING HEALTH BY SMOKING?

(Continued from page 7)

Another disagreeable ailment caused by smoking is Buerger's disease. This is characterized by an aggravation of leg pains or a horrible blocking and tightening of the blood vessels in the legs.

It would be impossible to go into much detail about all the ailments caused or greatly aggravated by smoking; but other common troubles are dulling of the taste glands, anginal heart attacks, irregularity of heart beat, heartburn, stomach ulcers, and indigestion. One thing that causes stomach troubles in many smokers is the undue amounts of hydrochloric acid made to pour into the stomach by nicotine.

One cause of the tremendous increase in smoking of the past several years is the growing prevalence of the habit among women. This has been a great shock to their male admirers who always have tried to regard the gentler sex with a feeling of gentility that abhors the feminine use of tobacco. Statistics of the amount of fe-

male smoking are incomplete, but the estimate is that three of every four males plus two out of every five females, above the age of sixteen years, use tobacco and that ninety per cent of both prefer cigarettes.

The contradictory reports given by defenders and non-defenders of smoking points out the need of far more research on the subject than already has been done.

There is no disease on earth as widespread as the tobacco habit—if we are allowed to call it a disease. Consider for a moment the tremendous amount of money spent on research and experiment in cancer, tuberculosis, infantile paralysis, and other less prevalent diseases. A large publicity or privately financed research on tobacco

by impartial investigators should make the facts of smoking so convincing that it would be foolish to deny them.

Men financially interested in the manufacture and sale of cigarettes should welcome any research that will bring out the indisputable facts of the tobacco habit. If they honestly believe the practice to be harmless they should not fear such a study. If it vindicates their belief, it will make them more secure in their business. If it does *not*, they should be deeply concerned about the injurious effects of their product on the human race.

A Biblical view of the subject is also very plain. Mark 8:34 states: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."

WHAT ARE WE GOING TO DO ABOUT THIS?

A few years ago, a very thorough canvass of our membership was made and compiled in a church directory. At that time, it was determined as accurately as possible that our membership numbered 4545.

We have asked the General Manager to check closely the delegate forms returned in 1947. To this was added the previous membership of those churches not returning a delegate form. Without the reflection of the general reduction which must also be present in these churches, our membership total, today, stands at less than 3740!

No matter how optimistically we figure, the plain facts are these. In the last six years, we have lost 18% of our membership!

WHAT ARE WE GOING TO DO ABOUT IT?

The purpose of the Layman's committee has been to enlist the support of every volunteer possible to help provide the means for developing a strong national and local church that will meet the needs of our times. Whether we succeed or not will depend entirely upon the extent to which you are willing to provide that little fifty cents per week which is all that is required to put our church over the top in true service.

WHY NOT ENROLL IN THIS PLAN TO INSURE SUCCESS?

THE LAYMAN'S VOLUNTEER COMMITTEE

SALLISAW, OKLAHOMA

On the way back south from Nebraska, I stopped at Topeka, Kan., May 7, and held a service that night at the home of Bro. and Sr. Fred H. Mills, at which there was a good group of people present. There are three interested families in Topeka.

The next night I reached Bowring, Okla., where I spent the week end with Bro. and Sr. W. J. Fine, who gave me a "Fine" welcome. This place is northwest of Bartlesville.

A meeting had been planned at Sapulpa for the week following, but it was cancelled because of sickness and because of several being away on trips. From there, I went to Muskogee, and had a brief visit with Sr. Claude Gann on May 11.

During the week left vacant by the cancellation of the Sapulpa meeting, I went to Sallisaw, where a few days of services were held with good success in a new community called Tucker, about thirteen miles south of Sallisaw. There are eleven members in this community, mostly the children of Bro. J. T. Williams and their wives.

Meetings were held at the schoolhouse, May 13 through 16. Excellent interest was shown by the neighborhood people with good attendance clear through. Sunday morning, the house was jammed full with people who came to hear the local preacher at ten o'clock and remained for our service at eleven o'clock. These few days were much enjoyed, but all wished that a longer meeting could have been held.

M. W. Lyon, Evangelist.

WILLIAM RILEY HOSKINS

William Riley Hoskins was born at Danville, Ill., August 11, 1861, and fell asleep in Christ May 19, 1948, at Saint Cloud, Minn. When he was only two years of age, his parents moved to a homestead north of what is now Eden Valley, Minn. He lived in Minnesota ever since. May 1, 1888, he was united in marriage with Georgia Scribner. To this union were born four children, all surviving; also they had twelve grandchildren and seven great-grandchildren. The past several years, he made his home with his daughter, Sr. Lottie Randall in Saint Cloud. His wife preceded him in death fourteen years ago. Although in failing health for several years, his last illness was brief.

In early manhood, he united with the Christian Church, but for many years he was affiliated with the Saint Cloud Church of God. He always attended services as much as his failing health would permit, and he will be missed by his many friends and relatives. Funeral services were conducted by the writer at the Saint Cloud Church and at the Eden Valley Church. At Eden Valley, Bro. Walter Wiggins assisted at the church and at the Eden Valley Cemetery, where Bro. Hoskins was laid to rest beside his wife, to await the call of the Master in the Resurrection Day.

Sr. John Denehfield, Grand Rapids, Mich., daughter of Bro. and Sr. Arthur Randall, was here for the funeral, accompanying her brother Gordon and his wife, from Green Bay, Wis. A. M. Jones, Pastor.

HAVE YOU ENROLLED?

Opening day of the Berean Youth Rally is not far away. Now is the time to send us your enrollment. Do not delay making arrangements to spend two delightful weeks with youth from many points at Oregon, Ill., July 13-23.

The Daily Schedule

- 7:00 a.m.—Rising Hour.
 - 7:30 a.m.—Breakfast.
 - 8:15 a.m.—General Assembly and Devotions.—Otto E. Dick.
 - 8:45- 9:30 a.m.—Class: "What Would Jesus Do?"—James M. Watkins.
 - 9:45-10:30 a.m.—Class: "Getting Acquainted with the Bible"—M. W. Lyon.
 - 10:45-11:30 a.m.—Class: "Doctrines Essential to Faith"—C. E. Randall.
 - 12:00 noon—Dinner.
 - 1:15- 2:15—"Music Hour."—M. W. Lyon.
 - 2:30- 5:30 p.m.—Recreation. A volleyball court will be placed in the vacant lot south of the church for the use of Rally students. Students will be allowed to do much of the planning of the recreational period.
 - 6:00 p.m.—Supper.
 - 7:30- 8:30 p.m.—Special evening programs. Two sound pictures, "The King of Kings" and "Queen Esther," have been scheduled. Special speakers will be used for evening services, and one evening will probably be devoted to a special music program given by students. Students are invited to bring along musical instruments for solo or group instrumental work.
- There will be no Saturday night services. Students must be in the dormitory by 10:00 p.m. and in bed and quiet by 10:30 each night, except on Wednesday and Saturday night when an additional hour will be allowed.
- Enrollment is open to students from 13 to 18 years of age, inclusive. Tuition, board, and room will be \$20.00.
- Otto E. Dick, Youth Rally Sup't.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park Minnesota



"Continue in prayer, and watch in the same with thanksgiving" (Colossians 4:2).

Let's Have Fun!

June 20 is Father's Day, so shall we have a party? It will be a "backward party." So, first of all,

Happy Birthday Wishes

Robert W. Mercer, June 7, age 11, Macomb, Ill.
Betty Jane Zechiel, June 10, age 5, Culver, Ind.
Ardis Mae Larington, June 11, age 9, McCook, Nebr.
Florence E. Friend, June 11, age 5, Newkirk, Okla.

We Are So Happy

We are so happy to introduce a number of new ECE members from Hammond, Louisiana. Their names are sent to us by Mrs. Lorrin Gainey, to whom we extend our thanks.

Here are the new members: Cullon Kennedy, Jr., Georgia Ann Kennedy, Preston Breeland, LeRoy Breeland, Jimmie Richardson, Margie Richardson, Barbara Richardson, Bruce Richardson, Larry Richardson, and Melvin Richardson.

Call for New Members

You need not wait for a call for new members to join our Everyday Christian Expression Club. Send your name, date of birth, and address to (Mrs.) Madge Savage, Waite Park, Minnesota. A postal card will be satisfactory. Your membership card will then be sent to you.

You are to read the Children's Page or have it read to you to be a good member. The ages are up to fourteen years.

Read These to Father

I have a car.
It never skids.
It never breaks down.
It never gets a puncture.
It never falters on steep grades.
It never gets in a collision or accident.
I wish it would start!

Fathers—and Fathers

The word or name "father" is sometimes used when addressing an older person. At other times, it denotes

parents in general, or ancestors. It is used to tell of a founder of something: as Abraham, father of the faithful. In worship, God is our heavenly Father.

Today, as you especially remember your parental father, think about the work he does to be a good father. He provides for his family. That needs a large share of his time. He takes his family to church worship. He leads in family prayers of thanksgiving at the table. He studies from his Bible, and helps you to understand problems that trouble you, as you follow his example, and read the Word. He takes you on outings, too.

Some fathers, though, neglect their families. That does not make their homelife happy.

Fathers, as well as mothers, give up many selfish interests and pleasures for their families. Tell your Dad, if you have a good one, and I trust you have, that you love him and will try to be more helpful to him in helping make your home a happy, Christian home.

Afterglow

Happy smiles—the afterglow of tears,
Quiet peace—the afterglow of fears,
Sunny days—the afterglow of rain,
Heaven's balm—the afterglow of pain.

—Jean Rutherford.

Next Game: Your Choice

Read your lesson. Then choose the correct answers to these statements. Cross off the wrong word.

1. Men ought always to (pray, faint).
2. The one who "feared not God, neither regarded man" was a (widow, judge).
3. There was a (father, widow) in that city who went to the judge for help.
4. He aided her (at once, after a while).
5. He was willing to help her because (he was sorry for her, she kept troubling him).
6. God said He would avenge, or do full justice, to "his own elect" (in haste, slowly).
7. (Jesus, a judge) spoke another parable about two men.

Answers: 1. pray; 2. judge; 3. widow; 4. after awhile; 5. she kept troubling him; 6. in haste; 7. Jesus.

Think on These Things

By Harold J. Doan

WE ALL have heard people say, sometimes very seriously, speaking of an evil idea, "I might as well go ahead and do the thing, as think about it all the time." Many people seem to be confused about the part that thoughts, good and bad, play in life. Some feel that to think of an evil deed is as bad as to perform it. Others believe that to perform the evil is the only way to free the mind from thinking about it. Many more people have the erroneous idea that it makes no difference what one thinks as long as he does right.

Thoughts play an important role in life, and your innermost thoughts will have a definite effect upon your life and your spirituality. From beginning to end, the Bible teaches this one basic moral principle. Cleanse from within. Cleanse your thoughts, the innermost recesses of your heart first. Train your mind to defeat evil at its source—when it enters the mind. All these thoughts are brought out by the Bible writers.

Solomon, wise king of Israel, wrote a proverb which said, "As he thinketh in his heart, so is he" (23:7). What goes on in your mind will determine what kind of a man you are. Solomon is not necessarily speaking of the surface thoughts which regulate your habitual activities, but of the deep hidden thoughts which you roll over in your mind, and entertain, and allow to grow. These thoughts will determine what kind of man you will be.

He added to this truth, however, by saying, "If thou hast thought evil, lay thine hand upon thy mouth. Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife" (30:32, 33). When the innermost thoughts of your heart are evil, said Solomon, lay your hand on your mouth, for the thoughts will soon want expression. Just as surely as churning milk will make butter, and wringing the nose will cause nose-bleed, so prolonged entertaining of evil desires, low sinful thoughts, hatred, envy, greed eventually will creep



"Whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report; if there be any virtue, and if there be any praise, think on these things."—Philippians 4:8.

out in what you say, the way you look, and what you do. As a man thinks, so is he. If he thinks evil, he will become evil. This was Solomon's philosophy. To harbor the desire to perform evil in your mind will have almost the same action upon you as if you had done the deed. The place to defeat evil is at the door. Throw out the thought before it has a chance to come in and make itself comfortable.

Jesus' question to the Pharisees revealed His knowledge about the relationship between thought and action. Jesus said, "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of evil treasure bringeth forth evil things" (Matt. 12:34, 35).

How can one expect to do good, and live in a Christian way outwardly, when the mind is cluttered with thoughts of evil and carnal desires? There is a little hypocrisy and insincerity in everyone, for sure; but the abundance of thought should be on the good things of life. Out of the abundance, the predominant force, in our heart comes our action. If the abundance of our heart is evil, though it may not cause us to be a Mr. Hyde, it will hinder us from living real Christian lives. The place to begin spring house-cleaning is in the mind.

To have an evil thought is not sin; but to keep it and feed it with imagination, entertain it as a treasured guest, bury it in the mind and cover it over with rational excuses for keeping it, approaches nearer to sin than most of us should go. The thought does not die. It takes root and grows and before long is one hundred times as strong and desirable as it was at first. Consciously or unconsciously, one may succumb to it.

This much is sure! The Bible teaches that it *does* make a difference what you think, for as your thoughts are, so will you be. Wrong action is the inevitable result of wrong thinking. Out of the abundance of your heart will your action come. To receive an evil idea into the mind and there to nurture it will lead to sin.

National Berean Society

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

- June 6-13**—Special meetings at Brush Creek, Ohio. (C. R. Randall, guest speaker.)
June 9-13—Minnesota State Conference at Eden Valley. (F. L. Austin, guest speaker.)
June 10-13—Northwest Annual Conference at Corvallis, Ore. (Gary France, guest speaker.)
June 14-20—Annual Michigan Conference at Southlawn, Grand Rapids. (F. L. Austin, guest speaker and Bible teacher.)
June 16-27—Indiana State Conference and Bible School at North Salem Church (five miles north of Plymouth).
June 26, 27—Illinois Quarterly Conference at Eldorado. (Linford Moore, guest speaker.)
June 29 - July 23—Summer Session of Oregon Bible College.
July 12-25—Berean Youth Rally at Oregon, Ill.
July 17-25—Texas State Conference at Ater.
July 22-25—Arkansas-Oklahoma Conference at McGintytown.
July 27 - August 8—General Conference at Oregon, Ill.
July 27 - August 8—Illinois Conference and Bible School at Oregon.
August 15-22—Western Nebraska Conference at Holbrook (C. E. Randall, Guest Speaker).
August 25-29—Ohio State Conference at Golden Rule Church of God, Cleveland.

SUMMER SCHOOL ENROLLEES

1. Kirby Davis, Wenatchee, Wash.
2. Arnold Johns, Oregon, Ill.
3. Bud Goodwin, Oregon, Ill.
4. William Dick, Oregon, Ill.
5. Ernest Graham, Minneapolis, Minn.

INDIANA CONFERENCE AND BIBLE SCHOOL

The Indiana Conference and Bible School schedules are to be found on page 15 of this issue.

For more news, turn to page 11.

NATIONAL BIBLE INSTITUTION

Holbrook, Nebr., Church of God S. S.	\$50.00
Gospel Gleaners Class	12.00
Mrs. Lola Danforth	5.00
Hope Chapel, South Bend, Ind.	10.00
Mrs. Verna Wassung	2.00
Dr. Samuel Metheny	10.00
Mrs. W. J. Fine	2.50
Jess G. Williams	2.50
John Williams	5.00
J. T. Williams	3.00
Mrs. Lillie Deekard	2.00
A. O. Coleman	10.00
Mrs. Rufus Overholt	100.00
Mr. & Mrs. George Foster	2.00
W. O. Coverdill	3.00
H. E. Baker	10.00
D. M. Boss	10.31
Ira Walker	1.00
Brush Creek, Ohio, Church	3.50
Tempe, Ariz., Church of God	9.08

WANTED! !

Man and wife to assume the oversight of Golden Rule Home, as matron and caretaker, on or before September 1.

Middle-aged couple preferred. Christian habits and conduct a necessity. A very worthwhile opportunity for the right couple. If interested, contact James M. Watkins, General Manager of National Bible Institution, at once.

SAINT CLOUD, MINNESOTA

On May 11, 1948, at Saint Cloud, Minn., Scott Paul arrived to make his home with Bro. and Sr. Victor Reeves, Jr. Sr. Reeves is the former Rowena Randall, daughter of Bro. and Sr. A. H. Randall; and Bro. Reeves is the son of Bro. and Sr. Victor Reeves, Sr., of Carlsbad, N. Mex. The young couple arrived in Saint Cloud the first of the year, and are very welcome. A. M. Jones, Pastor.

Gleanings from the Field

"The field is the world."—Jesus.

"After long consideration, it has been voted by the congregation that the name of our Chicago Church shall be 'Truth Seekers' Church of God. . . . Our prayer is that the name and the church may become known throughout the city as representative of God and truth."—Harold Doan, Pastor, 1908 N. Keystone Ave., Chicago.

Bro. Leland T. Hanson, Leaf River, Ill., recently visited with his mother, Sr. C. J. Hanson, Saint Jacobs, Ill.

Bros. A. J. Hoke, Dayton Ohio, and H. U. Krogh, Jr., South Bend, Ind., were at headquarters last week for an Executive Board meeting.

Bro. C. Alan McLain, having visited three weeks with Bro. and Sr. Vivian Kirkpatrick, Bingham Lake, Minn., returned to his home in Dixon for about a week, visiting, thereafter going to London, Rt. 1, Ark., where he will make his home for awhile with Bro. and Sr. H. Scott Smith. Bro. McLain plans to do evangelistic work in Arkansas.

Bro. J. M. Morgan, Britow, Okla., reports that his son, Bro. Luther Morgan, 205 Eichelburger, Saint Louis, Mo., has been sick for four months, having submitted to surgery, also. He is married and has two children.

Bro. Alfred Anthon, 435 Kings Rd., Corvallis, Ore., reports the death of Bro. H. B. Hathaway—ninety-six years of age.

"Our little son, Jon David, arrived on May 27. We are surely happy about him."—Mr. and Mrs. Herman Drabenstott, Rt. 3, Huntington, Ind.

"Recently, we made an evangelistic trip into West Texas, preaching in San Angelo, El Paso, Lamesa, Texas, and Carlsbad, N. Mex. Along the way, we visited several isolated members. It was my privilege, also, to assist Mrs. Robert Lindau, Apt. 7C, W. College Ave., College of Mines, El Paso, Texas, to put on Christ by baptism."—Emory Macy, Rt. 3, Gatesville, Texas.

"I am enjoying good health, though still crippled. If my life is spared until January 26, 1949, I will celebrate my ninetieth birthday, so I am hoping for a greeting from you and the church. I have been a member of the Church of God for some seventy years."—Emma F. Smith, 1520 S. G St., Arkansas City, Kan.

Accompanying her subscription for three years, Sr. A. E. Weathers, Roy, N. M., writes: "I never expect to be without the weekly visits of The Restitution Herald. It is a guiding light—wonderful truths in each issue. We read every word, from cover to cover, then pass them on to our friends and ask them to read, study in prayer, then pass them on to others. I can hardly think of a copy being destroyed. So, here is wishing health and prosperity to the helpers and readers of The Restitution Herald!"

"Our son, Larry Kenneth, was united in marriage to Miss Patricia Ann Forquer, on May 22, 1948, in Alameda, Calif. They will make their home in San Francisco where he is employed by Bank of America and she by the Southern Pacific Railroad. We pray God's blessing upon them in their life together."—Mr. and Mrs. R. E. Powell, Lime Point Light Station, Fort Baker, Calif.

"The next Illinois Quarterly Conference will convene, Saturday and Sunday, June 26 and 27, here at the Eldorado Church of God. Bro. Linford Moore, Macomb, Ill., will be the guest speaker. There will be Bible classes, and a business meeting is scheduled for two o'clock, Saturday afternoon. Come."—Mrs. Carl Davenport, 1917 Illinois Av., Eldorado, Ill.

Bro. G. J. Gordon addressed an appreciative audience, June 4, at the College commencement exercises, Oregon, Ill. Seniors receiving the Bachelor of Theology Degree were Dean Moore, Howard Beemer, and Milton Hall. A goodly number of out-of-town visitors were present, including Bro. and Sr. Zeller (we believe from Alliance, Nebr.), Bro. and Sr. Dale Rouch, Sr. Emma C. Railsback, and Mrs. Hubbard, South Bend, Ind.

VACATION BIBLE SCHOOLS

In our last report, we were just settled at the home of Bro. and Sr. W. R. Simmons at Branch, Ark., in preparation for our Bible school at Brooklyn.

This was the first school for the Brooklyn Church. The members were somewhat doubtful as to whether or not there would be enough children to have the school. Therefore, they were very well pleased when our average attendance was thirty. The highest attendance was thirty-five. This is a country church, a short distance from Paris, Ark. Bro. Simmons preaches for these people one Sunday each month.

Here we studied the "Creation" lessons.

On Thursday, April 15, we left for our next destination, Arkansas City, Kan. We stopped for a short while for a visit with the members at Sapulpa, Okla. These folks are looking forward to the time when they can have a church there.

It was a joy to meet with the Arkansas City folks once again. The Bible school was conducted there for two weeks, April 17-30. Here we studied the lessons, "The Fruit of the Spirit." Our highest attendance was seventy-three, and the average attendance was sixty-one. Each year we have gained in our attendance. A program was given for the parents on the last Thursday night.

This church has no pastor, but Sunday school is held each Sunday. The writer filled the pulpit on Sunday while there.

May 1 found us on our way to Wray, Colo. After the pleasant visit we had with these folks last winter, we looked forward with much enjoyment to our work with them.

This, too, was their first experience with a vacation Bible school. They, too, were a little doubtful as to the number that might attend; but, after the first session, their doubts were gone. The average attendance for the two weeks was thirty-three and our highest attendance was forty-six. We studied the stories on the "Creation."

These people at Wray have just finished their new church. After trying to find places where they might worship, one can imagine how grateful they are to have a church building of their own. Their building is located in a section of the city where there are no other churches. There is great opportunity for them in this location. Bro. Geisler preaches for them once a month, and they have Sunday school each Sunday.

Our schedule had to change for the next school. A long distance telephone call from Bro. Francis Burnett of Jordan, Mo., informed us that their Bible school must be cancelled because of an epidemic of whooping cough.

Holbrook, Nebr., was given their time. This was another "first" Bible school, but they seemed thoroughly convinced, after several years of "wondering," that it could be done. The average attendance was thirty-two and the highest attendance was forty. We studied, "The Fruit of the Spirit."

Although this was a new place to work, it was a place where we met many of our old acquaintances made at General Conference.

At present, Marie and I are in Louisiana, in preparation for our Bible school here. Needless to say, we are already enjoying ourselves. "The strawberries are still in season."

Verna C. Thayer.

Indiana Conference and Bible School

June 16-27

North Salem Church of God

(5 miles north of Plymouth on Road 31)

Superintendent of Bible School Harvey U. Krogh, Jr.
 Dean of Boys Milton Hall
 Matron and Registrar Mrs. Lonnie Anderson
 Manager of Kitchen Mrs. Willis Roose
 Kitchen Treasurer-Buyer Mrs. Dale Rouch

DAILY SCHEDULE

7:00 a.m. Breakfast
 8:00 - 8:30 a.m. Devotion Period
 9:00 - 12:00 m. Classes
 10:00 - 11:00 a.m. Recreation Period
 12:00 Noon Dinner
 1:00 - 3:00 p.m. Classes
 2:00 - 5:00 p.m. Recreation Period
 5:00 p.m. Supper
 7:30 p.m. Evening Service
 Recreation period after church.
 10:00 p.m. Lights Out—Quiet

CLASSES

Adult Classes

10:00 a.m. Sr. Emma Railsback
 2:00 p.m.

Seniors

(13-21 years of age)

9:00 a.m. Harvey U. Krogh, Jr.
 10:00 a.m.
 1:00 p.m. F. A. Stilson

Intermediates

(9-12 years of age)

9:00 a.m. Milton Hall
 11:00 a.m. Sr. Louise LaMunion
 1:00 p.m. Milton Hall

Primary Class

9:00 a.m. Sr. Louise LaMunion
 11:00 a.m. Sr. Lulu Stilson
 1:00 p.m. Sr. Lulu Stilson

Conference Business Meeting—Saturday, June 26, 1:30 p.m.

Due to the small capacity of our pumping system, it is necessary to conserve water. Hours for taking showers will be posted, for periods when water supply is available.

Summer Session of Oregon Bible College

June 29 - July 23, 1948

Enrollment Coupon

Please enroll me as a student in the Summer Session of Oregon Bible College.

Name Age

Address

Recommended by

Tuition will be paid by

OREGON BIBLE COLLEGE

SUMMER SESSION

June 29 - July 23, 1948



Otto E. Dick
Superintendent



C. E. Randall
Dean



SUMMER SCHOOL IN PREVIEW

By C. E. Randall

If the Church of God is to justify its separate existence and maintain a healthy growth, it must have leaders who thoroughly believe in it and the essential worth of its teachings. To have such leaders in the future, we must during the present time fully instruct them in the positive doctrines of our faith as set forth in the Word of God. To be of lasting and convincing value, such instruction needs to come from the heart and be

completely immersed in the conviction of its importance.

The subjects we have been called to teach at the forthcoming Summer School are: "Doctrines Essential to Faith" and "Our Day in Prophecy." Of the first subject, we can say that the doctrines will be built around and concern those "things which are most surely believed among us," and which constitute the doctrinal landmarks of our faith.

Regarding the second subject, "Our Day in Prophecy," our church always has been

prophetic in its message. Conservative in its interpretation of the prophecies, it has not been necessary to revise and alter the structural outline the church has set forth from its inception in this country. We are witnessing today the fulfillment of the message so fervently declared by the fathers of the church during the past century. No generation since the days of Jesus has seen so much prophecy fulfilled as the one now living. "Our Day in Prophecy" should be thrilling to all who love the soon appearing of our Lord.



Mr. and Mrs. Charles Pearson
Campus Superintendent and Matron

ENROLLMENT COUPON

for

Summer Session of Oregon Bible College

June 29 - July 23, 1948

Gentlemen:

Please enroll me as a student in the Summer Session of Oregon Bible College.

Name Age

Address

Recommended by

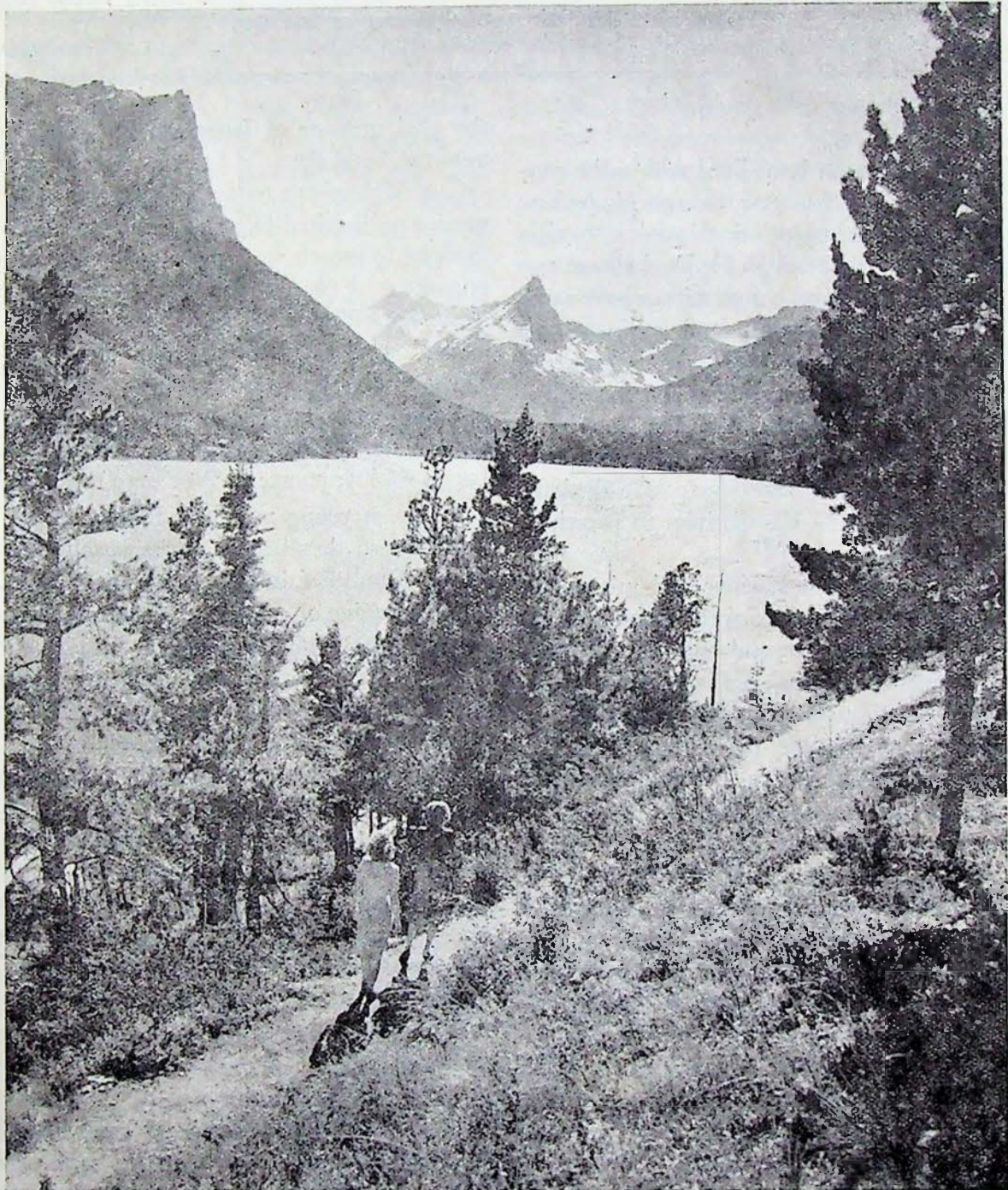
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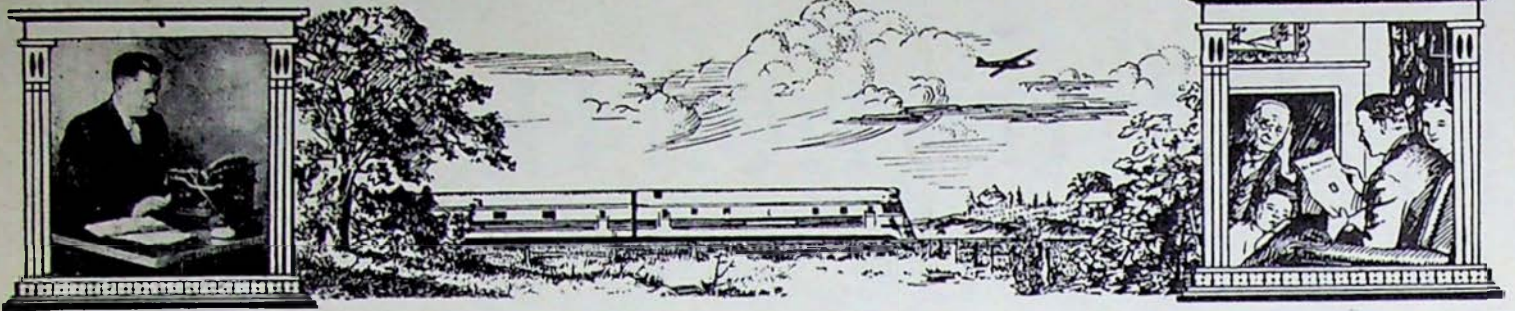
OREGON, ILLINOIS, JUNE 15, 1948

NUMBER 36



—Authenticated News Photo.

“CONSIDER THE WONDROUS WORKS OF GOD”
(Scene in Glacier National Park)



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

WORLD VISION



Though Jesus lived within the confines of Palestine, though He had no personal friends or relatives in foreign countries, though He lived almost two millenniums before science gave rapid transit, printing, and radio to the world, though He never heard of

Wilkie's "One World," and though His own Jewish nation was pathetically self-centered—despising Gentiles as dogs—your Saviour and mine, under God's blessing, saw *around the world!* Jesus loved *everybody*; He died for *everybody*; He commissioned His disciples to preach to *everybody*.

Indeed, God so blessed your Saviour and mine as to make Him authority in all realms of the universe—"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." Said the resurrected Jesus, "All power is given unto me in heaven and in earth." Immediately following that announcement, and closely linked with it, Jesus commissioned His disciples, saying: "*Go ye therefore, and teach all nations.*" Please weigh Jesus' word—"therefore." *Because* Jesus' authority is universal, His disciples must proclaim Him universally, and universally He will be with them—"even unto the end of the world." "*Go ye, therefore, into all the world, and preach the gospel to every creature*"—including "the poor, and the maimed, and the halt, and the blind."

After Jesus' ascension, the Twelve were privileged to continue in a united body working in Jerusalem—for a while. Other Christians were dispersed, however, and "went every where preaching the word" (Acts 8:4). Later, the apostles, too, went hither and yon: Peter established a church in the ancient city of Babylon; one James was beheaded; the other James went to India; Paul may have reached Spain. No dangers were considered dangerous. Every barrier was surmounted. Costs were never estimated. Thrice beaten with rods, once stoned and left for dead, Paul pressed forward through shipwreck, among heathen, often hungry, cold, and in "nakedness," to tell

the glad message of Jesus and His Kingdom. "Woe is unto me," said Paul, "if I preach not the gospel."

Can Afghanistan today bar from crossing its border a missionary inspired like Paul? Did Jesus commission His disciples to preach only to the boundaries of unbelief and opposition? Failure to face the dangers betrays failure to see in Jesus all that He is. Shall we, the Church of God, excuse ourselves from preaching the second coming of Christ to the Mexicans because of a hindering regulation of man? Did Jesus command the impossible? Where there is a will, there is a way: a legitimate, Christian way. Let us find it; pursue it. Woe unto us if we do it not.

Today, as young men look forward to the ministry of Jesus Christ, they behold ever-enlarging and -darkening clouds of unbelief, indifference, chaos. These clouds either will discourage or challenge. What can encourage, impel, inspire these youths to press forward in service for the Christ? Certainly, there is little encouragement from "the little flock." There is encouragement in knowing other ministers have faced the challenge. There is encouragement, too, in knowing that other young men are preparing for public Christian service. None, like Jesus, are required to face the world alone. Nothing more can inspire youth than knowing they are doing Jesus' will, His bidding. What other support needs anyone than to know Jesus said, "Go ye," and promised, "Lo, I am with you always, even unto the end of the world"?

When the King returns, all the world will behold Him—"all kindreds of the earth shall wail because of him"! The redeemed, "ten thousand times ten thousand, and thousands of thousands," will be gathered "out of every kindred, and tongue, and people, and nation" to be His co-ruling kings and priests on the earth. Jesus' "whosoever will" reaches from East to West and from Pole to Pole. The gospel story must go everywhere, or the redeemed cannot be gathered from everywhere. Indeed, Jesus will return only when the true gospel of the Kingdom has been "preached . . . for a witness unto all nations." "*Then shall the end come.*"



Whose Prayer Is Answered?

By Harold J. Doan, Chicago, Illinois

ORDING to the New International Dictionary, prayer is "an act of addressing supplication to a person or object of worship: an offering of adoration, praise, petition, supplication, thanksgiving, and so forth, to a deity." This is a technical definition, but to most of us it means more than this. "Prayer," says Walter Lippman, "is an expression of human need." It is a crying of the heart to God. It is an individual communion with God, for all the purposes before mentioned. Phillips Brooks says, "A prayer, in its simplest form, is merely a wish directed heavenward." This is the meaning of prayer, the power of drawing by direct contact upon the great spiritual reservoir of God. Someone said, "God is the bucket and prayer is the bucket."

Knowing what prayer is, we can turn with some understanding to the parables of the "Unjust Judge" and the Pharisee and Publican, to find what attitude God looks for in those who pray.

The first parable concerns a widow who had a problem settled by a judge. Because she was poor, the unjust judge was reluctant to help her, and he persisted in putting her off. The woman was also persistent and went on day and night. Finally the judge said, "Though I am not God, nor do I regard man; because this widow troubleth me, I will avenge her, lest by her continual coming she weary me" (Luke 18:4, 5). So it was that by her persistent petition the woman obtained favor from an unjust judge. In every prayer she was avenged. The application was: if this unjust man was moved to action by the persistence of this poor woman, will not God avenge his own elect, which cry day and night for him, though he bear long with them?" (V. 7).

The key to the parable is the persistence which says, "He spake unto them to this end, that they ought always to pray and not to faint." Persistence and persistence in prayer is the attitude sought here. As Paul said, "pray without ceasing" (1 Thess. 5:17). A truly effective prayer is

not one which stands alone, but one which is part of a life-long prayer. An effective prayer is one that comes from the lips of one who is ceaselessly in communion with God through regular prayer and continuous prayer life.

Once, a brash young pilot thought he could fly his own airplane with no assistance from beams or radio. One day, he was on a long trip, and as usual had neglected to get weather reports and keep in contact with his ground station. Suddenly, he found himself in a great storm and soon was lost. Too late, he turned on his radio and tried to get his location and some help, but by that time he was hopelessly lost.

So it is with many Christians. They think they can fly their own airplane without running to God in prayer all the time; but, when storms of life come, they find themselves all out of tune and out of the prayer habit. Keep constantly in active touch with God through regular prayer; and, when you really need prayer, you will find Him close at hand. Whose prayer is answered?—the ones who pray with persistence, who live in prayer without ceasing.

Jesus' second parable concerned two men who went into the Temple to pray. One was a self-righteous religionist, a Pharisee, strictest and most formal and ceremonial of the Jews. He stood with head held high and bragged to God about what a good man he was. His was a prayer uttered in an attitude quite like that of which E. Stanley Jones spoke when he reminded us that many pray, as if to say, "Listen Lord, thy servant speaks," rather than, "Speak Lord, thy servant listens." The prayer of the self-righteous, the duty-bound and the show-off is quite ineffective; for as Jesus applied this illustration, "Every one that exalteth himself shall be abased" (v. 14).

In contrast to the Pharisee, Jesus pictured the praying publican. "The publican, standing afar off, would not lift up so much as his eyes unto (Continued on p. 10)



College Commencement Address

(For 1948 Graduating Class of Oregon Bible College)

By G. J. Gordon, Cleveland, Ohio

Mr. Chairman, Faculty of Oregon Bible College, Class of 1948, Friends:

Needless to say, I am pleased to be here this evening for several reasons: first, perhaps because of our general work. A number of years ago, the General Conference of the Church of God recognized that we should take upon ourselves responsibility the Apostle Paul mentioned in one of his Letters to Timothy—that of instructing young men of the ministry. Paul said, "The things that thou hast heard of me among many witnesses, the same commit thou unto faithful men, who shall be able to teach others also." It seems to me that Paul indicated the gospel he preached should be acceptable to all generations. It is not necessary to formulate a new gospel, as some are advocating today, to fit our age or generation. The truths Paul preached are the same truths always to be told to faithful men, so they may teach others also. So, I am glad our General Conference has recognized that responsibility of teaching young men in the ministry—the noblest of vocations.

I am glad to see the advancements that have been made and the increased facilities of teaching. If I could take these young men back about nineteen or twenty years, they would appreciate a great deal more than they do, perhaps, the advancement that has been made in the teaching facilities of the College. I hope they appreciate their College now, and, though there is room for improvement, I am sure they would appreciate the College much more if they could see the limited facilities under which we were schooled in the first Bible Training School.

I am happy to be here to point out in a measure the responsibilities these young men face in the ministry. They will be required to put into practice the knowledge they have learned in this College. So, my remarks will be directed mostly to these graduates, but you people out there can "listen in."

I was glad to hear that your motto is "Ambassadors for Christ," chosen apparently from 2 Corinthians 5:20, quoting Paul's words: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." I like

the Revised Standard Version on that statement. It reads: "So we are ambassadors for Christ, God making his appeal through us." So, your success, or the success of God's work, will depend upon the *appeal* you make in your ministry.

These young men have made three important steps in their Christian experience. The first one, undoubtedly, was when they decided to give themselves to the Lord. The Apostle Paul remarked in one of his Letters to the



G. J. Gordon

Corinthian brethren that, when he was taking a collection for ministrations to the saints, the Macedonians had not done as he expected, but they first *gave themselves to the Lord*. That is the first great step for anyone—to give himself to the Lord, and other steps naturally follow when one *is* fully given to the Lord. The second step was your decision to study for the ministry, and the third one is the one you are about to take: going out into the gospel field to put into practice the knowledge you have gained in Oregon Bible College.

Advice of the Great Teacher is still good. When He commanded His twelve devoted apostles to go out into the work, He said, "Be ye . . . wise as serpents, and harmless as doves." Jesus' words are very good admonition for today.

The writer of Proverbs told that wisdom is the "principal thing." "Therefore get wisdom: and with all of thy getting get understanding." He said, "Happy is the man that findeth wisdom, and the man that getteth understanding." The Apostle Paul told where one can get that wisdom. Referring to the Scriptures, he said they are able to make one "wise unto salvation."

Now, wisdom is not knowledge, altogether. Undoubtedly, knowledge is taken into consideration. One must have a certain amount of knowledge, but wisdom is "the putting in practice of the things learned, right judgment, the faculty of making the best use of knowledge." That is Webster's definition. Dr. Young defined wisdom as "right judgment or skill."

The Letter to the Hebrews tells of people who were using only milk of the Word, being unskillful in the word of righteousness, but "strong meat" refers to that which is exercised by use. So, a knowledge of the Scrip-

tures is essential. That, however, is not all of wisdom, because the Apostle James instructed that if any man lacks wisdom, he should ask it of God who gives "to all men liberally," adding, "but let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." So, when you go into active work, when you face problems that seem insurmountable, go to God for guidance, and, when you go to Him, feel and know He is going to help you, for that is the admonition given. We need that wisdom "which is from above."

I have some bits of wisdom from "Gems of Wisdom" which I wish to read for you. They are quoted from the Book of Wisdom. Though called an Apocryphal book, it is wisdom in any man's book. We quote, "My son, gather instruction from thy youth up, so that thou shalt find wisdom to thine old age." "My son, if thou wilt, thou shalt be taught, and if thou wilt apply thy mind, thou shalt be prudent. If thou love to hear, thou shalt receive understanding; and if thou wilt bow down thine ear, thou shalt be wise. Stand in the multitude of the elders and cleave unto him that is wise. Be willing to hear every godly discourse, and let not the parables of understanding escape thee. And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door. Let thine mind be upon the ordinances of the Lord and meditate continually in His commandments: He shall establish thine heart and give thee wisdom at thy own desire."

I believe the foregoing counsel is in harmony with the admonition James gave concerning our asking of the Lord when we lack wisdom. "Miss not the discourse of the elders, for they also learned of their fathers, and of them thou shalt learn." That is in harmony with the scripture to which I referred in the beginning—to teach faithful men that they might be able to teach others also, of the handing down from one generation to the other of the learning and the wisdom given us in God's Word. Solomon, the wise man of old, when asked of the Lord what he desired, requested wisdom. Because he asked for wisdom, the Lord said, "I will not only give you wisdom, but I will give you things that you have not asked for"—riches, honor, and power.

In your ministry, you will have problems requiring the wisdom of Solomon, or the patience of Job, or the understanding and compassion of Jesus, and the way you grapple with those problems will spell success or failure in your work. So, the first point for you to remember is that you should

go to the Lord and implore His help. Everyone needs God.

The second point I would like you to remember is one the Apostle Paul advocated—that is, "Be thou an example." "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all," or, as the margin says, "in all things." "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee."

I know no better admonition to give you young men this evening, than that given by the Apostle Paul to the young man he was preparing for the ministry. "Give thyself wholly to them"—to the Scriptures. "Take heed . . . unto the doctrine . . . for in doing this thou shalt both save thyself, and them that hear thee."

Paul gave a solemn charge in the Second Letter to this same young man, a charge I believe should be given also to you young men. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 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." That, too, is the way you are going to prove your ministry. Take heed to that solemn charge to "preach the word." Be instant, or constant, in all seasons and at every opportunity to uphold the truth of God's Word, for Jesus Himself said, "Thy word is truth."

Another excerpt from the Book of Ecclesiasticus reads: "Strive for the truth unto death; and the Lord shall fight for you. Be not hasty in thy tongue, and in thy deeds slack and remiss." That simply is saying, "Do not give hasty advice to someone else, and then have your own deeds slack and remiss," because men are watching every move you make in the ministry. Though members of your congregation may not fully follow your advice and leading, they will want you, their minister, to live righteously and upright before the people in their community.

When you praise God, remember that mag- (Please turn to page 10)



Your Light! Does It Shine?

By Charles Lapp, Cashmere, Washington

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16).

JESUS SAID, "Let your light so shine before men." That is a big task. Just what light are we Christians to let shine before men? Are we to let our "light so shine" that we may be *men* pleasers, or are we to let it shine that we may be *God* pleasers? The remainder of that verse says our light is to cause men to glorify our Father which is in heaven.

Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Paul told the Ephesian brethren their service should be "not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men" (Eph. 6:6, 7). If we Christians are to let our light shine so God may be glorified, we must work as servants of Christ, we must do the will of God from the heart, doing our service as to the Lord and not to man.

Jesus 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). Again, 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" (John 12:35). Are we Christians walking in the light if we are following pleasures of this world? Are we working as servants of Christ when we go to a motion-picture show and see the evils of this world acted out before our eyes? Or, are we working as servants of Christ when we go to a dance and tip the fantastic toe to the tune of some heathen tom-tom music? Is Christ in these places with us? I am afraid not.

"If thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! 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. 6:23, 24).

After Jesus said, "Ye are the light of the world. A city that is set on an hill

cannot be hid" (Matt. 5:14), he also said: "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house" (v. 15). Now we are getting to the point. What happens to a candlelight if it is put under a bushel? The answer to that question is very simple. A child knows the answer. One cannot see the light. If it is left under the bushel very long, it burns all the oxygen out and the light goes out. Let us examine the life of a Christian, a minister as well as a lay member. All are supposed to be servants of Christ. If we as servants of Christ attend the "movies" or dances, our lights are dimmed and our good works fail to glorify God, and, if we continue to attend these places of amusements, our lights soon go out.

Suppose, for instance, that Paul had spent his time going to similar worldly amusements. How could he have been a light to the Gentiles? He said: "So hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth" (Acts 13:47). "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Eph. 5:8). Do you, Mr. or Mrs. Church Member, preach the gospel of salvation when you are in the picture show? or on the dance floor? When watching a show, do you even think of salvation? I doubt it very much! You are too interested in seeing whether or not someone got killed, or if the bank robber got away. How about it, you Christian young man or young lady, when you attend these places, do you talk about your soul's salvation? After you leave the dance, do you ask

your friend to become a Christian? Is your light shining while you are dancing? After you dance until the small hours of the morning, do you feel like getting up early and going to Sunday school? Ask yourself these questions. If you are honest, your answer will be, "No."

When doing those things, your light is "under a bushel." Also, you are in the class of seed that fell among thorns. "That which fell among thorns are they (Continued on p. 10)



Shall I Tithe?

By Mrs. Edna Brewer, Troy, Ohio

WHAT SHALL I give?" is a question often asked by many. Love prompts generosity. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." A parent will sacrifice many times his own desires and needs that he might give, to those he loves, advantages and opportunities in life. Generally speaking, man's gifts are measured by one's love. Great love for Christ; great gifts!

One of the tenderest incidents in the ministry of our Lord occurred when He was in the Temple at Jerusalem, observing the crowds as they passed in and out. He seemed to be distinguishing those who worshiped in spirit and in truth. With disgust, He marked the rich and the scribes as they cast their tithes into the treasury and exclaimed, "Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, and the chief seats in the synagogues, and the uppermost rooms at feasts: which devour widow's houses, and for a pretense make long prayers." Undoubtedly, Jesus' heart was pained to think how men could act outwardly in strict conformity to God's law, yet miss the inner meaning. Then He noticed a poor widow approaching the treasury, probably with bowed head. Chagrined that it could not be more, she cast in two mites, the smallest of all coins. I imagine a radiance gleamed in the eyes of the Master. He called His disciples and said to them, "Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Had the widow been called upon to give a reason for her gift, it is not likely she could have given one. She was just a poor woman whose desire was to serve God. Christ acknowledged her sacrifice as from "one who loved most gave most." In her devotion, she had discovered the true meaning of sacrifice. Shall we do less? Could we withhold the tithe though even as small? Ah! No! For I remember God's challenge: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

I hear someone saying, "Oh, tithing was for those under the law, and we are under grace." Abraham tithed and was blessed of God. Was he under the law? Do we have faith as Abraham to take God at His word and willingly give the tenth according as we have prospered.

"Tithing pays on all scores. It pays big dividends of joy

as Jesus says giving does. It pays by enlarging our nature. It pays by developing our sympathy, and enabling us to relieve distress. It pays by saving us from greed."

We must realize that we are stewards, handling God's money, and thus learn to develop confidence in Him that we shall not suffer lack. Testimony from churches where the tithing program was faithfully carried out is overwhelming. I quote the following from a study in *Christian Stewardship*: "A United Presbyterian Church in Ohio, with less than one half of its membership tithing, gave more to the Lord in 1920 than fourteen other churches in that city."

As we see the opportunity for expanding our National work and signs indicating that the Lord's Day is drawing very near, let us respond whole-heartedly and give our tithes and offerings to glorify God, that we may not be found wanting when He comes.

On the Alert for Christ

By Mary Mae Nedrow, Oregon, Illinois

MANY developing events foretell Christ's coming. As watchmen, all Christians must be on the alert. The coming of Christ will not be as a "thief in the night" to a true believer, for he will be ready, watching, and waiting. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee" (Rev. 3:3).

Many have wondered if a true Christian will suffer persecution just prior to Christ's return. The Scriptures teach that in the last days association with Christ will cause a believer much suffering. In Daniel's prophecy, we read: "I beheld, and the same horn [power] 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" (Dan. 7:21, 22). Rest assured, my dear friends, if you preach the truth as did the apostles, then you, too, will feel the weight of the cross. Jesus said: "He that taketh not his cross, and followeth after me is not worthy of me" (Matt. 10:38). "If we suffer, we shall also reign with him: if we deny him, he also will deny us" (2 Tim. 2:12). "To him that overcometh will I grant to sit with me in my throne" (Rev. 3:21).

"Know [you] not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). Do not walk down the road of regrets, down the path of what might have been. If we would prepare for tomorrow, we must do our best today. You will find that the so-called values of life will take wings and soon vanish away. Have you ever wondered which role (Continued on page 10)



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

READING DIET. The following article on "Comic Magazine Diet" first appeared in "Christian Victory," but has been reprinted in several religious papers. We print it here for our readers because it contains some very pertinent facts in regard to the trends in our present-day way of life. It follows: "Have you noticed how large a stock of comic magazines the drug store, or corner store, is carrying? Today, there are more than 100 different comic magazines published in our country which sell 40,000,000 copies monthly to an estimated ninety per cent of the children. Our children know far more about 'Superman,' 'Tarzan,' 'Cosmo the Cat,' 'Captain Marvel,' and 'Senor Tamale,' than they do about David, Abraham, Daniel, and Paul.

"A famous dietician has written a book, 'You Are What You Eat.' Does the same principle apply to our minds? Do we become, psychologically, like what our minds feed upon? If so, woe be unto us and to our children. Instead of a blessed diet of daily manna, think what our children, and the general public, get for daily consumption from the corrupt movies, the murder-packed 'soap-suds' dramas over the air, and the highly emotional comedies. The cold fact is, we are rearing a generation of juvenile neurasthenies, irresponsible brats—generally speaking. The breakdown of the home is closely followed by the breakdown of society."

Do not think for a minute that because we belong to the Church of God that this trash will not have a like effect on our children. It will react on the minds of Church of God children just as it will on the minds of children of other faiths. The trend at the present time in the majority of Church of God homes is just like it is in all other homes of professing Christians. Unless there is something done and that right soon to check this trend of "being like other people," the apostasy mentioned in the Scriptures will be just as dominant in Church of God ranks as prevails in the fellowship of other religious groups.

BORROWED TIME. Commenting on an article in "The Saturday Evening Post," under the title of "Turkey Lives on Borrowed Time," the "Signs of the Times" says: "Some of the thoughts given in this article are well worth our consideration. Among other things, it describes the depressed state of the people of Turkey, who feel that they are facing doom as a nation. They are in 'spitting distance of the Iron Curtain,' and 'command the narrow ditch which separates Europe from Asia,' and they will be consumed in the next world conflict. They are between, so to speak, the two warring factions of the world. The writer of this article says of his sojourn in Turkey that, 'You cannot help feeling that you are in a besieged fortress.'"

It may not be "borrowed time" in which

Turkey and the rest of the world are living, but certainly it is because of the "longsuffering of God" that wickedness is permitted to continue at its present pace.

Turkey may be trying to ride a neutral course at present and keep friendly with both the East and the West, yet, the day is not far off when she will by force of circumstances cast her lot with "Gog of the land of Magog." When the Northern Confederacy sweeps down on the mountains of Israel, Turkey will be counted among the millions of this confederacy. Turkey can be watched from a prophetic angle.

MISSIONARY ENTERPRISE. The Mennonite Brethren in Christ have changed their name to United Missionary Church. They claim to have a missionary for every one hundred eighty-five members. Their contributions amount to seventy-five dollars per capita. This heavy giving makes it possible for them to send out missionaries, and their missionary zeal inspires them to heavy giving. If the Church of God had the love for the truth sufficiently imbedded in their hearts, and felt the burden of carrying the gospel into all the world as required in the Great Commission, we too could send forth missionaries. The people with a missionary vision are the ones receiving the greatest blessing today. There is a challenge to all of us—are we big enough to meet the needs of the hour? It seems incongruous, if we have a special knowledge of truth as pertaining to the nature of man, coming Kingdom and kindred truths, that we should leave to those who do not understand and believe these truths the mission of spreading the story of salvation.

WHOSE LAND? Much has been said the past few years about the land of Palestine, especially during the tenure of the British mandate. Under the Balfour Declaration, which was approved by the League of Nations, Britain undertook to resettle the Jews back in Palestine. This land did not belong to England. It did not belong to the League of Nations. It did not belong to the Arabs. It belonged to God. No nation or group of nations had, or have, any right to give the Covenant Land to anybody. That privilege and right belongs solely to God. Repeatedly in Scripture, God speaks of the Holy Land as "My Land." This land God gave to Israel for an everlasting possession. They forfeited their right to remain there through disobedience. However, when the appointed hour comes—and it is an appointed time—God will gather the dispersed of Israel from all the nations where He has scattered them and will settle them in their own land, and they will never be pulled up any more at all. We are told that the zeal of the Lord of hosts will perform this. If nations have failed to re-establish Israel in the homeland, it is be-

cause the hour of God for this work has not arrived. Man's way and God's way are different. When the fullness of time arrives, the sons of Israel will be reunited on the mountains of Israel.

TRESPASSERS. In a recent issue of "Present Truth Messenger," there appeared an article on "The State of Israel." The author is apparently unable to see in the Scriptures God's future for Israel. He does not grasp the meaning of the promise that God "hath not cast away his people which he foreknew. . . . For if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?"

Says the writer: "The Jews in Palestine today are trespassers on Ishmael's (the Arab's) property. The disobedient Israelites of 2,500 years ago, and the Judeans shortly afterwards, forfeited their right to the land. Ishmael now has it by right of possession, and he has had it for a longer time than did the children of Israel as an independent nation. . . . A Jewish homeland has been blotted out of God's plan since the destruction of Jerusalem by the Roman Legions in 70 A.D., and this plan for a Jewish State in Palestine—this Israel—is doomed to failure."

The present attempt on the part of the sons of Israel to re-establish themselves in the land of promise no doubt will be fraught with a large degree of failure, but that does not mean that Israel is outside the pale of God's plan. Speaking to the lost sheep of the house of Israel to whom He came, Jesus 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 come! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye say, Blessed is he that cometh in the name of the Lord."

If the Jewish homeland has been blotted out of God's plan, what is the meaning of the words of Gabriel: "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?" May that eternal Kingdom soon come!

The people of Israel were able to abide many days without a king, but were to return to the Lord and seek Him and "David their king; and shall fear the Lord and his goodness in the latter days." We have seen the Israelites without a king for many centuries, we are about to witness them returning and seeking the Lord and His goodness. It will be a blessed day for Israel when they look on Him whom they pierced and mourn for Him as one mourneth for his firstborn.

Warning the Indifferent Multitudes

By Clarence E. Bunch, Phoenix, Arizona

SINCE THE TIME of Moses, God has dealt with His people as a nation. Although each individual is considered; yet, as a whole, the nation is the main concern. The Lord led His people out of Egypt and made a covenant with them. "Thus shalt thou say to the house of Jacob, and tell the children of Israel . . . 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" (Ex. 19:3-5). Moses delivered the message of the Lord to Israel. "All the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord" (v. 8).

Thus is the covenant made between God and the nation of Israel. By accepting the covenant, the nation took the name of God, Isra-EL, which means ruling with God (Young's Concordance). As the ever-loving God has always done with man, He set before His nation a choice: to keep His commandments and be a peculiar treasure above all other people, or to break His covenant and receive the curse. (Deut. 28:15.) As the pattern of Adam has gone, so the nation broke the covenant, and by so doing the Israelites as a nation took the name of God in vain. Students of Old Testament history know how the Israelites have been punished because they kept not the commandments of God—even driven from the Promised Land and scattered "from the one end of the earth even unto the other" (Deut. 28:64).

For choosing not to obey the commandments of the Lord, the nation of Israelites had chosen death, and thus made it impossible for God to dwell among them. Jesus Christ realized the lost and fatal end of mankind because of the transgression. We know that Jesus must have mastered the teaching of the Scriptures that then were; and, by prayer and contact with God, Jesus understood what had to be done. Then He took upon Himself the iniquity of us all and received the punishment of death for us and for the nation Israel, for us all, that we might live and not die. (Isa. 53:6.) Jesus also understood that God made a covenant with Abraham, Isaac, Jacob, and their seed, and He knew that God would keep His covenant—that eventually all the families of the earth would be blessed—that all the tribes of Israel would once again be gathered together as one nation in the Kingdom of God. Jesus saw the need for the nation to accept Him before His death. Individuals accepted Him, but the Kingdom could not

be established again without the subjects, or people, of the Kingdom first recognizing and accepting Jesus as their King. Jesus demonstrated the wonderful conditions that would exist if they would accept. Again they were given a choice, and again they chose death by crucifying the King.

Jesus overcame death and the grave to become our High Priest, to mediate between man and God. God gave Jesus everlasting life, and it is impossible for man to receive everlasting life except through the acceptance of Jesus as their Saviour and the Son of God.

During this day of grace, individuals are accepting and putting on Christ; but, as always, God also is dealing with His nation, His people, Israel, who have been scattered abroad. He knows them, every tribe, wherever they are upon the earth. God has promised Israel blessings, yet to be fulfilled, that His people will be cleansed and that He will make a new covenant with the house of Israel and the house of Judah. (Jer. 31:31.) Still, Israel must choose: "Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock" (Ezek. 36:37).

This is the work of Christ through His church, to tell and to warn "the mountains of Israel"—warn them of the disaster, as the enemy moves relentlessly forward to annihilate them. Now, more than ever before, yes, even more than in the days of Noah, we have a *pressing need* to proclaim the gospel of the Kingdom. While the spiritual leaders of the land seem to slumber, the darkening cloud of disaster overshadows our land. The Prophet Joel wrote: "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" (Joel 2:17.)

The ministers of the church should consider themselves the "ministers of the Lord." This means that it is the duty of the spiritual leaders of the nation to exhort Israel and Judah to repentance before God's terrible judgments come.

As in type, Noah warned the people of the Flood, so the Christian should warn people today of the Day of the Lord, for "it is nigh at hand" (Joel 2:1). "The day of the Lord is great and very terrible; and who can abide it?" (V. 11.)

(Over)

Must the storm break forth in all its fury, and must millions yet die in battle against the enemy, before our spiritual leaders, the "ministers of the Lord," realize and pray collectively for divine deliverance? God is waiting for His people to comply with His requirements, before He can come to our assistance.

WHOSE PRAYER IS ANSWERED?

(Continued from page 3)

heaven, but smote upon his breast, saying, God be merciful to me a sinner" (v. 13). Jesus continued: "I tell you, this man went down to his house justified rather than the other . . . he that humbleth himself shall be exalted" (v. 14). So, Jesus taught humility as a prerequisite for effective prayer.

One of the evils Christ charged to the Laodicean Church was, "Thou sayest, I am rich, and am increased with goods, and have need of nothing" (Rev. 3:17). Many scholars see in this church a figure of the lukewarm church of the last days, perhaps our day, which is self-righteous, which has everything but Christ. We can see this evidenced most in today's half-hearted prayers.

Today's lesson teaches two qualities that can help make prayers more effective and satisfying, both for you and for God. Of course, this is not all that is involved, but it is well to remember—persistence and humility.

A sailor once was asked by a little boy, "What is the wind?" The sailor meditated a moment, then replied, "Son, I do not know what the wind is, but I do know how to hoist a sail." So some of us do not fully understand prayer, but we can pray. When we pray in faith—persistently and humbly—communing with God often as we are privileged to do, we can know that God the righteous Judge will hear and be speedy with justice, mercy, and grace.

O Father, we are grateful for the privilege of prayer! As we avail ourselves often of the opportunity to speak with thee, we ask for faith and humility, that we might be wholly dependent on thee. Amen.

ON THE ALERT FOR CHRIST

(Continued from page 7)

you play as each day passes? Are you a builder? or do you seek to tear down what another has built? May all who bear the name Christian be builders and not wreckers of other lives. Jesus is coming soon! Have you set your house in order? What if He were to come today! Would you be ready?

A crown of righteousness will be the reward of a true Christian. If we have this hope, we will purify ourselves and live according to the will of God. Jesus is coming! Are you on the alert for Christ?

YOUR LIGHT! DOES IT SHINE?

(Continued from page 6)

which, when they heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection" (Luke 8:14). If you expect to win souls for Jesus, be sure you cannot do it by going to the dance or the "movie." Of course, that is what your worldly friends want you to do, but you must *let your light shine!* You must labor as a God pleaser and not a man pleaser.

Are you "afraid of your job" if you talk against these pleasures or do not attend them? Jesus said, "Seek ye first the kingdom of God, and his righteousness," knowing necessities and joys will "be added unto you." (Matt. 7:33.) You will get far more joy out of winning a sinner to Jesus, than of going with him to the Devil's picture show or dance.

Paul foretold that in the last days there will be "traitors, heady, highminded, lovers of pleasures more than lovers of God" (2 Tim. 3:4). How true it is! Some people think they just cannot live without seeing every show that comes to town, or they are not having a good time if they are not dancing. How sad! So, I say to you Christian men and women, Stay away from those things. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

COLLEGE COMMENCEMENT ADDRESS

(Continued from page 5)

nifying God does not give you a license to let your imagination run riot, to exaggerate upon God's Word. The Book of Ecclesiasticus, the Book of Wisdom, after a lengthy review of some of God's wondrous works, says, "By him the end of them hath prosperous success, and by his word all things consist. We may speak much, and yet come short; wherefore in sum he is all." That is in harmony with scriptures calling God "All-in-All." "How shall we be able to magnify him? for he is great above all his works. The Lord is terrible and very great, and marvellous in his power. When ye glorify the Lord, exalt him as much as ye can; for even yet will he far exceed: and when ye exalt him, put forth all your strength, and be not weary; for ye can never go far enough." That is exalting the Lord. You cannot go far enough. "Who hath seen him that he might tell us? and who can magnify him as he is? There are yet hid greater things than these be, for we have seen but a few of his works. For the Lord hath made all things; and to the godly hath he given wisdom." Again we have harmony: wisdom comes from God, and Solomon said that is the very point of wisdom—to realize whose gift she is.

There is a third thing I would like you to remember, after remembering to ask God for His help and to take heed to yourself in the way you conduct yourself in preaching the Word. This point has more to do with the people out in the congregation. The Apostle Paul, in one of his Corinthian Letters, said, "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof?" Therefore, he quoted from the Old Testament, saying, "Muzzle not the mouth of the ox that treadeth out the corn." Paul made this application of that old law: that they who "preach the gospel should live of the gospel." You are going to need both the moral and *financial* support of your congregations.

In Romans 10:14, 15, Paul asked, "How shall they hear without a preacher? And how shall they preach, except they be sent?" I remember that used to be a very difficult text for me to understand. Unless you people in the congregation send these boys out into the work, and uphold them, by contributing to them and to their work, perhaps they cannot go. They need a means of livelihood. They cannot go into this warfare at their own hire. They need your assistance, and the assistance of the congregations they serve. Paul's statement seems to bring the responsibility down to the congregation to send them. That is the part you have in their work. The Apostle Paul himself said that because he sowed spiritual things among his

brethren, he had a right to reap their carnal things. He begged their pardon on one occasion for not having used his right to take financial assistance, and said the reason he was asking their pardon was that it might be fruit which would abound to their account. That is the fruit that you in the congregation have in the gospel of Jesus Christ: to give of your carnal things to maintain these young men in sowing the spiritual things out in the field, so people may hear, believe, call upon the Lord, and be saved. You have as much a part in these commencement exercises, this evening, as do these young men. Your responsibility is equally as great, and it must begin with you. You must give them your moral support, and you must give them your financial support, so they can go out and sow the seed, so the harvest may be reaped when the Lord comes.

First, seek God's help; second, make full proof of your ministry; third, appreciate and accept the assistance of your brethren. If you follow very diligently the first two principles, congregations you serve will give you their moral and financial support.

Now, I commend you to God and to His work. God is able to "build you up and to give you an inheritance among those that are sanctified." May the Lord bless and keep you, and make your ministry fruitful unto His glory, through Jesus Christ our Lord.

LAYMAN'S CAMPAIGN ENROLLMENTS

- 649. Mabel Barnum, Hammond, La.
- 650. Happy Woods Dorcas Society, Hammond, La.
- 651. Mrs. Mary Poland, Skelton, W. Va.
- 652. Mr. & Mrs. T. M. Savage, Waite Park, Minn.
- 653. Mrs. Nora Johnson, Oakland, Calif.
- 654. C. Alan McLain, London, Ark.
- 655. Mr. & Mrs. John E. Hughes, Largo, Fla.
- 656. Mrs. Ellen Goodwin, Downing, Wis.

OVER THE TOP! ! !

- 327. Mr. & Mrs. John G. Hayse \$26.00
- 328. Mr. & Mrs. Otto E. Dick 28.50
- 329. Mr. & Mrs. John E. Hughes 26.50
- 330. C. Alan McLain 26.00
- 331. Mrs. Nora Johnson 26.00
- 332. Mr. & Mrs. T. M. Savage 27.00
- 333. Mary Hanson 26.00
- 334. Leland Hanson 26.00
- 335. Mrs. Ellen Goodwin 26.50
- 336. Mr. & Mrs. F. Carpenter 30.00
- 337. Maurice Fairbrother 26.00
- 338. June Fairbrother 26.00

WANTED! !

Man and wife to assume the oversight of Golden Rule Home, as matron and caretaker, on or before September 1.

Middle-aged couple preferred. Christian habits and conduct a necessity. A very worthwhile opportunity for the right couple. If interested, contact James M. Watkins, General Manager of National Bible Institution, at once.

HATTEN - KELLY

Miss Marilyn Hatten, daughter of Mr. and Mrs. D. Hatten, of Culver, became the bride of Norman Kelly, son of Mr. and Mrs. Francis Kelly of Leiters Ford, Ind., Sunday, at 3:00 p.m., in the Grace Evangelical and Reformed Church. Harvey Krogh of South Bend officiated at the double ring ceremony before an improvised altar of candelabra, palms, and spring flowers.

Preceding the service, appropriate organ music was played by Mrs. Ray Greenfield, Oregon, Ill. She also accompanied Mrs. William Feidner of Kowance who sang "One Alone," "Because," and "The Lord's Prayer." Robert Hagenbush, Argos, served as the groom's attendant; and the ushers included Richard Day of South Whitley, Don Overmyer of LaPorte, Dean Sixbey of Leiters Ford, Dennis Sedam of Mishawaka, and Eddie Gergely of Chicago, Ill.

After the ceremony, a reception for more than two hundred twenty-five guests was enjoyed in the parlors of the State Exchange Bank.

After their return from a week's trip south, the couple will be at home in South Bend, D. E. Overmyer.

SUMMER SCHOOL ENROLLEES

1. Kirby Davis, Wenatchee, Wash.
2. Arnold Johns, Oregon, Ill.
3. Bud Goodwin, Oregon, Ill.
4. William Dick, Oregon, Ill.
5. Ernest Graham, Minneapolis, Minn.
6. Sarah Kessler, Ludlow Falls, Ohio
7. Fred Mulder, Oregon, Ill.

MARY ELLEN HOWARD

Mary Ellen Howard, active member of the Church of God, most of her lifetime, died in Los Angeles, May 11, 1948, at the age of eighty-nine years. During most of the past year, she had been confined to a rest home and there became bedfast, suffering from a heart condition which resulted in her death.

In the summer of 1946, she made the trip by airplane to Oregon, Ill., to visit with her long-time friend, Mrs. Ida Orem, at Golden Rule Home, and to attend General Conference.

Bible class meetings were held in her home in Temple City, Calif., until she was taken to the rest home.

In her early life, she made the trip with her parents, by covered wagon, from the Eastern States to the Midwest. Her family was well known in our church work in the conferences of Iowa and Kansas. She is survived only by her son, Frank L. Howard, 2824 Wynwood Lane, Los Angeles 23, Calif. Services were conducted by the writer. Burial was in the family plot at Morrill, Kan.

J. W. McLain.

Send The Restitution Herald to your friends.

YOUTH RALLY ENROLLEES

1. Fred Myers, Hillisburg, Ind.
2. Norma Magaw, Oregon, Ill.
3. Ruth Savage, Waite Park, Minn.
4. Sara Beth Savage, Waite Park, Minn.
5. Thomas Zirklebach, Eden Valley, Minn.
6. Wesley Somers, Monroe Center, Ill.
7. Ruth Johnson, Sac City, Iowa

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park Minnesota



"Humble yourselves in the sight of the Lord, and he shall lift you up" (James 4:10).

We have remembered Mother's Day and soon will celebrate Father's Day. Sunday, June 13, was Children's Day. Here is a game in verse to help make us happy *this* bright day.

A Game of Tag

A grasshopper once had a game of tag
With some crickets that lived near by;
When he stubbed his toe, and over he went
Too quick to see with your eye.

Then the crickets leaned up against a fence
And chirped till their sides were sore.
But the grasshopper said, "You are laughing at me,
And I won't play any more."

So off he went, though he wanted to stay,
For he was not hurt by the fall.
And the gay little crickets went on with the game,
And never missed him at all.

Another Game

Guess Who!

1. He was sixteen years old when he became king.
2. He reigned fifty-two years in Jerusalem.
3. His mother's name was Jecoliah.

Guess who! (2 Chron. 26:3.)

Guess Again!

1. Zechariah was prophet when he was king.
2. God made him prosper as long as he sought the Lord.
3. He built towers in the desert.
4. He dug many wells.

Guess! (2 Chron. 26:5, 10.)

Your Choice

1. Uzziah's well-digging reminds us of (Solomon, Abraham).
2. When Uzziah became strong, his heart was lifted up to his downfall. This pride reminds us of (Solomon, Abraham).
3. (Engines, airplanes) were invented by cunning men in the days of Uzziah. (2 Chron. 26:15.)
4. Uzziah's attempt to do priestly work of burning in-

cense upon the altar in the temple reminds us of (Samuel, Saul). (1 Sam. 13:9-13.)

5. Another man besides Uzziah who was smitten by the Lord with leprosy was (Gahazi, Azariah). (2 Kings 5:20, 27.)

Where Are the Poets?

(You might end the line with "should.")

1. Uzziah was strong and kind and good.
 2. _____
 3. But when his heart was filled with pride,
 4. A priestly offering to God he tried.
1. Fourscore priests quickly followed him,
 2. _____ (sin?)
 3. Then his anger cooled and away he fled.
 4. God made him a leper until he was dead.
(2 Chron. 26:21).

Your Day

There is a lesson for each one who is in his youthful years today. As long as Uzziah was *humble*, God could guide him. While he was young, he was willing to listen to the prophet of God. Had he been truly wise, he would have continued to seek advice and help from him.

We so often find that pride and self-will become the guiding forces when a person becomes very prosperous. God cannot *use* anyone whose pride keeps him from doing good works, or which makes him think more highly of himself than he ought to think. God can no longer *direct* one whose dominating force is his own will, not God's will. May each one learn the lesson of humility.

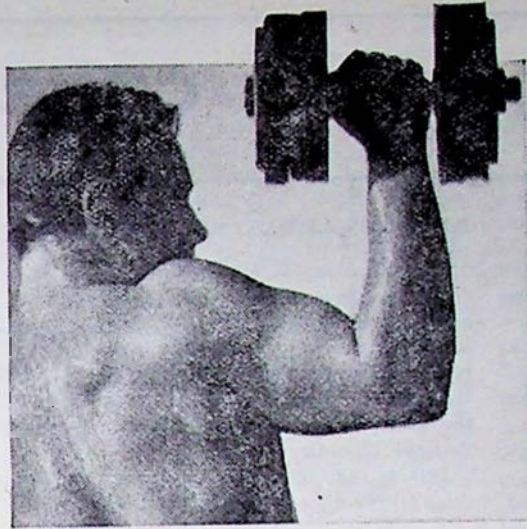
Happy Birthday Wishes

- Melvin B. Brant, June 12, age 11, Staunton, Va.
Norma June Murphy, June 14, age 12, St. Louis, Okla.
Daniel W. Fyfe, June 15, age 11, Lockwood, Mo.
Susie Seymour, June 15, age 14, Lawrenceville, Ohio
James A. Fyfe, June 16, age 9, Lockwood, Mo.
Bryant McKinney, June 17, age 12, Hammond, La.
Jerry G. Mills, June 17, age 9, Cozad, Nebr.
Jeanette J. Larington, June 19, age 11, McCook, Nebr.

Is There Strength In Union?

By Harold J. Doan

Berean Editor



TODAY we are hearing much about unions and the slogan, "In union there is strength." We see it in labor, in government, and more and more in religion. It may be about time for a word of warning, for these words are misleading. There indeed is strength in union, but only in union which is based on very similar convictions and objectives. There is no strength in a union that is based upon compromise of essential convictions, upon lowering of ideals, or upon mere formal unity.

In 313 A.D., when the church and state were united under Constantine of Rome at his so-called conversion, millions of new members nominally joined the church. Union was made, and the church was no longer persecuted. Strength in union? It seemed so—the church was richer, had more members, and for the first time could worship in peace: yet within one hundred fifty years, the great Empire was dead and, for all practical purposes, so was the church. There is only a false strength in any union where basic, essential convictions must be compromised. We can see it today in the so-called union of churches, where one must scrap his convictions and compromise on some weak-kneed, diluted ethic or another. Hear the words of a leading Protestant pro-

fessor: "I am convinced that it hurts the individual Protestant and weakens his punch to force him to compromise his religious conviction by approving and supporting an organization that is not in harmony with what he believes to be evangelical Christianity. We cannot work together on any basis that compels us to sacrifice our basic convictions."

Though Christian churches are more united than ever before, though they are richer and have more nominal members, the church is exerting weaker and weaker influence, as evidenced by the growth of atheism, materialism, Communism, indifference, and wholesale evil about us.

The Bible teaches union, and it teaches separation. It has more to say about separation than about union.

In Acts 2:44, we read of the early church, "All that believed were together and had all things in common." Here was unity and here was strength which caused this first church to grow from two hundred members to more than five thousand, in a year or two. It was a union based not upon compromise, but upon sound conviction, for it included only believers.

Hebrews 10:24, 25 records, "Let us consider one another to provoke unto love and to good works: not forsak-

ing 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." In such union, there is strength; for it is based upon the desire to comfort one another, to do good works, to promote the work of Christ. The next verse implies that that union is based upon a "knowledge of the truth." There is no strength and only a false union, when that truth must be compro-

mised to maintain it. Uphold truth!

Yes, the Bible teaches union, but union based on truth and separation from sin, not union based upon compromise with the world and with untruth. In fact, the Bible teaches, from beginning to end, separation from these things. There can be no God-sanctioned union with them.

God began very early to reveal the fact that His children would have to remain separate from the world, from sin, from ungodliness, and from untruth, heathen teachings, and ideas. As soon as these things made their appearance, the world was divided into two camps, and God began calling and directing men away from the camp of Satan to separate themselves from evil unto godliness. There could be no union with these forces of evil, no compromise with them. Joshua said, "Choose you this day whom ye will serve, the gods of the world—or the God Jehovah. No man can serve both. There must be a distinct separation between the church and the world, between truth and untruth. Any compromising unions, sacrificing truth or godliness, is folly and sin.

"Let all the earth fear the Lord." "The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect."

==== *National Berean Society* ====

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

- June 16-27**—Indiana State Conference and Bible School at North Salem Church (five miles north of Plymouth).
- June 26, 27**—Illinois Quarterly Conference at Eldorado. (Linford Moore, guest speaker.)
- June 29 - July 23**—Summer Session of Oregon Bible College.
- July 12-25**—Berean Youth Rally at Oregon, Ill.
- July 17-25**—Texas State Conference at Ater.
- July 22-25**—Arkansas-Oklahoma Conference at McGintytown.
- July 27 - August 8**—General Conference at Oregon, Ill.
- July 27 - August 8**—Illinois Conference and Bible School at Oregon.
- August 15-22**—Western Nebraska Conference at Holbrook (C. E. Randall, Guest Speaker).
- August 25-29**—Ohio State Conference at Golden Rule Church of God, Cleveland.

MINNESOTA BEREAN CONFERENCE

The spring conference of the Minnesota Bereans convened on May 15 and 16, 1948. The conference opened at 2:00 p.m., on Saturday with the registration, which on Sunday neared the one-hundred mark.

Bro. Ed Graham of Minneapolis, and Bros. Arnold Johns, Harry Payne, and William Dick, all of Oregon Bible College, gave of their talent in Bible studies, sermons, song leading, and special musical numbers, which helped make our conference a success.

Bro. and Sr. Stanley Ross of Litchfield prepared a period of recreation at Memorial Park on Saturday afternoon, after which a delicious picnic supper was served. After the evening service, conducted by Arnold Johns, a scavenger hunt was held, after which we all gathered around a bonfire and sang choruses.

The Bereans "got down to business" on Sunday afternoon at their semi-annual business meeting. Renewed enthusiasm was shown in the matter of our evangelism teams, that will be in full action in a few weeks in the isolated communities of Minnesota where there is much need for work.

The matter of publishing and editing the Berean Nobler was discussed. Bro. Delbert Jones and Lois Ruhn are our new co-editors. A new mimeograph machine will soon find its "home" in Minnesota for the publishing job.

The conference closed on Sunday afternoon after the business meeting, with each of us a little more inspired to our tasks during the coming year. Ruth Anderson.

HERALD RECEIPTS

Mrs. Susie Dow (2); Mary M. Smalley; Tom Savage; Ivan Magaw; Gospel Gleaners Class; Mrs. H. D. Pearson; G. E. Marsh; Mary Poland; Mrs. J. D. Humphreys; Mrs. J. D. Shelly (2); M. W. Lyon; G. J. Gordon; E. Richard Smith; Mrs. Maurice Robinson.

BAPTISMS AT EAST OREGON, ILLINOIS

Monday, June 7, upon confession of their faith in Jesus Christ, Mrs. Dorothy Alexander, Mrs. Seward Lewis, and Harvey Lewis, were baptized into Him. The baptisms were performed by the undersigned in Rock River. Pray for these new additions to the fold of the Saviour, and continue praying for our work at East Oregon.

Letters to the newly-baptized members should be addressed to Rt. 2, Oregon, Ill. Gordon Landry.

BAPTISMS AT LOS ANGELES, CALIFORNIA

Persons recently baptized in the Name of Christ are: Jean Marie McLain, age ten years, 230½ W. 103 St., Los Angeles 3; Richard Edward Hannigs, age forty-four years, 700 Canyon Crest Drive, Sierra Madre, Calif.; Ernest Dale Minton, age forty-one years, Ault, Colo. J. W. McLain, Pastor.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Bro. and Sr. Otto E. Dick and family are visiting a few days with relatives and friends at Hillisburg, Ind., intending also to attend the Indiana State Conference at the North Salem Church of God.

Bro. James M. Watkins preached, Sunday, June 13, for the Oregon, Ill., Church of God.

"In response to the Church of God radio broadcasts via Station KPQ, Wenatchee, Wash., several visitors have attended services in Cashmere. Also several non-members have asked questions about the doctrine, and a few have asked for copies of the broadcasts. We are 'signed up' to continue broadcasting until October 1, 1948."—Lyle Rankin, Cashmere, Wash.

For more news, turn to page 11.

Bro. and Sr. Leland T. Hanson, Leaf River, Ill., plan soon to move to Earlville, Ill., about sixty miles south of Oregon, where Bro. Hanson has accepted a new position as superintendent of the Earlville High School.

August 2, Monday, will be National Berean Day at the forthcoming General Conference at Oregon, Ill. . . . The Conference dates? July 27 - August 8! Coming?

Maranathas for Sale. Oregon Bible College's yearbook, Maranatha, has been published and is ready for immediate delivery. Price—\$1.75. Address: Maranatha, Oregon Bible College, Oregon, Ill.

First Train Ride: S. J. Magaw went to Delta, Ohio, Saturday, June 12, on a preaching trip—with his father.

AN ORGAN NEEDED

As probably all know, the Chicago Church of God has bought a building. The members are working practically day and night getting it ready for occupancy. It is in a new neighborhood, where they hope to be able to bring the gospel Jesus taught to many who have never heard. One item they need very much is an organ. All know how much inspiration an organ adds to religious services.

So, I am offering you the privilege of serving our Lord by helping the Chicago Church this way: if you wish to help, please send your contribution to the treasurer, Robert Hall, 304 N. Elm Ave., Elmhurst, Ill. Mrs. Lou M. Lyon.

WHAT ARE WE GOING TO DO ABOUT THIS?

About eighteen months ago, an effort was started to compile opinions of various business men and church laymen on sound methods for advancing our church work. The summation of these opinions was publicly presented last October by General Manager James M. Watkins, in a special meeting called and financed, for this purpose, by individuals on the committee. Since that time, every church and community has been called upon personally and acquainted with the possibilities of this program.

The plan submitted for the wholesale advancement of our work was simple and most effective. Briefly, it was a simple request for a sufficient number of our membership to join with us in contributing **only 50¢ per week** to National Bible Institution to revitalize and build our church, both locally and nationally.

For this little sacrifice on the part of these members, of less than the cost of a pound of candy per week, it was hoped to supplement other income and provide:

\$ 9,130.00	for evangelism,
1,500.00	for a test radio program,
4,508.00	for Oregon Bible College,
5,350.00	to maintain The Restitution Herald,
2,755.00	for overhead and administration costs,
3,500.00	for deficits on preceding year,
30,000.00	to provide for a new print shop and office building.

Without a doubt this would be the greatest advance we have made in any single year of our history. The plans have proved themselves. The question now is,

WHAT ARE WE GOING TO DO ABOUT IT?

With present savings and efficiency, we can still put this program over if only 60% of our present membership will enroll. To date only 17% have offered their support of this program.

HAVE YOU DONE YOUR PART?

The Layman's Volunteer Committee

OREGON BIBLE COLLEGE

SUMMER SESSION

June 29 - July 23, 1948



Otto E. Dick
Superintendent



C. E. Randall
Dean



SUMMER SCHOOL IN PREVIEW

By Otto E. Dick

We feel that the Summer Session of Oregon Bible College should be organized to be of the most benefit to those who are not able to attend the regular session of the College. We realize that those who attend for the Summer Session, only, feel a need for an intensive course which will train them for greater Christian service as teachers or leaders of young people. For this reason, we have planned courses in Bible as a foundation, a

course in child study that the student may have a better understanding of those whom he expects to teach, and a course in practice teaching in order that students may get actual teaching experience under supervision.

Description of Courses

Child Study: This is a brief course in child and adolescent psychology in which the Christian education of children will be emphasized. This course should be interesting and profitable to all who are desirous of becoming effective leaders of children. The text that

will be used is "An Introduction to Child Study" by Clarence Benson. The course is similar to that offered by correspondence.

Practice Teaching: The first few days of this course will be given to a study of methods of teaching. The remainder of the course will be given to student teaching, in which students will be given opportunity to teach classes of children.

Brother C. E. Randall will present two excellent courses: "Doctrines Essential to Faith" and "Our Day in Prophecy."



Mr. and Mrs. Charles Pearson
Campus Superintendent and Matron

ENROLLMENT COUPON

for

Summer Session of Oregon Bible College

June 29 - July 23, 1948

Gentlemen:

Please enroll me as a student in the Summer Session of Oregon Bible College.

Name Age

Address

Recommended by

Tuition will be paid by

THE RESTITUTION HERALD

VOLUME 37

OREGON, ILLINOIS, JUNE 22, 1948

NUMBER 37

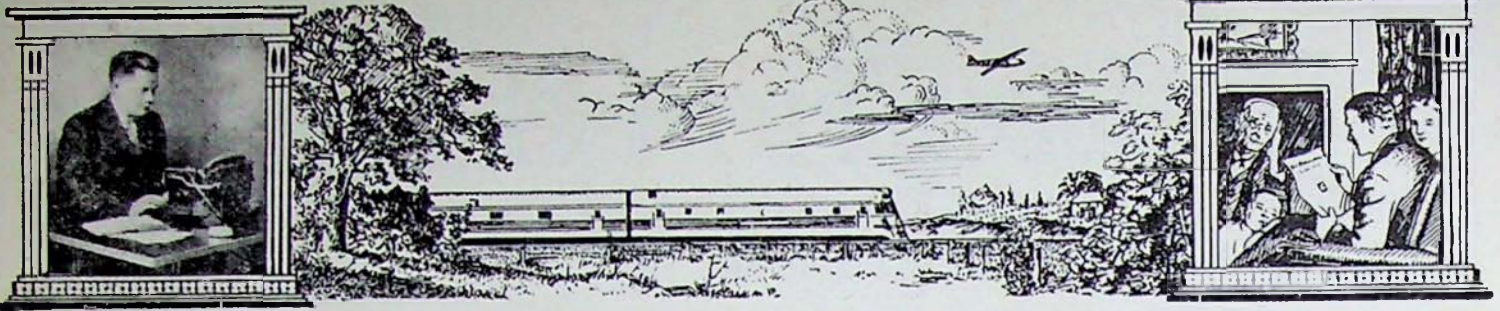


—Authenticated News Photo.

AIR VIEW OF LONDON, METROPOLIS OF GREAT BRITAIN

(Foreground: Tower Bridge on the Thames)

Luxurious Babylon on the Euphrates! Romantic Alexandria at mouth of the Nile! Bloody Rome on the Tiber! Zionism's London on the Thames! As though down its river, each metropolis has sent a steady and ceaseless stream of influence into the world: some good, some bad. These, the cities of frail man, though monarch, are earth's great cities of history and heartache, crime and commerce, war and worship, romance and religion. Another metropolis, Jerusalem, soon will be rebuilt, not on a river but on a mountain, and, contrary to the downward pull of carnality, all "nations shall flow unto it." From Jerusalem, "city of the great King," Jesus soon will "speak peace to the nations." Thank you, London, for your kindness to the Jews, but your best was insufficient. He who is "King of the Jews" must come to save where you surrendered. Credit is yours, London, but may it be said soon, "Behold, a greater than London is here." *Come quickly, Lord!*

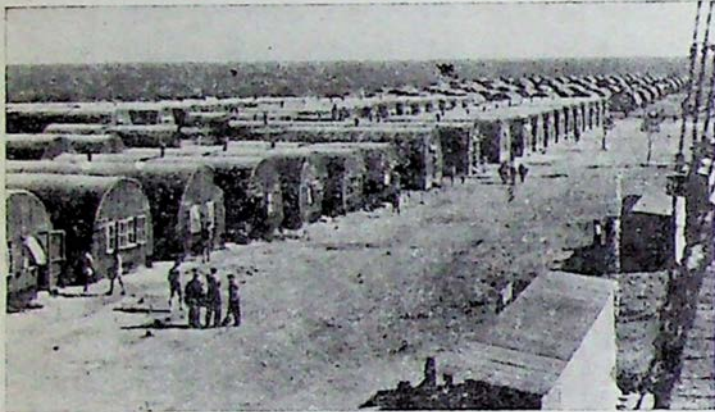


Entered as second class matter at the Post Office at Oregon Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor



Homeward, Jews! Homeward!

Not since days of Moses and the Exodus have Abraham's seed been as interested in going home as they are today. Throughout the world, Jews are thinking about Palestine—and *home!* With what vigor will they return? "It shall come to pass," says God, "that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant" (Jer. 31:28). God's dispersment was far, wide, and terrific. God's re-gathering will be from afar, world-wide, astounding.

In Europe especially, where goaded by severe persecution, hundreds of thousands of Jews anxiously await their first opportunity to embark for Palestine. Hostile Arabs in Palestine provide added incentive. Approximately 120,000 Jews are waiting in Germany; 20,000 in Austria; 25,000 in Italy; 75,000 in Poland; 100,000 in France and Belgium; and 200,000 in Roumania. Already, 550,000 Jews are at home in Palestine.

For every Jew who returned from Babylon to Palestine, after the seventy-years' exile, *ten* Jews have returned during this present exodus. Add the slaves (7,337) and the horses (736) and the mules (245) and the camels (435) and the asses (6,720) to the number of Jews (42,360) who returned from Babylon, and the total number or returnees from Babylon still would be only a fraction of the half million two-footed, two-fisted Jews already returned in this prophecy-fulfilling day. It is not necessary, today, to list slaves, horses, mules, camels, asses, to total a figure

sufficiently large to prove that something more than a Church-of-God interpretation is in the news.

The picture at head of the first column shows hundreds of British-built huts at Derelia, Cyprus, a detention camp for Jewish detainees en route to Palestine. The other picture shows "checking in" of supplies for the Cyprus detainees. Many of these pilgrim Jews formerly owned good homes and dined in near luxury. They are glad now to suffer privation as price for admittance into their heritage, the Promised Land. That hope more than compensates their temporary loss and shame. Are we Christians equally desirous, equally determined, to reach our promised inheritance in the Kingdom of God?

The fig-tree nation is budding. Summer of the Kingdom of God draws near. Soon, "fulness of the Gentiles (will) be come in," and "Israel shall be saved," for, "There shall come out of Sion the Deliverer, and (He) shall turn away ungodliness from Jacob." "This is my covenant unto them," promises God, "when I shall take away their sins." (Rom. 11:25-33.) . . . O! Ostrich theologians! Jerk your heads from beneath doubt's blinding sand! Will you not be persuaded though a nation rises from the dead? Watch! Yes, watch! but that is not enough! *Pray.*



Restoration of Israel

By Lyle Rankin, Cashmere, Washington

ABOUT FOUR thousand years ago, it pleased God to call Abram, whom He later named Abraham, and to give him the following instructions:

"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 them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3).

The Record, telling the obedience of Abraham and how God led and kept him, tells also that God made promises to him concerning the land he was someday to inherit. At first, the promise concerned only the land of Canaan, but in Christ the promise included the whole earth. (See Rom. 4:13; 15:8.) From the covenant God made with Abraham, recorded in Genesis 15:18, we read, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." This is the land that seed is interested in today.

Now, Abraham had a son whom he called Ishmael, by his wife's bondmaid, but God did not choose to accept Ishmael as the proper heir. A few years later, Abraham's wife, Sarah, bore him a son. That son was accepted of God as the *rightful* heir. His name was Isaac. In due time, Isaac married Rebekah, and to them were born twin sons of note whose names were Jacob and Esau. These sons were at variance throughout their lives, and their posterity are still fighting today.

To Jacob were born twelve sons, from whom came the twelve tribes of Israel. The names "Israel" and "Jacob" are used interchangeably because Jacob's name was changed to *Israel*. (Gen. 32:28.) The descendants of Esau, together with those of Ishmael, are known as Arabs—who resist the Jews in Palestine today.

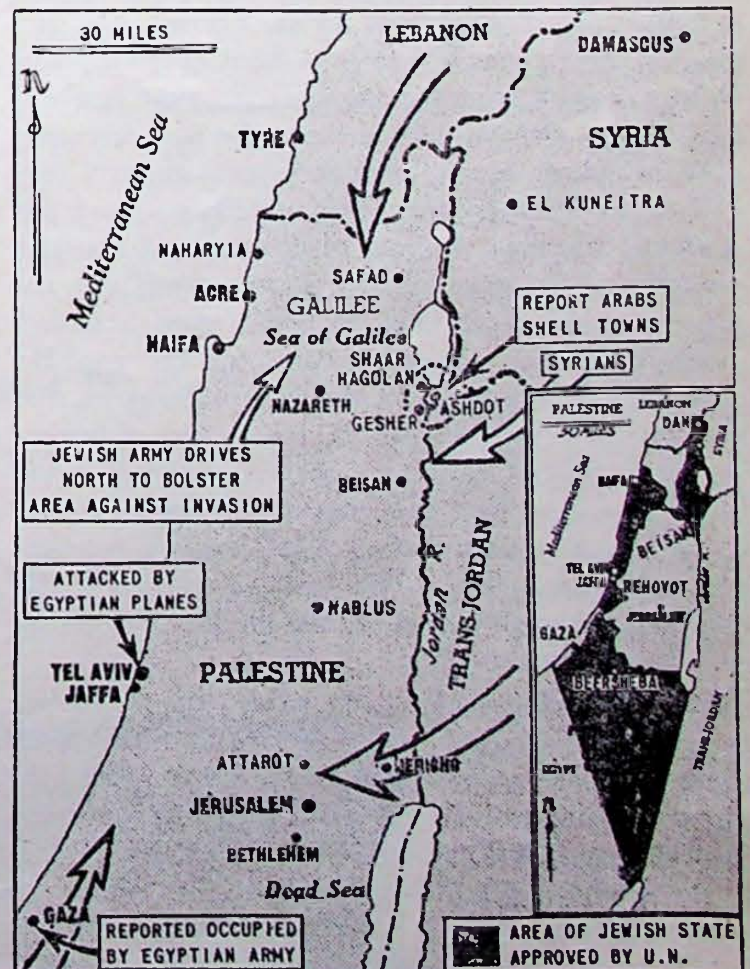
Among the twelve tribes, two stand out separate from the rest. They are Judah and Benjamin. Because of King Solomon's sins, the ten tribes were separated from these two tribes; and, because of the sins of the people of Israel, the ten tribes were besieged and taken into captivity by Shalmanezar, King of Assyria, in the year 721 B. C. (Ussher's Chron.), and the two tribes, repeatedly attacked, finally succumbed to Nebuchadnezzar in 588 B. C. The two tribes were allowed to return after their seventy-years' captivity (606-536), but the ten tribes never have reassembled. However, these two tribes, called Jews, have never had a king since they were taken into that seventy-

years' captivity, though they did remain in the land until 70 A. D., at which time they again were besieged. Many slain, the rest were sold into slave marts of the world and scattered throughout the nations.

The prophecy in Ezekiel 21:25-27, told the king of Judah, or the two tribes, reads thus:

"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."

This information from God proclaimed that the Jews should no longer continue as a nation properly set in order, but should remain overturned "until he come whose right it is." So, the question naturally follows, Whose right is it to rule that nation? The Prophet Micah said, "But thou, Bethlehem (Continued on page 9)



Four Monarchs of Israel

By Ivan W. Magaw, Oregon, Illinois

AFTER ENTERING the Promised Land, the Israelites lost contact with their Jehovah. During four hundred years, God's chosen people lived in a state of anarchy, war, and strife. The Hebrews accepted much of the heathen worship surrounding them and forgot who it was that brought them out of Egyptian bondage.

First Samuel I tells about two noteworthy characters, Eli and Samuel. Together, those two men restored a portion of the Hebrews' sense of unity, but, alas! their own sons were wicked and incapable of progressing in their fathers' footsteps. The Israelites, recognizing their plight, cried out for a king to succeed Samuel who was growing old. Samuel became indignant, for he saw the reason for such demands. His own people had forgotten Jehovah; they saw the heathen kingdoms strong in the ways of mortal flesh and wanted an earthly king to bring them out of the throes of despair. Samuel prayed to God, who answered by sanctioning appointment of a king over Israel. Consequently, three powerful monarchs filled many pages of Hebrew history, two of them being the most powerful kings of the world in their lifetimes. We now delve into the lives and behaviors of these three great kings.

The Lord knew the man who would best appease the frustrated Hebrews. Only a mighty man of courage, strength, and dominance could satisfactorily fill the position of an Israelitish king. Saul, who stood head and shoulders taller than his countrymen, was the man. He came from a poor family of the tribe of Benjamin, the least among the twelve tribes. He had no idea of becoming king of Israel. If the thought ever flickered across his mind, it must have been immediately put aside. His insignificance banished all hope. God, however, is no respecter of persons. One's social status is valueless in the eyes of the Almighty. Saul became the first king of Israel, Samuel anointing him.

Imagine Saul's reaction to the sudden transformation from unimportance to being a divinely-chosen king over a great people—God's people! He must have been gloriously jubilant and a little self-centered. "I am taller than anyone in my kingdom. Why shouldn't I be the ruler?" Saul might well have declared.

The king's opportunity for proving himself was not long in coming. The Ammonites were preparing to cap-

ture the small community of Jabesh-Gilead. Immediately, Saul set out with a force all too willing to obey his commands. The Ammonites were routed, driven away, and miserably defeated. The Philistines were next victims of Saul's might, and in their defeat the king reached the pinnacle of his life. He was conqueror in the eyes of the people and he had committed no sin against God.

As might well be expected of a man with little understanding, Saul made a mistake that began his downfall.



Ivan W. Magaw

After waiting seven days for Samuel to come to Gilgal, the king offered a burnt offering to God, knowing that he was illegally performing Samuel's sacred rite. Saul must have been very impatient, and, when Samuel did not appear at the appointed time, King Saul felt wholly justified in offering the sacrifice. He was the king! Why should not a *king* have right to do as he pleased? Nevertheless, Saul disobeyed God, lost favor with Samuel, and soon forfeited his kingship.

Saul undoubtedly felt a great deal of remorse for his act but did not immediately feel the full significance of his sin. He went on winning battles for Israel, hoping to be reinstated in God's favor. Possibly, Saul would have been forgiven had he not sinned a second time. Again, he grievously disobeyed God's commands by saving a king and the best of the flocks and herds of a conquered nation. This time, God was sore displeased and replied to Samuel, "It repenteth me that I have set up Saul to be king." When Saul asked forgiveness, he must not have felt sincere contrition, for Samuel and God refused. This time, Saul understood his plight and grasped tenaciously for Samuel when he turned to leave, tearing Samuel's mantle. Samuel, in return, bitingly remarked to the bewildered king, "The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou."

If Saul did not at first understand Samuel's rebuke, its significance was not long in being revealed. At the direction of God, Samuel went to Bethlehem and anointed David, a youthful shepherd, as king of Israel. Saul came more and more to the realization that he was an outcast. Sinful and fearful thoughts passed through his mind, resulting only in the utter ruin of a once-great king. To think that he had risen from obscurity, become a king, conquered his enemies, established Israel back on her feet,

and then to have his power torn away from him was more than could be borne by a man with the stature and fearlessness of Saul. Consequently, he degenerated from a lofty, self-assured, calm, religious man to a nervous, worried, frustrated, mental wreck that only the soft music of David's harp could soothe.

Because of David's musical ability, Saul loved him and made the youth his armor-bearer. The affection was mutual until David killed Goliath and defeated the Philistines in battle, causing the silly women of Israel to sing and dance, shouting, "Saul hath slain his thousands and David his ten thousands." This revelry added insult to injury and Saul's love for David turned to jealousy. Saul soon reached the depths of despair and spent the remainder of his life seeking to kill David.

Although Saul fell short of what Israel needed as a king, he wonderfully helped his people before he drifted into complete rejection. He set the Israelites on the road to recovery by defeating and pushing heathen nations out of Canaan and by unifying the Hebrews into a kingdom. The stage was well prepared for the next and greatest king of Israel in Old Testament times, King David.

David was a long time in gaining full control of the throne, though Samuel anointed him. Unlike Saul, David first had to prove himself through an unlimited number of obstacles and setbacks. With the rise of Saul's jealousy, David was forced to flee to Philistia for protection. However, he did not become bitter, but only felt remorse for Saul whom he revered as God's anointed king of Israel. David had spent enough time in Saul's presence to learn to love the king, and he undoubtedly understood the reason for Saul's malady. Having such insight, no amount of persecution could change David's opinion of Saul. He loved his king until the death of the monarch and then mourned in agony. Had David died first, Saul undoubtedly would have rejoiced! Such was the extremity between the two kings: one possessed hatred, and the other love.

After Saul's death, David established his throne at Hebron and reigned there seven years over Judah only. The northern tribes, still loyal to Saul, had accepted his general Abner as their ruler. David knew he was the anointed king, but he also knew he would have to fight to gain the whole kingdom.

Joab hastened the day of David's full authority by killing Abner, leaving no able ruler over the northern tribes. David mourned for Abner. Whether he was sincere or not, the effect was complete in revealing David's innocence of the murder. Saul's son, Ish-bosheth, was next in line to rule Israel, but he was put out of the way by two assassins who in turn were hanged by David.

David was then free to take full control over Israel and did so, moving his capital to Jerusalem. Capturing this stronghold held by the Jebusites was no mean military accomplishment and showed the king's strategy that helped him win many battles.

David, though finally reaching the position of supreme ruler, was not affected as was Saul. Saul became a king overnight, figuratively speaking, and did not have the cultural backing to understand his profound fortune. Overcome with pride and egoism, he eventually brought about his own downfall. David, however, had to struggle years to become king and appreciated what he had when he achieved it. He was king, surely, but the idea did not obsess him; he recognized God!

The king's major problem, after being accepted by all tribes of Israel, was to conquer and subdue his enemies. Saul had driven the foes out of the central part of the Israelitish domain, but they still remained a menace to the Hebrews. Several chapters of 2 Samuel record David's military victories, at the end of which all opposition was subjected. The Davidic kingdom was the most powerful that the Hebrews ever had and was the strongest nation in the world in its own time. The Israelites had no worries from foreign oppression, and with the righteous King David in power, religious unity with God returned to Israel. Religion, peace of mind, and security reached the highest point in Hebrew history under David—a man "after God's own heart." *What a type of Jesus' Reign!*

The kingdom was destined to fall, though, for human frailties leaked in, causing the foundation principles to break. David committed an act of adultery with a woman, Bathsheba, and then was held guilty for the murder of Uriah, her husband. Although God pardoned David of his sin, the people could not forget. An undercurrent of antagonism mounted that almost dethroned David before his death. (Continued on page 10)



"Behold, Thy King Cometh"

"He shall speak peace unto the nations: and his dominion shall be from sea to sea" (Zechariah 9:9, 10, R.V.).



UZZIAH'S FOLLY

By Harold J. Doan, Chicago, Illinois

WORLDLY prosperity without service to God leads to destruction. This story of Uzziah, king of ancient Judah, illustrates the fact very well.

Uzziah began to reign when he was only sixteen years of age; but, because he had God-fearing parents, he was at least spiritually prepared for his great responsibility. Record says he did right in the eyes of God just as his father before him, who evidently had set a good example for him. Brother C. E. Randall says: "It is the duty of all parents to bring their children up in the nurture of the Lord. This duty may be evaded, but the responsibility remains and some day must be atoned for if neglected." When he was young, Uzziah did well before God and man as a king of Judah, partially because he had had a good father, who left him the honorable heritage of a godly life.

The Record says, "As long as he sought the Lord, God made him to prosper." Here is a well-proved principle of life. Those who consistently and sincerely seek the Lord are not forgotten, but are made to prosper: mentally, physically, materially, and above all, spiritually. Jesus said, "Seek and ye shall find." The Psalmist observed that the righteous "shall be like a tree planted by the rivers of water . . . and whatsoever he doeth shall prosper." This is prosperity with godliness, and as a result of godliness. This is a good combination. It does not entail riches, necessarily, but contentment and peace of mind. In this prosperity that comes from righteousness, there is a lack of worry and a presence of faith in God's ability to provide the blessings necessary to make life full, abundant, and enjoyable.

A man once became dissatisfied with his country home, and decided to sell it and buy another. He ordered an auctioneer to prepare an advertisement for the local paper, but to conceal the location of the home for sale. Several days later, while looking through the paper, shopping for a new home, he read an ad describing just the place he wanted. Rushing to the auctioneer to make a down payment, he was chagrined to learn the ad was for his own house. Reading again about the grassy slopes and beautiful view, he promptly paid his advertising bill, announcing: "I never realized it. I would not sell my home now for three times the cost."

Prosperity with godliness enables us to find beauty and goodness in whatsoever condition we find ourselves, and to be grateful.

Uzziah's goodness and prosperity and blessings went to his head, though, and he was given over to great conceit and arrogance. One day this arrogance manifested itself when Uzziah, in direct disobedience to God's law, went into the Temple as a priest to burn incense. When the priests came in after him to dissuade him from his folly, he turned on them in anger to drive them out; but, even as he was standing there, the white spots of the dreaded leprosy began to appear on his forehead. God had intervened and Uzziah knew it, and he slunk from the Temple into permanent exile.

What a warning lesson this is to the haughty and self-righteous, to the ungrateful and conceited, who forget that all they are, or ever will be, they owe to God! Uzziah forgot that his strength as king, his prosperity, his position in life, yes, that his life itself and his hope of salvation, were all gifts of God. He began to think of himself as the author of all these things, as a power unto himself. In one fatal minute, he was brought to his knees—a leper. When God was left out, Uzziah's wealth and power were chains about his neck, not pulling him up, but dragging him down. God's judgment was quick and severe when Uzziah turned from righteousness and God-dependence to self-dependence and conceit.

As long as one does that which is right in the sight of the Lord, his God-given prosperity is good for him. When one is close to God, he can enjoy and find contentment in what he has. As he begins to drift away from God's precepts and thinks "more highly of himself than he ought to think," his prosperity only becomes a goad, driving him away from God into greed and selfishness. Be humble before God when He blesses you. Give Him the credit when He uses you. Let His name be glorified through your possession. Walk always in His ways, for there will be a day of judgment when every man must give account of himself before God. May we all be found doing that which is right in the sight of the Lord!

Father: We thank Thee that Thou hast promised to prosper thy children in their righteousness. Keep us near to Thee in our prosperity, that we may not be turned aside unto our own destruction. Help us to understand that present transient gains cannot be compared to eternal glory promised the faithful. Lead us in faith and obedience, that we may reign with Christ in Thy Kingdom soon to be established in the earth. We pray in Jesus' Name. *Amen.*

Today's Most Momentous Probability

By Alfred Anthon, Corvallis, Oregon

DANIEL PROPHESED that the King of the North "shall enter also into the glorious land [Palestine], and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon" (11:41). Edom, Moab, and Ammon are today called "Trans-Jordan." Esau, Edom, Seir, Idumaea, Sela, Petra, Bozrah, are all names of the country south of the Dead Sea, down to Sea of Akakah, Eziongeber, and Elath. This is the country God gave Esau after he separated from Jacob, when Jacob returned to Canaan. Moab and Ammon are the two countries occupied by Moab and Ammon, the sons of Lot, Abraham's nephew. Saudi Arabia is today the home of most of the Ishmaelites, descendants of Abraham's son by Hagar. Thus, all those countries are close kin to the Israelites. The Moabites usually were very cruel to the Israelites. You will remember that Balak was king of Moab.

Now note: according to Daniel's prophecy, the King of the North is going to conquer all the nations in his path *except Transjordania*. Why?

In consideration of the foregoing statements concerning Trans-Jordan, study Isaiah 25:1-12. In verse 10, why does God mention Moab only of all the countries of the world? Verses 6-12 are Millennium prophecies. Is Moab the only country God is going to *tread down*, though He will not let the King of the North into it? Yes! Yes? Just when?

Next, study Isaiah 16:6. I believe this verse is being *refilled* now, as reported in today's news items of the Trans-Jordan Arabs, led by King Abdullah, proudly organizing armed forces against the Jews and Zionism. Refilled? Yes, for Moab has had several "spells" that fulfilled this sixth verse, and she is having one now—her last one.

Let us now look closely at Isaiah 15:1-9. In verse 7, "brook of willows" is "valley of the Arabians" in the margin. In verse 9, the Septuagint Translation has "Arabians" instead of the word "more." Now turn to Ezekiel 38:13. "Sheba, and Dedan [Arabia], and the merchants of Tarshish [England?], with all the young lions thereof [England's friendly nations—the Western Powers] shall say unto thee [to the King of the North], Art thou come to take a spoil?" This verse proves that at the close of our era the Arabians will be pals of England, the United States, France, and all the Western Powers—which na-

tions are all friends of the returning Jews. Is Saudi Arabia (Ibu Saud) going to be the nation to fulfill Isaiah 15:1-9 upon Trans-Jordan (Abdullah)? or will not all the Western Powers have an active share? Notice verse 9—"lions upon him that escapeth of Moab, and upon the remnant of the land" of Moab. Transjordania is the "him" that escaped and the "remnant" of Moab.

When will this destruction of Moab occur? Now listen: either Abdullah, before March, 1949, will swallow what he has spoken against the Jews, or the Jews will be driven out of Palestine. Comment: the Jews are not going to be driven out of Palestine!

Questions: Why does God prophesy the destruction of Moab? Why does God cause the destruction of Moab at this time, then later protect the land of Moab (Trans-Jordan) from the King of the North?

Study now Isaiah 16:1-5. Yes, we believe Trans-Jordan is to be destroyed within another year to make a place for God's outcasts (saints) to dwell with Jesus after the Rapture when Jesus comes: the one will be taken and the other left. Of course, God will not let the King of the North into Transjordania (Edom, Moab, and Ammon) while saints and Jesus are there, although Transjordania is only across a small river (Jordan) from the King of the North's headquarters at that time. You see, in that day the King of the North is to plant his palace in Palestine. (Dan. 11:45.) Stalin is not too old to be that "king of the North." (Study the A.R.V. and the Septuagint for a better wording of Isa. 16:1-5.)

Now we go to verses 13 and 14 of Isaiah 16:1-14. Verse 13 tells that God has spoken much against Moab before Isaiah's day. Verse 14 shows what God told Isaiah would happen later—"within three years . . . and the glory of Moab [Transjordania] shall be contemned, with all the great multitude." Edom, Moab, and Ammon became Trans-Jordan in March, 1946. She is now two years of age, so next year should tell the tale!

After 1949, Moab will be prepared as a dwelling place for the raptured saints, while the "left" peoples pass through the Great Tribulation, when the King of the North will overpower the Western Powers and cause mankind to receive the mark of the beast or suffer the punishment of an infuriated Stalin, or his successor.

Then will follow fulfillment of Isaiah 63:1-19 and Matthew 24:30. Brethren, let this outlook so enthrill you that you will strain every nerve

(Continued on page 10)



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

MORAL CONDITIONS. A selected article, by D. M. Panton, appears in "The Free Methodist," on the "Moral Collapse" in Germany, in which the following indictment appears: "Hardly any of the foreign brethren will be able to imagine to what extent the demoralization is spreading among the population. A comrade of mine, son of a clergyman and judge of a district court, told me one day that he simply could not live without stealing, and added: 'As a soldier of two wars, I know very well that the female sex is on the victor's side. Nevertheless, the behavior of the women, even those of the thoroughly respectable middle classes is more disgraceful than could be expected in the worst apprehensions.'"

Moral conditions everywhere are on the decline. This cannot be attributed to any single factor, other than the weakness of the flesh in the face of multiplying temptations. The natural man is ready prey for the forces of evil, and this situation cannot be improved until the Saviour of men destroys sin in the world and replaces it with righteousness. The world need for the return of the Redeemer to Zion is becoming more apparent with every passing day. Individuals who come under the redeeming grace of Jesus Christ are strengthened against the common nature of the natural man.

COLLEGE OF MUSIC. The Hebrew Union College of Sacred Music adjunct of Hebrew Union College, Cincinnati, Ohio, has been opened in New York City. The New York Times gives the purpose of the school in the following description: "The school will train cantors, directors of music, choir leaders and organists. It also will sponsor research and creative work in the field of Jewish sacred music."

The school will be open to both orthodox and reformed adherents and will cater to Jewish music in general.

A BIG GOAL. The Methodists at their annual Conference held in Boston set for their goal for the next two years, a membership gain of 2,000,000 members and 2,500 new churches. The present membership stands at 9,500,000 with constituency of 20,000. The goal in membership gain represents nearly a twenty-five per cent objective. It can be done—it is doubtful in these times if it will be done. The zeal, however, which they put into their three-year crusade for Christ, and the over-all victory which attended the effort, command that respect be given to their present campaign for increased members.

COMING TO PASS. For many years, our prophetic students have been advocating that the time would come when a world government would come into being, and, in due course of time, the Antichrist would take over

the rule. It sounded dreamy to most folk and appeared most unlikely in view of the numerous governments in the world and their diverse objectives and ideologies. This seemingly adverse outlook had little effect on the ones who had faith in the prophetic Word. They knew it was true. The last few years, the world has been moving rapidly toward such a world government.

The Federal Council of Churches held their historic conference of "The Bases of a Just and Durable Peace," at Delaware, Ohio, back in March, 1942. They adopted the following resolution as part of the conclusions reached:

"Certain powers now exercised by national government must (note that "must"; it was not "should" or "might" or "may"—Christian Century) be delegated to international government, organized and acting in accord with a world system of law. Among the powers so delegated must be the power of final judgment in controversies between nations, the maintenance and use of armed forces except for preservation of domestic order, and the regulation of international trade and population movement among nations."

In commenting on the need of a world government, "The Christian Century" sees the need of the present-day church as getting behind some great program as a world government in order to revitalize the church and make it a dynamic force. Says the editor: "What the churches need, what all forms of organized religion need, is a moral cause capable of redeeming them from the charge of being petty bodies fiddling about petty concerns." What moral cause could be of greater concern to the church than challenging the forces of evil that are destroying man's hope of better things to come in the Kingdom of God! Then the article makes this claim on the need for a world government by saying: "Organized religion cannot afford, for the sake of its own moral authority, to be satisfied with anything less than world government."

This gives a pretty fair idea of the pressure that is being brought to bear for a world government. The Federal Council of Churches is the strongest Protestant body in the country and perhaps of the world, and the "Christian Century" is a recognized authority in religious circles. We are heading for a world government.

AMBASSADORIAL WORK. For several years, Myron C. Taylor represented former President Franklin D. Roosevelt, and then his successor Harry Truman, at the Vatican. Protestant circles have made repeated protests and both men made promises that he would soon be recalled, but he continues to be attached to the See of Rome. Many questions have been asked as to what he was doing there. Well, the following press report throws a little light on what he has accomplished.

The news item says: "The villa in Florence, Italy, which Myron Taylor and his wife last year gave to the Pope will be reopened as the 'Institute of Pope Pius XII,' next October. It will be conducted by the Dominican Sisters of Sinisnawa, Wisconsin."

DRUNK DRIVERS. A new drunk-o-meter has been invented and is being used by the San Francisco Bay Bridge officials. Drivers who are suspected of being intoxicated are asked to blow up a balloon. The air in the balloon is then mixed with liquids in bottles. The resulting color of the liquid indicates the amount of alcohol in the driver's breath, and from this it is determined whether or not he was drunk.

DISPLACED PERSONS. There are still eight hundred fifty thousand persons in Displaced Persons Camps in Europe, says a report from Geneva. About eighty per cent of them are Christians and the remainder Jews. Among these displaced persons, the Refugee Commission of the World Council of Churches conducts such activities as helping to locate lost relatives, providing welfare and spiritual services, and operating workshops in which old trades may be resumed and new occupations learned.—The Canadian Baptist.

ENDING WAR. In a Convocation Address delivered to the graduating students at McMaster University, Dr. J. Wilbert Brien, stated: "Nationalism is a dangerous social evil and feeds on hate; it fosters rivalries; it breeds war. But war is the great destroyer of individuals. It takes your son and daughter and mine, and uses them for gun fodder. It depersonalizes. It treats man, God's child, as a thing. War is the greatest social evil because it is the greatest destroyer of human life. The world must be rid of it, and the Christian church must end all war in God's world, by christianizing the economic and political situation which leads to war. This world deserves peace."

It is true that the children of God are peacemakers and should do all within their power to make for peace, but it surely is a lack of Biblical knowledge on the part of religious leaders when they place as their objective the goal of a warless world this side of the coming Kingdom of God. It is the same old story of man trying to bring in the Kingdom of God through his own efforts. This same speaker in reference to the Kingdom of God said: "If Christian forces do not build the Kingdom of God in human society, then Communism or some other ism will." No, the Kingdom of God is not built in the midst of the ruins of this world and through the agencies of human society. That the time will come when wars will cease unto the ends of the earth is certain, yet we must await the Prince of Peace for this time.

RESTORATION OF ISRAEL

(Continued from page 3)

Ephratah, 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). This prophecy, according to Matthew, was fulfilled when Jesus was born in Bethlehem. That is, Christ was the One who came forth to rule Israel. Though Christ has not yet taken the promised throne, the prophecy is plain and sure. Remember, also, the Angel said to Mary, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his Father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32, 33).

Christ's being the next One to rule the nation of Israel necessitates regathering of the twelve tribes of Israel. Prophecy in Genesis 49:10, relative to Christ, declares, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Many other prophecies declare that the scattered nation of Israel will be brought again into the Promised Land.

The Word of God in Isaiah 11:1-10 informs of the reign of Jesus Christ in righteousness and of peaceful conditions that will prevail in the earth at that time: how animals will not hurt a little child that may lead them. From verse 11 onward, we read:

"It shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

This prophecy points directly and clearly to the regathering of all twelve tribes *after* God has established Christ as King in the land. Before the establishing of Christ's Kingdom, the world is to see a return of a portion of the two tribes, as shown in Joel 3:1, 2. We quote:

"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 bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations and parted my land."

Today, the captivity of Judah (or the Jews) is returning. This movement started before the year 1900, struggling against much opposition; then, as a result of World War I, the land of Palestine was opened for the return of the Jews, but not without continued opposition. The movement grew slowly until the Hitler purge in the late

thirties and early forties; then a greater effort was put forth by the Jews to *go home!* This also received many hindrances from other nations, even to scattering the Jews after some of them had reached, and others had nearly reached, the longed-for land. Effort is being made now to "part the land."

When this return of the two tribes is sufficient, people of the earth may expect to see a gathering of the military might of all nations into the valley of Jehoshaphat and onto the mountains of Israel, for God will plead with all nations as revealed in Joel 3. According to verse 14, it will be a time of *decision*. The Judge of all earth will sit to judge and overthrow the nations and kingdoms of the world, that they may become the kingdoms of Christ. (See Rev. 11:15.) This will be the establishing of the Kingdom of God, with *Christ reigning on Mount Zion!* Then, by the hand of Christ, God will set about the second time to bring back the scattered Israelites, cleanse them, and set them in their promised place and land.

Welfare of the nations would be much improved today if they would take heed to the portion of Scripture before quoted from Genesis 12:1-3 concerning the posterity of Abraham: "I will bless them that bless thee, and curse him that curseth thee."

Time is near for the coming of Christ. These events, such as the Jews returning, consideration of parting the Land of Palestine, increase of rain in that land, the distressful condition of nations and their inability to make peace, the heartfailing of men as they look at problems and sorrows coming to pass on the earth, storms, fearful sights, and many other signs, loudly proclaim Jesus' soon return.

Multitudes know not which way to turn; they try this philosopher's Utopia and that statesman's remedy; they organize in different ways, but with no more than temporary relief and sometimes not even that. God's Word holds the answer: "Seek ye first the kingdom of God, and his righteousness," said Jesus. Only through a knowledge of things pertaining to the Kingdom of God, and the Name of Jesus Christ, can one best prepare to meet the needs of this life and make ready for the life to come, even eternal life. In gaining a knowledge of the Kingdom, and then obeying the commandments of Jesus and the apostles, one may enter into covenant relationship with God and be an heir of the greater inheritance *promised to Abraham and confirmed in Christ*. That inheritance is to be on the earth. Jesus said, "Blessed are the meek; for they shall inherit the earth." Do you not believe Jesus?

Paul declared, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise" (Gal. 3:29). Yes, an heir of *the world!* and it will be a clean one, for Christ will make it so.

FOUR MONARCHS OF ISRAEL

(Continued from page 5)

Absalom, David's son, drew a strong following and tried to wrest the throne from his father. In his quest, Absalom lost his life, but not until he had driven David from Jerusalem and almost had his father's power in his grasp. David's character was revealed in his mourning for Absalom when he learned of the death of his son. He possessed a depth of love that few people have, and that few can understand. Consider the king's own words, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

David returned to Jerusalem, but the rest of his life was spent in national strife between the northern and southern kingdoms. Obviously, David had lost much of his power, for he was unable to suppress the uprisings which a few years before would never have materialized.

Just before David died, Nathan and Bathsheba persuaded the king into favoring Solomon as his successor: so arose the last monarch over the United Kingdom of Israel. Solomon possessed an altogether different personality than either Saul or David. Here was a king who asked God for *wisdom* rather than riches, and he was given *both!*

Solomon was no warrior such as Saul and David, and he permitted the great kingdom of his father to lose its full force. Several of the outlying countries escaped from Hebrew authority, causing the boundaries to shrink. What Solomon lacked in military skill he made up in levying taxes and forcing labor upon subject people not of Israelitish descent. In this manner, he was able to build and finance the magnificent Temple vividly described in 1 Kings 6. Solomon's riches and splendor awed the Queen of Sheba, who came to Jerusalem for a visit. She hoped to show by her own riches that Solomon was not so powerful, but, when she saw with her own eyes the wealth and greatness of King Solomon, she had to acknowledge that the half had not been told her.

Solomon's wisdom was expressed in his handling of trouble between two harlots. Each woman claimed the same child as her own and they became very bitter toward each other. As they stood before Solomon for ad-

vice, he told them that the child could be cut in half and divided between them. The mother, who had most love for the child, was willing to give it up to the other woman to save the life of the baby. The seeming cruelty of the king's wit is difficult to understand. Possibly harlotry was not highly regarded in Solomon's esteem, and, if such a solution to the problem were necessary, his cruel decision would serve as a warning to others who might bring similar disputes before the king. Solomon knew human nature, however, and did not have to worry about taking the child's life.

That Solomon was devoted to Jehovah is beyond question. His dedicatory prayer after completion of the Temple, nearly a chapter in length, reveals deep reverence. In the prayer, he asked forgiveness for his people and prayed that God would bless them if they kept His commandments. At conclusion of the blessing Solomon bestowed upon his people at the dedication, everyone had a sense of gladness that he was ruled by a righteous king.

For the most part of Solomon's reign, he pleased God, but in his old age his many heathen wives persuaded him to accept their gods in Israel. Shrines to these heathen gods were set up throughout Canaan. God's anger was kindled, and He told Solomon the kingdom would be divided after he died.

The Hebrews under the three great kings grew to a powerful nation feared by all other kingdoms. Progress was satisfactory in all respects, the return to Jehovah worship being the most beneficial. The Hebrews did not melt away into obscurity as it had appeared they would during the time prior to Samuel and Eli.

The kingdom divided after Solomon's death, and the greater part of it eventually mixed with other races, losing identity. The Jews, however, have held their nationality and religion intact down through the centuries. What made the Jews remain a separate people? Quite logically, it can be argued that the United Kingdom of Israel saved the Hebrews from becoming a lost people and stands as a symbol of strength that all Jews remember and hope to realize again. David and Solomon, in all their power and glory, typified Israel's *fourth* Monarch, Jesus, "King of the Jews" and *Monarch of the World*.

TODAY'S MOST MOMENTOUS
PROBABILITY*(Continued from page 7)*

to "prepare to meet thy God." Perchance this "momentous probability" is somewhat faulty; still be "so enthralled"; for, sooner or later, Jesus will be here. It really seems this is that "generation" in which Jesus is to come.

I know these prophecies against Moab had a fulfillment before Christ was born, but Isaiah 16:1-5; 25:10 prove that these prophecies will have another fulfillment, a fulfillment

that we expect to be completed next year, 1949.

Someone may ask, Why will God have Jesus take His rapture-saints to Moab, Israel's cruelest enemy? Our answer is, Because, at that time, Jerusalem will be worse. God will cleanse the land of Moab of its people, and He will let the wicked Jews be overrun by the wicked King of the North. (Stalin?)

While Noah was preparing the ark, he did not know when it would rain; but when he had the ark completed, he knew it was nearer time for rain than when he yet had much

work to do. The time finally came when God said to him, "Yet seven days and it shall rain." Noah then knew just when it would begin to rain. So, Jesus did not know exactly when He was to return. But, undoubtedly, He and God have "talked it over," so by now Jesus knows when He is to return. Likewise, the saints do not know when Jesus will return; but Jesus knew that when it came time for certain prophecies to be fulfilled, He would return during that generation. We do not know when He is to return; but we do know, when certain prophecies are fulfilled,

He is "at the door." God gave many figures describing certain dates and times with reference to other fulfillments, but God never gave a date for the first fulfillment. Therefore, neither Jesus nor man knew the date of the beginning of His return, but He gave us a certain time after the first fulfillment. That time was "this generation shall not pass." God gave us the relation of the destruction of Trans-Jordan (Moab) to the rapture of the saints.

Also, keep in mind, God lets prophecies come near to fulfillment, then "blacks it all out" again until some future time to try His saints.

To illustrate: I have presented this explanation to these prophecies. They may not so materialize; not that the explanation is incorrect, but it may not be time for it to be completed. God lets His students see that events are "lining up" for fulfillment, then blacks it. Then the skeptic says, "You prophesied that and it did not happen. The Bible is a fake." No!

God sends strong delusions that skeptics should believe a lie. Perchance this "most momentous probability" is incorrect; still it is no lie. God wrote those prophecies to enthrill us to godliness. Let them do it; cause them to do it; make them do it! Do not let our "dumbness" cause us to let God's efforts to cause us to "save ourselves" come to naught. Do not faint because a certain prophecy did not materialize the way we wanted it to be.

MINNESOTA STATE CONFERENCE REPORT

On Wednesday evening, June 9, 1948, at 8:00 p.m., the seventy-fourth annual Minnesota State Conference convened at Eden Valley, Minn. President Walter Wiggins led the opening services, and F. L. Austin of Oregon, Ill., guest speaker for the conference, preached the first of a series of sermons pertaining to the conference theme which was, "Lift up your heads, for your redemption draweth nigh." Bro. Austin spoke each evening throughout the conference. There were Bible classes for all ages at 10:00 a.m. on Thursday, Friday, and Saturday and at 2:00 p.m. on Thursday and Friday. Different ministers of the State and Bro. Austin alternated in teaching the adult and young people's classes, and several ladies of the conference taught the children.

At 2:00 p.m. on Saturday afternoon, June 12, the annual business session of the Minnesota State Conference was opened by singing, "I Love to Tell the Story," after which President Wiggins, the presiding officer, offered prayer. President Wiggins read Psalm 98, a request of Bro. Elmer H. Magaw of Lester Prairie, who was unable to be present at the conference. The minutes of the last annual meeting were read and accepted. Treasurer's report was read and accepted and showed a balance of \$399.85 in the treasury. Secretary's report of the year's business was read and accepted. A letter from Elmer H. Magaw of Lester Prairie was read and, by motion, accepted and the secretary instructed to file and acknowledge same. A letter from Mrs. Jessie Groves of Bimidji, Minn., was read and accepted. Church reports were given from the various churches and accepted.

After all reports were given, the delegates

having been seated, there followed the election of officers. Bro. Wiggins resigned the office of president. Stanley O. Ross was duly elected president; Harry Goekler re-elected vice president; Delbert A. Jones elected secretary; Vivian Savage re-elected treasurer.

A discussion of the manner of licensing ministers followed. Harry Goekler, chairman of a committee to study this matter, gave a report of the committee, recommending that our ministers be licensed through the General Conference. Motion was made, amended, seconded, and carried, that the Minnesota State Conference delegate the licensing of their ministers through the General Conference at Oregon, Ill., and that those ministers who have been active in the State for a period of five years or more be recommended for a permanent license.

Motion was made and carried that the conference board be empowered to use the training school fund as a gift to any student it deems worthy. There was a discussion of the matter of supplying Church of God material to Sunday schools, etc., who want it, and the matter was left in the hands of the board. Motion was made and carried to extend a rising vote of thanks to the Eden Valley Church for the fine manner in which they entertained the Conference. The new president asked for the continued support and asked for suggestions of all the members. Motion to adjourn, carried. Meeting closed with prayer.

Sunday services opened with Sunday school at 9:45 a.m. The morning worship service began at 10:45 a.m. Bro. Austin gave a very good sermon which should be an inspiration to all those who await the Master's return. The Communion service followed, being in charge of Bro. Wiggins.

The ladies of the Eden Valley Church served dinner on the church lawn.

The afternoon services began at two thirty, with songs and choruses being led by Bro. Thomas Savage. There were several special musical selections at this time, as well as at each service throughout the conference. Thomas Savage, Harry Goekler, F. L. Austin, Delbert Jones, A. M. Jones, and Walter Wiggins, in that order, gave five-minute sermonettes on their assigned scripture concerning "Your redemption draweth nigh."

Bro. Wiggins introduced the new President, Stanley Ross, who at this time gave a few brief remarks and asked for the help and prayers of the conference membership. The conference came to a close with prayer by Bro. Wiggins, retiring president. We believe it was a most successful conference as the spirit of fellowship and Christian love did indeed prevail.

S. O. Ross, Secy.

STRAIT - POLAND

On Saturday, June 5, we drove to Baltimore, Md., to officiate at the wedding of Miss Leona Strait and Mr. Carl Poland, son of Bro. and Sr. Clyde Poland of Skelton, W. Va. The ceremony was at the home of Bro. and Sr. Gordon Toney, aunt and uncle of the groom. The bride was lovely in a blue afternoon frock. Her attendant wore peach. Following the ceremony, the bride cut the traditional bridal cake at the reception. We wish for these young people many years of happiness together.

J. R. LeCrone.

DR. JAMES MARK PRIME

James Mark Prime was born, July 15, 1872, at Nevada, Iowa, and while still a boy moved by team and wagon with his parents, Mr. and Mrs. John T. Prime, Sr., to their pioneer home near Edison, Nebr. The first year, the Primes lived in a dugout; and due to the rigorous winters that followed, they spent several winters back in Iowa.

When he was a young man, he went to Dixon, Ill., where he spent time taking Greek in preparation for the ministry but finally gave that up in favor of the dental profession. His first dental practice started at Oxford, Nebr., in 1900. In 1908, he married Pauline Eychaner, and after several years they moved to Omaha, Nebr., where he practiced dentistry for thirty-four years.

He was baptized at eighteen years of age at Sac City, Iowa, by A. J. Eychaner, and was a regular attendant at the annual Iowa Conference.

His life came to an end, May 29, 1948, and burial was made in the Forrest Lawn Cemetery, Omaha, Nebr. He is survived by his wife, Mrs. Pauline Prime; his daughter, Mrs. Robert Flesher; a sister, Mrs. Ida Marsh, Arlington, Calif.; a brother in Nevada, Iowa; and a grandson.

Bro. Robert Hardesty, pastor of the Omaha Church of God, assisted the writer at the funeral service.

C. E. Lapp.

SUMMER SCHOOL; YOUTH RALLY

Calling Young Men and Young Women to the Summer session of Oregon Bible College! If you have planned in the past to acquire Bible instruction, but have "put it off," wait no longer to avail yourself of this opportunity that today presents itself.

The Summer School, having as instructors C. E. Randall and Otto E. Dick, will convene for young men and women of three or more high school years' experience, at eight o'clock, Tuesday morning, June 29. Tuition, room, and board for the four weeks, ending July 23, will total fifty dollars. Plan now to attend.

Youth between the ages of thirteen and eighteen years, avail yourselves of opportunities to study under competent instructors! The Berean Youth Rally will begin on July 13. Time is short! Worship and enjoy social activities with other young people of "like precious faith." Meet others from the North, South, East, and West. Learn of their blessings and difficulties.

Expenses will be negligible—only twenty dollars for the two weeks ending July 23. The staff will include Otto E. Dick, James M. Watkins, M. W. Lyon, and C. E. Randall.

Approximately 550,000 Jews are "at home" in Palestine. Onward flows the stream!

WANTED! !

Man and wife to assume the oversight of Golden Rule Home, as matron and caretaker, on or before September 1.

Middle-aged couple preferred. Christian habits and conduct a necessity. A very worthwhile opportunity for the right couple. If interested, contact James M. Watkins, General Manager of National Bible Institution,

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park Minnesota



"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Romans 6:3).

An Important Treasurer

Ethiopia is a country in Africa south of Egypt. This treasurer of the ruler of Ethiopia had been to Jerusalem to worship (Acts 8:27.) It was a great feast, the passover memorial, that the Jewish people kept each year. This eunuch was reading from the Word. He did not have the New Testament, as it had not yet been written. He was reading from Isaiah 53.

There is another person important to our story. His name is Philip. He was a follower of Jesus. He also was one of the seven deacons appointed to care for the needs of the widows and poor, so that the preachers (disciples) might give full time to the "ministry of the word" (Acts 6:2-4). Stephen was another one who had been chosen at that time. You recall how he had been stoned to death. So Philip had to flee from Jerusalem for his life.

Philip was spoken to by an angel of the Lord. (Acts 8:26.) He was told to go south toward the desert country of Gaza. "He arose and went" (Acts 8:27). Think of that statement for a moment. He did not make excuses. He did not say he wanted to do something for himself to enjoy. "He arose and went," obeying quickly. That shows his attitude of mind and heart was in God's service. He wanted to do God's will.

We should answer God's call through Christ quickly today. We should be listening for His call, waiting upon the Lord for guidance, for strength, and for deliverance, for something to do for Him.

Now this treasurer of all of the queen of the Ethiopian's goods was reading as he was riding home in his chariot.

God's Spirit said to Philip, "Go near, and join thyself to this chariot" (Acts 8:29).

Philip ran to the eunuch. He heard him reading aloud. He said to him, "Understandest thou what thou readeest?" (Acts 8:30.)

He answered, "How can I, except some man should guide me?"

He invited Philip to sit with him in his chariot.

The Eunuch Understands

The place where the eunuch was reading was this, "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in

his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth" (Acts 8:32, 33; Isa. 53:7, 8).

The verses are not quoted word for word from Isaiah, in Acts, but the thought is the same.

Suppose you were trying to tell a Jew who did not believe in Christ about Jesus, our Saviour. Would not this be a good lesson to study over with him? You might read Isaiah 53 first. Ask him what he understands its meaning to be. Then turn to Acts 8 and read this account of Philip and the eunuch. Faith comes by hearing the Word of God, you know. We must have faith to understand the Word.

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus" (Acts 8:35).

There is your work, boys and girls. "Preach Jesus"! Tell how He was born. (Luke 2.) Tell how his birth was foretold. (Isa. 9.) Tell of the life and work of Jesus as told us in the gospels. The story must be told. You can help to preach it. Tell of the "good news" of the glorious Kingdom which will some day be upon this whole earth.

The Proof of Understanding

Philip did well in telling the story of Jesus. The eunuch wanted to become Christ's follower. He wanted to be buried, released from sin, and to rise to live a new and unselfish life for Christ. He had learned from Philip how to get "into Christ" as part of His body, the church (the called-out ones). He said to Philip, "See, here is water; what doth hinder me to be baptized?" He did not feel any need of waiting to go forward before a group to tell the preacher he wanted to be baptized. A Christian's life is one of confession before the world. He either stands up for Christ as a good example—or a bad one!

Philip answered the all-important question, "If thou believest with all thine heart, thou mayest"!

The eunuch answered, "I believe that Jesus Christ is the Son of God." Philip baptized him at once.

Happy Birthday Wishes

Max A. Wilson, June 21, age 9, Greeley, Colo.

James Conaway, June 22, age 10, Niagara Falls, N. Y.

Martha J. McCrone, June 24, age 10, Woodstock, Va.



Bear Another's Burden

By Shirley Logsdon

SO EASY to criticize, so natural to condemn, but how hard to help, to lift up! "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). You ask, "What is this law of Christ?"

"Thou shalt love thy neighbor as thyself" (Gal. 5:14).

"Oh, yes," you answer, "we hear about that law all the time. How, though, can we bear another's burdens?"

"If a man be overtaken in a fault ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Adding to these verses, we read these words in the beautiful 35th chapter of Isaiah: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God . . . will come and save you."

Did you notice this phrase in one of the foregoing verses, "Lest thou also be tempted"? Those words convey the idea that in helping someone we also help ourselves. Christians rec-

ognize that "all have sinned, and come short of the glory of God." If we condemn others for their faults, we most surely condemn ourselves; for often we make the same mistakes or something worse.

I believe we are justified in being selfish in helping others. There should be a love for the brethren, of course; but even if we did not love them, we love ourselves enough to want to be saved. "If any of you do err from the truth, and one convert him: let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins" (James 5:19, 20).

Love yourself; love your neighbor; bear one another's burden.

ALONE

VIA the radio, a hymn was being sung. One line I cannot forget: "He suffered, He bled, He died alone."

No one said of Christ: "Take Him down from the cross; He has suffered enough." Utterly alone at that moment, He faced His sacrifice for us. Those of His friends and family looking on were powerless. He bore the cross alone.

Are you alone in your grief? Remember Him who died that you might seek Him in prayer for "He careth for you" and knows the agony of being alone.—*Selected.*

Which Shall We Choose?

By Patricia Andrew

THINK for a minute of the man who wants to be a success. He is an average man with an average income who looks with envy on the rich. We shall call him Paul. He decides that he must have a beautiful home and a new car. His every effort

for years is thrown into his business and making money. He works hard all week, even on Sunday, to gain wealth. When he gets his beautiful home and car, he does not stop there. He must have more—more—always more. At the end of his life; of material blessings—a large supply; of spiritual blessings—none!

Now let us turn our minds to David, whose only aim is to serve God. He is a minister who has preached in several country churches. He has worked hard and received little pay, though he preached the gospel to hundreds of people. David, however, has found true happiness in his work, serving God and his fellow man.

Paul has nothing. His money has brought him only greed for more money and no happiness. He has served his own desires. David has given all for the Master, and has the hope of eternal life when Christ comes.

Which shall we choose? this life or eternal life with Christ?

Let us be able, as was the Apostle Paul, to say at the end of our life: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7, 8).

A Typical Berean Week

This is the Berean Calendar for a typical week among the Oregon Bereans.

Sunday:

10:00 a.m.—Byron Sunday School
Flagg Center Sunday School

6:30 p.m.—Berean Services

7:30 p.m.—Church Services

Wednesday:

7:00 p.m.—Singing at hospital

7:30 p.m.—Prayer Meeting

8:30 p.m.—Berean Choir Practice

"As in water face answereth to face, so the heart of man to man."

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

- June 16-27**—Indiana State Conference and Bible School at North Salem Church (five miles north of Plymouth).
- June 26, 27**—Illinois Quarterly Conference at Eldorado. (Lanford Moore, guest speaker.)
- June 29 - July 23**—Summer Session of Oregon Bible College.
- July 12-25**—Berean Youth Rally at Oregon, Ill.
- July 17-25**—Texas State Conference at Ater.
- July 22-25**—Arkansas-Oklahoma Conference at McGintytown.
- July 27 - August 8**—General Conference at Oregon, Ill.
- July 27 - August 8**—Illinois Conference and Bible School at Oregon.
- August 12-22**—Virginia State Conference at Maurertown.
- August 15-22**—Western Nebraska Conference at Holbrook (C. E. Randall, Guest Speaker).
- August 25-29**—Ohio State Conference at Golden Rule Church of God, Cleveland.

BAPTISMS AT BRUSH CREEK, OHIO

Those whose names here follow were baptized recently by the pastor of the Brush Creek (Tipp City, Ohio) Church of God, the two first named on June 6, and the others on June 13, the closing day of our annual June meeting: Miss Rosella Pearson, Rt. 2, Tipp City; Mrs. Dorothy Jean Smith, Rt. 1, West Milton; Miss Joanne Pearson, Rt. 2, Tipp City; Miss Patty Ryan, Rt. 2, Tipp City; James Klepinger, Rt. 2, Tipp City; John Huston, Jr., Rt. 3, Box 361, Dayton; Miss Margaret Anderson, 714 S. Broadway, Dayton; Miss Patsy Sigler, 2143 Reeter, North Ridge; Miss Barbara Stine, Rt. 1, West Milton; Miss Carol Maey, R. D., Covington, Ohio.

All ten were received into the church with appropriate ceremonies, Sunday evening, June 13.

The Brush Creek (Ohio) Vacation Bible School was a decided success, averaging in daily attendance about seventy pupils. Much of the interest shown by the children resulted from the chorus singing led by Bro. C. R. Randall, who was guest teacher and speaker. His sermons were strongly doctrinal and presented in an earnest and appealing way that aroused much interest. G. E. Marsh, Pastor.

BAPTISM AT EAST OREGON

The afternoon of June 17, 1948, we gathered at the edge of Rock River, where we assisted Evelyn Clapper, age eleven years, Oregon, Rt. 2, Ill., in putting on Christ. Our prayers go with her in her Christian walk of life. Gordon Laundry.

CONFERENCE COOKS

Anyone interested in being cook or assistant cook at the coming Illinois and General Conference, write to Bro. Wayne Laning, Mount Sterling, Ill., Rt. 2.

HAMMOND, LOUISIANA (Happy Woods Church of God)

Srs. Verna Thayer and Marie Coverston left us, after conducting our vacation Bible school. We thank them again for the enormous amount of work and good they did for our vacation Bible school and Sunday school. This year, lowest attendance was 44, highest was 64, with an average of 56. Attendance for Sunday, June 6, was 70.

Thursday, June 17, is the date for our annual church business meeting. Our new constitution is now in effect, so Sunday school and church officers will both be elected at this meeting.

We offer to all a cordial welcome to our church. Visit us when you can.

James Mattison, Pastor.

YOUTH RALLY ENROLLEES

1. Fred Myers, Hillisburg, Ind.
2. Norma Magaw, Oregon, Ill.
3. Ruth Savage, Waite Park, Minn.
4. Sara Beth Savage, Waite Park, Minn.
5. Thomas Zirklebach, Eden Valley, Minn.
6. Wesley Somers, Monroe Center, Ill.
7. Ruth Johnson, Sac City, Iowa
8. Betty Hammer, Bird Island, Minn.
9. Mary Savage, Waite Park, Minn.
10. Bonnie Huffer, Michigantown, Ind.
11. Shirley Huffer, Michigantown, Ind.
12. David Otto, Eden Valley, Minn.
13. Marion Otto, Eden Valley, Minn.

HILLISBURG CHURCH OF GOD (Michigantown, Indiana)

Daily vacation Bible school was conducted from May 31 to June 4, with an average attendance of thirty pupils. The lessons studied were on Creation, Adam and Eve, and Cain and Abel. Sr. Bonnie Huffer taught the pre-school age, Bro. Fred Hall the adult class, and Sr. Hall the school age. After the week of classes, a program was given on Sunday evening, June 6, by the children on what they had learned. About one hundred attended.

The Ladies Aid has had two all-day meetings, making quilts, pillows, sheets, and pillow cases for the Indiana Conference and Bible School. The ladies also made jelly for the Oregon Bible College summer session.

On June 6, Bro. Hall was called to preach the funeral of an old-time member of the Hillisburg Church, Bro. William Jenkins of Michigantown, Ind.

We were happy to have Bro. and Sr. Otto Dick and family visit us on Sunday, June 13. Bro. Dick gave us a short message on the College yearbook, the Summer School, and the Berean Youth Rally.

Bro. Hall has been giving us some very good sermons and Bible lessons on prophecy, which are arousing outside interest, also an increase in attendance. Lessons have been on Revelation. We are now ready for the nineteenth chapter. We realize that the return of our Saviour is very near. Keep looking up!

Mrs. Roscoe Finney.

Gleanings from the Field

"The field is the world."—Jesus.

Golden Rule Home welcomes Dr. Gertrude Logan, longtime resident of Saint Louis, Mo., into its family circle.

Bro. Norman J. McLeod, 207 Palm Place, Pomona, Calif., is renewing his California teaching credentials and plans this summer to attend the University of California at Los Angeles.

Tuition for the summer session of Oregon Bible College will be only \$50.00. Board, room, and college training for less than normal cost of board and room!

Conference Cooks. Anyone interested in being cook or assistant cook at the coming Illinois and General Conference, write to Bro. Wayne Laning, Mount Sterling, Ill., Rt. 2.

Sr. Leota B. Hanson visited her mother, Sr. C. J. Hanson, last week end, at Saint Jacobs, Ill. Returning with her came Dr. Gertrude M. Logan from Saint Louis. Sr. Logan is taking residence in Golden Rule Home.

"C. Alan McLain, Mrs. H. Scott Smith, and daughter, Lila Beth, have returned home after an extended visit with Mr. and Mrs. Vivian Kirkpatrick at Bingham Lake, Minn."—H. Scott Smith, London, Ark.

Oregon Bible College is grateful to the Ladies' Aid Society of the Hillisburg (Ind.) Church of God for a gift of canned fruits and jellies. Thank you, too, Bro. Dick, for bringing them.

More news items may be found on page 11.

Bro. Harry Payne preached, Sunday, June 20, for the Dixon (Ill.) Church of God.

Sr. Mary Hatch, Paul Hatch, and Sr. Margaret Magaw, Oregon, Ill., were called to Frankfort, Ind., June 18, by the death of Bro. Austin Orr, Sr. Hatch's brother. They returned home, Sunday evening. Bro. Orr was a faithful member of the Hillisburg Church of God. His obituary will be published next week.

MEETINGS AT WAVELAND, ARKANSAS

On May 24, services were begun at the school at Waveland, Ark., and continued through Sunday, May 30. There are eight members who live here, of the Boss, Baker, and Nelms families, a small remnant of the church which once existed at this place. They have had no preaching for a long time, and seemed to enjoy the services.

The first night, preaching was held before the picture show, and the people who came for the show were there early for the preaching, and we had a goodly attendance. Except for Tuesday night, when rain made some roads impassable, attendance was good throughout the week.

Several of the members from Walnut Grove, near Havana, came over part of the time.

During the week, I visited at Magazine, where there are at least seven members, among them Sr. Miriam Hendon, daughter of Bro. T. J. Daniel, one of our ministers now sleeping.

In addition to the members at Waveland, there are a number of interested ones who have not yet come into the church.

On the last night, it was a pleasure to visit with Bro. and Sr. Ira Walker at Havana, on the way to the next appointment.

M. W. Lyon, Evangelist.

LOS ANGELES, CALIFORNIA

On Sunday, June 6, 1948, the Los Angeles Church of God members met in a business session. Bro. J. W. McLain was re-elected as pastor for the coming year. Bro. Paul Overholser tendered his resignation as second elder, and Bro. Arthur Mock was elected to serve as elder for the remainder of the year.

September will mark the beginning of Bro. McLain's third year in Los Angeles, and we pray that it may be the most fruitful. He has sown the good seed of gospel teaching, and that some fell on good ground is evidenced by nine baptisms.

A Bible study group meets at the church, Wednesday evenings, to study fundamentals, prophecy—especially Christ's coming. This group is growing in numbers and interest. Meetings are held, usually twice a month, in the homes of Sr. June Parkhurst, in Agoura, and Bro. J. E. Brown in Van Nuys. Neighbors attend and show interest in these Bible studies.

During the summer, meetings in Porterville will be held only once a month. This group of twenty or more has been served by Bro. McLain for nearly two years, though Porterville is one hundred seventy-five miles from Los Angeles. Very good interest is reported here, and an afternoon class has been organized for children.

Bro. and Sr. E. C. Railsback have been in South Bend, Ind., since March and are greatly missed here. We are happy to learn that Bro. Railsback's health is better than at any time since leaving California.

The Paul Overholser family plan to return East shortly. Bro. Paul has served our church as elder, as Sunday school superintendent for two years, and as chairman of the church board recently. Sr. Helen served as deaconess and Sunday school teacher. The whole family has been most helpful and devoted in every kind of service, and we just cannot be reconciled to losing them.

Marian R. Richards, Secy.

WHAT ARE WE GOING TO DO ABOUT THIS?

Sixty per cent of our membership willing to give 50¢ per week would boost the spread of the gospel message by the printed word; by evangelists; by help to resident pastors; by Christian education and by radio, as never before. In spite of the enormous possibilities that would be provided by this sixty per cent, our total enrollment stands at only 17 per cent. The complete tabulation, June 1, was as follows:

Maryland	1.57%
Oklahoma	100%
Wisconsin	70%
Arizona	62%
District of Columbia	36%
Kansas	33 1/2%
Virginia	33%
Illinois	30%
Indiana	28%
Louisiana	25%
Arkansas	25%
Colorado	25%
Ohio	24%
California	21%
Iowa	20%
West Virginia	20%
Missouri	18%
Michigan	14%
Oregon	14%
Nebraska	13%
Canada	11%
Washington	6%
New Mexico	7%
Texas	4%
Minnesota	2%

LET'S FINISH THE JOB! ! !

THE LAYMAN'S VOLUNTEER COMMITTEE

PELZER, SOUTH CAROLINA (Guthrie Grove Church of God)

On May 16, following my discourse, Bro. G. W. Durham said, "I have an announcement to make. Here it is—Paul Smith has driven from Columbia, S. C., this morning to get you to baptize him."

A few members with his father and mother went with us to the water, and I baptized him into Jesus Christ.

Then, on June 6, I had another surprise: five more came to be baptized in the same place I baptized Bro. Smith. We performed the baptismal rites, then went to church for Sunday school and preaching. The right hand of fellowship was extended to: Mr. Paul Smith, Columbia, S. C., Mrs. Mae Bridges, Piedmont, Rt. 1, S. C., Ray and Marshall Durham, Piedmont, Rt. 1, S. C., Loyd and Guy Bagwell, Williamston, Box 114, S. C. M. O. Williamson.

SUNDAY SPEAKERS FOR GENERAL CONFERENCE

August 1:	
11:00 a.m.—G. E. Marsh.	
2:30 p.m.—.....?	
7:30 p.m.—F. L. Austin.	
August 8:	
11:00 a.m.—J. R. LeCrone.	
2:30 p.m.—.....?	
7:30 p.m.—Sydney E. Magaw.	

SOUTH BEND, INDIANA

On Sunday afternoon, June 13, it was our privilege to baptize Mr. Dale Albright, 2002 S. Leer St., South Bend 14, and his sister, Mrs. LaRue Wert, 1707 S. Leer St., South Bend 14. We are happy that both Mr. and Mrs. Wert now are members of Hope Chapel Church of God. May our Father richly bless these young people!

The first week of vacation Bible school at Hope Chapel has ended and we have one more week. The average attendance was a little more than forty-two for the first week.

We were pleased to have Mr. and Mrs. Tempel and son of Waterloo, Iowa, at our Sunday school and church service on Sunday, June 13. Harvey Krogh, Jr.

HERALD RECEIPTS

E. H. Magaw; Mary L. Luman; Mrs. R. A. Robinson; W. P. Fisk; E. J. Demmitt; Lura Boyce; J. E. McCaudless; Mrs. L. R. Hillard (3); Myrtle Oliver; Mrs. Freda Berry; Mrs. F. L. Austin; H. J. Doan; Clement Richey; E. E. Giesler; L. P. Marsh; Eddie Helmeyer; Mrs. Emma Harlin; M. W. Lyon (3); Daniel Hayes.

Frank Partlow; R. H. Judd; George H. Tabor; Paul H. Overholser; G. H. Loudenslager; Charles Hutchinson; Mabel M. Alexander; Dwight Pestle; Emory Macy (3); Mrs. Lola Clark; Ray Barlow; Robert Lawson; George H. Slagle; Floyd L. Moore; Mrs. Edna Gruber; Homer C. Boyle; Vesta E. Reed (2); M. W. Lyon (4).

SUMMER SCHOOL ENROLLEES

1. Kirby Davis, Wenatchee, Wash.
2. Arnold Johns, Oregon, Ill.
3. Bud Goodwin, Oregon, Ill.
4. William Dick, Oregon, Ill.
5. Ernest Graham, Minneapolis, Minn.
6. Sarah Kessler, Ludlow Falls, Ohio
7. Fred Mulder, Oregon, Ill.
8. Laura Bankston, Ponchatoula, La.
9. Marion Coulter, Litchfield, Minn.

OVER THE TOP! ! !

339. Ray Biglow	\$26.00
340. Carol Biglow	26.00
341. Mr. & Mrs. J. W. Lent	26.00
342. Mrs. Lela Drake	26.00
343. Dean Moore	26.50
344. Virginia Kincheloe	26.00

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Paul H. Overholser	\$17.50
Church of the Open Bible, Pomona, Cal.	20.00
Oregon, Ill., Church of God S. S.	2.06
Mr. & Mrs. Emory Macy	2.00
Mrs. Virda Sitrler	10.00
Blessed Hope Church of God S. S., Niagara Falls, N. Y.	11.50
Maurertown, Va., Sunday School	22.45
Mrs. Edna Gruber	2.50
Mr. & Mrs. George Jones	25.00
Maybelle Hanson	5.00
Pennellwood Evangelist Fund (radio)	14.00
An Isolated Sister	98.00
Marion L. Long	21.26
E. F. Marsh	10.00
O. F. Marsh	45.00
Mrs. J. Thorp	3.00

OREGON BIBLE COLLEGE

SUMMER SESSION

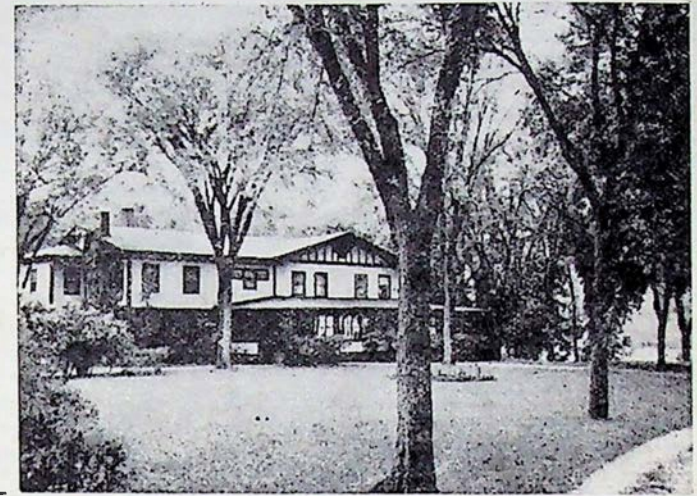
June 29 - July 23, 1948



Otto E. Dick
Superintendent



C. E. Randall
Dean



SUMMER SCHOOL IN PREVIEW

By Otto E. Dick

We feel that the Summer Session of Oregon Bible College should be organized to be of the most benefit to those who are not able to attend the regular session of the College. We realize that those who attend for the Summer Session, only, feel a need for an intensive course which will train them for greater Christian service as teachers or leaders of young people. For this reason, we have planned courses in Bible as a foundation, a

course in child study that the student may have a better understanding of those whom he expects to teach, and a course in practice teaching in order that students may get actual teaching experience under supervision.

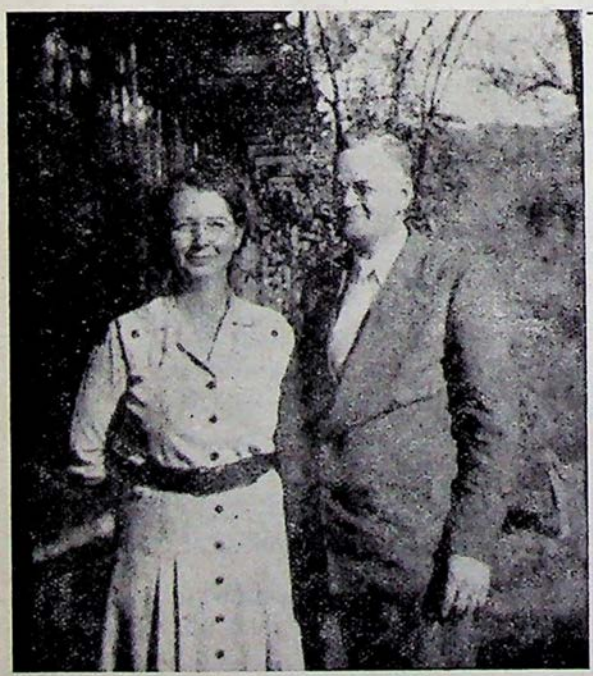
Description of Courses

Child Study: This is a brief course in child and adolescent psychology in which the Christian education of children will be emphasized. This course should be interesting and profitable to all who are desirous of becoming effective leaders of children. The text that

will be used is "An Introduction to Child Study" by Clarence Benson. The course is similar to that offered by correspondence.

Practice Teaching: The first few days of this course will be given to a study of methods of teaching. The remainder of the course will be given to student teaching, in which students will be given opportunity to teach classes of children.

Brother C. E. Randall will present two excellent courses: "Doctrines Essential to Faith" and "Our Day in Prophecy."



Mr. and Mrs. Charles Pearson
Campus Superintendent and Matron

ENROLLMENT COUPON

for

Summer Session of Oregon Bible College

June 29 - July 23, 1948

Gentlemen:

Please enroll me as a student in the Summer Session of Oregon Bible College.

Name Age

Address

Recommended by

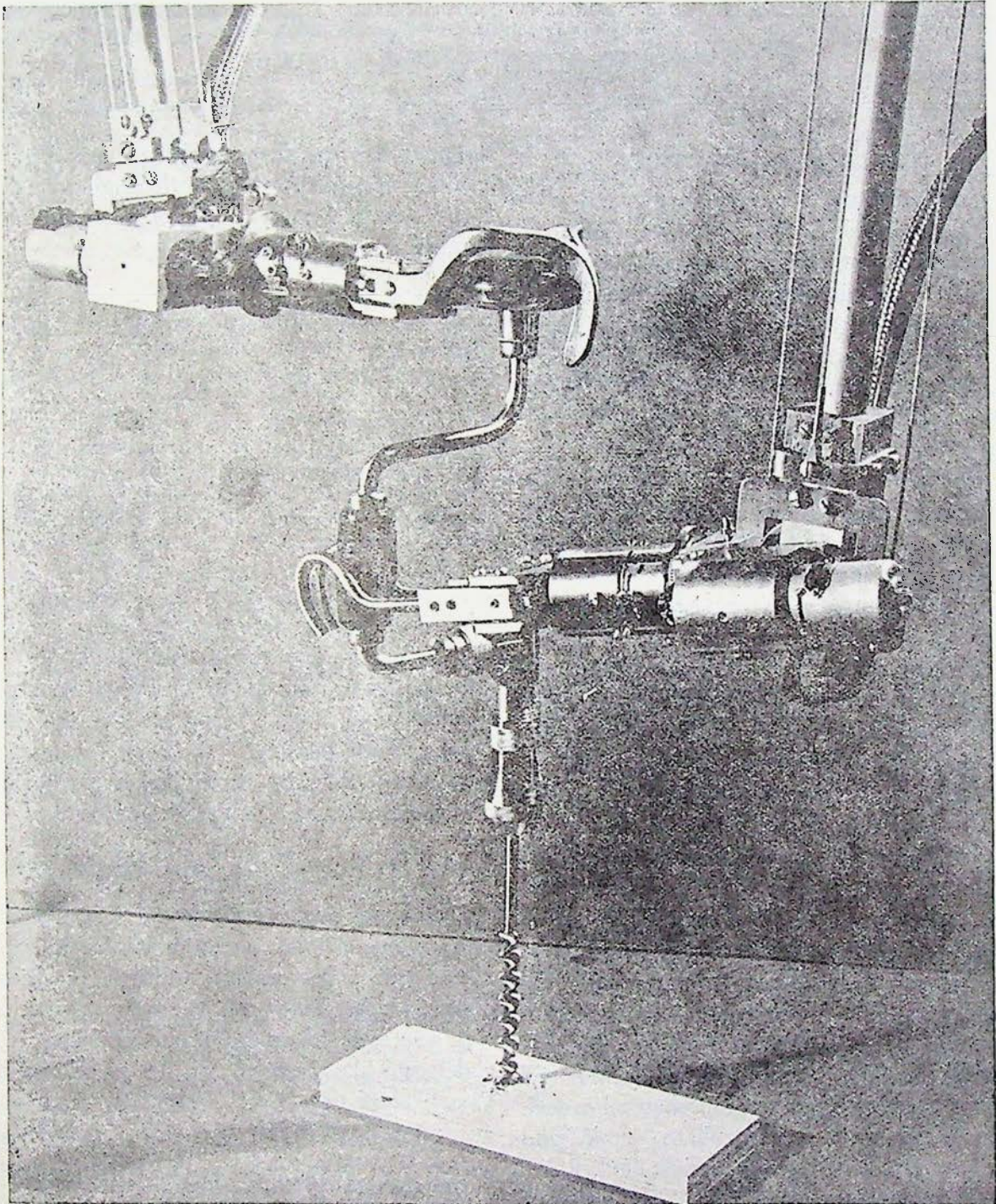
Tuition will be paid by

THE RESTITUTION HERALD

VOLUME 37

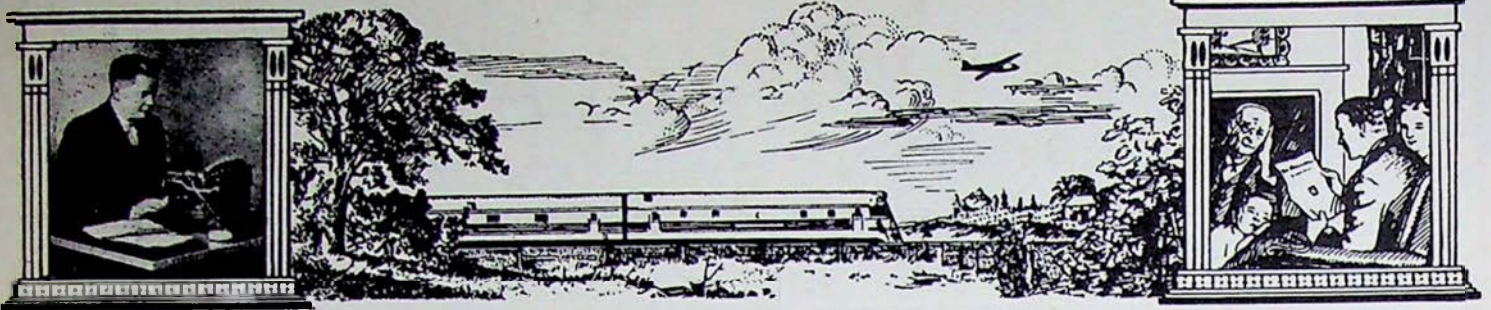
OREGON, ILLINOIS, JUNE 29, 1948

NUMBER 38



—Authenticated News Photo.

MECHANICAL HANDS FOR RADIO-ACTIVE EXPERIMENTS
(See Page Two)



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

Mechanical Hands for Uranium

From Schenectady, New York, comes a news report of mechanical hands designed primarily for advancement of war. These mechanical hands, as shown on the front page, can do "anything that the human hand can do"—and *more!* Experiments in atomic energy and with radio-active bombs will be performed easily, safely, by this instrument, the operator sitting well beyond reach of the uranium atomic radiation. These mechanical hands "are the principal part of a new device called the 'remote control manipulator,' developed by scientist John Payne, for use in radio-active plants and areas." As shown in the picture, the manipulator "can drill holes with brace and bit"; it can "open bottles and tin cans, deposit contents in pan or glass, secure a nut to a bolt, peel an orange, and perform a multitude of other chores."

As knowledge increases in these last days preceding the second coming of Christ (Dan. 12:4), wonderful as is that knowledge, it betrays the inherent carnality of man, for it is used invariably in the advancement of war and destruction. Truthfully, and almost prophetically, Solomon said, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions"—inventions that describe man in contrast of being "upright"! In man's mad zest to perfect means of war, he has developed mechanical hands to do what he dares not to do with his own hands, to handle highly radio-active uranium in the making of atomic bombs to destroy his fellow man before his fellow man destroys him.

Someday, says Prophecy, a unique man of war will have not only mechanical *hands*, but a mechanical *mouth*. A robot "image of the beast" will be able to "speak," and his cleverly invented voice will speak against God. Robot hands today; robot blasphemy tomorrow! "The image of the beast [will] both speak, and cause that as many as would not worship the image of the beast should be killed." (Rev. 13:12-18.)

Blood, Bombs, Bonus, Buckwheat

Signs of the Times recently published an item telling about "rutin," a substance obtained from green buck-

wheat that is useful in checking internal bleeding, thus enabling man to combat death-flinging qualities of the atomic bomb, for one effect of the radio-active atomic bomb is internal bleeding. We quote all the item:

Blood banks and other emergency medical services might have saved 20,000 lives in Hiroshima, had they been available, Dr. George M. Lyon of the Veterans Administration believes. "Time," considering the problem of the civilian and the bomb, further stated that doctors would have to decide to whom the blood and serum should go, the Army suggesting that anyone within a mile of the blast would die sooner or later, regardless of transfusions. The Atomic Energy Commission is experimenting with rutin, a substance obtained from green buckwheat and useful in checking internal bleeding (an effect of radiation), thus lowering the death rate by radiation from 64 per cent to 12 per cent.

Significantly contrasting the foregoing thought, another news item in *Signs of the Times* reported that "the Atomic Energy Commission has offered \$10,000 to anyone who can find a new deposit of high-grade uranium within the United States." Bonus on uranium! More atomic bombs! More bleeding! "See thou hurt not" the buckwheat! (Cp. Rev. 6:6.) From "wheat" will come the "oil" all too scarce to save earth's bleeding bombed.

Conference Delegate Blanks Mailed

Conference delegate blanks have been mailed to conference and church secretaries insofar as we have their names and correct addresses. If you, as a conference or church secretary, have not received a delegate form by the time you read this editorial, please address us, requesting a delegate blank, and it will be sent immediately. . . . Please complete these blanks and return them to us; it is an essential part of having a good General Conference.

Choice of Delegates

Conferences and churches are counseled to choose delegates, prayerfully, for our General Conference work involves annual expenditures of many thousands of dollars. More, this, the work of the Lord, merits consideration and consecration of the best talent available within membership of the Church of God. Choose and report your Conference delegates—quickly, carefully.

Gospel of the Kingdom for All

By John R. Fiske, South Haven, Kansas

BIBLE students sometimes suggest that the gospel of the Kingdom was for Israel only: that the Apostle Paul preached another gospel separate from this for the Gentiles. Therefore, to be saved, Gentiles must believe the latter.

Certainly, we do not agree with the foregoing thought. The Scriptures clearly teach that the gospel of the Kingdom is to be preached "unto all nations" to the end of the world, or until Christ's second coming. Since the "end of the world" and Christ's coming are future events, it follows that the gospel of the Kingdom is yet in force for all the world and for all nations.

Until the death of Christ, the gospel of the Kingdom was limited to Israel only. (Matt. 10:5-7.) Gentiles and Samaritans were excluded from its benefits. After Christ's death and resurrection, however, it was extended to the Samaritans (Acts 8:5, 12, 25), and the Gentiles (Matt. 24:14; Mark 16:15, 16, 20). We must not forget that the one "gospel," or the "word," is for "all the world" and "every creature," and Acts 8:4, 5, 12 clearly show that the "word" or "gospel" is "the gospel of the kingdom." Christ repeatedly affirmed that "this gospel of the kingdom" was to be "published among all nations" (Matt. 24:14; Mark 13:10), and "throughout the whole world" (Mark 14:9), to the end of the world. Let us, therefore, accept it as given. The Scriptures declare plainly that "the word of the kingdom" (Matt. 13:19) is for "any one"—Gentile or Jew. With God there is "no difference," but He purifies "their hearts by faith" that comes through "hearing . . . the word of God" (Acts 19:9; Rom. 10:10-13, 17).

Now, the "gospel of the kingdom" was taught to others besides Israel after Christ's death and resurrection, as is to be seen from many passages of Scripture. By Acts 8:4, 5, 12, 35, we can see clearly that to "preach the word," "preach Christ," and to preach "unto him Jesus" means to preach "the things" "of the kingdom of God" and "the name of Jesus Christ." (2 Tim. 4:2; Acts 8:5, 12, 35.) This was done in Samaria to a man of Ethiopia (Acts 8:27), and "unto the Grecians" (Acts 11:20). Since Samaria, in believing "the things" of "the kingdom of God" was thus said to have "received the word of God" (Acts 8:14); and, since the Gentiles had also "received the word of God" (Acts 11:1), it follows that the Gentiles had thus received the "gospel of the kingdom." Paul

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14). "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

stated that "the word of God" was "first" sent to Israel, then later it was sent to the Gentiles. (Acts 13:45-49.)

Since it is conceded that when "first" delivered to Israel, "the word of God" was "the gospel of the kingdom," it follows that the

same "word" or "gospel" was later passed to the Gentiles. Peter stated that "the Gentiles" heard "the gospel" through him. (Acts 15:7.) Thus, Acts 10:36, 37; Mark 1:14, 15 show it to have been "the gospel of the kingdom." Now Acts 19:8-10 affirms that Paul taught "both Jews and Greeks" the "word of the Lord Jesus," or "the things concerning the kingdom of God," so "that they which dwelt in Asia heard."

Now, he who preaches "the kingdom of God" preaches "the gospel" (Luke 9:2, 6; 4:18, 43), and that "gospel" is "the gospel of the kingdom" (Mark 1:14).

Since Paul at Ephesus preached "the kingdom of God," he thus preached "the gospel" or "the gospel of the kingdom" (Acts 20:25) to "both" the Jews and also the Greeks (v. 21). Again, Paul preached "the kingdom of God" and about "the Lord Jesus Christ" to the Jews in Rome (Acts 28:23-28), and stated that, since they had rejected it, this message "is sent unto the Gentiles, and . . . they will hear it" (v. 28). So the "gospel of the kingdom" is thus binding now upon the Gentiles, as it was upon the Jews.

Once more: In Acts 28:30, 31, it is stated that Paul for "two whole years" did preach to "all that came in unto him" "the kingdom of God," and "those things which concern the Lord Jesus Christ." Thus "this gospel of the kingdom" which Jesus declared is for "all nations," and "all the world" (Matt. 24:14; Mark 16:15, 16), was so widely proclaimed that ere Paul died it already had been preached "in all the world" and unto "every creature" (Col. 1:6, 23). Too, Paul preached "Christ's gospel" (2 Cor. 2:12), which was "the gospel of the kingdom" (Mark 1:14, 15), at Troas, and he declared that "Christ's gospel" is "the power" that God has to save "the Jew first," "and also . . . the Greek" (Rom. 1:15, 16).

Notwithstanding if it is insisted that Paul's gospel (Continued on page 10)



THE SABBATH

In Two Parts—Part One

By H. S. Bell, La Crosse, Wisconsin

ROMANS 5:12-14 reads: "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: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." So, we see that until the law, sin was in the world. We also learn in these verses that from Adam to Moses there was no law, and this time covered a period of twenty-five hundred years. During this time, there was no command to keep the Sabbath day in effect. After Jesus came to the world and died on the cross, the law to keep the Sabbath was fulfilled, not left for anyone who lived after that time.

In Galatians 4:20-31, we learn that those who hold to the law of the Sabbath will not inherit the promises made to Abraham and his heirs, for this law was made only for the Israelites and from Moses "till the seed should come" (Gal. 3:19). This law leads into bondage, instead of into the glorious liberty of the children of God, as the promises tell us. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

Acts 15:5-10 reads: "There rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together, for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. 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?"

Romans 7:1-7 also teaches that in order to be married to Christ, we must be dead to the Ten Commandment law; and if we are not, we fail to reach the high calling. "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 is dead, she is free from that law; so that she is no adulteress, though she be married to another man. 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. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."

The question arises, Why did God give the Sabbath to the children of Israel and to no one else? This question is answered in Exodus 31:14-17, saying: "Ye shall keep the sabbath therefore; for it is holy UNTO YOU: every one that defileth it shall surely be put to death: for whosoever doeth ANY WORK therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the CHILDREN OF ISRAEL shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a SIGN between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."... Here, Moses said that God gave the Israelites this commandment to observe for a sign throughout their generations between Him and them. If God had given it to all people, to keep this day, it could no more be a sign for them alone than if everyone had the same sign for marking cattle so they could be distinguished from someone else's cattle.

Deuteronomy 5:15 is further proof that God had given this day to the children of Israel only, also the reason. "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." It is a memorial day for the Israelites to keep in mind that they were delivered from the Egyptian bondage. God did not deliver us Christians from that bondage, and no other person was commanded to keep that law. But God will deliver us from sin and corruption into the glorious liberty of the children of God.

Romans 8:20-23: "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. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have

the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Thus we learn that God is to give us Christians a greater Sabbath day than He gave to the children of Israel.

Sabbatarians say that God kept the seventh day, and that everyone else must keep it if he is to be saved. Genesis 2:1-3 reads: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ENDED HIS WORK which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Sabbatarians say that Adam had to rest on the seventh day because God did. God's seventh day could not have been Adam's seventh day, however, for he was not created until the sixth day, and in the commandment we learn that "six days shalt thou work" before resting one day.

One part of this commandment is equally as important as another; and, as Adam had not worked six days before God's Sabbath day, he was not entitled to rest on that day. In these verses, we are told that God rested from all His work. Furthermore, in Deuteronomy 5:15 and 4:13, it is shown that God did not even give this commandment until twenty-five hundred years after the fall of Adam, when He gave it to Moses. Yet Seventh-Day people say all Christians must keep this day before they can be saved. One cannot keep the commandment by just resting on the Sabbath day; he must work six days first. How, though, can a sick person work six days, if he is unable to do any work? It would not be keeping the commandment if he rested on the Sabbath and did not work the other six days. Though God tells us in Exodus 31:16 that the Israelites must keep the Sabbath, the Seventh-Day people take this law to mean that everyone must keep it, and they say all Christians will be judged by it. If so, then everyone will be lost; for no one could do any kind of work at all on the seventh day, and everyone would have to work six days out of the week. Nehemiah 9:13, 14 states: "Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and the true laws, good statutes and commandments: and MADEST KNOWN UNTO THEM thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant."

Seventh-Day people claim that God made that law known from creation down to the present time, though we read in the foregoing verses that God came down to Mount Sinai and made it known to Israel through Moses. Reading Numbers 15:32-41, we see that the children of Israel did not know what

to do with a person who broke the Sabbath law. Is it not strange that they did not know? When they found a man picking up sticks of wood, they did not know what to do with him. But then, this law was not made known to them until four hundred thirty years after the covenant God made with Abraham. God told them that if anyone did any work on the Sabbath, he must be stoned to death.

In Isaiah 42:21, we read that the Lord will magnify, enlarge the law. In Hebrews 7:12, when the priesthood was changed, there was of "necessity a change also of the law." "The law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God" (v. 19).

When God gave this fourth commandment found in Exodus 20:8-11, He gave it to the children of Israel, as we have learned. But when Jesus Christ, talking in Matthew 5 to the church, gave commandments for the Gospel Age, the fourth commandment was left out. In this sermon of His on the mount, Jesus quoted some of the commandments and changed them. Under the law in Moses' day, an Israelite did not break the sixth commandment until actually killing a person; but under the new commandment that Jesus gave to us Christians, if one desires to kill a person, he has broken Christ's law. In Exodus 20:14, the children of Israel were charged not to commit adultery; but Jesus taught, when He was talking to the people on the mount, that if one wanted to commit adultery, he was guilty of that crime. (Matt. 5:27, 28.)

After looking over all these new commandments, one does not find anything about keeping the Sabbath. Then, did not Jesus Christ change this law, or do we still have it as God gave it through Moses to Israel at Mount Sinai? First, read Jeremiah 17:20-22: "Say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath day, neither do ye any work; but hallow ye the sabbath day, as I commanded your fathers." Here we learn that all Judah was commanded to bear no burden on the Sabbath. To do so would mean death.

Now, let us turn to Mark 2:27, 28, to read what Jesus told the church about the Sabbath. He said: "The sabbath was made for man, and NOT MAN for the sabbath: therefore the Son of man is Lord also of the sabbath." Here Jesus asserted that He is ruler of the Sabbath day. Then, did He change this commandment and permit anyone to do any kind of work on the Sabbath? Read John 5:7-12, and you will learn that Jesus commanded a lame man to carry his bed on the Sabbath, after he was made whole. This carrying of a burden was strictly unlawful under the Jewish law. So, we see that Jesus changed it when He commanded the lame man to carry his bed.

In Colossians 2:16, 17, we find further proof that the Sabbath was a type of a greater Sabbath. "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the SABBATH DAYS: which are a shadow of things to come; but the body is of Christ." Now, concerning "good things to come," let us find the typical meaning of the Sabbath command-

ment. When God created this earth, He worked six days, and on the seventh day He rested from all His works. (Gen. 2:1-3.) Similarly, when God commanded the Israelites, in Exodus 20:8-11, to keep the Sabbath day, they were required to work six days, first. This was a type of something better to come.

Let us first find out what a day is with the Lord. In 2 Peter 3:8, we read: "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." In Acts 17:31, Paul spoke of God having "appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." The thought we get from these two verses is that the world and its inhabitants will labor under the curse for six days, or six thousand years, and the seventh of these thousand-year days will be our Sabbath day. Then we will rest from our cares, from sickness, sorrow, and pain, and in this day when you and I rest from all our work, we will be engaged in the Lord's work. (Heb. 4:1-9.) In these verses, we are told there "remaineth . . . a rest [margin—a sabbath] to the people of God," and that we will enter into that rest by faith. It will be a Sabbath day one thousand years in duration, wherein we will rest from all cares and sin of this world.

Acts 15 records the first conference ever held in the church of God. The question arose whether Gentile converts were to keep the law or be free from it. They were told by the Pharisees (v. 5) that they must keep the law of Moses, also called God's law. (Neh. 8:1, 8, 14.) Hence, the calling of the conference to settle the question! Peter told them that this law was a yoke which neither they nor their fathers had been able to bear. So, their decision was that they would not trouble the Gentiles (who were seeking after the Lord) with the law of Moses, or the law of God. In all this discussion, nothing was said about keeping the Sabbath.

In Romans 15:5, 6, we find it is our Christian privilege to keep any day we please. Our teacher here pointed out that we may esteem any day, or all days alike, for we must live righteously every day, not only on certain days. In Galatians 4:10, Paul said he was afraid of people who observed certain days. He was afraid all his work for them had been in vain because they wanted to keep days.

Galatians 2:21 says keeping of the law cannot bring righteousness to anyone. If you find righteousness in keeping the Ten Commandments, then Christ's death for your sake was in vain. In Galatians 3:21 and 2:21, we see that no law can give life; so, if we keep these commandments given to Moses, they will not bring us everlasting life.

In Revelation 22:14, we read the following words that are quoted frequently by Sabbatarians to show that we all must keep the Ten Commandments: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." There is nothing at all here, however, to indicate that those commandments are the Ten Commandments of Moses.

In 2 Peter 3:1, 2, we find whose commandments we Christians must keep before we can enter the City. "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." One of the commandments the apostles require that we obey is found in Acts 2:37, 38: "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

Second Peter 1:5-11 presents some more commandments given for our keeping: "Beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Another commandment we Christians are commanded to keep is found in John 13:34: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

Matthew 19:18-23 records the story of a rich young man who had just asked Jesus what he must do to be saved; and we read that Jesus told him to keep the commandments. You will notice that Jesus was talking to a Jew before Jesus died on the cross. When the man asked which of the commandments, Jesus, in naming them to him, left out the fourth one, concerning keeping of the Sabbath. The man answered that he had kept all these commandments, but Jesus told him he lacked something yet; he must go and sell all he had and follow Jesus.

Now, Seventh-Day people say they lack nothing because they keep the law, but Jesus said it will not make one perfect. If we follow Jesus, we do not keep the Fourth Commandment, as given through Moses, for Jesus taught it was lawful to do good on the Sabbath, but the old commandment did not. No work at all could be done on the Sabbath—even the service of picking up and carrying a sick person when he needed that attention.

Seventh-Day people also claim that this law was given to all people, but if one studies the first chapter in the First Epistle of Paul to Timothy, he will find that this law was not given to Christian people, at all. Verses 7-10 read thus: "Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and
(Continued on page 11)

The Third Heaven

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

NATURALLY, one should be concerned about what his future home will be like and where it will be. Much that has been written about it, and taught, is confusing. The Bible is the only safe guide. Often, it is comforting to meditate about Creation and the Garden of Eden on the quiet, peaceful earth that God first intended to be man's home. Sin entered, though, and in a short time, the first man and woman were driven away from their beautiful surroundings—driven into the wilderness to contend with "thorns and briars," and where mankind must earn his living by the sweat of his brow.

Not much has been recorded in God's Word about the first heaven and the first earth, but there was a canopy which furnished moisture for vegetation. Delicious fruits must have been found there, for they were to be used as food for the first couple. As time passed, however, because of man's disobedience, the world of that day became so corrupt that God chose to destroy it with a Flood. The canopy then disappeared. It seems as if the earth itself, in our day, shows many indications of catastrophic changes that came as the result of the Flood.

God has a program which, in time, will restore the earth to its Edenic state. (Isa. 11; 35; Rev. 21.) Second Peter 3:7-10, where the Apostle Peter spoke of the three heavens and the three earths, presents a bare outline of God's plans. Here and there, all through the Scriptures, is recorded more of this wonderful plan that will bring peace, joy, and justice to the faithful of all ages. As we study, notice the progress that God is making. At the end of the Gospel Age, where we are now, we are told to "look for" a new heaven and a new earth where righteousness is to dwell. Most Christians are familiar with this classification. We are still in the second period of time, however. It began with the Flood and will continue until Christ comes back to this earth as Peacemaker and King to bring in the new age and eventually restore things to former perfect conditions. This period has covered many centuries and included dispensations filled with wars and troubles of many kinds. The latter part of it will be a time of judgment which will close this Gospel Age. It is also a time of preparation and a time of separation. When Christ was on earth, he likened the end of the Gospel Age to that which preceded the Flood when violence filled the earth. More prophecy has been written about this period than almost any other time of judgment. No one can deny that much evidence today

proves that the earth is filled with violence. So, we may know the end of this age is near. The nearer we get to the end, the shorter the periods of peace seem to be.

God always has warned His people when judgment was to come, and, in turn, He expects His children to be true to Him in warning the world of what is about to occur. If we Christians do not appreciate the privilege of preaching this important prophetic truth, God can use others in our places, and we will lose the reward we might have had. Isaiah said, "Past events have arrived; now the future I tell. Before its arrival to you, I announce" (Fenton). The Authorized Version is also clear, saying, "Behold, the former things are come to pass . . . before they spring forth I tell you of them." We are going through a dark night when "darkness shall cover the earth, and gross darkness the people."

Jesus spoke of people in His day fulfilling Isaiah's words: "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them" (Matt. 13:15). Today, the situation is much the same: people, having forgotten God, refuse to listen to His many warnings. So, God will send His judgments to continue His work of cleansing this earth.

Our hope lies in the fact that we know morning always follows night. It is the hope of Christians that they may live to see the coming morning. That gives us courage and strength to face our responsibilities, day by day. Yes, it will be a morning without clouds for the watching ones when it dawns, for many precious promises will be fulfilled when our King comes.

Christ's return will be the beginning of this third heaven and the third earth that Peter promised. Fenton's Translation of this chapter uses the words "sky" and "skies" in referring to the three heavens. This seems to make the meaning clearer, as we study other references in connection with it. Great changes will occur as the second heaven (sky) and the second earth pass away, to be replaced by the third heaven and the third earth wherein righteousness is to dwell. By reading Ecclesiastes 1:4, however, we learn that the "earth abideth forever." So, it will be the people (the present world) unprepared for this change who will pass away. God will protect His own children. We are told to look forward to the

coming of the third heaven and earth. (2 Peter 3:12, 13.) We know that this period, too, will cover many centuries. The greatest change, no doubt, will be in the atmospheric heavens (2 Peter 3:10) at the beginning of this period.

My Bible Dictionary gives three classifications of the word "heaven." They are:

- (1) The air, or atmospheric heavens, where the clouds gather.
- (2) The firmament where the sun, moon, and stars are fixed.
- (3) The upper heaven, the abode of God and the angels.

Listen to David's explanation of the heaven and earth. He said, "The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men" (Psalm 115:16). Solomon said, "Behold, the righteous shall be recompensed *in the earth*: much more the wicked and the sinner" (Prov. 11:31). Many godly people have died as martyrs, and they, together with the saints of all ages, have not been recompensed for their faith. We rejoice to know that they will be recompensed at the time of the resurrection which all Christians anticipate. The dead are not up in the heavens as many believe. John said, "No man hath ascended up to heaven" (John 3:13). Peter said, "David is not ascended into the heavens" (Acts 2:34). Christ alone, as our Mediator, is there with God. The Bible teaches that Christ sat down on His Father's throne (Rev. 3:21) when He ascended to heaven, but He is to have a throne of His own when He comes to establish the Kingdom. That throne will be upon this earth (Luke 1:32, 33; Dan. 7:27) where David's throne was located.

Often, one comes to a place in studying the Bible where it is difficult to explain certain scriptures to people who are not very familiar with the Word of God, and who have been taught error. One of these is the subject of the third heaven. Paul spoke of being "caught up" to a third heaven. Many think this is where the righteous dead are. Through careful study of the foregoing scriptures, however, it does not seem so. As a side reference to the third heaven (2 Cor. 12:2), Paul told about one of his experiences (Acts 22:17) in which he said he was "in a trance." Now, going back to the fourth verse of the Corinthian passage, he used the word "paradise." This gives us some idea of what Paul meant. He may have been given a vision or revelation of the third earth made new which he called "paradise." He said (2 Cor. 12:4) he was "caught up" into paradise.

Now, that is the word Christ used in speaking to the thief on the cross. (Luke 23:43.) We know the righteous dead whom Christ will resurrect at His coming will continue asleep in their graves (John 5:28, 29) until Christ comes to resurrect them. Peter told us to "look for" and to "wait for" this new earth. "Paradise" is used in the

Bible only three times. My Bible Dictionary calls it *Eden*. Does it not seem, then, that paradise and Eden refer to the same period of time? We read of Eden's being on this earth in the beginning. Could it be any other place when it is restored? This third period, which will begin when Christ comes to establish the Kingdom, will be a period of restoration.

There are those who tell us that Christ promised the thief on the cross that he would be with Him in paradise the day He was crucified, and it would seem so if we did not have other scriptures. We know that Christ did not go to paradise that day. After He was crucified, He was in the tomb for three days and three nights. Then, it was forty days before He ascended to His Father's throne. The thief could not have been with Christ that day, for paradise was not yet established. When it is, the whole earth will be like Eden of old. It will be gloriously changed, which may require centuries, for much of this earth is still a vast wilderness and desert.

When the Kingdom is first established, there undoubtedly will be much readjustment, for nations left after world peace has been attained will need to be taught the way of peace, truth, and righteousness. To accomplish this, they will have to be ruled with a "rod of iron" (Rev. 2:27) for a time. This, in itself, will be a great task. (Zech. 14:16-19; Isa. 60:1.)

God's Word tells that kings and priests will reign with Christ a thousand years—to assist Him in establishing righteousness on this new earth. (Rev. 2:26; 5:10.) This Kingdom will be on a righteous foundation. It will not be like other kingdoms that have been destroyed. It will "never be destroyed" (Dan. 2:44). Its rulers will be composed of both Old- and New-Testament saints. There also will be a capital city where the governing powers will live. Psalm 15 presents an idea of what will be required of those preparing themselves, that they may be worthy to live in God's holy mountain (Mount Zion—Isa. 2:2-4) which is near Jerusalem.

In Revelation 14:1, we see the Lamb standing on Mount Zion. Will this be the region to which the worthy ones will be taken after being "caught up" to meet the Lord in the air? (1 Thess. 4:16, 17.) With Christ, the ancient worthies and the true church will reign for one thousand years, bringing about these great changes on earth to cleanse it. Our human mind can hardly comprehend what a wonderful period this will be.

God has promised that this earth will be cleansed, so it will become an eternal Paradise in which the righteous and the meek will dwell. In this new earth, there will be no more sorrow, no more tears, no more death, and no more curse. All these sorrowful conditions have resulted from the curse. Evil will be unknown. Sometimes, it is difficult to believe these wonderful conditions will come soon, but God has promised! *He will not fail!*



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

INTERESTING COMMENT. Quoting from "Prophecy Monthly," the "Jews in the News" bulletin carries this comment by Professor A. Freeman, London, England:

"Many years ago there came to me, as an archaeologist, a huge stone estimated to be over 3,000 years old. It is a souvenir of the time Elijah's altar, built on the summit of Mount Carmel, was destroyed by 'brimstone and fire.' In 1945 it was my privilege to receive from an American Army official some crystals taken from the New Mexican desert after the explosion tests of the atomic bomb had been carried out."

He then had these crystals analyzed and compared with those on the old stone, presumably from Mount Carmel, and it was found that the two sets of crystals were identical. He continued:

"It is my belief that the blue crystals are formed by the terrific heat and energy which radiate when the bomb explodes."

His deductions were that the same conditions that existed following the explosion of the atomic bomb "prevailed at Mount Carmel when the altar on which Elijah made his offering was destroyed by brimstone and fire."

CHILDREN. "A little child shall lead them"

found a most realistic fulfillment out in Pueblo, Colorado. An application was made to the City Commissioners for license to open a liquor store in a residential section of the city. The children took the matter to heart and circulated a petition and secured 78 signers from the boys and girls of the community. The petition read: "We, the children of taxpayers in the vicinity of 14th and Santa Fe, appear in protest to the proposed request of anyone selling liquor in the locality of our homes. We consider it imposing on our safety and freedom to play in that part of town. We consider it a nuisance and a menace, and we ask the aid of our City Commissioners to help us eliminate this hazard to our moral and physical well-being."

After the children had presented their petition the application for license was withdrawn.

THANK YOU. We desire to thank our readers

who have furnished us with subscriptions to a number of papers and magazines. They aid us materially in keeping abreast of the times and furnishing this page with up-to-the-minute reports. Some of the subscriptions are sent to us anonymously, but to all we say, "Thank you."

SPIRALING INFLATION. The "Baptist

New Yorker" carried in its March issue under the title, "Your Minister's Salary Should Be Increased," these pertinent remarks: "Recently a study that received little publicity was made by the Department of

Labor. It was the result of a two-year survey that revealed that a family of four, living in modest decency, had to have from \$3,200 to \$3,600 a year. It is not our purpose to argue or debate the fact of this survey. It does reveal, however, a fact that is overlooked by many churches. Salaries that were adequate five years or two years ago, are grossly inadequate today in view of the spiraling inflation. . . . We hope that our finance committees and trustees will prayerfully consider their responsibility in paying their pastor and his wife and family a salary that is commensurate with the average wage of people of like education. Do not neglect God's servants now."

CONVERTS. The "Watchman—Examiner"

reports fifty-two converted priests in Italy are preaching the Word to great crowds of people. The National Association of Evangelical churches plans to form an association of Evangelical churches in Italy and assist the reformed movement that is in progress in that hotbed of Roman Catholicism. The old Mother Church of Apostasy is losing her firm grip on many of her devout sons as they see the light of freedom in Christ Jesus.

PROPHETIC VITALITY. Reinhold Niebuhr

has been capturing the listening ear of the religious world lately in his castigations of the failure of Protestantism to meet the "tragic experiences of our day." He says that Protestantism, especially the liberal element in the church, has "moved up one rung in the social ladder and has stepped down one rung from prophetic vitality." The prophetic Word gives vitality to the gospel message, and points the way to meet the tragic consequences of a world gone wrong.

A LOGICAL QUESTION. A Christian Chi-

nese wrote to the Bible depot in Mukden, Manchuria, and asked, "My son is going to the city to college to study English. Tell me, has the Bible yet been translated into English? If so, I should like to have a copy in that language for him." Yes, thank the Lord, it has—but the way many English-speaking people live in foreign lands the foreigners might well wonder whether the gospel story is available in the English language.—Pentecostal Evangel.

CHURCHES VERSUS THEATERS. There

are fifteen times as many churches in the United States as motion picture houses. For every 550 people, there is a church building. The churches contain 55,000,000 seats, whereas the theaters have 10,500,000 seats; yet, according to figures compiled, the attendance at the theaters is much more than at the churches. The doors at the theaters are opened more often and not as many empty

pews. The Free Methodist asks this question: "Is the carnality of the public altogether to blame for this shameful condition?" Then it adds: "No, if there were more church services, and if the power of God were more manifest therein, the people would go to church instead of to the shows."

Whatever the cause of this unbalanced state of affairs, one thing is certain, people are doing what they like best.

* * * * *

MARKS OF A GOOD CHRISTIAN.

(1) One who holds his membership where he lives.

(2) One who attends all the services of his church if he can possibly do so.

(3) One who gives regularly and cheerfully to the support of his church.

(4) One who lives a life that is an asset and not a liability to the church.

(5) One who knows, believes in, and practices the doctrine of the New Testament.

(6) One who seeks to be a peacemaker in the church and community.

(7) One who accepts and discharges any task assigned him by the church.

(8) One who reads his Bible and prays sincerely to God each day.

(9) One who seeks the salvation of all his kindred, friends, and neighbors all over the world.

(10) One who boosts his church and will not see it neglected, harmfully criticized, or abused without defense.

(11) One who sees and recognizes that the church is bigger than he.

(12) One who submits to majority rule and co-operates for the good of the church.

(13) One who seeks to improve his Christian life through the reading of good Christian literature.

(14) One who is always ready to forgive, as Christ forgave us.—Selected by the Editor from "Present Truth Messenger."

MOBILIZING INDUSTRY. "The United

States Government is making a survey of 25,000 industrial plants, representing about 90 per cent of America's industrial capacity, to find out what they can produce for war. Thomas J. Hargrave, president of Eastman Kodak Company, and chairman of the National Military Establishment Munitions Board conducting the survey, has announced that 11,000 of these industries have already been studied, and are being allocated, according to their ability to supply the needs, to the different branches of the armed services, which will then make arrangements for actual production in the event of war."—Selected by the Editor from "Signs of the Times."

“Remember Me”

By Darrell Maddock, Oregon Bible College

AT THE crucifixion of Christ, He was hanged between two thieves. One thief rebuked and mocked Him, but the other asked Christ to remember him when Christ comes to establish His Kingdom. (Luke 23:39-43.) The answer Christ gave, in verse 43, often is misinterpreted to mean the thief went to heaven with Christ on that same day the promise was made. The Emphatic Diaglott reads, “He said to him, Indeed I say to thee, This day thou shalt be with me in paradise.” The word “paradise” means garden or vineyard, never heaven. Why would Christ tell the thief he would be with Him in heaven, when paradise does not mean heaven? The entire account does not mention heaven. The question the thief asked Christ referred to the Kingdom, so Christ answered him accordingly. Christ was telling him that he would be with Him in the Kingdom on that Great Day when Christ comes to establish His Kingdom.

You will notice the thief asked Christ to remember him in His Kingdom, not to take him to heaven. Christ did not go to heaven that day; and, according to John 19:31-33, He died before the thief. The thieves did not even die on the same day as Christ. The word from which “to day” is translated is translated the same number of times “this day.” Christ was saying, “This day,” referring to the Kingdom day, “shalt thou be with me in paradise.” Better yet, “This day, of which thou speakest [Kingdom], shalt thou be with me in paradise.”

Some people read Christ’s answer as a question. “Verily I say unto thee today, Shalt thou be with me in paradise?” That question would make Christ’s answer a sarcastic one. The thief had recognized Christ as the Saviour and believed in Him. The thief was repenting when he told the Lord to remember him when He comes to establish His Kingdom. Christ’s answer was a statement of fact, not a question. Recognizing deep repentance of the thief, Jesus told him he would be in paradise with Him.

“Drop Thy still dew of quietness,
Till all our strivings cease:
Take from our souls the strain and stress;
And let our ordered lives confess
The beauty of Thy peace.

“Breathe through the pulses of desire
Thy coolness and Thy balm;
Let sense be dumb, its beats expire.
Speak through the earthquake, wind, and fire,
O still small voice of calm!”—*Selected.*

We Shall See God

By Mary Brown, Oregon Bible College

“Follow peace with all men, and holiness, without which no man shall see the Lord” (Hebrews 12:14).

EVERY Christian dreams of the Kingdom and the time that he will see God, but notice our Scripture reference: “Follow peace with all men, and holiness, without which no man shall see the Lord.”

“Let us therefore follow after the things that make for peace, and things wherewith one may edify another” (Rom. 14:19). One cannot edify another if he is not peaceable. Christ was a Friend to all: rich and poor, healthy and sick. He was not a respecter of persons. He had patience and tried to understand each situation that arose. Christ, never angry without a just cause, often was vexed at the follies of others, yet He lived peaceably with all men.

“Depart from evil, and do good; seek peace, and pursue it” (Psalm 34:14). Goodness and evil do not go hand in hand. Just as a cloud hides brightness of the sun, so does evil in one’s life hide his good deeds. One cannot find peace unless he seeks it. “Seek and ye shall find.” It is easy to become angry with a person; but, if one tries to control his temper, and really seeks peace, he has fought a great fight with his carnal nature, and has come out victor! Therefore, it behooves one to “live peaceably with all men” (Rom. 12:18).

“Blessed are the pure in heart: for they shall see God” (Matt. 5:8). Again is that warning! One’s constant aim should be to pattern his life after Christ’s life. He can do this by searching the Scriptures and using them as a Guidebook to a fuller and richer life. It is not an easy life. Man is only carnal, and temptations enter from all sides; but, if he is well-grounded in the gospel, he has no fear. “Blessed are they which are persecuted for righteousness’ sake: for their’s is the kingdom of heaven” (Matt. 5:10).

Those who live peaceably, and who try to pattern their lives after Christ, have promise of a place in His Kingdom. When we who overcome are in that Kingdom, Christ will be King, and true Christians will see Him and know Him. They shall see God, also, for they have promises in the Scriptures that they will. “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is” (1 John 3:2).

“We 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).

GOSPEL OF THE KINGDOM FOR ALL

(Continued from page 3)

for "all nations" and "all men" (Rom. 16:25, 26; Eph. 3:6-9) is different from the "gospel of the kingdom," then the expressions "all men" and "all nations" would bar the proclamation of the "gospel of the kingdom" even to Israel. But since Acts 20:17-25 shows that the gospel he alluded to in Ephesians 3:6-9 is the gospel of the Kingdom, that claim must be abandoned.

Again: If "the gospel of the kingdom" preached by Peter "to the circumcision" (Gal. 2:7, Rotherham's Version), was one gospel, and the one proclaimed by Paul "to the circumcision" (Gal. 2:7) was "another gospel," then

it follows that Peter was under a "curse" from Paul for so doing (Gal. 1:6-9).

Once more: Paul's gospel had the faith. (Phil. 1:27.) It also had "the hope." But since there is but "one faith," and "one hope" (Eph. 4:4, 5), it follows that, if "the gospel of the kingdom" was a different gospel from Paul's gospel, it would have a different "faith" and "hope." But since there is but "one faith" and "one hope," it follows that Paul's gospel which produced both was "the gospel of the kingdom." In conclusion, we say with Paul: "How shall we escape, if we neglect so great salvation" (Heb. 2:3), which Matthew 4:23 shows to be "the gospel of the kingdom"?

FONTHILL, ONTARIO

Sunday morning, May 23, the following gifts were dedicated to the service of the Lord: additional Communion trays, presented by Bro. and Sr. I. Barnhart, extra Communion bread plates, presented by Bro. and Sr. H. Haines, and two collection plates, given by Bro. and Sr. V. Bousfield.

We were glad to welcome Bro. and Sr. Celaine Randall and Sr. Rosalie Ralston, from Ripley, Ill., to our forty-fourth annual May Meeting.

Our meeting opened on Tuesday, May 25, with an appropriate and stirring message, "Face to Face with God." Bro. Randall spoke each evening during the week to attentive and interested congregations. Some of his thoughts were taken from the prophecies of Joel, and another well-remembered discourse was on "Important Decisions." Choruses, congregational singing, as well as choir anthems and specials were used at the various services, Sr. Blanche Page being steadily worked to do most of the accompanying. The Saturday evening music was provided by the married fellowship group.

Sunday morning, the adult and junior classes joined, and were led by Bro. Edward Goit of Niagara Falls, N. Y. He spoke on "Dead Sea Incomes."

The front of the church was as usual beautifully decorated by Bro. J. Fletcher. Many varieties of tulips were used, combined with rich deep purple lilies. The morning sermon, by Bro. Celaine, was a splendid one on the gospel.

Bro. C. E. Randall took the afternoon service, which was followed by Communion.

Sunday evening a large audience listened to the closing address, which was "The Eyes and Ears of the World." We enjoyed the musical selections brought us by Bro. and Sr. Randall and Sr. Ralston. The Lord answered many of our prayers and sent us the most ideal week of weather enjoyed yet this year.

We had visitors from Syracuse, Lancaster, and Niagara Falls in New York State, and from Bowmanville, Norwich, Winona, Fenwick, Port Robinson in Ontario. Words of greeting received from Bro. R. H. Judd of Colborne, Ont., were read and appreciated.

Enjoyable as our May Meeting was, we are hoping and praying that we may all soon meet together in the Kingdom of God.

Tuesday morning, June 1, Bro. C. E. Ran-

dall and son Celaine had charge of the air broadcast from Niagara Falls. Celaine and his wife offered several duets, accompanied by Mrs. Winnie Lampitt. Winnie also played her accordion. Bro. Celaine spoke on the "Fullness of Faith."

The regular monthly meeting of the church board was held at the parsonage the evening of June 2. The services of Bro. Howard Beemer, Jr., will be sought for supply work during July. At the close of the meeting a tasty lunch was served. The lunch included a prettily decorated birthday cake for Bro. Randall's birthday.

It was decided to make an appeal for funds to erase the only indebtedness we have, which is four hundred dollars on our parsonage. Our next payment date is July 15.

Sr. Emily Eggleton is a patient in Welland Hospital, and Herbert Lampitt is confined to his home with sciatica. We are glad to report that Sr. Thelma Barnhart's sprained ankle is much improved, and she is back at church. The measles have been bothering the children here recently.

The junior Bereans are having an outing to Buffalo this Saturday afternoon, thanks to the Randalls, Lanes, and Harrods.

Word has been received that Sr. Laura Kettle, who usually attends our May Meeting, is confined to the hospital in Hamilton with a fractured hip. We pray for Sr. Ella Foss, who is very ill at her home in Welland. We missed Sr. Congdon of Syracuse at our meeting, and we pray God will be near her in her illness. We long for the day when there shall be no more pain nor sorrow nor crying, for the former things will be passed away.

Irene Holland, Reporter.

YOUTH RALLY ENROLLEES

1. Fred Myers, Hillisburg, Ind.
2. Norma Magaw, Oregon, Ill.
3. Ruth Savage, Waite Park, Minn.
4. Sara Beth Savage, Waite Park, Minn.
5. Thomas Zirklebach, Eden Valley, Minn.
6. Wesley Somers, Monroe Center, Ill.
7. Ruth Johnson, Sae City, Iowa
8. Betty Hammer, Bird Island, Minn.
9. Mary Savage, Waite Park, Minn.
10. Bonnie Huffer, Michigantown, Ind.
11. Shirley Huffer, Michigantown, Ind.
12. David Otto, Eden Valley, Minn.
13. Marion Otto, Eden Valley, Minn.
14. Barbara Newman, Rockford, Ill.

FRITZ - KIZER

On May 23, 1948, Norma Marie Fritz, daughter of Mr. and Mrs. William C. Fritz of Plymouth, Ind., Rt. 1, was united in marriage to Donald E. Kizer, son of Mr. and Mrs. Ralph Kizer of Bremen, Ind., Rt. 3. The ceremony was performed by Kenneth Hutchens of Plymouth, Ind., in the Church of God, North Salem, Ind., five miles north of Plymouth. After the wedding, a large reception was held at the LaPaz Community Hall, approximately one hundred seventy-five guests being served refreshments.

The bride was given in marriage by her father in the double ring ceremony that began at 2:30 p.m., with Mrs. Laurence Bureh playing "Saviour, Like a Shepherd Lead Us" and Mendelssohn's Wedding March, while the ushers, Donald Fritz, brother of the bride, and Dean Kizer, brother of the groom, seated the honored mothers and lighted the beautiful candles. Ruth Joy Seltenright of LaPaz sang "Always" and "I Love You Truly," accompanied by Mrs. Bureh.

The bride's matron of honor was Mrs. Harold Hess of Plymouth, and the bridegroom's brother, Francis Kizer, was best man. The little flower girl was the bridegroom's five-year-old sister, and she was escorted down the aisle on the white carpet by Master Edward Fritz, five-year-old nephew of the bride.

Norma is a member of the North Salem Church, home of the Indiana Bible School and will be remembered by Bible school students of the past. She is a graduate of LaPaz High School and is employed in Plymouth, Ind. Don is a regular attendant at North Salem and also a graduate of LaPaz. He is employed at the Bremen Trailer Factory at Bremen, Ind.

Immediately following the reception, the new Mr. and Mrs. Kizer left for a two-weeks' honeymoon at Niagara Falls and the Smoky Mountains. The young couple will be at home in their new trailer house at Bremen, Rt. 3. We pray the heavenly Father's blessing on them as they begin their new life.

Mrs. Dallis Fritz.

Mary Louise was born, June 22, 1948, to Mr. and Mrs. Raymond Foster, DeKalb, Ill. Congratulations!

SUNDAY SPEAKERS FOR GENERAL CONFERENCE

August 1:

- 11:00 a.m.—G. E. Marsh,
- 2:30 p.m.—C. E. Randall.
- 7:30 p.m.—F. L. Austin.

August 8:

- 11:00 a.m.—J. R. LeCrone.
- 2:30 p.m.—M. W. Lyon.
- 7:30 p.m.—Sydney E. Magaw.

LAYMAN'S CAMPAIGN ENROLLMENTS

- 657. Mrs. Harvey U. Krogh, Jr., South Bend, Ind.
- 658. Vernon Chaplin, Arkansas City, Kan.
- 659. Lydia Chaplin, Arkansas City, Kan.
- 660. Mr. & Mrs. D. W. Kirkpatrick, Minneapolis, Minn.
- 661. Mr. & Mrs. James A. Patrick, Ashland, Ohio
- 662. M. A. Patrick, Ashland, Ohio

HERALD RECEIPTS

Mrs. Fred Crandall; Mrs. Clara E. Thomas; Mrs. Lucy Lapp (2); Margaret M. Windsor; Mrs. Edith Popham; Mrs. James Buchanan; Tandy J. Stinnette; Lonnie R. Anderson,

WILGEMUTH - PANCOAST

Miss Helen Wilgemuth and Mr. Lawrence Pancoast of Bosworth, Mo., were united in marriage on June 5, at 4:00 p.m. The wedding took place in the bride's home at Bosworth, only immediate relatives being in attendance. They were attended by Miss El Louise Jennings and Mr. Loyd Pancoast. Lawrence is a member of our church at Bosworth. The young couple will make their home on a farm in the Bosworth community. Francis E. Burnett.

APPLEBY - FEDDE

On May 23, 1948, at three o'clock, Miss Alberta Irene Appleby, daughter of Mr. and Mrs. Elza Appleby, and Chris D. Fedde III, son of Mr. and Mrs. Chris Fedde, were married at the Church of God in Omaha, Nebr.

The church was beautifully decorated with palms and flowers and two seven-branch candelabra.

Miss Neva Black of Neleigh, Nebr., a niece of the groom, was bridesmaid; and Miss Marjorie Mead of Sioux City, Iowa, a college friend of the bride, was maid of honor. The best man was Junior Appleby, the bride's brother; and the ushers were Glen Appleby and Lester Black.

The bride, who was given away by her father, wore a gown of brocaded satin fashioned with a tight-fitting bodice, and carried a large bouquet of white carnations and sweet peas. Miss Black wore a pink gown and a blue poke bonnet hat, and Miss Mead wore a blue gown and hat.

The wedding music was played by Miss Jeannene Grau, a former pupil of the bride; and Mr. Edward Jenkins sang "Always" and "Because."

In the evening, a reception at Oft's Hall in Bennington, Nebr., was attended by about two hundred relatives.

The young couple will make their home in Lincoln, Nebr., where the groom is attending the University of Nebraska.

Robert O. Hardesty.

AUSTIN ORR

Austin Orr, first son of Nathan and Margaret Orr, was born, December 24, 1859, in Clinton County, Ind., near Russiaville, and died, June 16, 1948, in Frankfort, Ind. He was married to Anna Wilson, who preceded him in death, May 7, 1895. To this union, two children were born: Lela, who died in February, 1920, and Orval, who died in February, 1909.

For a number of years, he remained with his father and mother on the farm, until he married Birdie Peabworth. She preceded him in death, in September, 1946.

At an early age, he received his Saviour in baptism and associated with the Hillisburg Church of God, giving earnest effort to its procedures until age advanced to diminish them.

He leaves to mourn his death one grandson, Austin Jones of Los Angeles, Calif.; two brothers, Lorenzo and Clinton, who live near by; and two sisters, Mrs. Mary Hatch of Oregon, Ill., and Mrs. Elvora Skinner of Indianapolis, Ind.

For the past year and five months, he had made his home with Edward Jones of Frankfort, Ind., where he was patiently cared for during his last illness.

Funeral services were conducted at the Hillisburg (Ind.) Church of God, Friday, June 18, Bro. Fred Hall, the pastor, officiating.

Paul M. Hatch.

MRS. CHARLES NEWTON

Mrs. Charles Newton of Cleveland, Ark., was born, November 24, 1886, and died, June 5, 1948. She was a member of the Church of God of the Abrahamic Faith.

Sr. Newton had been in poor health for the last twelve years.

She leaves to mourn her death: her husband; five sons: Omar, Dec, Ira, Eulus, and Billie; four daughters: Mrs. Roy Slaton, Mrs. D. C. Banks, Mrs. Hoyt Kirk, and Mrs. John Lewis; seventeen grandchildren; and a host of relatives and friends.

Funeral services were conducted by the writer, June 6, 1948, at Cleveland, Ark. Sr. Newton was laid to rest in the Cleveland Cemetery to await the resurrection, when she shall hear the voice of the Master and come forth, when pain and death shall flee away.

H. Scott Smith, Pastor.

HERALD RECEIPTS

John Railton; James A. Patrick; Mamie I. France; Norman J. McLeod; Mrs. Franklin Moore; Gordon Davison; Ruth M. Bauserman; Mrs. Tincie Stephens (2); George E. Kieffer; Mrs. Claudia E. Hoffman.

THE SABBATH

(Continued from page 5)

murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." Thus wrote Paul about those who want to teach the law.

The law was not made for a righteous man, and could not make a sinner righteous. So, we

who are complete in Christ do not want to follow a law made for sinful Israel. I know I do not want to claim that law was made for me, for John 1:17 proclaims: "The law was given by Moses, but grace and truth came by Jesus Christ." I want to be a follower of Jesus Christ.

In Romans 3:19, we read: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Then, if we Christians are under the law, the law speaks to us in the foregoing words. But Paul said, in writing to the church: "Sin shall not have dominion over you: for YE ARE NOT UNDER THE LAW, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid" (Rom. 6:14, 15). So, we have learned that the law was given by Moses, and grace and truth came by Jesus Christ. Paul said, "Ye are not under the law." Then we are not under the law, but grace. These verses show that we Christians have nothing to do now under the law.

The law spoke to those under the law; you of the church are not under the law, but under grace. In 2 Corinthians 3:1-3, Paul, in writing to the church, said: "Do we begin again to commend ourselves: or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

Those Tables of Stone represented the law containing the Fourth Commandment, or keeping of the Sabbath. Reading to the ninth verse, he spoke of the Ten Commandments as being the ministration of death. Instead of bringing life to one, they brought death. That ministration of death is done away in Christ. Because Seventh-Day people see as through a veil, they do not understand that this has been fulfilled. Where the spirit of the Lord is, is liberty; but the law brings condemnation as it did to the children of Israel who read it through a veil. The law cannot save or give life; it condemns, instead. We are saved not by law, but by the grace of God. Romans 1:16 testifies: "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."

Seventh-Day people claim that the apostles kept the Sabbath after the cross, thus attempting to show that the Sabbath of the Fourth Commandment is still binding. True, the Apostle spoke to Jews on that day, because they still met on that day, not having accepted Christ. Paul spoke to them when he could meet them.

In Acts 20:7 and 1 Corinthians 16:1, 2, however, it is shown that the disciples met on Sunday, or the first day. "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (To be continued)

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park Minnesota



"The glory of young men is their strength: and the beauty of old men is the grey head" (Proverbs 20:29).

Where Do I Stand?

"It is an honour for a man to cease from strife: but every fool will be meddling. The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing. Counsel in the heart of man is like deep water; but a man of understanding will draw it out. Most men will proclaim every one his own goodness: but a faithful man who can find? The just man walketh in his integrity: his children are blessed after him. A king that sitteth in the throne of judgment scattereth away all evil with his eyes. Who can say, I have made my heart clean, I am pure from my sin? Divers weights, and divers measures, both of them are alike abomination to the Lord. Even a child is known by his doings, whether his work be pure, and whether it be right. The hearing ear, and the seeing eye, the Lord hath made even both of them. Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread."

Known by Doings

"Even a child is known by his doings," we read in Proverbs 20:11. It requires much effort and many attempts to get our "doings" to be the way we want them. There will be many failures, too. We must never get discouraged when we fail, if we have tried our best to do right. We never get to the place where we can boast that we do all things right and good.

Character is built piece by piece and day by day. It is like weaving a rug—a beautiful piece with patterns woven in. To get every thread in the right place, parts often have to be unwoven, a new thread used, and an old one discarded, like a bad habit. Sometimes a beautiful thread will not fit into the rug effectively. So again we choose. In our lives, we cannot include everything. We have to choose those that "fit into our way of life."

Let us remember to wait upon the Lord as a true servant, serving Him; and His mercy and grace He will give to all who ask and believe.

Alphabetical Review

The words below should recall something from the lessons studied last quarter. If you cannot remember the lesson, turn to the scripture listed.

- | | |
|------------------------|-------------------------|
| A-hab (1 Kings 18:17) | M-an (Job 14:1) |
| B-odies (Rom. 12:1) | N-ow (2 Cor. 6:2) |
| C-hild (Isa. 9:6) | O (Psalm 33:1) |
| D-avid (1 Kings 11:35) | P-hilip (Acts 8:37) |
| E-xample (1 Tim. 4:12) | R-ighteous (Psalm 33:1) |
| F-aith (Luke 18:8) | S-tephen (Acts 7:59) |
| G-iver (2 Cor. 9:7) | T-reasure (Acts 8:27) |
| H-oly (Rom. 12:1) | U-zziah (2 Chron. 26:1) |
| I-ncreased (Acts 6:7) | V-engeance (Rom. 12:19) |
| J-ob (Job 14:14) | W-idow (Luke 18:3) |
| K-indness (2 Cor. 6:6) | Y-oke (2 Cor. 6:14) |
| L-aborers (1 Cor. 3:9) | |

ECE Club

There must be many boys and girls who read the HERALD's Children's Page whose names are not on our page in the Happy Birthday Wishes corner.

A postal card with your name, year, month, day of birth, and address are all that is needed to send to me: (Mrs.) Madge Savage, Waite Park, Minnesota.

Let's Play

It is celebration time as our own country celebrates its day of freedom—July 4.

- | | |
|----------------------|-----------------------------------|
| 1. Paul Revere | 1. splitting rails |
| 2. Benjamin Franklin | 2. killing a bear |
| 3. Washington | 3. preaching a sermon |
| 4. Pocahontas | 4. mounting a horse |
| 5. Patrick Henry | 5. flying a kite |
| 6. Andrew Jackson | 6. wrecking a saloon |
| 7. Daniel Boone | 7. chopping down a
cherry tree |
| 8. Carrie Nation | 8. fighting a duel |
| 9. Billy Sunday | 9. saving Captain
John Smith |
| 10. Abraham Lincoln | 10. making a speech |

Answers: 1-4; 2-5; 3-7; 4-9; 5-10; 6-8; 7-2; 8-6; 9-3; 10-1.

Happy Birthday Wishes

- Luther W. Bengé, July 1, age 14, Frankfort, Ind.
David Hall, July 2, age 13, Michigantown, Ind.
Lucille McKinney, July 2, age 14, Hammond, La.
June Breeland, July 2, age 14, Hammond, La.

Be LIFE Minded..

By H. Gary France

"Life is more than meat" (Luke 12:23).

JESUS consistently minimized the importance of the present, temporal life and emphasized the importance of the future, eternal life. Compared to an endless life of happiness, the present sorrowful life is unimportant. Man, however, is not prone to grasp the ratio of values between this life and the future life. The law of self-preservation compels one to spend nine tenths of his time preserving and enhancing this life. Virtually no time is left to prepare for the more valuable life.



H. Gary France

One will recall the rich young ruler. (Luke 18:18, 21, 22.) This incident illustrates that merely being good is not the only requirement of salvation. The arranging of one's life to give God his services is required.

How valuable is eternal life? How does its value compare to this life? Temporal life lasts seventy or eighty years. In *eternal life*, when one has lived five hundred years, he barely will have started his life. Eternity will exist, though man cannot comprehend one ten thousandth of its length. One has illustrated the unfathomable length of eternity as follows: Imagine a huge iron mountain. Each year, suppose a little bird comes to sharpen his beak on the iron mountain. When the bird has worn away the whole mountain, only one second of eternity has elapsed. We struggle and groan with this life which is no longer than the snap of a finger. Compared to eternity, this life, with all its troubles and with all its pleasures, is worth nothing! Is God asking too much of man to learn to obey God during this short span, then to be given eternity?

Not only is eternal life incomparably longer than this life, but God guarantees that it will be one thoroughly enjoyable. Though we cannot understand how, one may trust that God is able. The inescapable and logical conclusion is that every thinking man should follow Christ to become a suitable heir to eternal life.

A popular misconception is that good people will be saved and bad people will be lost. This thought is deceiving, not being entirely true. Jesus taught that to be saved one not only must be what is called "good," but the person must be a capable planner and arranger of his life. A person may be good and have all his time invested in his home, his business, and his family. The Bible teaches that a good person cannot enter the Kingdom unless his life is so planned that he can give adequate time to God.

Let us face some facts. With negligible exceptions, everyone is going to die at some time. If one chooses to minimize or ignore the fact that he will die, he will not prepare himself. No business-minded individual ignores facts, though they may be discouraging facts. Successful conclusions depend on accurate thinking. The fact of the matter is, one is more likely to make himself acceptable to God if he bears in mind the fact that he will die, eventually. Everyone is acquainted with the sight of a very old man. An old man stands helplessly lost in the world. His eyes are dim; he knows he is dependent on others. His manhood is gone. His strength has been drained from his body. He exists a mere helpless, sapped shell. A few years ago, he was strong and energetic. He was busy and successful. What transpired to transform him into his present pitiful state? If one does not recognize that death is inevitable, he will not prepare, and death will take him anyway. Upon recognizing the values of immortality, and realizing the temporary nature of this life, who will not prepare for the gift of God?

One is inclined to say, "If we were not anxious about our temporal welfare, we would be slovenly and foolish." Let us consider one living in the eternal age. Suppose this person has been living four hundred seventy-five years, and he has the rest of eternity ahead of him. Then suppose this person thinks back to the short seventy years of his mortal life. He would think, "How fortunate I am to have obeyed God." Such a person in the future will look back on this life and will say, "How foolish it was to worry so much about that temporal life!"

The axiom, "Penny wise and dollar foolish," applies to one who is conservative with his pennies and foolish with his dollars. When compared to eternal life, this temporal life takes the position of pennies—eternal life has the corresponding value of dollars. Squander not those dollars!

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

- June 29 - July 23**—Summer Session of Oregon Bible College.
- July 12-25**—Borean Youth Rally at Oregon, Ill.
- July 17-25**—Texas State Conference at Ater.
- July 22-25**—Arkansas-Oklahoma Conference at McGintytown. (Sydney E. Magaw, Guest Speaker.)
- July 27 - August 8**—General Conference at Oregon, Ill.
- July 27 - August 8**—Illinois Conference and Bible School at Oregon.
- August 12-22**—Virginia State Conference at Maurertown.
- August 15-22**—Western Nebraska Conference at Holbrook (C. E. Randall, Guest Speaker).
- August 21-29**—Iowa Conference at Waterloo.
- August 22-29**—Eastern Nebraska Church of God Conference at Omaha (Francis Burnett, guest speaker).
- August 25-29**—Ohio State Conference at Golden Rule Church of God, Cleveland. (James M. Watkins, Guest Speaker.)

WHAT ARE WE GOING TO DO ABOUT THIS

The General Conference rules say that the privilege of delegate recognition of ministers is extended only to "ministers associated with the General Conference who are giving their entire time to preaching or teaching of the Word, or have no other principal occupation."

If we are strictly to observe this rule, it would mean that the pressure of present-day living costs plus the waning interest of a large per cent of the church laity are combining to deny a conference voice to a growing number of our most active ministers. The question is,

What Are We Going to Do About It?

The purpose of National Bible Institution and the 50 cents per week campaign, planned by the Layman's Volunteer Committee, is to help meet this need. The need demands an extensive seed-sowing campaign that will reach into the home of every local prospect: a campaign that will develop such prospects into active service with each local field. To this must be added a pastoral-aid program that will help every local field to provide living wages for the minister in exchange for the evangelistic advantages of a full-time pastor.

Present needs leave us no choice but to develop local fields that will be able to provide ministerial opportunities at a wage scale that will permit all ministers to devote full time to the needs of the church. It will require a strong National program to lead us into such an opportunity. Only the National Evangelistic program and the long range planning of a completely developed General Conference will fill this need.

It Requires Your Help to Make This Possible.

THE LAYMAN'S VOLUNTEER
COMMITTEE

WRAY, COLORADO

Sunday, June 13, the writer baptized Mrs. Anna Minton and her son Jack. Mrs. Minton is the widow of the late John Minton. She and her son live at Ault, Colo., where Jack operates a large blacksmith shop.

It is a long drive from Ault to Wray, but the Mintons believe the spiritual value received is much more than the cost of the trip, and the Wray members are so glad to have them attend the services there.

More news about the Wray church and Sunday school later. E. E. Giesler.

CONFERENCE COOKS

Anyone interested in being cook or assistant cook at the coming Illinois and General Conference, write to Bro. Wayne Laning, Mount Sterling, Ill., Rt. 2.

NATIONAL BIBLE INSTITUTION

Happy Woods Church	\$125.00
Mrs. F. A. Stilson	5.00
Blood River Church	9.50
Omaha, Neb., Church	9.46
Dixon, Ill., Sunday School	10.00

Gleanings from the Field

"The field is the world."—Jesus.

"On June 27, we plan to conduct our first worship service in the new church at 5052 W. Division."—Harold Doan, pastor the Chicago Church of God.

Mary Jo was born, June 5, to Bro. and Sr. Kenneth Brewer, Tipp City, Ohio. Congratulations!

A vacation Bible school is planned for August 16-22 at Snoqualmie Pass in Denny Camp, Wash.

The Missouri State Conference is scheduled to convene this summer at Jordan, August 7-15.

"Bros. M. W. Lyon, Harold Doan, and Sr. Verna Thayer are scheduled to be our teachers, August 12-22, at the Virginia State Conference."—Mrs. V. R. Kincheloe, Box 33A, Fairfax, Va.

The Iowa Conference at Waterloo will convene, August 21-29.

Bro. Gordon Landry, superintendent of East Oregon Chapel, accompanied by Sr. Barbara Kump, is vacationing at his home in Hammond, La. Bro. Leon Driskill, a fellow student, is supplying in pulpit duties at the Chapel.

The Eastern Nebraska Church of God Conference at Omaha is scheduled for August 22-29. Bro. Francis Burnett, Jordan, Mo., being guest speaker.

Order rooms, early! Persons wishing private living quarters while attending General Conference should write their wants to Miss Leota B. Hanson, Oregon, Ill., stating details, such as number of persons coming, contemplated time of arrival and departure. Dormitory facilities are available for attendants not requiring private rooms.

The Church of God radio program broadcast weekly from WAIT, Chicago, is located at 820 on the dial. The area of coverage includes large portions of Illinois, Wisconsin, Indiana, and Michigan—frequently farther. The time? Sunday, 7:30 a.m., C.D.S.T.

Sr. F. B. McCullough, recently of Inglewood, Calif., is visiting during the summer with her sister in Coahoma, Tex. Sr. McCullough would appreciate letters from old friends in the Faith. Address her in care of Mrs. Borter.

Bro. James M. Watkins will be guest speaker at the Ohio State Conference (August 25-29).

More news items are on pages 10 and 11.

Sr. Albert Logsdon, Oregon, Ill., visited several days last week with relatives at Ripley, Ill., attending services there on Sunday, June 27.

Bro. Gerald L. Cooper writes (June 22) that, though the past week was the "worst one" in his life, he is very thankful to be recovering. His address for two or three months will be Saint Luke's Home, 501 N. 18 St., Phoenix, Ariz.

Sr. T. J. Ellis, Waterloo, Iowa, is guest of Sr. Leota B. Hanson, while also visiting her many other church associates in Oregon.

Bro. and Sr. Ernest Graham, their children Stephen and Judith, and the two grandmothers, Mrs. Maud Graham and Mrs. Sidney Johnson, came recently from Minneapolis, Minn., to Oregon, Ill. Sr. Graham later continuing to her home in Saint Louis. Bro. Ernest Graham will attend the summer session of Oregon Bible College and plans to complete his college work in the next nine-months' term that will begin on September 6.

RULES GOVERNING REPRESENTATION
From General Conference "Working Rules"

VIII. (13) A. Each church, of fifteen or more members and which has held at least six preaching services during the year, shall be entitled to one delegate for each fifty active members or fraction thereof. Only active members of their respective organizations shall be represented or serve as delegates. It is recommended that elders (other than pastors) be given first preference in selecting delegates. Alternates may also be selected, to serve if needed.

B. An active member shall be considered as one who, during the year, has attended at least four church services, or who has made either a financial or a service contribution to the church.

C. Delegates at large shall be:

The officers of the General Conference; and one delegate (preferably a board member) from each of the following named organizations—the National Berean Society, the Sunday School Association, and each state and district conference associated with the General Conference.

Ministers associated with the General Conference who are giving their entire time to the preaching or teaching of the Word, or who have no other principal occupation.

D. A Credentials Committee shall be appointed by the President before the opening of each Conference, whose duty it shall be to examine and pass on the credentials of all delegates, and with authority to disqualify any delegate not presenting the proper credentials.

E. Each church shall certify to the Secretary by the proper officer, the names of its delegate or delegates and alternates, if any, together with a list of the names and, if known, the addresses of its membership to be represented by such delegates. No church's delegate shall be recognized without such credentials. If more delegates are named than the number to which a church is entitled, they shall be given preference in the order in which they are named.

F. Credentials for ministerial delegates shall be issued by the Ministerial License and Ordination Committee. All other delegates shall present whatever credentials are necessary to satisfy the Credentials Committee of their right to be recognized.

G. All matters of Conference business shall be open to the discussion of all members present, but only delegates may vote or introduce motions. No delegate shall cast more than one vote on any one ballot. All delegates, for the convenience of the Chair, shall be seated in a section of the auditorium nearest the Chair which shall be reserved for the exclusive use of delegates. No vote shall be permitted any delegate not so seated.

H. No delegate shall be seated whose credentials have not been recognized by the Credentials Committee prior to the session at which he desires to vote. If any delegate is necessarily absent from any session, his alternate may serve in his place, or if there is no designated alternate, he may appoint one with the approval of the Credentials Committee.

MEETINGS NEAR MORRILTON, ARKANSAS

At a country community called Lord Schoolhouse, five miles north of Morrilton, on the road to Cleveland, Ark., meetings were held for a week, from May 31 through June 6. This was a meeting postponed from earlier spring because of wet roads, and was the happy fulfillment of long expectation.

There are sixteen members of the church in this community, mostly members of the Williams family. Meetings were held each night and Sunday in the schoolhouse, with very good interest.

Through the active interest of the people in their children, a Sunday school was organized on June 6, which will meet regularly, using our literature.

It is a most unusual and happy experience to have found, at six of the places at which I held meetings this spring in Arkansas and Oklahoma, public buildings available for services. This is such a rare circumstance that it should be taken advantage of wherever possible. Many groups of our people would give almost anything to get a place to meet and cannot find one.

At Morrilton at the west edge of town, I held services, June 7 and 8, at the home of Bro. and Sr. H. S. Torbett, an elderly couple strong in the faith who did not know there were any other members there. Several of the neighborhood people came, making a good roomful each night.

The following night I visited with Bro. and Sr. Joe Robinson at Hill Creek, northeast of Morrilton, the next day starting northward from there and reaching Jordan, Mo., where I stopped at the home of Bro. and Sr. W. A. Sundwall Thursday night, and the next day reached Camp Point, Ill., and spent a pleasant night and day with Bro. and Sr. Howard E. Huey.

On Sunday, June 13, it was a happy privilege to visit Ripley, Ill., for the first time since I was in the Training Class, twenty-three years ago, and hear the good message brought by Bro. Harry Payne. Sunday night, I was at Macomb and spoke for the brethren there. They enjoyed seeing the pictures of their Bible school taken last year.

The next day brought me back to Oregon, to end the three-months' trip and to prepare for the summer's Bible school work. It is my hope to see at the forthcoming conference at Oregon many of the folks I have met in my travels the past year. M. W. Lyon, Evangelist.

BAPTISMS AT ARKANSAS CITY, KANSAS

On Sunday, June 13, 1948, Miss Linda Grace Easley, nine years of age, Mrs. Pearl Woolery, and Mr. Ode Mank were baptized by Bro. Earl Friend of Newkirk, Okla. Linda Grace is the granddaughter of Mr. Mauk and great-granddaughter of Aunt Emma Smith, pioneer church member of the Arkansas City Church. Mr. Mauk and Mrs. Woolery are brother and sister. Linda Grace lives at 545 N. Green, Wichita, Kan. Mrs. Woolery's address is 911 N. Hillside, Wichita. Mr. Mauk lives at 308 S. Third St., Arkansas City.

Mrs. Woolery would be glad to hear from any Church of God members now living in Wichita. Mrs. Raymond Werneke, Secy.

DONIPHAN, MISSOURI

On June 6, we had the pleasure of baptizing four more persons at Doniphan, Mo. They are: Burl Autry and wife Sarah Autry, also G. C. Emmons and Martha Emmons his wife. Bro. and Sr. Emmons are the senior members of the Doniphan church. He is sixty-seven years of age and she is seventy-three. Sr. Autry, an excellent player, is church pianist. May God bless these new members at Doniphan in their Christian efforts.

Roy G. Graham.

TRAVELING CHURCH FAMILIES ATTENTION

To any of our people who may be traveling west on Highway No. 66: Mr. and Mrs. Stanley Dyer, members of our church, operate in partnership with some friends, a modern tourist court. It is located ten miles west of Springfield, Mo. The name is Restland Motel. Remember them if you are near.

Francis E. Burnett.

August 7-15—Missouri State Conference at Jordan.

August 16-22—Vacation Bible School at Snoqualmie Pass in Denny Camp, Wash.

SPECIAL DAYS AT GENERAL CONFERENCE

National Sunday School Day—July 31, 1948
National Berean Day — August 2, 1948

WANTED! !

Man and wife to assume the oversight of Golden Rule Home, as matron and caretaker, on or before September 1.

Middle-aged couple preferred. Christian habits and conduct a necessity. A very worthwhile opportunity for the right couple. If interested, contact James M. Watkins, General Manager of National Bible Institution, at once.

OVER THE TOP! ! !

345. M. A. Patrick	\$26.00
346. Vernon Chaplin	26.50
347. Lydia Chaplin	26.50
348. Mr. & Mrs. D. W. Kirkpatrick	26.00
349. Mrs. Harvey U. Krogh, Jr.	27.00

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.

Berean Youth Rally

Oregon, Illinois - July 13-23, 1948

Worship—Instruction—Recreation



M. W. Lyon
Dean



C. E. Randall
Instructor



Mrs. John Railton
Matron



James M. Watkins
Instructor

An excellent staff of workers awaits with joy the opening session of the National Berean Youth Rally, when, it is hoped, thirty or forty young people (13-17 years of age, inclusive) will assemble at the local Church of God. In addition to the workers here pictured, Sister Edna Smith, Tipp City, Ohio, has been employed as kitchen manager. Many already have enrolled, and the "grapevine news service" indicates many others are planning to attend. Though the School will not open until Tuesday morning, July 13, students will be admitted the preceding day—Monday, July 12. Provisions also will be made for students wishing to stay for the General Conference and Illinois Bible School.

In addition to regular classes, special instructive and entertaining features of religious nature will be presented each evening. Outdoor recreation will be provided, and two or three outings to near-by parks are being planned.

Cost per student for tuition, board, and room will be limited to \$20.00, though students should come financially prepared to care for their additional personal expenses and to make contribution to the succeeding Conference, if they decide to stay.



Otto E. Dick
Superintendent

Date

Dear Brother Dick,

Please enroll me as a student in The Berean Youth Rally.

Name Age

Street or RFD

City and State

Parent's Name

My expenses will be paid by

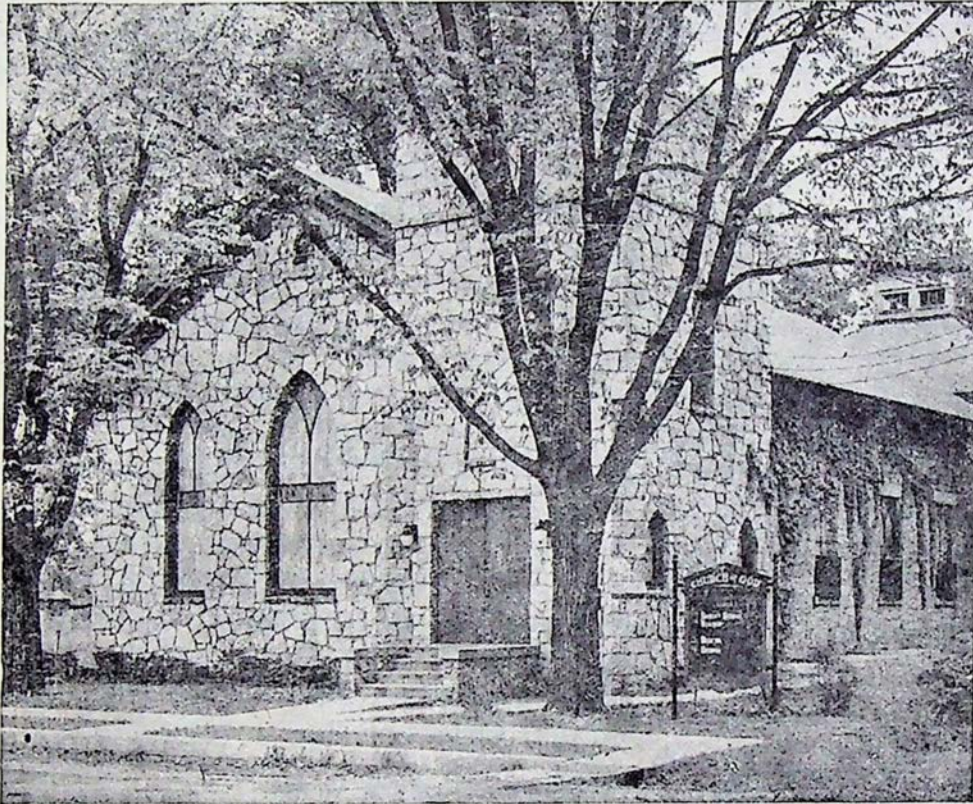
(State whether personally or otherwise)

THE RESTITUTION HERALD

VOLUME 37

OREGON, ILLINOIS, JULY 6, 1948

NUMBER 39



**COME
TO
CONFERENCE**

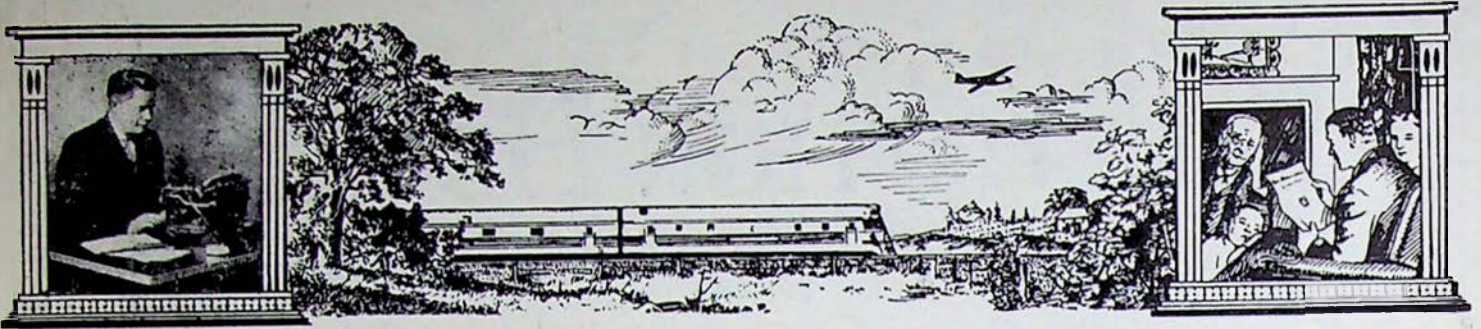
The Church of God, Oregon, Illinois

Invites You to Attend

THE GENERAL CONFERENCE AND ILLINOIS BIBLE SCHOOL

July 27 - August 8, 1948

So rapidly move the hands of time, that it will seem as only a few hours until opening of the General Conference and the Illinois Bible School and Conference on July 27. Then a few more short hours will come and go and, as suddenly, the Conferences will end on August 8. Those will be important hours, though, for they are hours planned in service unto God and His Son: hours of worship, hours of spiritual pleasure and uplift, hours of the most important work in the world—working for the Great King. During those hours, plans will be made for the general Church-of-God program for the next twelve months. Every congregation should be represented by one or more delegates. Every member, every friend, is invited. . . . “Seek ye the Lord while he may be found” (Isa. 55:6).



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

YOUR INVITATION TO CONFERENCE

You are invited to attend the General Conference and the Illinois Bible School, both convening from July 27-August 8. Well qualified and experienced teachers will lead daily Bible classes organized into groups for all ages. Speakers of ability will address the Conference throughout its many preaching services. A rich fellowship of Christian with Christian here awaits you, a fellowship that cannot be duplicated in any other way. Attend the General Conference!

Dormitory and dining room facilities are available for everyone. Attendants wishing private rooms may obtain them by writing in advance to Leota B. Hanson, stating the number of persons coming, time of arrival, and expected time of leaving.

CHALLENGE OF THE DAY

A wave of spiritual indifference, now sweeping all nations and every church, is blemishing our own church activities. Laodicean lukewarmness locates the prophecy of Revelation 3:15-18 as applying to our own generation. Criticism vies with consecration. "What is the use?" is more to be expected than, "By the grace of God, I shall do all that I can do for Christ." Now, as never before, opportunities for Christian effort await development; the challenge of the hour is for renewed activity. Sin and confusion in the world, unanswered by the wisdom of this world, are challenge for Christians to work in the vineyard of the Lord while it is yet day. That challenge must be answered, and it should be answered *gladly*, by the church that bears its Father's Name.

At the coming General Conference, let every congregation be represented by one or more delegates wisely chosen for business of the King. Let every delegate be consecrated, pledged to give his best of thought and talent, unselfishly, to the Lord. Then God will add His blessing.

ATTENTION, PASTORS AND SECRETARIES

Please pardon us if this reminder seems slightly rude; we mean only to be emphatic, sincere. Success of the General Conference depends in no small measure upon co-

operation you can contribute easily by attention to the matter of representation at the General Conference. By this time, delegate forms should be in your possession. If not, request yours, immediately. See that your church, or local conference, chooses its delegate, or delegates, then complete the "Delegate Form" and return it to the Conference Secretary. "Wist ye not" that *you*, too, must "be about [the] Father's business?"

WANTED -- TEN FRESHMEN

The summer session of Oregon Bible College is in progress with twelve students. Within a few days, thirty or more young people will assemble for the Berean Youth Rally. Next, we must plan for the regular College term starting next September 6. We are asking the Lord to help us find ten freshmen. Who are you, Freshmen? Where are you? Come to College in training for Christ.

PREPARING FOR WAR

On June 19, the United States Congress passed the 1948 Selective Service Act. It requires registration of young men eighteen through twenty-five years of age, and provides for the induction of men nineteen through twenty-five years of age. The term of service will be twenty-one months. Registration may be contemplated within the next six weeks, and first inductions in about eighty days. . . . So, our own good Nation prepares to meet the threat of war.

One part of the 1948 Selective Service Act, especially interesting to Christians, reads as follows:

"Nothing contained in this act shall be construed to require any person to be subject to combatant service (which for the purpose hereof includes training for combatant duties) in the armed forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form."

Go not blindly, Christian, into tomorrow. Prepare today to meet tomorrow's test, whatever that test may be, and be relatively certain that a part of tomorrow's test will be war. Meet it, as nearly as you can, like Jesus would meet it if He were here.

Where Do I Stand?

By Harold J. Doan, Chicago, Illinois

CHRISTIANITY is a practical religion. It is a way of life. Jesus is that Way, and He is the Truth of life, and He is the Fountainhead of that life. The Bill of Rights of the Christian Way is the Sermon on the Mount, and the spirit of its laws might be the Book of Proverbs. The Book of Proverbs is not primarily a book of law, ritual, or doctrine, but it contains practical advice concerning the problems which daily confront those who would live godly lives. Solomon warned against some of the very temptations which confront us today. Notice first that he warned against strife and meddling.

One of the prime capital sins of 1948 is strife on international, national, community, business, church, and individual planes. Senseless bickering about words and phrases, defending one's so-called rights, defending one's pride, and standing before men, all gender strife; and strife is the father of trouble.

Strife, though, is not limited to the world. It is the cancer of the church. In the Apostle Paul's day, it had already begun, and he was quick to warn that Christians must forego bickerings about words and non-essentials. To Timothy, Paul said, "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient" (2 Tim. 2:24). It is more honorable to refrain from senseless, unprofitable argument, and to turn the other cheek, than to strive with another in an effort to maintain one's pride, vanity, and ego.

Secondly, Solomon warned against laziness, saying that a lazy person who will find excuse for not working, will pay for his laziness. The man who will not plow because it is too cold, and then because it is too rainy, and then because it is too hot, can expect no harvest. This is true in material matters.

One can be spiritually lazy as well as physically lazy. What of his harvest? The unbreakable law is that he will reap what he sows. There are people who cannot work for Christ in winter because it is too cold; and in spring it rains, and the house has to be fixed; and in summer it is too hot; and in fall it is too far to go. So the excuses fly for not plowing; but, when the day of harvest comes, they will be begging at the Lord's door, "Lord, Lord, open unto us." They shall have nothing, however, for the Lord shall say, "I know you not." A true Christian cannot be a sluggard. He does an honest day's work, and, in his free time, he is busy providing for the needy and otherwise working in the vineyard of the Lord.

Third, the Christian of the Way is honest in all things, giving just measure, and doing his work to the best of his ability. The law of Israel and the commandments of Christ demand the use of honest weights and measures. Jesus said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). Jesus would not approve of today's spirit of giving as little as possible for as much as possible. He would not approve of short measure, featherbedding in labor, exorbitant profits nor the idea of doing only enough work to keep from getting fired. He would approve of the merchandising principle of Wanamaker who built on the premise that material advertised as a yard wide had to be thirty-six inches wide and not thirty. A Christian is one who gives full value for what he receives in work and in merchandise. Jesus will reward us full measure for this life.

Fourth, we observe these principles because a person is known by his doings. Jesus said, "By their fruits ye shall know them." People judge the church and its Leader by the fruits borne by professing Christians.

People make a wide distinction in their minds between people who think they are Christian because their names are on a church book, and people who prove they are Christian by their purity and righteousness. Solomon said even a child is known by his doings. How are we known among men: as examples of gentleness, patience, brotherly love, hard workers, honest in all things? or are we known as strikers, sluggards, and to be watched in a business transaction?

In His Sermon on the Mount, Jesus elevated this thought of Solomon's to a high position in Christian thinking, for He said, "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).

Last, we observe in Solomon's lesson that we cannot boast nor be self-righteous because of our goodness. It was a custom of the Pharisees' to walk through the streets praying at the top of their voices, so that men would know how righteous they were. We have little to boast about, for as Solomon said, "Who can say, *I have made my heart clean, I am pure from sin?*" No man can boast such a perfection, for no one can purify himself from the taint of sin. He may, if he has *(Please turn to page 10)*

Who Will Be Tormented in Hell?

By Norman J. McLeod, Pomona, California

THE WICKED will suffer eternal torment in "hell," if commonly accepted teachings (that have come from the Medieval Church) are correct. Isaiah 33, however, says no such thing. The righteous are going to dwell with "everlasting burnings." The Prophet asked the question: "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" The answer is: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." (Isa. 33:14, 15.)

The commonly accepted idea is that the wicked will go to "hell" to suffer eternal torment, and that the righteous will go to heaven to enjoy eternal bliss. The Scriptures do not teach that! Instead, we read: "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . But 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 . . . the heavens being on fire shall be dissolved" (2 Peter 3:7-12). "All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree" (Isa. 34:4). "The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together" (Rev. 6:13, 14). "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed" (Heb. 1:10ff.).

The Scriptures do not teach eternal torment; they do teach about a God who is infinitely merciful, and so closely are His ways associated with love and mercy, that we find the statement, "God is love" (1 John 4:8).

In ancient times and in the Middle Ages, men had an entirely different idea of the universe from that we know to exist. Our ideas have been changed primarily by the discoveries of two great men: Columbus and Sir Isaac Newton. Many men who preceded them contributed to

their store of knowledge, but these two were great pioneers who dared. Men formerly believed that the earth was flat, that the heavens stretched like a great curved half-dome over them, that underneath the world were the infernal regions. Ideas of the infernal regions changed from time to time, but it was generally supposed they consisted of Tartarus (where the Titans were tortured forever), of Limbo (where "souls" of those who were neither very bad nor very good went, and were forgotten of God!), and of the Elysian Fields (where the good people went to enjoy eternal bliss). Purgatory was a later addition: there the wicked who had wealthy friends went, and by long prayers could be raised to the Elysian Fields which had now been transferred to "heaven." "Heaven" and "hell" we can find in the Scriptures, and could, if we were willing to pervert them, identify them with Tartarus and the Elysian Fields, but the most zealous student of the Bible cannot find Limbo or Purgatory mentioned in the Holy Word!



Norman J. McLeod

The greatest achievement of the early Protestant teachings was to eliminate Purgatory from the doctrines of the Christian church. The Puritan preachers erred, however, in making "hell" such a terrible place that soon it fell into disrepute. It remained for the Adventist churches to change the orientation of church doctrine. The greatest blessing that has been conferred on Christianity has been the elimination of the idea of eternal torment. We know from Columbus' discoveries and voyages of numerous explorers around the world that the earth is not flat with a blue canopy stretched over it. Sir Isaac Newton's discoveries of the laws of gravity and celestial mechanics show that the universe is a vast, inconceivably immense thing. More recent discoveries show that "hell" could not be in the center of the spherical earth, because the farther toward the center we would penetrate, the more solid it would become. Because of the tremendous pressure on the center of the earth, it must necessarily be solid. The underworld has disappeared! We know that God does not plan to torture men forever and ever. Neither science nor the Bible teaches such blasphemous doctrines. They have been read into the sacred Word by the proponents of terrorism, practiced by such institutions as the Inquisition.

If we eliminate the doctrine of "hell-fire-and-damnation" from our teachings, we must necessarily explain many passages of Scripture in some other way. Let us

examine as many as we can without becoming wearisome.

At time of the Second Coming of Christ, there will be a war the like of which has not been seen. That such a war is in the making in the world, only the willfully blind could fail to see. Even those who know nothing of prophecy speak of World War III and call it the "Atomic War." Each successive war in the history of Europe has been more extensive than the one preceding, more nations being involved, more tonnage of weapons being used, and the war involving a larger part of the world than previous wars. Each is more expensive, and leaves a worse aftermath than the previous ones. So, when the Scriptures speak of a war coming that will be the worst one ever known, historians can readily understand it.

Perhaps the most pointed scripture pertaining to that coming war is Zechariah 14. The time is definitely set (v. 4), because the Lord is going to come to the Mount of Olives in the midst of that war which He has said will involve all nations. He is going forth to "fight against those nations as when he fought in the day of battle." The same truths are mentioned in Ezekiel 38:21, 22, saying:

"I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." . . . Additional passages could be quoted to show there will be a great war in process when Christ returns.

"Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh, shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (Mal. 4:1). Eternal torment is not indicated here: if stubble is put into a hot oven, it will not last very long, but will be completely consumed. The rest of the text is in accord with that idea. If we assume that the fire is punishment, that very punishment would last only a few moments, not for eternity. If we relate that particular verse to the remainder of Malachi, we see, again, that he was talking about the time immediately preceding Christ's return.

The passages from 2 Peter 3 that we quoted refer to the same time, because of the various elements mentioned. The final result of the great cataclysmic changes there mentioned is found in verse 13, saying, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." When the present heaven and earth are done away—present evil conditions in world governments abolished—a new order shall come wherein will be righteousness. If we would assume that

the common interpretation is true, there would not be anything left, no heaven, no earth, no elements! The figure of speech is used there to show what a complete change is to be wrought in the world when Christ returns.

If the words in Isaiah 34 were interpreted literally, there also would be a paradox. We quote: "The streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever" (vv. 9, 10). The Prophet was speaking of Palestine under its Edomite rulers of the dynasty of Herod. Because of the utter wickedness of that dynasty (one of the most corrupt the world has known), the land was to be desolate for many centuries. The figure of speech of exaggeration is used to make the picture more vivid. How else could it be interpreted, because the contrasting picture is given in the next chapter? If that land were going to be burning pitch with the smoke going up forever and ever, how could it ever blossom as the rose? ! We know, moreover, that it is not burning today. Again, Isaiah 65 speaks of that new creation which will come when Christ comes.

"When the Son of man shall come in his glory, and all the holy angels with him [see Jude 14, 15], then shall he sit upon the throne of his glory" (Matt. 25:31). We notice the time is the same—"when the Son of man shall come." In later verses, we see that the wicked are to be cast into "everlasting fire prepared for the devil and his angels." Again, that everlasting fire is brought into prominence when the return of Christ is mentioned. Is it not the same thing mentioned in 2 Peter 3; Zechariah 14; Ezekiel 38; and in Malachi 4? (Continued on page 11)

A DOG BIT THE POPE

Perhaps not even many scholars know of the little incident in which a dog took a prominent part in the history of the church. When Henry VIII was in his prolonged contest with the Pope, he sent a deputation to the Vatican to try to patch up the serious political differences between the Pope and the kingdom of England. The leader of the English deputation was the Earl of Wiltshire who took his spaniel with him when he went for an audience with the Pope. At the proper time the Earl prostrated himself on the floor to kiss the Pope's toe. The Pope thrust forth his foot in order to receive the kiss of the nobleman, but the dog which was watching was not skilled in Vatican etiquette, and somehow got the idea that the Pope was kicking his master in the face. Pope or no Pope, the dog could not stand that. He rushed in and bit the Pope's toe. That created what the French call a "faux pas." The Swiss guards excitedly attacked the little dog and cut him to pieces. This in turn angered the king's ambassador, and he brought such a hostile report to the king that Henry VIII soon separated England from the papacy. Of course this does not show that a dog started the English Reformation, but it does show how the wisdom of the Eternal utilizes even the smallest things for the accomplishment of His purpose.—C. E. Brown in *World's Crisis*.

THE SABBATH

In Two Parts—Part 2

By H. S. Bell, LaCrosse, Wisconsin

Continuing our study of the Sabbath, we here present a series of

Questions for Sabbatarians

(1) Where is the proof that any man ever kept the seventh day, except by special commandment, prior to the proclamation of the Ten Commandments at Mount Sinai? (Gen. 2:2, 3; Ex. 16:1-30; 19:1-25; 20:1-17.)

(2) If Christians are required to keep the seventh day, why do you depart from your dwelling on that day, seeing those to whom the law was given were plainly commanded not to do so? (Ex. 16:29.)

(3) If you keep one Sabbath—the seventh day—why not keep them all, the seventh year, the forty-ninth year, and the year of jubilee? Who authorized you to make distinction in favor of the seventh day? (Lev. 25:1-22.)

(4) If Christians are required to keep the Sabbath, how are they to live in cold climates? (Ex. 35:1-3.)

(5) Is it the duty of Christians to put to death those who desecrate the seventh day? (Num. 15:32-37.) If yes, who will be the public executioner? If no, what will you do with the law? (Ex. 35:2.) If you say the penalties are abolished, I answer that the same passages that you use to prove this establish beyond the shadow of a doubt that the laws also are abolished. If the law were in force, there is not a Sabbatarian on top of the green earth who could escape the vengeance of the broken law?

(6) If Christians are under obligations to observe the seventh day, why did Jesus declare that all law and prophecy hang on love instead of the Sabbath, seeing the command to keep it is the one on which you hang your everlasting all! (Matt. 22:34-40; Rom. 13:8-10.)

(7) Why did Jesus not require the young ruler to keep the Sabbath when enumerating the commandments? (Matt. 19:16-20; Mark 10:17-22; Luke 18:8-24.)

(8) If Christians are to keep the law of Moses—the Sabbath—why did the apostles and elders who met at Jerusalem leave it out of their address to the churches? (Acts 15:1-29.) This case finds, in some respects, a parallel in your theorizing. Judaizing teachers had gone forth declaring to the brethren that unless they would submit to circumcision, and keep the law of Moses, they could not be saved. The apostles said, "We have no such commandment."

(9) If Christians are required to keep the Sabbath, how are we to account for the open violation of the law by Jesus Christ, who is our Example, unless by saying that the Power that made the law can take it away, and that He did it? (Matt. 12:1-8; John 7:22, 23.)

(10) If you keep the Sabbath because, as you think, it was kept before the law of Moses, why do you not practice circumcision,

seeing it was plainly commanded in those ages? (Gen. 17:1-14; Gal. 5:1-6.)

(11) When did patriarch, prophet, or apostle, or anybody else, command any Gentile to keep the law of Moses?

(12) Paul says the ministration of death engraved and written in stone (Ex. 20:1-17; 31:18; 32:15, 16; 34:1-28) was done away (2 Cor. 3:1-18). When, where, and by whom was it brought back into force? Name the day, the year, the authority, and give proof from the Book. If your doctrine is true, the great Apostle of the Gentiles stands convicted of a mistake!

(13) If the early Christians kept the Sabbath day, why did they break bread on the first day of the week? (Acts 20:7.)

(14) If Christians are to keep the Sabbath day, how do you account for the fact that the apostles preached the gospel in Jerusalem, Samaria, to Cornelius the Gentile, and to many others, without commanding a single individual to keep it? Did they, under inspiration of the Holy Spirit, fail properly to instruct the converts? (Acts 2:1-47; 8:1-40; 10:1-48; 16:1-40.)

(15) Is it not a fact, according to the Book of Acts, that the thing done was of more importance than the day? (Acts 20:7.)

(16) "Do you keep the Sabbath day? No dodging! Do you? Do you REST, or put on the day promulgating your doctrines? Do you not eat food on that day prepared by work on a fire kindled in violation of the law? (Ex. 20:8-11; 35:1-3.) Do you offer the burnt offering required by the law? (Num. 28:3-10.) Do you remain in your house during the day? If you do not keep the day according to the law, you do not keep it at all. If you admit that any part of the law concerning the Sabbath is done away, you are driven to the inevitable and irresistible conclusion that it is all done away. If you deny that any part of it is done away, you condemn yourself, for you do not keep it. Which way will you take?"—Selected.

It is well to look to the meaning of a word, quite critically, when it has become of such vast importance as to make us feel that books and tracts should be written to place it properly before the minds of thinkers.

In common usage, the word "Sabbath" includes the thought of weariness, which calls for rest, and often this is its true meaning. In Exodus 35:2, 3, we read: "Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death."

This text shows that the object of the day was to give rest from weariness arising from the labor of the previous six days. But with God this need cannot exist, for we read: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Cre-

ator of the ends of the earth, fainteth not, neither is weary?" (Isa. 40:28). Yet, we learn from Genesis 2:2 that "on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." Surely, He did not rest because He was weary, for our God grows not weary. He could not well be our God, should we be convinced that He could be made weary and fatigued. Therefore, we must regard this word "rest" in the sense of "ceasing" from His labors, not to rest from weariness, but to accomplish His divine purpose. In this sense, an attorney, having presented to the court all the evidence bearing on the case, states to the court that he now "rests" his case.

Evidently, with reference to man, the thought of the word "rest" is that of overcoming fatigue by cessation from labor, while, with reference to God, it must mean only His cessation of effort because He has accomplished His purpose up to the time of which He has spoken. If this understanding of the word be true, then the first we read in Scripture concerning the day of rest for man is found in connection with the house of Israel soon after the Israelites' crossing of the Red Sea, which, according to our best chronologers, must have been as much as twenty-five hundred years from the creation of man at which time God rested.

The word "sabbath" occurs first in the Scriptures in Exodus 16:23, where it is said: "This is that which the Lord hath said, To morrow is the rest of the holy sabbath unto the Lord; bake that which ye will bake to day." This commandment was given a short time before the Israelites reached Sinai and just before the giving of the law on tables of stone.

Read to the best advantage you may all Scripture given before that date, and you will not find the Sabbath mentioned in connection with man's need for rest. While cycles of seven years are mentioned, as in connection with Jacob's seven years of labor for Rachel, at the end of which time Leah was imposed upon him, and another seven years of labor for Rachel in addition to the seven that had gone before, yet there is not even a hint that a rest period was thought of in all that time.

In Galatians 3:8, we read this language: "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." It is through faith in the covenant that God made with Abraham that we have hope in Christ at this time. Go back to find out what was preached to Abraham in this gospel, and you will find nothing said about the Sabbath.

Add to this fact the following testimony of Scripture, and you will see that prior to the giving of the Sabbath, as recorded in Exodus 16:23, men had not known the Sabbath:

"Thou earnest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy sabbath" (Neh. 9:13, 14). If, at time of the giving of the law, God "made known" to them His holy Sabbath, it is evident they had not known it before.

Again: "The Lord our God made a covenant (what covenant?) with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day" (Deut. 5:2, 3). The covenant given on Sinai included the Sabbath commandment, and it certainly must have been included among those things not made known to their fathers.

Paul says this law was "added" to the covenant confirmed before of God in Christ. It was added: put in with the covenant made with Abraham (Gal. 3) some four hundred thirty years before. If the law, or any part of it, was added, then it was not a part of the covenant made with Abraham.

We believe this testimony is sufficient to show that the Sabbath, as given to man, was not in existence prior to its being given to the Israelites in the wilderness.

Why Was It Then Given?

The Israelites had been for a long time under a hard and cruel bondage in Egypt, from which they could not extricate themselves. So great was that bondage that it was likened unto a furnace. (Deut. 4:20.) God's mercy stooped down to them, and His hand relieved them and gave them rest from their bondmasters at the hands of Moses and Aaron. After their deliverance from bondage, God gave them a memorial by which they might remember His mercy. Accordingly, we read as follows: "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 [Israel—no one else] to keep the sabbath day" (Deut. 5:15).

That this memorial was given to the Israelites and no other, we read in Ezekiel 20:12: "Moreover also I gave them [Israelites] my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Again: "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you" (Ex. 31:13).

The Type Value of the Sabbath

The sabbaths were a shadow of better things to come to them who are in Christ. "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, 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).

The writer of Hebrews gives some light on the type feature of the Sabbath. "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 . . . For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world . . .

There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his" (Heb. 4:1-10).

As Moses was a type or shadow of Christ, the Deliverer; as Egypt was a type of the world and its bondage of sin; as Israel was a type of the people of God; as the Red Sea was a type of death and resurrection; so the Sabbath was a type of that rest which is to come to the people of God after their Deliverer has come and taken them out of the land of their bondage (of sin). In figure and by faith, we are now entered into that rest. (Heb. 3 and 4.) Coming into Christ, we cease from our works and rest in the promises of God.

Israel's observance of the Sabbath was the observance of only a shadow of something better to come. Paul said the body that cast the shadow was Christ. Though the people of Israel professed to be such strict observers of the Sabbath, they had not yet learned, through the observance of that shadow, to recognize the body that cast it when He came, which leads us to the conclusion that, though men may observe the Sabbath strictly, it is not necessarily an evidence that they are near Christ. In other words, they may know the Sabbath law perfectly and observe it critically, mentally at least, and know nothing of Christ, as was the case with the Jews when Christ came among them.

One may be strict in his Sabbath observance, yet fall far short of Christ and His salvation. Such was the case with the Jews when Christ came into the world. They thought they were righteous because they had kept the law. Yet when Christ came, all were concluded under sin, both Jew and Gentile, that God might have mercy upon all. (See Gal. 3:21, 22.)

Life Cannot Come by Keeping the Law

Galatians 3:21 reads, "Is the law then against the promises of God? God forbid: for if there had been a law which could have given life, verily righteousness should have been by the law." Verse 22 states, "The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

The foregoing scripture should settle the law question at once. The law could not give life, not that the law was not virtuous, but because the flesh was too weak to meet its requirements. "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3).

Civil laws do not make good citizens. Only those who have the disposition to do the right are righteous. If you are really in Christ, you need no handwritten law, for the love of God that has taken possession of you puts you beyond the desire to do unrighteous things. Instead of one day of rest a week, we have entered into a continual rest, of which the Sabbath was only a shadow.

Time and Place Elements in Faith

It occurs to us, as we study the New Testament Scriptures, that faith in Christ does away with the idea of time and place in the matter of service toward God.

The Jews thought Jerusalem was the place God should be worshiped, while others, the Samaritans, thought the tops of the mountains

the proper place. We learn this from the Master's conversation with the woman of Samaria. (John 4:19-26.) She said to Him, "Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." The Master answered, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

This seems to do away with the idea that in Christ one place is more holy than another. Then, we have Paul's testimony as to the time idea: "Now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. 4:9-11).

Here, Paul placed the idea of time worship among "the weak and beggarly elements" to which they must turn again, or turn back (margin), if they desire to observe them. So do we view the time and place elements in religious service. Many are "sticklers" for the first day of the week as the proper time to observe the Communion. Others contend for yearly observance, and so forth. Where the time element enters, we fear the spirit goes out. The person who makes Sunday an especially holy day labors under the same trouble. All days are alike to the true Christian. Did not Christ do on the Sabbath all the works He did through the week?

We fear there is much error about us in our religious services. Many hold to Thanksgiving Day, Christmas Day, and like days, as though there were ample Bible evidence to sustain them in regarding these days as holy days; whereas the spirit of appointing definite times and seasons for worship, whether of thanksgiving or otherwise, is wholly unscriptural.

Think of the idea of a man's saving up the expression of his thankfulness to one certain day in the year, when every day should see his heart melting in its emotions of thankfulness! It is easy to measure that man's love who waits for Decoration Day to come, that he may go to the loved one's grave to pay his love and respect to the one who lies beneath the mound. Yet that is the spirit of observing times and places.

Christ's Observance of the Sabbath

The Jews came to Christ and asked Him: "Is it lawful to heal on the sabbath days?" (This they did that they might successfully accuse Him before their law.) So He answered them, "What man shall there be among you, that shall have one sheep, and if it fall into the pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days" (Matt. 12:10-12).

In Matthew 12:1, we learn that Jesus, with His disciples, went through the corn on the Sabbath day, and His disciples, because they were hungry, began to pluck the corn and to eat. Again the Jews found fault, for the disciples were breaking the letter of the law. In

(Continued on page 11)



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

WHERE ARE THEY? Prior to the last World War, it was estimated that there were 1,000,000 Baptists in Soviet Russia, but now they number only 300,000. Where are the 700,000? "The Christian Century" raises the question in the following words: "Mystery shrouds the fate of 700,000 Baptists who were known to be in Russia before the war, but who cannot now be accounted for. Dr. W. O. Lewis, secretary of the Baptist World Alliance, informs 'The Christian Century' that before the last world conflict, there were at least 1,000,000 Baptists in the Soviet Union. They were divided into two churches: one of which originated around Leningrad and the other in the Ukraine. Since the war, it has been learned that they have united, that their headquarters are in Moscow, and that they are stand-offish concerning their fellow Baptists in other countries. They claim a membership of 300,000 for the united church. What has become of the others? Many of them undoubtedly died during the invasion of western Russia. Others probably have left the church in protest against the close relations with the state which it now maintains."

The inference is clear, though the fate of this lost army of Baptists goes unaccounted. Wherever Communism has controlling power, the freedom of the church is restricted, if not completely wiped out. No totalitarian power can survive where freedom of worship, freedom of press, and freedom of speech exist. From the dictum that religion is an opiate of the people—the Red Beast has not once retreated. We are steadily moving forward toward the day when "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."

GERMAN PASTORS. The home of pastors in Brandenburg, according to "The Lutheran," have been raided by police; and, "under orders of the Russian controlled Ministry of the Interior, police raided the homes of the pastors and confiscated a statement issued by Lutheran officials for reading in all the churches." The statement condemned the "coercive methods" in connection with the recent plebiscite. Last month, the pastors met in Berlin and protested against "oppressive anti-church policies in the Russian zone."

DECEIT. The Roman Catholics are running into difficulty in Hungary with the Communist controlled government. Cardinal Mindzenty told Roman Catholics in Hungary, on June 6, to stop reading newspapers issued under government domination and to stop tuning in on government broadcasts. His letter, read in all Roman Catholic churches, charged the Communists as giving out "to the bitter disgrace of this country, falsehood, deceit, and terror were never greater in the course of history."

POLITICAL AGENT SPURNED. Myron C.

Taylor, who has been the personal representative of the President at the Vatican, tried his hand at getting next to the Protestant leaders and seeking contact with them at the World Council of Churches to be held this summer. His approach was rebuffed. Said the Protestants: "The churches consider that it belongs to the very nature of their mission that they should not be identified with any secular powers or policies, and believe they serve the interests of peace best when they speak exclusively in the name of the Lord of all nations."

"That is why no invitations have been sent to any governments to be represented at the Assembly."

Mr. Taylor was told that the work for the World Council had been "going on" for years, that political considerations played no role, and the effort followed a course "as is consistent with the specific Christian and ecumenical purpose of the World Council. In this matter, political considerations play no role."

NO DEFENSE. Quoting Dr. Albert Einstein on atomic defense, the "Signs of the Times" reports the scientist as follows: "There is no military defense against atomic bombs, and none is to be expected. Atomic bombs can now be made cheaply and in large numbers. . . . Preparedness against atomic war is futile and, if attempted, will ruin the structure of our social order. . . . There is no solution to this problem except international control of atomic energy and the elimination of war."

THE WORD. The transforming power of the

Word of God is testified to in many different ways and from varied sources. The "Bible Society Record," Chicago, carries an account of the work done with the prisoners in Cook County Jail by the warden, Frank G. Sain. According to the report, Mr. Sain makes it a practice to give a New Testament to every prisoner that comes under his jurisdiction, providing they will willingly accept it, and he gives "suggestions for reading and offers help if needed." The "Record" states that many times "the Gospel is brought back and a request for more of the Book" is made. "The complete Bible is given to anyone who will promise to read it; and, when the jail sentence is completed, the Book, being personal property, may be taken along."

Warden Sain says the Book has a "steady influence" and "helps to build a wall of resistance that can withstand the allurements of the old life."

The good old Book will be a lamp unto the feet and a light unto the path of any and all who will give heed to its teachings. Like the God who gave us the Book, the Word does not change. It is the same today, yesterday, and forever — always possessed of power — being sharper than a two-edged sword. If some of

its potency seems to be lost, perhaps the cause lies in the way it is handled and used. Let us use it wisely.

CHURCH UNION. There is more news about church union. This time it concerns two of the country's largest denominations. The Northern and Southern Presbyterians have held a joint meeting and tentatively agreed on a plan to unite the two bodies. It will be submitted to the two General Assemblies. If three fourths of the presbyteries approve, then the General Assembly can, in 1950, declare the consummation. The Northern Church has 2,500,000 members, or nearly four times as many as the Southern.

The second union movement is among the Baptists of the North and South. The proposal set forth in this case calls for a Baptist Alliance of North America. This solution would keep the two groups almost intact as at present. The Southern Baptists have a membership of near 6,000,000, with the Northern group numbering about 1,500,000.

GOOD REPORT. The American Bible Society's report for the year 1947 almost staggers the imagination. During the year, 9,310,439 copies of the Scriptures were printed and distributed in 167 different languages. Calls for the Scriptures in the United States reached a total of 4,020,683 copies, and 5,289,756 copies were used in its work abroad.

BEST BROADCASTS. Each year the National Religious Broadcasters award four prizes for the "best all-around religious program." The awards this year for the best four went to the "Assemblies of God" (Pentecostal) for their "Sermons in Song" and the "Gospel Rocket." The Free Methodist Church tied for first honors with their "Light and Life Hour." The "Fellowship Hour," sponsored by Bob Jones University, and "Quizspiration," as presented by Dale Crowley were the other two. Of the first two, the appeal is definitely of the heart, and it is not surprising that they have been awarded these signal honors.

APOSTASY. Under the "Passing and the Permanent," "The Pentecostal Evangel" gives the following comment on a news report of poor church attendance in Germany. It says: "A recent Reuter's dispatch from Berlin states that churches are just as empty now as they were in the days of Hitler. Many had expected a revival in the Reich after the fall of the Fuehrer; but evidently it was not Nazism, after all, which blighted German Protestantism as much as it was Higher Criticism, which had sprung up in Germany long before the rise of Hitler. Doubt and disbelief within the church is far more deadly than persecution from without."

The God of Eternity

By Alva G. Huffer, Morristown, Tennessee

ETERNAL LIFE, for a Christian, has a beginning but will have no ending. God, however, not only will live forever in the future, but He has lived forever in the past. Moses wrote, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psalm 90:2). Eternity runs in both directions. It is equally as far backwards into eternity as it is forwards into eternity. There was never a time when God did not exist. He always was, always is, and always shall be.

Man cannot comprehend God, nor completely understand His nature. A comprehended God would cease to be God. Men are not asked to comprehend God; they are urged merely to trust in Him and to follow His commandments for personal living.

The people of Norway have a legend which illustrates the length of eternity. Each year, according to the legend, a woodpecker flies north to a huge iron mountain to sharpen its beak. When the woodpecker has worn away the mountain until it becomes a flat surface, one second will have passed in eternity.

Consider the brevity of man's life. Man's short lifetime is compared in the Bible to a shadow that appears and then vanishes. It is compared to a watch in the night, a story that is told. If the mighty Pacific Ocean represented eternity, man's lifetime would be as a grain of sand on the seashore. Isaiah 40:6, 8 records, "All flesh is grass, and all the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth; but the word of our God shall stand for ever." There is nothing morally wrong with the grass or the beautiful flowers of the field. They are like mankind in that they are frail and have a short lifetime.

Thus during the short few years that man lives today, he should use his ability and energy not in glorifying man, nor in making "the grass" greener. He should seek to glorify the God of eternity, to live *today* in preparation for the great *Tomorrow*. Friend, what is your motive in life? What occupies the center of your thinking? Are you building upon the shifting sands of time or upon the solid rock of eternity?

He who lives for God will have eternal life because God is the Eternal One. In Revelation 21, God reveals, "I am Alpha and Omega, the beginning and the end." *Alpha* and *Omega* were the first and last letters of the Greek alphabet, the language in which the New Testament originally was written. Using our alphabet, He would

have said, "I am the A to the Z." Nothing exists before the letter A, nor after the letter Z. Our whole sphere of thinking is confined between these two extremities. Always, we must begin with God.

Many thinkers are beginning to realize that the universe did not originate with Mother Nature, but that it was created by the Father Eternal. Since the universe shows intelligent order and design in its structure—from the smallest atom to the largest star—it must have been designed by an intelligent Person. Laws of nature indicate a Law-Giver. There can be no satisfactory or reasonable solution to the origin of the universe except that it was created by a Creator and that that Creator is God.

The Bible's first words are: "In the beginning God created the heaven and the earth" (Gen. 1:1). In the beginning—*God!* He who would consider the Christian life must begin with God. We read in Hebrews 11:6, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." If you were a missionary to a jungle tribe in Africa, your first sermon would involve the existence of God, His holy character, and His standards for mankind. The basis of Christianity is belief in the Living God. The process of Christian transformation is adjusting man's character to His Character and Personality.

All men are religious. All people worship something. God made man with a religious hunger, so He would be worshiped. Men who do not worship the Creator worship that which has been created. The word "worship" comes from the words "worth-ship." Worship is an expression of worth. A Christian's worship reveals his estimation of God's worth to him. Man worships that which seems to him to be of supreme value. To many people this is wealth, power, pleasure, or an earthly person. Anything less than God that man worships becomes an idol.

Some people are so engrossed with the everyday things of life, that they fail to realize that God should be the center of their little universe, and that all factors of life should revolve around Him—as the planets revolve around the sun in the solar system. Now, nothing is particularly wrong with the everyday things of life. It is when they become the center of importance, and take God's place, that they are wrong. Then, instead of working for man's happiness and well-being, they bring disappointment and ultimate disaster.

Jesus urged in Matthew 6:33, "Seek ye first the kingdom of God, and his righteousness; and all these things

shall be added unto you." Put first things first! Place God in His rightful position in your life, and He will not fail to see that you receive all the necessities of life, plus abundant showers of blessings.

Weeds are merely plants in the wrong places. A corn stalk in a flower garden is out of place and would be uprooted as a weed. Many right things of life become wrong things because they are in the wrong places. If God is in the center of your life-purposes, your entire life will become a flower garden, being a blessing and encouragement to all about you. If some other element besides God is placed at the center, you will find only disruption and disaster.

This is true not merely because we say so; it is true because life is made that way. He who devised the natural laws of the universe made also the moral laws of humanity. One can no more defy the moral laws of life without encountering disaster than he can violate the laws of gravity or electricity without facing destruction.

Man is so made that he is incomplete until he places God in the center of his life. Until then, life is restless and disrupted. Without God, life is vain. Without peace of mind, wealth is a burden. Without divine guidance, life is aimless and uncertain. Man finds his completion in God and His Son. "Ye are complete in Him" (Col. 2:10).

Individuals who are not God-centered are self-centered. Self becomes their god. Their little universe revolves around themselves. They seek to have the best in life by being selfish. They seek all things that they might enjoy life, when they should seek life so they might enjoy all things.

Selfish people defeat their own purpose. Let us remember that one truly owns only that which he has given away. Happiness is like a bar of wet soap. If clasped too tightly, it will slip away. True happiness is found not by receiving, but through giving. It is living not for self, but living for God and others. Jesus said, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:25). He also said, "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom" (Luke 6:38). Solomon counseled, "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1). Consider a candle in its simplicity and beauty. It constantly gives itself. As long as it gives itself, light is produced. Darkened lives are illuminated; weary travelers are guided. It blesses mankind; its mission is fulfilled.

In the Holy Land are two major bodies of water: the Sea of Galilee and the Dead Sea. The Sea of Galilee receives water from the streams geographically above it and gives water to the Jordan River below it. The Dead Sea, however, receives all the water of the Jordan River and retains it. Giving water makes the Sea of Galilee a sea of

life; hoarding water makes the Dead Sea dead. To give is to live; to withhold is to die. Are you a Galilean Christian, or a Dead Sea corpse?

So, friend, if you want to find true happiness, go out and deliberately give yourself away! First, give yourself to God in complete surrender, making your entire life God-centered. Then start giving yourself to your fellow man in daily loving service.

WHERE DO I STAND?

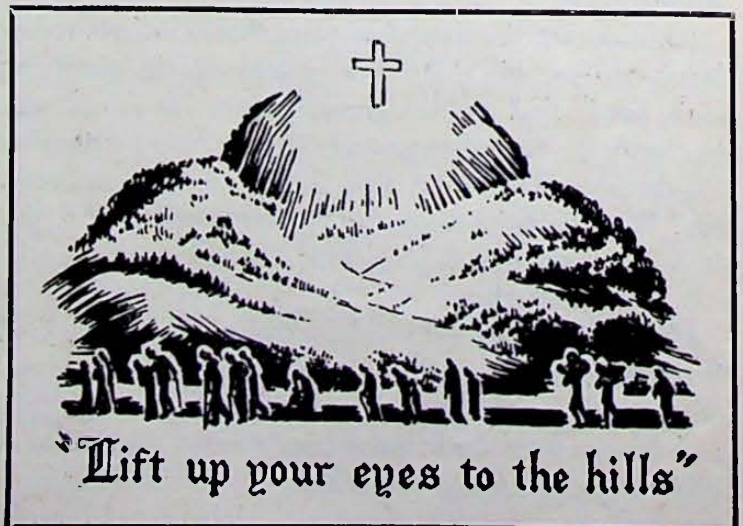
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a stronger will than mine, live a fairly righteous life, but the taint of sin is there. As Dr. Adam Clarke observes, "Thousands can testify that the blood of Jesus Christ has cleansed them from all unrighteousness. And he is pure from his sin, who is justified freely through the redemption that is in Christ."

Therein lies the secret of being the Christian defined by the Sermon on the Mount and Book of Proverbs. To be under the blood of Christ, that cleanses from sin and to be filled with the Spirit of God, gives one the power to live a consistent Christian life. When one has been freed from sin by the Truth and set on the Way by the blood of Christ, patience, gentleness, industry, honesty, and humility become written into one's very nature. Though we observe the rules of happy life set down by Solomon, we cannot boast nor glory, except in the fact that Jesus has died for our sins and is giving us the power to live in His way.

Accept Him today that you, too, might be enabled to find freedom from sin and power to live in the way of purity and holiness.

Prayer: Father, we thank Thee that Jesus died for our sins to cleanse us and clothe us in righteousness. May we come under His saving power and find Spirit to live peacefully, honestly, and humbly before Thee and Thy creation—in Jesus' name. Amen.



THE SABBATH

(Continued from page 7)

Exodus 16:23, the Israelites were strictly instructed to prepare their eatables the day before the Sabbath, and in gathering manna, enough must be gathered the day before.

Paul taught (2 Cor. 3:6) the distinction between observing the letter and the spirit of the law. The observance of the spirit quickens, but the observance of the letter kills. The law called Israel to holiness on the Sabbath days. The Spirit of Christ calls us to holiness always. Therefore, all days to the true Christian are alike—days in which he may do good and not evil.

Paul taught (Rom. 7:6) that "we should serve in the newness of spirit, and not in the oldness of the letter." The newness of the spirit on this Sabbath question is that we should do good, always.

"Jesus worked the same on the Sabbath as He did on other days."—Exchange. An examination of this statement will show it to be true. Attention is called to the fact that Jesus went up to the Temple on the Sabbath, as was His custom. True, He went there because He found people there. He found it as convenient to worship on one day as on another. He was worshipful all the time.

Various Items

It is contended that the law of Moses is one thing and the law of God quite another; that the Ten Commandment law was the law of God and the ceremonial law the law of Moses. The fact is that both are referred to as the law of God. And why not? Both were given from God on Sinai, and both were received and delivered by Moses to the people. The principles governing the one were as strict as those governing the other. Let us see what the Scriptures say on the matter.

"When the days of her [Mary's] purification according to the law of Moses were accomplished, they brought him [Jesus] to Jerusalem, to present him to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtledoves, or two young pigeons" (Luke 2:22-24). Here an item of the ceremonial law is spoken of both as the law of Moses and the law of the Lord. It may be well to read in this connection also from Joshua 8:32-35 and Nehemiah 8.

"Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more. . . . Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem" (Heb. 12:18, 22). In Exodus 20, this language depicts the scene that followed the giving of the Ten Commandments.

Comment by Mauro: "In this scripture not only are we taught to distinguish between the new covenant and the old; but we are expressly told that we are not to come to 'the voice of words.' These 'words,' uttered by the Voice of Jehovah Himself, were the Ten Commandments. (Ex. 20:1-22; Deut. 4:10, 12, 33, 36.) Hence, we have here the plainest possible statement that Christ has not put

His people under the Ten Commandments. This scripture in effect says, 'We are not come to the Ten Commandments.'"

Briefly Stated

(1) There was no law given which could give life. (Gal. 3:21.)

(2) None could keep it because of the weakness of the flesh. (Rom. 8:3.)

(3) The gospel to Abraham said nothing about keeping a Sabbath.

(4) Jesus never commanded the keeping of a Sabbath.

(5) Under the law, Sabbath-breaking was punishable by death. If that law is still in force, why is the penalty neglected?

(6) The "feasts of the Lord" under the law became the "feasts of the Jews" under the gospel. (See John 5:1; 6:4; 7:2; 2:13.)

(7) From the conference at Jerusalem, it was written to Gentile brethren: "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well" (Acts 15:28, 29).

(8) Observance of the Sabbath was not included in the foregoing instructions.

(9) Righteousness could not come by the law. (Gal. 3:21.)

(10) The Ten Commandments are called the law of Moses, (Deut. 17:2, 6, 7; Heb. 10:28.)

WHO WILL BE TORMENTED IN HELL?

(Continued from page 5)

How are the wicked to be destroyed? By the warfare being waged when Christ comes. Is God going to take part in that war? Yes! How? By the same methods He used in fighting for Gideon, for Jerusalem against Sennacherib, for Joshua against the inhabitants of the land of Canaan. Miraculous means indeed will play a part. The wicked "shall go away into everlasting punishment" even as Sodom and Gomorrah are at present "suffering the vengeance of eternal fire" (Jude 7). Sodom and Gomorrah are not burning at present, but they are still suffering from the vengeance of the fire that fell on them from heaven which blotted them from the face of the earth forever.

Returning to Isaiah 33, it will be noted that the righteous are going to endure that time of fire upon the earth when Christ returns. If we do not take a short statement out of its context, as we did at the beginning, we see that the righteous are going to "see the king in his beauty," and so forth. They will be able to go through that terrible time of war and turmoil in the world, and will come through as conquerors to rule and reign with Christ.

The Apostle Paul, writing to the Thessalonians, said that "that Wicked" who shall be revealed will be destroyed by the brightness of Christ's coming. The Wicked One will be consumed "with the spirit of his mouth" (2 Thess. 2:8). The same language is used in Isaiah 11:4, saying: "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." The rod of Christ's mouth will

be nothing else than His spoken word of command. (Rev. 1:16; 2:16; 19:15, 21.)

The same idea of conflict, and of Christ's power settling the issue when He comes, is borne out by Isaiah 63. The personage to come from Edom (from the east toward Jerusalem) will "speak in righteousness," and will be "mighty to save." So utterly wayward is the world ("When the Son of man cometh, shall he find faith on the earth?"—Luke 18:8), that we find that mighty Individual fighting His enemies alone (v. 5). The children of Israel, according to a later verse, will be no better than the others. (V. 10.)

Let us conclude from all the foregoing that the Bible does not teach the doctrine of eternal torment. Passages most commonly used to teach it speak, for the most part, of the terrible wars in which the world will be involved at the time of the coming Christ to establish His Kingdom.

BEREAN YOUTH RALLY
EVENING PROGRAM

- Tuesday, July 13—Linford Moore
- Wednesday, July 14—Harold Doan
- Thursday, July 15—Oregon Bereans
- Friday, July 16—Motion Picture: "Queen Esther"
- Monday, July 19—Summer School Program
- Tuesday, July 20—Arlen Marsh
- Wednesday, July 21—Bob Hall
- Thursday, July 22—Motion Picture: "King of Kings"
- Friday, July 23—Youth Rally Night

YOUTH RALLY ENROLLEES

1. Fred Myers, Hillisburg, Ind.
2. Norma Magaw, Oregon, Ill.
3. Ruth Savage, Waite Park, Minn.
4. Sara Beth Savage, Waite Park, Minn.
5. Thomas Zirklebach, Eden Valley, Minn.
6. Wesley Somers, Monroe Center, Ill.
7. Ruth Johnson, Sac City, Iowa
8. Betty Hammer, Bird Island, Minn.
9. Mary Savage, Waite Park, Minn.
10. Bonnie Huffer, Michigantown, Ind.
11. Shirley Huffer, Michigantown, Ind.
12. David Otto, Eden Valley, Minn.
13. Marion Otto, Eden Valley, Minn.
14. Barbara Newman, Rockford, Ill.
15. W. Weldon Holland, Thorold, Ont.
16. Diane LeMasurier, Holbrook, Nebr.
17. Joe Fletcher IV, Fonthill, Ont.

ELLA FOSS

On Saturday noon, June 19, Sr. Ella Foss fell asleep in death at the home of her daughter, Mrs. Clara Joynt, Welland, Ont. Sr. Foss had been in ailing health the past two years, and for the greater part of the past year has been confined to her bed.

It was the writer's privilege to lead her into the truth of the gospel, and assist her in obedience of baptism. She had been a regular attendant at the Welland Bible Class until sickness prevented her getting out.

She leaves one daughter and two sons to mourn her death, besides other kinfolk.

Funeral services were conducted by the writer at a funeral home in Welland, with interment in the Fonthill Cemetery, where she sleeps awaiting the coming of the Life-Giver.

C. E. Randal.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park Minnesota



"Unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

The King Eternal

The golden text (1 Tim. 1:17) is a very important verse of Scripture. It is a verse telling some names of our God. Jesus will be our King and rule upon the earth some day. This verse does not refer to Him. This King is God. In a later chapter, Paul referred to God again as being immortal. Paul called Him 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: to whom be honour and power everlasting. Amen" (1 Tim. 6:16).

Our God is the only true God. He cannot be seen by mortal beings or they would die. No man can behold His face and live. To this King belongs our honor and praise.

God is eternal. That is, He is everlasting. He had no beginning and has no ending. Our lives are spoken of as of "few days." When we consider the God whom we love, it is plain our lives are indeed short.

Other words used to describe our God are "immortal," "invisible," and "wise." God cannot be seen, but His power brings to pass whatever it is His will to perform. He is the "only wise God." From Him, nothing is hidden or beyond understanding or without solution. Only He is *wise!*

First and Last

God is our Redeemer. He it was who loved sinful man enough to build a plan of salvation. It cost Him much, for did He not give His Son to die that we might be redeemed? Christ was the lamb who was slain. He was the One who paid the price for us. Turn, in your Bible, to your concordance. Look up several verses using the word "redeemer." To whom do they refer?

No one was before our God. We cannot understand how He had no beginning. We have faith to believe and hope we, too, will someday have life that has no ending.

Fear Ye Not

God said, "Fear ye not." Rather let us love Him. (Isa. 44:6-11.)

God chose Israel for His people. He declared, "Ye are even my witnesses. Is there a God beside me? Yea, there

is no God; I know not any." God said all who make graven images are vanity. He might have said they are empty or proud. They do not understand or know Him, otherwise they would choose God if they were wise. They do not believe in His power, or they would not resist. They have no faith. They do not know Christ.

Should we not pause a moment to thank God we can read the Word? to thank Him we have faith in Him? to praise Him for His mercy and love for us?

Someday the makers of idols and those who worship idols will understand and be ashamed. "I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me; that they may know from the rising of the sun, and from the west, that there is none beside me, I am the Lord, and there is none else" (Isa. 45:5, 6).

We Are So Happy

We are so happy to introduce the following new ECE Club members: Judith, Rebekah, and Vivian (II) Kirkpatrick of Strandquist, Minnesota, and Curtis Matheny, Blackduck, Minnesota.

Happy Birthday Wishes

Dorothy Rhodes, July 9, age 14, Hammond, La.
Marilon Mercier, July 10, age 10, Hammond, La.
John Edward White, July 11, age 4, Eldorado, Ill.
James Brian Davenport, July 11, age 5, Eldorado, Ill.

*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

Editor - H. J. Doan - 1908 N. Keystone - Chicago 39

Working --

* * * *

J. Arlen Marsh in *The Meeting Place*

THE Rockford Bereans have arranged for a special series of lessons on what really should be called "worker-training."

Actually, the idea isn't that of teacher-training. We're not all expected to be teachers. We're not all interested in teaching. But we all are expected to be workers. And we all should be interested in working.

So the course suggested is not to be aimed simply at those who want to know something about the latest materials for juniors or the newest wrinkle in visual aid equipment for adults. It's to be aimed at all of us.

Everyone needs training. We, in Rockford, need it in such matters as personal evangelism. How to invite neighbors, relatives, and friends to church without making both them and us embarrassed? How to put tracts or bulletins in the hands of others so they'll actually be read? These questions, and others like them, strike at us all.

Then there's the perennial stickler: What can I do? I haven't any ability to speak or sing or teach or play; so what can I do? We'll have, all of us, to derive an answer to that question from this course in worker-training.

The Apostle Paul indicated there's a niche for every one of us, somewhere. He indicated that it's up to us, as individuals, to find the niche. And that's the reason for the course: to help us find the place we can work best, and to teach us how to work in it.

Maybe we can have special outside speakers to guide us. Maybe we can't. Maybe we can arrange for Bible lessons that will point up the theory we've learned with specific illustrations. Maybe we can't. It doesn't matter how it's done—the important thing is that, somehow, anyhow, we gain a better knowledge of what to do for God.

A Question for Evolutionists --

AN ARTICLE in the January *Magazine Digest* (Canada) states that during two hundred sixteen million years the cockroach has remained virtually unchanged. If this insect has gone this long without change, how long would it take an amoeba to go through all the infinite changes that would be necessary to produce a man? Some attempt to explain this long survival by the statement that the cockroach is perfectly adapted to his environment—in

spite of the fact that they are found in almost every kind of environment. If this is the case, how does it happen that we aren't all cockroaches? And how long did it take to achieve this perfect adaptation?

The author of this article himself contradicts the theory of evolution when he states, "It is nothing short of a miracle that the cockroach is still with us."—*The Covenant Voice*.

Faith --

* * * *

Arnold Johns, Oregon Bible College

"As the body without the spirit is dead, so faith without works is dead also" (James 2:26).

AFTER God formed man of the dust of the ground, a man must have been a dead soul before God breathed into his nostrils the breath of life; for after God breathed into man's nostrils the breath of life, man became a living soul or a live body. Life is precious. Without the breath of life, our bodies would be quite useless. The breath of life was not given for negative accomplishments, but for positive, creative, contributive achievement.

So, what "breath" does for our bodies, so "works" do equally effectively for faith.

Faith is complete confidence in the face of opposition. Faith is a real knowledge of something, without actual sight or contact. (Heb. 11:1.)

Faith is seen in the gospel of Christ as the characteristic of the new and living way provided of God through Christ, as Christ is generally described as the object of our faith. Though we have never seen Jesus, we must, through faith, believe on Him as the only begotten Son of God, as prerequisite to salvation.

Faith works through *love* and *obedience*—man's love for God and fellow man and man's obedience to God. If we are in complete submission and obedient to the will of God, "we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

The faith of Christians is shown by works. We are told to work double fast, "redeeming the time, for the days are evil." We are rewarded according to our works, for we read, "The Son of man shall come in the glory of his Father . . . and then shall he reward every man according to his works," so "faith without works is dead."

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

- July 12-25**—Berean Youth Rally at Oregon, Ill.
- July 17-25**—Texas State Conference at Ater.
- July 22-25**—Arkansas-Oklahoma Conference at McGintytown. (Sydney E. Magaw, Guest Speaker.)
- July 27 - August 8**—General Conference at Oregon, Ill.
- July 27 - August 8**—Illinois Conference and Bible School at Oregon.
- August 7-15**—Missouri State Conference at Jordan.
- August 12-22**—Virginia State Conference at Maurertown.
- August 15-22**—Western Nebraska Conference at Holbrook (C. E. Randall, Guest Speaker).
- August 16-22**—Vacation Bible School at Snoqualmie Pass in Denny Camp, Wash.
- August 21-29**—Iowa Conference at Waterloo.
- August 22-29**—Eastern Nebraska Church of God Conference at Omaha (Francis Burnett, guest speaker).
- August 25-29**—Ohio State Conference at Golden Rule Church of God, Cleveland. (James M. Watkins, Guest Speaker.)

BAPTISM AT CASHMERE

It is my pleasure to make another report about joy in heaven and joy among a few here on earth. Mrs. Mary Newton of Route 1, Cashmere, Wash., answered the call of God, June 27, in acceptance of the gospel and was baptized into Christ as He commanded. May the prayers of the saints ascend for her steadfastness, and their examples be such as will assist her in attaining the great prize of the high calling of God in Christ Jesus.

Lyle Rankin.

BAPTISMS AT BRUSH CREEK (OHIO)

The Brush Creek Church is again rejoicing over the baptism of three more of its young people, making thirteen who pledged themselves, in June, to Jesus Christ for time and for eternity. The three who were obedient to the faith on Sunday, June 27, were the following: Miss Rebecca Mae Kessler, fifteen years of age, 19 Ashwood, Dayton; Miss Carolee Ryan, twelve years of age, Rt. 2, Tipp City; Norman Lee Weaver, fourteen years of age, 346 Parsons Ave., Dayton 7.

That God may guide them all throughout the uncertain journey of life and at last give them an abundant entrance into His eternal Kingdom is the fervent prayer of their teachers and pastor. G. E. Marsh, Pastor.

NOTICE FROM RIPLEY CHURCH

We are in need of a pastor as of September first. If interested, please communicate with this writer before July 11.

Wayne L. Laning,
Mount Sterling, Ill.

NEWLY PUBLISHED TRACTS

Since installing the new "Little Giant" press, the printing of tracts is being increased. We now have a good supply of these newly published tracts:

- "Glad Tidings of the Kingdom of God" by J. W. McLain. 20c per doz.; \$1.20 per 100.
- "Guides Toward Christian Conduct" by Ministerial Association. Free for postage.
- "Essential Truths" by National Bible Institution. 5c per doz.; 30c per 100.
- "Kingdom of God" by Harry Gockler. 15c per doz.; 90c per 100.
- "God's Two Great Witnesses or the Bible and Nature in Harmony" by J. H. Anderson. 30c per doz.; \$1.85 per 100.

LAYMAN'S CAMPAIGN ENROLLMENTS

653. Wanda Ward, Chicago, Ill.
654. Mrs. Wilcoxson, Chicago, Ill.
655. Mr. & Mrs. Wm. Kilfoyle, Cleveland, O.

OVER THE TOP! ! !

- | | |
|------------------------------|---------|
| 350. Lonnie Anderson | \$27.50 |
| 351. Harvey U. Krogh, Jr. | 29.50 |
| 352. Mr. & Mrs. Wm. Kilfoyle | 26.00 |

BROTHER C. E. RANDALL RESIGNS

"At the morning service, Sunday, June 13, 1948, we announced our resignation to the church, which is to become effective September 1. Seventeen years and a half have passed since we came to this district for the first time. During these years, the Lord has permitted us to assist one hundred twenty-seven in baptism. Whatever good has, and will, come out of this service, may the Lord be praised. During all these years, there have been many problems and pleasures. Among the pleasures, there has been the faithfulness of the members of the Board. As we take leave and walk out into the unknown future, we shall take with us treasured memories of faithful and loyal co-operation on the part of the Board. To the two present elders who have served so long with me, and whose counsel and judgment have been wise, I give them an abiding place in my heart. Too, I think of the choir and what a strong arm of help it has been, and of course, we owe a debt of gratitude to every member. Whatever measure of success has attended our work, we know the Lord will not be unmindful of the part which one and all have had in the labor. God bless you all!"—C. E. Randall in Church of God Messenger.

Gleanings from the Field

"The field is the world."—Jesus.

The Morning Star Church of God, South Bend, Ind., is planning a special day of services for Sunday, July 11.

Give God the best you have, the best you are. It is none too much, and it is only a small part of what you have saved from the abundance He gave you.

Bro. C. R. Randall recently resigned his pastoral duties at Ripley, Ill., to accept a call for similar duties at the Brush Creek (Ohio) Church of God.

"The Blood River Bible School enjoyed an average attendance of ninety-six during the two weeks."—James Mattison, Hammond, La.

Working with Bro. and Sr. Belus Holt in eastern Tennessee, Bro. Alva Huffer reports: "Thus far, we have presented seven broadcasts of our weekly program, 'The Voice of Tomorrow,' over the local radio station (WCRK) in Morristown, Tenn. . . . Pray for our work here in Tennessee, that the planted seed will become fruitful unto eternal life."

The Editor preached the funeral sermon for Mary Jane Reed, Oregon, Ill., who fell victim of a tragic death on June 25. Our sympathy is extended to the bereaved.

First Church to return its "Delegate Form" for representation at General Conference (July 27 - August 8, '48) was the Church of God at Kokomo, Ind., reporting the names and addresses of thirty-nine members. The Kokomo Church, not represented last year at General Conference except via the Indiana Conference delegate, will be represented this year by Sr. Naomi Harvey, or by Sr. Joan Hall (alternate delegate). . . . How encouraging it would be if every church associated with the General Conference would send an official delegation. More, it would honor God and put new impetus into the work being done for the Lord and Saviour. . . . Will your church be represented? Every church is needed.

Students coming to Youth Rally need not bring sheets or pillow cases.

Srs. Shirley and Juanita Logsdon, Oregon, Ill., Eileen Lynd, Altona, Ill., and their aunt, Sr. Isabelle Smith, Ripley, Ill., are vacationing together on a two-weeks' trip to Dexter, N. M., from where they will visit several places of scenic and historic interest, probably also visiting Mexico before their return home. At Dexter, they will be guests of Mrs. Mary Marshall, another niece to Sr. Smith.

Look for more news on page 11.

WHAT ARE WE GOING TO DO ABOUT THIS?

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

If the coming of Christ depends upon our carrying the gospel message of the Kingdom to every locality, we are very much afraid that the substance of our faith may never be realized. For us to hope for the realization of our faith without doing the labor expressly commanded to bring it about is exactly the same as expecting to buy a new automobile with no money whatever.

In the thousands of square miles that comprise the Dominion of Canada, we have the complete total of one active organized church. In the United States where we think that our possibilities are already exhausted, there are thirty states that have absolutely no active organized effort. In addition to these, there are seven other states that have no more than two such groups.

If the Great Commission must be fulfilled before the Kingdom is established, it appears that we will have to go into the Kingdom on the efforts of those whose doctrine and efforts we constantly ridicule. If our doctrinal faith must be carried to all people, then we must stand indicted by these thirty-seven states and the thousands of square miles in the remaining states where our gospel certainly has never gone. If anything constitutes a \$64.00 question, this is it,

What Are We Going to Do About It?

It was the hope of the Layman's Committee that we might become inspired to the true sense of our missionary responsibility and, through the donation of but a few cents per week from each member, really get under way with this great job. A job backed up by evangelists, radio, publications, and published material of all kinds, each upheld by a personal missionary zeal and expression on the part of every individual member.

Are You One of Those We Are Still Waiting on for Help?

THE LAYMAN'S VOLUNTEER COMMITTEE

NATIONAL BIBLE INSTITUTION

Hope Chapel, South Bend, Ind.	\$ 5.00
Mary J. Hatch	25.00
Mr. & Mrs. Howard Moore	128.50
Mr. & Mrs. J. Arlen Marsh	8.72
Macomb, Ill., Sunday School	28.50
Oregon, Ill., Church	9.14
Mr. & Mrs. H. W. Stadden	4.00
Mrs. Hedvie Jackson	10.00
Leota B. Hanson	25.00
Lord Schoolhouse, Arkansas	26.50
Ripley, Ill., Sunday School	48.86
Mr. & Mrs. A. E. Shaw	8.93
W. E. Boyer	10.00
Happy Woods Church, Louisiana	24.65

HERALD RECEIPTS

Alfred Buskala; Mrs. T. J. Ellis; Mrs. T. D. Brown; Mrs. W. H. Holland; H. W. Stadden; Paul Hatch; W. E. Boyer; Bernice C. Tindin; Milford Heaton; Mrs. James Leithliter; Alton Shaw.

SUMMER SCHOOL NOTES

The summer session of Oregon Bible College convened for classes on Tuesday morning, June 29, beginning a series of classes to continue through Friday, July 23. All students became acquainted readily and joined in Christian fellowship to study and meditate upon God's Word. Several students enjoyed a feeling of common purpose as they gathered around the piano on Tuesday evening to sing both old and new gospel songs.

Those attending classes this year are:

1. Kirby Davis, Wenatchee, Wash.
2. Arnold Johns, Oregon, Ill.
3. Bud Goodwin, Oregon, Ill.
4. William Dick, Oregon, Ill.
5. Ernest Graham, Minneapolis, Minn.
6. Sarah Kessler, Ludlow Falls, Ohio
7. Kyle Davis, Wenatchee, Wash.
8. Laura Bankston, Ponchatoula, La.
9. Marion Coulter, Litchfield, Minn.
10. John Overholser, Springfield, Ohio
11. Mary Brown, Oregon, Ill.
12. Betty Dick, Oregon, Ill.

Bros. C. E. Randall and Otto E. Dick are instructors, and Bro. and Sr. Charles Pearson are campus superintendent and matron.

On the first day, Supt. Otto E. Dick, having charge of the chapel service, extended a welcome to the students and explained the various operating rules. Bro. C. E. Randall gave a brief talk, asking for the students' cooperation with him as Dean of the school. At the chapel period, a student council of the following named members was appointed: Kirby Davis, president; John Overholser, vice president; Sarah Kessler, secretary-treasurer; Arnold Johns, in charge of calendar of events; William Dick, news reporter. As the day progressed, we became acquainted with our classes and were well satisfied with them. Following is our daily schedule:

- 7:15 a.m.—Breakfast
- 8:00-8:30 a.m.—Chapel
- 8:40-9:30 a.m.—"Child Study," Otto E. Dick
- 9:40-10:30 a.m.—"Doctrines Essential to Faith," C. E. Randall
- 10:40-11:30 a.m.—"Practice Teaching," Otto Dick
- 12:00 noon—Dinner
- 1:30-2:30 p.m.—"Prophecy in Our Day," C. E. Randall
- 6:15 p.m.—Supper

One of the most important periods in the day is the chapel hour. Student Council President Kirby Davis has charge of this service and is divinely leading us in meditation and worship. The special chapel speakers for this week have been C. E. Randall, Sydney E. Magaw, and Otto E. Dick.

Our social life was "high-lighted" with a weiner roast on July 5. Following the afternoon class, we played ball and horseshoe. At suppertime, the students, instructors and their families gathered around the fire to roast weiners, and all enjoyed a delicious picnic supper. Remainder of the evening was spent playing games.

The students are showing their interest in God's work by attending the prayer meetings and Sunday services of the local church. We pray that we are glorifying God in our study and living, and we earnestly plead that your thoughts and prayers be with us.

William Dick, Reporter.

ELDORADO, ILLINOIS

The Illinois Quarterly Conference convened for its regular June meeting at Eldorado, Ill., on Saturday and Sunday, June 26 and 27, with Bro. Linford Moore as guest speaker.

The conference opened with a Bible class on Saturday afternoon led by Bro. Moore. The subject of the lesson was "Faith," and Bro. Moore brought out the many things about us that prove that God is and that He is a rewarder of them that diligently seek Him.

Bro. Moore preached fine sermons throughout the conference, and there was very much interest and a good attendance. His first and second sermons were studies in types, using parts of Exodus 12, Saturday evening, and 1 Corinthians 10:1-12 on Sunday morning, in which he stressed the necessity of baptism.

Dinner was served in the church basement following the Communion service; and, at 2:30 p.m., Bro. Roy Graham gave us a splendid sermon on the second coming of Christ which was very timely.

On Sunday evening, Bro. Moore spoke again, using chapters 35 and 65 of Isaiah to tell of the beautiful restitution.

There were ninety-eight persons present for Sunday school with more adults coming to the worship service. Those coming from a distance were Sr. Thomas Lewis, Bro. Lyle Lewis, Bro. and Sr. Wayne Laning of Ripley, Ill.; Bro. Roy Graham of Saint Louis, Mo.; Bro. and Sr. Roy Thomas and Bro. and Sr. Ralph Thomas and their children from Fredericktown, Mo.; and Mr. and Mrs. Loren Margrave and Sr. Ida Jeffery of Herrin, Ill.

We were favored with vocal solos by Sr. Wayne Laning of Ripley and Marjorie Allen of Alton, Ill. Marjorie is the eleven-year-old niece of Bro. and Sr. Marshall Wiggins, and she certainly has a lovely voice for one so young.

Some familiar faces were absent this year, but we hope to have them with us next June. We are so glad to have had some newcomers, and we invite them to come again.

Mrs. Carl Davenport, Reporter.

RALSTON - JONES

On May 23, 1948, it was our privilege to unite in marriage Rita Ralston of Ripley, Ill., and Robert Jones of Astoria, Ill. The single ring ceremony was held in the parsonage at Ripley in the presence of close relatives of the bride and groom.

Following the wedding ceremony, a reception was held at the home of Bro. and Sr. Louis Ralston, the bride's parents.

May God bless this new home with the richness of His love.

C. R. Randall.

NORTON - MOSS

On Sunday afternoon, June 20, at the Church of God in Waterloo, Iowa, Leon Moss and Avonelle Marie Norton were united in marriage in a double ring ceremony by the writer. The groom, son of Mr. and Mrs. Donald Moss of Waterloo, works as toll tester for the Northwestern Bell Telephone Co. The bride is employed locally as an x-ray technician. Leon is one of our Waterloo Church of God Sunday school boys. May God grant their union to be a long and happy one.

Charles W. Howe.

ILLINOIS EVANGELIST - - - July ==

Harold J. Doan - 1908 Keystone Ave. - Chicago 39 - Editor

CHICAGO. The first services in the new Truth Seekers' Church of God in Chicago were conducted for about forty people, Sunday morning, June 27. Though the building has not been finished, and the formal opening will not be observed until September 12, everyone was overjoyed to be meeting at last in his own church home. Though converted from a store building, by much hard work, the congregation has made it into a very church-like place of worship.

The Chicago congregation is deeply indebted to Illinois Conference for its past and present financial help which has made possible the growth of the Chicago Church. "By their fruits shall ye know them," and by whatever fruitage the evangelistic effort in Chicago brings forth Illinois Conference will be blessed. The unselfish pastoral aid program of the Conference and its many returns are proof that it is more "blessed to give than to receive."

LAYMEN'S CAMPAIGN. We notice by THE RESTITUTION HERALD of June 22 that Illinois has only 30 per cent membership in the progressive Laymen's Campaign. Our State will benefit most from this campaign if it is successful, for the first radio program is broadcast here, and the new headquarters building will be located here. What benefits our national organization automatically benefits us. The question is asked, "What are we going to do about it?" Let's go "all-out" and set the pace. Let's make it 100 per cent "over the top"!

MACOMB. Macomb is planning strongly on a new building this year. Pray with them for it. Children are being reached there through a live-wire Sunday school and a summer vacation Bible school. Converts are being made (there were two more baptisms in May). We pray the Lord will continue to bless this work.

CONFERENCE. The proposed schedule for Illinois Bible School and General Conference, July 27 - August 8, is as follows:

7:30—Breakfast	12:00—Dinner
9:00—Devotions and sermon	1:30—General assembly and classes
9:45—Morning classes	3:15—Conference Hour
11:00—Ministerial Conference and Sunday School and Berean Hour	5:30—Supper
	7:30—Evening Worship

Illinois State Conference business meetings will be conducted on August 6 and 7. We hope you will be

there to assist in the election of new officers and in conducting other business of the Conference.

FINANCES. Following is a good report of our Conference financial condition as of June 20.

Balance, May 20, 1948	\$466.07
Receipts:	62.05
Total	\$528.12
Distribution:	
Pastoral Aid	85.00
Cash on hand, June 20, 1948	\$443.12
Mildred Somers, Treasurer, Monroe Center, Illinois.	

HISTORY. The third annual meeting of the Illinois Conference convened at Oregon beginning Thursday evening, August 30, 1900. The sermon that evening was by Sr. Mary A. Woodward, and was entitled, "The Second Coming of the Lord Jesus Christ." On Saturday, it was decided, after a motion by Bro. J. M. Glotfelty, treasurer of the Conference, to build a dining hall and dormitory building (the beginning of the one standing on the Conference property in Oregon) at the then tremendous cost of \$350.00. That series of meetings was closed, Sunday evening, September 2, 1900, when Bro. A. J. Eychaner preached on the subject, "He That Believeth and Is Baptized Shall Be Saved." (*We notice throughout the report the similarity between the sermon subjects of that day and our present conferences almost fifty years later. "The faith" has been preserved by faithful witnesses.—Ed.*)

INJUSTICE. Of the nine Churches of God in Illinois, only three are bearing regularly the burdens of Illinois Conference expenses. Two are on monthly pastoral aid. Can we even out this one-sidedness?

JESUS IS COMING. More and more, people of the world, and especially people of the church, are realizing that the sands of time are running out. We are in the eleventh hour. Though no man has seen God's calendar or clock ("no man knows the *day* nor the *hour*") we are told that "when" we see certain signs, "then" we must prepare for the redemption. That "when" and "then" of Jesus' prophecy are beginning to dovetail. May we be found working diligently, yet with a watchful eye for the soon coming of Christ.

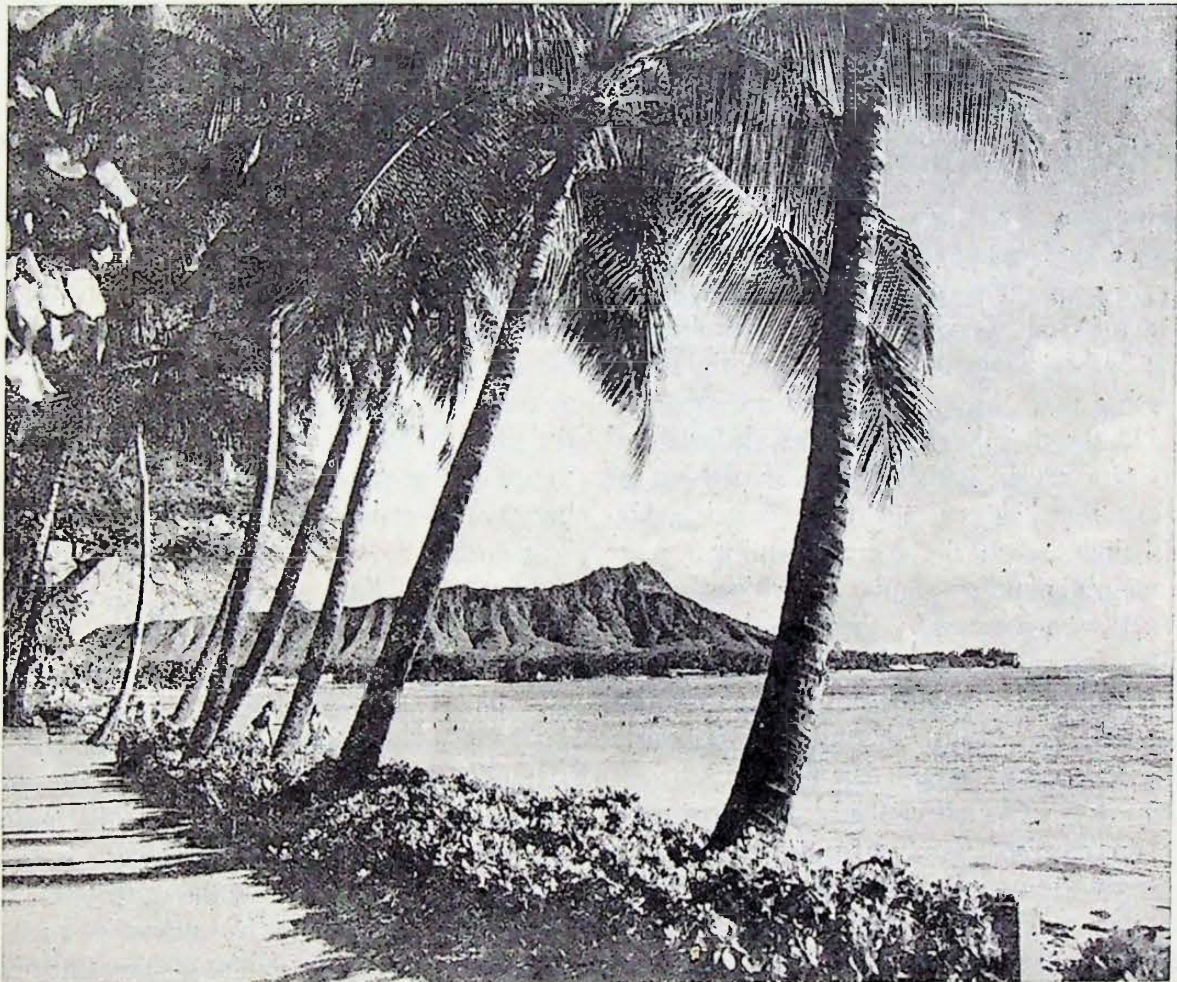
ELDORADO. A full report of the recent quarterly Conference at Eldorado appears on page 15.

THE RESTITUTION HERALD

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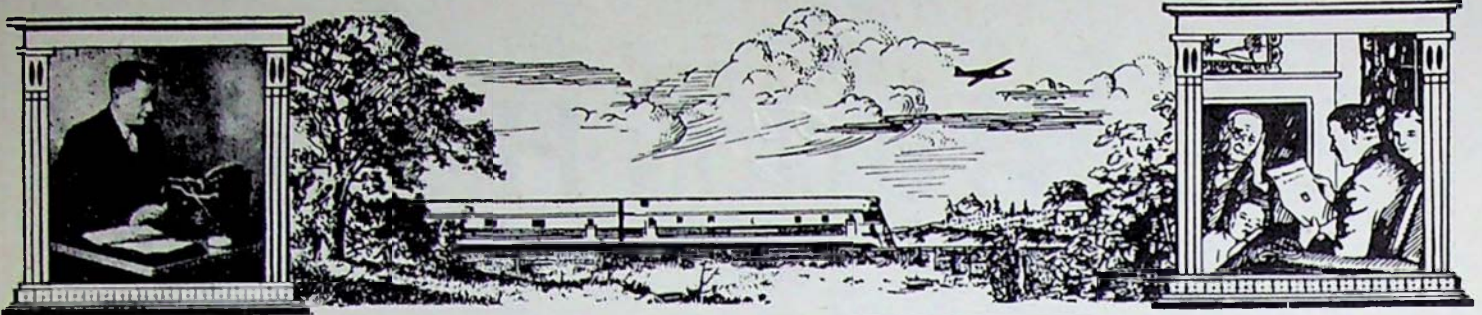


—Authenticated News Photo.

DIAMOND HEAD MOUNTAIN, HAWAII HARBOR, HONOLULU

Hawaii's natural beauties are as rich and varied as the changing pageants of her history. Known as the crossroads of the Pacific, Hawaii has become an important strategic base and frontier of the United States. Eventually, it will become another state of the Union. The picture, taken from the terrace in front of one of Waikiki's hotels, shows the world-famous Diamond Head Mountain, a landmark that announces approach to Hawaii Harbor. . . . Brush aside, though, those tempting meditations of travel, scenery, pleasure, idleness. Recognize, rather, our neglected duty of preaching the gospel of the Kingdom to Hawaiians.

Go not this summer to sport in Hawaii; that is expensive and wasteful. Come, rather, to the General Conference at Oregon, Illinois, July 27-August 8, and help make plans for preaching the gospel of the Kingdom of God to those who cannot believe until they have heard. Basking in sunlight of Christian fellowship will be better than bathing at Honolulu!



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

“Awake! Arise! O Church of God!”

This morning, my heart was burdened. The mail brought to my desk a General Conference delegate blank, filled in with the names of members, from the Graytown (Wis.) Church of God, showing an active membership of only twelve faithful souls. A few years ago, the membership was more than thirty. These few members are sound in the Faith; they know what they believe and *why*; they never will be satisfied with preaching or church activities that sidestep true Bible doctrine. Unfortunately, though, when the membership was more than thirty, no program for regular preaching services was maintained, so, consequently, there has been a falling away—that pierces the heart, for we well remember those better days. Preaching of the gospel is an essential element of church life and growth, and there is no substitute for it—weak as the servant may be.

That the Graytown Church of God lacks three members to have the required number for representation at General Conference is a small matter, much as we should like to have seen a delegate come from that congregation. Vastly more important is the danger that this small congregation may be overlooked, forgotten, left to dwindle and die. Let it never happen! There is still hope; the *remnant* must be encouraged to build anew and to “press on” toward “the mark for the prize of the high calling.” The members, possibly discouraged, must be reminded that at the very beginning of their church life, *only one* member could have answered the roll, but, though standing alone for the true gospel-of-the-Kingdom hope, she was unashamed of her baptism, let her light shine, and planned that others about her might hear and re-hear the good message of Christ’s coming and Kingdom. Today, there are twelve: twelve to one; it is *not too late*, but it may be almost too late, for Christ is coming soon. . . . To the plow! Workmen, to the plow! There may be time for a few more furrows for Christ!

This editorial is plea not alone to Graytown, Wisconsin. That would be unfair: unfair to many other churches that are slipping, slipping, slipping, because there is in-

sufficient preaching of the Word. “How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” . . . Say not that your church cannot afford an evangelist. It cannot afford not to afford an evangelist. Oh! the cost, *the cost*, in lost service, in clouded vision, in children and friends turning away into the world, in heartache, in gambling with possible loss of eternal life when Christ returns! “Fight the good fight of faith, lay hold on eternal life.” Fight to uphold the cause of Christ in your community. Nothing else is worth so much. Nothing else, when lost, will be mourned so sorrowfully.

Broadcasting the Gospel

Jesus’ Parable of the Sower reveals the element of sowing almost promiscuously, on all types of soil, *broadcasting*. The radio is man’s highest achievement as a means of scattering far and near, broadcasting, the Word of God. Television may surpass present radio possibilities, but thus far the radio is King—his subjects in every direction, in every inhabited place of the earth.

Results? They cannot be known. Though unmeasured and unweighed, the results of any Christian work are rich beyond price. Nor did Jesus command us to measure and weigh. He is better qualified for that; the command to us is “Go ye,” and, “Preach the gospel.”

Today, the Church of God is just entering the field of radio work. Results are being questioned, doubted. Critics buzz. Let it be; let it be! On the West Coast, Brother Lyle Rankin broadcasts once each week, at four o’clock, Monday afternoons, from Station KPQ (Wenatchee, Wash.). In the South, Brothers Belus Holt and Alva Huffer are broadcasting, weekly, from Station WCRK (Morristown, Tenn.). The General Conference, first time in its history, is broadcasting the gospel, each Sunday morning at seven-thirty o’clock, C.D.S.T., from Station WAIT (Chicago, Ill.)—820 on the dial.

Jesus, the Good Shepherd, was also Sower of the precious seed whereby there might be food for His sheep. To us, as to Peter, Jesus repeats, “Feed my sheep,” “Feed my sheep”—scattering precious seed by the way.

Baptism and Saints

By Orville Westlund, Saint Cloud, Minnesota

BAPTISM, in importance and relationship to saints, has little or no value, or no meaning, to the Christian world today. Its importance is just this, however: if one is not baptized or immersed into Christ, he will not receive immortal life; he will not be an heir of God nor a joint heir of Christ; he will not escape the Great Tribulation coming upon this earth, and he will have no part in the coming reign of Christ. This sounds very grave, and it *is* very grave to anyone not baptized, or immersed, into Jesus. Paul, called to be an apostle of Jesus Christ, stated: "Make full proof of thy ministry" and "prove all things." Therefore, I shall proceed to clarify these foregoing statements and attempt to bring out the great factor for salvation and for the perfecting of saints.

In clarifying these statements, let us open the Bible to Romans 6:3-6. Here, we discover that we who believe in Christ are baptized into the death of Christ; and, if we are immersed, or baptized, into His death, we "have been planted together in the likeness of his death." *Then* "we shall be also in the *likeness of his resurrection.*" What does this mean to us?

It means just this: Christ died for us, was buried, and on the third day was resurrected to immortality; but when He comes back, as a thief in the night, we shall be changed from mortals to immortals. (1 Cor. 15:51-53.) This change will come whether we are alive or asleep in our graves. (1 Thess. 4:16, 17.) Those who are not baptized will not be changed, will not be taken out, but left behind to suffer the Great Tribulation. (Matt. 24:21; 2 Thess. 2:3-13.)

Before the Great Tribulation, those who believe and are baptized "*shall be saved*" (Mark 16:16)—be "caught up to meet the Lord in the air." "Then shall two be in the field; the one shall be taken, and the other left." "Two women shall be grinding at the mill; the one shall be taken, and the other left." Yes, my friends, if we are not immersed or baptized into the death of Christ, we shall never receive immortal life nor be taken out when the worst Tribulation in the history of creation comes upon this earth of unbelievers. If we believe and are baptized, we shall receive the greatest promises ever made to mankind since the creation of the world; but, let me repeat, we have to believe and be *baptized*. *Jesus* gave those requirements!

If we believe and are baptized, we become the children of God, recognized absolutely as new creatures; and "if

children, then heirs; heirs of God, and *joint heirs with Christ*; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:17). Think what this means! Think of the glory that lies in the future, or probably right at our door! Let us not stop here, but open your Bible to read Revelation 20:4-6: "Blessed and holy is he that hath part in the first resurrection." *Why?* Because "on such the second death hath no power"—no power on *immortal life*—but "they shall be *priests of God and of Christ*, and shall reign with him a thousand years." Notice also, "But the rest of the dead lived not again until the thousand years were finished. This is the *first* resurrection." Whether asleep or alive, we will be there to meet the Lord in the air. (1 Thess. 5:10.) We will be made priests of God and of Christ, yes, but also *kings!* (Rev. 1:6; Dan. 7:18, 27.) Daniel revealed that the saints will reign in the coming Kingdom of Christ, saying, "The saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." "Thy kingdom come. Thy will be done in *earth*, as it is in heaven." Baptism definitely determines our very lives and future. Now, let us briefly summarize the importance, the greatness, and the glory of baptism into Christ.

1 Peter 3:21 gives this statement and value of baptism, that "baptism doth also now save us." The Galatian Letter (3:27-29) further clarifies and reveals the emphatic meaning of baptism, saying: "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." The perfecting of saints is not for those blown about by every wind of doctrine (Eph. 4:12-14), but those who believe and are baptized *shall be saved*. This does not mean, however, that a person can be baptized in any form, and then believe *later on!* No, a person must believe *first*, and then be baptized. As the Greek, or the original scriptures, state: "He having been *dipped* shall be saved" (Emphatic Diaglott). A person must first believe and then be immersed or dipped, for this is the only legal way. (Mark 16:16; Acts 8:37, 38.) The unscriptural methods (*Turn to p. 16*)



Is the Soul Immortal?

By Albert J. Blakesley, Sumas, Washington

WHAT IS AN immortal soul? A minister of the gospel told me that everybody believes in immortality of the soul—whether Christian or non-Christian. Does the simple fact that a teaching or theory is generally believed establish a truth?

The writer once attended a club meeting advertised in the weekly news, stating there would be a discussion of the immortal soul, that Dr. Brown, pastor of the Congregational Church, would open the discussion, the public being invited. When Dr. Brown arose to make his speech, he said,

"We are here this evening to consider the subject of the immortal soul. Some people believe this is a Bible subject, but I want to say right here and now that it is not a Bible subject. There is no such word or phrase as immortal soul in the Bible, but we think we find an inference to it. I want to tell you people what three different schools teach on the subject. The first one teaches that in the beginning, at creation, God created enough immortal souls to last as long as time should last, to the Judgment Day, so every time a child is born He sends an immortal soul to enter and abide in it. If that person lives a good Christian life, believing in God's plan and purpose through Christ, at the death of the person, that immortal soul will return to heaven to enjoy the company of God and Christ, the angels, and other saints. If the person lives a bad life, the immortal soul will go to a burning hell of fire to spend eternity. Then, a second school teaches that God in the beginning created enough immortal souls to last for two or three thousand years, so, as in the former theory, every time a child is born He sends an immortal soul into it; but when the time expired and since all those immortal souls were used, God has been creating immortal souls as fast as children are born. The third school teaches that in the beginning, God created, as the second school teaches, enough immortal souls to last two or three thousand years, to have one for every child that is born, but since those were used, when a person dies, that immortal soul enters into another child just born—transmigration of souls!"

"Now," said Dr. Brown, "I cannot receive the teaching of the first school I mentioned, for, if God created enough souls at the beginning to last as long as time lasts, after these thousands of years lying on a shelf, they would be getting so dried up, that they would be of no use when needed."

"Neither," said he, "can I accept the teaching of the second school, for, when the first souls were used up, that were created for two thousand years, children being born so fast, God would be kept so busy creating a soul every time a child is born, that He would have no time to attend to other affairs. We understand God has many things to do: prayers to hear and answer, sins of repenting ones to forgive, and so forth. So," said he, "I am obliged to accept the teaching of the third school, the transmigration of souls, as that is the most reasonable of the three."

When the learned "D.D." finished his talk, some agreed with him, but I could not, because it was all theory! No soundness; no revelation!

God has revealed many truths in His written Word, the Bible, but, as Dr. Brown said at first, no such word or phrase as immortal soul appears in the Bible. The word "soul" occurs more than six hundred times in the Scriptures. We read of fat souls, lean souls, hungry souls, of souls that sin, of living souls, and of dead souls, but *never* of an immortal soul. The word "immortal" occurs once in the New Testament, but is not associated with the word "soul." We read, too, that Christ brought "life and immortality to light through the gospel." We are told that to obtain immortality, we must *seek* for it by "patient continuance in well doing" (Rom. 2:7). Christians will "put on" immortality at the resurrection. (1 Cor. 15:51-54.) We read also that, "In his times he [God] shall shew who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality." Therefore, if God only has immortality, and if we must *seek* for it, and put it on at the resurrection, why should anyone claim to have an immortal soul now?

Plato, one of the first to advocate immortal soulism, was a Greek philosopher, a heathen philosopher, who lived way back in the days of Alexander the great, or earlier, centuries before the time of Christ, our Saviour. Where did Plato learn about an immortal soul? Do you suppose he ever read the Bible? All the Scripture available in those days was the Old Testament—the law and the prophets—and the only verse in all the Old Testament that possibly could be construed to teach immortal soulism is Genesis 3:4, saying, "Ye shall not surely die." The Serpent said that to Mother Eve, I prefer to believe God's statement, "In the day that thou eatest thereof *thou shalt surely die*" (Gen. 2:17).

In speaking of the Serpent, Jesus called him the Devil and said he was a murderer and a liar. "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44). Yet, I heard a minister of the gospel once say in his sermon, "I would rather accept the teaching of Plato than of Paul or Jesus Christ," and there are many preachers and professing Christians today who prefer to believe Plato's theory, than Scripture, on the immortal soul question.

The Bible standard is "*Life only in Christ*," for we read: "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:3, 4). Again, "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12).

The writer once was invited into a farm house for dinner. Upon entering the house, the man introduced me to his wife, who at once asked me, "Are you a Christian?" "Yes," I replied, and conversation soon led to the second, personal advent, or coming of Christ our Saviour, and to *conditional immortality*.

"What is that?" she asked.

"It means just what it implies. Jesus said, 'Seek ye first the kingdom of God and his righteousness' (Matt. 6:33). 'By patient continuance in well doing seek for glory and

honour and immortality' (Rom. 2:7)."

"Don't you believe you have an immortal soul and that it will go to heaven when you die?"

"No," I replied.

"Well, you don't know your Bible!"

"No, maybe not. I don't pretend to know it all, but I think I know a little of it."

Then she spoke of the "Rich Man and Lazarus Parable."

"That parable doesn't teach immortal soulism. There is nothing about 'soul' or 'spirit' in it."

"That is not a parable," she said.

"Certainly it *is* a parable, for we read in three of the Gospels, 'Without a parable spake he not unto the people.' . . . Then, by other scriptures, I showed her what the Parable teaches. For every text she quoted, I showed by five or six other texts what the true teaching is. After several minutes talk, her husband said,

"Well, Wife, there is no use of arguing with that man. He has you beat a hundred ways."

"Yes, I see he knows the Scriptures much better than I do, but I don't believe what he says. I can't believe it. I would not believe it if God Almighty sent an angel down from heaven to tell me he is correct."

"Poor woman," I said, "I fear for your salvation. I have told, or quoted, you nothing except the plain Word of God, (Please turn to page 9)

God's Plan of Giving

By Maybelle Hanson, Chicago, Illinois

DAVID wrote in Psalm 24: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." In Leviticus 27:30, we read: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord."

According to this, we are only his servants or renters, for all the world belongs to God. What would happen to present-day renters if they continued year after year and did not pay any rent? Some people say, "Paying tithes is Old Testament law." But is it? In Genesis 14:18-22 and Hebrews 7:1-3, we read that Abraham paid tithes to Melchizedek king of Salem and priest of the most high God. In Hebrews 6:20, we read that Jesus was made a high priest forever after the order of Melchizedek. Nowhere do we read that Abraham was either ordered or asked to pay these tithes, but we do read that Abraham believed in the Lord and the Lord counted it to him for righteousness. (Gen. 15:6.) So it is evident that Abraham gave

tithes unto God in gratitude for the blessings he received, and so should we give tithes unto God in gratitude for what He has done for us, not grudgingly or for show or because we feel we must because someone else does. Such tithing is of little account. (Matt. 23:23.) Others give the tithe and take it out of their income tax; but, if this money salvaged from the tax is not given back to God, then that is not truly tithing.

It is hard for a family on a small salary to live comfortably, and some object to the tithe for this reason. They feel they cannot afford it. If the tithe is given, is it not reasonable that God will bless spiritually and financially the person who tried to further His work on this earth? The spiritual blessing would be far greater than the other, for He has said, "Prove me now herewith" (Mal. 3:10).

If you want a happier, fuller Christian life, you will find it in God's plan for giving.

Ministers and Christian Workers' Etiquette

By Otto E. Dick, Oregon, Illinois

(Adapted from a Paper Read Before the 1948 Mid-Winter Ministerial Conference)

IT IS NOT that we are greatly concerned about "Emily Post," but we do feel that many times a breach of etiquette does nullify the effectiveness of a minister's (or another's) otherwise helpful influence. At times, such are committed carelessly. At other times, they may be due to the lack of knowledge. The major part of this paper will be devoted to establishing the importance of etiquette. I realize that most people have a misconception of what etiquette means, and a few may feel that to be concerned about one's etiquette is a feminine characteristic; therefore we shall attempt to arrive at a better understanding of the subject and to modify some of the prejudices that may exist.

Emerson said, "Society is the stage on which manners are shown." If we accept this definition of society, then we must be the actors. Strictly speaking, however, society means human beings, the world of fellowship to which we all belong. It is that mass of humanity of which we are a part. We are all a part of the social unit into which we have been born and in which we should work for the greatest social good. Christian workers are social workers who are striving to bring the good life to the greatest number of people.

In our country the idea of a "best society," a favored class, is rapidly disappearing. Education and better means of communication and transportation have broken down social barriers. Society has lost much of its cast consciousness and is becoming more unified. This development has made it more imperative that each of us learn how to become an integral, useful part of that unit. By learning and practicing the rules, all society comes into closer harmony and understanding. There are certain things to be avoided because they threaten the safety of individuals or society as a whole. The ideal should be to secure free and comfortable social intercourse.

In the popular mind, etiquette is associated with petty rules and regulations with trivial matters of conduct and behavior, but it goes much deeper than conforming to established rules and to conventions. Etiquette is something that has developed with and through human association. It has grown slowly like all other great and important developments. Early in history, man discovered

the need for restraining his own selfish impulses and considering the rights of others. This regard for the rights of others is the primary and basic law of etiquette. Etiquette, therefore, in its broader sense does not concern itself with the mere details of conduct, but it is a manifestation of that instinct for peace and brotherly love with which God has endowed us. It has come to mean the manners of social life, the external acts, bearing upon others, the little concessions and sacrifices to the whims, habits, and customs around us. Etiquette is good manners, good taste, or just common sense in our associations with others. Good manners are habits which make it easier for us to work together. They are habits which have become popular because they make life so much more pleasant.



Otto E. Dick

The following is quoted from *Manners for Moderns*, by Miss Kathleen Black: "Even back in the days when our ancestors trotted around in skins, Johnny Caveman came to learn that it was smart to speak gently to his neighbor if he didn't want a sizable stone ax bounced from his skull. Probably it would cost John a good many burned houses, stolen wives, and private wars to find that out, but sooner or later he had to admit that the surest way to success in life is getting along with people.

"Today we don't settle our quarrels in quite the same way that John Caveman did, but that same rule for success hasn't changed one single bit! If anything, it is even more important, for competition is keener now than it ever was, and we live a lot closer to our neighbors."

The survival of the fittest applies not only to savage races of prehistoric times, but also to customs and conventions of life that have come down to us. Among savages, it was the most powerful that survived. In our scheme of things, it is the most practical or treasured customs that have survived. Our "survival" depends upon our conformity to established rules and laws of society. We must not ignore them if we are to be of most use to society. Recently, the Carnegie Foundation made a study of the reasons people succeed and found that personal characteristics are responsible for about eighty-five per cent, while education is responsible for but fifteen. One of the most important traits was that of "Adaptabil-

ity," which means the ability to "fit in." Regardless of how much we think we believe in the principle of rugged individualism, we are members of a society which has adopted certain rules of the game. If we want to play, we must abide by the rules. We, as ministers and Christian workers, are living in a world where we cannot be indifferent to the customs and conventions that have been accepted by the world. People judge us, like or dislike us, by appearances, according to the things we do and say. They judge us by the little things, the right word at the right time. Good manners in little things help to make life finer for all. It is your manner that counts, but how can you feel at ease unless you know the rules of good manners?

Perhaps you are wondering if we can be Christians and always do the "correct" thing. Or, perhaps you are mindful of the fact that we should be a called-out body, that we should not be of the world, all of which may lead us to conclude that we should not conform to rules of conduct determined by society. I think that we shall have little trouble making a decision whether we are to observe rules of conduct which are in conflict with our Christian principles. Certainly our standard of conduct should be that given to us by the Master. We are to let our Christian manner be our guide. Christian manners will seldom offend anyone. Furthermore, it is a remarkable fact that so few rules of etiquette are in opposition to Christian ethics.

But is not conforming to a set of rules artificial or unnatural? Is not conforming to a standard of manners insincere? Should not one talk and act naturally? You have heard it said that the *Key* to success is never to "B" flat, nor to "B" sharp, but always to "B" natural. The oft-repeated "Be natural" has been repeated so often that we have come to believe it to be the secret to charm. Anyone can think of hundreds of quite natural things that do not add to our ability to become effective Christian workers. Unless we have been made absolutely perfect in Christ, being natural would sometimes offend others, and being offensive to others renders us incapable of an effective ministry. It would seem more reasonable to try to develop our desirable natural tendencies, to inhibit others and to practice good manners until the right thing to do becomes natural. Let us be ourselves but be our best and most delightful selves. Instead of pretending friendliness, actually practice being friendly. Instead of affecting a consideration for others, learn to be considerate of others. Let us be ourselves, but try to avoid offending others.

We Christian workers should be truly interested in people. We should look for the joy and sunshine of life. We should be cheerful, kind, and courteous. Our good manners will pay good dividends in people won for Christ. We shall be conscious (Continued on page 11)

BOOK PARADISE

By Arlen Marsh

This is for ministers. They are the ones who need help in the way of suggestions for conducting funerals, weddings, Communion services, and other rituals of the church. They are the ones who so often seek for hours for a poem or quotation that will add just the proper filip to a lesson, a sermon, a general discussion.

So, for them, the *Minister's Service Book* (Advent Christian Publication Society; \$1.25) is recommended. The book is small, pocket-sized, black-bound in simulated leather. Unlike most others of its class, it covers all the services of the church: marriage, funerals, dedications, ordination of ministers, baptism, pastoral visitation. It is, in brief, exceptionally complete.

Since the material has been planned for a church whose teachings are much like those of the Church of God, there is a notable absence of poetry and prose dealing with life in heaven; to replace this type of writing, there are selections regarding the return of Christ, the Kingdom on the earth, the resurrection of the dead.

G. E. Marsh prepared, some time ago, a small mimeographed service book for ministers; but, as he told the Ministerial Association, the book was intended to provide suggestions, not to provide complete services for all possible occasions. Combined with the Advent Christian *Minister's Service Book*, that little manual should furnish our clergy with ample material for almost any kind of church service imaginable.

Of special value are the reminders in the initial chapter on the "Minister's Office and Work." These few pages contain almost a full course in ministerial labor and ethics. There is nothing in them that is new; but there is nothing in them that should not be read frequently, and applied frequently, by every working pastor.

A section on church organization, with a suggested church constitution, will interest almost everyone who is actively connected with religious work, whether he be in the ministry or not. Teachers of young people and adults will find the forty-six pages of selected poems of help on many occasions. Ample space for personal notes is provided by blank pages in the back of the book.

* * *

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



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

SOCIAL REFORM. The Advent Christian Conference was recently held at Plainville, Connecticut. At this gathering, resolutions were adopted which express the concern of this Adventual Body over existing social conditions. Two of the resolutions read:

(1) "Whereas: Social drinking is undermining the spiritual standards of our American society; therefore be it,

"Resolved: That we reaffirm our historic opposition to the use of liquor by Christian persons and our conviction that alcoholic beverages have no place in our civilization. Advent Christian people are urged to actively support movements seeking the elimination of the commercial liquor business, and we also urge more temperance education in the church and that temperance speakers be included in youth convention programs."

(2) "Whereas: Social drinking, smoking, dancing, and similar habits undermine the spiritual life of our people; and

"Whereas: The Word of God declares that 'every man that hath this hope in him purifieth himself'; therefore be it

"Resolved: That we appeal to our people to 'abstain from fleshly lusts' and 'from every appearance of evil,' remembering that our bodies are 'the temple of the living God.'"

A similar resolution as to the last one was adopted at the last Mid-Winter Ministerial Conference held here in Oregon. Adventist bodies that have long foreseen the apostasy that would come in the last days are experiencing it within their own ranks, and are realizing that "lovers of pleasures more than lovers of God" are on our church rolls as well as other religious bodies. It seems too bad when professing Christians must be appealed to, to abstain from "worldly habits" as being detrimental to spiritual life. We doubt that such resolutions will turn many back from the ways of the world.

A HOPELESS TASK. In a selected article on "Is This the Time of the End?" as published in "The Bible Advocate," we note this last paragraph: "Consider the almost unbelievable fact that one billion souls in this world have never heard about our wonderful Saviour. What an indictment against us! There is only one way to clear ourselves of the charge, and that is by thrusting forth laborers to tell them. To do this, we must speed our efforts, we must give more liberally, we must be prepared to sacrifice. Then, and only then, shall we fulfill our responsibility and bring the gospel to every creature."

The author evidently believes it is the plan of God to bring the gospel to "every creature" in this age. If this be true, then the church is surely falling far behind in its mission, for more heathen are being born every year, than are being reached by the missionary efforts of all religious bodies.

The purpose of God does not call for con-

version of the world in this age, but rather a presentation of the gospel as a "witness" to all nations for the purpose of taking out from the world a "people for his name." In this work, the true servants of the Lord, wherever they are and wherever they are, have not failed.

The time when the everlasting gospel is to be preached to all "them that dwell on the earth, and to every nation, and kindred, and tongue, and people," is assigned to another age and will be fulfilled in due time.

This of course, does not release us from the responsibility of giving the testimony to all the world as a witness, for this work must be done before this age will come to its close with the appearing of the Lord Jesus.

A JEWISH STATE. In an exposition of the "Doctrinal Beliefs of the Advent Christian Church," in the June 9 issue of "The World's Crisis," the following proposition is set forth: "We are therefore of the opinion that any future Jewish state in Palestine, if it comes, will be the result of man's contriving, not God's; that it will be apart from the prophetic word, rather than according to it."

This writer would give all the promises made to the nation of Israel to what he calls "spiritual Israel," and he says: "We understand that national Israel, having been rejected of God, has no further place in His plans and purposes."

Since the restoration of Israel and the part that Israel will play in the future plan and purpose of God is a Biblical subject, we must allow the Word to guide us in the disposition of this great question.

In his letter to the Romans, Paul asked the question: "Hath God cast away his people?" He then gave the inspired answer. Here it is: "God forbid." Then, in the next verse, he gave fuller answer with these words: "God hath not cast away his people which he foreknew." It would be next to the impossible to find better language that would silence the charge that God had cast away His people Israel than that which Paul used in his Roman Epistle.

When Peter queried the Lord as to what the disciples would get for leaving all and following Him, Jesus replied: "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28).

God will restore the Israelites, not for their sakes, but as it is written, "I do not this for your sakes, O house of Israel, but for mine holy name's sake."

TWICE WRONG. In looking through my files covering material on the second coming of Christ and the pronouncements of different religious leaders on this great sub-

ject, I was interested particularly in the number of zealous believers in the Second Coming who felt they had a special revelation of knowledge concerning "times and seasons," and who, seemingly believing they were called to the kingdom for just such a time, made the mistake of setting the date for the coming of Christ. Of course, they were twice wrong. They were wrong, first, in setting the time, for Scripture plainly states that "of that day and hour knoweth no man, no, not the angels of heaven." Jesus spoke these words. They were wrong, in the second place, because their predictions failed to come true. In the Scripture, if the things which a prophet predicted failed to come to pass, he was branded as a false prophet and was under the condemnation of death. He had said: "Thus saith the Lord God, when the Lord had not spoken," and his message was likened to "untempered mortar," for he had prophesied out of "his own heart." In speaking for God, one needs to be very careful that his message is the Lord's, not his own.

HUMAN EMANCIPATION. In the current issue of "The Reader's Digest" appears an article on "A Christian Manifesto." In this article, the writer labors to prove the "absolute supremacy of the power of love and goodness," and that eventually man will learn that this potent force is absolutely essential, and thus the "brotherhood of all men" will be brought into being. He believes that "human brotherhood, sacrificial giving in the service of others, genuine international co-operation are the only possible bases upon which an enduring society can be built. The Kingdom of God is reality, and its building is going forward to a sure conclusion, whatever men may do." The writer has well expressed a view long held by the nominal religious world.

Over against this view, let us place some of the Scriptural teachings on the "how" and "when" the Kingdom will come into being. In the first place, we should always remember the words of Jesus: "My kingdom is not of this world." Human society cannot bring forth the Kingdom of God. "Who can bring a clean thing out of an unclean? not one." Then, too, this age is "man's day." The Kingdom of God belongs to another Age—another Day. It is called in Scripture, "the day of the Lord." It is to that Day the Kingdom of God belongs. The article strikes a vibrant note in the words: "The New World will never come—can never come—until we ourselves are changed." This is true! However, the change necessary in man before the Kingdom of God can be established cannot, and will not, be effected before the Lord returns. The coming of the Lord is the great event that must first happen before the good news will go forth that the "Kingdom of God has come!"

IS THE SOUL IMMORTAL?

(Continued from page 5)

and, if you reject it, I fear God will reject you.” Now, let us consider, What is an immortal soul? or, What can we know about immortal soulism? Many people are speculating on it, but who can define it? When I was a boy at home, my people had a “Methodist Discipline” in our house, and, as a youth, I used to read it. Its definition of an immortal soul was: “The immortal soul is the part of man that is eternal, immortal, invisible, intangible, incomprehensible, without form, part, or passion.” Then, what can it mean? “Eternal” means everlasting; “immortal,” cannot die; “invisible,” cannot be seen; “intangible,” cannot be touched or handled; “incomprehensible,” cannot be comprehended or thought of—without form, part, or passion! What can it be, then? Certainly nothing more than the air one breathes. How can there be life without form or part? There must be a material substance to be any life. There is no thought without substance, as we read of man, “His breath goeth forth, he returneth to his earth; in that very day his thoughts perish” (Psalm 146:4). Yet, we are told by intelligent people, by ministers of the gospel and others, that the immortal soul is the *real* man—that which sees, hears, understands, enjoys, and suffers.

We have heard ministers say that a man knows more five minutes after he is dead than he ever knew in all his life. The Bible teaches, however, that the dead are unconscious: “His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not” (Job 14:21). “In death there is no remembrance of thee: *in the grave* who shall give thee thanks?” (Psalm 6:5). “Shall the dead arise and praise thee? . . . Shall thy lovingkindness be declared in the grave? . . . Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?” (Psalm 88:11, 12).

One might cite many more texts from the Old Testament of like importance, but we shall turn now to the New Testament.

Many people believe their dead loved ones are in heaven, enjoying companionship of the angels, but John testified, “No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven” (John 3:13). Then, disputing with the Pharisees, Jesus said, “I [shall] go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come” (John 8:21). Speaking to His disciples a little later, He said, “Little children, yet a little while I am with you. Ye

shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now say I unto you” (13:33).

We know only Jesus ascended up into heaven. (Acts 1:11.) Yes! and Paul believed it, writing, “It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us” (Rom. 8:34). Jesus made it plain to the Jews and to His apostles that “whither I go, ye cannot come”! In John 14, however, Jesus said to the disciples, “If I go . . . I will come again, and receive you unto myself; that where I am, there ye may be also” (v. 3). In Acts 2:34, we read, “David is not ascended into the heavens.” (See vv. 29-34.)

So, if the apostles who had been the close companions of Jesus could not go where He is, and if King David, a man after God’s own heart, has not gone to heaven, why should you or I expect to go there? This is a fair, reasonable, logical question. Why not, then, consider the Bible evidence? Believe the Bible!

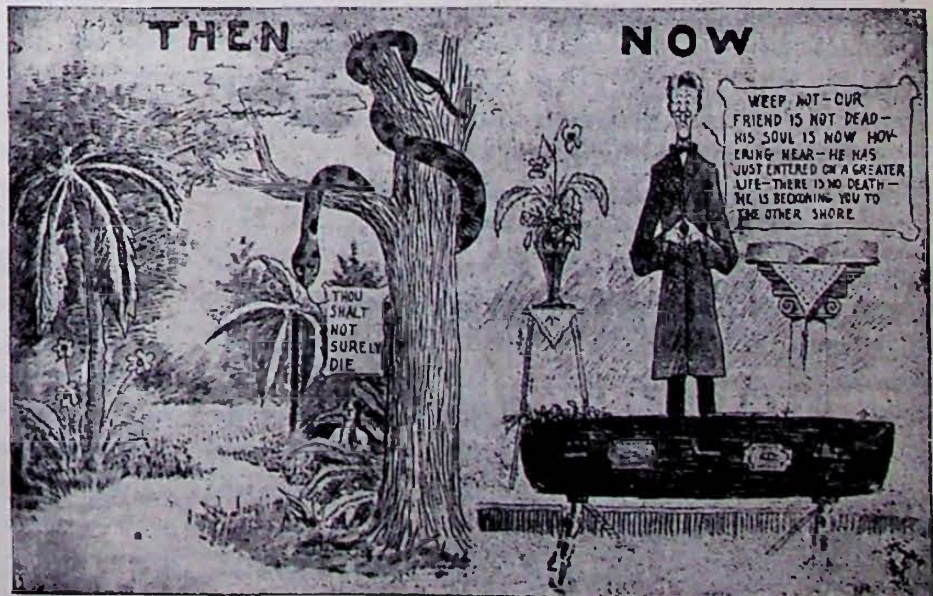
Who Disbelieves Immortality of the Soul?

A preacher said to me not long ago in a conversation, “Everybody, sinners and Christians alike, except the Advent Christians, believe in immortality of the soul.”

“No,” I replied, “not everyone! There is a people called the Church of God who believe and teach the truth on this question.”

“No,” said he, “I have met the Church of God people and they believe in an immortal soul.”

“That is a different organization than the Church of God whose headquarters are at Oregon, Illinois, and who operate National Bible Institution, Inc., teaching as I have explained: life only in Christ, conditionalism, sleep of the dead, and the resurrection. Yes, I know sinners, heathen, believe the immortal soul theory—and why not? It is a *heathen* doctrine! But why should the Christian church believe it? All Christians ought to drop that



Platonic, *heathen* doctrine! Believe the Bible; that is our standard!"

I thought my message was finished, that the argument was complete, but I am instructed that as I have shown the Bible does not teach immortal soulism, or going to heaven at death or any other time, I should give an alternative. What is taught in the place of it?

The Saints' Inheritance on Earth

Though this is a different subject, the Bible teaches it instead of immortal soulism. I already have shown that Christ promised to "come again" (John 14:3) to receive His people unto Himself; that where He is, we "may be also." Then, on the Mount of Olives when He was taken up from the disciples, a cloud received Him out of their sight and two angels appeared, saying: "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). *Why* will Jesus come?

"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"—before the living are taken—"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: 15-17).

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:50-53).

So, one sees that "death" and "sleep" are used interchangeably, or synonymously in these scriptures, as we see also in 1 Thessalonians 4:13:

"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."

The dead will be raised by the sounding of the trumpet, as we observed in the first text. He is coming "with a shout, with the voice of the archangel, and with the trump of God." The other text says the "trumpet shall sound, and the dead shall be raised." We possess a *resurrection hope*, for Jesus said:

"Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation"—or "condemnation" (John 5:28, 29; see R.V.).

Where Will the Righteous Go?

Not to heaven! God showed Nebuchadnezzar in a dream, interpreted by Daniel, that there would be four universal earthly kingdoms: Babylon, the first, the head of gold; Medo-Persia, second, breast and arms of silver; third, a kingdom represented by the belly and thighs of brass; fourth, a kingdom represented by legs of iron, feet part of iron and part of clay, toes also of iron and clay. We find now, by history, that the brass kingdom was the Grecian Kingdom—in days of Alexander the Great; the fourth, Rome—very strong like iron.

A stone, cut out without hands, smote the image on its feet, breaking it into pieces, grinding it to powder, and the wind carried it away until no place was found for the broken image. Christ and His Kingdom will be that stone. (See Gen. 49:24; Psalm 118:22; Isa. 28: 16; Dan. 2:45; Matt. 21:42; Acts 4:11; Rom. 9:23; 1 Cor. 3:11; Eph. 2:20; 1 Peter 2:4.) The stone "became a great mountain and filled the *whole earth*."

Yes, history reveals these world-power kingdoms came and disappeared in their order. The toes on the feet of the image, being ten, denote ten kingdoms in Europe. "Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Ten kingdoms in western and southern Europe have fulfilled this prophecy—but *where are they?* Like the rest, they are being carried away by the winds of war! Yet, "in the days of these kings"—before they are completely destroyed—"shall the God of heaven set up a kingdom, which shall never be destroyed," and "it shall stand for ever." (Dan. 2:43, 44.)

In Daniel 7:27, we read, "The kingdom and dominion . . . under the whole heaven shall be given to the people of the saints of the most High [God], whose kingdom [will be] an everlasting kingdom, and all dominions shall serve and obey him."

Daniel's account, therefore, locates the Kingdom of God not in heaven, but *under heaven*. Now, hear Peter speaking of the days before the Flood: "The world that then was, being overflowed with water, perished. But the heavens and the earth, which are now . . . are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Peter 3:6, 7). Then read verses 10-13:

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt. . . . Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness"—the promise in Isaiah 65:17 *fulfilled!* "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from

God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them . . . and be their God. . . . And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" (Rev. 21:1-4).

What a beautiful place! Wonderful, beautiful City, with twelve foundations and with *walls of jasper!* Twelve gates, three on each side, will be open to *streets of gold!* and they will lead to the *throne of God!* A beautiful river of water of life, clear as crystal, will proceed from the throne, and in that bright city will be the tree of life, bearing "twelve manner of fruits, and yielding her fruit every month." (Rev. 22:1-4.)

Yes, the saints will inherit the new earth and its New Jerusalem. How grand!—much better than being "departed souls" in heaven! May we all inherit with Christ in the *New Earth*. Hallelujah!

"I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. . . . Israel shall do valiantly" (Numbers 24:17, 18).

MINISTERS AND CHRISTIAN WORKERS' ETIQUETTE

(Continued from page 7)

of a new sense of power in our contact with people. One very cold day, Henry Ward Beecher stopped to buy a newspaper from a ragged youngster who was standing on a corner. "Poor little fellow," he said, "aren't you cold standing here?" The boy looked up with a smile and said, "I was, sir, before you passed." That was good manners on the part of the boy and on the part of Mr. Beecher.

Undoubtedly, you are wondering if Emily Post makes the rules. No, apparently we make them ourselves. Down through our history, we have developed a code of manners which are in some cases a remnant of earlier days, but are usually necessary rules of enjoyable living. It seems that many years ago when two knights met on the way, each raised his visor that they might both determine whether they were meeting friend or enemy. When hats were adopted, people continued the practice as a matter of custom, and perhaps courtesy. In this generation, the practice of tipping one's hat seems to be "on the way out."

Many years ago, in Europe, second stories of houses were built out over the sidewalks. Since there was no plumbing nor sewage system, the garbage and waste (Please turn to page 16)

SUMMER SCHOOL NOTES

Again, we bring you news of Oregon Bible College students, as they observe passing of the second week of Summer School. This week has been packed full of even more study and recreation than the first. With more and more of our moments filled with prayerful meditation of the Scriptures and fellowship with friends from our Faith, we are experiencing true joy and happiness that only Jesus can give.

Over the week end of July 4, a few of the students took advantage of the holiday by motoring out of the State. Arnold Johns and his sister Janice went to their home town of Scribner, Neb., to visit their parents and family. Kirby and Kyle Davis ventured out in their model "A" Ford to Grand Rapids, Mich., where Kirby spoke for the brethren at the Southlawn Church of God. Unfortunately, Mary Brown was called to her home in Baraga, Mich., because of the sudden, serious illness of her father.

The student council had a very unusual meeting, Tuesday evening. No disobedience of any of the rules was reported by anyone; so the students must be behaving themselves very well!

A dear old lady, bedfast in the local clinic for some time, enjoys listening to sacred hymns. Attempting to satisfy her desire, we assembled in her small hospital room for thirty minutes last Wednesday evening to sing for her. I think we enjoyed singing songs to the Lord equally as much as she enjoyed hearing them.

To combat the hot weather of Thursday

afternoon, many of the students drove to Byron and "took a dip" in Lake Louise. The swimmers said the "water was fine" and mutually agreed it was one way to keep cool.

On Friday night, we all put on our Sunday-go-to-meetin' clothes and journeyed to Dixon. Whether or not we were naturally photogenic, we posed for the "birdie" and had our picture taken.

Everyone, including the winter-school students rooming at the College, enjoyed an afternoon of recreation last Saturday at Lowell Park (near Dixon). After swimming and playing ball, we enjoyed a delicious picnic supper.

The chapel periods, last week, were led by members of the student council. Our various leaders presented very worth-while and thought-provoking messages, inspiring us to greater service for the Lord.

William Dick, Reporter.

The Church of God radio program broadcast weekly from WAIT, Chicago, is located at 820 on the dial. The area of coverage includes large portions of Illinois, Wisconsin, Indiana, and Michigan—frequently farther. The time? Sunday, 7:30 a.m., C.D.S.T.

"I am planning on coming to General Conference."—Vivian E. Kirkpatrick, 315 16th Ave., S.E., Minneapolis 14, Minn. Bro. Kirkpatrick, five years an instructor in Oregon Bible College, is studying this summer at the University of Minnesota. Glad you will be at Conference, "Viv"!

BEREAN YOUTH RALLY EVENING PROGRAM

Tuesday, July 13—Linford Moore
 Wednesday, July 14—Harold Doan
 Thursday, July 15—Oregon Bereans
 Friday, July 16—Motion Picture: "Queen Esther"
 Monday, July 19—Summer School Program
 Tuesday, July 20—Arlen Marsh
 Wednesday, July 21—Bob Hall
 Thursday, July 22—Motion Picture: "King of Kings"
 Friday, July 23—Youth Rally Night

CASHMERE, WASHINGTON

On July 5, some of the church folks and friends gathered at the water's edge for another baptismal service, this time that Ralph M. Newton should be baptized into Christ. Just one week earlier, his wife was baptized; now together they walk the "strait" and narrow way that leads unto life. Faithfulness on the part of the older members will indeed help these new members to run faithfully the race for life.

Lyle Rankin.

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THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park Minnesota



"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" (2 Kings 18:5).

A Good King

Hezekiah was one of the three most righteous kings of the kingdom of Judah. He was the thirteenth king. He was twenty-five years of age when he became king. (See golden text, above). He ruled for twenty-nine years.

As soon as Hezekiah became king, he broke up the images and cut down the groves. He it was who broke into pieces the brazen serpent Moses made, for the children of Israel had been burning incense to it. Hezekiah destroyed it, saying it was only a piece of brass. (2 Kings 18:4.)

Hoshea was the king of the northern kingdom of Israel. An evil king, the king of Assyria took Samaria after fighting for three years. The Word tells us the Israelites were taken captive because they disobeyed God. (V. 12.)

King Hezekiah rebelled against the larger and more powerful Assyrian kingdom, whose king demanded tribute. Hezekiah held out against him for four years. Then the Assyrian king captured the "fenced cities of Judah" (18:13). So, Hezekiah agreed to pay tribute. (V. 14.) He gave the Assyrian king all the silver from the Lord's house and from his own treasure. He also cut off from the doors of the Temple, and from the pillars, all the gold with which he had overlaid those places. (V. 16.) He sent that, too, to Assyria.

The Assyrian king, not yet satisfied, sent his armies against Jerusalem, also. He sent word to Hezekiah to look at his strength. He asked him to put his trust in him—in *his* horsemen and chariots, rather than in the God of Israel. He also spoke to the Jewish people, telling them not to let Hezekiah deceive them, for he could not deliver them out of the hands of the Assyrians. The people "held their peace" as King Hezekiah requested.

Hezekiah's Wisdom

Hezekiah, a godly ruler, sent for the Prophet Isaiah, then dressed in sackcloth and went into the house of the Lord to pray.

Isaiah sent word to not be afraid. (19:6, 7.) He said the Assyrians would be destroyed.

Isaiah sent word to Hezekiah to tell him God had said He had heard his prayers for help. (19:20.)

The Lord sent His angel, who killed most of the Assyrians one night as they slept. The few who were left went back to their own land.

It was "in those days" that King Hezekiah became very, very sick. Isaiah came to him and told him, "Set thine house in order; for thou shalt die and not live." This message Isaiah had received from the Lord God. (20:1.)

This must have made Hezekiah very sad. He turned his face to the wall and prayed to God, saying, "I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight," and he wept in his sorrow.

Isaiah's Power Was God's Power

Isaiah received a second message for Hezekiah from the Lord God. He told Isaiah to tell Hezekiah He had heard his prayer and seen his tears. He said He would heal him. The third day he would be able to go into the Temple. God said He would add fifteen years to Hezekiah's life, and deliver him from the king of Assyria.

We have read how God did deliver Hezekiah from the Assyrians. That was a testing time for Hezekiah, indeed. Trouble without and sickness within! His God gave Isaiah further instructions, or wisdom. Isaiah had the servants take a lump of figs and put them upon Hezekiah's boil, but God had spoken, too, so Hezekiah would recover.

Isaiah gave a sign from the Lord to Hezekiah to give him proof that God would heal him. The shadow of the sun went ten degrees backward on the sun dial! We *know* that was a miracle. We can turn the hands of a clock backward, but only God can turn back the sun.

Happy Birthday Wishes

- Roger O. Wilson, July 14, age 14, Danbury, Nebr.
- Jeanette Avara, July 14, age 11, Hammond, La.
- James E. McLain, July 14, age 13, Los Angeles, Calif.
- Bobbie Bodin, July 15, age 11, Pomona, Calif.
- John T. Young, July 16, age 1, Hammond, La.
- Larry L. Zeziel, July 18, age 8, Culver, Ind.

David's Prayer

By H. Gary France

DAVID RESOLVED, "I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle" (Psalm 39:1). David expressed the principle of *self-examination*, saying, "I will take heed to my ways." The study of one's own activities is the most effective method of correction. If one does not examine himself, he leaves the task to others; but when others examine him, the others are in danger of offending him. An important problem of the church is to aid one in understanding and overcoming his faults. The church's policy must conform not only to Jesus' command, "Judge not," but the church must conform also to Biblical obligations to admonish, exhort, warn the wicked, and know people by their fruits.

One fact is certain: One must recognize that the overcoming of his faults is necessary. Everyone has the choice of correcting some of his faults by self-examination or of submitting to the correction of some other Christian. David resolved to take heed to his own ways. Christians, too, may utilize this more effective and inoffensive method of correcting themselves. God advised, "If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel" (I Kings 2:4). If this principle was excellent for kings of Israel, is not the principle valuable now?

David was not anxious to avoid sinning with his mouth. Although he did not explain in that Psalm *how* he could sin with his tongue, we read in another Psalm, "Keep thy tongue from evil, and thy lips from speaking guile" (34:13). Speaking guile, then, is the method of sinning with one's tongue. James wrote of another manner of sinning with one's tongue. "Above all things, my brethren, swear not, neither by heaven, neither by earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation" (James 5:12).

Swearing and speaking guile are not the only methods of sinning with the tongue. A hint of a more fundamentally destructive use of the tongue is in Proverbs 26:20. "Where no wood is, there the fire goeth out; so where there is no talebearer, the strife ceaseth." A talebearer adds fuel to the fire of strife. Paul listed several acts of unrighteousness in the first chapter of Romans. Whispers and backbiters are listed as illustrations of unrighteousness parallel to fornication, murder, and maliciousness.

Everyone is intensely interested in startling news. And everyone wants to be an interesting conversationalist. Conclusion: one tends to tell news as startlingly as possible, and one finds himself marching straight into Gossip's front door. By telling certain events skillfully (interestingly) one can change the truth into gossip. Another manner of gossip is to add here and there, to be certain the result is interesting. Vain man craves attention. He receives attention if he gossips. Gossip, whisperings, backbitings, and tales are destructive fires.

"The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the 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. . . . the tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3:5, 6, 8).

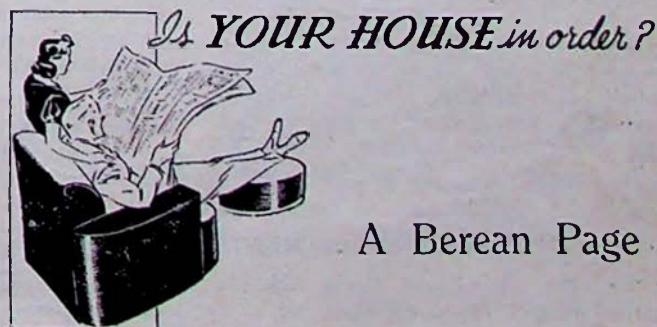
"I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36, 37).

Propaganda is recognized as one of the most powerful weapons of war. By it public opinion is influenced, molded, and developed. Gossip, similarly, influences one's opinion—either of the victim or the gossiper.

Selfishness enters the principle of gossip. To inflame one's own ego, a person cleverly emphasizes a factual story of another person. With sly suggestions woven into the story, the gossiper is assured of holding the attention of an interested audience. Thus a gossiper selfishly attracts attention to himself at the expense of another's reputation and happiness.

"I will take heed to my ways, that I sin not with my tongue"—David.

Voice of Solomon: "He that hideth hatred with lying lips, and he that uttereth a slander is a fool. In the multitude of words there wanteth not sin: but he that refraineth his lips is wise. The tongue of the just is as choice silver: the heart of the wicked is little worth. The lips of the righteous feed many: but fools die for want of wisdom. . . . The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh forwardness" (Prov. 10:18-21, 32).



A Berean Page

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

- July 17-25**—Texas State Conference at Ater.
July 22-25—Arkansas-Oklahoma Conference at McGintytown. (Sydney E. Magaw, Guest Speaker.)
July 27-August 8—General Conference at Oregon, Ill.
July 27-August 8—Illinois Conference and Bible School at Oregon.
August 7-15—Missouri State Conference at Jordan.
August 12-22—Virginia State Conference at Maurertown.
August 15-22—Western Nebraska Conference at Holbrook (C. E. Randall, Guest Speaker).
August 16-22—Vacation Bible School at Snoqualmie Pass in Denny Camp, Wash.
August 21-29—Iowa Conference at Waterloo.
August 22-29—Eastern Nebraska Church of God Conference at Omaha (Francis Burnett, guest speaker).
August 25-29—Ohio State Conference at Golden Rule Church of God, Cleveland. (James M. Watkins, Guest Speaker.)

ROCKFORD, ILLINOIS

At a business meeting on June 30, the Rockford, Illinois, church chose Mrs. Ruby Railton as its delegate to General Conference. Mrs. Mildred Somers was selected as alternate.

Sunday school is to be held the last three Sundays of August, but preaching services will be conducted only on the third Sunday. The pastor's vacation (the last two Sundays) will be spent at the Iowa State Conference; the first two Sundays of the month will not have services, since the church attends the General and Illinois State Conferences in a body on those days.

Funeral services, under the auspices of Amvets, were conducted June 17 by the pastor for P.F.C. Claude Johnson, who died in Korea in March, 1948. Private Johnson is survived by his father, of San Francisco, and by his widow, Katherine, who has attended the Rockford church and Sunday school.

Berean meetings for the Rockford group have been discontinued in accordance with the regular practice of the local society until September 1. J. Arlen Marsh, Pastor.

SEEKING A PASTOR

The Holbrook (Nebr.) Church of God is desirous of employing a pastor, due to the resignation of Bro. T. M. Ferrell, which becomes effective on August 1, 1948. Anyone interested is asked, please, to write to the secretary, Icel Stedman, Arapahoe, Nebr., or to any of the trustees: Arthur Barnett, Cambridge; John Baxter, Holbrook; Wayne Wilson, Danbury, Nebr. Icel Stedman, Secy.

LAYMAN'S CAMPAIGN ENROLLMENTS

656. Mrs. R. A. Humphrey, Royal, Ark.
 657. Seraphine R. Cleck, Staunton, Va.

TENTATIVE CONFERENCE PROGRAM

Bible-study classes for all ages, inspiring Bible sermons, and worship in prayer, song, and instrumental music will bless every day's session of the General Conference and Illinois Bible School—and will bless every attendant participating. Special features, subject to revision, are planned as follows:

Tuesday, July 27—Seating of Delegates. Announcements from the Chair.

Wednesday, July 28—Consideration of published annual reports of General Conference workers. *See Report*

Thursday, July 29—Continuation of Wednesday's business. Songbook Committee's Report. History Committee's Report. Appointment by the Chair of New Committees, including a Property-Survey Committee. Unfinished business.

Friday, July 30—Nomination of Officers. (Terms expiring are those of Harvey U. Krogh, Jr., First Vice President, and Sydney E. Magaw, Secretary.) Continuation of Thursday's business, if any.

Saturday, July 31—National Sunday School Day. Usual Daily Bible Classes.

Sunday, August 1—Sermons by Bros. G. E. Marsh, C. E. Randall, and F. L. Austin.

Monday, August 2—National Berean Day. Usual Daily Bible Classes.

Tuesday, August 3—Election of Officers. Report of Property-Survey Committee. New Business, including consideration of recommendations by the Layman's Campaign.

Wednesday, August 4—New Business, including consideration of the General Manager's proposed new budget for 1948-'49.

Thursday, August 5—New Business.

Friday, August 6—Illinois Conference Business Meeting. Final General Conference Business Session for adoption of new budget and final report of the Credentials Committee.

Saturday, August 7—Illinois Conference Business Meeting.

Sunday, August 8—Sermons by Bros. J. R. LeCrone, M. W. Lyon, and Sydney E. Magaw. Sydney E. Magaw, Secy.

COMING TO TEXAS CONFERENCE?

Those who plan to attend the Texas Conference, and do not know the way to the Ater Church; phone 490, the McCorkle residence, or go to 301 W. Main St., for instructions when arriving in Gatesville. Those who arrive by bus will be provided a way to go to Ater. Wilda McCorkle.

Order rooms, early! Persons wishing private living quarters while attending General Conference should write their wants to Miss Leota B. Hanson, Oregon, Ill., stating details, such as number of persons coming, contemplated time of arrival and departure. Dormitory facilities are available for attendants not requiring private rooms.

INDIANA BIBLE SCHOOL AND CONFERENCE

The annual Indiana Bible School and Conference held at the North Salem Church, five miles north of Plymouth, convened on Wednesday, June 16, and closed on Sunday, June 27. Four classes of Bible study were organized with the following teachers in charge: Srs. Louise LaMunion and Lulu Stilson, primary class; Bro. Milton Hall and Sr. Louise LaMunion, intermediates; Bros. Harvey U. Krogh, Jr., Fred Hall, and Floyd Stilson, seniors; and Sr. Emma C. Railsback and Bro. Fred Hall, adults. Approximately one hundred registered, but the largest number attending class any one day was sixty-seven.

Bro. Harvey Krogh served as superintendent of the School, Bro. Milton Hall as dean of boys, and Sr. Nora Anderson, matron. Sr. Mary Roose was manager of the kitchen, and Sr. Doris Rouch was the kitchen treasurer and buyer. The ministers who attended were Bro. Fred Hall of the Hillisburg Church, Harry Sheets of Burr Oak, Milton Hall of Kokomo, Floyd Stilson and Harvey Krogh of South Bend, and Sr. Emma Railsback of Los Angeles, Calif. Bro. and Sr. F. L. Austin stopped for a brief visit on their way back from the Michigan Conference.

The young people had a share in the evening services by presenting musical numbers—vocal and instrumental.

The business meeting convened at two o'clock on Saturday afternoon, June 26, and the following churches presented yearly reports: Burr Oak, Hope Chapel, Kokomo, Morning Star, Plymouth, Hillisburg, and Roll.

Several improvements had been made on the church and dormitory during the year, and a new hot-water heater had been installed. Bro. Willard Naylor, president, thanked the North Salem members for their work in the church basement, also for holding the Bible School at their church.

The following named Conference officers were elected: president, Bro. Ferris Zechiel, Rt. 1, Culver, Ind.; 1st vice president, Bro. Elmer McChesney, 926 E. Oakside, South Bend; 2nd vice president, Bro. Ray Heyde, Rt. 5, Plymouth; secretary, Bro. Edgar Harvey, 815 S. Waugh St., Kokomo; and treasurer, Bro. Willard Naylor, Nappanee. The President selected Bro. Harry Sheets, pastor of the Burr Oak Church to edit the Indiana page of The Restitution Herald.

Sr. Mary Hatton of Culver was chosen to serve as Indiana's delegate to the General Conference at Oregon, Ill., and Sr. Lottie Pickert of South Bend was chosen alternate. (Mrs.) Erma McChesney, Secy.

For more news, please turn to page 11.

OVER THE TOP!!!

353. Seraphine R. Cleck	\$26.00
354. Mrs. R. A. Humphrey	26.00
355. Grace Skinner	26.50

Gleanings from the Field

"The field is the world."—Jesus.

The Indiana State Conference Delegate Form for General Conference lists names and addresses of two hundred seventy-three members. Michigan's report, not yet received, will provide an interesting comparison, for her official record last year reported two hundred forty-eight members, and recent baptisms may increase her membership upward to Indiana's. A little friendly rivalry among the states should be profitable. Numbers are not very important, but activity for Christ is indispensable.

"Bro. Gerald Cooper is in the sanitarium at Phoenix, Ariz., and probably will be there until August 1. He is doing well. His address is Saint Luke's Sanitarium, 501 N. 15 St., Phoenix."—Mrs. Loren Burnett, Tempe, Ariz.

Sr. Bell and I plan to attend the General Conference. . . . The Herald grows better and better all the time. May God bless those who make it so good, a hundredfold always."—H. S. Bell, LaCrosse, Wis.

"Bro. T. A. Drinkard, accompanied by Sr. Drinkard, recently preached five wonderful sermons while here. Bro. Osear Seaton and family attended every service. Bro. G. V. Seaton and daughter were here from Brownfield, Texas, for the last sermon."—Floyd T. Grayson, Box 96, Lamesa, Texas.

The new Church of God at Litchfield, Minn., reports sixteen members and will be represented at General Conference.

Do You Pull or Push? If The Herald disappoints you, tell us: we will try to make it better. If The Herald pleases you, tell others; that will make you better, others wiser unto salvation, and all of us happier.

Remembers Mother: By working extra hours before leaving and extra hours after returning. Sr. Leota B. Hanson, office manager of National Bible Institution, frequently spends the week ends with her aged and bedfast mother, Sr. C. J. Hanson, Saint Jacob, Ill.

Preachers scheduled on the Texas Conference program (July 17-25) are Bros. Emory Macy (the State evangelist), Timothy Pearson, and Vernis Wolfe. Additional teachers are Srs. Emory Macy and Wilda McCorkle. . . . Plan a bigger and better work, Texas, for next year, and send a delegate, please, to the General Conference, fast approaching.

Special Prophetic Herald: Next week's Restitution Herald will be a pleasant surprise, a special prophetic number featuring exceptionally interesting signs-of-the-times articles and a front page as new in design as your new bright-red necktie.

The picture on page 3 shows Bro. James M. Watkins baptizing Robert Nedrow in Rock River—during General Conference, 1941.

Delegate Forms for representation at General Conference are returning daily. Appreciative for a while, we now see signs of a good General Conference and Illinois Bible School.

The Happy Woods (La.) Church of God has a membership of fifty active members. Oh! "Happy Woods," like bees bringing honey to the hive, go out in search of one more member, for one more member (making a total of fifty-one) will qualify your church for another delegate to General Conference. That, however, is not the only gain or reason. Another soul won for Christ is vastly more important. Nevertheless, success of the General Conference depends upon the success of local churches and the delegates they send to Conference.

A Good Example: The newly organized Church of God at Litchfield, Minn., conducts Sunday evening services as a part of its regular program. Bro. Delbert Jones is the pastor. . . . Usually, the evangelistic strength of a church can be measured by its Sunday-evening attitude.

Youth Rally Ablaze: Were you disappointed not to see a long list of new enrollees for the Youth Rally? Well, wait until next week. A complete list then will be published, and you will have a pleasant surprise. The Youth Rally is ablaze with the spirit that spells success.

Pastoral Changes: Unofficial but trustworthy reports inform that Bro. G. E. Marsh plans soon to move from the Brush Creek (Ohio) Church to pastor the Golden Rule Church in Cleveland; Bro. Grover Gordon will move from Cleveland to pastor the Ponthill (Ont.) Church; Bro. C. R. Randall will move from Ripley, Ill., to pastor the Brush Creek (Ohio) Church; and it is official that Bro. J. R. LeCrone plans soon to move from Woodstock, Va., to pastor the Oregon (Ill.) Church.

Get the Conference Spirit: Be not a stay-at-home, nor a I'm-goin'-a-fishin' vacationist. Get the Conference spirit! "Wist ye not" that all of us "must be about (our) Father's business?" Come to General Conference!

"I intend to enter Oregon Bible College this fall."—David Sprinkle, Royal, Ark. . . . Several other prospective students are corresponding with us, but David is the first one to submit his formal application, which has been approved by the College registrar, Bro. Otto E. Dick. David also has specified he wishes to prepare for the ministry in the Church of God.

Bro. Kirby Davis preached, Sunday, July 4, at the Southlawn Church of God, Grand Rapids, Mich., and Bro. Gordon Landry preached there, July 11, these student ministers supplying for Bro. John Denchfield, the pastor, now on vacation.

WHAT ARE WE GOING TO DO ABOUT THIS?

An 18% loss in active membership in the last six years; a score of churches that have been torn down, abandoned or moved away; the almost universal discontinuance of Sunday evening services; church after church whose life blood is limited to those already sixty-five years of age or older; minister after minister being added to the growing number of working pastors devoting but a fraction of their time to the winning of new members; plus an ever-present percentage of leading churches who are unable to secure competent pastors for the simple reason that those who are capable find nothing to be desired in service with the present-day church.

These are but a few of the facts we are inclined to shrug off as unimportant for the simple reason that, "It is the end of the age and people are no longer inclined to worship." So we tell ourselves that the things happening to us are happening to all church and religious bodies within the United States.

Statistics, however, tell us a different story. In the past twenty years, the local congregations of all religious believers, including Christian churches and all other types of worship, increased 17,262, an increase of 7.29%. In this same period, the number of individuals added to the membership of these groups amounted to 25,079,019, an increase of nearly 53%.

For the sake of comparison with ourselves, we also notice that the five leading Advent groups increased their membership 51% during the past seventeen years. Even the Buddhists increased their membership in the United States from 5600 to more than 70,000 in that same period of time. Nor should we overlook the regular congregations of several hundreds that have been developed by progressive churches in hundreds of localities in the United States and which meet regularly every Sunday.

This leaves us no excuse for failing to share in the increase and progress of those who have proved that man will respond to that which fills the practical and spiritual needs of his life. If these groups have something to offer, we have something better. The ability to offer that which holds the greatest present and future promises based securely upon Bible foundation. We face great possibilities, but we are completely overwhelmed by facts.

WHAT ARE WE GOING TO DO ABOUT IT?

No greater obligation rests upon us than those who have advanced and gone forward. They merely saw the advantage of doubling, tripling, and quadrupling their output of the printed message; of increasing year by year the number and ability of trained teachers and leaders able to minister to their needs and possibilities; of giving these leaders the practical and spiritual support necessary to encourage their service, and increasing and doubling, year after year, the financial need and opportunity of growing evangelistic efforts.

The Layman's Campaign offers to provide for all this at a per capita expense of only a few cents per member per week.

ARE YOU DOING YOUR PART?

The Layman's Volunteer Committee.

MINISTERS AND CHRISTIAN WORKERS' ETIQUETTE

(Continued from page 11)

water was tossed out into the street gutters. A man walking with a lady placed her next to the building, so she would be less likely to be splashed. The custom remained after the need no longer existed; then the practice was thought to protect the lady from runaway horses and later from being splashed by automobiles. Many rules considered necessary at one time have been discarded, and new ones have been adopted as the need arose.

Perhaps you are thinking that if we were really consecrated Christians, we would not need to worry about etiquette. Certainly the more nearly perfect we become, the more natural good manners will become, but we shall still not know how to do many things that are accepted as being proper. Even Christians are guilty of carelessly or ignorantly violating rules of good behavior. We may not know that we should keep to the right or we may carelessly go to the left. "It is just too bad that so many good people have so much bad in them." "It is a sad fact that Christian workers have sometimes brought blemish upon the cause of Christ by indulging in the wrong kind of moral practices." (Professor C. B. Eavey.)

Lest we get the wrong idea, allow me to voice a bit of caution. A Christian should be reasonable in conforming to custom and should not lose his personality in a desire to please everyone. It would be futile to try. Be able to express your own opinion when it is necessary, but do not be childishly fond of your own opinions. There is power in the straightforward and truthful character. "The well-bred man is honest, without fear of public opinion. But he does not make himself a brute over it. If the thing he has to say is in some way painful or disagreeable to those who are present, he asks himself, 'Is there really any necessity for saying it?' His manner is not rude. He makes allowances for differences of character of others. He is never actuated by dislike, but always by fairness." (*The New Book of Etiquette*, by Lillian Eichler.)

"Etiquette, if it is to be of more than trifling use, must go far beyond the mere mechanical rules of procedure or the equally automatic precepts of conventional behavior. Actually, etiquette is most deeply concerned with every phase of ethical impulse or judgment and with every choice or expression of taste, since what one is, is of far greater importance than what he appears to be." (*Etiquette*, by Emily Post.)

In the world of doubt and suspicion, distrust and hatred, those who take time out to do little thoughtful things for others are conspicuous. To express appreciation to the executive of a telephone company for valuable service rendered by an operator is not only an act of kind-

ness; it is the correct thing to do. Because of changes in our manner of living, everyone is becoming a bit more independent. We do not need each other as we once did. As a result, opportunities to help each other are not as plentiful as they once were. The opportunities to do good deeds, to "speak in a language that people can understand," must be sought out. This, however, is our great chance, because as the world gets "darker," our light will become brighter. Our light which may be manifested by our Christian manners should so shine that the world may see our good manners and so glorify our Father.

One of the surest signs of how big we are is whether we are willing to take the time to be courteous, kind, and considerate of the rights and happiness of others. He who cultivates an appreciation of correct conduct and appropriate speech, so that it is normal for others to accept his acts of kindness, and to find pleasure in his company, is sought out as one whose personality is desirable. That personality which exerts a beneficial influence upon others—whether it be a minister or a layman—is the outgrowth of character manifested by an honest desire to render helpful service to others. Such service may be no more than little acts of courtesy or kindness. It may be what Emily Post would call etiquette.

Remember that an argument is nearly always useless and harmful.

Make good manners a full-time job and teach them everywhere.

Learn to accept victory, praise, and compliments gracefully.

Do nothing to give people the impression that you think them inferior, and avoid flattery.

Recognize that to be right all the time is definitely not a social asset.

Avoid being critical, unless you have the authority to criticize.

Show that you recognize the personal worth of others.

Learn and accept conventions of dress, eating, entertaining, travel, conversation, correspondence, and so forth.

BAPTISM AND SAINTS

(Continued from page 3)

of baptism constitute a very serious error of Christianity today! Baptism purifies, changes us, makes us heirs to the great and precious promises of our God and His Son Jesus Christ, and will *save us*. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Let us be "wise unto salvation." To be ready when the Son of the living God shall return, be baptized into the great and glorious body of Jesus Christ, thus qualifying to escape the future and final Great Tribulation, and qualifying to become joint heirs with Christ, the Lord.

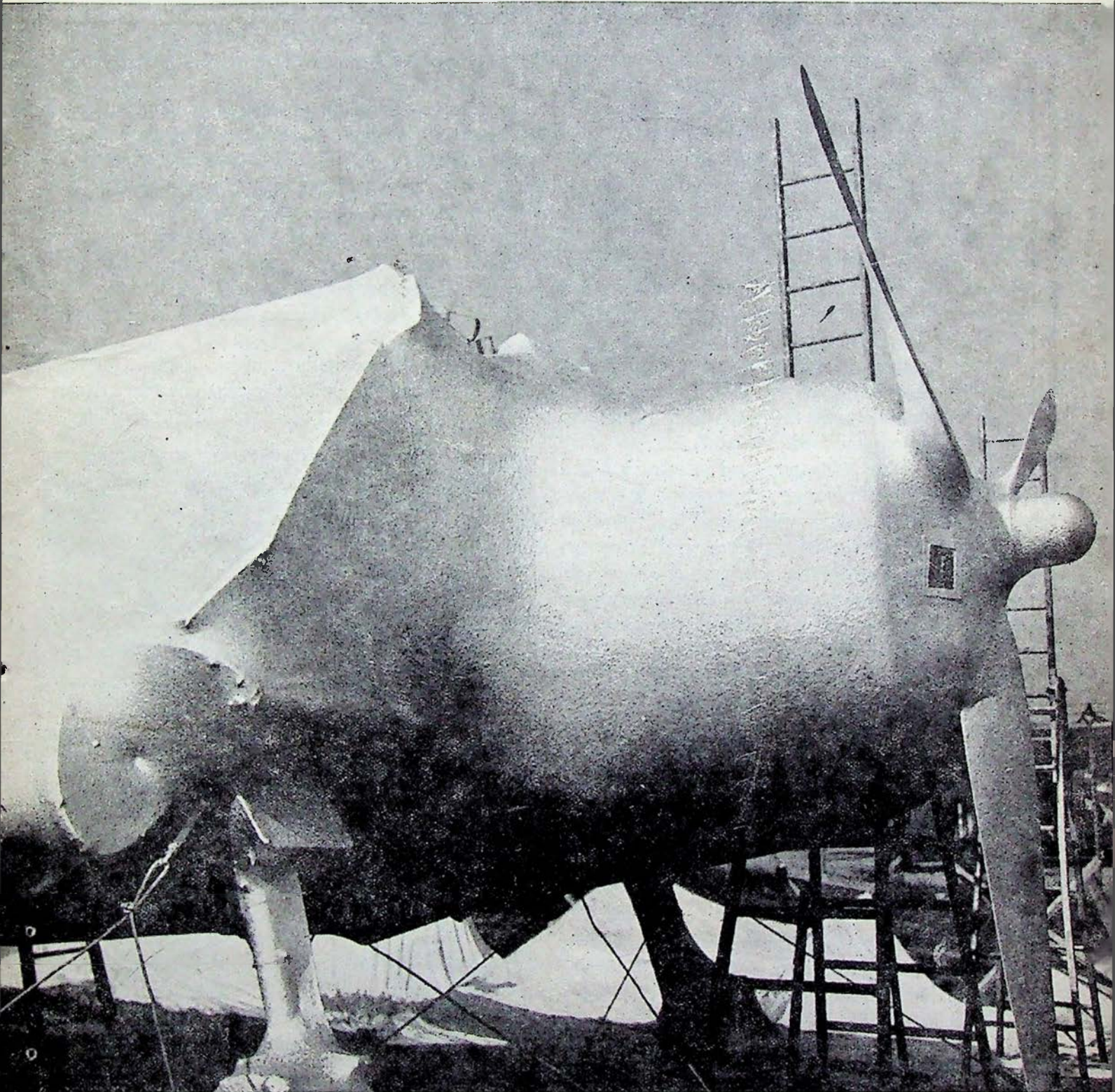
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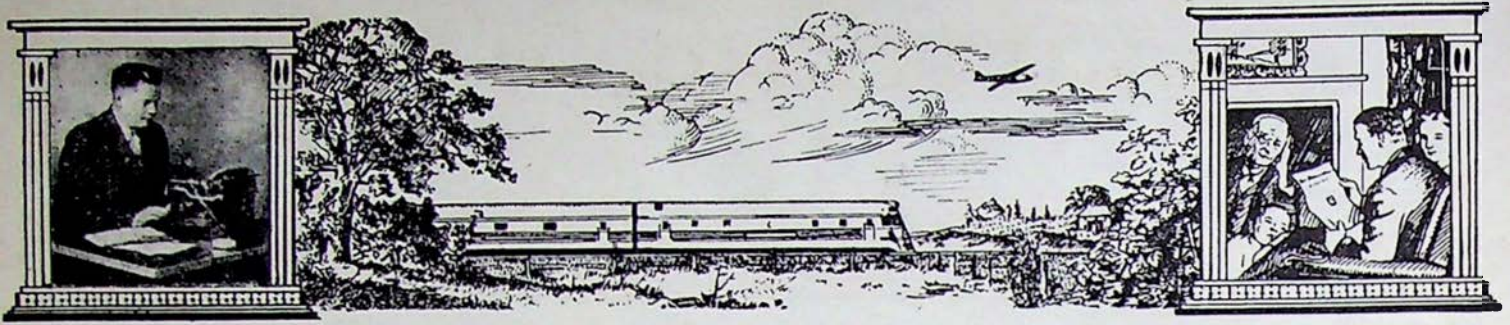
"CAN YE NOT DISCERN THE SIGNS?"

NUMBER 41



PICKLED AIRPLANES --- See Page 2

—Authenticated News Photo.



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

Pickled Airplanes and Consummation

Following World War I, Uncle Sam scrapped his left-over, never-to-be-needed-again battleships and bombers, but Uncle Sam has longer whiskers now. Wiser to ways of the world, he is pickling his battleships and bombers, so they will be ready for the Russians.

Shown on the front page is a "Hellcat"—I suppose correctly named—encased in a plastic cocoon, where it "will neither rust nor corrupt" until that moment it is needed in World War III. (Naval craft, too, and tanks are being pickled for expected twinkling-of-an-eye emergency.) The little window in fore of the Hellcat is a plexiglass panel in the plastic cocoon, through which a humidity indicator can be seen and read.

Smaller aircraft are being preserved in what is called the "canning method." During this summer, two thousand war-time surplus carrier planes will be "canned in metal cells for use during the next five years." So reports the Authenticated News Service, from which also we obtained these pictures of preserved planes. Shown in the next column are hundreds of Helldivers (another good name for what they are), Corsairs, Hellcats, and Sea-hawks, awaiting shipment to long-term storage.

Yes, Uncle Sam is wiser now than when he scrapped ships and planes, wiser than when he killed baby pigs and destroyed the cotton: he believes now in "laying up in store . . . a good foundation against the time to come."

Students of prophecy understand. We do not know "how long" it shall be "to the end of these wonders" (Dan. 12:6), but we do know "many shall be purified, and made white, and tried," that "none of the wicked shall understand," but "the wise shall understand."

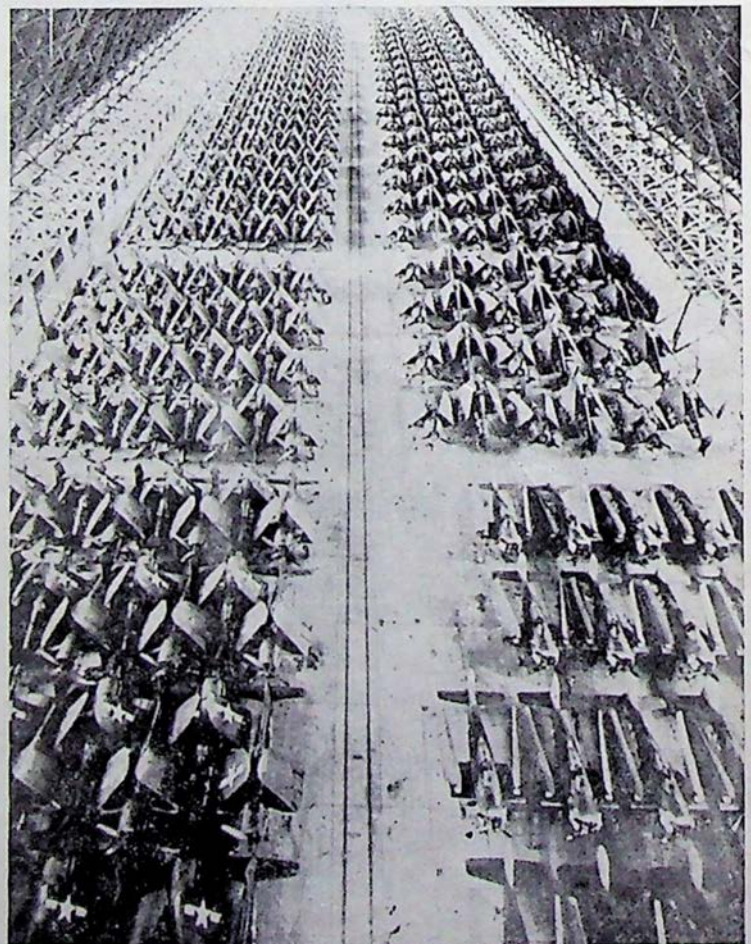
"Multitudes, multitudes" must be drawn down into Palestine, down into "the valley of decision: for the day of the Lord is near in the valley of decision" (Joel 3:14). "I will gather all nations," says God, "and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel" (v. 2). Oil from the sands, potash from the Sea, or

other treasure yet unfound in the Holy Land will suck earth's greedy nations to their doom. Blood to the horses' bridles! (Rev. 14:20.) Hundred-pound hail stones! (16:21.) Men gnawing their tongues for pain! (16:10.) "The slain of the Lord"—Sennacherib would understand—"shall be in that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground" (Jer. 25:33). "The heavens and the earth shall shake: but

"The Lord will be the hope of his people" (Joel);

"The Lord shall be king over all the earth" (Zech.);

"The Lord alone shall be exalted in that day" (Isa.).



"Behold, I Come Quickly" --- Jesus

By Delbert A. Jones, Kimball, Minnesota

PRESENT-DAY events should cause thoughtful people to turn to Christ, for rapidly fulfilling prophecies of the Bible teach that the second coming of Christ is imminent. We who are striving to serve the Master should watch current events and daily study from God's Holy Word.

Scientists of the United States have developed an airplane capable of flying faster than one thousand miles an hour. The cover of a national magazine recently pictured an airplane formation of F-84's—planes acknowledged to have a speed of six hundred miles an hour and able to climb five hundred thirty-five feet per second. On July 4, people of the United States established another record: never before had there been so many automobiles on the highways for any given three-day period.

When reading such statistics and information, my mind turns to the words in Daniel 12:4: "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." Never in history has travel been so rapid or extensive. A complicated spider web of roads covers the entire United States—and beyond. Regular airplane flights are established to nearly every country in the world.

"Knowledge shall be increased." Colleges of the Nation enrolled and graduated record numbers of students the past college year. Public school systems of the Nation are being expanded at an unheard-of rate to care for the ever-increasing enrollment of pupils. Great strides forward have been made in medical research, as a result of atomic power. Scientists continually are making advancements in all fields.

As one observes these attainments in education and science, he remembers Paul's prophecy of the last days, "Ever learning, and never able to come to the knowledge of the truth" (2 Tim. 3:7).

When schools were founded in the New World, their organizers had only one purpose in mind—*training young men for the ministry!* All the educational courses were religious in tone and the instructors were Godly men. For many years, that religious emphasis continued. In those days, men did not know about steamships, automobiles, or the atomic bomb.

Today, mankind has the increased knowledge, but with it is a growing disinterest in spiritual truth and values. All the increased learning, of which man is so proud, means no gain if people are non-Christian. Indifference of the masses to Christian truths is a signpost plainly marked, "Behold, I come quickly."

Speaking of prophecies about the soon coming of Christ, one cannot overlook 2 Timothy 3:1, saying, "This know also, that in the last days perilous times shall come." This present day witnesses a constant unrest among men and nations. Radio commentators and newspaper reporters would have us believe war may come any minute. The situation in Berlin is so acute, that it very easily could lead to further warfare. Russia is suffering internal strife. A wider rift grows daily between Russia and the Western Powers of England, France, and the United States.



Delbert A. Jones

Each country of the world doubts every other nation. That sounds like a very pessimistic statement, but present-day events prove it true. (Our own Nation is no exception.) Because it is true, each nation is building its army and navy as rapidly as possible. The greatest portion of each tax dollar is spent on armaments. How long can all earth's nations continue to spend billions of dollars in the armament race? Will America finally go bankrupt? Will not the false prosperity (due, in part, to employment of millions of men and women in industries dependent upon war contracts) finally crash?

Like distress among the nations, there is also distress among individuals of each nation. People, striving to find *something*, do not know *what* they want. Their sense of standards has changed from lofty and noble ideals God gave to mankind through the prophets and Jesus Christ to the base and false standards man gave to himself. Churches, formerly filled to overflowing, gradually have lost so many members that many churches have closed. Churches have been converted into garages and corn cribs. Paul said, "That day"—the Day of Jesus' return—"shall not come, except there come a falling away first." Nearly all churches in this Nation have closed doors on Sunday nights. The time of the "falling away" is here. Too many "Christians(?)" (Continued on page 11)

Prophecies of Daniel

By C. E. Randall, Fonthill, Ontario

(Broadcast, 7:30 a.m., Sunday, July 18, 1948, from W A I T, Chicago)

Good morning, friends of the Truth Seekers' Bible Class of the Air.

In bringing you the message this morning, I want to talk to you about some of the great prophecies in the Book of Daniel. This Book has been neglected too much by Bible students. There seems to be a prevailing thought that the prophecies of Daniel are too deep, and too obscure, for an average student of the Word. It is true that there are some things in this great prophetic Book which are hard to understand, but on the other hand, there are in this Book some of the most profound and easy-to-be-understood prophecies—prophecies that open up to us many of the prophetic writings of other prophets.

Jesus on different occasions referred to the prophecies of Daniel, and in so doing, placed His seal of approval on the inspiration of this prophetic Book. When the Great Teacher was answering the questions put to Him by the disciples as to, "When shall these things be? and what shall be the sign of thy coming, and of the end of the age?" Matthew (24:15) quoted Him as saying: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)." Jesus looked upon Daniel as a prophet and found it expedient to quote him. We, too, will find much profit in observing this sage.

Shortly before he died, the great historian H. G. Wells expressed himself as being convinced that civilization had come to a great impasse, to which there was no way around, no way over, or no way under. "It is," said he, "the end." What he meant was, that we are near the end of civilization. He was looking at the world picture from a strictly human view. The Prophet Daniel gave a preview of the end-time of this age as God sees it. Speaking under inspiration of the Holy Spirit, and therefore speaking for God, Daniel revealed that this present evil age is destined to come to a close. Several times in his Book, Daniel spoke about the "time of the end." In 8:19, he said, "At the time appointed the end shall be." We have two predictions set forth in this quotation. First, Daniel declared there is to be an end to this age, that is, this

world, this order of society, and, regardless of what man may do or not do, this age will come to an end at the time appointed. All prophecy is centered around this pivotal truth. Second, the time of the end is an "appointed time." God works all things after the counsel of His will, and, as it is written: "To everything there is a season, and a time to every purpose under the heaven," so it is with the end of this age. The very "day and hour" are set. We do not know the time of this appointment, but God knows. When the fulness of time was come, Christ was born of woman as the prophecies had predicted; when the "times of the Gentiles" are come to their full, the curtain will fall on this world, and He that is to come "shall come and will not tarry." The sponsor of these broadcasts accepts without reservation or equivocation the prophetic proposition that this evil world is appointed to come to a close, and when that moment arrives, the Messiah of Israel, the



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only begotten Son of God, will come "the second time without sin unto salvation" to them who look for Him.

Daniel was a prophet especially to, and for, Israel. Every Israelite today, as well as every follower of the Messiah of whom Daniel prophesied, can look back upon him with admiration. He was true to the Israelites in the dark years of their Babylonian Captivity, when their spirits were so low they hung their harps on the willows and were unable to sing the songs of Zion. He proved to be a true and tried friend and leader to Israel then, and, in his role as prophet, he outlined the course of Israelitish history for millenniums to come. More, if this chosen people of God would hear his voice today, they would be prepared for a greater deliverance to come than that experienced when Cyrus, opening the two-leaved gates of brass to Belshazzar's stronghold, set them free.

One particular prophecy recorded in the Book of Daniel appears in chapter 9, commencing with verse 24, in which Gabriel unfolded to Daniel things that are determined upon Daniel's people Israel and upon the holy city—Jerusalem. Let us take time to read the events foretold in this remarkable prophecy concerning the Israelites and their city—and I want you to note that expression,

“their city,” for Jerusalem belongs to no other people than Abraham’s natural seed, the children of Israel. Here is the prophecy:

“Seventy weeks are determined upon thy people and upon thy holy city [and here are the things determined, or marked off]

“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.”

Before we continue reading the rest of the prophecy, I should like you to observe that the events mentioned here as occurring during the seventy weeks of years (or four hundred ninety years) are divided into three separate periods of time. We now continue with the prophecy: *(Please turn to page 10)*

Sins of the Times -- Chicago Version

By Harold J. Doan, Chicago, Illinois

JESUS DESIGNATED certain moral signs as sins of the time in which He will return from heaven. Here in Chicago, one cannot fail to see the sins of the times in great abundance. It is not that the people are necessarily more wicked, but, like the people, sin is concentrated here in a small area, and thus becomes more obvious.

Jesus indicated that abundance of eating and drinking in combination would precede His coming again. (Luke 17:27.) There are now 8,300 taverns operating in Chicago, plus 1,500 other retail outlets for alcoholic beverages. In opposition to this, there are 1,112 churches conducting services in the City. There is a falling away from the church, with many doors closed during the summer, and a flocking to the taverns which are closed only a few hours a week. There is one tavern for every 380 people in Chicago and only one church for every 3,900. O sin of the times!

Jesus said there would be a changed attitude toward marriage in the last days. (Luke 17:27, 30.) In one recent year, 19,430 divorces were granted in the city of Chicago. In the last four years, 32,000 children have been affected by the separating of their parents in Chicago courts. In the city courts of Hammond and Calumet City, divorces can be obtained in *five minutes!* Three days are required in which to get married. One court handled 124 divorce cases in one day. An independent opinion poll, taken in Chicago from men on the street, revealed that “drinking and running around” are the chief causes of divorce.

Daniel said, in effect, that a sign of the end time would be a great increase in transportation. (Daniel 12:4.) The reader may be surprised to know that, every day, 1,500 passenger trains enter and leave Chicago depots. Four hundred fifty-seven buses come and go, every day. Ten major air lines operate out of Chicago’s 39 airports. Three

hundred fifty flights a day leave Municipal Airport alone. The Chicago Transit Authority owns 3,500 streetcars, 1,100 buses, and 1,800 elevated cars, in daily operation carrying people “to and fro.” It is not a sin, but a sign.

Jesus indicated that a sign of His soon coming would be calamities among men—chaos and confusion, resulting from their increasing sin. Last year, the Chicago Fire Department answered 57,000 emergency calls, one fourth of which (14,250) were the result of careless smokers burning down property about them to consume one of the 15,000,000 “weeds” used every day in Chicago. Lost lives, too, are part of the cost of smoking and smoke.

Daniel said that in the end time knowledge would be increased. (Dan. 12:4.) Paul also knew that in the end time men would be “ever learning, and never able to come to the knowledge of the truth” (2 Timothy 3:7). Knowledge is not sinful, necessarily, but it often draws men away from dependence upon God and excites them to dependence upon man’s ability to save himself by his own wisdom. Typical is the Department of Nuclear Physics of the University of Chicago which is being “prodded on” by the University’s man-worshiping religionists to bring everlasting peace and prosperity to the earth by atomic energy and cosmic rays. The University and its Dr. Harold Urey played a major role in development of the atom bomb. During all last winter, Dr. John Winston was flying back and forth between Peru and Chicago—tracing cosmic rays. Last February, when a meteorite flashed across the Midwest, Winston spent two months “tracking it down” and finally found a 130 pound piece, out West. From it there will be more study of God’s universe, but never will it cause a closer study of God.

Sins of the times are signs of the times. Lift up your heads—*Christ returneth!*

Nations in Prophecy

By John R. Fiske, South Haven, Kansas

IN A STUDY of "Nations in Prophecy," may we call the earnest reader's attention to these points: In Ezekiel 38:2 and 39:1 (A.R.V.), we find mentioned "the prince of Rosh" and the work he is to do before Jesus returns to earth to sit upon His throne in Jerusalem with His saints. (Job 19:25-27; Acts 1:11; Matt. 25:31; Luke 1:31-33; Matt. 5:35; 2 Tim. 2:12; Rev. 5:9, 10.)

"Rosh" Identified as Russia

The "Rosh" thus mentioned is evidently Russia for these reasons:

(1) "Gog and Magog, the general name of the northern nations of Europe and Asia, or the districts north of the Caucasus or Mount Taurus."—*Watson's Theol. Dict.*

(2) "'Rosh' is identified with Rus and Russia and is the earliest trace of that powerful people. The obliteration of it by the Authorized Version is one of the many remarkable variations of our Version from the meaning of the sacred text of the Old Testament."—*Conant*, a footnote on Gen. 10:2, translated for the *Amer. Bible Union*, 1873.

(3) "They [the Russians] dwell" in the "north parts" ("the *uttermost* north"—*Septuagint*).—(Ezek. 38:15; 39:2.)

(4) "Prince of *Rosh*" (A.R.V.; R.V.; also Septuagint Greek) becomes "Ros."

Great Britain

"Tarshish"—once two, Eastern and Western, as we now have East and West Indies. Ezion-geber, a port on the Red Sea where were "built ships to go to Tarshish; once in three years they brought gold, silver, ivory, apes, and peacocks, products now found in India. So, perhaps, this was the Eastern Tarshish. (2 Chron. 9:21; 20:36; 1 Kings 10:32.) Also, we find that from Joppa, now Jaffa, on the Mediterranean, Jonah embarked on a ship going to Tarshish. (Jonah 1:3.) This would seem to point a Western Tarshish from which Tyre, a Phoenician city, obtained silver, iron, tin and lead. (Ezek. 27:12.) *Fitch's Physical Geography* says, "The most productive tin mining region in the world is Cornwall, England. The Cornish mines have been worked from a very early period, the metal from which was an article of traffic with Phoenicians and Greeks before the time of our Saviour." So, this prophecy (Ezek. 38:8-13) seems to

point to the British forces and their allies assembled about Palestine to defend the British route to India.

Now, Ezekiel 38:13 speaks of "the merchants of Tarshish" with "*all the young lions*" as being opposed to the "prince of Rosh"—Russia. Since we have proved "the isles of Tarshish" are Great Britain, the work therein mentioned in this chapter must be done by England. As a lion is the symbol of England—an English speaking people—so "*all the young lions*" would symbolize the English speaking peoples of the world, thus including America.

France

Revelation 16:13-15 speaks of a nation who will precipitate the "War of Harmageddon" as symbolized by three frogs. That nation is France, as can be seen from these facts: In the sixth century, "Prophecies of Nostra Damus" (page 251) presents these words: "By the frog, he meant the king of France: for, before he took the *fleur de luce*, the French bore three frogs." Again: "*Tabyan's Chronicle*" (page 37, Ellis' edit.) says: "Of the first king of the Franks who reigned about A.D. 420, there is a shield of arms bearing *three frogs*."

Once more: an ancient banner, found in the cathedral of Rheims and used by Clovis before his conversion to Christianity, bears three frogs. M. Court de Gebelins says, "The frog represents the marshes whence the French originated." Hence came its selection as their symbol by Pharamond who placed upon his shield of arms the image of three frogs. In harmony with the foregoing, during World War I, the Americans frequently dubbed the French as "the frogs."

Italy

Daniel 7:3 speaks of four "beasts" as emerging from the "Great Sea" (Mediterranean). Verses 17 and 23 show them to be four universal kingdoms. They were Babylon, Persia, Greece, and Rome. (Dan. 2:36-43.) Three of these had vanished and one remained—Rome—which was therefore aptly termed "*the beast*" in the Book of Revelation—the sole remaining one. That John so viewed matters is evident. (Rev. 12:3-10.) The "seven heads" that "*the beast*" here possessed are "seven mountains" (Rev. 17:9), and "the ten horns" are "ten kings" or kingdoms. (Rev. 17:12.) Rome was built upon seven hills, so is termed "the seven-hilled city." (Continued on page 11)

The Death of God

By J. Arlen Marsh, Rockford, Illinois

WRITING in *Pathfinder* (May 5, 1948), Felix Morley, in a discussion of David Shub's new biography of Lenin, outlined the essentially evil character of the man who, more than any other individual, was responsible for the form taken by modern Communism. "It seems unbelievable," in Morley's opinion, that the doctrine "preached by an evil genius" can make a great deal more headway, except—and here Morley hedges completely—"except where the spirit of Christianity has lost all influence."

Denial of God, Morley concluded, automatically leads to the evolution of political and social dogmas like Communism. In effect, he repeated the dictum of Psalm 14 that "the fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good."

Basically, this is the conception of the Psalm. Those who deny the being and sovereignty of God are not only fools; they are also corrupt, abominable, and incapable of doing good. It is a doctrine fundamentally opposed to the humanitarian idealism of a large segment of modern mankind, which insists that good springs more from experience than from God.

This conflict of Communism and Christianity could not, as Morley suggested, have reached any very impressive proportions had it not been for the death of God. For God did die—He died a good while ago—as far as the calculations of the majority of men have been concerned. "The spirit of Christianity" mentioned by Morley has not lost *all* influence, but it has never had a sufficient amount of influence to exercise any vital measure of control in world or domestic affairs. As some unknown, but realistic, philosopher asserted, "Christianity has never failed, because it never has been tried."

Even within the United States, presumably founded upon Christian principles and a general demand for freedom of worship, God has held small place in the considerations of men and of government. The *Annals* of the American Academy of Arts and Sciences (March, 1948) points to the fact that, in 1800, fewer than ten per cent of those who lived in this country were registered on any church book—and this maximum included all children baptized in churches practicing infant baptism.

In New York City now, some two per cent of the population attend Protestant churches with enough regularity to be considered as having any genuine Christian influence. The proportions in other parts of the country are very little better.

In brief, the United States itself, if Morley's thesis be taken as possessing any grain of truth, is ripe for the onslaughts of atheistic Communism. Those who, as "liberals," advocate compromise with Russia and the political doctrines taught by Russia are—whether consciously or not is entirely immaterial—also advocating compromise with "the fool" who is corrupt, abominable, essentially evil. There can be no compromise between Christianity and Communism; men, as Jesus Christ Himself declared, "cannot serve God and mammon"; and in view of these facts, there can be little wonder that many clergymen have united under the name of "Spiritual Mobilization" to fight, through pulpit and press,



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the inroads of Communism within North America.

It was not without reason that Jesus, speaking of the penalties to be visited upon the world because of its wickedness, demanded sorrowfully, "When the Son of man cometh, shall he find faith on the earth?" All Biblical predictions concerning the return of Christ to earth are in one way or another tied in with the destruction of both evil and evildoers. The Kingdom of God cannot put in its appearance until world thinking has culminated in such frenzy of vileness that Jehovah Himself, through His vicar Christ, necessarily will terminate it.

What makes the entire matter even worse, is that this vileness and its consequences come upon us unheralded and largely unnoticed. "As it was in the days of Noe," Jesus told His apostles, "so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also 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 it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." (*Turn to p. 10*)

The "Carcass" and the "Eagles"

By Mrs. Lorne J. Fraser, Lancaster, Pennsylvania

"Wherever the dead carcass may be, there the eagles will be collected."

THESE WORDS—"carcass" and the "eagles"—appear together in the Emphatic-Diaglott rendering of Matthew 24:28. Verse 27 reads: "As the lightning emerges from the East, and shines to the West; so will be the presence of the Son of man." Verse 30 reads: "The sign of the Son of man will then appear in heaven; and then all the tribes of the land will lament; and they will see the Son of man coming on the clouds of heaven, with great majesty and power." Therefore, the context proves that our Lord was discussing His *Second Coming* when He spoke of the "carcass" and "eagles."

Some Christians state that the "carcass" of Matthew 24:28 is the Word of God, and the eagles are the Lord's true followers feasting on the Word. The Greek word *soma*, which is translated "carcass," literally means a "dead body." Surely, that is not a good description of the Word of God. It is a *living* Word, having an energizing effect on all who contact it. The Bible is not dead.

Much light is thrown on Jesus' statement by reading the verses surrounding the same verse in Luke's account. Let us carefully read these verses together:

"I tell you, in that night there will be two on a bed: one will be taken, and the other left. Two will be grinding together, the one will be taken, and the other left. And answering they said to him, Where, Lord? And he said to them, Where the body is, there also the eagles will be assembled" (Luke 17:34-36, Emph. Diag.).

The Lord seems to have been referring, therefore, to His *Second Coming*, when His faithful followers will be gathered unto Him. Paul spoke about this in 1 Thessalonians 4:15-17 and 1 Corinthians 15:51-53. He showed that the dead will be awakened from death, and those alive will be caught up to meet the Lord in the air: changed from human to divine nature.

The word translated "eagles" in our text (the Greek word *aetos*) means a swift flying creature, and the word "eagles" may well derive from that Greek word because of their rapid

flight. Those who are "taken" to meet the Lord will fly like eagles through the air by some miraculous power of God: maybe by some of the mighty angelic hosts, as the Parable of the Tares of the Field seems to indicate, wherein the angels are instructed first to gather the tares and burn them, but to gather the wheat, true children of God, into the heavenly barn or God's granary of salvation.

Some interesting verses in this study are John 3:14; 12:32, 34; 8:28. Jesus stated that as Moses lifted up the serpent in the wilderness, even so He also should be lifted up, and would draw all to Him. He most certainly was lifted up "as the serpent" on the cross, but Jesus has not yet drawn all to Him. That must be future. These verses are interesting in connection with Zechariah 12:10, saying: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

We have also Jesus' words in John 1:51, spoken to Nathanael: "Truly, indeed, I say unto you, you shall see the heavens opened, and the angels of God ascending from and descending to the Son of man" (literally). Our Lord seemed to infer in Matthew 23:39 that the Jewish people would see Him again: for, "I tell you," said Jesus, "you shall not see me from this time, *till* you shall say, Blessed is he who comes in the name of Jehovah." Revelation 1:7 also teaches: "Behold! he is coming with the clouds, and every eye shall see him, and those who pierced him: and all the tribes of the land shall mourn over him, Yes, Amen."

These texts all seem to indicate that our Lord Jesus will appear once more in the flesh. Recalling that Jesus appeared literally, physically, actually, *after* His resurrection glory, it becomes very simple to our minds to realize

(Continued on page 10)



An Impending Possibility

By Paul M. Hatch, Oregon, Illinois

THE SEVENTY-SIXTH Psalm is a psalm of victory. It celebrates David's victory of Mount Zion over the Jebusites and pertains to the time David began the firm establishing of his kingship over Israel. In giving thanks to God for the victory, Asaph expressed in the seventh verse these words: "Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry?" Also, in verse 10, occur these remarkable words: "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

In the short span of our life, we have seen and heard the wrath of man in two monstrous world-influencing wars, but they were called to their close before the nations destroyed themselves. Once more, in the recent past, have we seen at least a pause in the wrath of man by the unexpected truce between Arab and Jew. Yes, God restrains the wrath of man, so he will not entirely do away with himself—despite his storehouse of the accoutrements of war or atomic bombs. God overrules!

Though man has God-imposed restraints in this, man's day, so that he cannot go too far with his wrath, devastations, and machinations of evil, there is another day known to the Lord. It is the "*Yom Jehovah*" of the Lord of Hosts. Although man's wrath is restrained, who, yes, *who* can restrain the Lord of Hosts in His Day? There is none! and it will be a most terrible and dreadful Day!

The prophets of Israel give us glimpses of the Day of the Lord and its world-shaking extent. Isaiah spoke of it as when God arises to "shake terribly the earth" (Isa. 2:10-22), and a day of destruction and howling (13:6-16). Joel spoke of it as a day of terrible darkness, war, distress, and a day of decision. (Joel 1:15-20; 2:1-32; 3:9-17.) Amos warned against *desiring* that Day. (Amos 5:18-20.) Obadiah 15-21 reveals it will be mainly upon the heathen. (For other readings, see Zeph. 1; Zech. 14:1-7; Mal. 4:5.)

In the New Testament, the "Day of the Lord" is specifically called that in only four places, although other passages hint of its coming. In the New Testament, the picture is altered somewhat from the view of that in the Old Testament. The Old Testament does not indicate any escape from it of the peoples living in its time, except

in a typical way in the stories of Enoch and Noah. Even Jesus, in His time, did not hint of any escape. Instead, that Day shall come as the travail of a woman with child. The reason for this is that of the hidden dispensation mentioned by the Apostle Paul in Romans 16:25, 26; Ephesians 3:1-21; Colossians 1:25-27.



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Those passages show that God had kept a mystery of a hidden dispensation for the Gentiles. The only reason it was made manifest was the failure of Israel to receive the proffered King and Kingdom of God by the sending of Jesus Christ unto them. Him they killed and His disciples and apostles after Him, until the long-suffering of God ended and He turned to the Gentiles with His favor. (Acts 28:16 to the end.)

We are at this present time in this dispensation known as the "Times of the Gentiles" and the "Dispensation of the Grace of God to the Gentiles." (Rom. 11:25; Eph. 3:2, 6, 8.) Since a dispensation means a dealing out or a ministration, we understand that during the past nineteen hundred years God has been ministering unto the Gentiles and has abandoned His ministrations to His elect nation of Israel. It will continue so until the Gentile times are ended. When Gentile Times are ended, which also will end the day of grace, the "*Yom Jehovah*" will be ushered upon the earth, wherein God will punish all nations for their persecution of the children of Israel, and Israel will be punished for her infidelity. It is called, in Jeremiah 30, the "time of Jacob's trouble."

The Day of the Lord is mentioned twice in the Thesalonian Letters, the texts showing that Day will steal upon the world as a thief when the Peace-and-safety cry is at its height (1 Thess. 5:2, 3), and that the Man of Sin will arise at that time. (2 Thess. 2:1-12.) Here it is rendered as the Day of Christ, but, according to the Greek texts, it should be the Day of the Lord, instead. Peter spoke of its coming after the long-suffering of God has come to its end. (2 Peter 3:1-10.) John the Revelator prophesied of it in the Book of Revelation, and he was entranced into the Lord's Day to see the rising of monstrous evil and evils and God's fury to beat them down.

What of the church in that time? It will not be

here! God has redeemed it! It will escape completely. (Rom. 11:15; 1 Thess. 5:9; 2 Thess. 2:1, 13; Rev. 5:9, 10.)

So, these three fulfillments of prophecy are impending in their order: 1) Ending of the Dispensation of Grace and the redemption of the church, 2) Ending of God's ministration among Gentiles and the resumption of His ministration to His nation of Israel, and 3) God's vengeance upon the world of the ungodly called the "*Yom Jehovah*," the *Day of the Lord*! It draws near!

THE "CARCASS" AND THE "EAGLES"

(Continued from page 8)

that Jesus will once more appear literally, physically.

The body of our Lord Jesus, His fleshly body, was given for the life of the world; it seems to have been the ransom price. "My flesh . . . I will give for the life of the world" (John 6:51). Jesus' flesh, though crucified, did not go into corruption, as do other bodies. (Acts 2:27; Psalm 16:10.) It seems, judging from the foregoing, that Jesus' body may be used once more to prove to all that Jesus was the Redeemer, the Son of God; and the church is promised that, when He shall appear, we shall "also appear with him in glory" (Col. 3:4). What a blessed promise!—Where the carcass is, where the Crucified One is, "there will the eagles be gathered together."

PROPHECIES OF DANIEL

(Continued from page 5)

"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 [this is the first period], and threescore and two weeks [this is the second period]: the street shall be built again in troublous times. And after threescore and two weeks [first and second periods combined] 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."

In the first period of years, forty-nine in all, we have the commandment to restore and build Jerusalem and the walls thereof. This was fulfilled! The second period of sixty-two weeks of years, or four hundred thirty-four years, reached unto the cutting off of the Messiah, and

this too, was fulfilled when "Messiah the Prince" tasted death for every man. The complete prophecy comprehends the finished work of redemption—ending of sins and establishing everlasting righteousness.

The third period speaks about another prince that is to come. This prince will be a false messiah. He is called elsewhere the "man of sin," the "son of perdition," the "Antichrist," and several other designations given him. This will be Satan's last fling before Christ comes in great power to reign on David's restored throne.

Time does not permit me to give a detailed analysis of this great prophetic utterance, but you will be told how you can get a complete interpretation of this great message for our times for the mere effort of writing a postal card or letter. I want to mention another prophecy in Daniel that bears on the one we have been discussing in chapter 9. The Lord told Daniel, in 12:4, to "shut up the words, and seal the book, even to the time of the end," and informed that many would "run to and fro, and knowledge shall be increased."

For nearly two thousand five hundred years, the Book of Daniel was a *sealed* book. With the approach of the end-time, however, this seal was broken as knowledge increased and men began running to and fro on the land, in the air, and on the sea. As the appointed time of the end is tolled off, I pray that you who are "listening in" will be among those jewels, purified and made white, when the Lord comes for His own.

(You can obtain an excellent exposition of *Daniel's Seventy Weeks* from National Bible Institution. Price—50¢.)

THE DEATH OF GOD

(Continued from page 7)

Men permitted Nazism to overrun Europe, to plunge the world into its bloodiest war, as a result of sheer neglect. Military action against Germany in 1932 or in 1933, military action against Germany in 1936, would have involved practically no bloodshed, and would have effectually stamped out the threat of a reborn Prussianism; but men elsewhere were too concerned with their local problems, their private lives, their political and economic fortunes, to peer with any clarity into the near future. So it is today: compromises made with Communism in the name of expediency have brought the world once more to the verge—indeed, to the certainty—of war. More important, men have allowed their domestic and international problems to blind them to whatever mild form of faith in God they may once have possessed; like Hezekiah, they have turned to alliances and science to secure them, and have turned away from God.

Now all this has an obvious lesson: that the gospel

must be taught with a greater effort for effectiveness than it ever has been taught before; that every means for distributing the Word of God must be sought and used; that we who try, at least, to maintain faith in God must do our work with a feeling of such urgency as holds the man who tries to dig his way out of a caved-in mine. Mere discussion of the theories and fulfilled facts of Bible prophecy is not enough; we are not given predictions of the future to satisfy our curiosity, but to stir us to a constantly more intense activity.

NATIONS IN PROPHECY

(Continued from page 6)

The "seven heads" also represent the seven forms of government which Rome had, of which when John wrote, "five" were "fallen" (Rev. 17:10), that is, were in the past, namely: kingly, consular, dictatorial, decemvirate, and triumvirate; "one is," the imperial, and one was "not yet come"—the Gothic. Rome was termed a "many-headed beast" by Horace (Leb. 1. Ep. 1. vs. 76), and the dragon was one of the military ensigns of imperial Rome. As to "the ten kings," or "kingdoms," Rome, after it fell (476 A.D.), was divided into ten divisions which under different names still exist.

Revelation 12:4, 7, 10 represent a war in the Roman government or heaven between Paganism—the "red dragon"—and Christian forces led by Constantine, "the Michael" (literal Greek) that overcame the Pagan power led by Licinius. One third of the Roman forces supported the latter and two thirds the former. After Constantine had defeated the Pagans, he wrote, "That *dragon*, having been deposed from the governance of affairs," and, "That *dragon* driven from the administration of public affairs." Eusebius relates that a picture was elevated by Constantine over the palace gate. In it was a cross placed over his head: and beneath his own and his children's feet, his enemies under the semblance of a *dragon* were cast down headlong into the abyss. A "dragon," too, as a symbol, was stamped on some of the crowns of Constantine.

Other Countries

Persia (Iran) and Egypt (Dan. 11:42, 43) still retain their old names. "Cush," "Phut" and "Libya" are ancient names of parts of northern Africa. (See map of ancient world in Amer. Rev. Ver.)

Arab League

Psalm 83 predicts the formation of the Arab Confederacy to oppose the resettlement of Israel in his own land. Here is the list and their location: *Edom* (Esau) Ishmaelites; *Moab* and Hagarenes (whose four territories

adjoined one another in northern, central, and southern Arabia); then *Gebal* (Lebanon); *Ammon* (Trans-jordan); *Amalek* (adjoining Sinai desert); *Philistines* (coastal Arabs) with Tyre (Syria); and *Assur* (Eastern Syria and Iraq). This league was formed in 1945 when these seven Arab nations temporarily sank their old feuds with the express purpose of wiping out the returned Israelites. Read their doom—the doom of this Arab opposition to the Jews—in Ezekiel 35; Joel 3:19; Jeremiah 23:7, 8—Leeser.

History in Preview

Having identified the countries alluded to we shall discuss briefly what they will do "in the time of the end." (Dan. 11:40-45; 12:1, 2.) The French, who will then be Communistic as will be the whole of Europe and northern Africa except Great Britain and Egypt, will through their propaganda induce "the whole world" to engage in the "war of Harmageddon" (Rev. 16:13-17)—*World War III!* So, Russia, or "Rus," will suddenly descend upon the Holy Land. In her onslaught, Russia will be accompanied by Persia, Ethiopia, Libya, Germany, Italy, and other countries. (Ezek. 38:1-23.) This northern horde will capture Jerusalem (Zech. 14:1-5), deport one half of its citizens, and subjugate Egypt. (Dan. 11:40-45.)

Israel, then, under the protecting power of Great Britain and her allies, will oppose Russia (Ezek. 38:13), receiving the ultimate help of Jesus! (Zech. 14:3-5.) Russia and her force will be defeated. (Zech. 14:12-15; Ezek. 38:15-23; 39:2-6, 9-21; Rev. 19:11-21; 17:12-14; Dan. 11:44, 45.) Italy—"the beast"—will be "destroyed." (Dan. 7:11.) The English-speaking peoples—"isles of Tarshish" and "the young lions"—will accept Jesus as "King of kings." (Psalm 72:10; Rev. 19:11-16.)

The "United Nations," which recently "*parted*" the Holy Land (Joel 3:1, 2), will then cease to function and Jesus will be "king over all the earth" (Zech. 14:9), and "with" His saints will "reign on the earth" "a thousand years." (Rev. 5:9, 10; 20:6.)

"BEHOLD, I COME QUICKLY"—JESUS

(Continued from page 3)

are satisfied to go to church on Sunday morning: they ignore Sunday school, evening worship services, and Bible study. They take no time to read the Bible or to have daily meditations. Men and women may say they believe in the truths of the Bible, but, if they do not serve Christ, they are a part of the "falling away." "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come" (Rev. 3:3).

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park Minnesota



"Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

Who Knows?

"To him that knoweth," states our Golden text above. The word "good" means "right" as stated in the Emphatic Diaglott.

Then let us consider the text. The one who knows what is right and yet does not do it, "to him it is sin." If a person does not *know*, there may be some excuse for his not doing right. Nevertheless, if one continues to study the Word, he will learn what is right before God. There can be no standing still in God's service-shop. We must all be working—keep learning.

We understand that there is a greater responsibility for those who have more knowledge and understanding of God's will than for those who do not know. Let us accept the responsibility that is ours. We *can* do right if we will!

Rich Men

The first half of our study today is about a certain class of rich men.

These men are miserable. They are weeping and howling. Their treasure is rusted. Not all their treasure is rusted, however, for they had lived in pleasure and we all know that generally is costly. Perhaps this treasure was made illegally. Some, we read, had been held back from laborers they neglected to pay when their work was done. They had even "condemned and killed the just," who did not oppose them. We know that the just live by faith. They had been told to not fear "those who can kill the body," words of our Lord Jesus, but to fear God. (Matt. 10:28.) That, however, did not lessen the guilt of the ones who *killed* the just.

Brethren

One quality the Christian brethren are told to develop is patience. (2 Peter 1:6.) James also says today, by the Word, "Be patient therefore, brethren, unto the coming of the Lord."

Perhaps we do at times become impatient, thinking Christ should come today or tomorrow. God knows when He is going to send Christ back to the earth. Is it

not selfish, too, for us to become over-anxious for Christ's return? God, in His loving-kindness has waited for many of us to accept Christ. We read that many faithful have died, not having received the promise, "God having provided some better thing for us, that they without us should not be made perfect" (See Heb. 11:39, 40).

It gives us great joy to think that He included us (me and you), before the day of grace is over. We trust that many more will be *called*, and will answer, that they may become part of the *chosen*—the *few*. (Matt. 20:16.)

Murmur Not

One warning given to the brethren is to not murmur against each other. (Moffatt and Diaglott, James 5:9.) It is sometimes a failing among church groups to complain and fret about the others. We are told to not judge one another. If we complain about some certain weakness or fault in another, a little self-study generally will reveal the fact that we have it, too. Perhaps that is why the certain trait annoys us. Just try it, next time you begin to tear someone apart (mentally of course). See if somewhere in your own self you will discover it is *your* "besetting sin," or one of which you are trying to be an overcomer.

Jesus said, "Murmur not among yourselves" (John 6:43).

Paul said, "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer" (1 Cor. 10:10). He listed murmuring along with other sins.

Happy Birthday Wishes

Orville Boos, July 19, age 4, Itasca, Ill.

John Neal, July 19, age 14, Jericho Springs, Mo.

Kent Ross, July 20, age 7, Litchfield, Minn.

Chalmer Dennis, July 20, age 10, Vanzant, Mo.

Donald McKinney, July 21, age 5, Hammond, La.

Robert Saatzer, July 22, age 9, Saint Cloud, Minn.

Betty Jean Foster, July 23, age 11, Hammond, La.

Wendell Rhodes, July 23, age 8, Hammond, La.

Leroy King, July 24, age 8, Lawrenceville, Ohio

Kenneth Ward, July 25, age 5, Ripley, Ill.

BEREAN Department

HAROLD J. DOAN, Editor

1908 N. Keystone Ave.

Chicago 39, Illinois

BEREAN BUSINESS MEETING—AUGUST 2

The Berean business meeting will be conducted on August 2, this year. This is an important date on the Berean calendar, and all Bereans should try to be present to help conduct the year's business. There will be important steps taken and you will want to have a part in them. Plan to be in Oregon, Illinois, Monday, August 2.

BEREAN GOSPEL TEAM—MINNESOTA

The Minnesota Berean Gospel Team is starting to work. Present plans indicate that it left on Saturday, June 26, for the White Pine community near Blackduck, where it stayed over the week-end. Brother Wiggins, pastor of the Eden Valley Church, accompanied them, preaching on Saturday night and Sunday morning. Two carloads of young people went.

Do you feel that the Berean Gospel Team would be a benefit to your church? Could they help a new work? If the answer is "Yes," write to Jim Gaspar, Eden Valley, Minnesota. Tell him the date or dates you would like to have a team. If you feel that you would like to have a minister accompany them, please state that, too. The Gospel Team is a worthy work.

THE STORY THAT NEVER GROWS OLD



By Hazel Reed, Oregon, Illinois

In this story are the names of twenty-five hymns. Can you find them?

About two thousand years ago, a great event occurred on a silent night, that will be proclaimed until the whole world knows. It was in the little town of Bethlehem that our Saviour was born. While shepherds watched their flocks by night, an angel appeared unto them and said, "Behold, I bring you good tidings, which shall be to all people." This brought great joy to the world, to know that the Saviour was born. The Wise Men heard the good news, and followed the star to Bethlehem to see the fairest Lord Jesus.

"The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." At the age of twelve years, He was about His Father's business. As Jesus walked along the Sea of Galilee, He saw some men fishing. As He talked with them, He told them if they would follow Him, He would make them fishers of men: so they forsook all and followed Jesus.

Jesus and His disciples went about all Galilee doing good. They preached the things concerning the Kingdom, healed the lame, and gave sight to the blind. Many lame and blind heard of the Great Physician; and, knowing that Jesus never fails, they went to Him with this prayer in their hearts, "Open my eyes that I may see, and Master, let me walk with thee."

When Jesus was about thirty years of age, the chief priests and elders took counsel against Him to put Him to death. In the hour of trial, Jesus knew that God would take care of Him (you). Later, He went in the Garden of Gethsemane, where He could be alone, near to the heart of God, and prayed. As the time drew near for the crucifixion, they took Him to Golgotha and nailed Him to the old rugged cross. At the cross, Jesus looked down at the people who had crucified Him and said, "Father, forgive them, for they know not what they do." After Jesus died, they took Him from the cross, and laid Him in the grave. Upon the first day of the week, very early in the morning, the women went to the tomb and found the stone rolled away. An angel stood by in white raiment, and said unto them, "He is not here, he is risen. Go quickly and tell the disciples." Christ arose! He lives!

The same Jesus lives today and is softly and tenderly calling you. Are you willing to give of your best to the Master? Soon you may meet Him, face to face. If you will only accept Him: He is all that you (I) need to make your life complete. When Jesus comes, will He find you watching?

THE BIBLE HAS THE ANSWERS

If you are impatient, sit down quietly and talk with Job.
If you are just a little strongheaded, go see Moses.
If you are getting weak-kneed, take a look at Elijah.
If there is no song in your heart, listen to David.
If you are a policy man, read Daniel.
If your faith is below par, read Paul.—Selected.

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

- July 27-August 8**—General Conference at Oregon, Ill.
July 27-August 8—Illinois Conference and Bible School at Oregon.
August 7-15—Missouri State Conference at Jordan.
August 12-22—Virginia State Conference at Maurertown.
August 15-22—Western Nebraska Conference at Holbrook (C. E. Randall, Guest Speaker).
August 16-22—Vacation Bible School at Snoqualmie Pass in Denny Camp, Wash.
August 21-29—Iowa Conference at Waterloo.
August 22-29—Eastern Nebraska Church of God Conference at Omaha (Francis Burnett, guest speaker).
August 25-29—Ohio State Conference at Golden Rule Church of God, Cleveland. (James M. Watkins, Guest Speaker.)

CREDENTIALS COMMITTEE

The Credentials Committee for 1948 General Conference consists of Miss Leila Whitehead, Mrs. Albert Logsdon, and Mrs. F. L. Austin.

Harvey U. Krogh, Jr., First Vice Pres.

BAPTISM

On June 29, 1948, a car filled with seven persons, motored to our place at Diamond Lake, Mich., where Connie McChesney, having made her confession at the Indiana Bible School and Conference at North Salem, was immersed in the name of the Lord Jesus, thereby putting on Christ who becomes her leader and which makes her a child of God.

Connie, a young lady who has completed her high school education, is a daughter of Glenn (deceased) and Sarah McChesney, now Mrs. Orlo Powell, Rt. 4, Plymouth, Ind.

We pray she may find her true happiness in service to her Lord and Master.

Floyd A. Stilson.

LAYMAN'S CAMPAIGN ENROLLMENTS

658. Mabel Lindsay, Oregon Ill.
 659. Patricia Andrew, Oregon, Ill.
 660. Anna Fales, Sacramento, Calif.

OVER THE TOP!!!

356. Anna Fales	\$50.00
357. N. & Addie Goodreau	32.50
358. Dorothy Magaw	26.00
359. Mr. & Mrs. F. A. Stilson	27.50
360. Lottie Pickerl	26.50
361. Miss Eva Leslie	26.00
362. Mabel Andrew	26.00
363. Phyllis Schaal	30.50
364. Mr. William Holland	26.00
365. Mrs. William Holland	26.00
366. Weldon Holland	26.00
367. Mrs. Elmer Winfrey	26.50
368. Mrs. Levina Juden	26.50

BIBLE SCHOOL, MACOMB, ILLINOIS

The 1948 vacation Bible school at Macomb, Ill., was conducted, June 16-24. It was one of the best schools we ever had! Eighty-six children were enrolled. Average attendance was fifty-six. Teachers in the school were Billie Allen, June Potts, Hildreth Worley, Gloria Mercer, and Linford Moore. Ruth Moore also assisted a few days. We express our sincere thanks to the teachers for their excellent co-operation, to the parents for their interest, and to all others who assisted.

On the evening of June 24, a program was presented for the parents. The one hundred five persons who attended, composing the largest group we have ever had at a service here, could not all be seated in the church. Some stood and some sat outdoors as the children sang choruses, demonstrated their work, and received their awards.

Mrs. Mae Mercer, Reporter.

OMAHA, NEBRASKA

Another successful vacation Bible school came to a close, June 25. The enrollment was one hundred eighteen, an increase of seventeen over last year. Average attendance for the two weeks was seventy-nine, and forty-nine children had perfect attendance, which in itself speaks well of the interest shown. Some days, our attendance was eighty-five.

Our lessons this year covered "The Fruits of the Spirit," the stories being given on a flannelgraph by Loramae VerMehren. The memory verses on each fruit were taught by Sr. Hardesty. The verses were printed on pictures of flowers which the children colored and placed in flower baskets.

The writer taught a number of new choruses, which the children enjoyed, and Mrs. Karnett taught the Books of the Bible. The New Testament was taught in song. The Old Testament was difficult, but we learned much.

On Friday evening, June 25, the children presented a program for their parents and friends, showing what had been learned in Bible school. To see the happy children and grateful parents well repaid each of us who had put forth an effort to make this year's school a success.

We thank Cleo Dixon for his contribution of art work, also all the faithful helpers who gave of their time and talents in this worthy effort. Robert Hardesty, Pastor.

SUNDAY SPEAKERS FOR GENERAL CONFERENCE

August 1:

- 11:00 a.m.—G. E. Marsh.
 2:30 p.m.—C. E. Randall.
 7:30 p.m.—F. L. Austin.

August 8:

- 11:00 a.m.—J. R. LeCrone.
 2:30 p.m.—M. W. Lyon.
 7:30 p.m.—Sydney E. Magaw.

A FINAL MESSAGE

The purpose of the Layman's Committee has been simply to point out possibilities for our work and to indicate those possibilities by certain samples of practical results. The future of suggestions made and possibilities indicated now rests upon action of the General Conference.

New building plans, the future of radio, future financing, and the expansion and development of all Departments, as proposed in this plan, now become subject to the will of the Conference.

In spite of a very weak response, our plan has been very successful up to this point. With present efficiency and savings in operating expense, the \$12,286.66 we have received above the donated expenses of the campaign will be found more than sufficient to completely balance the current operating expense of each Department. In addition, we have paid off \$1,000 in obligations caused by deficits of the preceding year. This was the first major step in our plan. The program also has made possible many necessary improvements and upkeep. By preserving last year's earnings of the print shop, it has made it possible for this department to secure a new printing press, costing nearly \$4,000.00.

This leaves us with only \$1404.25 to apply on our building project. The success of this limited response, however, clearly shows the possibilities. Had our enrollment been even twice the number, the new building would have been completely assured. With one third of the campaign to go, it is still to be hoped that this plan may yet be completed.

The test radio venture has been most successful, both from the standpoint of the listeners' interest and financial returns. The total expense to July 1 amounted to \$1,185.13. Contributions received by the radio program directly for this purpose totaled \$1,217.66, leaving a profit after all expenses were paid of \$32.53.

We feel that the complete Layman's Program to date speaks for itself, and the tremendous possibilities for advancing and developing our work by even a small measure of unity and co-operation is clearly shown.

Your continued support of some such plan is all that is necessary to build our future.

The Layman's Volunteer Committee

HERALD RECEIPTS

Leslie Smith; Barbara Kump; Jane Lansbery; Terry Ferrell; Bertha V. Haupt; Seraphine R. Cleek (2); W. B. Caldwell; Iva M. Boyd; Mrs. Vernon W. Chaplin; Sam Bottolfs; Mrs. J. B. Gaspar; H. J. Edmister. Mrs. Anna Fales; Irvin Barnhart (2); Mrs. J. A. Hancock; Harold Starbuck; J. Arthur Johnson; Mrs. Howard Andrews; W. W. Kirkpatrick; George Waters; Mrs. W. H. Hardy; N. Goodreau; Claiborne E. Lee; Hildred Momsen; Leland Story.

Gleanings from the Field

"The field is the world."—Jesus.

"We plan to attend General Conference throughout the full two weeks, if possible. . . . We have a very nice little son, born on July 7, named Philip Wayne."—Mr. and Mrs. Delbert A. Jones, Kimball, Minn. . . . Glad you are coming to Conference; congratulations on the boy!

"The Kingdom of God cannot put in its appearance until world thinking has culminated in such a frenzy of vileness that Jehovah Himself, through His vicar Christ, necessarily will terminate it."—Arlen Marsh.

The Chicago Church of God, now worshipping in its newly-acquired church home at 5052 W. Division St., invites you to its services; preaching services at 11:00 a.m., Sundays; prayer services and Bible study at 7:30 p.m., Wednesdays; and a young people's meeting each Sunday evening at a nearby home. For further details, contact the pastor, Harold Doan, 1908 N. Keystone, Chicago.

Many visitors came to Headquarters during the past ten days; some of them bringing students to the National Berean Youth Rally, others coming as guests of brethren in Oregon. They were: Mr. and Mrs. William Stine, their son "Billie" and his friend Mary Vanzandt, Tipp City, Ohio; Mr. and Mrs. Arthur Otto, Eden Valley, Minn.; Francis Burnett, Jordan, Mo; John Denehfield, Evelyn Barr, Bernard and Arlene Keyes, Grand Rapids, Mich.; Mr. and Mrs. A. Johnson, Sae City, J. W. Williams, Mr. and Mrs. Paul Williams and daughters, Stanhope, Iowa; Leonard and Grace Brown, Helen and "Junior" Strauch, Baraga, Mich.

"Robert Lynn was born, June 30, 1948, to Mr. and Mrs. Charles G. Jones, Chesterland, Ohio."—George Jones, 13813 Castalia Ave., Cleveland, Ohio. . . . Congratulations!

Two of Ten! Another young man, Donald Capes, Oregon, Ill., has submitted his enrollment application for entering Oregon Bible College as a freshman when College classes resume, next September 6. We seek ten!

"We were pleased again to return to the water's edge, July 11, for the baptism of another, James Ronald Rankin, my brother's son."—Lyle Rankin, Cashmere, Wash.

Texans! The new Texas Conference will be represented at the General Conference, having submitted credentials for two hundred eight members.

Missouri State Conference this year reports one hundred thirty-eight members. Michigan, Minnesota, Virginia, Arkansas-Oklahoma, Ohio, Nebraska, Illinois, and the Northwest Conference have not yet reported.

We are sorry to hear of the death of Bro. John Carpenter, Perryville, Ky., father of Ben Carpenter, Oregon, Ill.

Bro. Wayne L. Laning, Mount Sterling, Ill., reports that the Ripley Church of God "very much enjoyed the student ministers and the Maranatha Singers," who served there some few weeks ago.

Anti-anti-Semitism: "Ten men shall take hold . . . of the skirt of him that is a Jew" (Zech. 8:23) for fellowship! Historical?

One hundred eighteen students were enrolled in the vacation Bible school at the Omaha (Nebr.) Church of God, this year's enrollment being an increase of seventeen over last year's.

Writing from Gatesville, Texas, Bro. Vernis D. Wolfe informs he is "hopeful" of attending General Conference.

Change of Address: After July 26, 1948, the address of Bro. J. R. LeCrone will be Oregon, Ill., where he will be pastor of the Church of God.

Thank You! "In a package you will receive six sheets and six pillow slips for the General Conference, donated by the Brush Creek Sewing Circle."—Pearl Huston, Rt. 3, Dayton 3, Ohio. . . . Co-operation from brethren throughout the many churches makes work a joy at Headquarters.

"We plan to attend the Texas Conference several days."—J. Mattison, Hammond, La.

College Catalogue. Oregon Bible College Catalogue No. 4, for 1948-'49, is on the press. Write for a copy and read about your own Church-of-God Bible College. Also, send names and addresses of young men and young women who may be interested as possible enrollees for the fall term. We are hoping and praying for a freshman class of ten students. Help us, please, all you can.

Next Week's Herald will be another special number, featuring reports from field workers and other employees of the General Conference. The front page will present a picture of the Summer School now in session.

Bro. Timothy Pearson has accepted a pastoral call of the Happy Woods and Blood River (La.) Churches of God. Bro. Pearson, a son of Bro. and Sr. Charles Pearson (campus superintendent and matron at the College) is a graduate of Oregon Bible College. He and Sr. Pearson, nee LaVonne Sorenson, have one child, Jacqueline. May they enjoy their new home and new work, and may the Lord's work continue in good spirit and growth.

HOPE CHAPEL (South Bend, Indiana)

On June 7, 1948, members of Hope Chapel, South Bend, Ind., elected officers for the coming year, beginning September first. The new officers are: elders, Floyd Stilson, Elmer McChesney, Horace Pierce; deacons, John Derbin, Rolland Stilson, Royal Mastain, Paran Anderson; deaconesses, Fannie Anderson, Mary Krogh, Dessie Fox, Lulu Metzger; trustees, Rolland Stilson, Elmer McChesney, Royal Mastain; secretary, Patricia Rossner; treasurer, Lois Hunt; church pianist, Lottie Pickerl; music director, Everett Stilson; Sunday school superintendent, Lottie Pickerl; assistant superintendent, Lulu Stilson; Sunday school pianist, Maude Stilson; Sunday school secretary, Winnie Mastain; and Berean superintendent, Horace Pierce.

Bro. Harvey U. Krogh, Jr., will serve again as pastor for the coming year. Bro. Krogh may be heard on the radio the first three Tuesdays in July over WHOT in South Bend at 3:30 p.m. Patricia Rossner.

McINTURFF - THOMPSON

The Church of God at Maurertown, Va., on Saturday, June 26, was the scene of the wedding of Miss Helen Virginia McInturff, daughter of Mrs. Esta V. McInturff and the late Hugh McInturff, to Orville K. Thompson of Sioux Falls, S. Dak.

The double ring ceremony was read by J. R. LeCrone, officiating minister.

The bride was lovely in a beige, lace-trimmed dress with cocoa brown accessories and corsage of talisman roses. The only attendants were Mr. and Mrs. Frank Morrison, brother-in-law and sister of the bride. Nuptial selections, "Because," "Oh! Promise Me," and "The Lord's Prayer," were played during the ceremony by Mrs. LeCrone.

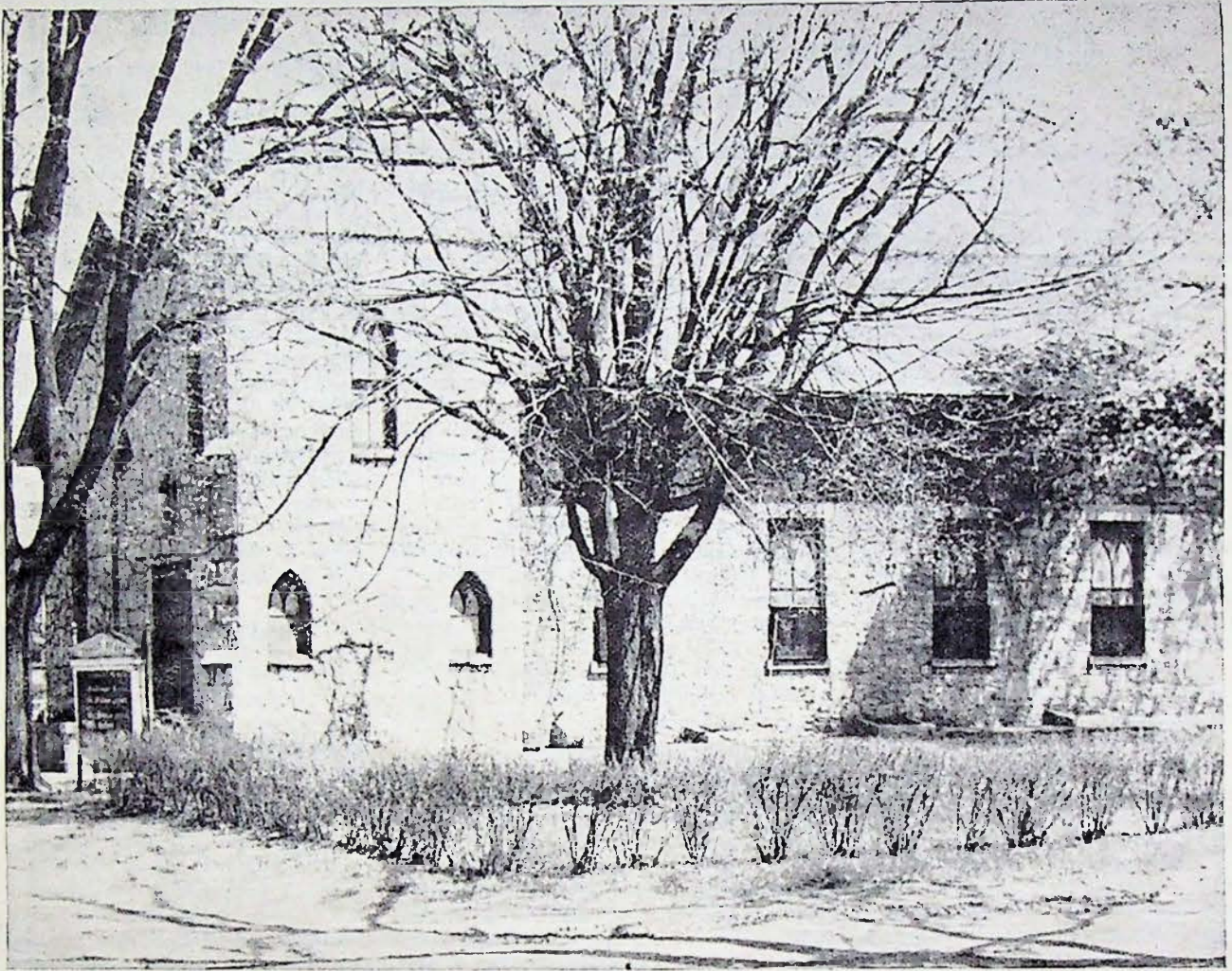
Following the ceremony, a reception for the immediate families and close friends was held at the home of Mr. and Mrs. Frank Morrison in Woodstock.

After a motor trip through the South, the couple will reside in Alexandria, Va.

J. R. LeCrone.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. J. Arlen Marsh	\$ 4.49
Mr. & Mrs. H. G. Pierce	5.00
Mrs. R. Long	23.87
Rockford, Ill., Sunday School	42.10
Blessed Hope Church of God Sunday School, Niagara Falls, N. Y.	7.80
Virta Sittler	10.00
Church of the Open Bible, Pomona, Calif.	20.00
Ohio Conference of the Church of God	100.00
Elizabeth Reichard Memorial (Delta Bereans)	50.00
Lottie E. Young	100.00
Mr. & Mrs. Ivan Hughes	70.00
W. A. Reid	14.00
Tempe, Ariz., Church of God	5.77
Pennellwood Berean Society, Grand Rapids, Mich.	46.00
Mrs. Wm. H. Hardy	2.15
Maurertown, Va., Sunday School	30.91
Jessie M. B. Kauffman	5.00



Oregon (Ill.) Church of God—Friendly Host Church

— of the —

General Conference & Illinois Bible School

July 27 — August 8, 1948

Planned Tours
Thirty Ministers
Dormitory Facilities
Evangelistic Sermons
Hundreds Are Coming
Prophetic Bible Lessons
Inspiring Music & Song
Fellowship & Recreation
Election of National Officers
Sunday School & Berean Programs
General Conference Business Sessions

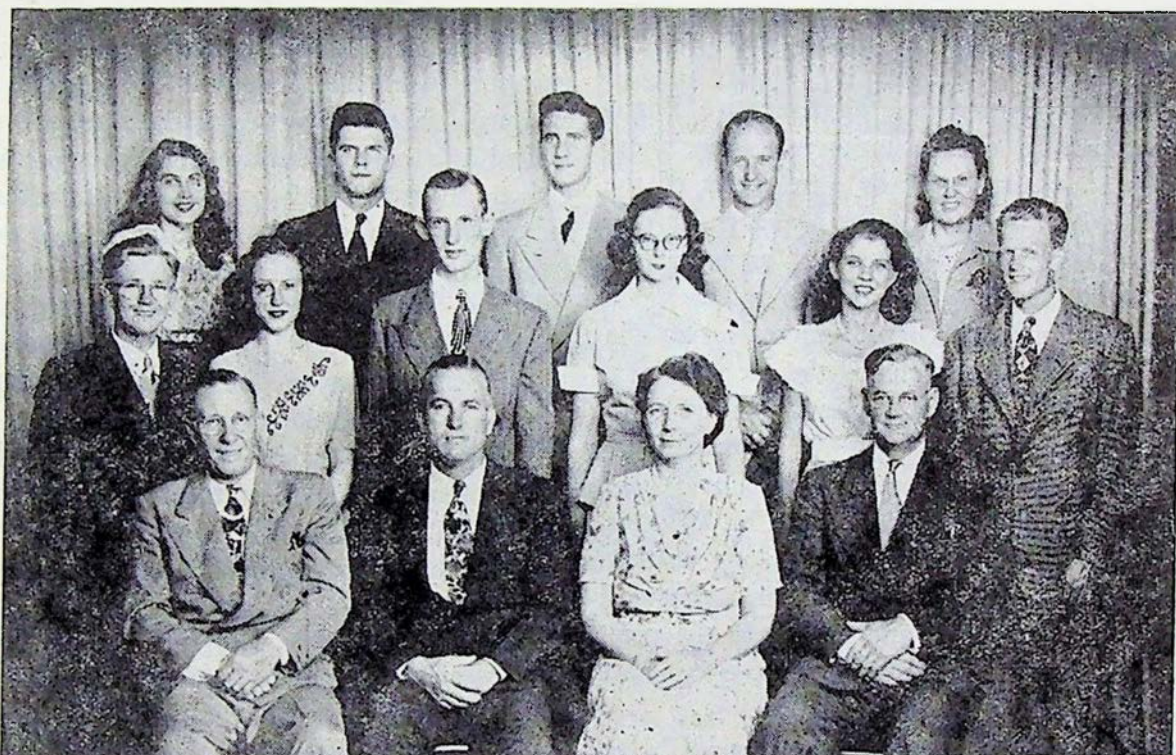
"Thus saith the Lord, Ask for the old paths . . . and walk therein, and ye shall find rest for your souls" (Jeremiah 6:16).

THE RESTITUTION HERALD

VOLUME 37

OREGON, ILLINOIS, JULY 27, 1948

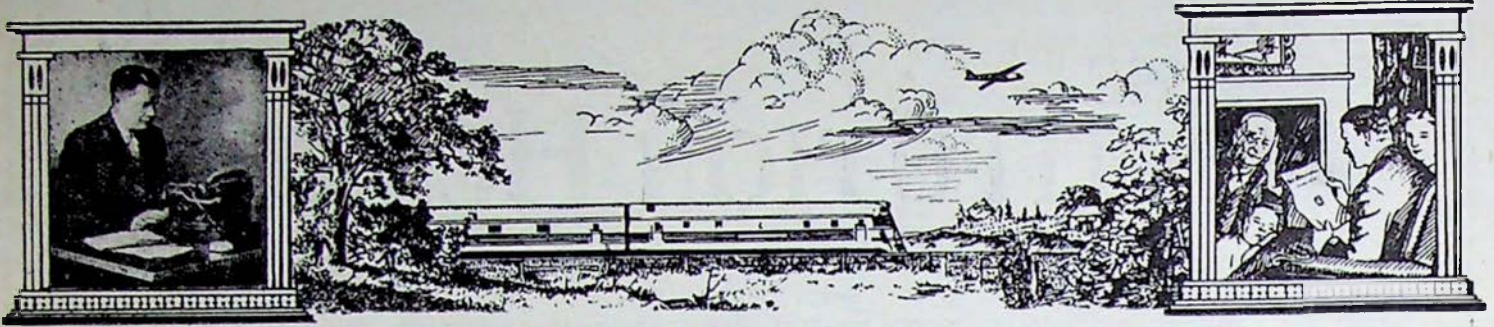
NUMBER 42



THE 1948 SUMMER SCHOOL

The 1948 Summer School, conducted as a summer session of Oregon Bible College, enjoyed an attendance of thirteen students from seven states. The instructors, Brothers C. E. Randall and Otto E. Dick, presented courses in "Doctrines Essential to Faith," "Child Study," "Prophecy in Our Day," and "Practice Teaching." Brother and Sister Charles Pearson, campus superintendent and matron of the College, completed the staff of workers. Two of the students, Ernest Graham and Mary Brown, were not present for the photographer.

The students shown are: (left to right, back row) Marion Coulter (Minn.), Bud Goodwin (Ill.), John Overholser (Ohio), Arnold Johns (Nebr.), Mrs. Otto E. Dick (Ill.); (second row) Kirby Davis (Wash.), Betty and Billy Dick (Ill.), Sarah Kessler (Ohio), Laura Bankston (La.), Kyle Davis (Wash.); (front row) C. E. Randall, Otto E. Dick, Eunice and Charles Pearson.



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

Secretary's Annual Report

Since last General Conference, the Executive Board has met eight times in regular business session, these meetings being attended always by a majority of the Conference officers and by the Business Manager. During the year, the Institution has sold several of its properties: a residence in Saint Louis, Missouri, two residences in Oregon, Illinois, is in process of selling several lots in southwest Oregon, and has purchased the property next door to the north of the present headquarters' building. Loans have been made to two progressive churches needing financial assistance in building. The Executive Board authorized its General Manager, Bro. James M. Watkins, to launch the "Layman's Campaign." After long waiting, purchase was completed of an automatic press that will aid immeasurably to efficiency and output in the print shop. Most of the Institution's staff of employees have been re-employed for another year's service.

THE RESTITUTION HERALD continues as our Conference's most efficient medium with brethren at large, and as a missionary possibility little developed. National Evangelist, M. W. Lyon, has done excellent work for THE HERALD, submitting one hundred forty-one new subscriptions during the year. Ministers and lay writers have contributed an abundance of excellent articles. Churches, generally, have contributed an abundance of interesting news reports, witnessing to an activity and progress nearly everywhere encouraging: new churches being erected, new evangelistic fields developed, baptisms reported, new ventures launched in radio effort, a growing determination especially among our youth to do missionary work.

Oregon Bible College, though boasting nothing spectacular, has enjoyed a profitable and progressive year. Twenty students were enrolled during the first semester, nineteen the second. Courses, though varied, predominated in Biblical subjects. Brother Otto E. Dick, student counselor and registrar, has served faithfully and well, as have all other employees of the College. Brother and Sister Charles Pearson are doing good work as campus superintendent and matron. Sister Benjamin Carpenter,

Brother James M. Watkins, and Miss Alta Samelson were part-time instructors. The field lying to the west of the campus, rented for farm purposes, should not be overlooked as a suitable location for College expansion. The College looks hopefully, prayerfully, into the future for better education of young men and young women, richest and grandest asset of the Church of God. Prayerfully, we toil to develop the College. Help us, please, to interest ten young people for this fall's freshman class.

Excellent courses, taught by the best talent obtainable, attracted a goodly number of young people to the summer session of Oregon Bible College and to the National Berean Youth Rally. The front page presents a picture of the Summer School (two students not included). A complete list of Youth Rally students appears in the news section.

Golden Rule Home, long past the experimental years of its service, continues "safe and sound" in service for aged and alone ones. The Home, filled to capacity, not only compares favorably with other similar homes, but, contrastingly, *offers more*. Brother and Sister Gordon Hess recently were employed as new superintendent and matron.

National Evangelists M. W. Lyon and Verna C. Thayer have led, commendably, in an evangelistic program that should hearten every member of the Church of God. Supplementing their activities afield, Brother Watkins, College students, and others from headquarters have done considerable evangelistic work, frequently traveling two or three hundred miles for week-end appointments at churches not having resident pastors. Some little assistance has been rendered, also, to the local church.

For more complete reports of General Conference activities, see Brother Watkins' business manager's report on page 6, Brother Lyon's and Sister Thayer's evangelism reports on page 7. Treasurer Dale Dunbar's report will be distributed in leaflet form not later than the second day of General Conference. Other Departments of our activities, such as National Berean work and Sunday School work, will be reported by leaders of those Departments during the General Conference.

The Day of the Lord

By Emma C. Railsback, Los Angeles, California

THE DAY of the Lord," "The Great Tribulation," and "The Time of Trouble" are all phrases applied to a certain period of time at the close of the present dispensation—the end of Gentile Times. Many of the prophets, apostles, and the Lord Jesus Christ, all foresaw and described this time in no uncertain terms. Let us look at a few of these texts.

"The day of the Lord is near upon all the heathen [nations]: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head" (Obad. 15). "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and gloominess, a day of clouds and of thick darkness . . . for the day of the Lord is great and very terrible; and who can abide it? . . . The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come" (Joel 2:1, 2, 11, 31).

"Woe unto you that desire the day of the Lord! To what end is it for you? The day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? Even very dark, and no brightness in it?" (Amos 5:18-20.)

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers" (Zeph. 1:14-16).

"Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. . . . The Lord also shall roar out of Zion, and utter his voice from Jerusalem . . . the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel" (Joel 3:14, 16).

"The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. 5:2).

"And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth" (Isa. 2:19).

"We have heard a voice of trembling, of fear, and not of peace. 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 paleness? 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" (Jer. 30:5-7). "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's [nation] sake those days shall be shortened" (Jesus, in Matt. 24:21, 22).

"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: for the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:15-17.) The Apostle John saw later a great multitude who had come through this period of great tribulation, having palms of victory in their hands. (Rev. 7:9.)

"The day of the Lord will come as a thief in the night; in the which the heavens [present political 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."

The foregoing scriptures are conclusive that the day of the Lord is a day of wrath and destruction, but we are not left in ignorance as to its duration or the approximate time of its coming.

The Angel Gabriel made it clear to the Prophet Daniel that the Israelites were to be restored from their Babylonian captivity and to experience seventy weeks (of years) of national life. (Dan. 9:21-27.) A careful analysis of his words, and history of the restoration, show that sixty-nine of those weeks terminated with the destruction of Jerusalem in A. D. 70. They (Please turn to page 13)



Emma C. Railsback

Love One Another

By (Mrs.) Mary Mae Nedrow, Oregon, Illinois

"By this shall all men know that ye are my disciples, if ye have love one to another."—Jesus.

JESUS TAUGHT His disciples that true greatness lies not in power, wealth, or glory, but in overcoming evil with good, and hate with love. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

We pray daily that we, like the Christ, might have compassion on all mankind: that we might acquire the initiative to forgive, whereby our love might be expressed through kindness to our fellow men. A Christian should remind one of Jesus. The people, seeing the character of Jesus reflected in Peter and John, recognized and testified "they had been with Jesus" (Acts 4:13). If we have ungracious personalities, it will reflect in our conduct. We must strive ever to live a holy life, that others will know we are true followers of the Christ.

Jesus taught men holiness by kind words and example. He forgave His enemies. We, too, must be charitable in judging others. Jesus said: "Judge not, that ye be not judged." Unless one has a forgiving spirit, he has never been really converted. A true believer will harbor no ill thoughts in his heart for anyone. "The servant of the Lord must not strive; but be gentle . . . patient" (2 Tim. 2:24).

When one of the Pharisees, a lawyer, asked Jesus what was the greatest commandment in the law, Jesus told the Pharisee that the first is to love God, and the second is to love one's neighbor. "On these two hang all the law and the prophets." (Matt. 22:37-40.)

Oh! that we might see ourselves as others see us! That we might admit our own faults and see admirable qualities in others! God "hath [shown] 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?" (Micah 6:8.)

Jesus' life was a testimony at all times. Ours should be the same. Although there is so much malice, envy, and hate in the world today, we who bear the name "Christian" should speak kindly, one of another. "Set a watch, O Lord before my mouth, keep the door of my lips" (Psalm 141:3). "Though I speak with the tongues of men and of angels, and have not charity [love], I am become as sounding brass, or a tinkling cymbal . . . and though I have all faith that I could remove mountains, and have not charity, it profiteth me nothing. Charity suffereth

long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things . . . endureth all things" (1 Cor. 13). "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Rom. 13:10).

A few days before Jesus' betrayal and crucifixion, as He drew near the city of Jerusalem, He wept. He had only pity for the Jerusalem He loved, the Jerusalem that refused to accept Him as its Messiah. On another occasion, the disciples watched Him with awe-stricken faces as He stood on the hill at Nazareth, amidst a crowd of enraged enemies, and then saw Him slowly walk away. It was not His way to argue with the people, telling them how sinful they were, but by His example and friendliness He led sinners to lives of righteousness and love.

Jesus chose Matthew (Levi), a publican, to be one of His disciples. (Matt. 9:9.) Jesus ate at his house with publicans and sinners. (Mark 2:14, 15.) Many good people were shocked when He ate at the home of Zacchaeus, another publican, and they asked His disciples, "Why eateth your master with publicans and sinners?" Jesus said: "They that be whole need not a physician, but they that are sick" (Matt. 9:11, 12). Jesus did not condone sin, but by His friendliness and example He showed sinners the better way of life. "God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17).

If only we, as Christians, would ask ourselves what Jesus would do under similar circumstances as surround us, much strife and sorrow could be averted. Once the scribes and the Pharisees brought an immoral woman to Jesus and slyly asked Him if He thought she should be stoned to death. Knowing their evil hearts, Jesus stooped down and with His finger wrote upon the ground. They repeated their question because He had acted as though He had not heard them. Then, He looked at them and



said, "He that is without sin among you, let him cast a stone at her." He stooped over again and wrote upon the ground as before. When He looked up again, He found that He was alone with the woman. He asked her where her accusers were. When she told Him they had gone, He said, "Neither do I condemn thee: go, and sin no more." (John 8:3-11.)

It was love that inspired Jesus always to do that which was right. He was meek and lowly in heart "who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Peter 2:23). Jesus loved His enemies enough to pray for them, as He hung on the cross at Calvary. (Luke 23:34.) Stephen, the first Christian martyr, knelt and prayed for his enemies, as he died amid a shower of stones. (Acts 7:59, 60.) The Apostle Paul admonished Timothy to "follow after righteousness, godliness, faith, love, patience, meekness" (1 Tim. 6:11).

The Church of God is composed of one great company of believers who "stand fast in the faith." The purpose of our General Conference is to "gather together" in fellowship, seeking ways by which we may better serve the Lord. Love for God and Christ Jesus, and for our fellow men, will have first place in our hearts. We will remember the words of Jesus: "By this shall all men know that ye are my disciples, if ye have love one to another."

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11).

Report on College Accrediting

By Otto E. Dick, Oregon, Illinois

BECAUSE I was asked by our National Bible Institution president, Brother Leland T. Hanson, to determine the requirements for obtaining an accredited standing for Oregon Bible College, and to investigate the possibility of our meeting such requirements, I hereby submit the following report:

Replies were received from three accrediting agencies, namely, the University of Illinois, the Illinois State Department of Education, and the Accrediting Association of Bible Institutes and Bible Colleges.

The University of Illinois sets up a list of standards for the standard college and grants A, B, C, and D ratings to institutions which qualify for classification. Institutions are classified according to the degree to which they meet the standards. The standards are too lengthy to be included here, but they include the number of departments maintained by the applicant institution, the training of the faculty, physical equipment, size of the library, enrollment, entrance and graduation requirements, and financial support.

The Illinois State Department of Education accredits schools for the purpose of training teachers and sets up standards similar to those of the University of Illinois.

The Accrediting Association of Bible Institutes and Bible Colleges is organized for the purpose indicated by the names of the association with the specific purpose of securing for such institutions greater recognition by sec-

ular institutions. The association hopes to obtain for its member institutions a higher standing among all institutions of higher learning, in order that students wishing to transfer credits from Bible schools to secular schools may do so without great loss of credits. This accrediting association, organized recently, sets up standards that our College might be able to meet in the near future, but requires the signing of a statement of belief that we do not accept; for example, doctrine of the Trinity. The Association might be willing to make an exception in our case, but we should probably hesitate to associate ourselves in this manner with institutions who teach such doctrine.

It probably will require several years of growth and development before we can meet the standards of state and secular accrediting agencies; however, if we want to become an accredited college, we can do so by vision supported by determination to reach such a goal. We are at present receiving some recognition by other institutions to which our students have transferred credits. There is a possibility that in becoming accredited we might receive a rating so low as to do us more harm than good. It would seem, therefore, that our best procedure would be to build toward a higher standard and make application for accreditation when we are reasonably sure that we can earn a classification that will secure for us greater recognition than we already are receiving.

General Manager's Report

By James M. Watkins

NATIONAL BIBLE INSTITUTION is closing the year with concrete evidence of many steps that have been taken along the road of general progress and accomplishment. There is, of course, much that can be done, and needs to be done, if our work is to continue to forge ahead. Present methods and checks on our operating efficiency serve to emphasize weaknesses which must also be corrected. General economic conditions the past year have added to our costs in many ways, just as they have to each individual. Those who have headed our various Departments have met our problems exceptionally well, however, leaving our general outlook at the close of the year unusually good. Had the Layman's Program been more effective, our year would have been closed with almost unbelievable accomplishment. Details of these matters are a part of the Treasurer's Report, so we will confine ourselves to the more general picture.

Good progress in operating efficiency is clearly shown by the fact that although we carried a greatly enlarged program, including a weekly radio broadcast, we have operated \$4,201.45 under the proposed budget for the year. THE RESTITUTION HERALD ran slightly over its budget, but all other Departments were well under their budget allotments. Noteworthy of these are the Print Shop, which reduced expenses from an estimate of \$9,250.00 to an actual \$6,753.30; also the Office and Overhead which reduced an estimated cost of \$4,055.00 to an actual cost of \$2,647.28.

While some Departments were a little weak in the total earnings, our combined earned income, exclusive of all contributions, exceeded the \$21,930.00 estimate to amount to approximately \$23,500.00. These earnings are to be compared with the total of \$11,184.43 of two years ago.

As usual, our weakness was in the matter of general contributions which amounted to only slightly more than \$8,800.00, as against a proposed budget of \$21,743.50. The Layman's Campaign, however, has provided for the lack in general contributions, and we will close our year with all expenses completely met.

Many improvements have been made in buildings and equipment. Much has been done that will help to increase efficiency and reduce costs. A "Little Giant" automatic printing press has been provided for the Print

Shop. This will develop our tract work and greatly increase our printing opportunities. The cost of almost \$4,000.00 has been provided, without added contributions, by our Print Shop earnings of last year and the small equipment fund which was developed a few years ago. Painting and rearrangements were made in the Print Shop and general improvements made at the College and on the College drive. Profits on resale items, exclusive of our quarterlies, nearly doubled the past year over the preceding year, which is evidence of a good trend in this Department. The test radio program, as of July 1, had taken in over \$1,200.00 in direct radio contributions, which exceeded the expense of the program by \$32.00.



James M. Watkins

The financial structure of Golden Rule Home was greatly strengthened during the year. Much planning was done toward developing an established trust fund and operating program. This Department is closing the year with a profit in the general operating fund of \$3,559.38.

Extensive planning has been done in behalf of all our Departments and many changes made toward improving the financial and organizational set-up of our Institution. We do not consider it necessary to enlarge upon all of these details, as the improvements in the general outlook provided by our fiscal departmental reports is sufficient testimony of them. Likewise, the changes and advancements which we consider profitable for our future will be a part of budget planning and included in the recommendations which we shall make to the General Conference and the Executive Board.

In addition to the regular business and work of the Institution, we have helped maintain two resident pastors; we have made loans to assist in the building of church buildings and parsonages; our field and office workers conducted 676 services and classes, and traveled in excess of 68,428 miles.

Our personal work as General Manager included our executive work and planning for the Institution, traveling over 15,000 miles during the year, and conducting 192 public services, talks, or classes in behalf of our gospel message. We organized and administered the first Berean Youth Rally a year ago, taught in the Summer School of that year, and conducted one regular College course during the last semester (Continued on page 9)

National Evangelists' Reports



Verna C. Thayer

HOW WE wish we could give you a place-by-place report of this part of the Evangelist Department's work. Its work varies so very much. True, our main purpose is to work with children and those who are interested in working with children. Nevertheless, we often find ourselves working with pre-school-age children, singing songs with them, telling them Bible stories, and

assisting them with their simple handwork; and, in the course of the same day, preach a sermon for adults or young people.

While our report must be confined to mere facts and figures, try to picture the joy you receive from visiting and working in all these places, also from the numbers of homes which have opened their doors to welcome you. It is real joy to stand before the faces of the many hundreds of children in the course of the year. They have so much zeal, it is an inspiration for anyone. You can be stuck in the mud until you feel you are almost buried in it, but soon forget when you see how happy the children are to hear a Bible class.

(1) No. of services conducted—296.

a. Children's—229.

b. Adults'—67.

(2) No. of persons contacted—3265.

(3) No. of miles driven—20,828.

(4) Vacation Bible schools conducted—19.

Happy Woods, La. (2); Maurertown, Va.; Zeba, Mich. (Indian Reservation); Baraga, Mich.; Morristown, Tenn.; Mountain Springs, Ark.; McGintytown, Ark.; Little Rock, Ark. (rural); Brooklyn, Ark.; Arkansas City, Kan.; Wray, Colo.; Holbrook, Neb.; Michigan Conference, Grand Rapids, Mich.; Southlawn, Grand Rapids, Mich.; Southlawn Mission, Grand Rapids; Blanchard, Mich.

(5) Lessons prepared for

a. Vit-Em-In classes at Grand Rapids, Mich.; three classes at Cleveland, Ohio; and one at Dry Run, Va.

b. Helps for Sunday school classes at Rockford, Ill.; Kokomo, Ind.; Hope Chapel, South Bend, Ind.; Hammond, La.; Little Rock, Ark. (rural). These were made each quarter. Other places were Macomb, Ill.; Brooklyn, Ark.; Ripley, Ill.; and Eden Valley, Minn.

c. Bible schools other than (Continued on page 9)

THE past year's work included six weeks in Texas during September and October, November through January in the Layman Campaign, March in Arkansas, and April in Nebraska.

Nine series of meetings were held at the following places: Roy, N. Mex.; Hickory Ridge and Beckett Mountain, Ark.; Omaha and Alliance, Nebr.; Sallisaw, Okla.; Fort Smith, Waveland, and Lord Schoolhouse, Ark.

In addition, five conferences were visited: the Illinois and General Conferences at Oregon, Ill., the Indian Camp Meeting at Zeba, Mich.; the Western Nebraska Conference at Holbrook; the Texas Conference at Ater; and the Ministerial Conference at Oregon, Ill.

Three baptisms resulted, all at Roy, N. Mex. The meeting here in November was a follow-up of a survey made the previous year.

Miles traveled were 24,400; number of places visited, 126; and total number of visits, 178.

Number of services held was 155, with about eight Bible classes, and sermons at the following places with the number of services at each:

Washington, D.C., 2; General Conference, 2; Oregon, Ill., 3; Oregon Bible College, 3; Zeba, Mich., 3; Western Nebraska Conference, 8; Texas Conference, 4; Moody, Tex., 1; Dallas, Tex., 4; Fort Worth, Tex., 1; Ater, Tex., 2; Roy, N. Mex., 10; El Paso, Tex., 1; Los Angeles, Calif., 1; Mullin, Tex., 2; San Saba, Tex., 1; Hammond, La., 4; Little Rock, Ark., 2; Bear, Ark., 1; Brooklyn, Ark., 1; Cleveland, Ark., 1; McGintytown, Ark., 5; Eldorado, Ill., 1; Ministerial Conference, 1; Marshall, Ill., 2; Hickory Ridge, Ark., 7; Beckett Mountain, Ark., 8; Pleasant Plains, Ark., 2; Havana, Ark., 4; Omaha, Nebr., 12; Box Elder Schoolhouse, Nebr., 1; Moorefield, Nebr., 1; Greeley, Colo., 1; Cheyenne, Wyo., 1; Alliance, Nebr., 6; Palmer, Nebr., 1; Arlington, Nebr., 1; Lincoln, Nebr., 1; Topeka, Kan., 1; Sallisaw, Okla., 5; Fort Smith, Ark., 7; Waveland, Ark., 8; Lord Schoolhouse, Ark., 8; Morrilton, Ark., 5; Macomb, Ill., 1.

A new Sunday school was organized at Lord Schoolhouse, five miles north of Morrilton, Ark., where a fine interest was shown among the people.

Receipts in contributions were \$765.66, and expenses were \$853.97, leaving a net expense for the year of \$88.31.

Subscriptions to THE RESTITUTION HERALD numbered 141 for the year, for which (Continued on page 9)



M. W. Lyon



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

NATIONAL HOME. People soon forget.

Seems that many people have forgotten that, under the Balfour Declaration, the Israelitish people were promised a national home in the land of Palestine. There are many who would like to forget that such a promise was made. Then, there are others who are very determined in their efforts to prove that such a promise was never made by the British government and approved by a great company of the nations. That our minds might be refreshed on just what was promised to the people of Israel, I would like to give you the communication which Arthur James Balfour sent to the Zionists of that day. Here is the letter:

"Foreign Office,
November 2, 1917.

"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 views with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours 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 the Jews in any other country."

"I should be grateful if you would bring this Declaration to the knowledge of the Zionist Federation.

"Yours sincerely,
(Signed) "Arthur James Balfour."

It will be seen from this letter that his Majesty's government viewed with favor a national home for the Jewish people and that they promised to use "their best endeavours to facilitate the achievement of the object." If language means anything at all, it means that the Jewish people at that time had a right to expect that they would be re-established in their home land as a national state.

We are not alone in the belief that if Great Britain and the near half-hundred nations who subscribed to this declaration of liberty for the people of Israel had carried out their commitments, much of the hardship and sufferings which they have been enduring during the last few years would have been avoided.

It is a well-known fact to my readers that God deals with the nations after the manner in which they have dealt with His people. Jesus declared, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

All these nations have failed to keep their

promise to Israel. One thing of which we can be sure, though, God will not fail the people of His first love.

NEVER FORGET. In the current issue of the "Christian Digest," there appears an article on "Prayer Alone Won't Bring Revival." This article was condensed from the original in "Moody Monthly." One paragraph which caught our attention reads as follows: "But let us never forget that 'God hath made that same Jesus . . . both Lord and Christ.' Let us not forget that He is God, 'for he is thy Lord; and worship thou him.'" It will be seen from this paragraph that the author believes that Jesus Christ is God. In this, He is not alone. The great body of orthodox Christendom is advocating the proposition that Jesus is God. This means that it was God who died on the cross. You may say such is ridiculous. Regardless of what you may think, this teaching is becoming the paramount tenet of faith with the majority of teachers in orthodoxy. I have before me the July number of the "Defender Magazine." Under the caption, "Is God a Jew?" we have these words, "Many Christians thoughtlessly say that Jesus Christ was a Jew. The same people usually accept the fact of Christ's deity. Their statement is therefore tantamount to saying that God is a Jew." Throughout this article, God and Jesus are used interchangeably, and Jesus is represented as being God. This, we believe, constitutes "handling the word of God deceitfully." Jesus never claimed to be God. He did say, "My Father is greater than I." If there were no other reasons for our being separate from orthodoxy, this one teaching would be sufficient to keep us a separate body of believers.

LONELY PEOPLE. Last Sunday (July 18),

I was in Chicago to take part in the weekly broadcasts which our headquarters is sponsoring over WAIT. In the afternoon, in company with Brother Harold Doan, who has charge of these broadcasts, we went to call upon a couple of listeners who have written, requesting some of the literature offered in the broadcasts. The first person on whom we called was a man well past middle life who was more or less alone in this world, his wife having died four years ago. Now to this loneliness. He had written for literature, evidently with the thought in mind that it would alleviate his loneliness.

The next individual on whom we called was a lady in late life, frail of stature, who was caring for her aged mother who was sickly. They were without regular income and only used their radio for religious broadcasts, as they needed to conserve electricity. Without doubt, there are multitudes of people within the radius of our work who need the comforting message, the encouraging word, the helping hand which we have to give. We do not

know who they are; but, if we would search for them, we would find so many opportunities of doing good unto all people. This would put the gospel to practical use.

HERALD THE MESSAGE. Jesus, in giving the Great Commission, stated that it was for all people for all time. It was a world message. "The world," said He, "is the field." "The good seed is the word." This good seed must be sown as a witness in all the world before this age can come to a close. Mark, in giving his version of the Great Commission, said that it must be published in all the world. The meaning of the word "publish" is that it should be heralded, not so much with the thought of the content of the message as the act of heralding it with clarion tones.

In this great work, there is a place for all, and the Church of God needs to be in the forefront in carrying out this Great Commission. That we are not is to be regretted. The fact that we are not doing much along this line is not indication that we cannot. We would like to suggest to our readers that the rather discouraging reports which our General Manager has been publishing under the Layman's Campaign is due to the fact that we do not have and are not making any concerted attempt to have much of a part in the carrying out of this Great Commission. I do not wish to find fault nor chide our people, but I do believe it is time for us to review our whole church set-up for the purpose of determining if there is not something lacking, and what is the reason that we are not moving forward on all fronts more effectively than what we are. We would like to recommend to the delegates of our General Conference that they give serious consideration to ways and means of having a more vital part in the carrying out of the Great Commission which Jesus gave, first to His disciples and then to all believers. I fear we are wanting in many ways and are not fulfilling our mission in the great plan of redemption as much as we could and should.

THE SCRIPTURES. Well did Jesus say that salvation is of the Jews. The "Jews in the News" quotes Eleanor Hard Lake as saying: "The Torah scrolls of the Law were pieces of parchment thirty yards long, hand written, right to left, in Hebrew. Torahs were traditionally written down by special copyists called Tephorim, who had to wear their prayer costume, carefully tie up their beards to keep from letting them touch the sacred words, and wash their hands every time before they wrote the name of Jahveh."

People do not appreciate the great work which the Jews have given in preserving the Scriptures. Unto them were committed the oracles of God, and they have done an excellent job in preserving them for us.

GENERAL MANAGER'S REPORT

(Continued from page 6)

of the College. We also maintained one regular monthly appointment at Hedrick, Ind.

We feel that our work during the year has been highly successful, but that there are certain definite trends and dangers that must be given immediate and serious consideration by our people at large, if the welfare of our work as a whole is to be preserved. Our future absolutely demands a united stand in behalf of the numerical, spiritual, and financial development of our entire church program—both national and local. Unless this is done, I am convinced that our days of organized existence are definitely numbered.

Respectfully submitted this 15th day of July, 1948.

SISTER VERNA C. THAYER'S REPORT

(Continued from page 7)

those visited: Kokomo, Ind.; Omaha, Nebr.; Michigantown, Ind.; Hope Chapel, South Bend, Ind.; Indiana Conference class; Browntown, Va.; Cleveland, Ohio; Tempe, Ariz.; Texas Conference; Blood River, La.; Taylor University, Upland, Ind. (this was result of radio broadcast).

(6) Layman's Campaign Tour.

- a. Places visited: Kokomo, Ind.; Cleveland, Ohio; Delta, Ohio; Winchester, Va.; Maurertown, Va.; Browntown, Va.; Washington, D.C.; Baltimore, Md.; Dry Run, Va.; Staunton, Va.; Skelton, W. Va.; Charleston, W. Va.; Lawrenceville, Ohio; Brush Creek, Ohio; Evansville, Ind.; Eldorado, Ill.; Marshall, Ill.; La Crosse, Wis.; Graytown, Wis.; Minneapolis, Minn.; Saint Cloud, Minn.; Litchfield, Minn.; Hector, Minn.; Sac City, Iowa; Sioux City, Iowa; Holbrook, Nebr.; Wray, Colo.; Arlington, Nebr.; Dixon, Ill.; Omaha, Nebr.; and Burr Oak, Ind.

b. No. of miles traveled—5,446.

c. Amount received (actual cash, not pledges or sums that came in as result of trip)—\$576.00.

d. Expenditures—\$222.84.

(7) Other places visited: Hendersonville, N. C.; Sapulpa, Okla.; Ater, Texas; Macomb, Ill.; North Salem, Ind.; Pennellwood, Grand Rapides, Mich.; McRae, Ark.

(8) Amount received (other than Layman's Campaign)—\$1,137.36.

(9) Expenditures—\$904.00.

(10) Children's quarterlies made—1,324.

It is always interesting to compare this year's activities

with those of the previous year. While there were less services conducted this year, 3,265 people were contacted as compared with 2,550 last year. This year, 20,828 miles were traveled, and 13,472 last year. Fifteen vacation Bible schools were conducted last year, 19 this year. Our vacation Bible schools began in February this year and will continue to the middle of October. Amount received in full this year, \$1,713.36; last year, \$640.34. Expenses were higher as much more territory was covered. Children's quarterlies made last year, 973; this year, 1,324.

We are grateful to all who have made this work possible. It is your contributions, your prayers, and your encouragements that have helped us all the way. Again, may we ask for your prayers that this work may go forward.

Verna C. Thayer.

BROTHER M. W. LYON'S REPORT

\$355.50 was received, this figure not included in the receipts previously mentioned. In addition, 33 free subscriptions were sent.

It is our custom to send a free six-months' subscription to THE RESTITUTION HERALD to those unable to pay for their own. But I find a surprising number of faithful believers, many of them aged, who are practically destitute and not able to renew their subscription when the six months expire. I recommend that a special fund be set up to provide free continuous subscriptions for such cases, so that many loyal members throughout the country will not be deprived of their church paper.

The most promising fields of evangelism visited during the year seem to be at Palmer, Nebr.; Roy, N. Mex.; Havana and Fort Smith, Ark.; and Washington, D.C.

One of the great satisfactions of the year has been the organization of the Texas work by the formation of a state conference and the employment of an evangelist, Bro. E. L. Macy, whose work there is much appreciated by the people.

The work in Arkansas is growing steadily and approaching the point where it will be self-supporting, with two full-time ministers in the State and a third being needed by the development of new fields of work.

Little by little, we are reaching out, but how little we are actually doing to gather in the ripened grain, when so little day remains in which to do it!

M. W. Lyon.

Optimism: Two Grand Rapids' churches in building enterprises; new church buildings at Litchfield, Fredericktown, Chicago; increase of parsonages; new Texas Conference; many baptisms at Doniphan; revived effort at St. Louis! . . . The Church of God shall never die; the "gates of hell shall not prevail against it." "Lo, I am with you always, even to the end of the world"—the Christ.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park Minnesota



"I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."

Joel Foretells Events

Joel, one of the minor prophets, told the whole story of Israel that is to come to pass. He did not go into detail on many things or his book would be much longer than the three chapters it contains. However, it is a message from God to anyone interested in the destiny of Israel and Palestine.

First, there is a picture of lack of water and a plague of locusts. Here is an interesting part of the story, as translated by Mr. Moffatt:

"Listen to this, you who are old, hear this, all you inhabitants of the land! Has the like of it ever been in your day, or in the days of your fathers? Tell it to your children, and your children to their children, and their children to the coming generation" (Joel 1:2, 3).

From this description of what Joel is about to tell, the period of time includes several generations. The parents look back to what they have seen in their lives. Nothing like it has ever been before. They tell their children and they, in turn, tell their children. These children tell the "coming generation." We often see pictures of four generations of a certain family. Sometime, these things prophesied in Joel will happen during the lifetime of that fourth generation. Perhaps it has even begun!

Joel continued his description: "What the lopping locust left, the swarming locust ate, what the swarming locust left, the leaping locust ate, and what the leaping locust left, the devouring locust ate" (Joel 1:4).

Here is another picture of the land of Palestine in that day:

"The fields are blasted; the land is woebegone, for the corn is wasted, the wine-crop fails, the fresh oil dries up. The farmer is downcast, the vine-dresser wails, for the wheat and the barley: the harvest of the field is ruined, the vines are languishing, the fig trees wither, pomegranate, palm, and apple, every tree of the field is a-drooping, and joy fades from men" (Joel 1:10-12, Moffatt).

The Prophet continued by telling the priests and ministers to mourn, to beat their breasts and put on sackcloth, to fast and call the people together. The reason

is this: "Alas for the day! the day of the Eternal is near, and it comes as destruction from the Destroyer" (v. 15).

Then we read, "We cry to thee, Eternal One" (v. 19).

In the second chapter of Joel, we have a different picture. There is an army advancing so large it blackens the hills. (Joel 2:2.) "Before them the land lies like an Eden paradise" (v. 3). What a change! No plague of locusts, no drought! But a well watered, prosperous land "like an Eden paradise!" At this time, we read: "The Eternal's day is coming—here it is! Near it is" (v. 1).

The army enters the land and destroys the crops. Are not armies shaping up now?

God again pleads for the people to turn to Him. When they do, He will come to their aid.

When Jesus Comes

The Jews are still looking for Christ to come. They were blinded. They could not see the years and years described in the two verses of Isaiah 9: "Unto us a child is born . . . 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 justice from henceforth even for ever."

Joel tells them to cry in their affliction to God, saying, "Eternal One, oh spare thy people, leave not thy heritage to be taunted, to be a byword among pagans; why should the nations sneer, Where is their God?" (Joel 2:17.) It is *then* God, the one true God, will "be jealous for his land, and pity his people" (v. 18 of our lesson).

The fields will yield their increase. The people of Israel will be restored and live in peace in their homeland. God will be there. (v. 27.)

Happy Birthday Wishes

- Freddie Anderson, July 26, age 9, Hammond, La.
- Anne A. Gaskill, July 28, age 4, Marshall, Ill.
- Curtis Kennedy, July 28, age 10, Hammond, La.
- Nancy Jean Boyer, July 28, age 8, Waterlick, Va.
- Gilbert Kennedy, July 29, age 13, Hammond, La.
- Jean M. McLain, July 29, age 10, Los Angeles, Calif.
- Joan Barnett, July 30, age 8, Hickory Ridge, Ark.
- Janice E. Ward, July 31, age 8, Ripley, Ill.

WHAT OF OUR IDEALS?

By Bill Dick, Oregon, Illinois

EDUCATORS REALIZE youth are full of aspirations and ideals. Teachers take advantage of this characteristic and "fire up" their ambition to go into the world to do big things. Commencement speakers inspire graduates by telling them the future of this world rests upon their shoulders. As a result, "tomorrow's citizens," with heads high in the air and loaded with an abundance of ambition and zeal, step out into the world to conquer the elements. If the world does not yield to them and give them happiness and prosperity, they are determined to make it do so.

As we gaze over the vast sea of people, we wonder what has happened to these zealous youth and their high ideals. Observing matured youth, we notice some have struck pay dirt, and some others are successful in fulfilling their ambitions. The majority of our idealists are blindly stumbling along from this ideal to that, from one belief to another, from this piece of happiness to that bit of pleasure. What has happened to them? The world has dealt them a bitter blow. For what are they striving? They are satisfied if they can earn enough at labor to provide for their families. They have no aim, no goal, no purpose in life. They are merely living from one day to the next, seeking what pleasure each new day has in store for them.

Do my Christian friends have this distorted concept of life? We hope not. Our purpose in life is to glorify Him who created us (Rev. 4:11) and to obey His commandments. He will not fail us.

How Can We Serve Jesus?

By Louise Johnson, Oregon, Illinois

RECENTLY, I was preparing a lesson for my beginners' class on "Jesus in the home of Mary and Martha." While I was working on it, I began to wonder how we Bereans can serve Jesus better than we are at present. Mary washed Jesus' feet and anointed Him with sweet-smelling ointment. Martha prepared a meal.

But how can we serve Jesus today? We cannot wash His feet and anoint Him. We cannot prepare for Him a fine meal. We can, however, serve Him today as well as did Mary and Martha.

Perhaps you live in a large city or near a place where people are not as fortunate as you are. You can help them



by just being kind and speaking to them.

If we did these things to the poor and needy, and found and hunted out things we could do for others besides the poor, we would be doing just as much as Mary and Martha did. Jesus said in Matthew 25:40: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

About the Weed

A SPECIAL smoking room has been set apart at a public school in Shelby County, Tennessee, for juvenile smokers, says an Associated Press Dispatch. The youngsters (age twelve to fourteen) secure permission to use the room by special request from their parents.

"Smoking two cigarettes is enough to impair a person's night vision," says Dr. Charles Sheard of Mayo Clinic. The nicotine cuts the flow of blood to the retina, delaying by fifteen to thirty minutes the time eyes require to become adjusted to dim light.

The American people smoke one billion cigarettes a day: that is seven and one half cigarettes for every man, woman, and child in the country. That means that more than a million and a half pounds of one of the world's deadliest poisons (one five hundredth of an ounce taken at one time is fatal) is consumed every year.

M. V. O'Shea, professor of education at the University of Wisconsin, has written a book entitled, Tobacco and Mental Efficiency. On page 133 he states, "It is significant that in every one of the foregoing reports, smokers are proved to be inferior to non-smokers in the work of school and college . . . Tobacco in school and college is always associated with poor scholarship." Throughout the book he emphasizes that the use of tobacco slows up the mind.

In the past sixteen years, consumption of cigarettes has trebled in the United States. In the same sixteen years, occurrences of death by lung cancer also have trebled from 3,848 to 10,987.

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

- July 27-August 8**—General Conference at Oregon, Ill.
July 27-August 8—Illinois Conference and Bible School at Oregon.
August 7-15—Missouri State Conference at Jordan.
August 12-22—Virginia State Conference at Maurertown.
August 15-22—Western Nebraska Conference at Holbrook (C. E. Randall, Guest Speaker).
August 16-22—Vacation Bible School at Snouqualmie Pass in Denny Camp, Wash.
August 21-29—Iowa Conference at Waterloo.
August 22-29—Eastern Nebraska Church of God Conference at Omaha (Francis Burnett, guest speaker).
August 25-29—Ohio State Conference at Golden Rule Church of God, Cleveland. (James M. Watkins, Guest Speaker.)

GENERAL CONFERENCE SPEAKERS

This schedule of speakers is for the daily 7:30 p.m. services, except as otherwise designated.

- Tuesday, July 27 Harvey U. Krogh, Jr.
 Wednesday, July 28 James M. Watkins
 Thursday, July 29 (To be announced)
 Friday, July 30 Prophetic Panel Discussion
 Saturday, July 31 Sunday School Day
 Sunday, August 1:
 11:00 a.m. G. E. Marsh
 2:30 p.m. C. E. Randall
 7:30 p.m. F. L. Austin
 Monday, August 2 National Berean Day;
 C. E. Lapp, Speaker
 Tuesday, August 3 Harold Doan
 Wednesday, August 4 Oregon (Ill.) Berean
 Program; William Dick, Director
 Thursday, August 5 (To be announced)
 Friday, August 6 Christian-Living Panel
 Discussion
 Saturday, August 7 Linford Moore
 Sunday, August 8:
 11:00 a.m. J. R. LeCrone
 2:30 p.m. M. W. Lyon
 7:30 p.m. Sydney E. Magaw

HERALD RECEIPTS

Mrs. J. W. Grimsley; D. G. Harvey; Mrs. Alfred Anthon; John Savage; Mrs. Frances Booth; Gospel Gleaners; Mrs. William Stine; Harry Sheets; Mrs. Allen Johnson; Mabel E. Piske; Mrs. G. W. Marrs; G. L. Huffman (another); Miss Eva E. Averill; Emil Fredlund (self & another).

LAYMAN'S CAMPAIGN ENROLLMENTS

661. Mrs. J. W. Grimsley, Little Sioux, Iowa
 662. Mr. & Mrs. D. W. Kirkpatrick, Minneapolis, Minn.
 663. O. F. Marsh, Mount Morris, Ill.
 664. Mrs. Allen Johnson, Cambridge, Nebr.

THANKFUL AND HAPPY

The National Berean Youth Rally staff is thankful and happy because of more-than-expected success. Forty-three students, here listed, are zealous and consecrated to their work. They are:

1. Fred Myers, Hillisburg, Ind.
 2. Norma Magaw, Oregon, Ill.
 3. Ruth Savage, Waite Park, Minn.
 4. Sara Beth Savage, Waite Park, Minn.
 5. Thomas Zirklebach, Eden Valley, Minn.
 6. Wesley Somers, Monroe Center, Ill.
 7. Ruth Johnson, Sac City, Iowa
 8. Betty Hammer, Bird Island, Minn.
 9. Mary Savage, Waite Park, Minn.
 10. Bonnie Huffer, Michigantown, Ind.
 11. Howard Thomas, Flat River, Mo.
 12. David Otto, Eden Valley, Minn.
 13. Marion Otto, Eden Valley, Minn.
 14. Barbara Newman, Rockford, Ill.
 15. W. Weldon Holland, Thorold, Ont.
 16. Diane LeMasurier, Holbrook, Nebr.
 17. Joe Fletcher IV, Fonthill, Ont.
 18. Rex McBride, Grand Rapids, Mich.
 19. Nile Larrington, McCook, Nebr.
 20. Robert McAfee, Hillisburg, Ind.
 21. James Niles, Grand Rapids, Mich.
 22. Don McBride, Grand Rapids, Mich.
 23. Ron Dikamarter, Welland, Ont.
 24. Robert Johnson, Oregon, Ill.
 25. Ann Rice, Grand Rapids, Mich.
 26. Joan Hunter, Grand Rapids, Mich.
 27. Mary Sprinkle, Cheyenne, Wyo.
 28. Myrtle Matthews, L'Anse, Mich.
 29. Rosemary Spruce, L'Anse, Mich.
 30. Alice Franklin, Grand Rapids, Mich.
 31. Arlene De Young, Grand Rapids, Mich.
 32. Donna Mettert, Grand Rapids, Mich.
 33. Darlene Denchfield, Grand Rapids, Mich.
 34. Frances Crouch, Cross Timbers, Mo.
 35. Alice Thomas, Overland, Mo.
 36. Betty Leistman, Saint Cloud, Minn.
 37. Barbara Claussen, Oregon, Ill.
 38. Ruth Doan, Mount Morris, Ill.
 39. Pat Jenkins, Grand Rapids, Mich.
 40. Barbara Stine, Tipp City, Ohio
 41. Inez Grzeskowiak, Minneapolis, Minn.
 42. Phyllis Grzeskowiak, Minneapolis, Minn.
 43. Joan Pearson, Tipp City, Ohio
- "Feed my lambs."—Jesus.

NEWLY PUBLISHED TRACTS

Since installing the new "Little Giant" press, the printing of tracts is being increased. We now have a good supply of these newly published tracts:

- "Glad Tidings of the Kingdom of God" by J. W. McLain. 20c per doz.; \$1.20 per 100.
 "Guides Toward Christian Conduct" by Ministerial Association. Free for postage.
 "Essential Truths" by National Bible Institution. 5c per doz.; 30c per 100.
 "Kingdom of God" by Harry Goekler. 15c per doz.; 90c per 100.
 "God's Two Great Witnesses or the Bible and Nature in Harmony" by J. H. Anderson. 30c per doz.; \$1.85 per 100.

ILLINOIS CONFERENCE NEWS

Rockford, Illinois, 18th Anniversary:

Sunday, July 18, was the eighteenth anniversary of the organization of the Rockford Blessed Hope Church of God. The church celebrated with morning and afternoon services and a basket dinner at 1:15.

F. L. Austin, who had assisted in the organization of the church eighteen years before, delivered the special anniversary address in the afternoon. Special music was provided by two girls from the Oregon Bible College quartette: Irene Payne and Mary Catherine Railton.

Numerous visitors from Dixon, Oregon, and the Berean Youth Rally attended both morning and afternoon services. Church treasurer Mildred Somers reported an afternoon offering for the building fund of \$177.76, raising the total in the fund to a little over \$5,000. The church had increased from the 16 charter members of 1930 to 29 members in 1948; only 19 of these members are active resident members, however—the rest have been scattered from Virginia to California.

For the first time in a number of years, the church will hold services in August: Sunday school each of the last three Sundays, and a regular church service the third Sunday. Services the first two Sundays of the month are dismissed for General and Illinois State Conferences.—J. Arlen Marsh, Pastor.

Chicago:

Truth Seekers' Church of God is planning to have a formal dedication of its new church on September 12 to be followed by an intensive advertising campaign and two weeks series of meetings to be conducted by Bro. C. E. Randall. We ask the prayers of all people interested in this work, that the Lord may successfully use us to call out a people for His name. We believe in the power of prayer and request your participation in a prayer campaign for our success.—H. J. Doan, Pastor.

Did you know that the International Bible Students Association, and the Watch Tower Bible and Tract Society, Brooklyn, N. Y., has factories and publishers in Brooklyn, N. Y.; Buenos Aires, Argentina; Strathfield, Australia; Rio de Janeiro, Brazil; Georgetown, British Guiana; Santiago, Chile; London, England; Shanghai, China; Copenhagen, Denmark; Helsinki, Finland; Athens, Greece; Honolulu, Hawaii; Bombay, India; Kingston, Jamaica; Batavia Centrum, Java; Mexico, D.F., Mexico; Oslo, Norway; Manila, Philippine Islands; Cape Town, South Africa; Singapore, Straits Settlements; Berne, Switzerland; Stockholm, Sweden; Lagos (Nigeria), West Africa; Beograd, Yugoslavia? . . . Not interested? Well, nobody else publishes Benjamin Wilson's Church-of-God Emphatic Diaglott! Somebody was awake; somebody slept.

THE DAY OF THE LORD

(Continued from page 3)

had rejected their Messiah and, in their blindness, asked that His blood be upon themselves and their children. One million Jews perished at that time, and the rest were scattered among all nations to become a hiss and a byword, as we see them today. The Romans destroyed the city and the sanctuary. The Prophet foresaw a prince arising from a division of that people (read verse 26, carefully) who would make a covenant with many for "one week," the seventieth week. Jesus foresaw this same character when He said to the Jews, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive" (John 5:43). This Roman prince is referred to as a "king of fierce countenance," "man of sin," "son of perdition," "that wicked," and "the beast." It is evident that in making a covenant "with many" for one week of years, the Mosaic order of worship will be re-established for Israel, and when in the midst or middle of the week they are taken away and the covenant broken, this ruler will exalt himself by sitting in the Temple of God, showing "himself that he is God" (2 Thess. 2:4), thus becoming the abomination of desolation, spoken of by Daniel. (12: 11.) He shall destroy wonderfully, magnify himself in his heart, and by prosperity shall destroy many. Much has been written by the prophets and the Revelator about the power and cruelty of this last world ruler and the period of time he shall have sway.

Daniel speaks in this connection of a time and times and the dividing of time (7:25), a time and times and an half (12:7), and in Revelation we read of forty-two months, a thousand two hundred and sixty days, a time and times and half a time, and again where the beast shall make war forty and two months (Rev. 13:5, margin), all of which figures up to the last half of the seventieth week of Jewish history.

While all this concerns Israel, primarily, it will come upon the whole world and will constitute the cleansing by fire (figurative) spoken of by Peter. How, though, may we know the approximate time of its coming? Many prominent teachers are declaring that all the signs of Christ's return have been fulfilled, that His coming could take place at any time, and they confidently expect His return before the close of 1948. I attended a prophetic conference in Chicago more than thirty years ago, in which similar boastful statements were made. "But what saith the scriptures?" "If they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

The Apostle Paul has given a very definite sign to the church. (Read carefully 1 Thess. 5:1-10.) He had just completed a vivid description of Christ's descent to raise the righteous dead and to change the righteous living (in 4:13-18), that they may be taken away from the cruel day of the Lord, and then he gave assurance to the church that its members, the children of light, may know the approximate time of the coming of the sudden destruction.

What is the sign? Peace and safety! But who will say it? God's sign people, Israel, and this is not a guess. The Scriptures very definitely tell us, and not in symbolic lan-

guage, either. During the first half of the seventieth week, Israelites will enjoy a period of peace and prosperity, the like of which they have not seen for nearly two thousand years. (Dan. 8:25; Ezek. 38:8, 11, 14.) Can anything be plainer?

They are far from enjoying peace and safety at the present time, but all eyes are turned toward Palestine to see the outcome of the present conflict with the brother Esau. Israel's national resurrection is progressing slowly, but there is "no breath in them" yet, and, until the Prince enters into covenant relationship with them and they begin to function as a nation, the sign will not be manifest to the church. The "sudden destruction" will be upon Israel. When the beast orders the Israelites to take his mark, every face will be turned to paleness, and every voice will tremble—but more of this later.

OVER THE TOP! ! !

- 369. Mrs. J. W. Grimsley \$27.50
- 370. Mr. & Mrs. D. W. Kirkpatrick 26.00
- 371. O. F. Marsh 30.00
- 372. Mrs. Allen Johnson 26.00

BAPTISMS AT PENNELLWOOD

(Grand Rapids, Michigan)

On July 18, at 3:30 p.m., a number of the members of the church and some friends witnessed the baptism of Elaine Lapp, 28-36 St., S.W., and Shirley Cox, 3443 Buchanan Ave., S.W. May our Lord keep them faithful to Him until His coming to make up His jewels. C. E. Lapp, Pastor.

HAMMOND, LOUISIANA

(Happy Woods Church of God)

We were happy to assist three young people in putting on Jesus Christ through baptism, July 16. They are: Sylvia Blomquist (15 yrs. of age), Rt. 2, Box 164 B; Merlin Anthon (15 yrs.), Rt. 1, Box 16; and Buddy Campbell (17 yrs.), 304 East Hanson. All are of Hammond.

May God bless these young people in their walks of life and grant that they may be worthy to enter the glorious Kingdom when our Lord returns. J. Mattison, Pastor.

Gleanings from the Field

"The field is the world."—Jesus.

Sr. C. J. Hanson, Saint Jacob, Ill., fell asleep in Christ, Tuesday morning, July 20. She is the mother of our Conference president, Leland T. Hanson, and of Leota, our office manager. Obituary will be published next week.

"We greatly enjoyed Bro. C. E. Randall's radio sermon last Sunday morning via WAIT, Chicago. Sorry he could not have been given more time."—D. G. Harvey, 907 S. Waugh St., Kokomo, Ind.

"I am sorry not to be at Conference, but sometime I hope to, if the Lord has not returned. The future looks wonderfully encouraging to the believers—but mighty upsetting to the world at large."—Jessie M. B. Kauffman, Riverside, Calif.

We all here like the color you added to The Restitution Herald this week."—Russell Currens, Burr Oak, Ind.

Sr. Mary Brown, Oregon Bible College, was called to her home, Baraga, Mich., July 18, by the death of her father, John Brown. Bro. and Sr. James M. Watkins accompanied her, driving their car, and Bro. Watkins preached the funeral sermon. Our sympathy goes to all the Brown family.

Three of Ten! Oregon Bible College, seeking ten freshman students to begin work at the College when it resumes classes on September 6, now reports having approved the application of its third new student, Patricia Andrew, Oregon, Ill. . . . Will we be able to report a fourth student next week?

Missouri Conference Page. See page 15 for announcement of the Missouri Conference. Forward moves Missouri: a grand new church at Fredericktown and a new field at Doniphan!

Ripley Contribution. To help the menu at General Conference, the Ripley (Ill.) Church of God has contributed twenty-five dollars for purchasing chickens.

"Bro. Hanford L. Smith died in his home, Saturday, July 17, from heart attack. Obituary will follow."—G. J. Gordon, 13605 Othello Ave., Cleveland, Ohio.

Srs. Isabelle Smith, Ripley, Ill., Shirley and Juanita Logsdon, Oregon, Ill., and Eileen Lynd, Altona, Ill., returned, July 19, to their respective homes, following a two-weeks' vacation in New Mexico, Colorado, Texas, and Mexico.

Bro. and Sr. Francis Burnett's daughter Martha, though reported "better," is still a peritonitis patient in Burge Hospital, Springfield, Mo. Parents' address is Jordan, Mo.

Bro. and Sr. Gordon Lewis Hess, also their son and daughter, now reside at Golden Rule Home, where Bro. and Sr. Hess are employed as superintendent and matron. Welcome to our city and church activities!

Bro. R. H. Judd's Book. "One God: the God of the Ages," a book by Bro. R. H. Judd, Colborne, Ont., is "on the press." Notice will be given when the book is ready for sale. Here is a preview: "In the face of all the power and prejudice of the Romans and the Greeks, in spite of the downfall of empires and nations, and the self-sufficiency of human achievement, and in spite of the many attempts to destroy Christianity, Jesus of Nazareth triumphs and is the greatest moral force in the world today."

Bro. Peter Benn, 108 Rockwood, Dayton, Ohio, is "a very sick man in the hospital."—Mrs. Edna Brewer, Troy, Ohio. . . . Sorry!

CONFERENCE AND BIBLE SCHOOL PROGRAM

(July 27 - August 8, 1948)

We give here a week-day schedule for General Conference and Illinois Bible School. The hours given are Central Daylight Saving Time.

7:30 a.m. Breakfast
 9:00 a.m. Devotions and Sermonette
 9:45 a.m. Morning Classes
 10:00 a.m. Ministerial Conference, Sunday School and Berean hour
 12:00 m. Dinner
 1:30 p.m. General Assembly and Classes
 3:15 p.m. General Conference Business
 5:30 p.m. Supper
 7:30 p.m. Evening Service and Sermon

Bro. Harvey U. Krogh, Jr., is to speak on the opening night, Tuesday, July 27. On the following night, Bro. James M. Watkins is to be the speaker.

Classes and teachers for the Bible school are: beginners, Ruby Railton; primary, Verna Thayer; juniors, Mildred Laning; intermediates, L. W. Moore; high school, H. J. Doan and _____; young people, Otto E. Dick and C. E. Lapp; Bible class, F. L. Austin and C. E. Randall.

Superintendent of Bible School: C. R. Randall

Evening Chairman: James Mattison
 Official Hostesses: Priscilla Auxiliary
 Matron: Sr. Lucille Appleby
 Cook: Sr. Willis Roose

NATIONAL SUNDAY SCHOOL ASSOCIATION PROGRAM

Sunday School Day

8:45-9:45—Devotion & Sermonette—Marie Coverston
 9:45-10:45—Classes
 11:00-12:00—The Problem Clinic—Special Panel—Verna Thayer, Otto E. Dick, Grover Gordon
 1:30-2:00—Opening Exercises
 2:00-3:00—Classes
 3:15-5:00—Business Session
 7:30-8:30—Evening Service—Eunice Ficher, Convention Director of Scriptural Press, Inc., Author of the Column, "Let's Talk Sunday School," in Christian Life magazine, will speak on the subject, "Ten Things That Make or Break Any Sunday School."

Eleven O'clock Hours

August 4—Otto Dick. Title—Supplementary Education for the Teachers of the Sunday School
 August 5—Sydney E. Magaw. Title—Keeping Doctrine in the Sunday School
 August 7—Arlen Marsh. Title—Sources for Supplementary Reading, and Helps for Sunday School Teachers.

CHINA'S NEED. "There are 450,000,000 people in China, which means there are more than 100 Chinese people for every letter in every word of your Bible! More than half of them are followers of Confucius. Four million are Catholics. Less than a million are Protestant Christians."—Christian Digest.

TENTATIVE CONFERENCE PROGRAM

Bible-study classes for all ages, inspiring Bible sermons, and worship in prayer, song, and instrumental music will bless every day's session of the General Conference and Illinois Bible School—and will bless every attendant participating. Special features, subject to revision, are planned as follows:

Tuesday, July 27—Seating of Delegates. Announcements from the Chair.

Wednesday, July 28—Consideration of published annual reports of General Conference workers.

Thursday, July 29—Continuation of Wednesday's business. Songbook Committee's Report. History Committee's Report. Appointment by the Chair of New Committees, including a Property-Survey Committee. Unfinished business.

Friday, July 30—Nomination of Officers. (Terms expiring are those of Harvey U. Krogh, Jr., First Vice President, and Sydney E. Magaw, Secretary.) Continuation of Thursday's business, if any.

Saturday, July 31—National Sunday School Day. Usual Daily Bible Classes.

Sunday, August 1—Sermons by Bros. G. E. Marsh, C. E. Randall, and F. L. Austin.

Monday, August 2—National Berean Day. Usual Daily Bible Classes.

Tuesday, August 3—Election of Officers. Report of Property-Survey Committee. New Business, including consideration of recommendations by the Layman's Campaign.

Wednesday, August 4—New Business, including consideration of the General Manager's proposed new budget for 1948-'49.

Thursday, August 5—New Business.

Friday, August 6—Illinois Conference Business Meeting. Final General Conference Business Session for adoption of new budget and final report of the Credentials Committee.

Saturday, August 7—Illinois Conference Business Meeting.

Sunday, August 8—Sermons by Bros. J. R. LeCrone, M. W. Lyon, and Sydney E. Magaw. Sydney E. Magaw, Secy.

VICTOR H. MUNCH

Victor Hugh Munch, son of the late Daniel and Ellen Frances McInturff Munch, was born, July 12, 1878, at Seven Fountains, Va., and died, July 11, 1948, at his home there, having spent his entire life in that community. Bro. Munch had been blind since early manhood, and the manner in which he bore this affliction won for him the respect and affection of all who knew him. His patience in tribulation was an example for all. Having been baptized early in life by Elder Ben Boyer into the all-saving name of Jesus, Bro. Munch was a faithful member of the Church of God at Dry Run, even unto death. Survivors are one sister and two brothers: Mrs. Maude Stinson and Cyril H. Munch, Seven Fountains, and Austin Munch, Silver Springs, Md.

Funeral services were conducted on Tuesday morning, July 13, by the writer. Burial was made in the Munch cemetery in Fort Valley.
 J. R. LeCrone.

JOHN FRY CARPENTER

John Fry Carpenter was born, February 21, 1864, and died, July 10, 1948. He had lived his entire life on the same farm where he was born. He was married to Chestino B. May, who preceded him in death, January 5, 1944. To this union ten children were born, two of whom preceded him in death: Zella who died, November 21, 1894, and George who died, November 8, 1947. Eight children survive their father: Jake, Vernon, and Quincy of Perryville, Ky.; Ray and Ethan of Danville, Ky.; Forest of Cincinnati, Ohio; Benjamin of Oregon, Ill.; and Floyd of Conville, Iowa. Nineteen grandchildren and a number of great grandchildren also survive.

Bro. Carpenter was a faithful member of "the Church of God of the Abrahamic Faith." He obeyed the gospel in baptism some fifty years ago, being immersed by Bro. J. F. Wagoner. Bro. and Sr. Carpenter brought their children up in the Faith. Though he had been in failing health, he attended church the Sunday before his death and took an active interest and part.

We used Genesis 15:15 as our text: "Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age," and Genesis 25:7-10 as a lesson. We spoke of the covenant God made with Abraham and with his seed Christ, and of the exceeding great and precious promises made to Abraham and Christ and them who are Christ's. Having the same faith Abraham had, Bro. Carpenter had the same hope in his life of inheriting according to the promises when the Master returns.

Bro. Carpenter was buried beside Sr. Carpenter in Hillcrest Cemetery at Perryville, Ky.
 Vaughn Long.

FAITH OF OUR MOTHER

(Mrs. E. C. Pearson)

It is as though someone were turning a knife in an old wound, to write this testimony about our mother, who was laid to rest in the Brush Creek Cemetery, April 20, 1948, but we believe a testimony of her faith in God will be helpful to others and should be made public.

Mother Pearson knew and believed that suffering and death are the result of Adam's sin. Not once did she blame God for her affliction. As the faithful Job, she suffered patiently. Friends who visited at her bedside were always received with a smile. She believed, also, that the hope of the restoration of the world from all its evils depends upon the coming of Christ to reign upon this earth, and those who desire a place in that righteous Kingdom must believe the Word of God and obey its commands. She acted upon those beliefs. Like other faithful Christians, she hoped and prayed to see the coming of Christ while she yet lived; but it was not to be so. Her sickness was climaxed by terrible suffering. Sorrowful as we were to lose her, we could only pray to God in this manner, "Thy will be done." Even the Enemy Death was graciously accepted for the release from pain that he brought. We know that mother's faith never faltered, even in the valley of death, for her parting words were:

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters.

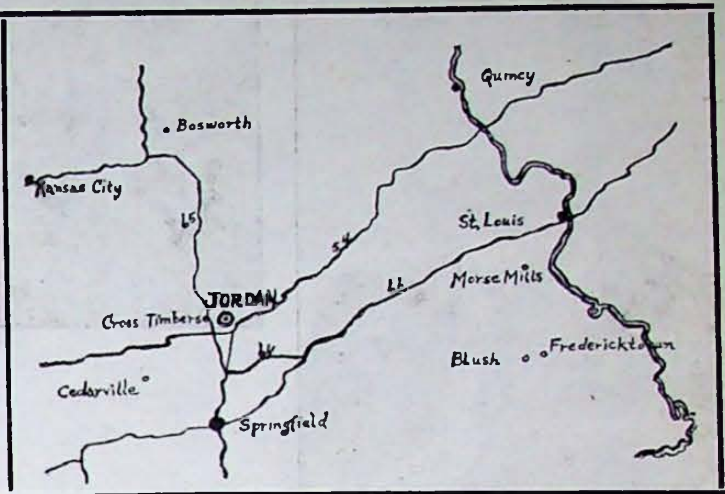
Voice of Missouri —

Francis Burnett, Editor

SPECIAL: State Conference

at

Jordan --- August 7-15



CONFERENCE PROGRAM

- Saturday, August 7:
 - 8:00 p.m.—Song Service and Preaching
- Sunday, August 8:
 - 10:00 a.m.—Sunday School
 - 11:00 a.m.—Morning Worship
 - 12:00 noon—Basket Dinner
 - 8:00 p.m.—Song Service and Preaching
- Monday - Friday, August 9-13:
 - 2:00 p.m.—Devotional Service
 - 2:10 - 3:00 p.m.—Bible Classes
 - 8:00 p.m.—Song Service and Preaching
- Saturday, August 14:
 - 2:00 p.m.—Devotional and Bible Classes
 - 3:00 p.m.—State Conference Business Meeting
 - 8:00 p.m.—Song Service and Preaching
- Sunday, August 15:
 - 10:00 a.m.—Sunday School
 - 11:00 a.m.—Morning Worship
 - 12:00 noon—Basket Dinner
 - 1:00 p.m.—State Business Meeting; Closing of Conference

Guest Speaker and Teacher

Brother Lyle Rankin of Cashmere, Wash., will be our guest speaker and teacher of the adult class. Bro. Rankin was our guest speaker at the Conference last year at Fredericktown. He also was a visitor at the Conference held at Jordan two years ago. Come and hear him expound the Word of God.

Classes and Teachers

Beginners	Miss Ethel Fyfe
Intermediate	Leon Driskill
Young people	Francis Burnett
Adult	Lyle Rankin

The Way to Jordan

For those who may be traveling our way for the first time, we will give a few direc-

tions. Jordan is five miles east of Cross Timbers. Cross Timbers is located on U. S. Highway 65 about half way between Sedalia and Springfield. U. S. Highway 54 is eight miles south of us.

The Des Moines - Springfield bus line makes several stops, daily, in Cross Timbers.

We might try to entice some by telling you that we are only a few miles from the famous Lake of the Ozarks.

Committees

On the Music Committee are Mrs. Billy Sundwall and Miss Geneva Driskill. On the Finance Committee are Ralph Thomas, our present treasurer, and L. E. Driskill of the Jordan Church. On the Entertainment Committee are Mrs. Orville Driskill and Miss Geneva Driskill. They will see to it that everyone has a place to stay. Anyone knowing he is coming to stay for several days should write to them and let it be known. Also, anyone who may be coming on the bus, please let one of the Entertainment Committee know, and someone will meet the bus.

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another 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. 10:23-25).

Conference Business

Two officers are to be elected this year for terms of three years. The present officers, whose terms expire at the close of this year's conference, are First Vice President W. A. Sundwall of the Jordan Church, and secretary, Mrs. Ralph Thomas of the Fredericktown Church.

Too, consideration should be given to further work being done, and to be done, in the

State. The matter of finance will be important in this discussion.

We have a new work at Doniphan, Mo., of which we should all be proud. Bro. I. O. Rogers should receive most of the credit, if not all of it, for this new work. This is Bro. Rogers' home. Bro. Roy Graham has been assisting in the work, having preached there several times during the past year. About fifteen members are there and plans are in the making to build a new church. The ground site has been selected and the lumber obtained—even now, construction of the church may be in progress.

The work has been revived at Saint Louis, with much zeal. We should have a strong work in Saint Louis. Whatever we do, let us be found working when the Lord descends from heaven.

The Host

Jordan is proud to be host to the Conference, this year. For those who have not been to Jordan during the past six months, there will be a surprise. The church is undergoing complete redecoration. It now has a new roof, and, starting July 20, we are going to plaster the interior of the building. On the outside, we plan to use asbestos white siding. We are very happy that we can do this to the glory of God and that we can use it for the purpose of teaching His Word.

Also, something we enjoy very much, and which the State Conference as a people should appreciate, is the parsonage. It is a neat compact home, modern in design. If it were not for this parsonage, the work at Jordan, Bosworth, and Kansas City probably would not be functioning.

Brethren of the Missouri State Conference, we invite you, along with friends and neighbors, to come to the Conference and worship God with us, associate and fellowship in a Christian manner, and see the progress that has been made by a faithful group.

Ho restoreth my soul: he leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

Just around the corner of time, there is coming a testing for each of us. Whether it be sickness, persecutions, loss of friends,

poverty—no matter what—it is time to ask ourselves, "Will my faith stand the test? If I am called upon to lay down my life for the sake of the gospel and Jesus Christ, will I be worthy of the power of God needed to withstand?" None of us have been tested, as were the apostles, to deny our Lord and Saviour to save our mortal lives. Few of us live close enough to God to stand so great a

trial. Such a day, though, is coming. (Please read Matthew 24 for prophecy concerning the present day.)

Each Christian must carry a cross, if he would be a soldier of Jesus Christ. The greatest battle of all time lies ahead. Let us examine our armor to see if it is fit for the fight. This is a battle of faith, and "Faith is the victory!"
Mrs. William Stine.



Sydney E. Magaw
Superintendent



Come
to
College

Write
for
Catalogue



Otto E. Dick
Registrar; Student Counselor

OREGON BIBLE COLLEGE

Oregon - Illinois

Fall Session -- September 6, 1948

At eight o'clock, Monday morning, September 6, 1948, Oregon Bible College will begin its tenth consecutive year of religious education. Courses planned for the first semester are: Life of Christ, Child Psychology, English I, The Ideal Ministry, World Literature I, Bible Types, Bible and Archaeology, Public Speaking I, Church History, and Home Economics—this last course being offered especially for the young women students.

Yes, wages are high, and many attractions in the world divert the attention of best-intending youth away from Christian training and effort. Christ still calls, though, for consecrated youth who will *take up the cross* and follow Him. Oregon Bible College seeks from among youth of the Church of God at lesat ten young men and women for its freshman class, when College reconvenes on September 6—so fast approaching.

Date

Gentlemen,

I am planning to attend Oregon Bible College, as a freshman, when classes resume on September 6, 1948.

I am recommended by
Name and address of your minister.

My name is

My address is

THE RESTITUTION HERALD

VOLUME 37

OREGON, ILLINOIS, AUGUST 3, 1498

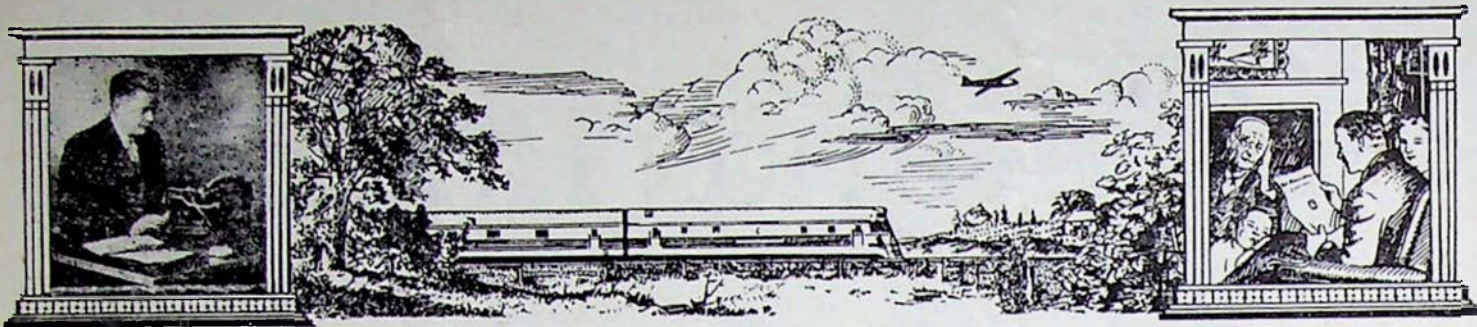
NUMBER 43



INDIANA BIBLE SCHOOL AND CONFERENCE
(Five miles north of Plymouth)

Through courtesy of Brother Harvey U. Krogh, Jr., THE HERALD presents this group picture of the Indiana Bible School and Conference (June 16-27), one of our Church of God conferences that has met annually for many years. Several Bible classes assembled daily, the teachers being Brother and Sister Floyd Stilson, Sisters Norman LaMunion and Emma C. Railsback, and Brothers Milon Hall, Fred Hall, and Harvey U. Krogh, Jr. More than one hundred students attended. Ministers attending, besides those who were members of the teaching staff, were Harry Sheets and F. L. Austin. Churches that presented annual reports were Burr Oak, Hope Chapel, Kokomo, Morning Star, Plymouth, Hillisburg, and Roll. Officers for the new conference year are: president, Ferris Zecheil; first vice president, Elmer McChesney; second vice president, Ray Heyde; secretary, Edgar Harvey; treasurer, Willard Naylor. Brother Harry Sheets was chosen editor of the Indiana Page to appear occasionally in THE RESTITUTION HERALD.

May the Lord daily bless all His work in the Hoosier State, and, under the Lord's blessing, may the Indiana Conference be inspiration to brethren in other states throughout the Nation to organize and maintain annual conferences and Bible schools.



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

Palestine's Destiny

Palestine, the land that long ago "flowed with milk and honey," is destined of God to become earth's most favored country. Chief and decisive event in the destiny of Palestine will be the second coming of Jesus, as the promised blessings must await fulfillment until coming of the only King able and worthy to bestow those promised blessings. Signs throughout the world, and especially in Palestine, indicate the coming of the Lord draws near. When Jesus returns, the Jews will "look upon him whom they have pierced," and, when asked, "What are these wounds in thine hands?" Jesus will answer, "Those with which I was wounded in the house of my friends" (Zech. 13:6). Recognizing Him, the Jews will receive Jesus as their King. Under His divine leading, Israel will become the head, and not the tail, of all nations. "All kings shall fall down before him; all nations shall serve him" (Psalm 72:11).

Joel 2:18-27 opens with promise that God will be "jealous for his land," and that He will "pity his people." Though endless armies trample Palestine and loot Jerusalem, God will bless and beautify the land He promised to faithful Abraham and His Hebrew descendants. Though Jerusalem continues under the heel of Moslem and Jews are scattered to the four winds, a new Jerusalem, the city of God "which hath foundations," will there become a heavenly metropolis of peace and plenty. Though nations despise the Jews, ironically calling them "Sheenies"—for "Sheeny" in Yiddish means "handsome"—God will pity His people and open the fountain of redemption to pour its healing, cleansing blood over their sins and shame.

God will bless the Israelites "in their own land" with grain, with grapes, and with black gold drawn deeply from the sands. Think of it! Joel, twenty-eight centuries ago, boldly prophesied God will bless Palestine with oil! During an equal number of centuries, men supposed that promise of oil referred to nothing more than *olive* oil. Today, as the film of Palestine's destiny unreels, even atheists behold to their surprise some of the world's richest petroleum fields now in full production. True,

Arabs primarily profit by that oil, but the day of the Jews, when Jesus, the Jew of Jews, returns, is not far distant. Then the Jews "shall be satisfied therewith," and no longer will be "a reproach among the nations." Joel, without a Doctor's-Degree education, without a planetary analysis, but by inspiration of the living God, *told it right!* There is a destiny for Palestine, but not the destiny of doom.

God will remove "far off" from the Israelites the "northern army." This "northern army" referred in Joel's day to Assyria, but numerous prophecies reveal that in the last days a mighty confederacy of nations from the north, cruel as ancient Assyria, headed by Rosh, Moscow, and Tobolsk, will swoop down in a darkening cloud upon Palestine. Ezekiel 38 and 39 describe this northern horde in its savage intent to prey upon the unwalled villages of Palestine, upon the returned Jews and their money, upon the rich oil fields, and upon treasures inestimable in the Dead Sea. Then, the Jews being unable to defend themselves, God will save them by sending the Christ to them the second time. Speed the day when Jesus' "feet shall stand . . . upon the mount of Olives," when the "Lord shall be king over all the earth," and "Jerusalem shall be safely inhabited" (Zech. 14:4, 9, 11). In that day, the Lord will remove that "northern army" so far into destruction, that seven months "shall the house of Israel be burying" carcasses of the slain, and seven years will be required to burn Russia's weapons of war. (Ezek. 39: 8, 12.) The maxim that God and one make a majority is wrong. God alone makes a majority. God alone will exalt the Jew and give him Palestine.

Historians frequently speak of Palestine as a "bridge," for, like a bridge, it connects Asia Minor with Africa. Across this bridge, alien armies have trampled Jewish blood and Temple glory into the ground. Significantly, therefore, Joel 2:21 promises: "Fear not, O land; be glad and rejoice: for the Lord will do great things." "Be glad then, ye children of Zion, and rejoice in the Lord your God" (v. 23).

How often have you seen a happy Jew? Even in "good old America," the spirit of anti- (Continued on page 15)

The One True God

By Harold Doan, Chicago, Illinois

THE SCRIPTURES teach that there is only one true God, who created all things, who is Father of us all, and who orders and controls the whole universe. Isaiah 44 and 45 are excellent chapters from which to glean these significant facts.

Isaiah said, "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me, there is no god." Here is one of the very foundation truths of the Scripture, and of all life. There is only one God, Jehovah, from whom all blessings of life flow. He alone created the universe. He alone planted vegetation, animals, and man therein. He alone maintains the miraculous order and precision of life. None else is worthy of our worship and obedience.

Even the beloved Jesus, our Redeemer, was a work and gift of the one true God, remaining forever separate and subservient to Him. Jesus is our Saviour and our Intercessor. He is the bridge between God and man, but God alone holds in His hand the power and might of the universe.

The Apostle Paul, writing long after the ministry and ascension of Jesus, said, "To us there is but one God" (1 Cor. 8:6). We have no argument with Judaism on this point. We believe in the unity of God: He stands alone. We believe also in the divinity of Christ, the begotten Son of God, God's servant to reconcile fallen man to the Father. God is One—Jesus Christ is His Son.

Isaiah continued his lesson about God by asking, as the speaker for Jehovah, "Is there a god beside me? Yea, there is no god, I know not any" (44:8). "I am the Lord, and there is none else, there is no God beside me" (45:5).

"Who hath formed a god, or molten a graven image that is profitable for nothing?" (44:10.) Though there is only One true God, though we owe Him all we have, He has much competition. For centuries and millenniums, men have made for themselves false gods that they could see and rule. Graven images, animals, stones, stars, the sun, trees, and men have all been called gods, and worshiped as such. The Hindu religion of India actually boasts of having 330,000,000 gods and goddesses worshiped by the people. The fact that of our materialistic civilization three fourths of our population worships only what it can see, eat, buy, steal, earn, or have pleasure

with, makes us no exception. We have our false gods, manufactured with our own hands, too.

The true God, Jehovah, warns that such idolatry is foolishness and dangerous, for all such will "be ashamed, and shall fear, and they shall be ashamed together." How sheepish many people will feel when they stand before God and remember how they have put the work of their hands before Him, and have obeyed their own lusts, rather than His righteous leadings.

The will to worship is strong in every heart. Let us direct that worship toward the only true God of heaven and earth.

Though "no man hath seen God at any time," Isaiah offered two rather convincing proofs of His existence, intelligence, and unity. First, he offered for consideration the miraculous, detailed order of life and the universe. God was proved to Isaiah by the changing of the seasons, the rising and setting of the sun, and the order of the stars and planets. When you look at a beautiful watch, you know it did not just happen, but that it was the work of a skilled craftsman; not because you saw him make it, but because you see the results. So, when you look into the heavens and into the intricacies of life, you know that behind it all is a great intelligence. Do you know that when a cell dies in your body, it makes a complete circuit of the blood stream and returns to the very spot where it started and there is broken down and used to make a new cell? This is just one minute work of the One Great Mind, Jehovah God.

Secondly, Isaiah offered as evidence of the truth that only one God is worthy of worship His ability to prophesy the future. Isaiah said, "The things that are coming, and shall come, let them shew unto them." Isaiah's favorite trick was to challenge the heathen to ask their gods to reveal the events to come. Isaiah would then prove his God by prophesying and allowing God to be glorified in the fulfillment. The miraculous fulfillment of Old and New Testament prophecies before our very eyes should be the impetus for a great glorification of God.

Because our God is one God, because He alone created heaven and earth and all that is therein, because He alone established the universe and maintains it in order, because He alone originated the divine laws of life and established through His Son the way of (Please turn to page 8)



Harold Doan

Wait for a Greater Reward

By M. W. Lyon, Oregon, Illinois

IF YOU WERE GIVEN your choice of an inheritance of a thousand dollars which might be possessed at once, or a million dollars if you were willing to wait five years for it, which would you choose? Does this sound far-fetched? Well, infinitely *more so* seems the option given in God's Word—in James 5:1-11.

For what are we to wait? Surely for nothing less than the blessed hope mentioned in verses 7 and 8, saying, "Be patient therefore, brethren, unto the coming of the Lord . . . stablish your hearts: for the coming of the Lord draweth nigh." This is the glorious theme running all through the sacred writings, as for example, at Matthew 16:27, saying, "The Son of man shall come in the glory of his Father with his angels; and *then* shall he *reward* every man according to his works."

What is this greater reward? First, it is personal immortality, as described in such passages as Romans 2:6-8, God "will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life"; and in Philippians 3:20, 21, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his own glorious body." Again, at Romans 8:18, we read, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Think of it! We sinful mortals may become deathless beings even as our Lord Himself!

But this is not all. There is promised position and authority beyond our wildest imaginings. Says Romans 8:16, 17, "We are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." This same thought of rulership is seen in the Parable of the Pounds at Luke 19:16-19. When the lord returned to demand an accounting, "then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities." At Revelation 3:21, we find the promise, "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."

These are but a sample of the many glowing promises in the Scriptures describing the hope that is set before us, a hope that is better attested than any human contracts ever were.

This—to wait for a greater reward—is the sum and substance of the Bible story throughout. It is the basic challenge of God's Word. Moses met it gloriously in olden days, when he "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," as we read in Hebrews 11:24-27. Wealth and honor were his, and he might well in time have succeeded to the throne. Why was he willing to make this great renunciation? The answer, as the passage tells us, was because he esteemed "the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the *recompense* of the *reward* . . . for he endured, as seeing him who is invisible." The rich fool of Luke 12:16-21 failed to meet it, for he spent his whole time living for this world and gathering goods, 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?" What a fool's bargain is made by all those who value this world above the next!

The Lord Himself puts the all-important question most significantly in Mark 8:35-37, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" What indeed! It certainly requires no great sagacity to see the profit of exchanging a thousand dollars for a million. Why, then, should we not much more gladly give up these earthly baubles to gain the "eternal weight of glory"?

To live for the present is the mark of the brute. To live for the future is the mark of the wise man, as Jesus pointed out in the beatitudes, saying: "Blessed are ye that hunger *now*: for ye shall be filled. Blessed are ye that weep *now*: for ye shall laugh. 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. Rejoice ye in that day, and leap for joy: for, behold, your *reward* is great in heaven: for in the like manner did their fathers unto the prophets. But woe unto you that are rich! for ye have

received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh *now!* for ye shall mourn and weep" (Luke 6:21-25).

If we choose to take the rewards of this life, we forfeit the greater ones of the next. But if we are willing to wait for the greater reward, we must (*Continued on page 9*)

Israel's Entrance into New Covenant Relationship with God

By Emma C. Railsback, Los Angeles, California

IF YOU WILL READ Isaiah 12 quite carefully, you will see that the Prophet was giving a preview of the nation of Israel being in covenant relationship with God. He had foretold, in the preceding chapter, the peaceable condition that will exist when the Kingdom has been established.

"And in *that day* thou [Israel] shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation" (Isa. 12:1, 2). This is the song that Moses and the children of Israel sang after their deliverance from Egyptian bondage, when Pharaoh and his army were destroyed in the Red Sea. Not until Israel has reached this time will she be able to "draw water out of the wells of salvation" (v. 3). Her praise of God, as in verses 4, 5, and 6, reminds of the New Covenant promise related by Jeremiah in 31:31-34. We must insert another thought here from Jeremiah 31:10, saying: "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." From this verse we gather that the regathering and re-establishing of Israel as a nation is a very important truth to be proclaimed to the world; in fact, it is very closely related to the gospel.

The Prophet Amos informs that "the eyes of the Lord God are upon the sinful kingdom, and will destroy it from off the face of the earth; saving that [He] will not utterly destroy the house of Jacob"—but "all the sinners of my people," said the Lord, "shall die by the sword, which say, The evil shall not overtake nor prevent us" (9:8-10). Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath, but God will purge out the rebels and them that transgress against Him. (Ezek. 20:38.) According to Zechariah 13:8, 9, this national purging of the sinners in Israel will reduce the population to one third of the inhabitants of Palestine. To learn just how this one third will be protected in the great destruction, we must study the Apostle John's pre-

view of what will take place at that time, but first we can apply Isaiah's prediction (33:14) that "the sinners in Zion are afraid; fearfulness hath surprised the hypocrites." He then asked, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" The answer is, "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood . . . he shall dwell on high."

To apply the foregoing language to the church is to fail to rightly divide the Word. "The sinners in Zion" are those of Israel, the two thirds in the land who "shall be cut off and die." To reason from the standpoint of the church going through the everlasting burnings nullifies many plain statements to the contrary.

Let us look now at Revelation 7:1-8, where we find God making special provision for the (mortal) salvation of the upright in Israel by putting His name on their foreheads. In a later view, John saw them *before* the throne, indicating that they are subjects, and he heard them singing a song which no other group can sing, for they and they alone are the firstfruits of the nations unto God, being "without fault *before* the throne of God" (Rev. 14:5). It is then that they will say as the Christ had foretold, "Blessed is he that cometh in the name of the Lord," and again, "Lo, this is our God, we have waited for him, and he will save us . . . we will be glad and rejoice in his salvation." God will say, "It is my people," and they shall say, "The Lord is my God." They will then be able to sing not only the song of Moses, but also the song of the Lamb, saying, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

Israel failed as a nation to become a kingdom of priests unto God, or, in other words, to become rulers when the Kingdom is established, but she will become the firstfruits of the nations and be greatly blessed; and, because of her long period of trial, Israel will be capable of great enjoyment when these things are all fulfilled. Praise God for His "wonderful goodness to the children of men."

Church Isolationism and Its Ruts

By Ernest Barnum, Hammond, Louisiana

"O come, let us worship and bow down: let us kneel before the LORD our maker" (Psalm 95:6).

RECENTLY, an article appeared in our Hammond (Louisiana) paper which was written, and paid for, by the Knights of Columbus. In an attempt to show infallibility of the Catholic Church in general, and power of the priest in particular, the writers quoted Matthew 16:18, 19. The article stated that the power given to Peter, founder of the church, to forgive sins and to bind whatsoever he pleased on earth and in heaven still was in the hands of the priests of the present-day church. The priest through this power today can forgive or refuse to forgive man's sins.

It is strange that the priest today cannot accomplish the other miracles, such as healing the sick and blind, taking hold of poisonous snakes, drinking of poison without harm, and many other such wonders which this same Peter with this same power could accomplish. Unusual also is the fact that, following this high honor which Christ gave to Peter, He (Christ) in verse 23 called Peter "Satan," further saying, "Thou savourest not the things that be of God, but those that be of men." It is very common for persons in authority soon to turn from God and try to please man. The selling of indulgences as practiced in the Catholic church is a glaring example. For a price, the priest allows you to sin—for a price.

We who are used to a democratic church organization cannot realize how such conditions can be tolerated by this great mass of people. Yet, if we take inventory, we can have reason to be bothered by a few of the practices in our own church. How long can members of our clergy and laity study and teach lessons such as the one prepared for June 13, 1948, in the Sunday school quarterly, and still follow the example of the Pharisee in prayer? I read that Jesus "kneeled" to pray. (Luke 22:41.) If it is such a "must" that we follow Jesus' example in baptism—and I agree that we should—why should we be so lazy in prayer? Humility is increased with bending of the knee; and I am sure it is pleasing to God, for it is written, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Rom. 14:11). A few of us agree that it is good to kneel in God's house. It is good not only during service, but before and after service, and anytime during the week. We realize this is the house of God. If we were to enter the house of a king or any other person of importance, we

would show our respect by one means or another—how much more the presence of God in His Holy Temple!

How can I kneel in the Church of God? When I enter, there is so much discussion (usually about someone's new baby or the high cost of living), that it is hard for me to feel the presence of God, much less the desire to talk to Him in prayer. No space is provided for me to kneel. The seats are jammed closely together to accommodate the unusually large crowds that gather—maybe once a year. There are no kneeling boards. Yes, I said *kneeling boards*. If the same were provided, I am sure congregations could be persuaded to use them. Of course, there would be those who object. To those, let the clergy read the second chapter of Philippians, especially verses 10 and 14. "At the name of Jesus every knee *should* bow."

In my mind's eye, I can see some of you smile and say, "Yes, Sunny is going astray. He has been singing in too many churches of other denominations. He is becoming heathen." I have been singing in other churches, and I see many ways we can improve our own services. If an idea or practice is good and in harmony with God, no matter who uses that idea or practice, it remains good. Just because a Catholic or a Methodist prays the Lord's Prayer is no reason I cannot pray that Prayer. Because an Episcopalian kneels to pray, need I be like the Pharisee to refrain from being like the Episcopalian?

Perhaps some of you readers agree that we should kneel in prayer. What are you doing to alter the situation?

Another fault with our people today is unjust and ignorant criticisms. How can members of the Church of God criticize another denomination before they know facts concerning that church? For more than a hundred years we have drawn about us so tightly our little net of self-righteousness, that we have choked ourselves. I, myself, have been guilty of criticisms against other churches without knowing the facts concerning them. Knowledge sometimes brings understanding—sometimes even wisdom.

I am not advocating union, neither should we relax our hold on the truth. I am protesting our old idea of isolationism. We are the light of the world. How can those in darkness of idolatry see our light, if we hide ourselves under the bushel of isolationism? If one wears the clothing of God's warrior, he can enter the Devil's

camp and be unharmed. Likewise, if a child or darkness can find God in our camp, it will not be too difficult to break down his idols.

Let us break down every idol, cast out every fear, and when that is accomplished, let us "kneel before the LORD our maker." The next time you *stand* to pray, think of Jesus who *kneelt*.

How long can the Church of God continue the slothful business practices that now exist? The most predominant of these is the problem of supplying a church with a pastor. With the exception of one or two, our churches have no system at all. This is what usually occurs: if a

group can afford to pay a meager salary, one of its officers writes to a preacher the group thinks may be available and may accept the position on its terms. By the time the group and the pastor correspond sufficiently with each other to make a decision, the other few available ministers have become obligated—and here is a church left without a shepherd if the pastor contacted should decide to go elsewhere.

When it comes to the matter of changing pastors, there is much more involved. Some pastors stay in the same church until forced out by tired and disillusioned laymen. Some try to "stay on" even (Continued on page 8)

Are We Lights—or Stumbling-Blocks?

By Clarence E. Bunch, Phoenix, Arizona

IN TIMES like these, one is concerned with the many oppressing circumstances in which he finds himself. With individual families, oppression is usually connected with not having the necessities of life and the insecurity of being provided for in an old age. Therefore, with this idea in mind, a man spends all his time seeking a means whereby he and his family might have economic security, not only for the present but also for the time of old age.

With nations, oppression is the threat of war, and much blood is shed in the unending quest for peace. Man in his wayward wandering from God has lost sight of the fact that only God can give peace through His Son Jesus Christ the Prince of Peace; and, until the Prince of Peace comes, nations will seek peace, and there will be no peace. (Ezek. 7:25.) Because of the waywardness of His people, God is punishing them; and, finally, when man sees that he is unable to rule the affairs of government, and when he sees the possibility of the very extinction of mankind through the awful weapons of war, then the people of God will call upon the Lord and accept His salvation. (Ezek. 36:37.)

How, then, are God's people to learn of their transgressions and sins? This is the cause for which Jesus Christ came into the world. (Luke 19:10.) We as Christians and members of the Church of the Living God are called to enlighten and to cry aloud and show His people their transgressions. (Isa. 58:1.) "Spare not," the Prophet said; yet we today wink at many things that are not right for people of God to be doing. Yes, even among church members! Have we Christians lost that keen spirit that directs our consciences, that tells us that we should put away questionable and unclean things? When we let Jesus into our heart, He will direct our conscience,

and we will know that we can rely on our conscience as our guide.

If even the members of the church cannot discern right from wrong, how then do we expect those that are lost and without hope to believe us? We may have all the forms of godliness and preach and teach the gospel; but, fellow Christians, if we cannot live as an example what we teach, then it appears to others that the Christian life must not mean much to us after all.

Some say that, after all, a man's faith will save him; but does a man show his faith when he also does questionable things which even mar his body and injure his health, and in some cases the things he does are even offensive to others? If we cannot overcome these small things, then how can we expect to receive the promises of God? By faith alone? (James 2:17.) True faith will manifest itself through works, and what others see they usually will believe.

Needless to say, even at our very best, our righteousness is as filthy rags; but this does not excuse us from overcoming questionable and evil things. When we permit our desires for offensive habits to sway our actions, then we become the servant of those desires. (Matt. 6:24.) Our uppermost desire should be to seek and do God's will.

As light bearers, we should practice the fast which God accepts as set forth in Isaiah 58:6-10. We would then be working to remove the wrong things which enslave us and cause us to be stumbling blocks. If we do not these things, then we are in darkness with the lost, and we are not lighting the way.

"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).

CHURCH ISOLATIONISM AND ITS RUTS

(Continued from page 7)

longer than that. If a pastor is lacking in one or more points (and which one is not?), a congregation should not be required to keep him more than two years. If he be lacking in nothing, a church should not be so selfish as not to share him with other churches after receiving blessings from his guidance for the same length of time. Many times, church boards and church members are called upon to vote in selecting a pastor without knowing an attribute of the man. Some have not heard of him, and have not so much as read any of his articles. All this slothful business condition could be corrected if the Church of God would study the successful method used by the Southern Methodists. We could adopt a system which would make it possible for a committee to place pastors in churches where they best could accomplish the desirable. If a church becomes lax in finance, the committee could place there a man who has a flare for raising money. If membership decreased, this committee would know immediately the pastor to send there.

Isolationism is good where evil and appearances of evil are in evidence, but one must be able to distinguish wheat from chaff. When we have found the wheat, let us be not afraid to cultivate it for our own use and to the glory of our Great God.

THE ONE TRUE GOD

(Continued from page 3)

salvation, and through His prophets foretold the glories of days to come, "Fear ye not, neither be afraid."

Fear, that agent of Satan which destroys our potential values in this day, is excess baggage in the equipment of a child of God. If we really believe in the God of heaven, and believe in His unlimited might and resources, what have we to fear? If He can create—He can preserve. If He can make a mountain, He can give us strength to be overcomers. If He can make a tongue, He can give us courage to speak. If He can create the brain, He can fill it with wisdom. One man and God make a majority. "If God be for us, who can be against us." So, the truth that God is One and thus all-powerful is practical to us, if we believe that He is and that He is a rewarder of them that diligently seek Him.

There is one true God. Jesus Christ is His only begotten Son. In Them is all our life and hope, for God rewards those who seek after Him in the name and under the blood of His Son. Return like the prodigal son unto the Father today, and worship Him alone, for He alone is worthy of our adoration and praise.

Prayer: Our Father which art in heaven, we praise

Thee for Thy greatness and the work of Thine hands. Open our hearts to Thy omnipotence and show us Thy mercies in the Person of Thy only begotten Son Jesus, in whose Name we pray. Amen.

Today's Shadows

By Jessie M. B. Kauffman, Riverside, California

IN READING one of Dr. Charles O. Nienham's books, I find many wonderful truths concerning these latter days. I quote:

"In today's whirlwind conflict, movements and events are headed in one direction just as truly as the needles of one hundred compasses point to the magnetic pole. What are our sources of information? We have divine prophecy, and it emphatically indicates that the end of the present age will be a time of 'distress of nations with perplexity . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken' (Luke 21:25, 26).

"Supreme disregard of the Holy Spirit on the part of the skeptics is creating a great storm which is developing in the heavens a judgment more terrible than anything of the past. Even the democratic Christian nations of the world are floundering in confusion today because they have steered from the safe moorings of the Christian principles to deadly substitutes. Their battery of human endeavor is running down, and they cannot be recharged without a spiritual awakening.

"Today in the very shadow of our next war, some of our highest-ranking statesmen, educators, business executives, and clergymen are beginning to see the handwriting on the wall. In most instances, humble laymen have a far clearer conception of genuine truth than those in positions of authority.

"We have arrived at one of the greatest moments of all time. Very few seem to have the foresight—or perhaps the courage—to name it exactly, but almost everyone is sure that 'something is about to happen.' The issue that challenges the world may be summed up in the words—Christ or Chaos! It is time for prayer. Let us now declare: 'All roadsigns point to Armageddon and the New World Order to be instituted by our Lord Jesus Christ.' Let every Christian lay aside his inferiority complex and spread the good news of the Kingdom."

My dear Brothers and Sisters, are we taking all these truths for granted, and sitting by and expecting our Lord to do all without some effort on our part? I am an old maid, not a widow, but I give my mite. What about this: "Now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

WAIT FOR A GREATER REWARD

(Continued from page 5)

realize that we cannot serve two masters. Nothing could be more plainly taught in God's Word.

What folly, then, the attitude of those rich men described in James 5:1-6: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." Matthew Henry pithily put it, "Those who live like beasts are called to howl like such." This verse, undoubtedly, is a stern reminder of that approaching judgment Jesus mentioned at Luke 21:20-24: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh . . . for these be the days of vengeance, that all things which are written may be fulfilled . . . for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

These men had grown wealthy by defrauding the poor. "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts," as the Revised Version puts it, "in a day of slaughter." As cattle in the slaughterhouse, all unaware of their fate, continue to feed until the day of their butchering, so, he seems to be saying, do these human beasts gorge themselves in willing ignorance up to the very day of their own slaughter! For the destruction of Jerusalem was soon upon them, and when the Romans came, their ill-gotten gold was of no more value than the rubble that littered the streets of that doomed city.

Grim warning are these words to men of today grown rich by oppression, for we are doubtless closer to doom ourselves than was Jerusalem in that day! Who is there who cannot discern "the signs of the times," Jerusalem, about to be compassed again with armies, and the king of the north preparing to come down to take a spoil? Very soon they will be casting their money to the moles and bats, and calling for the rocks and mountains to fall on them, and hide them from the wrath of Him who sits on the throne of judgment!

But the "brethren," those who believe the promises, are to be patient, and wait for their far greater reward, for "the coming of the Lord draweth nigh," and "Behold, the judge standeth before the door." If this present life were all, then we might well "eat, drink, and be merry" and tomorrow die. But who, having once tasted of the heavenly gift, would sell his faith for a mess of pottage? Who would exchange faith for sight, the visible riches for the invisible?

You whom life has grievously wronged, be patient; wait for a greater reward at the Lord's return, who shall judge the people with righteousness, and the poor with

justice. You who seek in vain for health, wait for a greater reward, when the inhabitant shall not say, "I am sick." You who have little of this world's goods, wait for a greater reward, when neither moth nor rust will corrupt, nor thieves break through and steal. You whose eyes are dim with tears because the enemy has been in your home, have faith. W-A-I-T for that day, hasting greatly, when God shall wipe away tears from all eyes, "and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."

Would you share in that glorious day of triumph, that supreme reward awaiting those who are Christ's? You must "choose you this day" which "ye will serve," whether the pleasures of the day, and the plaudits of the rabble; or the Christ who is "able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Seek unto the Lord while He may be found, and hasten to fulfill His simple requirements, that you may have part in that coming day of joy.

Prayer: Our Father, we thank Thee for the revelation of Thy willingness "to do exceeding abundantly above all that we ask or think." May we not set our affections on things of the earth, but "on things above, where Christ sitteth" at Thy right hand. Lead into the joy of faith those who have not found Thy salvation, and may those who have made the good choice be kept true and faithful until the day of His appearing. Amen.

“OUR ANVIL MOMENTS”

*“When you are an anvil, hold you still;
When you are a hammer, strike your fill.”*

—John Florio.

SAYS Jan Struther, author of *Mrs. Miniver*: This couplet, written in 1591, expresses with beautiful economy a deep truth: that, in order to live our lives, we need the two balanced but related qualities of patience in suffering, and strength in action. We are both object and subject, both the slave of fate and its master.

There are some situations in which we are unable to take action. Losses, bereavements, disappointments, disease—these may strike at any hour with terrible force. All we can do is to brace ourselves against the shock. Those are our anvil moments.

There are other situations, however, in which we have the power to act, and at such times we need all our firmness and singleness of purpose. We must strike quickly, strike hard, and above all strike in the right place.

With these qualities—patience and strength—we can endure all things, and achieve many.

—Selected by Mrs. George Loudenslager.

THE CHILDREN'S PAGE

*Prepared by Madge Savage
Waite Park Minnesota*



"His delight is in the law of the Lord; and in his law doth he meditate day and night" (Psalm 1:2).

For Our Meditation

"Give ear to my words, O Lord, consider my meditation. Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray. My voice shalt thou hear in the morning, O Lord: in the morning will I direct my prayer unto thee, and will look up. For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man. But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple. Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face" (Psalm 5:1-8).

David's Example

David spent much time with his flocks. His trained eyes could watch for signs of harm to his flocks, while his thoughts were elsewhere.

Very often, David centered his thoughts upon God. The psalms he wrote, which are songs or hymns, tell us many of his thoughts.

The first psalm is about a tree. He compares a Christian—a righteous man—to a tree growing where it would receive plenty of water to set on the fruit.

The twenty-third psalm thinks of the Lord as the chief shepherd with his rod and staff.

Some psalms express David's sorrow for sin or for victory over his enemies. Others are hymns of praise and thanksgiving.

Let us think upon the things of God. If we let our thoughts center upon Him there will not be room or time to think of things impure, unholy, or untrue.

David knew to whom to pray. He said to God, "Unto thee will I pray." God, he knew, did not find pleasure in sinfulness. Foolish, proud, self-centered people are not the people God wants us to be. Neither does he want His people to be liars or deceitful.

God has mercy for those who realize their wickedness and turn to Him for help. He will guide those who put their trust in Him.

We know David was right when he said, "Let all

those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee" (Psalm 5:11).

Meditation Brings Growth

When Johnnie started to build a little truck, he found a few articles and began to pound them together with his hammer and some nails.

His brother, Peter, spent quite a bit of thought before he began to build his truck. He drew up a plan. He figured out the materials he needed. Johnnie was all finished before Peter began to build.

Then, when both trucks were finished, they decided to have a race. What do you think happened to Johnnie's? It wasn't built with enough thought. He had used as much or more effort than Peter. Johnnie's truck fell apart before the race was finished!

So it is with Christian building. It takes a plan. God has given us one in His Word. It takes a great deal of thought about Christian character. It takes a vision of the wonders of the Kingdom of God, too, to help perfect the building. It takes a whole lifetime to complete this building. Why not spend much time in reading and meditating upon the Word, that your building will be strong and stand each test of storm and wind that blows? Make your building truly a temple of the Holy Spirit, pleasing to God.

Let's Play!

1. David's psalms were (hymns, books, games).
2. David's psalms were (few, many).
3. Some of David's psalms were prayers. (True, false.)
4. David spent much time talking to God and thinking of Him. (True, false.)
5. David prayed to (himself, God, idols).
6. David's God was (false, dead, true).

Happy Birthday Wishes

- Joyce McKinney, Aug. 4, age 5, Hammond, La.
 Lois McKinney, Aug. 4, age 5, Hammond, La.
 Mary Lou Payne, Aug. 6, age 6, Fonthill, Ont.
 Glenn R. Kinsey, Aug. 7, age 12, Meyers, Ark.
 Joyce Telschow, Aug. 7, age 10, Saint Cloud, Minn.

Jesus Came — Things Changed

By Harold J. Doan
Berean Page Editor



“These that have turned the world upside down are come hither also” (Acts 17:6).

between Himself and His Father in heaven. The real way to know God is to know Jesus, for through Him we come to God. Jesus said, “No man cometh to the Father but by me.” In speaking to His disciples and a mixed group of the opposition, Jesus said, “Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also” (John 8:19). We know God because of what Jesus has revealed of Him in His life.

Jesus, the Priest, also changed many things. His birth set the stage for a great change in the future religion and relationship to God of the world. Before Jesus was born, the world had no hope of seeing God, of life after death, of salvation from sin, of forgiveness and unity with God.

We read these truths about Jesus the Priest, the Saviour of the world.

“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: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ” (Eph. 2:12, 13). Jesus came; things changed, for now we have a sacrifice for sins; we have a high priest; we have a redeemer who has torn down the wall of sin which separated us from God.

Last, but not least, Jesus was born a King. The angel Gabriel, speaking to Mary about the child she would bear, said, “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 forever; and of his kingdom there shall be no end” (Luke 1:32, 33).

Though humbly born and reared on poor means, Jesus was, nevertheless, of Royal blood. His Father was God, His mother and foster father were both of the ruling tribe of Judah, and were direct descendants of David the king. Jesus was born a prince, legal heir to the non-existent throne of Israel. As the angel said, He was born to be a King, *forever*.

This truth has also provoked a change in the world, subtle and little felt perhaps, but a change nevertheless. The knowledge that Jesus is alive, that He will come again, and that He will rule the world forever, has been a motive for much of the world's evangelism and the stability which the church has given the world. If evil has been somewhat controlled, and some people kept true and careful and watching, it is partly because Jesus is coming as King of Kings and Lord of Lords.

WHAT DID the world need when Jesus was born? It needed no artists; the Greeks were supreme. It needed no conqueror; Augustus Caesar was on the throne of the Roman Empire. It needed no builder; for architecture was in its zenith. What the world needed was a Saviour. Jesus' birth was planned, timely and opportune, for the world needed Him when He came, and it needed the gifts He could bring. The world needed a new outlook on life, a new moral code, a Saviour from its own sins, a hope of better things to come, and a new understanding and contact with God.

Jesus was born to fill the three great basic needs of the world. His miraculous conception and Virgin birth as the Son of God allowed Him to assume and discharge His three offices and thus change the future history of the world. Jesus' three great works and offices were as prophet, priest, and king. By His three-phase work, He has filled our needs and changed the world.

Jesus was born to be a prophet, the Prophet of God, in fulfillment of God's Word to Moses, “I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him” (Deut. 18:18, 19). Jesus was that Prophet and was recognized as such in His own day.

We often are prone to think of a prophet only as one who sees into the future and makes predictions. This Jesus did when He made promises concerning the Temple, His coming again, and the last days, but Jesus' primary function as a prophet, or mouthpiece of God, was to reveal God clearly and understandably to all mankind. This was one great need of the world which Jesus was born to fill. Men did not understand God, and in misunderstanding they fell away.

Understanding this, we can better realize the significance of some of Jesus' teachings about the relationship



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

GLOOMY DEAN. The former dean of Saint Paul's Cathedral in London has been long known as the gloomy dean. He is now an old man, 88 years old, and in a recent paper given before a conference of churchmen, Dr. W. R. Inge did some reminiscing as he looked back over his many years of pulpit work in the Anglican Church: and of the effectiveness of preaching, he said: "It is like throwing a bucketful of water over a row of narrow-necked vessels. A drop or two may find its way in here and there."

Those who have of long time been in the ministry of the Word will appreciate what the dean has said. So oftentimes, those who are in the ministry feel that their labors are more or less in vain, and that so much of their preaching is for naught. Undoubtedly, this is somewhat due to the fact that it is impossible to see the immediate or future results of the seed sown. Sometimes it takes years before the Word takes root and springs forth, and, of course, all know that some of the seed will fall on rocky soil; other seed that does spring up will be choked out by the cares of this life and the deceitfulness of riches. Well did one of our faithful workers say: "It is our duty to sow the seed—it is God's work to give the increase." One thing, of which we can rest assured, is: "We shall reap, if we faint not."

COLLECTIVIZED. The word "collectivized" is an almost unknown word in the vocabulary of the average American. It is a term we do not like in this country, but one with which we by force of circumstances are going to become more and more acquainted. It is a term used in the land of the Soviets or their satellites (?). It describes the system of government over the agricultural areas, in which the farmers operate under a state system, and are merely peasants in enlarged feudal system that takes away all individualism.

Romania, Bulgaria, Czechoslovakia, and the Soviet zone in Germany are being collectivized according to the pattern of life in Russia. All income outside of that received from the state property is being highly taxed—so much so, that all personal initiative is non-productive.

This forced type of life being ruthlessly imposed on a vast portion of Europe and Asia makes it imperative that those who operate under this system must do so with a brand mark, and those who resist this encroachment on human freedom become "Kulaks" who know well the doom that awaits them. Such a system is only a step, and that a short one, from that described in the Revelation when people cannot buy or sell without the mark of the Beast or the number of his name. The world is on parade today, and the people are marching, marching toward "the hour of temptation, which shall come upon all the world, to try them."

REDS AND DETROIT. The current issue of "Look" carries a feature article richly embellished with "true to life" pictures of what might happen if the Reds would attempt to seize Detroit. The illustrations are pictures taken of supposed capture of the telephone switch boards, radio stations, police headquarters, and public utilities, with the jails being opened and the criminals armed—all of this for the purpose of immobilizing the authority and power of the agencies that make our order of society function.

The purpose of the article seems to be intended to arouse public interest to the dangers that threaten our form of government by the alien element within the country as was done so effectively for a time in Bogota.

The purpose of this comment is to create an opposite attitude. To our readers, we urge full reliance on the leadership of the Lord Jesus Christ in these trying times when men's hearts are failing them for fear and for looking after the things that are coming on the earth. The Church of the living God is not appointed to wrath, but to obtain salvation from the fear and trouble that will beset the race of mankind in the closing days of this present evil world. Faith—faith that is deeply imbedded in the sure things of God—is needed if our hearts are to be kept serene and complacent. God has made ample provision for the mental security of all His believers, and we need not worry as those who have no hope.

NEW HEARTS. A recent issue of a health magazine carried an article under the title of "New Hearts for Old." It is not with the physical side of this question that we are at this moment concerned, but rather with the time God will give to His people Israel new hearts, having taken away the stony hearts of flesh. The Hebrew Epistle, commenting on this new heart condition which is given to Israel, applies it to the time God makes a New Covenant with the house of Israel and the house of Judah. This is a future time. At the time when the Covenant is made, the Lord will give them a new heart. When this new heart is given them, "all shall know him, from the least to the greatest."

HEIGHTENED TENSION. This morning, I was walking up the main street in Oregon, Illinois, to my hotel room, and a man, walking on the sidewalk, was reading a morning paper. As I passed, he said: "Are these headlines discouraging?" I stopped and looked at the black type. It was very black. The ink was black—the news was black. The impression on the reader was black. I didn't know the man, so he went his way and I went mine, but his one word remained in my mind—"discouraging." Shortly after this little incident, I went to the stationery store and bought some magazines, one of which was

"Newsweek." One of the first editorials that caught my eye was headed: "Trends Abroad." The opening sentence read: "European observers, looking to 1949, predict heightened, rather than relaxed, East-West tension." The world has been jittery for the past two years because of the tension mentioned in the quoted excerpt. We do not wish to extend the emphasis on this "tension" and add to the unpleasantness of life with which all of us are daily faced. There are certain Biblical facts, however, with which we are familiar and with which we contend in these days. The Scripture has very definitely outlined for us in prophetic language easy to be understood the perils that are to exist in the last days which will make the last days fierce times. These tensions and trends are here!

HOLY LAND. The Church of God has had a warm heart for the people to whom the oracles of God were committed—even Israel. We have always been pro-Israel, for we believed that Israel was the apple of God's eye, and that he that touched Israel touched God. It is not so much with the people as with the land that we are concerned in this particular paragraph. In the current issue of the "Signs of the Times" appears an article on "Whose Palestine?" in which Dr. T. De Courey Rayner, pastor of Knox Presbyterian Church, Quebec, is quoted as saying: "The Jews will eventually be given not a partitioned Palestine, but the whole of the land, and ultimately the whole of Trans-Jordan as well. This may sound fantastic, yet I dare to assert it on the authority of One who cannot lie, and whose revealed Word can never fail. . . . The title deeds from the original Owner of the earth, naming the Jews legal owners of Palestine, are still extant in millions of Bibles the world around. The Land of Promise is not merely the ten thousand square miles of what is known as Palestine, or Western Palestine, but an area far greater. Read Genesis 15:18: 'In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.'"

This promise of God made to Abram has never been fulfilled. It will be fulfilled! God's Word does not return unto Him void, but accomplishes that which He pleases. The eastern boundary of this promise is unmistakable—"the river Euphrates." Mistake is often made as to the other boundary given—"the river of Egypt." This does not refer to the little wady on the southwest of Palestine which is called the "river of Egypt," which is dry most of the year, but to the great river of Egypt—the Nile. The Hebrew word for the river of Egypt used in the promise is an entirely different word than that used for the little wady on the southwest of Palestine. The promise is indeed a great one!

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

- August 7-15—Missouri State Conference at Jordan.
- August 12-22—Virginia State Conference at Maurertown.
- August 15-22—Western Nebraska Conference at Holbrook (C. E. Randall, Guest Speaker).
- August 16-22—Vacation Bible School at Snoqualmie Pass in Denny Camp, Wash.
- August 21-29—Iowa Conference at Waterloo.
- August 22-29—Eastern Nebraska Church of God Conference at Omaha (Francis Burnett, guest speaker).
- August 25-29—Ohio State Conference at Golden Rule Church of God, Cleveland. (James M. Watkins, Guest Speaker.)

GENERAL CONFERENCE SPEAKERS

- Tuesday, August 3 Harold Doan
- Wednesday, August 4 Oregon (Ill.) Berean Program; William Dick, Director
- Thursday, August 5 (To be announced)
- Friday, August 6 Christian-Living Panel Discussion
- Saturday, August 7 Linford Moore
- Sunday, August 8:
 - 11:00 a.m. J. R. LeCrone
 - 2:30 p.m. M. W. Lyon
 - 7:30 p.m. Sydney E. Magaw

NEWLY PUBLISHED TRACTS

Since installing the new "Little Giant" press, the printing of tracts is being increased. We now have a good supply of these newly published tracts:

- "Glad Tidings of the Kingdom of God" by J. W. McLain. 20c per doz.; \$1.20 per 100.
- "Guides Toward Christian Conduct" by Ministerial Association. Free for postage.
- "Essential Truths" by National Bible Institution. 5c per doz; 30c per 100.
- "Kingdom of God" by Harry Goekler. 15c per doz.; 90c per 100.
- "God's Two Great Witnesses or the Bible and Nature in Harmony" by J. H. Anderson. 30c per doz.; \$1.85 per 100.

LAYMAN'S CAMPAIGN ENROLLMENTS

- 665. Elmer McChesney, South Bend, Ind.
- 666. Mr. & Mrs. Howard Hamilton, Saint Cloud, Minn.

OVER THE TOP! !

- 373. Mr. & Mrs. Howard Hamilton \$53.00

"My mother, Mary E. Fike, of Portland, Ore., has come to make her home with us here at 1113 S. 10th Ave., Yakima, Wash. Mother was ninety-five years of age on November 14, 1947. She is quite well physically and is exceptionally keen mentally. She is very much interested in current events and is observing the trend of world happenings as they fulfil Bible prophecy."—Mrs. A. H. Lindh.

EARLY CONFERENCE REPORT FROM WATERLOO, IOWA

As the time for the Iowa Annual Conference approaches, the following report, taken from "The Herald of the Coming Kingdom," edited by Thomas Wilson and George Moyer, the latter formerly of Clarksville, Iowa, may be of interest. In our historic files, we have reports of such gatherings held in Iowa long before the Civil War, but this one, published in November, 1868, eighty years ago, speaks of the meeting as the "annual" conference, suggesting that such yearly gatherings had long been held even at that early date.

"The Annual Conference meeting of the Brethren in the State of Iowa, met, pursuant to notice, at Waterloo, Blackhawk County. A goodly number assembled from different portions of the State, as well as from Illinois and Wisconsin.

"We had a good, and we trust a profitable, meeting. The people in the city turned out well to hear the gospel preached, and seemed to be very much interested. Brother J. M. Stephenson, and others from abroad, assisted in preaching the Word, and were listened to with profound attention. Four intelligent believers became obedient to the Faith.

"A portion of the time was devoted to a consideration of the question, as to the best method of providing for the spread of the gospel. It was thought by some that the only method was by laying up in store on the first day of the week, as God prospered them, and with the funds thus obtained, to send out an evangelist to preach the gospel. I think that the brethren present, generally, concurred in this opinion.

"A committee of three was appointed to receive the funds from different churches, and scattered brethren in the State, and to employ someone to act as an evangelist, as soon as the funds on hand would warrant it. The following brethren compose the committee: S. M. Eby, Joseph Furry, and R. J. Hill. Brother Eby, whose address is Waterloo, Blackhawk County, Iowa, will act as treasurer, and the brethren are requested to send their funds to him as soon as convenient, so that we may have an evangelist in the field at an early day.

"A general harmony and good feeling prevailed throughout the meeting, and we think a good impression was left in the community.

"The brethren voted unanimously to make 'The Herald of the Coming Kingdom' their organ, through which to report their Conference meetings, circulate appointments, and correspond with the brethren, and they resolved to make a united effort to extend its circulation.—R. J. Hill, Secretary."

G. E. Marsh.

BUSINESS MEETING—RIPLEY

There will be a meeting of the Ripley, Ill., congregation at 11:00 a.m., August 15, to consider employing a pastor for the coming year.

Helen Lewis, Secy.

FREDERICKTOWN, MISSOURI

We were happy to have Bro. and Sr. I. O. Rogers bring a truck load of twenty-five people from Doniphan, Mo., to spend the day, Sunday, July 18. Ten of these folks recently were baptized by our pastor, Bro. Roy Graham. We enjoyed meeting these good people and having them worship with us. Our Sunday school and church services in the morning were well attended. A basket dinner was served in the basement at noon. Services resumed at 3:30 p.m.

These people are to be congratulated on their work at Doniphan. A new church is being erected. We pray they continue the work so zealously started.

Mrs. George Mercurio and children of Saint Louis, Mo., also were welcome visitors at the services Sunday, July 18.

Howard Thomas (Flat River) and Alice Thomas (Overland, Mo.), who were baptized during last conference, attended the Youth Rally at Oregon, Ill.

The Women's Missionary Society met, Wednesday, July 21, with Sr. Ralph Thomas of Flat River, Mo. The morning was spent embroidering quilt blocks; at noon, we enjoyed a potluck dinner. The afternoon devotional services were very inspiring—led by Sr. Ralph Thomas. Ten ladies were present and two men visitors. The next meeting will be at Sr. Walter Thaul's. The women are working to build and furnish a kitchen in the basement of our new church. We have funds enough to install a gas stove and buy a sink, and, in time, hope to have enough to complete and furnish a kitchen with all the necessary items.

We are losing our Sunday school superintendent, Bro. Roy Thomas, as he has been transferred to Indiana. We are sorry to lose one of our faithful workers, and will lose the family of Bro. Thomas, too, as soon as he finds suitable living quarters there.

The Women's Missionary Society will have charge of a program, Sunday morning, July 25, in the absence of the pastor.

The work here at Fredericktown is moving along very well, despite the hot weather. A number of our people plan to attend the Missouri Conference at Jordan. Pray for a good conference. Any who can attend surely will get a blessing from meeting with the Missouri folks.

Mrs. J. C. Cooper.

SONGBOOK COMMITTEE REPORT

The publishers are working on the new songbook, "Songs of Truth," and have promised to have it off the press and in our hands before the end of the year, maybe within three or four months.

We are glad to announce that we expect soon to have a picture of the cover in The Restitution Herald.

Songbook Committee,
Harvey U. Krogh, Jr., Chairman.



Sydney E. Magaw
Superintendent



Come
to
College

Write
for
Catalogue



Otto E. Dick
Registrar; Student Counselor

OREGON BIBLE COLLEGE

Oregon - Illinois

Fall Session -- September 6, 1948

At eight o'clock, Monday morning, September 6, 1948, Oregon Bible College will begin its tenth consecutive year of religious education. Courses planned for the first semester are: Life of Christ, Child Psychology, English I, The Ideal Ministry, World Literature I, Bible Types, Bible and Archaeology, Public Speaking I, Church History, and Home Economics—this last course being offered especially for the young women students.

Yes, wages are high, and many attractions in the world divert the attention of best-intending youth away from Christian training and effort. Christ still calls, though, for consecrated youth who will *take up the cross* and follow Him. Oregon Bible College seeks from among youth of the Church of God at least ten young men and women for its freshman class, when College reconvenes on September 6—so fast approaching.

Date

Gentlemen,

I am planning to attend Oregon Bible College, as a freshman, when classes resume on September 6, 1948.

I am recommended by

Name and address of your minister.

My name is

My address is

THE RESTITUTION HERALD

VOLUME 37

OREGON, ILLINOIS, AUGUST 10, 1948

NUMBER 44

Minutes of the 1948 General Conference July 27 - August 8, 1948 Oregon, Illinois

Tuesday, July 27

Brother Harvey U. Krogh, Jr., chairman, called to order the first business session of the 1948 General Conference of the Church of God at 3:15 p.m., July 27. Brother C. E. Lapp led the devotional part of the meeting.

Brother Krogh called for seating of the delegates. Sister Leila Whitehead, chairman of the Credentials Committee, called the roll of all certified delegates, thirty-three being present and properly seated. Two conferences and one church were represented who were not represented last year—the Missouri and Texas Conferences, and the Albert City, Iowa, Church. Sister Whitehead recommended that attention and punctuality be given to proper transferring of membership from one church to another when a member moves, lest one's membership be listed with more than one congregation.

Upon call of the Chair, the Secretary read a letter of welcome from Brother Paul M. Hatch, secretary of the local Church of God, also read, in part, letters from Brothers George Waters, Corpus Christi, Texas, and Norman J. McLeod, Pomona, California. Both these letters were critical of the present "Declaration of Understanding of the General Conference of the Church of God" and its "Working Rules," therefore prompting the Secretary to recommend to the Chair that he appoint a Constitution-Revision Committee to give further consideration to the last two letters.

Brother James M. Watkins and Sister Charles Pearson moved to receive and to place on file the three communications. *Motion carried.*

Chairman Krogh appointed a Motion-Steering Committee to consist of Harold Doan, C. E. Lapp, and Linford Moore, and explained purpose and need of the Committee.

Brother C. E. Lapp questioned if the Conference was

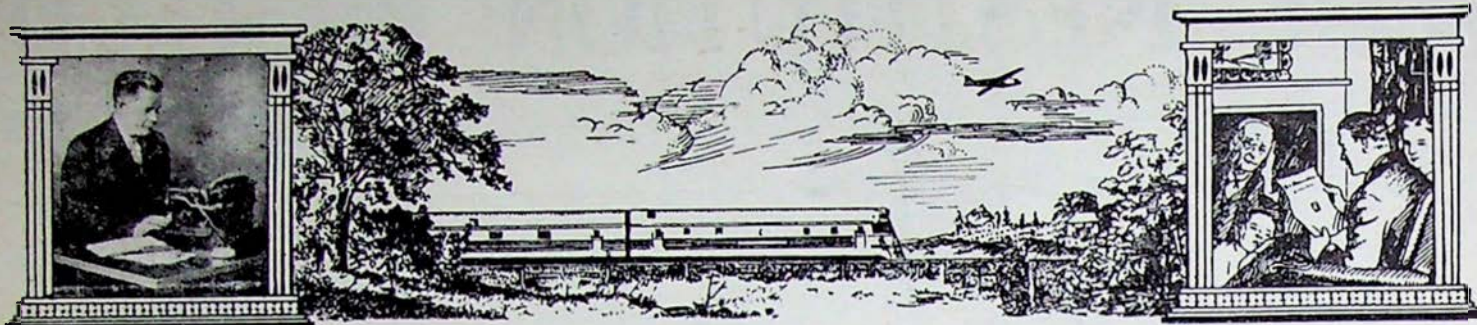
open for new business. The Chair replied that the Tentative Program, as published in THE RESTITUTION HERALD, did not so specify, calling upon the Secretary who read from THE RESTITUTION HERALD the program as planned for the first several days.

Brothers Harry Goekler, A. J. Hoke, and M. W. Lyon expressed desire to move forward with Conference business, whatever might be appropriate, Brother Lyon especially recommending that the Conference proceed to consider the published annual reports.

The Chair called upon Brother Watkins who read his General Manager's report. (Published in full, page 6, RESTITUTION HERALD, July 27, 1948.)

Following Brother Watkins' report, there was lengthy consideration. Brother Hoke inquired about the sale of properties, Brother Watkins replying that several properties had been sold and, further replying to a question by Brother Harry Goekler, explained that money received from these sales is used by way of reinvestment to protect Golden Rule Home—loans having been made during the past year to help churches in their building programs.

Brother M. W. Lyon asked if a comparison could be given of the offerings and earned income during the past year with the offerings and earned income of two years ago, and offered the thought that one reason contributions now are considerably less is that some of the money being credited as earned income is, in reality, contributions given to field workers for the general work, instead of being sent direct to the office. Brother Watkins replied that he could give these figures at a later meeting and that, indeed, considerable contributions undoubtedly are included in the earned income figures; but that, without the Layman's Campaign, contributions would have been insufficient to have maintained a sound financial status of the Institution. (Continued on page 3)



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

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

General Conference Report

This issue of THE RESTITUTION HERALD presents official report of the 1948 General Conference business meetings. Members of the Church of God throughout the nation and in Canada who were unable to attend have this means of "sitting in" with the delegates. Friends and casual readers of THE HERALD who may be only moderately interested in the Conference and activities of the Church of God have this opportunity of discovering the "working of the wheels" of our organization, and, we hope, thereby to become *more* interested.

Brethren who have retained last year's official report will find interest and encouragement in comparing it with this year's record, especially the figures that reveal a wholesome increase in business and evangelistic and missionary endeavor.

Attendance and Interest

At this writing (Friday morning, August 6), the official attendance record lists three hundred eighty names, but this number does not include names of a goodly number of children. Though some of the delegates and other visiting brethren are leaving the grounds, a few more attendants can be expected to arrive during this present week-end. Obviously, the total attendance will reach four hundred fifteen or more. Reading of the daily roll-call reports and the Credential Committee's final report will show that the delegate attendance was slightly less this year than last year. Somewhat atoning for this disappointment was the increased interest in evangelistic and missionary effort. All the Conference is determined to forge ahead in this type of work.

Ministers attending were:

Mrs. Clinton Appleby, Arlington, Nebraska
 F. L. Austin, Oregon, Illinois
 Howard Beemer, Saint Catharines, Ontario
 Kirby Davis, Wenatchee, Washington
 John Denchfield, Grand Rapids, Michigan
 Harold Doan, Chicago, Illinois
 T. M. Ferrell, Holbrook, Nebraska
 Harry Goekler, Hector, Minnesota

Grover Gordon, Cleveland, Ohio
 Ernest Graham, Oregon, Illinois
 Fred Hall, Michigantown, Indiana
 Milon Hall, Kokomo, Indiana
 Robert Hardesty, Omaha, Nebraska
 Charles Howe, Waterloo, Iowa
 Alva Huffer, Morristown, Tennessee
 Paul C. Johnson, Oregon, Illinois
 A. M. Jones, Saint Cloud, Minnesota
 Delbert A. Jones, Kimball, Minnesota
 Vivian Kirkpatrick, Strandquist, Minnesota
 Harvey U. Krogh, Jr., South Bend, Indiana
 C. E. Lapp, Grand Rapids, Michigan
 J. R. LeCrone, Oregon, Illinois
 M. W. Lyon, Oregon, Illinois
 Emory Macy, Gatesville, Texas
 Sydney E. Magaw, Oregon, Illinois
 G. E. Marsh, Tipp City, Ohio
 J. Arlen Marsh, Rockford, Illinois
 James Mattison, Riviera, Texas
 C. Alan McLain, London, Arkansas
 Dean Moore, Oregon, Illinois
 Linford Moore, Macomb, Illinois
 C. E. Randall, Fonthill, Ontario
 C. R. Randall, Ripley, Illinois
 Ellsworth Routson, Blanchard, Michigan
 Harry Sheets, Burr Oak, Indiana
 W. R. Simmons, Branch, Arkansas
 H. Scott Smith, London, Arkansas
 Verna C. Thayer, Oregon, Illinois
 Walter Wiggins, Eden Valley, Minnesota

Still Seeking Freshmen

As reopening date for the College classes approaches, we are still short of our goal for freshman students. We are seeking ten new students to begin their work on September 6. Though the world lures youth with more financial remuneration for their services, the Lord needs workers and will reward them, abundantly, both now and in the world to come. Oregon Bible College educates for better life and Christian service. . . . *Come to College!*

MINUTES OF THE 1948 GENERAL CONFERENCE

(Continued from front page)

Sister T. J. Ellis asked the cost of the weekly Sunday-morning broadcasts via Radio Station *WAIT*. Brother Watkins replied that the cost is \$73.00, plus. Sister Ellis further asked whether or not there has been good response to the radio effort. Brother Watkins reported receipt of more than forty letters, and Sister Leota B. Hanson reported ten requests for the book on "Daniel's Prophecy of the Seventy Weeks," offered free on Brother C. E. Randall's prophetic broadcast.

Brother Goekler wished to know if the responses derive from Church-of-God members or non-members, Brother Watkins replying that they come from both, and that Brother Harold Doan is making effort to contact all non-member correspondents in the Chicago area.

Sister F. L. Austin asked if any effort is being made to contact persons outside the Chicago area who reply to the radio effort. Brother Watkins replied that little has been done in this field of service, but that it should be developed.

Brother C. R. Randall wished to know if Brother Doan and other speakers have been paid any remuneration for their work. Brother Watkins replied in the negative, explaining that Brother Doan and others voluntarily and gladly give their services. Brother Randall maintained, however, that it is presenting a "false picture" to assert that there is no speaker expense connected with the radio program, inasmuch as mileage is paid the National Bible Institution workers, and that there is this traveling expense item whether or not speakers receive pay from the Institution. The Secretary informed that he had received mileage remuneration when he broadcast. Brother Randall expressed the thought that all speakers should be paid at least their mileage and repeated that here is an expense, though it may be overlooked. Sister Dale Dunbar called attention to sacrifices in Christian service made by members of other churches and pleaded, "Why not we?"

Brother Walter Wiggins asked if the several speakers' voices have been tested for their radio adaptability. Brother Watkins replied that thus far every speaker has been tested, a wire recording having been made of his speech and played back to his hearing, and others, prior to his actual broadcasting.

Brother A. J. Hoke wished to know if a change of speakers from week to week has been advantageous, Brother Watkins replying in the affirmative. He further replied that three men (himself, Otto E. Dick, and the Secretary) check every manuscript before it is broadcast.

Sister Harold Simpson inquired why so little has been published in *THE RESTITUTION HERALD* about results of the radio effort. Reply was made that these radio mes-

sages, slightly adapted, are being published in *THE RESTITUTION HERALD*, and that more of the communications profitably could be published, but that only little thought has been given this opportunity of publicity. Brother Watkins further reported his belief that we now have a listening audience of at least three thousand persons, but that the future of radio rests upon this General Conference.

The Secretary announced that the Executive Board favors continuation of the Layman's Campaign, that it has re-employed Brother James M. Watkins as General Manager, and that it recommends to this General Conference a continuation of the Layman's Campaign, with such controls or recommendations for change as it may deem wise and advisable.

Brother M. W. Lyon requested that more statistics about the radio work, and more information about the radio communicants, and its costs, be reported before final decisions are made. Sister Whitehead asked how many, in hearing a radio program, whether they liked it or disliked it, ever have communicated with the radio or the sponsors of said program, it being her intent to show that the radio effort may be doing far more good than can be ascertained by the few responses. The Secretary expressed appreciation of the introductory and closing appeal of the program, particularly the music of "The Holy City." Sister T. J. Ellis commented that the program is too early in the morning to accomplish its possibilities, to which reply was made that effort will be made to place the program on a more satisfactory hour. Brother Linford Moore wished to know if the program could be broadcast from a more powerful station and what the cost would be. Brother Watkins replied that most of the powerful stations refuse even to sell time, at any price, for religious programs, other, perhaps, than *they* may sponsor, and that if we could get on WLS, the cost for our present program would be at least \$800.00 per week, and, if we were able to get on one of even the minor chains, the cost would be about \$1200.00 per week.

Sister Charles Pearson reported that the radio messages are reaching more people than those who hear the actual broadcasts, for Brother Otto E. Dick has made wire recordings that are being replayed at distant places. Brother Dick asked how many persons present might wish to hear his wire recordings. Twenty or more replied in the affirmative. Brother C. R. Randall recommended that one of the messages be played when decision is to be made regarding continuing the radio effort. Brother Robert Hardesty thought one message might be played each evening after church, and Sister Clinton Appleby suggested the devotional hour as an appropriate time.

Brother Goekler asked Brother Watkins to what he referred in the conclusion *(Please turn to page 6)*

National Bible Institution

Treasurer's Annual Report--June 30, 1948

NATIONAL BIBLE INSTITUTION June 30, 1948

Statement of Assets and Liabilities			
Assets:			
Cash—bank account	\$ 3,072.14		
Savings account	10,931.46		
Accounts receivable	2,040.60		
U. S. Gov't. Bonds	2,500.00		
Real estate contracts	7,834.97		
Notes receivable	9,846.00		
Merchandise inventory	4,815.62		
<hr/>			
Quick Assets:			
Trailer & cameras	1,563.38		
Furn. & fixts.	7,485.19		
Less dep.	334.25	7,150.94	
<hr/>			
Mach., Equip.	8,997.31		
Less dep.	239.76	8,757.55	
<hr/>			
Real estate	55,629.42	114,142.08	
<hr/>			
Liabilities:			
Accounts payable	448.50		
Notes payable	8,895.90		
Trust Fund	27,803.30		
Net Worth	76,994.38	114,142.08	

OREGON BIBLE COLLEGE Statement of Income and Expense

Income:			
Tuition	\$ 7,282.87		
Contributions	2,059.44		
Earned income	315.00		
Board & other income	1,224.70		
Layman's contribution	2,074.01	\$12,956.02	
<hr/>			
Expense:			
Salaries	\$ 6,680.93		
Insurance	11.06		
Groceries	2,736.18		
Light & fuel	1,389.61		
Incidentals	564.06		
Feed	137.05		
Traveling expense	145.63		
Admin. expense	600.00		
Repairs	523.30		
Depreciation	168.20	12,956.02	

Statement of Assets and Liabilities			
Assets:			
Accounts receivable	\$ 1,315.68		
Furn. & fixtures	\$3,364.05		
Less depreciation	168.20	3,195.85	
<hr/>			
Real estate	26,864.38		
	31,375.91		
<hr/>			
Liabilities:			
Accounts payable	\$ 67.57		
Notes payable	1,500.00		
Net Worth	29,808.34		
	31,375.91		

SUMMER BIBLE TRAINING SCHOOL
Savings account balance \$79.89

GOLDEN RULE HOME Statement of Income and Expense

Income:			
Rent	\$ 2,793.36		
Interest	309.76		
Contributions	386.73		
Profit on Knapp prop.	1,980.90		
Room & board, Connors	1,800.00		
Memb. Maint. Fund	3,300.00	\$10,570.75	
<hr/>			
Expense:			
Taxes	\$ 364.69		
Repairs—Home	57.86		
Ordnung	63.31		
O'Byrne	16.25		
Duplex	79.91		
Knapp	83.90		
Janssen	54.76		
Light & fuel—Home	1,251.73		
Knapp	132.84		
Duplex	98.45		
Incidentals	303.95		
Com., St. Louis prop.	250.00		
Insurance	.29		
Groceries	1,713.19		
Resident maintenance	50.54		
Overhead admin.	800.00		
Salaries	1,581.65		
Depreciation	108.05	7,011.37	
<hr/>			
Excess Income over Expense	\$ 3,559.38		

Statement of Assets and Liabilities			
Assets:			
Cash	\$ 280.43		
Cash savings account	4,418.30		
Bonds receivable	2,500.00		
Notes receivable	9,700.00		
Chicago Church Contract	5,472.91		
Drew Contract	1,111.81		
Phillips Contract	1,250.25		
Furniture & fixt.	\$2,961.00		
Less depreciation	108.05	2,852.95	
<hr/>			
Real estate	25,165.04		
	\$52,751.69		
<hr/>			
Liabilities:			
Accounts payable	\$ 37.71		
Notes payable	5,395.90		
Trust Fund	27,803.30		
Net Worth	\$15,955.40		
Gain over per.	3,559.38	19,514.78	
	\$52,751.69		

BUILDING FUND

Cash savings account 6-30-47	\$1,018.24		
Payment on loan	1,000.00		
Contributions	900.00		
Interest	10.00		
<hr/>			
Cash in savings account	\$2,928.24		
Loans	5,895.90		
	\$8,824.14		

EVANGELISM

Statement of Income and Expense			
Income:			
Contributions	\$3,761.41		
Earned income	1,967.77		
Rent trailer	75.00		
Radio contribution	1,217.66		
Layman's contribution	2,935.39	\$9,957.23	
<hr/>			
Expense:			
Salaries of evangelists	\$4,560.00		
Traveling exp. evan.	1,676.31		
Pastoral aid	1,570.00		
Radio expense	1,185.13		
Camera supplies	170.81		
Literature	104.50		
Incidentals	67.88		
Insurance	22.60		
Admin. exp.	600.00	9,957.23	

Statement of Assets and Liabilities			
Assets:			
Cash	\$ 546.00		
Cameras & trailer	1,563.38	\$2,109.38	
<hr/>			
Liabilities:			
Net Worth	\$2,109.38	\$2,109.38	

NATIONAL SUNDAY SCHOOL ASSOCIATION

Statement of Receipts and Expenses			
Returns from sales		\$2,299.60	
Cost of goods sold			
Merchandise purchases	\$2,211.09		
Inventory 6-30-47	380.20		
		2,591.29	
Less inventory 6-30-48	436.26	2,155.03	
<hr/>			
Gross profit on sales		\$ 144.57	
Other income		339.66	
		484.23	
<hr/>			
Expenses:			
Postage	57.26		
Admin. exp.	100.00	157.26	
<hr/>			
Excess income over expense		\$ 326.97	

Statement of Assets and Liabilities			
Assets:			
Cash	\$ 632.87		
Accounts receivable	127.20		
Inventory	436.26		
	\$1,196.33		
<hr/>			
Liabilities:			
Accounts payable	\$ 13.60		
Net Worth	\$855.76		
Gain over period	326.97	1,182.73	
	\$1,196.33		

MISSIONARY FUND

Cash savings account 6-30-47	\$194.46		
Interest	1.94		
<hr/>			
Cash in savings account 6-30-48	\$196.40		

OFFICE

Statement of Income and Expense

Returns from sales	\$2,155.57	
Cost of goods sold		
Merchandise pur.	\$1,978.35	
Inventory 6-30-47	816.36	
	\$2,794.71	
Less inventory 6-30-48	1,785.36	1,009.35
Gross profit on sales		\$1,146.22
Other income		
Contributions	\$1,762.63	
Earned income	697.00	
Interest	7.20	
Admin. overhead	3,900.00	6,366.83
Total income		\$7,513.05
Expense:		
Salaries	\$4,922.80	
Postage, etc.	223.35	
Light & fuel	383.82	
Incidentals	204.49	
Trav. exp.	564.03	
Insurance	44.36	
Taxes	146.43	
Depreciation	58.00	6,547.28
Excess income over expense	\$ 965.77	

Statement of Assets and Liabilities

Assets:		
Cash	\$ 323.07	
Accounts receivable	185.34	
Notes receivable	146.00	
Inventory	1,785.36	
Real estate	3,600.00	
Furn. & fixt.	\$1,160.14	
Less depreciation	58.00	1,102.14
		\$7,141.91
Liabilities:		
Accounts payable	\$ 241.69	
Notes payable	2,000.00	
Net Worth	\$3,934.45	
Gain	965.77	4,900.22
		\$7,141.91

NATIONAL BEREAAN SOCIETY

Statement of Income and Expense

Returns from sales	\$ 55.90	
Merchandise purchases	\$ 445.75	
Inventory 6-30-47	631.80	
	\$1077.55	
Less inventory 6-30-48	589.98	487.57
Loss on sales		-431.67
Expense:		
Youth Rally, 1947	\$ 77.20	
Youth Rally, 1948	50.81	
Postage	13.31	
Admin. expense	100.00	
Incidentals	29.00	270.32
Excess expense over income	-701.99	

Statement of Assets and Liabilities

Assets:		
Cash	\$ 131.28	
Inventory	589.98	\$721.26
Liabilities:		
Net Worth	\$1,423.25	
Less loss over period	701.99	721.26

RESTITUTION HERALD

Income:

Restitution Herald	\$3,444.99	
Earned income	605.15	
Layman's contribution	5,852.02	
	\$9,902.16	

Expense:

Printing	\$6,104.48	
Cuts	117.60	
Salaries	2,820.00	
Trav. exp.	182.29	
Postage	177.79	
Admin. exp.	500.00	9,902.16

MINISTERIAL FUND

Cash savings account 6-30-47	\$ 90.91	
Contributions	197.74	
Interest	33.73	
Payment on note	1,728.02	
Loan	1,600.00	
	\$3,650.40	
Less room & board Golden Rule Home	1,800.00	
	\$1,850.40	
Less loan	1,600.00	
Savings account balance	\$ 250.40	

PRINT SHOP

Statement of Income and Expense

Returns from sales	\$10,541.54	
Cost of goods sold		
Purchases	\$2,709.26	
Inventory 6-30-47	260.17	
	\$2,969.43	
Less inventory 6-30-48	2,004.02	965.41
Gross profit on sales		\$ 9,576.13
Operating cost:		
Salaries	\$5,078.69	
Insurance	21.18	
Repairs	194.57	
Incidentals	15.86	
Postage	3.24	
Admin. & housing exp.	1,200.00	
Depreciation	239.76	6,753.30
Excess income over expense	\$ 2,822.83	

Statement of Assets and Liabilities

Assets:		
Cash	\$ 1,158.49	
Accounts receivable	412.38	
Machine, equipment	\$8,997.31	
Less depreciation	239.76	8,757.55
Inventory		2,004.02
		\$12,332.44
Liabilities:		
Accounts payable	\$ 87.93	
Net Worth	\$9,421.68	
Gain over period	2,822.83	12,244.51
		\$12,332.44

SONG BOOK ACCOUNT

Savings account balance 6-30-47	\$1,042.87
Loan	2,000.00
Contribution	20.00
Salo on account	2.00
Interest	10.00
	\$3,074.87
Less expense in preparing book	16.64
Balance in savings account 6-30-48	\$3,058.23

LAYMAN'S CAMPAIGN

Cash received	\$13,002.29
Less expense	\$ 730.62
Oregon Bible College	2,074.01
Evangelism	2,935.39
Rest. Her.	5,852.02
Rest. Her. 1946-'47 def.	1,410.25
	13,002.29

DALE R. DUNBAR, Treasurer.

AUDITOR'S REPORT

July 26, 1948

To whom it may concern:

I have today checked the accounts of the various departments and find them in balance. All cash balances agree and were verified with the banking statement.

Very truly yours,
H. F. Engelbrecht, Auditor.

NATIONAL BIBLE INSTITUTION
General Budget Departments

Statement of Income and Expense

Income:

Contributions		
Evangelism	\$4,979.07	
Office & overhead	1,762.63	
Oregon Bible College	2,059.44	
Layman's	13,002.29	\$21,803.43
Earned income		
Evangelism	\$ 2,042.77	
National S. S.	144.57	
Nat. Berean Soc.	55.90	
Office	2,829.42	
Oregon Bible College	8,822.57	
Printing dept.	11,319.98	
Restitution Herald	605.15	25,820.36
		\$47,623.79

Expense:

Evangelism	\$ 9,957.23	
Sunday School Ass'n.	157.26	
Nat. Berean Soc.	701.99	
Office	2,647.28	
Oregon Bible College	12,956.02	
Restitution Herald	6,457.17	
Printing dept.	6,753.30	\$39,360.25
Restitution Herald deficit 1947	3,555.52	
Oregon Bible College note	1,000.00	
		\$43,915.77
Cash and increased inventory		3,708.02
		\$47,623.79

MINUTES OF THE 1948 GENERAL CONFERENCE

(Continued from page 3)

of his report when speaking of "certain different trends and dangers that must be given immediate and serious consideration . . . if the welfare of our work as a whole is to be preserved." Brother Watkins spoke of an apparent loss of membership, of a diminishing interest to provide teachers and leaders, and of insufficient finances as evidenced by many of our ministers accepting part-time secular work.

Brothers Harry Goekler and C. E. Lapp moved to receive and place on file the General Manager's report. *Motion carried.*

Brother C. E. Lapp wished to know if it would be possible during this Conference to plan a program for succeeding Conferences in such a way as to provide that all business sessions be conducted within two or three days—this for benefit of delegates interested in the business of the Conference, who, however, are able to be present only a few days.

Brother Benjamin Carpenter and Sister Clinton Appleby moved to recess until 3:15 p.m., on the morrow. *Motion carried.*

Brother Krogh called upon Brother Otto E. Dick to dismiss in prayer, and following the prayer, we recessed.

Wednesday, July 28

Brother Harvey U. Krogh, Jr., called to order the second business session at 3:15 p.m., July 28, Brother Harold Doan leading the devotional service, and Brother M. W. Lyon offering prayer.

Sister Leila Whitehead called the roll of delegates, forty-nine being present. The Church of God at Ater, Texas, was added to the list of churches reporting a delegation.

The Secretary's minutes were read, corrected, and approved.

The Secretary read a letter from Brother James A. Patrick, Ashland, Ohio. The Chair instructed the Secretary to answer the letter and to place it on file.

The Chair announced that a radio-program recording would be played prior to the evening worship service.

The Chair, announcing readiness to proceed with consideration of published reports, was questioned by Brother Harry Goekler as to whether or not these reports had been published sufficiently early to provide opportunity for the delegates to study them prior to General Conference. Brother Warren Landry requested reading of the Secretary's published report, inasmuch as the delegates had not enjoyed sufficient opportunity to study it.

By call of the Chair, the Secretary read his report, following which there was discussion about the general trend of work afield. Brother C. E. Randall asked for

explanation, if any, about the apparent and reported indifference. The Secretary replied that, notwithstanding this indifference, considerable progress is being made, called attention to several new churches being erected, to parsonages purchased, to the reorganization of the Texas Conference, to a larger enrollment for the fall term at Oregon Bible College, and suggested that the diminishing number of delegates at General Conference may indicate a displeasure with the present system of representation. Brother Emory Macy believed that the Church of God is not making full use of her opportunities and spoke of other church organizations who are succeeding.

Brother M. W. Lyon, further replying to Brother Randall's question, observed that, though this year's Summer School was slightly low in its enrollment, the total attendance of the Summer School and Youth Rally was probably as large as at any year heretofore. He further offered explanation that diminishing contributions to the general work may result from churches making more determined effort to develop their local programs, which, in time, will yield returns to the General Conference.

Brother J. R. LeCrone believed that any decrease in membership over the country, as evidenced by delegate-form lists submitted to the Conference, may be the result of closer scrutiny in listing members. He believed, further, that all churches represented at this Conference probably have larger memberships than several years ago. Sister Ellis questioned the wisdom of the Executive Board's making loans for church building programs, the Secretary replying that encouraging of local churches in need of financial help is really a part of our Headquarters' responsibility. Brother Watkins explained that all contributions for operating expenses are used in that way, that loans are limited from monies held in trust for Golden Rule Home, and that it is more advantageous for all concerned to have this money on interest, where loans are well-secured, than merely to retain it in a bank.

The Secretary spoke briefly about growth of the General Conference activities as an encouraging element in our general work. Brother F. L. Austin reviewed history of National Bible Institution, showing that it had developed gradually from almost nothing, except faith, to its present encouraging achievements.

Brothers F. L. Austin and Warren Landry moved to accept the Secretary's report. *Motion carried.*

The Chair called for Sister Verna Thayer's report (published in full, page 7, THE RESTITUTION HERALD, July 27, 1948). Following reading of her report, Sister T. J. Ellis and Brother C. E. Randall spoke praisingly of the work accomplished. Brother Lyon inquired as to what our work may be at Evansville, Indiana. Sister Thayer replied that we have only two members there, but that *both* had subscribed to the Layman's Campaign. Brother

Landry reported her work had been "wonderful" at the Happy Woods Church in Louisiana, surpassing what any of our preachers had been able to accomplish. Others, too, spoke appreciatively of her work.

Brothers C. E. Randall and M. W. Lyon moved to receive and place on file Sister Thayer's report. *Motion carried.*

The Chair then called for Brother Lyon's report (published in full, page 7, THE RESTITUTION HERALD, July 27, 1948). After reading of his report, several persons spoke in appreciation of Brother Lyon's work. Brother Lyon recommended that a subscription fund be maintained to provide THE RESTITUTION HERALD for aged and needy ones unable financially to pay their subscriptions; he recommended that more work be done generally, especially naming Palmer, Nebraska, and pleaded in support of maintaining a loan fund for churches in need of financial assistance.

Brother C. E. Randall inquired as to whether or not people in the South and Southwest are more responsive to the gospel message, Brother Lyon replying in the affirmative. Brother Celaine Randall inquired if follow-up work is being done, Brother Lyon replying that there is no adequate program yet. Brother Landry wished to know if efforts are made to organize Berean societies and Sunday schools where the evangelist finds only a few members, the reply being that this is always kept in mind and such efforts made when it seems opportune, also that he distributes many tracts. Sister Clinton Appleby reported some "follow-up" plans to Brother Lyon's work in Eastern Nebraska, a class being held in her own home that well may mean a future church in Arlington. Sister Harold Simpson reported that the Michigan Conference is assisting the new work at Baraga, Michigan, having contributed \$350.00 for purchase of a building.

Brother Lyon reported it his firm belief that the Church of God has more centers of active work now than at any time as far back as he can remember, there being many new buildings erected and purchased, more pastors employed, and other indications of interest and activity abroad.

The Secretary called attention to publishing of tracts in attractive style on the new press, and showed samples of the good work this press is doing, announcing that these sample tracts would be handed to delegates at the door.

Brother J. R. LeCrone significantly addressed the delegates, saying, "I have heard the reports, and I am not depressed." Brother C. E. Randall recommended that more of the encouraging side of our church activities be published, Sister T. J. Ellis recommending the same. Sister Charles Pearson recommended that more information be given our young workers about the need for home-

missionary activities. Brother F. L. Austin, calling attention to several local congregations that have practically died during the last quarter century, explained that one reason is the lack of state and national authority to exercise even a saving interest in local churches.

Brother James M. Watkins and Sister Floyd Nedrow moved to receive Brother Lyon's report. *Motion carried.*

Brother Watkins assured the Conference that all expenditures are in keeping with plans made at last General Conference and that, following the Treasurer's report, the delegates would see where every dollar, or even where every three cents, has been spent.

The Chair referred to the Tentative Program and announced the Treasurer's report would be ready on the morrow.

Brother Harold Doan spoke appreciatively of National Bible Institution, and, in behalf of his Chicago congregation, thanked the General Conference for its loan of \$5,500.00 that enabled the Chicago Church to own its present building.

Brother F. L. Austin announced that he is ready to go into any evangelistic field, insofar as he is able. Brother E. L. Macy reported four places in Texas needing pastors.

Brother C. E. Lapp mentioned that too frequently inexperienced ministers are the only ones available for work in new fields, and recommended that more consideration be given to using experienced men for this difficult, but essential type of work. Brother Landry reported that *young* men had proved very successful in developing the churches at Happy Woods and Blood River, Louisiana.

Brother Walter Wiggins pleaded that our ministers preach more of the true gospel of the Kingdom of God, that the radio program, if continued, be a real Church-of-God program, that he appreciated Brother Patrick's letter calling for more doctrinal preaching, and urged that this Conference send Brother Patrick a letter of repentance and promise him that we will do better, the Chair so ordering.

Brother Watkins pleaded that the Conference show fairness to the present radio program, declaring that every major doctrine of the Church of God has been taught, calling attention to several sermons outstandingly doctrinal.

Brother Otto E. Dick, recognized by the Chair, announced that the Secretary's radio sermon would be played from a wire recorder at 7:00 p.m.

Sister Lou Lyon and Brother Harold Doan moved to recess until 3:15 p.m., on the morrow. *Motion carried.*

Closing prayer was offered by Brother C. E. Randall, and we recessed.

Thursday, July 29

The third meeting of the 1948 General Conference was called to order by Brother Harvey U. Krogh, Jr., at 3:15

p.m., Thursday, July 29. Brother James Mattison led the devotional service, and Brother Emory Macy offered prayer.

Upon call of the Chair, Sister Leila Whitehead called the roll of delegates, fifty-four replying and being seated, that number exceeding by one the number of delegates present the corresponding day last year.

The Secretary read his minutes of the preceding meeting. They were corrected and approved. The Secretary read a letter from Brother John R. Humphreys, Royal, Arkansas, expressing appreciation for Brother M. W. Lyon's evangelistic efforts in the writer's locality, and appreciation for National Bible Institution.

Brothers A. J. Hoke and J. R. LeCrone moved to receive, answer, and place the letter on file.

The Chair announced personnel of the Property-Survey Committee to be Clarence Barnum, Ida Eastman, Walter Wiggins, and Ella Siple, the Committee being instructed to accompany the General Manager, Brother James M. Watkins, in visiting the several properties of National Bible Institution, making check on any needs for major repairs, reporting same to the Conference, and listing the Committee's evaluation of the several properties.

Upon call of the Chair, the Secretary announced that a new Oregon Bible College catalogue is ready for distribution and asked co-operation from the delegates to support the College.

Brother C. R. Randall read Article 3, Section 3, of the Constitution, calling attention to specified duties of the Secretary not being performed in close keeping with the Constitution. During the discussion following, it was shown that the Secretary should countersign all checks and that, indirectly, he does receive all monies, making record of same, inasmuch as those co-operating in the office keep such records and they may be considered as assistants to him; furthermore, it was shown that contributions are receipted through THE RESTITUTION HERALD.

The Chair called upon Brother Dale Dunbar to present his Treasurer's report. Though it was not considered necessary for him to read the full report (see pages 4 & 5), the Treasurer called attention to several items of major interest, and there was lengthy consideration of the report—copies of which were distributed to the delegates.

Treasurer Dunbar announced that total contributions for the year had been about the same as during the preceding year, approximating \$21,000.00. In reply to a question from Brother Belus Holt, Brother Dunbar reported that the Institution is entirely out of debt, except as one department may owe another department. Further, Brother Dunbar reported that National Bible Institution operated within its income during the year, although contributions would have been insufficient had it not been for the Layman's Campaign.

There was considerable discussion of the Layman's Campaign, Brothers J. R. LeCrone and Harry Goekler expressing the thought that many brethren expected the Layman's Campaign receipts to be used especially for an expanded program than for operating expenses. Brothers Dunbar and Watkins answered that, from the beginning, the Layman's Campaign was planned and pledged to care, first, for operating expenses and thereafter for other more popular efforts, as success of the Campaign warranted. They showed that without the Layman's Campaign, the Institution probably would be several thousand dollars "in the red," and that if the brotherhood at large had fully supported the Campaign, or even quite generally supported it, all the contemplated work could have been financed. It is estimated that only about eighteen per cent of our membership did co-operate. Brother Dunbar further explained that the total Layman's Campaign receipts were \$13,002.29, of which amount about \$11,000.00 was spent for educational and evangelistic work, and for maintaining THE RESTITUTION HERALD. The rest of the Layman's Campaign receipts were used to apply on deficits from last year and for expenses of the Layman's Campaign.

Brother C. E. Lapp inquired about the tithing motion passed last year at General Conference. Answers from Brothers C. E. Randall and the Chair called attention to certain work done by Sister F. L. Austin. Sister Austin reported that, assisted by the Priscilla Auxiliary, she had submitted a number of articles on tithing for publication in THE RESTITUTION HERALD, but that she had expected the General Manager also to publicize tithing in every department of our organization. Brother Watkins reported the Layman's Campaign was not intended as a substitute for tithing publicity, but that both efforts should work together, and that he had requested Brother Denchfield to develop plans for further tithing publicity. Brother Denchfield reported he has completed plans for such publicity.

Brother Goekler inquired as to the source of money used in purchasing the new "Little Giant" press, Brother Watkins replying that the money had come from a printing equipment fund and from last year's profits from the print shop.

Brother Mattison, calling attention to provisions having been made for placing \$500.00 a year in a Missionary Fund, inquired the reason for the Treasurer's report showing so little money in that Fund. Treasurer Dunbar replied there had been insufficient receipts to maintain that Fund as planned.

Brother Robert Hardesty, referring to the Ministerial Fund, inquired the meaning of the \$1800.00 figure, Brother Watkins replying that, in compliance to action of the last General Conference, this amount had been

used from the Ministerial Fund as payment for Brother and Sister L. E. Conner's room and board.

Brother Denchfield asked if a financial report would be given on the radio work, and he was referred to the "Evangelism" section of the Treasurer's report. Treasurer Dunbar announced he and Brother Watkins would be willing to answer any further questions that might arise regarding the Treasurer's report.

Brothers F. L. Austin and C. E. Lapp moved that the Treasurer's report be "laid over" for further consideration prior to adoption. *Motion carried.*

The Secretary, in behalf of Brother G. E. Marsh, who was unable to stay throughout the meeting and had left the room, addressed the Chair, offering to report for the History Book Committee—said report being scheduled for the day's business. The Chair called for the report which here follows:

Much additional material has been assembled and something accomplished in the way of arrangement. But the task is too great to be accomplished by a busy pastor in a short time. Most historians require years in preparation. We will continue to do the best we can if it is desired. We suggest a mimeographed outline be prepared to meet immediate needs as soon as possible.

(Signed) G. E. Marsh, Committee on History.

Brothers F. L. Austin and Warren Landry moved to receive, with thanks, the report of the History Committee. *Motion carried.*

Brother Krogh, having called Second Vice President A. J. Hoke to the Chair, presented a report for the Songbook Committee as follows:

The publishers are working on the new songbook, "Songs of Truth," and have promised to have it off the press and in our hands before the end of the year, maybe within three or four months. We are glad to announce that we expect soon to have a picture of the cover in The Restitution Herald.

Songbook Committee,
Harvey U. Krogh, Jr., Chairman.

Brothers C. E. Randall and John Denchfield moved to receive the report of the Songbook Committee and that the committee be "placed on file." *Motion carried.*

Brother James M. Watkins gave the following detailed report on communications received from the radio program:

Total communications	46
Letters received from non-members	43%
Letters received from isolated members	22%
Letters received from members in local churches	35%

Brothers John Denchfield and Linford Moore moved that this Conference go on record as favoring and encouraging Brother G. E. Marsh's work on the History Book, and that the Executive Board be instructed to supply whatever assistance he may need. *Motion carried.*

Brother H. Scott Smith and Sister Wayne Laning

moved to recess until 3:15 p.m., on the morrow. *Motion carried.*

Brother Smith offered the closing prayer, and we recessed.

Friday, July 30

Brother Harvey U. Krogh, Jr., called to order the fourth business session of the 1948 General Conference at 3:15 p.m., Friday, July 30. Brother John Denchfield led the devotional part of the service, Brother G. E. Marsh offering the prayer.

Fifty-four delegates answered call of the roll and were properly seated.

The Secretary's minutes were read, corrected, and approved.

The Secretary read an encouraging communication from Sister Ida Vogel, Saint Louis, Missouri. Brothers Warren Landry and John Denchfield moved that the letter be received with thanks, answered, and placed on file. *Motion carried.*

Brothers C. E. Randall and G. E. Marsh moved that "the action taken in a previous meeting regarding Brother Leland T. Hanson's resignation be rescinded, discussions thereto expunged from the record, and that Brother Hanson's withdrawal of his resignation be accepted with thanks." *Motion carried.*

The Chair reported that one of the members of the Property-Survey Committee had resigned and that Brother Willis Roose was now appointed to serve as chairman, requesting also that Committee be ready to report on Tuesday, August 3.

The Chair announced that the next order of business was the placing of nominations for offices of first vice president and secretary. Brother C. E. Randall nominated Brother Harvey U. Krogh, Jr., for the first vice presidency.

Brother M. W. Lyon nominated Brother C. E. Lapp. Brother Lapp withdrew his name. Brother Harry Goekler nominated Brother Walter Wiggins.

Brother Warren Landry and F. L. Austin moved that nominations be closed. *Motion carried.*

Prior to placing of nominations for the office of secretary, the Chair read a motion passed at the 1946 Conference specifying that no paid employee of National Bible Institution is eligible to an office on the Executive Board. The Chair called upon Brother Watkins to read the names of all employees, whereafter the following nominations were placed for the office of secretary. Brother C. E. Lapp nominated Sister Harold Starbuck. Brother Milon Hall nominated Brother Harold Doan. Brother G. E. Marsh nominated Brother J. R. LeCrone. Brother M. W. Lyon nominated Brother Wayne Laning. Sister Clinton Appleby nominated Brother Arlie Townsend. Brother A. J. Hoke nominated Sydney E. Magaw. Brothers Harold Doan, J. R. LeCrone, and Arlie Townsend withdrew their names.

Brothers Warren Landry and Benjamin Carpenter moved that the nominations be closed. *Motion carried.*

Following further consideration of the 1946 motion, Brothers Dale Dunbar and Emory Macy moved to consider Sydney E. Magaw an exception to the rule specifying that officers should not be paid employees. Brothers Benjamin Carpenter and Walter Wiggins moved to amend the motion to read "the secretary," instead of "Sydney E. Magaw." The *amendment carried. The motion lost.*

The Secretary withdrew his name as a nominee.

The Chair announced that the next business session would convene at 3:15 p.m., Tuesday, August 3, the first order of business being election of officers.

Brothers Harry Gockler and Walter Wiggins moved that nominations be reopened for the office of secretary. *Motion carried.*

Brother Harry Gockler nominated Brother Arlen Marsh.

Brothers Benjamin Carpenter and Warren Landry moved to close the nominations. *Motion carried.*

Brothers C. E. Randall and W. R. Simmons moved to recess until 3:15 p. m., Tuesday, August 3. *Motion carried.*

Brother Harold Doan offered dismissing prayer and we recessed.

Tuesday, August 3

First Vice President Harvey U. Krogh, Jr., called to order the fifth session of the 1948 General Conference at 3:15 p.m., Tuesday, August 3. Brother Robert Hardesty led the devotional service.

Sixty-three delegates answered the roll call and were properly seated.

The Secretary read his minutes of the preceding meeting, and they were approved as read.

The Secretary read a communication from Brother Gerald L. Cooper, Tempe, Arizona. Brothers C. E. Randall and Benjamin Carpenter moved to receive, answer, and file the letter.

The Chair announced that election of officers was the next order of business. The delegate vote cast for office of first vice president resulted as follows:

Harvey U. Krogh, Jr.	45
Walter Wiggins	16

Brother Harvey U. Krogh, Jr., was declared re-elected first vice president for the regular term of three years.

The delegate vote cast for the office of secretary resulted as follows:

	First Ballot	Second Ballot
Mrs. Harold Starbuck	16	(name eliminated)
Wayne Laning	22	30
J. Arlen Marsh	22	32

Brother J. Arlen Marsh was declared elected secretary for the regular term of three years.

The Chair invited Brothers H. Scott Smith and W. R. Simmons to address the Conference, each heartily thanking the General Conference for evangelistic and pastoral aid to Arkansas. Their reports expressed appreciation of all the Arkansas churches and showed that about sixty persons have been baptized since Arkansas has been receiving assistance from the General Conference—also two new churches have been built, and report was made that Brother David Sprinkle, baptized by Brother Simmons, will come from Arkansas to enter Oregon Bible College this fall.

The Chair reopened opportunity for consideration of the Treasurer's report, Brothers Dale Dunbar and James M. Watkins answering various questions that arose from the floor.

Brothers C. E. Lapp and John Denchfield moved to accept the Treasurer's report. *Motion carried.*

Brother Watkins presented the following "Comparative Report," showing not only what had been achieved during the year, but the possibilities of the Layman's Campaign, had it been more heartily supported:

COMPARATIVE REPORT

1947 - '48

Total earnings including inventories	\$25,820.36
General contributions	9,358.54
Layman's Campaign	13,002.29
<hr/>	
Total income 1947-'48	\$48,181.19
Receipts from all sources 1946-'47	34,038.11
<hr/>	
Gain in earnings over 1946-'47	\$14,143.08
<hr/>	
Loss 1946-'47	\$ 4,561.31
Gain 1947-'48	8,522.35
Receipts from all sources 1945-'46	25,609.22
Increase 1947-'48 over 1945-'46	23,471.97

As an indication that the possibilities of the Layman's Campaign were not overestimated, we note the following features.

Had only one half our 3,740 members enrolled, we would have had a total enrollment of 1870. This amount times \$26.00 would amount to \$48,620.00. Deducting the \$13,002.29 amount already used that has already provided for the needs of our various departments, we would have \$35,617.71 to apply on our new building. To this we can add \$8,824.14 already in the present building fund. This would give us a total of \$44,441.85 that this Conference could have applied to any building program it would see fit to authorize. We can only repeat that, if anything, the Layman's Campaign was under-rated instead of over-rated, and any belittling remarks made to discourage the possibilities of the Layman's program is entirely out of keeping with the proved facts. (Signed) James M. Watkins.

The Treasurer assured the Conference that his report, as printed, is correct and accurate, and that the books of National Bible Institution were balanced, audited, and approved.

Brothers Jack Hearp and F. L. Austin pleaded with the Conference to cease quibbling about details of the report

and to be appreciative of the growth, success, and management of National Bible Institution.

"Brother M. W. Lyon urged that a more simplified report be prepared and published, that brethren on the field might more easily see the actual profit or loss figure in each department, apart from contributions made to that department; also urged that certain changes be made in the published report to clarify expenditures of receipts from the Layman's Campaign in such way that brethren would know exactly where their Layman's Campaign contributions had been used, and that any remaining amounts not used be reported in a special Layman's Campaign Fund.

Brothers Dunbar and Watkins explained that receipts of the Layman's Campaign had been spent in close keeping with the original intent and promise of the Campaign and that without the Layman's Campaign the Institution would have been financially jeopardized.

The Chair then called for the report of the Property-Survey Committee. Brother Walter Wiggins submitted the following report:

PROPERTY-SURVEY COMMITTEE'S REPORT

"We have visited the properties of the Institution and find them in an improved condition of repair. Brother Charles Pearson is to be commended for the upkeep of the College grounds.

"We find there is need of better kitchen facilities at the College, such as a larger stove and kitchen cupboards. We recommend, if there is need for expansion, that consideration be given to the re-conditioning of the large porch, on the east and north, for possible living quarters, and the possibility of remodeling the basement for classrooms. The library room needs some repair on the glassed-in south side, for the purpose of improving heating conditions. The wire going from the College building to the barn should be raised.

"We find Golden Rule Home in good condition, but there is a need for additional rooms for future residents. We recommend the building of two rooms on the northeast corner, and providing of a fire escape on the north side of the Home. This will do away with the need of extra stairway which will provide room for the needed bathroom downstairs, and a small room upstairs if and when the need arises. Also, if further expansion is necessary, a room could be built on the southeast corner, just south of the present sunroom.

"We recommend the selling of the lots in the southwest part of town, and the house on the lot just north of the Herald Office building, keeping the lot as a building site for future use.

"We recommend some minor repairs on the residence now occupied by Brother Dick and family—such as the front porch and steps.

"If present rent conditions continue, we recommend continuing ownership of the duplex.

"We find all properties in fair condition, and believe they have not changed in value over last year's report."

(Signed) The Survey Committee.

Brothers W. S. Tomlinson and A. M. Jones moved to accept the Property-Survey Committee's Report. *Motion carried.*

Several delegates recommended printing in the Conference report the following scale showing increase of gross business of National Bible Institution from 1938 to 1948 as submitted by Treasurer Dunbar.

Year	Gross Business
1938	\$ 7,000.00
39	8,000.00
40	9,000.00
41	9,300.00
42	14,000.00
43	29,000.00
44	31,000.00
45	29,700.00
46	29,474.88
47	38,500.00
48	53,946.85

The Chair announced next order of business to be consideration of the Layman's Campaign. He called upon Brother Watkins who addressed the delegates, explaining fully the purpose and plan of the Campaign as originally outlined at the Chicago meeting last October, reading portions of his last report of that meeting as published in THE RESTITUTION HERALD of November 11, 1947.

There being no further time for consideration of the Campaign, it was recommended that this question be postponed for consideration at the next meeting. Brothers C. E. Randall and F. L. Austin moved to recess until call of the Chair at 3:15 p.m., on the morrow. *Motion carried.*

Brother Austin offered the dismissing prayer, and we recessed.
Sydney E. Magaw, Secretary.

Wednesday, August 4

Brother Harvey U. Krogh, Jr., called to order the sixth business session of the 1948 General Conference at 3:15 p.m., Wednesday, August 4.

Fifty-five delegates answered the call of the roll and were properly seated. A brief season of prayer was entered into by the delegates.

The Secretary's minutes were then read and approved.

Brother Linford Moore, Jr., was appointed secretary pro tem, by the Chair, to serve in the absence of Brother J. Arlen Marsh.

The first order of business related to the work of the Layman's Committee. Brothers James M. Watkins and James Mattison moved that the recommendations of the Layman's Committee be adopted as the aim of the General Conference; that past support and administration of this plan be approved; that the Conference recommend wholehearted co-operation toward fulfilling the program by November 1, and, that a similar fifty-cents-per-week plan be continued as a means of financing our work for the year following November 1, 1948.

A lengthy discussion followed. Brother Harry Goekler appreciated the work of the Committee but felt too much enthusiasm had been used in advertising. He cautioned against painting a false picture to our people as a whole as to what the program would accomplish. He thought that current expenses should have been advertised more. The Chair defined current expenses to mean: keeping

THE RESTITUTION HERALD going, keeping evangelists in the field, and educating our ministers through the College. Brother Harold Doan explained that it was a natural characteristic to emphasize the overall goal. Brother Doan also presented the following report of the radio program over WAIT.

Number of broadcasts until August 1 was 20. Guest speakers were Sydney E. Magaw, James M. Watkins, J. Arlen Marsh, C. E. Lapp, John Denchfield, M. W. Lyon, C. E. Randall, Harvey U. Krogh, Jr., Linford Moore, Jr., and Harold Doan.

Brother Doan suggested that the programs had been too early in the day and informed us that the 8:00 a.m., or 8:15 a.m., hour could be obtained after September 1. In regard to the response to the program, he said that it had been as good as usual for religious broadcasts in the first six months. The national advertising association expects that only two per cent of a listening audience will respond. It would be too expensive to go on a network, and WAIT has the highest rating of any independent station. Brother Doan considered it a privilege to have done this radio work without remuneration. His personal opinion was that the lessons were weak because they are not written primarily as radio broadcasts.

Brother A. J. Hoke called for expression of the house to see whether or not the delegates were in favor of any type of radio work. The house was unanimously in favor of broadcasting.

Brother James Mattison praised the radio program and was heartily in favor of continuing it.

Brother Warren Landry wondered if these radio broadcasts could not be used over smaller stations by means of recordings. Brother Doan replied that they could and that the recording could be purchased for \$6.50. Also that the cost of time on small stations is negligible.

Brother A. M. Jones expressed interest in using a recording over a Saint Cloud station. Brother Walter Wiggins felt that our best opportunity in radio work is to use recordings over small stations. He did not think that the Sunday school outlines should be used, but thought that the program should contain more of the doctrines that make us a separate people. It was the opinion of Brother C. R. Randall that, if churches purchased time on local stations, the local minister should broadcast, thus building their own work. Brother M. W. Lyon knew of many isolated members who desired these recordings to interest people in their communities. He also remarked that unless our people give greater financial support to our national work, we will be the same place next year. Brother Lyon observed that the objects of the Layman's program had been somewhat misrepresented and suggested we change the name, "Layman's Campaign," because of a stigma that had become attached to it. He challenged our people to tithe.

It was Brother John Denchfield's opinion that the Layman's Campaign should not be separate from National Bible Institution. He also stated that if the same amount of enthusiasm and effort had been put into an education in tithing, which is God's way of finance, much more could have been accomplished. Brother Denchfield had prepared an outline for a program of education in tithing.

Feeling that there was some objection to using the Layman's Campaign funds to balance the budget, the General Manager said the money that had been put into each department could be taken out and put back into the Layman's fund but that the departments would then be "in the red."

Brother C. E. Randall stressed that there are great possibilities in the field of radio. The program should have a prophetic approach with doctrine interwoven. To be successful, a radio program must be built around an individual. The best man available should broadcast regularly until his voice becomes well known.

Getting back more directly to the Layman's Campaign, Mrs. Lyle Doan said she knew that we would not have taken in the same amount of money without the Campaign. She called attention to the many contributors who had not given in previous years. Her remarks were corroborated by Sister Harold Simpson and Brother Dale Dunbar. Brother C. E. Lapp emphasized how successful tithing had been in the church he serves, and that a great blessing comes in using this method of financing God's work. We should make special effort to teach all our people to tithe.

At the request of the Chair, Brother Denchfield presented his program of tithing. It contained the following points: 1) Our people must be educated in tithing. On a certain Sunday, every minister should give a sermon on tithing. Pledging cards should be signed by those willing to tithe, and books should be provided for them in which records could be kept. Banks should be placed in each home to be used for God's portion. 2) Every minister should become a tither to the Ministerial Association or to National Bible Institution. A minister's tithe should not be used to advance his own work. 3) Every member should tithe to his local church. If the member is isolated, he should tithe to the state or national work. 4) Each local church should send three per cent to the state and seven per cent to the national work. 5) Every state should tithe to National Bible Institution. 6) National Bible Institution should tithe to a missionary effort.

Brother Watkins said that the sponsors of the Layman's Campaign were all in favor of tithing, but felt that it was a long-range program and that the Layman's Campaign is necessary for immediate needs. Brother Doan inquired how long it would take for the results of the tithing

program to be manifested. Brother Denchfield replied that it would be about two years.

Sister Leila Whitehead brought to light a weakness of the tithing program in that there was only indirect contribution to the national work and therefore interest in national work would be less than if direct contributions were made. Brother Lyon inquired if the passing of this motion would approve the plan of building the print shop in Oregon. Brother Watkins replied that, if the motion carried, the building would be built in Oregon when funds are sufficient. The *motion*, relating to the Layman's Campaign, then was voted upon and *carried*.

Brother Dunbar presented some figures as to what remarkable things tithing would do if adopted by all the members. Brother Lyon thought that we should approve Brother Denchfield's tithing program as well as the Layman's program and put both into operation at once. He suggested further that one half of each member's tithe should go to the local work and one half to the national work. Sister F. L. Austin and several others observed that this would be detrimental to the local work.

Brothers J. R. LeCrone and Herbert Edmister moved that a committee be appointed to study the tithing plan, to modify it if necessary, and present it to the Conference on the morrow. *Motion carried*.

The Chair called upon Brother Watkins to present an operating cost estimate for the coming year.

At 5:20 p.m., Brothers M. W. Lyon and Benjamin Carpenter moved that we recess promptly at 5:30 p.m. *Motion carried*.

During the ten minutes that followed, Brother Watkins presented the following cost estimate and gave a brief explanation of it.

1948 - '49 OPERATING COST ESTIMATE

	Accepted
Evangelism	\$13,330.00
Sunday School Association	160.00
National Berean Society	650.00
Office (\$8,165.00 less overhead charged Dept.)	4,265.00
Oregon Bible College	14,960.00
Restitution Herald	6,775.00
Printing Department	8,700.00
Total cost	\$48,840.00

PROSPECTIVE EARNINGS IN DETAIL

Evangelism (plus radio)	\$ 3,000.00
Sunday School Association	160.00
National Berean Society	650.00
Office	1,300.00
Oregon Bible College	9,000.00
Printing Department	8,700.00
Total earnings	\$22,810.00

CONTRIBUTIONS TO BE RAISED

Evangelism	\$10,330.00
Office & overhead	2,965.00
Oregon Bible College	5,960.00
Restitution Herald	6,775.00
Total contributions required	\$26,030.00

Brother LeCrone asked if the Conference in a preceding year had not ordered \$500.00 to be allowed in the budget each year for missions. Brother Watkins reported that because of the loss by the Institution last year this had not been done. Brother Denchfield stressed the fact that a tithe for missionary work should be taken out of National Bible Institution funds *first*, thus setting a proper example for our people. It being 5:30 p.m., Brother C. E. Lapp dismissed in prayer, and we recessed until 3:15 p.m., on the morrow.

Linford Moore, Jr., Secretary Pro Tem.

Thursday, August 5

The seventh business session of the 1948 General Conference was called to order by First Vice President Harvey U. Krogh, Jr., at 3:15 p.m., Thursday, August 5. Forty-four delegates were in attendance. Following the roll call, a short period of prayer was held.

Sister Leila E. Whitehead, chairman of the Credentials Committee, announced that Brother H. Scott Smith had handed her a list of five churches not previously reporting to the General Conference; this made a total of eight such new churches that had reported at this Conference, but without being represented by delegates.

The minutes of the sixth business session (August 4, 1948) were read and approved as corrected.

The Secretary read a communication addressed to Brother Sydney E. Magaw by Brother Gerald L. Cooper, and apparently intended for transmission to the Conference. Moved by C. E. Randall, seconded by Harry A. Goekler, carried, that the communication from Gerald L. Cooper be placed on file, and that special mention be made of him in prayer during the morning devotional service on Friday, August 6.

Brother Harry A. Goekler expressed himself as feeling that the National Bible Institution should give financial aid to churches not quite able to provide themselves with full-time pastors.

Brother John Denchfield declared that more work should be done by the National Bible Institution in missionary fields. He moved (seconded by Harold J. Doan) that a missionary department be included in the Institution budget for 1948-'49 and that a reasonable portion be allocated to it. *Motion carried*.

Harry A. Goekler recalled a 1947 Conference motion that required immediate allocation of \$500.00 of National Bible Institution funds to mission work. Brother Dale Dunbar remarked that that motion applied only to the year 1947-'48. Brother James M. Watkins declared himself in favor of missions, but questioned whether we are justified in encouraging young ministers to leave pastorates and go on poorly planned and financed mission programs. Moved by J. R. LeCrone, seconded by B. H. Car-

penyer, carried, that at least \$500.00 be set aside each year for mission work. Sister Mary E. Marsh told of a recommendation to the National Bible Institution by the National Berean Society, passed at the Society's annual conference on August 2, 1948, that the Society be authorized by the Institution to raise a fund to provide \$50.00 a month for the support of James Mattison's missionary work among Mexicans of the American Southwest. Dale Dunbar suggested that the Bereans solicit and receive these contributions, and apply them to the \$500 fund established by the LeCrone-Carpenter motion.

Brother M. W. Lyon pointed out that the total contributions required by the estimated costs of National Bible Institution operations for the year 1948-'49 were \$26,000.00, and that total contributions received in the year just before amounted to only \$9,000.00 aside from the funds raised through the Layman's Committee; if, he declared, funds of the Layman's Committee be transferred to the National Bible Institution, they would only cover the deficits. He urged the utmost economy upon the Institution, and said he would reduce his own salary to help if other employees would do the same. Brother Jack Hearp commented that salaries were at a bare minimum now, and, if anything, they should be more.

James M. Watkins announced that the budget for 1948-'49 was \$4,000.00 higher than that for 1947-'48, but that this increase was represented in the proposed cost of a year-long radio program. He presented his suggested budget through the 1948-'49 operating cost estimate incorporated in the minutes of August 4, 1948. Moved by C. E. Randall, seconded, carried, that the budget estimate be approved.

Dale Dunbar observed that M. W. Lyon and all other employees of the National Bible Institution were sincere in their work, and that we should "pat them on the back" while they are living and can appreciate it.

The committee on a tithing program (John Denchfield, J. R. LeCrone, Mrs. F. L. Austin) reported as follows:

Inasmuch as this Conference has in previous assembly (specifically the assembly of 1947) gone on record as favoring tithing as a means of financing its work; and, inasmuch as this committee has received the recommendation of the Ministerial Association that tithing be promoted among the membership, therefore, this committee now moves that the General Conference direct its board to proceed immediately to promote tithing, or to appoint a committee to promote tithing in co-operation with the Conference board.

Mildred Somers outlined the advantages that almost 100% tithing had given the Rockford, Illinois, Church of God from the standpoint of financial and organizational strength. *Motion carried.* Move by J. R. LeCrone, seconded by John Denchfield, carried, that "inasmuch as this Conference has directed that its board proceed to promote tithing, the Conference board be authorized to use Conference funds for this purpose."

Moved by C. E. Lapp, seconded by Delos Andrew, that "the executive board of the General Conference be instructed to take whatever action is necessary to consolidate all annual business meetings into three consecutive days of business at the end of the second week of Conference, beginning in the year 1949; the order of business should take precedence as follows: first day, all reports; second day, nomination of officers; third day, election of officers." Harry A. Goekler asked if this would require a change in the Working Rules. Harold Doan suggested a quorum meeting to be held early in the 1949 Illinois State Conference by the General Conference, to adopt any needed changes in the Rules. Linford Moore, Jr., presented a motion from the Alumni Association of Oregon Bible College, passed unanimously by the Association: "The Oregon Bible College Alumni Association go on record as pleading for more love and spirituality in our General Conference business meetings" and "also favor a plan whereby the Conference business meetings may be consolidated to a few days and be separate from the Bible School." Several expressed themselves as favoring the motion, since the proposed change would enable qualified business men otherwise unable to attend to be at all business sessions of the Conference. *Motion carried.*

Moved by Linford Moore, Jr., seconded by B. H. Carpenter, carried, "that the motion relating to the officers not being hired by the National Bible Institution board be modified to apply only to the employing of officers for a longer period than two months."

Moved by C. E. Randall, seconded by J. R. LeCrone, carried, that this Conference express its gratitude to the officers and employees of the National Bible Institution of all departments for their loyalty and faithfulness during the past year, and that like gratitude be expressed to members of the Layman's Committee.

Moved by C. E. Randall, seconded by Walter Wiggins, that this Conference express its appreciation to the Oregon church and the Illinois State Conference for our entertainment and the provision for our physical well-being.

James M. Watkins declared that previous sessions of this Conference had told us what was not liked, but not what was liked. He outlined these points as requiring consideration: 1) since the radio work has not been approved as it stands, a committee or a manager should be chosen to plan the program; 2) disposition of Layman's Committee funds; 3) a committee should be selected to plan for the future operations of the General Conference on a constructive basis; 4) inquiries about matters of detail should be taken directly to the National Bible Institution office for answer; 5) recognition of the progress made by the Institution in the last two years should be given freely, yet it seems "we have (Turn to page 16)

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

- August 12-22—Virginia State Conference at Maurertown.
 August 15-22—Western Nebraska Conference at Holbrook (C. E. Randall, Guest Speaker).
 August 16-22—Vacation Bible School at Snoqualmie Pass in Denny Camp, Wash.
 August 21-29—Iowa Conference at Waterloo.
 August 22-29—Eastern Nebraska Church of God Conference at Omaha (Francis Burnett, guest speaker).
 August 25-29—Ohio State Conference at Golden Rule Church of God, Cleveland. (James M. Watkins, Guest Speaker).

TEXAS CONFERENCE

The Texas Conference met at Ater, Texas, July 17-25. A very worth-while program was arranged. Several sections of Texas were represented, and a larger gathering than last year was present.

Bro. Vernis Wolfe and Bro. Timothy Pearson were guest speakers and teachers. We also were privileged to have Bro. James Mattison with us a few days.

The entire executive board was re-elected for the coming year, and Bro. Emory Macy agreed to be evangelist again. We feel that much credit is due him for the success of the conference, and we deeply appreciate the hospitality of the congregation at Ater.

Our hearts were made glad to see six candidates present themselves for baptism. This service was conducted by Bro. Macy at the Leon River, Sunday afternoon, July 25. Thus another successful Texas Conference has come to a close.

Bro. Macy and family and Sr. Wilda McCorkle left the following day, July 26, to attend General Conference at Oregon.

Mrs. W. H. Reeves, Secy.

MOOREFIELD, NEBRASKA

Last Sunday afternoon, July 25, the writer baptized Dick Messersmith into the all-saving Name of Jesus Christ.

Dick is a high school graduate, seventeen years of age. His mother is a long-time member of the Church of God. Dick is a grandson of the late Mr. and Mrs. Wesley Stephenson who also were members of the Church of God of Moorefield. Address Dick Messersmith, Moorefield, Nebr. He will be pleased to hear from some of you Bereans. E. E. Giesler.

RUTS. "It is very important to have the right kind of habits. In a certain part of the States where the snow had melted and then frozen hard, there were many ruts on the road. At the junction of several roads, a wag had posted a notice to motorists: 'Take care what rut you get into. You will be in it for the next twenty miles.' It is a warning to young people. 'Take care what rut you get into.' It is a warning for older folk as well. . . ."—Selected from "British Weekly."

NOTICE TO MINISTERS

If you have not paid your Ministerial Association dues, and would like to do so, please send them to the secretary-treasurer, Harry Goeckler, Hector, Minn.

SOUTHLAWN CHURCH OF GOD Grand Rapids, Michigan

We are happy to report the rapid progress being made on our new addition to the church. The inconvenience of the moment is overlooked in joyful anticipation of this additional space for fall and winter activities, as well as those of the future.

Everyone is working to boost the building fund. At present, a "hot" campaign between two Sunday school teams has everyone in a "dither." One side flaunts red buttons and secrets, the other side blue buttons and an air of mystery. So far, a home talent show is being planned by the "blue-buttons," while rumors of a "red-button" ice-cream social are being heard here and there. Since the ultimate aim is to boost the building fund, the friendly rivalry just adds zest to our efforts—not to mention some lovely prizes to be awarded at the close of the contest in three weeks.

Captain of the blue team is George Van Fleet, his co-captain, Virginia Aekerman. Red team—Evelyn Barr, her co-captain, Arlene Keys. Irene Christi, Reporter.

LAYMAN'S CAMPAIGN ENROLLMENTS

667. S. A. Ross, Litchfield, Minn.
 668. Elmer H. Magaw, Lester Prairie, Minn.
 669. Rena V. Taylor, Fontana, Calif.
 670. Mr. & Mrs. Glenn Canfield, Chana, Ill.

OVER THE TOP!!!

- | | |
|--------------------------------|---------|
| 374. Rena V. Taylor | \$26.00 |
| 375. Mr. & Mrs. Glenn Canfield | 30.00 |
| 376. Mrs. Mauvine H. Greene | 27.00 |
| 377. Phil Jefferies | 26.50 |
| 378. Mrs. Phil Jefferies | 26.50 |
| 379. Mrs. A. J. Addington | 26.50 |
| 380. Muriel Haas | 35.50 |
| 381. Verna C. Thayer | 27.00 |
| 382. Lorna Pearson | 27.00 |
| 383. James Mattison | 26.50 |
| 384. Mrs. Letitia Waller | 26.50 |
| 385. Mrs. Mary L. Luman | 26.00 |

CHARLES BOUGHTON

Funeral services were conducted by the undersigned, August 6, 1948, at the Preston Funeral Home in Dixon, Ill., for Mr. Charles Boughton. Mr. Boughton was the son of Sr. Lillian Dauntler, also the nephew of Brother William Ford of Dixon.

Death came at the end of sixty-two years of life, much of which was spent on the dispatching room staff of the Herald Examiner and Herald American newspapers in Chicago.

After services, he was laid to rest in the family plot in Dixon, Ill., to await the resurrection. James M. Watkins.

NEWLY PUBLISHED TRACTS

Since installing the new "Little Giant" press, the printing of tracts is being increased. We now have a good supply of these newly published tracts:

- "Glad Tidings of the Kingdom of God" by J. W. McLain. 20c per doz.; \$1.20 per 100.
 "Guides Toward Christian Conduct" by Ministerial Association. Free for postage.
 "Essential Truths" by National Bible Institution. 5c per doz; 30c per 100.
 "Kingdom of God" by Harry Goeckler. 15c per doz.; 90c per 100.
 "God's Two Great Witnesses or the Bible and Nature in Harmony" by J. H. Anderson. 30c per doz.; \$1.85 per 100.

BUSINESS MEETING—RIPLEY

There will be a meeting of the Ripley, Ill. congregation at 11:00 a.m., August 15, to consider employing a pastor for the coming year. Helen Lewis, Secy.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Six of Ten! Oregon Bible College, still seeking ten freshman students to begin work when College classes resume on September 6, now reports having approved the application of its fifth and sixth new students—Barbara Kump, Oregon, Ill., and Ruth Anderson, Minneapolis, Minn. . . . Will we be able to report number seven next week?

Officers of the Ministerial Association for the coming year are: president, J. R. LeCrone, Oregon, Ill.; vice president, James Mattison, Oregon, Ill.; secretary-treasurer, Harry Goeckler, Hector, Minn.

"I wish to thank everyone who sent a contribution to help purchase an artificial limb for myself. It is being made at this writing."—W. G. Moffet, Magazine, Ark.

Bro. and Sr. C. E. Lapp and family, Grand Rapids, Mich., and Sr. Edna Brewer, Troy, Ohio, left General Conference grounds, Saturday, August 7, on a vacation trip to visit Bro. Lapp's relatives in Washington. En route, they visited brethren in Saint Cloud, Minn., where also Bro. Lapp preached on Sunday morning, August 8.

Bro. C. E. Randall plans to begin pastoral leadership of the Tempe (Ariz.) Church of God about October 1, 1948.

Pastors available: Brother Howard Beemer, a recent graduate of Oregon Bible College, and Brother Kirby Davis, who also has completed his work in ministerial training, are both available for full-time pastoral work in the field. If interested, we would suggest that you contact them at once. The former may be addressed in care of Baal Park P. O., Muskoka, Ont., Canada, and the latter in care of National Bible Institution.

MINUTES OF THE 1948 GENERAL CONFERENCE.

(Continued from page 14)

actually resented the progress made in the last two years."

Harry A. Goekler read into the minutes an appended report from the Ministerial Association on the income of ministers in the Church of God. Miss Leota Hanson suggested it be printed in THE RESTITUTION HERALD. Moved by A. J. Hoke, seconded by W. R. Simmons, carried, to print the report in THE RESTITUTION HERALD.

Moved by John Denchfield, seconded by J. R. LeCrone, to give a rising vote of thanks to the retiring Secretary for faithful service. *Motion carried.*

Moved by Sydney E. Magaw, seconded by John Denchfield, that the WAIT radio program be continued with such modifications as deemed necessary and advisable by the Executive Board. James M. Watkins declared that contracting for the program on an annual basis would effect a substantial saving over the budget estimate. Harold J. Doan said that whoever was given the task of handling the program should have his expenses for materials and travel paid. A considerable discussion of the possibilities of preparing recordings for rebroadcast or for use with small groups in homes followed. *Motion carried.*

James M. Watkins presented a sample of a revised form of Treasurer's report proposed for use at the 1949 Conference. Moved by James M. Watkins, seconded by Dale Dunbar, that at the close of the present year the present form of Treasurer's report be replaced by a report showing the summary of all expenditures accepted and authorized by this Conference. *Motion carried.*

Mrs. Mary E. Marsh again referred to need for action on the National Berean Society recommendation that the Society be authorized to raise a fund to support mission work. C. R. Randall pointed out that no man could live on the \$50.00 a month proposed by the recommendation, and suggested that the Bereans raise what they could, while the National Bible Institution raised more. Harold J. Doan and Harry A. Goekler declared the Ministerial Association had recommended raising a fund by the Conference for support of mission work. Moved by Jack Hearp, seconded by John Denchfield, *carried*, that the National Berean Society be authorized to proceed with the recommendation that "not less than \$50.00 each month be given to help support James Mattison in a mission field."

Moved by Harry A. Goekler, seconded by Dale Dunbar, to recess to the call of the Chair. *Motion carried.* Prayer was offered by H. Scott Smith. Recessed at 5:40 p.m.

Friday, August 6

The eighth business session of the 1948 General Conference was called to order at 1:05 p.m., Friday, August

6, with Brother Harvey U. Krogh, Jr., in the Chair. A brief season of prayer followed.

A unanimous vote of the delegates present eliminated the calling of the roll. The Chair interpreted the motion relating to employment of members of National Bible Institution board (passed at the August 5 session) as referring only to those who might be considered for employment for periods of more than two months, in any one year.

Moved by Brothers F. L. Austin and H. J. Edmister that the minutes be accepted as corrected. *Motion carried.*

The Chair announced the appointment of two committees: one, to consider revision of the Institution's Working Rules, consists of Brothers Robert Hall, C. E. Randall, and J. Arlen Marsh; the other, to plan a program for promoting tithing, consists of Brother J. R. LeCrone, Sister F. L. Austin, and Brother John Denchfield.

Moved by J. Arlen Marsh, seconded by F. L. Austin, to instruct the Secretary to eliminate from the minutes all unnecessary reference to debate on the open floor. Ensuing discussion suggested that a briefer report of action by the Conference would do away with much wasted time and the danger of libeling individuals and churches; while, on the other hand, it was pointed out that an extended report enabled those not present at the Conference to study details of the work done and the reasons for action. The Secretary explained that "unnecessary reference" would still permit inclusion in the minutes of material that would definitely influence action by the Conference or the board, though no motion was passed. *Motion carried* by a vote of twelve to five.

Sr. Leila Whitehead delivered the report of the Credentials Committee:

Number of voting delegates and alternates	77
Largest delegate attendance	63
Smallest delegate attendance	33
Average delegate attendance	49
Delegates present at every session	22

Moved by A. J. Hoke, seconded by J. R. LeCrone, that the report be accepted as read. *Carried.* Chairman Whitehead declared churches were using better care in selecting delegates now than in former years, but that they should still be careful to choose only those who probably would be able to attend sessions consistently. Moved by James Mattison and J. Arlen Marsh that the Credentials Committee be thanked and discharged. *Carried.*

The Chair explained that the Executive Board would set up \$500.00 for the mission work in addition to any funds collected by the National Berean Society during 1948-'49 for that purpose.

Minutes of August 6 were read, corrected, and approved.

Moved by J. R. LeCrone, seconded by B. H. Carpenter, that the meeting be adjourned. *Carried.* Prayer was offered by Brother Otto E. Dick. Adjourned, at 2:15 p.m.

J. Arlen Marsh, Secretary.

THE RESTITUTION HERALD

VOLUME 37

OREGON, ILLINOIS, AUGUST 17, 1948

NUMBER 45

Joel's Northern Army—Locusts or Russia?

By James Mattison, Oregon, Illinois

"I will remove far off from you the northern army" (Joel 2:20).

JOEL 2 prophesies the regathering and blessing of Israel when Jesus Christ returns to earth. Israel then will become again the nation of the Lord. (Gen. 12:2; Ex. 19:5, 6; Isa. 66.) Both chapters 2 and 3 foretell conditions of the end. Joel 2:1 introduces a dreadful picture of the Day of the Lord, which will be the day of the Lord God's wrath upon the wicked. At that time, amid great persecution and even when threatened with extinction, Israel will cry, "Spare thy people, O Lord" (v. 17). Then, God will become angry with the northern army, become jealous for His land and people, and sore displeased with the heathen who have troubled Zion. (Zech. 1:14-17.) The next step, of course, will be the going forth of the Lord to battle. (Zech. 14:3.)

Some students of prophecy have believed this army refers to a great horde of *literal* locusts that will plague Palestine, because verse 25 refers to the army *as* locusts. We believe, however, that the Lord God here used locusts as an illustration of an army which will destroy as devastatingly as locusts destroy. Similarly, in Jeremiah 47:1, 2, God used the illustration of waters referring to Philistia, and other such illustrations are numerous in Scripture. The northern army refers to heathen peoples from the north, according to Joel 2:17, saying, "Give not thine heritage to reproach, that the heathen should rule over them"—the heathen constituting this great army.

In Joel 2:25, the army is compared to locusts, cankerworms, caterpillars, and palmerworms. Now, commentaries inform us that cankerworms, caterpillars, and palmerworms are the different states, or conditions, through which the larvae pass before becoming locusts. An interesting explanation of these four stages is the one the Hebrews use. The Hebrews believe that these four stages of the army to plague God's people refer to Babylon,

Medo-Persia, Greece, and Rome. The same spirit of oppression inflicted upon Israel by those four great kingdoms will be inflicted upon Israel by the northern army. In fact, the northern army will be a drawing together of those people who hate the Jews.



James Mattison

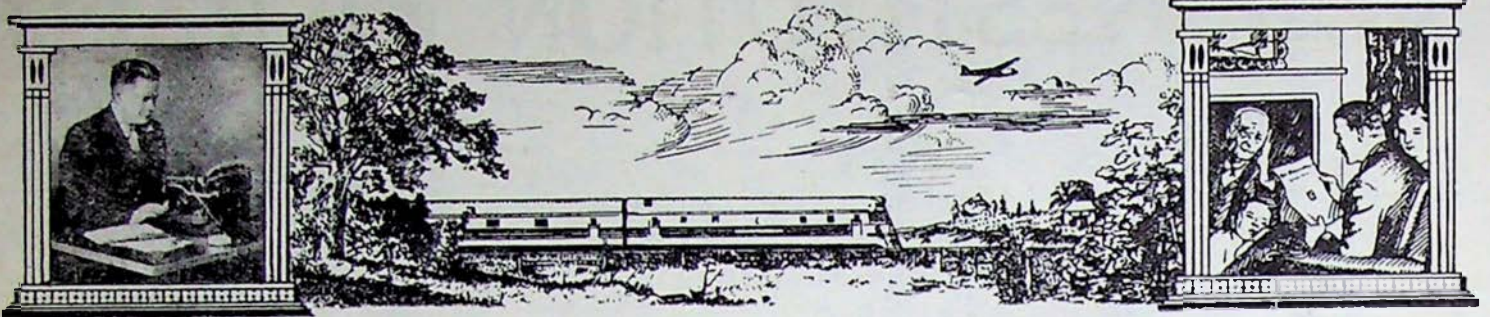
Ezekiel described this northern army as one "come to take a spoil" (38:13). Daniel called the leader of the army the "king of the north" (11:40). Zechariah described the work of that heathen army, or gathering of armies, in his fourteenth chapter. Its work will be to spoil Palestine, overthrow the Jews and Jerusalem (vv. 1, 2), and to do all manner of wickedness.

Again, according to Ezekiel, this northern army will be Gog, led by the chief prince of Meshech. (Ezek. 39:2.) Notice the margin says for "chief prince of Meshech," the "prince of Rosh." Moffatt's Translation and others support this wording.

It requires little stretch of the imagination to see that grasping Russia is the mighty nation prophesied to come from the north. Yes, he will make war on Palestine, but he will be slain—having his head toward the Dead Sea and his hinder part toward the Mediterranean. (Joel 2:20.) God, fighting for His people, will destroy these heathen nations in the Battle of Armageddon in the valley of Jehoshaphat. (Rev. 16 and Joel 3.)

Again, his stink (the heathen army's) shall go up for seven months, until Israel shall have buried the last one of them. (Ezek. 39:11-15.) Thus will be the end of Rosh who will seek to do great evil against humanity, and especially against Israel.

These prophecies do not alarm us who are Christians, notwithstanding the dreadful events coming upon the world, but only cause us to glorify God for His limitless power and limitless plans for "a (Please turn to page 7)



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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

James A. Patrick Is Dead

Brother James A. Patrick, Ashland, Ohio, fell asleep in Christ at 5:15 a.m., August 12, 1948. He was born, July 23, 1870, near Howard Lake, Minnesota. Converted and baptized by Brother James Martin in 1896, Brother Patrick soon afterward began preaching. On March 5, 1899,



James A. Patrick

he was ordained into the ministry of the Church of God. During more than twenty years, Brother Patrick served the Minnesota churches in evangelistic, pastoral, and editorial work—being editor of "The Day Dawn." The larger part of those years were lived at Eden Valley. There he married Maud Matheny, and there three of their four children were born.

Brother Patrick's influence for Christ and righteousness radiated far beyond the boundaries of his home State. At Waterloo, Iowa, August 31, 1921, he was installed first president of the General Conference of the Church of God. In addition to his several pastorates in Minnesota, Brother Patrick was pastor of the Brush Creek (Ohio) Church of God, of the Southlawn Park Church of God, Grand Rapids, Michigan, and temporary pastor of our churches at Fonthill, Ontario, and Niagara Falls, New York. During the first sessions of the reorganized Ohio State Conference, on Saturday, July 13, 1940, he was elected president. Later, he was made President-Emeritus of the Ohio Conference. During the last twenty years, he and Sister Patrick resided at Ashland, Ohio.

Brother Patrick, more than fifty years a faithful minister, firmly advocated doctrines of the Church of God, even defending its Scriptural name when less faith would have been more remunerative. A message from his hand, reprinted from THE RESTITUTION HERALD of October 18, 1927, appears on page three.

(Brother G. E. Marsh conducted the funeral services at 2:00 p.m., Saturday, August 14, at Ashland, Ohio, where also interment was made. A complete obituary will be published later.)

Less Business--More Bible

A trend observed at the recent General Conference was plea for less business and more Bible. Though Christ's question, "Wist ye not that I must be about my Father's business?" today challenges every Christian to be zealous in church business matters, technicalities and bickering in church business meetings cost more than they are worth. In earlier days of our church life, Bro. S. J. Lindsay wisely kept Bible study and preaching of the gospel well to the forefront; business sessions were reduced to a minimum. . . . Each generation must learn, anew!

Education-Faith Dilemma

Two psychology instructors at the University of Denver, Daniel G. Brown and Warner L. Lowe, report that "two thirds of the students never read their Bibles. One third of the students never pray, never attend church, or feel the nearness of a Diety." These instructors suggest that, apparently, a college education reduces religious fervor: that religious belief declines as students approach graduation.

The value of Oregon Bible College can be measured by its emphasis on the Bible and Christian living.

Sometimes, education and faith run parallel. We quote part of a letter from our daughter Iola, who quoted from "College Zoology" (by Hegner, Fifth Edition, 1942, Macmillan Co., Page 21):

"What is life? This is a question biologists have been trying to answer for centuries. As a matter of fact, biology (Gr. *bios*, life; *logos*, discourse) may be defined as 'the science of life.' A fly buzzing about on a windowpane is certainly alive, but after it is swatted successfully, it is just as certainly dead; that is, life has departed from it. But has anything been lost? has the fly 'given up its little ghost'? Biologists in general do not think so."

"I should think this would be a challenge to our ministers," Iola comments, "to seek out such scientists and biologists and explain to them our belief concerning death and coming resurrection, for then they could *know* that what they 'think' about death *is true*, and that the Bible does not disagree with science."

What Difference Does It Make What I Believe?

By James A. Patrick (*The Restitution Herald*, October 18, 1927)

WHILE in Minnesota this fall, an old friend said to me, "It doesn't make a bit of difference what one believes." We were discussing the nature of man. Although not a member of any church, he is a stout defendant of that church to which most of his family belong. That church believes man is immortal and that the righteous go to heaven at death. So he said, "What difference does it make whether I believe that one lies in the grave from death to the resurrection or goes at once to heaven at death?"

First John 5:10 says, "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." If one fails to believe the record God gave of His Son, he makes God a liar, according to John's reasoning. What is the record? "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (vv. 11, 12). Our friends who believe in immortality of the soul believe that a sinner has eternal life—John here was talking of eternal life, for we have the Adamic life regardless of Christ. They tell us that the sinner will live forever in torment. If so, he has eternal life. But he has not the Son, and God said only those that have the Son have eternal life. Is not this denying the truth of God's statement? I know, that to avoid the force of John's argument, it is said that life does not mean just existence, but continuation of joy and happiness on the one hand, or misery or suffering on the other.

We need not take man's word for this, for God has clearly defined eternal life. According to His definition, it means, simply, continued animated existence without regard to joy or happiness or misery and suffering. "He [Christ] asked life of thee [God], and thou gavest it him, even length of days for ever and ever" (Psalm 21:4). So, eternal life is "length of days for ever and ever." If a sinner has length of days forever and ever, he has eternal life according to God's definition. Our friends of the immortal-soul persuasion tell us that a sinner has length of days forever and ever in hell, yet they will have to admit that he has not the Son. Only he that hath the Son hath life. How about it? Does it make any difference whether or not we make God a liar?

Again, does it make any difference whether we believe a person lies in the grave from death until the resurrection, or goes to heaven at death? What does God say?

"Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth" (1 Kings 2:1, 2). If we can find the way David went in death, we can find the way all the earth goes. In Acts 2:29, 34; 13:36, we read: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. . . . For David is not ascended into the heavens," "for David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers and saw corruption." This makes it very clear where David went in death. What does John say about failing to believe God?

Again, "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people" (Acts 3:22, 23). It will be noticed that "That Prophet" is to be heard in all things, and every soul that does not hear is to be destroyed from among the people."

Listen: "Then said Jesus [That Prophet] unto them [the Jews], Yet a little while am I with you, and then I go unto him [God] that sent me. Ye shall seek me, and shall not find me: and where I am thither, ye cannot come" (John 7:33, 34). "Little children, yet a little while I am with you, Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you" (John 13:33).

In a book of instruction published for use by its officers, by one of the largest denominations of the United States, the following occurs: "The righteous go immediately to heaven at death and are at once perfected in glory." Most so-called Orthodox people believe and teach this, but "That Prophet" said such could not be the case, and everyone who does not hear "That Prophet" will be destroyed from among the people. Does it make any difference whether or not we believe what He says?

"That Prophet" said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Some say that baptism is not essential to salvation. Are they believing "That Prophet"?

Paul said, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let
(Continued on page 7)

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park Minnesota



"The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matthew 16:27).

The First Resurrection

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6).

Jesus called death a sleep. He said His friend Lazarus was asleep when he died. (John 11:11.)

How restful to sink into sleep! Cares and troubles stop hurting as we close our eyes and relax. Such it is when one dies. The things of this world are no longer important. They are uninteresting as sleep comes over one. Nothing will waken those who fall asleep in death until Christ returns. We read: "The Lord himself shall descend from heaven with a shout, and with the trump of God: and the *dead in Christ* shall rise first" (1 Thess. 4:16).

Then those who are *alive in Christ* will be caught up to meet Christ, too. That is our hope: to be in the first resurrection, with Christ, an heir of God's great Kingdom.

Then Watch!

"Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him" (1 Thess. 5:6-10).

Yes! We will live with Christ when He comes, if we are His. It will not make any difference if we are asleep or alive. Our God is able to raise us to a new and better life. God raised Jesus from the dead. He also will resurrect us. (2 Cor. 4:14.)

Saved by Grace

We read in our Bibles: "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).

There are two things mentioned that we as Christians should have to be saved. The first mentioned is *grace*.

The second is *faith*. If we have no faith, God will not give us grace to be saved.

Paul said he was made a minister "according to the gift of the grace of God given unto me by the effectual working of his power" (Eph. 3:7). In other words, Paul said regarding *grace* that it was a gift, given to him by God's power, which we know as God's Holy Spirit.

We have learned that faith comes by hearing the Word of God. (Rom. 10:17.) We also know that faith without works is dead as recorded in James 2:17.

We read in the Word that if we are baptized into Christ we are His and heirs according to the promise God gave to Abraham. (Gal. 3:27-29.) We read: "Ye are all the children of God by faith in Christ Jesus" (Gal. 3:26).

If we have faith in Christ, we will "walk not after the flesh, but after the Spirit" (Rom. 8:1). To walk after the flesh or natural desires is sinful, for the natural wishes war against doing God's desires or wishes. To do what is natural is selfish. We are to live to glorify God, not ourselves.

Happy Birthday Wishes

Anne Pearson, Aug. 9, age 7, Troy, Ohio
 Martha Seabeck, Aug. 10, age 8, Cleveland, Ohio
 Mary A. Long, Aug. 11, age 13, Arapahoe, Nebr.
 Juanita Croxton, Aug. 11, age 14, Macomb, Ill.
 Barbara Jean Robinson, Aug. 12, age 6, Hammond, La.
 Karen Rose, Aug. 15, age 5, Welland, Ont.
 David Skinner, Aug. 16, age 14, Millbrae, Calif.
 Paul Swartz, Aug. 16, age 12, Cleveland, Ohio
 Bruce Savage, Aug. 18, age 12, Waite Park, Minn.
 Franklin D. Hoskins, Aug. 24, age 8, Sterling, Ill.
 Tommy Pearson, Aug. 25, age 10, Troy, Ohio
 Suzanne Duval, Aug. 27, age 9, Elgin, Ill.
 Terry Ann Smith, Aug. 28, age 10, Brady, Nebr.
 Ophelia Richardson, Aug. 28, age 10, Hammond, La.
 Melisia Arline Grissom, Aug. 28, age 6, Frankfort, Ind.
 Sharon Leanne Saatzer, Aug. 28, age 6, Saint Cloud, Minn.
 James E. Robinson, Aug. 29, age 7, Hammond, La.
 Mildred Richardson, Aug. 29, age 11, Hammond, La.

Confessions of Faith by the Famous



By Harold J. Doan
Editor

VICTOR FRANCIS HESS, winner of the Nobel Prize for his discovery of cosmic rays, recently wrote his confession of faith for a well-known magazine. In it, he made these revealing statements:

"Can a good scientist believe in God? I think the answer is yes. It is not hard for a scientist to admire the greatness of the Creator of the universe. From this, it is only a step to adore God. I must confess that in all my years of research in physics and geophysics I have never found one instance in which scientific discovery was in conflict with religious faith. Must a scientist doubt the reality of miracles? As a scientist I answer emphatically—No! I can see no reason why Almighty God, who created us and all things around us, should not suspend or change—if He finds it wise to do so—the natural, average course of events. A good religious education, combined with scientific training, tends to give a scientist a better understanding both of nature and of human life. It often takes the personal experience of grave danger of death to bring conviction and to prepare the way for faith in divine Providence. What is certain is that when faith comes, there follows a great serenity of soul and a deep peace in the human heart."

Dr. George W. Crane, in an article, "Do Psychologists Believe in God?" speaks about some of the pseudo-scientists of this day, derides those who are too wise in their own ways to believe in God. He said, "In the past few decades, there have been a few pert psychologists who liked to shock people by attacking established institutions. This gave them notoriety. Psychology, however, did not have a corner on such smart-aleck Ph.D.'s. You could find them in other parts of the university. Armed

with a small amount of technical knowledge about the learning of guinea pigs and white rats, of The Love Life of the Goldfish, they set forth to revolutionize thought and set the world to rights. Where Edison and Einstein and Compton would never think of being so unscientific as to deny basic Christian concepts, these young men have damned religion, marriage, constitutional government, and many other basic tenets on which modern civilization depends. 'By their fruits shall ye know them' is a good statement of the scientific attitude." Dr. Crane goes on to uphold the church and Sunday school in emphatic language against the self-justifying statements of make-believe "thinkers," concluding with this thought, "Teach a Sunday school class and thus invest your time in helping children become more Christian. Throw off your Sunday morning lethargy and go to church . . . and set a strong, positive example for modern youth."

Hear the words of A. H. Compton, great physicist, Nobel prize winner, and leader in Atomic Research. "From earliest childhood, I have learned to see in Jesus the supreme example of one who loves His neighbors and expresses that love in action that counts, who knows that people can find their souls by losing themselves in something of great importance, who will die in disgrace rather than deny the truth in favor of the popular view held by His respected contemporaries. That Jesus' spirit lives so vitally in men today makes me hope that by following in His footsteps in my small way I also may live forever. Jesus becomes the central figure in exemplifying the ideals that I would like to live by. I admire Him, emulate Him, and become loyal to Him."

John "Pepper" Martin, manager of the Saint Louis Cardinals, was speaking to some men in a restaurant after a game. In the course of the conversation, he mentioned his hope as a Christian. Immediately, he was "razzed" because he stood for the good life. His reported reply stopped the rough and tumble people in his presence and made them think. He said, "All I've got to say is that if there is anything wrong with reading the Bible every day and believing what is in it, if there is anything wrong in a man's wanting to go back to the soil and live the plain life of a farmer, if there is anything wrong in raising vegetables and loving animals, and if there is anything funny about wanting to be saved, then I am afraid life is not worth living."

No, my friend, your religion is not "out-of-date"!

— The Berean Department —



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

IT WORKS. Some months ago, we called to the attention of our readers the almost universal failure of professing Christians to offer thanks for their food in public eating places, such as restaurants, hotels, and dining cars. During the recent General Conference, Brother Harvey U. Krogh, Jr., related an experience he and his family had shortly after the article appeared. They were in a public eating place, and the entire family bowed their heads for silent prayer. Shortly after, a lady came to their table and remarked that she thought that was the finest example of witnessing that she had seen in a long time.

Oftentimes we fail to avail ourselves of the opportunities to give silent testimony to the way of salvation in which we are walking. It is not necessary to hold a little prayer meeting before each meal when in public and in so doing appear as the Pharisees who loved to make long prayers to be seen of men, but in a quiet way let our thanks to God be made known. It will be good for the one so doing, and surely will do those who may happen to witness the testimony no harm.

WORSHIPFUL ATMOSPHERE.

We are back in our old home State—Minnesota—for a few days, and it is from this part of the country we are writing our news. For a few minutes yesterday, we sat in the church in which the early years of our Christian life were spent. During those few minutes, we did a lot of mental reminiscing and relived many of the happy meetings which were conducted there and which had a permanent influence on our whole outlook on life. It has been many years since we were regularly worshipping there, and many changes have occurred in the church, the community, and in the world. Everything is different. The church itself does not seem the same—it is different. The changes that have been made in the building, especially the interior, are impressive, in that they lend to a worshipful atmosphere. As I sat in the opera seats, and the soft glow of the decorative lights on the side walls mellowed the light, and I listened to the strains of music that filled the room from the electric organ, it was a different world than that in which I had worshipped a near half century ago. Perhaps I was more responsive—but, it seemed to me that the worshipful atmosphere was due largely to the reverence which the interior appointments seem to breathe. Too long have we neglected to give realistic study to the worshipful atmosphere of our churches. We congratulate the pastor and church at Eden Valley on the changes for the better which they have wrought through the work of their hands.

NO REST. "There is no rest for the wicked" is an axiom of truth that we see fulfilled in everyday life. For the past few days, the press has carried an optimistic note in its

news dispatches on the prospects for a settlement of the Berlin crisis and the opening of negotiations between Russian and the Western Powers. Today, the news picture is different. It is the story of Russian intrigue, the uncovering of spy activities, and the ultimate goal of Russia to gain the control of the whole of Germany. The news for years has been more or less of the jittery kind. I am sitting where I can see the headlines of two daily papers published in November of 1936. The first one reads: "Germany, Italy Recognize Rebel Spanish Government." The second reads: "British Fleet to Convoy Ships in Spanish War Zone." Day after day, year in and year out, the news of the world follows more or less the same pattern of thought—troublesome and exciting—keeping the nerves of the people taut and tense. There was no rest for the wicked in 1936 and there is no rest for the wicked in 1948. There is a rest promised the people of God, and the day when this shall be realized is well up on the calendar of events. A tired and weary world will some day cry out: "How long, O Lord, How long?"

UNKNOWN HEARTS.

During the Summer Bible Training School and Youth Rally, we made a hurried trip into Chicago; and, on our way in, we went through a section on West Madison that lies in an area in which there are several thousands of homeless and wretched and hopeless men. They have lost their sense of moral responsibility and have little regard for the finer things of life. Yet, in those hearts that have become blackened through much sinning, if we only knew how to locate it, there is a soft spot in which manhood still reigns supreme. It may be very, very small, but given the right opportunity will manifest itself. Mrs. Randall has been an arthritic for many years, and more or less during those years has been in a semi-invalid condition. On many occasions, men and women in the very lowest strata of society would go out of their way to offer us a helping hand or say something that would give vent to their feeling of compassion.

Someday, He who knows the hearts of men will say the word that will cause the worst offender to respond to the compassionate call, and the desperately wicked hearts will become hearts of flesh with a new spirit to govern the lives of those who are homeless, hopeless, and hapless in this present evil world. Sin will not always be permitted to prostrate the millions of men and women made in the image and likeness of God.

WILL HISS. The Prophet Zechariah spoke of the time God will hiss for His people Israel who will be scattered among all nations when the time for their regathering comes to pass. The expression to "hiss for them" was applied to bee keepers living bees.

They would hiss or make a whistling sound to call the bees into the hive. The illustration was one that the children of Israel could well understand. It simply means that some day God will "hive" His people in the Promised Land and plant them on the mountains of Israel, never to be pulled up or rooted out again. They will inherit the land forevermore; and, under the rightful Heir to David's throne, will become a mighty nation in the earth—even the Kingdom of God.

According to Moses in his Deuteronomy book, Israel was to be a sign people who would be spoken against. They were to be a sign, and they were to be spoken against—both of these things have been and are true of Israel today. But they will not always be true. When the Lord hives His people, they will become a favored nation, for nations will say: "We have heard that God is with thee." In that day, people out of all languages will desire to follow the leadership of the people of Israel. It will be a new day in Israel's life and a new day in the lives of all nations. When God begins to hive His people, they will come from all quarters of earth. It will be a great homecoming.

ON THE EARTH.

The great prophecies in the Book of the Revelation of Jesus Christ are centered around one great central truth, the reigning of Christ and the saints on the earth. "We shall reign on the earth" is a prophetic prediction and promise that cannot be omitted in any careful and correct interpretation of the prophetic Word. Man is an earth-bound creature and his entire existence, now and in the future, is connected with the earth. The earth was made to be inhabited, and man was the creature created to inhabit the earth and have dominion over it. He is inhabiting the earth for the short period of threescore years and ten; and, if by reason of strength fourscore, yet, he soon dies and is not. This does not fulfill the prime purpose for which he was created. His mission comprehends much more. Man was created for time and eternity! For the present, sin has set aside that purpose. When the redeeming work of Christ is finished, man's position in the earth will be fully established, and he will live on the earth and reign on the earth and these two conditions will parallel time and eternity from that day onward. God, in creating man, made man to be His image bearer with the end in view that His creation would glorify His name. As the Psalmist declared, "I am fearfully and wonderfully made," the meaning being that man was made for reverence and separation for the God that created Him. So wonderful was he made that all "his members" were written in the book of God's remembrance, and no matter what happens to the man in death, every "bone to his bone" will come together in the resurrection, and "we shall reign on the earth."

AMONG THE CHURCHES

CALENDAR OF SPECIAL MEETINGS

August 21-29—Iowa Conference at Waterloo.
August 22-29—Eastern Nebraska Church of God Conference at Omaha (Francis Burnett, guest speaker).

August 25-29—Ohio State Conference at Golden Rule Church of God, Cleveland. (James M. Watkins, Guest Speaker.)

JOEL'S NORTHERN ARMY—LOCUSTS OR RUSSIA?

(Continued from front page)

new heaven and a new earth" (Rev. 21:1). Jesus said to His disciples, "What I say unto you I say unto all, Watch" (Mark 13:37). So, our part in world affairs is to be that of onlooker, or watcher: to watch God's prophecies come to pass as signs foretelling Christ's return. What great comfort is ours who know these prophecies and look for the final sign of our Lord's coming—even "the sign of the Son of man in heaven" when "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).

There will be no Herald next week!

WHAT DIFFERENCE DOES IT MAKE WHAT I BELIEVE?

(Continued from page 3)

him be accursed" (Gal. 1:8). Paul thought this statement of so much importance that he repeated the thought in the next verse. Paul called it a "perverted gospel." Well, if the preacher preaches a perverted gospel and is accursed, how about the one who hears it and believes it? "If the blind lead the blind, both shall fall into the ditch." are the words of "That Prophet" in Matthew 15:14.

God said through Hosea, "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee" (Hosea 4:6).

It is very often said, "Yes, I believe all these things regarding the nature of man and the Kingdom of God as revealed in the Scriptures, but I do not live near any of our churches. What am I to do? I have children, and if I do not provide some place of good influence for them to go, they are very likely to go to places of bad influence." This problem, difficult to solve, confronts many of our people. Let me quote what John said in 2 John 9-11: then each must work out his individual problem.

"Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." Can you go to another church, where men preach "another gospel," and aid in their services without giving them God speed?

LORD'S SCHOOLHOUSE COMMUNITY

Services were conducted one week, July 25 - August 1, by T. A. Drinkard, at Lord's Schoolhouse, five miles north of Morrilton on the road to Cleveland, Ark. There, sixteen members meet each Sunday morning for Sunday school. The people were glad to have both Bro. and Sr. Drinkard with them.

Bro. Drinkard gave a fine message each night, preaching the gospel of the Kingdom. We need more men like Bro. Drinkard in this last age, so people might believe that Jesus is the Christ, and that He wants them to believe the gospel of the Kingdom, that they may be saved. We are looking forward to Bro. and Sr. Drinkard's coming back in the near future.

Mrs. Lester Wood.

There will be no Herald next week!

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"One of the great disappointments of my life—and I have had my share—was when I learned I would need to 'cure' for an indefinite time. I enjoyed working with the Tempe (Ariz.) Church of God, and was so anxious to preach the gospel of the Kingdom that it was a little difficult to understand why I had to quit. My faith is unshaken, however, and already certain events are showing that everything will work for good. I was much encouraged by Sr. William Stine's tribute to her mother, as I know Sr. Pearson suffered much and endured patiently."—Gerald L. Cooper, Saint Luke's Sanatorium, 501 N. 18th St., Phoenix, Ariz.

Bro. and Sr. James M. Watkins, accompanied by Sr. Watkins' mother, Mrs. Keller Kinn, left Oregon, Ill., August 10, on a vacation trip to Detroit, Mich., there crossing the international boundary line into Canada, onward to Quebec, then down into Maine and other New England States, returning home via Cleveland, Ohio, where Bro. Watkins was guest speaker for the Ohio Conference.

There will be no Herald next week!

"Before World War Two ended, I wrote to the Toronto papers that Stalin's aim would be to get into Berlin first, and I believe he did. . . . I think Germany will come under the heel of Russia. Though she may not become part of it, she will be very largely influenced by Russia. Further, serious though conditions are, I see no immediate risk of war."—R. H. Judd, Colborne, Ont.

"Mother Hughes has been confined to her home since the last of February. Please have the brethren write to her—Mrs. John E. Hughes, Largo, Fla., care of Streeters Park."—Mr. and Mrs. Irvin L. Ferguson, Anderson, Ind.

KOKOMO, INDIANA

The Kokomo Church membership was happy to have its former pastor, Bro. Emory Macy, and his family and Sr. Wilda McCorkle of Gatesville, Texas, pay us a visit, last Thursday (August 5). Bro. Macy favored us with an inspiring sermon that evening. We are much interested in the work in Texas, and pray God's richest blessings upon the work in that State. After a hurried call on many old friends, the party left Friday to visit relatives in Ohio.

Come again, Texans, the welcome mat is always out in Kokomo. D. G. Harvey.

TEMPE, ARIZONA

For the past five weeks, our Sunday school attendance has averaged ahead of last year, in spite of having no preaching services by the pastor. After Bro. Gerald Cooper underwent chest surgery, it was thought for a time he would sufficiently improve to resume his pastorate by October. Then he suddenly had a change for the worse, and cannot be released from the sanitarium for months to come.

In view of this situation and the needs of the church, "Jerry" resigned his pastorate, August 4. A meeting of the church was called for August 5, at which time it was voted to employ Bro. C. E. Randall, he being available for the work by October 1.

Our church will miss three Minnesota girls who have been quite active and regular attendants at our services. They all left, August 2. Roselin Fredlund expects to return to her position at Williams Field after a vacation trip. Grace Johnson and Lorraine Gaspar made no promises. We hope to see them also return.

Mrs. Laurence Howell also left, Monday, August 2, for Mount Sterling, Ill., to spend presumably a month (we hope no longer) with her mother and other folks.

Bro. and Sr. Ray Saylor also left for a two-months' vacation in Canada. Bro. and Sr. Carl Bunch will be leaving for two weeks the latter half of August, going to Flagstaff, Ariz.

Bro. Dean Moore stopped here and preached for the Tempe Church, Sunday morning, July 18.

Laurence Howell, Secy.

REPORT OF BAPTISM

The gospel is still God's power to save those who believe it. On July 31, we were happy to assist Forrest G. Murphy, South Bend, Ind., in putting on Christ in baptism. Bro. Murphy had been contemplating this step for some time. He is an exemplary young man with clean, honest habits and the support of his widowed mother. We are confident that he will be helpful to his associates and strengthening to the Morning Star Church. We ask God's blessing to continue with him.

Emma C. Railsback.

TRAINING
FOR
CHRIST



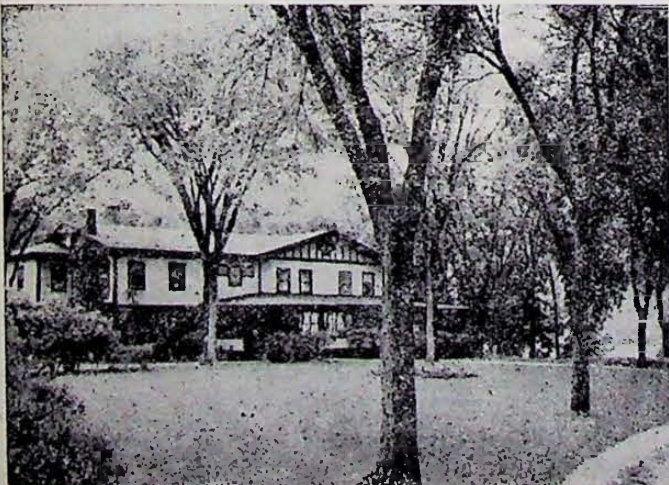
Student Body and Faculty—1948

Oregon Bible College will resume classes at eight o'clock, Monday morning, September 6, 1948. (\$50.00 per month for board, room, and tuition on normal number of courses.)

How Many Will Register for 1948-'49?

Praying for Ten New Students!

Is the Lord Calling You?



Date

Gentlemen:

I hope to enroll for College classes on September 6, 1948.

Recommended by
Name and address of your minister.

My name is

My address is

THE RESTITUTION HERALD

VOLUME 37

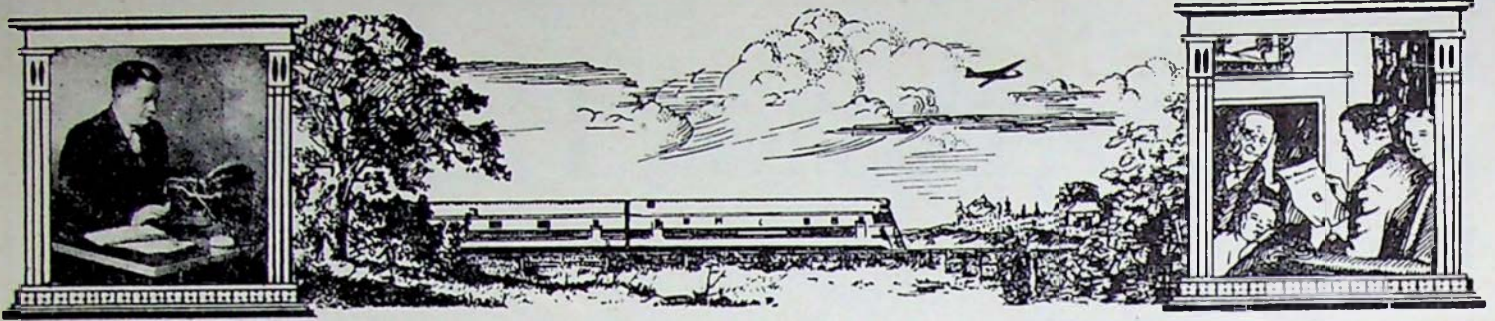
OREGON, ILLINOIS, AUGUST 31, 1948

NUMBER 46



—Authenticated News Photo.

MIGHTY PIKES PEAK, COLORADO SPRINGS
(Seven Falls in South Cheyenne Canyon)



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

Mighty Pikes Peak

Mighty Pikes Peak, named for Zebulon M. Pike who discovered the peak in 1806, rises to a height of 14,109 feet in the front range of the Rocky Mountains in Colorado. Though there are many higher peaks, this is the best known and most conspicuous because of its location on the edge of the Great Plains. Here came the inspiration for Katherine Lee Bates' cherished song, "America the Beautiful."

Providing transportation for reaching the summit are a cog railroad, a motor highway, and a stairway for ambitious persons who do not wish to miss a single thrill. The crest is sixty acres of almost level stony surface, generally snow-covered.

In contrast to the thousands of persons who come to vacation here each year, the Indians, long before the white man came, traveled from near and far to pay homage to the great Manitou—a god of nature. Fortunate is he who sees in grand creation its illimitable Creator. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psalm 90:2).

J. R. LeCrone Family

Brother and Sister J. R. LeCrone and their children, Faith (left), Martha, and Arlen, have moved from Woodstock, Virginia, to Oregon, Illinois, where Brother LeCrone soon will begin pastoring the local Church of God. Installation services will be conducted for Brother LeCrone at the Homecoming Day exercises, Sunday, September 5.

Brother LeCrone, though still a young man, is well

qualified by training and experience for his new charge. He was graduated from a four-year course of ministerial education in the Bible Training School, forerunner of Oregon Bible College, thereafter serving pastorates at Lester Prairie and Eden Valley, Minnesota, our several churches in Virginia (Maurertown, Dry Run, and Brown-town), Ripley, Illinois, and a three-year return pastorate of the Virginia churches.

Welcome to Oregon, Brother LeCrone and family. May the light of the Lord's countenance and the love of His people be yours.

God Is Good

Three months ago and since, we have been praying for ten new students to enter Oregon Bible College when its classes resume on September 6. Today, eight days prior to September 6, eleven new students have reported they are planning to enter the College. They are: Ruth Anderson (Minn.), Patricia Andrew and Donald Capes (Ill.), Clell France (Wash.), Barbara Kump and Milo Magaw (Ill.), Dick Messersmith (Nebr.), James Niles (Mich.), Norman Reid (Wash.), David Sprinkle (Ark.), and Orville Westlund (Minn.). In addition, a student of several years ago, Brother Ernest Graham, will return as a senior, and at least three other young people are good prospects.

Thank you, God. When have we prayed and Thou didst not hear? Well said David: "Trust in the Lord . . . delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."



The New Heaven and New Earth

By Emma C. Railsback, Los Angeles, California

THE PHRASE, "heaven and earth," is used in the Scriptures to represent the rulers and the ruled. (Deut. 32:1; Isa. 1:1-10.) It is evident in the following text, also: "Behold, I create new heavens and a new earth: and the former 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. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying" (Isa. 65:17-19).

In the remaining verses of Isaiah 65, the Prophet described the happy, peaceful condition which will prevail after the change from the old, or present, heavens and earth have been replaced by the new. In Revelation 21:1, the Apostle John wrote: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." The "sea" here is a symbol of the present political turmoil that is a very disturbing element in the present heavens and earth. The Saviour so used it among other signs of last-day conditions. (Luke 21:25-27.) Men's hearts truly are failing them for fear in seeing the distress of nations and realizing the utter hopelessness of bringing order out of the present chaotic conditions that prevail everywhere.

In the closing words of my article on "The Day of the Lord," I called attention to the fact that the beast will order the sacrifice and oblation to cease, thus breaking his covenant with Israel. He will oppose and exalt "himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thess. 2:4). He will open "his mouth in blasphemy against God to blaspheme his name, and his tabernacle." He will cause "all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast" (Rev. 13:6, 16, 17).

At the beginning of World War One, people began talking about the "mark of the beast" and wondering how they were to recognize it. Those who claim that Christians must keep the Sabbath or be lost declare that Sunday keeping is the mark of the beast. If the beast

has not yet arisen out of the sea, the present political turmoil, how can he set his mark upon anyone? To me, it is evident that he will preserve peace, and Israel will dwell safely for the first half of Daniel's seventieth week. After he breaks the covenant with Israel, in the midst of the week, is the time he will order the mark to be placed upon all. The Scriptures give much more testimony concerning the characteristics of this final ruler, but I will give just one more from Daniel. "A king of fierce countenance, and understanding dark sentences [black magic] shall stand up . . . and he shall destroy wonderfully. . . . He shall also stand up against the Prince of princes, but he shall be broken without hand" (Dan. 8:23-25).



Emma C. Railsback

Let us not forget that the Apostle Paul has given the information that the day of Christ shall not come until after the Man of Sin has been revealed. The church, being "children of light," should be able to recognize the diabolical nature of this son of perdition as soon as he has made a covenant with the Jews. After the church has been taken out of the way, then "that wicked" will be revealed in his true nature to the entire world. The church, having been given the "peace and safety" warning (1 Thess. 5), will be accounted worthy to escape the calamities that shall happen in the last half of the seventieth week and will be able to stand before the Son of man. They will be the group described in Revelation 5:9, 10, being a part of the new heavens and worthy to reign with Christ on the earth. Others of the new heavens will be the tribulation saints who will suffer martyrdom, rather than accept the mark of the beast during the great tribulation. (Read Rev. 6:9-11; 20:4-6.) They, too, will be in the first resurrection on whom "the second death hath no power" (Rev. 20:6). The new heavens then will be composed of Christ and His bride, the ransomed church.

Let us look now for the new earth. In my article on "Israel's Entrance into New Covenant Relationship with God," we saw that a different promise was made to them under the terms of the new covenant than under the old. (Jer. 31:31.) Under the old, they had an opportunity of being in the new heavens; but, failing in that, they now are destined to be an outstanding part of the new earth. Revelation 7:1-8 shows how (Turn to page 10)

Habitations and Dwellings

By R. H. Judd, Colborne, Ontario

"He that dwelleth in the secret place of the Most High; that abideth under the shadow of the Almighty, will say of Jehovah, He is my refuge and my fortress; my God, in whom I trust" (Psalm 91:1, R.V., marg.).

"Because thou hast said, Jehovah is my refuge! Thou hast made the Most High thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy tent" (Psalm 91:9, R.V., marg.).

SOME PHRASES in Scripture are widely known, and often quoted, but, we venture to say, are not understood as fully as they might be. We suggest that our foregoing text is one such, though certainly it has been, in measure, a source of comfort to many thousands. Has it yielded to them, however, the comforting assurance and definite understanding reality that might be theirs?

That God has a dwelling place is one of the certainties of Scripture revelation. Note the following:

"The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men" (Psalm 115:16).

"Know therefore this day, and lay it to thy heart, that Jehovah he is God in heaven above and upon the earth beneath; there is none else" (Deut. 4:39, R.V.).

The practical and beautiful references by King Solomon to God's dwelling in heaven, and the blessings connected therewith in 1 Kings 8:30, 43, 49, once read by the earnest searcher after God will never be forgotten. Psalm 33:13, 14 describe heaven as "the place of his habitation." So many are the references to heaven (and earth, we are glad to say) as God's dwelling place that we cannot attempt to mention them within the space of a brief article. The very fact that God has dwelling place is proof of His personal existence, and the large number of times that the Scriptures refer to the dwelling place of both God and man is evidence of the importance with which they are regarded in all that concerns mankind.

The next natural question suggested by our text is *Where* is the "secret place of the Most High"? Or, to put the question another way, *What* is the "secret place" of the Most High? The "where" of

any secret place may not necessarily be secret, but the objective point is that it keeps secret (or safe) that which is committed to it. In Psalm 18:11, we read: "He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies." Again, Psalm 27:5 (R.V.) declares, "In the day of trouble he will keep me *secretly* in his *pavilion*: in the covert of his tabernacle will he *hide me*." We often find that it is good to have someone to whom we may confide our troubles *secretly*.

Further, we are glad that David so often put his thoughts and his experiences in the first person singular, for it frequently fits into that of our own. How wonderfully does inspiration choose its vocabulary! Note the following, quoting again from Psalm 18:11: "He made darkness his secret place; his *pavilion* round about him were dark waters and thick clouds of the skies." We have put emphasis on the word "pavilion." Why? Because it represents that which is temporary and passing, and intended to give place to that which is, by contrast, more

enduring and settled. We all are acquainted with "the day of trouble," or the "time of trouble" as it is called in the Old Version, and as we ourselves so construe it. How glad we are to know that these "days" are of only short duration, and generally find their compass within the morning and the evening! So once more we are able to add: "He took me; he drew me out of great waters. He delivered me from my strong enemies." "At the brightness before him his thick clouds passed" (Psalm 18:16, 17, 12, R.V.).

Carefully reading the Psalms, we notice that as David grew older, like ourselves, loneliness crept over him (Continued on page 10)

DAVID'S HABITATION

"In thee, O Lord, do I put my trust: let me never be put to confusion. Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me. Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress.

"Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. For thou art my hope, O Lord God: thou art my trust from my youth. . . . Now also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come. . . .

"I will also praise thee with the psaltery, even with the harp, O thou Holy One of Israel. My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed."

—Psalm 71.

MY SHEPHERD

By Francis E. Burnett, Jordan, Missouri



Francis E. Burnett

AS ONE STUDIES the Psalms of David, he can well understand why the Psalmist is called a man after God's own heart. One need not read many of the Psalms to realize that David had a deep faith in God. The twenty-third Psalm, familiar to almost every person, is a splendid example of David's faith in the Father in heaven. The Psalm may be simple in thought and short, yet it is rich in truth and depth of meaning.

"The Lord is my shepherd; I shall not want." Today, Christ, the Son of God, is our Shepherd. By His own lips we know this, for Jesus said, "I am the good shepherd" (John 10:11). In David's day, God was the shepherd of Israel. David knew there was no other and no greater person to be his leader. David's faith was outstanding. Few persons today have as much. "I shall not want." This is the faith that each Christian should have. Can you face the future and realize that you shall not want? Each one of us should be able to. Our God is able to provide and will do so. In Psalm 37:25 are these words of David, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." This is wonderful testimony of the mercy and goodness of God. Jesus confirmed David's teaching, saying: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

It is a common fault among Christians to complain and to feel that they do not receive their share of blessings. Many, though, fail to know the truth of the following words, "Let thy mercy, O Lord, be upon us, according as we hope in thee" (Psalm 33:22). As he was writing this psalm, David, no doubt, thought of the days when he was a shepherd. He thought of how, in his weak way, he had provided for his sheep.

"He maketh me to lie down in green pastures: he leadeth me beside the still waters." As David led his sheep to green valleys, so God provides for His children. The green pasture God provides might well be considered His Word which is assuring, true, and nourishing. Nothing is more restful than the truths contained in God's Word. As a shepherd cared for the sheep, he avoided noise, because sheep are easily frightened. Some may

never have considered this, but God is not "found"—worshiped—in noise, neither does He lead His followers into noise and turbulence. Consider these quotations, "Be still, and know that I am God" (Psalm 46:10). "The Lord is in his holy temple: let all the earth keep silence before him" (Hab. 2:20). In quietness and meditation, one can obtain a better understanding of God and His wondrous works. In view of coming world events and knowing that conditions will "wax" worse and worse, a Christian need not fear. A Christian, unlike other people, has a great hope.

"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." Life is refreshed or renewed daily, if not constantly, by the hand of God. No matter what one is doing or where one is, when he thinks of God's plan of salvation or His matchless creation, surely he is filled with new zeal and strengthened in faith. All that is done for him is not done because of what he has achieved or because of his name but for God's holy "name's sake."

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." Death, more than anything else, is feared by all people. Yet, a Christian who has a proper understanding of God's Word should have no fear of death. David undoubtedly had such a knowledge concerning his future, for we read in Psalm 71:20, "Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth." David's hope was not in a future life contained within his person, but his hope was in God. He, therefore, had no fear, because God was his Shepherd and Provider. We read in Revelation 14:13, "Blessed are the dead which die in the Lord." If one has faith in the Lord and endeavors to please Him, he need not fear his future.

"Thou preparest a table before me . . . my cup runneth over." David, viewing the past, could see that God had provided for him under all conditions. He, too, realized that the blessings were more than he could use. Such could be our provision if we would manifest the proper faith.

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." David was fully aware (Turn to page 10)



THE ONE GOSPEL

God's Only Plan of Salvation Offered to Alien Sinners

By J. M. Morgan, Bristow, Oklahoma

FIRST, let us define the "one gospel." It is good news. Of what does the good news consist? This good news is composed of doctrines of certain groups of truths. "Take heed unto thyself and unto the doctrine; continue in them ["them" is plural]: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16). This scripture makes salvation depend upon doctrines. In 1 Timothy 4:1, we find another set of doctrines. "Now the Spirit speaketh expressly, that in the latter times some shall depart ("fall away"—R.V.) from the faith, giving heed to seducing spirits, and doctrines of devils; through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron" (R. V.). No one can depart from the faith, however, until he has been taught the doctrines of truth, and believes them.

Second, we will define an alien sinner. An alien sinner is anyone out of Christ, and a stranger "from the covenants of promise, having no hope and without God in the world" (Eph. 2:12).

Now, we must find the essential truths, or doctrines, that must be preached to, and believed by, an alien sinner for him to have the one faith of the one gospel of Christ, in order to be a "begotten son of God." "In Christ Jesus I have begotten you through the gospel" (1 Cor. 4:15). "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth forever" (1 Peter 4:15, R.V.). Are alien sinners saved at the time they are begotten again, or have they only believed the gospel of Christ? They are not saved by faith alone, for, "As the body apart from the breath is dead, even so faith, apart from works, is dead" (James 2:26, R.V., marg.).

What were the essential group of doctrines preached, believed, and obeyed by both Jews and Gentiles, beginning at Pentecost ten days after Jesus ascended to heaven? If the doctrines preached, believed, and obeyed then were at that time essential, they are essential now and must be believed and obeyed today by alien sinners in order for them to be saved. God has not changed His plan of salvation.

God's Holy Spirit was the power in the apostles that guided them into all truth, and the Spirit brought to their minds all things Jesus had said to them. (John 14:

16.) "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (16:13). The Holy Spirit came in the year A.D. 33. (Acts 2:1-18.) Peter preached the first gospel sermon of the New Covenant. (Acts 2: 22-41.) In this first discourse, there are not less than three outstanding doctrines, or essential groups of truth, that must be believed in order to have the "one faith."



J. M. Morgan

The first group concerns the death and resurrection of the Son of God. "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you . . . him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up" (Acts 2:22-24, R.V.). "This same Jesus hath God raised up, whereof we all are witnesses" (v. 32). This discourse was to the Jews at Jerusalem. In Acts 10, Peter was called to preach

the gospel of truth to Gentiles. Verses 39 and 40 read: "We are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who ate and drank with him after he rose from the dead" (R.V.).

Paul said, in 1 Corinthians 15:1-4 (R.V.): "Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures"—compare Psalm 22:15; Isaiah 53:5, 6; Luke 24:46—"and that he was buried and that he hath been raised on the third day according to the scriptures." (Psalm 2:7; 16:10; Hosea 6:2; Isa. 53:10.) "Jesus said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem" (Luke 24:46, 47).

The second group of truths composing the doctrines

that must be believed before an alien sinner can be saved concern the good news of the coming Kingdom, or "the things concerning the kingdom of God" (Acts 8:12). Peter said, "Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne" (Acts 2:29, 30)—*Christ* to sit on his throne! Here the Apostle Peter was preaching the gospel, or "the things concerning the kingdom of God." Acts 10:36 and 37 show that Peter, by referring to the Word of God sent by Christ, preached the gospel of the Kingdom of God to the Gentiles. Peter said, "The word which God sent unto the children of Israel, preaching peace by Jesus

Christ: (he is Lord of all)." This word began "from Galilee, after the baptism which John preached." "When Jesus had heard that John was cast into prison, he departed into Galilee" (Matt. 4:12). From that time, Jesus "began to preach, and to say, Repent: for the kingdom of heaven is at hand" (v. 17). "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom" (9:35). Paul, according to Acts 19:8-10, "entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God . . . and this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks." Jesus, "being seen of them [the disciples] forty days," was (Please turn to page 9)

Research on the Word "Determine"

By J. W. McLain, Los Angeles, California

"Seventy weeks are determined upon thy people" (Daniel 9:24).

HAVING no reference works on the Hebrew language, this information has been taken from the Greek Septuagint Bible and Bagster's Analytical Greek Lexicon. Having no character on the typewriter for the Greek long e, it will be shown as ee. In sound, it is similar to our long a.

The Greek word for "determined" is *sunet-meetheesan*. I do not find it used anywhere in the New Testament to be translated as either "determined" or "appointed." It is a coined word or compound word that does not appear in the Lexicon. Its meaning can be learned only by study of the three words from which it is formed. The three parts are: *sunet*, *mee*, *etheesan*.

Sunet is derived from the verb *sunieemi* that is composed of two parts: *sun*, meaning "with," "together," or "attendant upon," and *ieemi*, meaning "to send." Together, they mean "to send together," as the conjunctions of a stream.

Mee may be either a personal pronoun, third person, plural; or it may be an article of negation, meaning "not," and, as a conjunction, means "lest" or "that not." Since the negative does not seem to be implied here, it is reasonable to assume this is the personal pronoun in the accusative case. "them."

Etheesan is from the verb root, *titheemi*, which means to "place," or "set" in a certain arrangement or position.

It may mean "allocate," "assign," or "appoint." This root occurs many times in the New Testament in reference to setting members in certain positions in the church.

The fundamental meaning of these parts suggests that the seventy weeks are not necessarily continuous without pause, but that they are arranged in a design. This is borne out by the further language of the text in which the seventy weeks are apportioned into three groups: seven, threescore and two, and one. These three periods are apportioned to cover all events until sins have been concluded and everlasting righteousness has been brought in.

Using the basic meaning of the three parts of *sunetmeetheesan*, we get a free translation something like this, "Seventy weeks arrange themselves and are brought together upon thy people." A more simple use would be, "Seventy weeks are apportioned upon thy people." One translation I saw several years ago used this language, "Seventy weeks are divided upon thy people."

It is difficult to trace this obscure, coined word and its parts of speech. The result should be accepted only as a suggestion for research on the part of more capable students of the Greek language.

* * *

"It is the glory of God to conceal a thing; but the honour of kings is to search out a matter."



J. W. McLain



News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

ANYTHING BUT. In a recent issue of the Omaha Morning World-Herald appeared an editorial under the title of "A First Obligation." The editor headed his article with current headlines such as, "Pessimism in Moscow," "Talk of failure . . . diplomats taciturn and grim . . . no arguments remain to be advanced by either side." Then the editor continued: "Anything but pleasant reading, the dispatches. Because of them—so long they have been of the same tenor!—a spirit of despondency and apprehension broods over the world. The fear of possibly another war with its awful consequences."

These are different words than those Jesus used, but they express what Jesus said would come to pass in the time of the end of Gentile rule—"men's hearts failing them for fear." The world today is in the throes of fear and uncertainty. The East is afraid of the West, and the West is afraid of the East; and these two great combines of power are keeping the whole family of mortal creatures in a state of jitters, with nerves being frayed to the breaking point.

Right now, as never before, do the believers need the emphasis placed on the words and assurance of David: "Fret not thyself because of evildoers," and also the words of Jesus: "Let not your heart be troubled." The children of God have a security provided for their use, that the world knows nothing concerning. Let's make full use of it!

A GOOD SERVICE. So often little deeds of kindness done by the ministers of the Lord Jesus go unnoticed and too often unappreciated. During our work with the Western Nebraska Conference, our attention was drawn to a Samaritan work in which Bro. Terry Ferrell, pastor at Holbrook, is engaged—a work that is most commendable and worthy a word of appreciation from this page. In his church family is a very bright young man who is afflicted with a double misfortune in that he can neither hear or speak, but is able to use sign language. Bro. Ferrell is learning to talk with this young parishioner in the only language which he can understand. Bro. Ferrell's normal duties do not require him to put forth this special effort, and no one would think of criticizing him if he did not try to learn the sign language. It is a free-hearted service, which is characteristic of our ministry as a whole. These extra services are rendered gratis and without thought of remuneration or words of praise. An elder who serves well is worthy of double honor.

GIVE US PEACE. In his booklet on "Give Us Peace," Marlin L. Neff quotes J. H. Hunter. The quotation is such a good gem of truth we pass it on to our readers. It reads: "Think what it will mean to this old world when no longer it groans under the curse

of sin, when nature is delivered from the bondage of corruption that now holds it in thrall, and Eden's beauties are made manifest again. Think what it will be when thorns and thistles no longer infest the ground, when parasites no more lay waste our crops and destroy the labor of man's hands, when the deadly hiss of the serpent is heard no more amidst the loveliness of earth's glens and glades, when wars are forgotten and bombs cease forever to fall from the blue vault of heaven, when sin, sickness, suffering, and death are gone, when the very hills rejoice, and the trees clap their hands, and the mountains flow down with salvation, when the whole round earth from center to circumference is bound by gold chains of love and adoration about the feet of God, and clothed in all the transcendent loveliness of Paradise restored."

A LAYMAN SPEAKS. One of America's leading Christian industrialists has written and privately published a book entitled: "Christ's Object in Life," in which he affirms this proposition: "We can say that Christ's object in life was to set up an earthly organization of which He would be the head of the apostles as officers, based on the twin foundations of the fatherhood of God and the brotherhood of man."

The author seems to feel that the Jews in their crucifixion of the Christ brought to nought His plans, and that the atoning work of Christ is a teaching of the church rather than the genuine work of the Christ in His carrying out of the purpose of the Father. He makes the redemptive plan a bloody religion, and scoffs at the idea that someone else could bear the sins of sinners.

The great difficulty with most modern writers is that they try to find the approach to the life and work of Jesus from a strictly carnal and humanistic approach. That the purpose of Jesus was to set up an earthly Kingdom at His first coming is amply confirmed by the Scriptures, and this purpose was not defeated by the rejection of Him by the people whom He came to save, i.e., Israel. The Kingdom work is temporarily set aside for the calling out of the church, but the original purpose of the Kingdom of God filling the earth will yet be realized in all corners of the earth. It is on the board for accomplishment, and the time for this work to be begun is not far away. Mr. Lincoln, author of the book, like millions of others, will be greatly surprised when the Ruler of the kingdoms of this world under the direct control of the Kingdom of God will become effective.

THE PREAMBLE. The Preamble to the charter of the United Nations is an interesting document of itself. It sets forth the aims and aspirations of those who drew

up the charter, and they, without doubt, represented the mind of the peoples of the world. The forepart of the Preamble reads as follows: "WE, THE PEOPLES OF THE UNITED NATIONS DETERMINED —to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and —to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and —to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and —to promote social progress and better standards of life in larger freedom, AND FOR THESE ENDS —to practice tolerance and live together in peace with one another as good neighbors, and —to unite our strength to maintain international peace and security."

These are noble ideals with which no one could find fault; yet, they are not ideals that will bring into being the peace for which the nations of earth are desiring, for the simple reason that they will not in the least change the hearts of men, and to secure peace, the hearts of men must be changed. It has been estimated that at least 8,000 peace treaties have been made in the last 3,300 years, and yet we are farther away from peace today than when men first began to make such treaties. Why? Because the heart of man is becoming more evil and deceitful all the while. Even when peace is obtained in the world for a short time between wars, men do not have peace in their hearts. Before this condition comes, sorrow, pain, and death must be done away, and this work belongs to the "times of restitution."

FEAR AND INSECURITY. It is stated by some of our leading journalists that "fear and insecurity" are contributing more to the disunity of Europe than all other causes. Writing on this line of thought, Walter Lippman expressed himself as believing that "the general fear and insecurity have not been conducive to the great acts of statesmanship which the American people had hoped and believed would follow the adoption of the Marshall Plan. On the contrary, fear and insecurity have tended to divide rather than unite."

That the hearts of the peoples of Europe are failing them for fear is amply proved from many sources. That such would be the case in the last days, prophets of long ago foretold. This condition of troubled minds and hearts applies to the world—not to the church. There are many promises given to the church which insure to them a security against fear and anxiety which is to characterize the world in the end-time.

THE ONE GOSPEL

(Continued from page 7)

“speaking of the things concerning the kingdom of God” (Acts 1:3).

No man can preach the Word, nor can he preach Christ, who does not believe and teach that the gospel of the Kingdom is an essential doctrine in the plan of God’s order of salvation. It is a sad state that many people, possibly millions of them, think they are saved, but, like the people of Samaria, they are bewitched by false doctrines.

Stephen was stoned to death, and Saul “was consenting unto his death” (Acts 8:1). “Devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made a great havock of the church. Therefore they that were scattered abroad went everywhere preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spoke, hearing and seeing the miracles which he did . . . and there was great joy in that city” (vv. 4-8).

A man called Simon and living in the same city, used sorcery (which means divination by the aid of an unclean spirit), and “bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.” “But when they believed Philip preaching good tidings concerning the kingdom of God and the *name* of Jesus Christ, they were baptized, both men and women” (Acts 8:12); and the man called Simon also believed and was baptized.

We must conclude that these many scriptures prove that the good tidings concerning the Kingdom must be believed by alien sinners for them to be saved. In this twelfth verse of Acts 8, we are happy to find two of these essential groups connected with the conjunction “and.” Here is the way it reads: “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.”

In Acts 8:12 and Acts 2:30, 31, we have the two subjects brought to view in these words, “Therefore [David] being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins . . . he would raise up Christ to sit on his throne.” Having proved by Acts 8:12 that the good tidings concerning the Kingdom of God and the things of the name of Jesus Christ are coupled together by the conjunction “and”; therefore the “things concerning the name of Jesus Christ” comprise one of the essential doctrines that must be believed by all alien sinners for them to be saved.

The third group of truths that comprise doctrines that

must be believed by all alien sinners for them to have the “one faith” (Eph. 4:5) are the things concerning the name of Jesus Christ. Jesus, in Luke 24:46, 47, connected them by using words about His death and things about His *name*, which proves that all three groups of these doctrines cannot be divided, or any part of them omitted. We quote: “Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his *name* unto all the nations, beginning from Jerusalem.” Peter, in Acts 2:38 (R.V.), said: “Repent ye, and be baptized every one of you in the *name* of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.” “He testified, and exhorted them, saying, Save yourselves from this crooked generation” (v. 40). “They then that received his word were baptized” (v. 41). In that day, about three thousand were “added unto them.”

Moreover, Peter preached the three groups of doctrines at the house of Cornelius in the year A.D. 41. (Acts 10:37-48.) The Gentile converts were baptized in the *name* of Jesus Christ for the forgiveness of their sins, *after* the Holy Spirit was fallen on them. (Acts 2:38.) “Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?” (10:47). In Acts 4:10, 12, Peter made special reference to the two groups of essential subjects included in the “gospel of Christ” which “is the power of God unto salvation to every one that believeth” (Rom. 1:16). “Be it known unto you all . . . that by the *name* of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead,” the lame man was healed. (Acts 4:10.) “Neither is there salvation in any other; for there is none other *name* under heaven given . . . whereby we must be saved” (v. 12). I quote the Revised Version as follows, “In none other is there salvation: for neither is there any other *name* . . . that is given among men, wherein we must be saved.”

I, J. M. Morgan, therefore do affirm that these three essential group of doctrines must be believed by an alien sinner before he can obey the gospel. I mean by “obey” that the alien sinner, after he has believed the truth contained in these three groups, in order to be saved, must reform his life in the *name* of Jesus Christ, confess His *name*, and “be baptized in the *name* of Jesus Christ for the remission of sins.” I here quote the complete Commission that Christ gave in Matthew 28:19, “Go ye therefore, and teach all nations, baptizing them in the *name* of the Father, and of the Son, and of the Holy Ghost.” (Cp. R.V.) “Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned” (Mark 16:15, 16). Jesus said that repentance

and remission of sins should be preached in his *name* unto all the nations, beginning from Jerusalem" (Luke 24:47). "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10: 9, 10). Salvation is in Christ. (Rom. 6:3, 4.)

We have, therefore, teaching or preaching, faith, repentance, confession, and baptism. The man having complied with all these Scriptural conditions becomes a child of God—by faith in Christ Jesus. "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:26).

In closing, I quote the gracious words of Peter in 2 Peter 1:4-11 (R.V.): "He hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue, knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins. Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ."

Therefore, when the gospel plan of God's salvation is believed and obeyed, it will prepare men and women for joint ownership and rulership with Christ in His coming Kingdom. Oh, come, Happy Day! of Endless Joy! and God grant that we have a part in the Endless Ages of Joy.

HABITATIONS AND DWELLINGS

(Continued from page 4)

and he felt more "shut out" and "shut in" from the fellowship of others than was enjoyed in earlier years. Again, that experience is met in this wonderful verse by the statement, he "shall abide under the shadow of the Almighty" (91:1, R.V.). To keep in the shadow—in the shade—from the burning heat of fiery trial, one *must be near to the Rock* that makes the shadow, and that Rock is "the Rock of ages."

A famous writer once said, "East is East and West is

West and never the twain shall meet." We think that he was mistaken. We also think that he knew little of the Bible, for there East and West do meet to the advantage of both. The West prides itself on its matter of fact approach to the problems of life and thinks that it digs more deeply into what are termed "the realities of existence." The East unrushed as is the West, hardly giving value to time as all travelers in the East will testify, gives, seemingly, more heed to the *qualities* represented by the material than to the realization of the things that are seen and felt. Thus it is that in the world of today we find differing ideologies: some affirming that the material is the real, while other declare that nothing is real but the spiritual. The ultimate fact is that each is indispensable to the other. The material cannot exist apart from its qualities (or attributes), neither can the qualities (attributes) be manifested apart from the material.

The western mind would find it difficult to see any real beauty in representing God as an "habitation" or "dwelling place," as a "rock" or as a "fortress"; but the Oriental mind overlooks the bricks and the mortar and sees instead the *qualities* which these represent—safety and strength, unity and fellowship in the home, and the personal touch so richly afforded in God's plan of putting "the solitary in families." There are *many* passages which speak of God as an "habitation" and as a dwelling place. The reader is earnestly urged to search for them.

MY SHEPHERD

(Continued from page 5)

of the fact that God was going to care for him. Of course, David knew that he was going to serve God even dwelling "in the house of the Lord for ever."

When we realize, as David did, that we have a Shepherd who will provide, we surely will be more concerned with our lives. What is there in life worth-while but a true, devoted service unto God?

THE NEW HEAVEN AND NEW EARTH

(Continued from page 3)

that all the Israelites who have kept their faith in the one true God will receive His mark of protection. That will protect them from the awful destruction to come in Palestine and throughout the earth. They will become the firstfruits of the nations unto God, having had all the rebels and them that transgress against God purged out. Also, Revelation 7:9-17 shows a great multitude from all nations who will come out of that great tribulation, bearing palms of victory. These, together with the hundred forty-four thousand of Israel, will constitute the new earth. They will be mortals. A kingdom without subjects would not be a kingdom.

OREGON, ILLINOIS

Bro. and Sr. Paul C. Johnson and son, Robert, are visiting Bro. Johnson's relatives near Sac City, Iowa. En route, they attended the Iowa Conference at Waterloo, where their daughter, Louise, was a teacher.

Srs. Albert Logsdon and Leota B. Hanson motored to Ripley, Ill., August 25; Leota, to visit Sr. Lawrence Howell who plans soon to return to Tempe, Ariz.; Sr. Logsdon, to visit her parents, Bro. and Sr. William Densmore, and her sister, Sr. Isabelle Smith.

Sr. William Reynolds, recently a hospital patient, though now returned home, is still bedfast. Remember her in prayer.

Mr. and Mrs. Oral Burget and children of near Kempton, Ind., visited the Otto Dick family on Tuesday, August 24. The Burgets were returning from a fishing trip in northern Minnesota.

Sr. Mary Brown, her mother, Mrs. John Brown, and Mrs. J. T. Duggan visited last week with friends in Oregon, returning, August 28, to their home in Baraga, Mich.

ARKANSAS AND OKLAHOMA CONFERENCE

Beginning July 1, 1948, money was received from the following sources:

National Bible Institution	\$100.00
Cleveland Church	28.00
Little Rock Church	30.00
McGintytown Church	10.73
Bear Church	16.00
Brooklin Church	22.00
McGintytown Church	11.12
Money received at Conference:	
Bear Church	\$ 8.00
P. G. Sprinkle	5.00
W. R. Simmons	3.00
J. W. McGinty	2.00
Bro. Lynch	5.00
Fry Brooklin	3.00
Mrs. Blanch Freeman	4.00
Bros. Cox and Simmons and a Sister at Clarks Chapel	10.00

We are trying to support three full-time ministers and develop some new fields that desire work. We will appreciate any amount you wish to contribute to this cause, and remember, you will be building the cause of Christ when you contribute to this fund.

Please send all donations to Mrs. Lona Padgett, Rt. 2., Box 26, Alexander, Ark.

Mrs. Lona Padgett, Secy.-Treas.

LAYMAN'S CAMPAIGN ENROLLMENTS

- 671. Mr. & Mrs. Eddie Kirkpatrick, Eden Valley, Minn.
- 672. Women's Bible Sunday School Class, Tempe, Ariz.
- 673. Mrs. J. Irons, Hot Springs, Ark.
- 674. Mrs. Mabel Burk, Tacoma, Wash.

OVER THE TOP! !!

386. Mr. & Mrs. Luther Wiggins	\$26.50
387. Wayne & Naomi Roach	26.00
388. Mr. & Mrs. Irvin Ferguson	27.00
389. Mr. & Mrs. Eddie Kirkpatrick	26.00
390. Women's Bible Sunday School Class	26.00
391. Mrs. J. Irons	26.50
392. Mrs. Mabel Burk	26.00

BARAGA, MICHIGAN

God has allowed His blessings to fall upon His work here at Baraga, Mich., this past month. We met failure in attempting to organize our youth group in Baraga, but this was offset by starting a men's Bible class in Baraga and the baptism of Mrs. Eastman on July 25. As Herald readers perhaps know by now, the two Youth Rally students from Zeba also have been baptized. This gives us a membership of eight. We are proud that a quarter of our membership is Indian.

As yet, we are undecided about what we will do in Zeba. We were thinking about giving up the work, completely, but now, seeing we have two baptized members, we must continue working there. For the time being, we will try to work them in the Baraga group.

When we went to Oregon, Ill., over the week-end to bring the two Zeba girls home, we took \$23.00 down with us. Thirteen dollars of this money the Copper Country group gave in last month's report. This makes \$30.00 in all that we sent to Oregon. There were no changes in our Copper Country work this past month.

Leonard Brown.

NATIONAL BIBLE INSTITUTION

Marian L. Long	14.46
Mr. & Mrs. F. Carpenter	25.00
Pennellwood Evangelist Fund, Grand Rapids, Mich.	30.42
Hope Chapel, South Bend, Ind.	5.00
Morse Mill, Mo., Church of God	25.00
Mr. & Mrs. Wallace Tierney	7.50
Mr. & Mrs. George M. Hoke	100.00

HERALD RECEIPTS

Warren Landry (2); Mrs. Ida Eastman (2); Harlan S. Bell; Mr. & Mrs. Otis Densmore; F. S. Watts; Alfred Sanders; Mrs. Clyde L. Brown; Mrs. Trella Venneberg; Mrs. G. J. Niles; Ray Heyde; A. Shaw; Wayne Thompson; Hannah Barber; Mrs. Bess Kaspar; Maybelle Hanson; Virda Sittler; Ralph Holshouser; Bert Burch; Mrs. Jack Pease; Francis Burnett; Mrs. Benjamin A. Johnson; C. N. Adams; Mrs. Mary Poland; Helen M. Doll; Ezra Boyer (2); Melvin Richardson; Willis A. Roose; Gordon Hess; Mrs. James Galbraith; Mrs. Olaf Hammer; Mrs. Floyd Mills; Grace F. Kraft; P. G. Coverston; J. R. Gardner; L. H. Emigh (2); Ivan S. Hughes; Wallace D. Tierney (2); Paul Pearson; Mrs. Eliza M. Cassen (2); W. G. Moffet; Mrs. Jennie Martin; Amy V. Weaver; Mrs. Henry McCann; Don Capes; Maurice Anger; Luther Wiggins; Gerald L. Cooper; Mrs. Lena Lindsay; C. E. Good; Mrs. H. S. France; Mrs. E. C. Railsback (5); F. Tavenier; James Stillson (2); Charles Netts; T. E. Bremer.

HENRY - WARREN

Sunday eve, August 22, Everette Warren of Rensselaer, Ind., and Julia Henry of West Lafayette, Ind., were by me united in marriage at our residence in South Bend, Ind. They will reside in Rensselaer where Bro. Warren is a barber and an active member of the Rensselaer Church.

Miss Henry has been a teacher. May heaven's blessing be theirs as they begin their life as one.

Floyd A. Stilson.

BAPTISMS AT JORDAN

The Missouri Conference ended with great rejoicing because of the wonderful manifestation of the power of God's Word. Sunday afternoon, August 15, we assisted nine persons in baptism. They are all near Jordan and will attend church. They are Mrs. Billy Sundwall, Mrs. Orville Driskill, Mr. and Mrs. Richard Ruth, Mr. and Mrs. Clark Driskill, Mr. Loren Bybee, Miss Jeanette Mitchell, and Miss Frances Crouch. All of these members are between fifteen and thirty-five years of age. We rejoice at Jordan for the blessing of God in the progress of our work.

Francis Burnett.

NATIONAL BIBLE INSTITUTION

Albert Siple	\$100.00
Porterville, California, Bible Class	13.62
Mr. & Mrs. William Huffer	48.00
Maybelle Hanson	5.00
"A brother in the Faith"	300.00
Mr. & Mrs. Willis Roose	6.15
Mrs. James Galbraith	12.50
Elizabeth Reighard Memorial—Delta Bereans	50.00
P. G. Coverston	22.50
Oregon, Ill., Church of God S. S.	27.01
Amy V. Weaver	7.50
Mr. & Mrs. Charles L. Netts	5.00

HEIL B. HATHAWAY

Heil B. Hathaway, following a short illness, fell asleep in death, May 13, 1948, at the home of his son Delbert Hathaway on Kiger Island. Bro. Hathaway was born in Illinois, December 25, 1851, the son of Jeremiah and Electa Hathaway.

When he was one year of age, he crossed the plains with his parents, by ox team, on their way to California. On reaching Salt Lake City, the destination was changed to the Pacific northwest due to the danger from hostile Indians. They traveled over the Old Oregon Trail to the Dalles, where an older brother died and was buried near the bridge of the gods. The Hathaways located at Vancouver, Wash., on a homestead near the old Vancouver blockhouse.

He was married at Schalls, Ore., May 24, 1892, to Anna Skeels, the couple going to Felida, Wash., to settle on a farm where he lived until moving to Kiger Island in 1921. Sr. Hathaway died in 1914. Bro. Hathaway was a member of the Church of God of the Abrahamic Faith.

Survivors include three sons: Delbert H. and Elmer C., both of Corvallis, Ore.; Burrell B., Felida, Wash.; two daughters: Mrs. Zilda Nordyke, Tillamook, Ore.; Mrs. Edna Chamberlain, Corvallis, Ore.; eleven grandchildren; two brothers: Alford, Washougal, Wash., and Alpha, Vancouver, Wash.

Bro. Hathaway was at meeting each Sunday his health would let him. Bro. Hathaway lived to see all his children obedient to be baptized into Jesus Christ.

Funeral services were conducted at Corvallis, May 15, by Bro. Alfred Anthon. On Monday, May 17, he was taken to Sarah, Wash., where a grave service was held by Bro. H. J. Prosser. There Bro. Hathaway was laid to rest beside his beloved wife, to await the great resurrection morning.

Flora E. Anthon.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park Minnesota



"Great is the Lord, and greatly to be praised; and his greatness is unsearchable" (Psalm 145:3).

A Story for You

This week, we have a lovely story sent to us by its author. I know you will enjoy it.

A Little Girl Who Knew Jesus

By G. E. Marsh

She was just a little girl, a very little girl; and, because there were so many big people around her whom she did not know, she clung closely to her mother's hand.

Of course, there were other little folks there like herself, but they, too, were timid and held tightly to their mothers' long skirts, and wondered what was really happening. They could not see over the grown-ups' heads.

This one little girl, whom we shall call Miriam, could hear someone talking over there in the crowd, but she could not understand what He was talking about. She liked to listen anyway, for the Man had a lovely voice, soft and gentle, that made her think of her father who sometimes took her on his knee in the evening and told her beautiful stories about a little shepherd boy, called David, who afterward became a king. Miriam liked Bible stories as her father told them.

The strange Man talked quite a while to the people, and Miriam began to get sleepy, and pretty soon her mother reached down and picked her up in her arms. Instead of holding her head against her shoulder as she generally did when the little girl was tired, Miriam's mother lifted her high in her arms and held her out toward the Man who was speaking to the people.

"See, O Teacher sent from God," she said, "here is my little daughter. I love her more than I love my own life. I want you to bless her and pray that God may keep her safe and good all her life!"

Miriam could now see that the eyes of the strange Man were blue, and that the hair that hung about His shoulders looked in the sunlight like the ripe wheat in the near-by field. And, O, what a pleasant smile He had when He looked at her! Surely He was her Friend! No one needed to tell her that, for she could see love and kindness shining in His eyes—and she stretched out her little arms for Him to take her.

Just then some of the older men pushed their way in

between Miriam's mother and the Man, and said:

"Move back! Move back! Why do you trouble the great Teacher with these children? "Don't you know He has more important things to talk about than babies?"

Her face bowed with shame, Miriam's mother turned to slip away in the crowd. But before she could move a step, the Man with the gentle eyes and friendly smile reached right out over the shoulders of the men who wanted to keep her away from Him and took the tiny girl out of her mother's arms and held her close to His breast. Miriam was not frightened a bit! As she looked upon His face, He put His hand on her curly head, and, turning to the men around Him, said:

"Let these little children come to me! I love them all! So do not turn them away, for of such sweetly trusting friends of Mine is the kingdom of God to be!"

Then, still holding Miriam in His arms, with His hand resting on her head, He lifted His eyes toward heaven and prayed that God would bless the little girl and keep her safe until He should come again.

"I think when I read that sweet story of old,

When Jesus was here among men,
How he called little children, the lambs, to His fold,
I should like to have been with them then.

"I wish that His hands had been placed on my head,
That His arms had been thrown around me,
And that I might have seen His kind look when He said,
'Let the little ones come unto me.'

"But I know that some day I shall see with my eyes,
That Friend of the children of old;
For this very same Jesus will come from the skies,
In the precious old Bible, we're told."

Happy Birthday Wishes

Neal M. Hammer, Aug. 30, age 10, Bird Island, Minn.
Sylvia Hutchinson, Aug. 30, age 8, Hammond, La.
Lois E. Litchfield, Sept. 1, age 9, Macomb, Ill.
Larkin Morgan, Sept. 1, age 9, Hammond, La.
Grace Jordan, Sept. 3, age 10, Hammond, La.
Nelda Sullivan, Sept. 4, age 12, Hammond, La.
Vicky Lou Story, Sept. 4, age 4, Scotts Bluffs, Nebr.
Gwendolyn Morris, Sept. 5, age 8, San Jose, Calif.



"Anger rests in the bosom of fools." — Solomon.

ANGER is an emotion, natural to all people and living creatures. Anger is to the life as gasoline is to an automobile. If controlled, it can be a driving, stiffening force; but, if uncontrolled, it can blow us to pieces and destroy us.

There are two kings of anger—righteous and unrighteous. Righteous anger is nothing more than a stiffening and revitalizing of the conscience against evil, injustice, or indignation at harm being done to others. It is righteous anger which causes us to hate evil and to stiffen ourselves against it to overcome it. Someone truly has said, "Virtue is useless unless it can be lashed into rage." We have too many pacifistic Christians who would rather compromise with the Devil than to become angered at evil and destroy it.

Solomon said in Ecclesiastes 7:9—"Anger rests in the bosom of fools." Only a fool carries anger around with him. Notice where it rests. Many affects come from this uncontrolled, unrighteous anger.

Doctors tested a young man with a tube inserted through the nostril into the stomach. It was found that when the man was kept amused, digestion was normal; but, when he was purposely angered, digestion completely stopped. Doctors at Mayo Clinic claim that stomach ulcers may reappear again and again in a person who bears a grudge or loses his temper frequently.

There was a lady who disliked her son-in-law; and, whenever she visited his house, she would suffer from arthritis. When she went home, she would get well. The arthritis was a direct result of her dislike and hidden anger.

Unrighteous anger is poison. It can destroy one's whole life.

Whether your anger be righteous or unrighteous, Jesus said not to harbor it in your heart overnight. As Solomon said, only a fool will let it *rest* in the bosom. Anger in one form or another may appear, but even if it be simon-pure wrath, it should be forgotten soon before it gains a foothold and becomes transformed into bitterness that *cannot* soon be forgotten.

The Apostle Paul said to the Ephesians, "Be ye angry, and sin not: let not the sun go down upon your wrath." It is possible to be angry without sinning, as Jesus was on several occasions; but that anger soon must be forgotten, or it becomes a sin. When you harbor a resentment and nurse it,

it begins to grow and it becomes like an octopus, reaching out in many directions to destroy your happiness. Therefore, said the Apostle, to eliminate such a possibility, let not the sun go down upon your wrath. Settle the question within the day or pray it away before you retire, or it will cause you trouble. It will become a sin against yourself.

Jesus taught the same truth in the Sermon on the Mount. In Matthew 5:23, 24, we read: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." What-

THE FOLLY OF ANGER

ever else this passage may mean, it surely teaches that we should never allow a resentment to become deep-seated and turn into a grudge. Square yourself with your brother before you try to find God. There was a lady who was in the custom of spending a few moments in prayer each evening before she retired. One day, she became angry at a neighbor lady, and she refused to try to straighten the problem out. From time to time, friction occurred between the two, and she allowed a grudge to become part of her. A secret hatred and lust for revenge filled her mind. She then began to notice how hard it was to keep up her custom of prayer. Whenever she came to the time of quiet meditation, she found that all she could think of was her resentment and how she had been misused. She thought God had withdrawn from her. But she was wrong! God is always there. He is always available. He never places a barrier between His children and Himself. It is we who withdraw and put walls between ourselves and God. Anger that is hidden away and nursed into a grudge is one of those walls that make a rift between ourselves and God, which only a change of attitude can repair. Without this change of attitude, the rift remains and enlarges itself.

Unrighteous resentment is poison, but to harbor it and let it grow is death to peace and happiness. I am told that if a rattlesnake is cornered and then teased for a long time, it will become so angry it will bite itself. To harbor a grudge is to do just that. It is bite yourself, spite yourself, and finally destroy yourself with poisonous thought.

When you become angry, you lose sight of God; you become frustrated and confused, nervous and irritable, and actually destroy your life. Anger is self-destructive. To hold a grudge is to bite yourself and poison yourself.

BEAR
Department
BRAIN

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

September 18, 19—Northwest Quarterly Conference at Felida, Wash.

ILLINOIS CONFERENCE REPORT

The annual business of the Illinois State Conference was called to order at 3:15 p.m., Friday, August 6, 1948, in the church at Oregon, Ill.

Brother Celaine Randall conducted the devotional service of song, Scripture, and prayer, after which Brother Wayne Laning, the State president, took charge.

The minutes of the previous meeting were read and approved. The treasurer's report had been placed on the board, and was read and explained by Treasurer Mildred Somers. A motion was passed to accept the report with thanks to the treasurer.

The secretary read a letter of welcome from the Oregon church. Reports were read from several of the churches in the State, and these reports were enlarged upon by the pastors or members present from the various churches, viz: the Chicago church reported the purchase of a new building which was remodeled and is in use, and they are planning for evangelistic services this fall, Eldorado, which has been without a pastor for the past year, reported that Bro. Vernis Wolfe has been engaged as pastor for the coming year. Oregon has carried on a full schedule of services during the past year with the aid of supply speakers, and will have Bro. Richard LeCrone as pastor beginning September 1. Dixon has engaged Bro. James Watkins as pastor for the coming year. Ripley has purchased two lots just north of the church building on which they plan to build a new parsonage. They are planning to conduct evangelistic work in Peoria, where two have been baptized recently. Their pastor, Bro. Celaine Randall, is moving to the Brush Creek, Ohio, church, and they are diligently seeking for a new pastor. Macomb is planning to "raise the roof" to enlarge the present building so they can accommodate the growing Sunday school and church attendance.

There was a short discussion regarding the Illinois Evangelist which has appeared in two bulletins and seven back pages on The Restitution Herald, and it was moved to continue it in some form.

A motion was passed to have a Spring and Fall Dollar Day as in the past. It was also decided to continue the Quarterly State Conferences.

Some change in next year's Bible School and Conference program may be necessary, in view of the motion passed by the General Conference to consolidate the General Conference business meetings into the last three days of Conference. Accordingly, a motion was passed that the chair appoint a committee to work with the General Conference committee in arranging the program to conform to the motion passed in the General Conference session.

A motion was passed expressing the Conference's regret at losing Brother Celaine Randall from the State work and expressing its pleasure in receiving Brother Richard LeCrone and Brother Vernis Wolfe.

Officers elected were: president, Wayne Laning, Mount Sterling; vice president, Paul C. Johnson, Oregon; secretary, Esta L. Starbuck, Rockford; treasurer, Mildred Somers, Monroe Center; board members, Earle Mogle, Rockford, and Linford Moore, Macomb. Board members holding over from last year are Frederick Clausson, Oregon, and Herbert Edmister, Eldorado.

Esta L. Starbuck, Secretary.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

The Northwest Quarterly Conference will be conducted, September 18, 19, at Felida, Wash.

Bro. and Sr. Carl Hoganson and son, Fred, Spanaway, Wash., are visiting with their daughter and sister and her husband, Bro. and Sr. J. Arlen Marsh, Rockford, Ill.

Bro. and Sr. Gordon Hess and Bro. and Sr. Charles Pearson recently returned to their duties at Golden Rule Home and Oregon Bible College, respectively, after their vacation trips.

Bro. and Sr. James Mattison, staying in Oregon, Ill., a few weeks, will motor to southern Texas sometime during September for evangelistic work near the Mexican border. His address will be Riviera.

More news on page 11.

"We are happy to announce the birth of a son, Dale Fulton. The young fellow was born on August 16, 1948. Mrs. Ramsey will be remembered as the former Ellen Van Fleet of Grand Rapids, Mich."—Fulton A. Ramsey, Waterlick, Va.

Beginning August 30 and ending September 5, revival services were conducted at the Hillisburg Church of God, near Michigantown, Ind., Bro. Fred Hall, pastor, being the speaker. Bros. Milton Hall, Kokomo, Ind., and Kirby Davis, Wenatchee, Wash, assisted him in the services.

"We wish to express our feelings of gratitude toward the staff of National Bible Institution for the wonderful help given the South through financial and evangelistic services."—Mrs. Lona Padgett, Secy. Arkansas-Oklahoma Conference, Alexander, Ark.

Bro. Leonard Brown, Baraga, Mich., baptized Helen Strauch on June 20, and Mrs. Luella Eastman, July 21.

Credit for the planning and editing of this week's Herald goes largely to Sr. Shirley Logsdon, office secretary to the Editor, while he was vacationing.

PELZER, SOUTH CAROLINA

The Church of God at Guthrie Grove, near Pelzer, S. C., closed its annual meeting, Saturday night, August 7. We had an enjoyable meeting. Assisting the pastor were Bro. S. A. Hiott of Walterboro, S. C., and our young Robert Jones of Pelzer, S. C.

As a result of the meetings, the writer, with a large number of members, went to Hurricane Creek near Bro. Velmer Smith's home and there assisted six to put on Christ in baptism. In this number, we had the pleasure of baptizing Elder W. H. Stone's (deceased) youngest daughter, Mrs. Janice Garrett, Pelzer, Rt. 2, S. C. Also we baptized three of Bro. Manning Pack's daughters: Mrs. Frances Young, Mrs. Mabel Campbell, and Mrs. Margaret Elwell, all of Abbeville, Rt. 3, S. C. Bro. Lewis Browning, Liberty 1, S. C., and Bro. Watson Craft, Six Mile, Rt. 1, S. C., were baptized. Two others of Bro. Pack's girls requested baptism but were not able to come yesterday. It was a great pleasure to the writer in baptizing those women and men. I have known them from childhood and am glad to help make them a part of the household of Faith. M. O. Williamson.

MOOREFIELD, NEBRASKA

The writer baptized Lowell Keenen, of Wray, Colo., Sunday afternoon, August 8. Lowell is only eleven years of age, and is a cripple for life. His greatest wish was to be baptized: for he said, "I want to be saved in the Kingdom of Christ." He asked his mother, the day he was baptized, if she thought he could run and play as other children do after Christ comes.

The writer read Isaiah 35 at the water, and Lowell smiled when he heard, "The lame man shall leap as an hart." E. E. Giesler.

MORE BAPTISMS AT BRUSH CREEK

The retiring pastor of the Brush Creek Church of God near Tipp City, Ohio, rejoices to report five baptisms on the concluding Sunday of his five-year pastorate. This brings to eighteen the number who have been baptized since the first of June, several of whom have come from families that have not previously been associated with us. Much of this increase has been due to the devoted work of our Sunday school teachers, who have proved themselves most able missionaries.

The latest group to enter the body of Christ at this place are the following: Madeline Brann (16 years of age), and her sister, Audrey Janet Brann (14), of Troy, Rt. 2, Ohio; Elmer Klepinger (12), of Tipp City, Rt. 2, Ohio; and Mr. and Mrs. Herman Dwain Kauffman, of West Milton, Rt. 1, Ohio.

They were all received into the fellowship of the Brush Creek Church at the evening service on the day of their baptism. May God's blessing continue with them and bring them off conquerors in His Kingdom when the Lord comes. G. E. Marsh, Pastor.

JAMES A. PATRICK

The widely-known and greatly-beloved first president of the General Conference of the Church of God and of National Bible Institution has fallen asleep in the Lord Jesus whom he so faithfully and zealously served for nearly half a century. He had been confined to his home in Ashland, Ohio, for several years by arthritis, but continued to strive courageously against the pain and weakness



James A. Patrick

of the disease as he labored about home and garden. Early on the morning of August 12, following a short period in which he was confined to his bed, Brother James A. Patrick found rest and peace in the unconsciousness of death.

He was born in Wright County, Minn., July 23, 1870, the son of Solomon and Nancy Massy Patrick, and was married, February 27, 1901, to Maude Matheny. For some years before entering the ministry, he taught school; but, nearly fifty years ago, entered upon his chosen work as a public servant of the Lord Jesus Christ. He was the first president of the re-organized Church of God conference of Minnesota and honorary president of the Ohio conference for life. For many years, he was editor of the "Day Dawn," official organ of the Minnesota Church of God.

Together with other ministers of the northern conference, he was brought into contact with the Iowa brethren by Bro. O. J. Allard, president of the conference in that State. Since that time, he has remained an active co-worker with the churches in Iowa, Illinois, Michigan, and Ohio, with his services extending to the Pacific coast on the west and to New York and Ontario on the east.

By voice and pen, he assisted in the organization of our General Conference in 1920 and 1921, and was chosen as its first president, which office he retained for several years. He also was vice president of the Bible Faith Mission in India, a work in which he was deeply interested.

During the course of the years, he held pastorates in Minnesota, Michigan, Ohio, New York, and Ontario. In each of these localities, he left behind him the love and confidence of his brethren and the respect of the community in which he lived.

By nature, Bro. Patrick was deeply spiritual, and nothing grieved him more than to learn of the failure of a brother or sister to live up to the lofty standard of integrity and service he had set for himself. The writer remembers well an occasion when a moral weakness of a fellow worker was brought to his attention and how he shed tears of sorrow that one whom he had known and with whom he had labored for the Lord had fallen from the pathway of righteousness and faith.

A man of deep and abiding convictions, as an editor he expressed himself with convincing power. As a preacher of the truth, he

was equally effective, while his years of work in public school qualified him as an able Bible teacher. After his partial retirement to Ashland some twenty years ago, he became the teacher of a class of adult women in the First Church of Christ Sunday School. There, without withholding in any way the great doctrines for which he had stood throughout his life, he won the respect and love of the members of his class to such a degree that at the time of his funeral they insisted in acting as flower bearers and were present in a group.

Bro. Patrick is survived by his faithful companion who cared for him patiently and tenderly throughout his protracted illness, and by three sons and a daughter: M. A. Patrick of Ashland, Ohio; Cecil A. Patrick of New Castle, Del.; Carrol I. Patrick of Hayesville, Ohio; and Mrs. W. G. (Ione) Williams of Ashland, Ohio; and seven grandchildren. Two brothers, Vinton A. Patrick of Dallas, Ore., and Marion H. Patrick of Portland, Ore., also survive him.

Funeral services were conducted by the writer in the Gilbert Funeral Home in Ashland, Saturday afternoon, August 21, and he was laid to rest in a lovely hillside plot in the Ashland cemetery to await the Master's call. Friends and brethren from Cleveland, Chagrin Falls, Delta, Tipp City, Troy, and other localities were present to express to Sr. Patrick and the family their sympathy and love.

In memory of his life of devoted service to God, we chose as our text these words of our Lord, uttered but a few days before His own death: "I have glorified thee on the earth: I have finished the work which thou gavest me to do."

At the request of Sr. Patrick, the following poem, which was a favorite with both Bro. and Sr. Patrick, was read at the conclusion of the service.

"A long still sleep, without dreams, is death;
A rest for tired ones all out of breath.
A sweet forgetfulness of all time's woes,
With every faculty in deep repose.

"An end of life's rough journey, short or long—
An end of warfare with a foe too strong.
A home farewell, as from the open door
One leaves to come again no more.

"A quiet place made for one's own self alone,
To which no grief can come or moan.
A waiting place until death's dark night is gone,

And new life comes with eternal morn."
G. E. Marsh.

LAURA McINTURFF

Laura McInturff, daughter of John and Mary Boyer McInturff, was born, November 21, 1870, and died, August 8, 1948, after an illness of several years. She was the last of her immediate family. Her parents, a sister, and three brothers preceded her in death. She was a life-long member of the Church of God of Maurertown, Va. She taught school in Shenandoah and adjoining counties for more than thirty years.

Funeral services were conducted on Tuesday, August 10, at 2:30 p.m., from the Dellingler Chapel in Woodstock, Va., conducted by E. B. Wolford of the Christian Church. Burial was made in Massanutten Cemetery, Woodstock, Va. Esta McInturff.

EDEN VALLEY CHURCH OF GOD

We are happy to report to you the 1948 Bible school at Eden Valley, Minn., conducted, May 31-June 4, at which forty-eight children were enrolled. Forty-five had perfect attendance. Mrs. Lucille Appleby of Arlington, Nebr., was our Bible school leader and was assisted by various teachers of the Sunday school. On the evening of June 4, a program was presented for parents and friends. Everyone enjoyed seeing and hearing the children express themselves in song and verses they had learned. Transportation was furnished to all who needed it. Everyone cooperated in good spirit.

On June 3, our annual business meeting was held, at which time newly-elected persons were: Miles Tritabaugh, trustee; May Gasper and Marion Otto, stewardesses. Those re-elected were: Elmo Gasper, treasurer; John Peters, secretary; Guy Mills, deacon.

By unanimous vote, we expressed our desire to retain the services of Bro. Walter Wiggins for the ensuing year. We feel very fortunate in having such a capable man as our leader. We pray God's blessing to rest upon him as he continues to bring us the Word of God. We invite visitors to our services at any and all times.

On June 29, the annual business meeting of the Sunday school was held. All officers were re-elected. They are: Elmo Gaspar, superintendent; Glen Hoskins, assistant superintendent; Madge Coulter, secretary; Grace Wiggins, treasurer. Betty Ann Mills was elected organist for Sunday school.

We decided to start a young married people's class after General Conference. This will bring the number of Sunday school classes up to seven.

The annual Sunday school picnic was enjoyed near Eden Lake, on August 22. A basket dinner was served.

Four of our young people visited Oregon this summer. Tom Zirklebach, David and Marion Otto attended the Youth Rally. Marion Coulter went to the Summer School.

We are happy to have Lorraine Gaspar back with us from Arizona, and Bro. Marshall Wiggins of Eldorado, Ill., who is visiting with Bro. Wiggins.

Marion Otto, Reporter.

More news on page 11.

THE RESTITUTION HERALD

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.

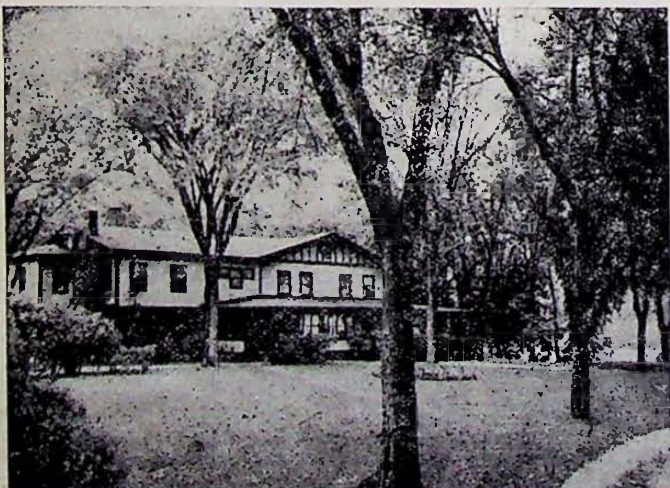
TRAINING FOR CHRIST



Student Body and Faculty—1948

LAST CALL FOR STUDENTS

Oregon Bible College will resume classes at eight o'clock, Monday morning, September 6, 1948. With only a few days remaining until registration day, we shall be glad to hear from several more young men or young women interested in attending the College.



Date

Gentlemen:

I hope to enroll for College classes on September 6, 1948.

Recommended by
Name and address of your minister.

My name is

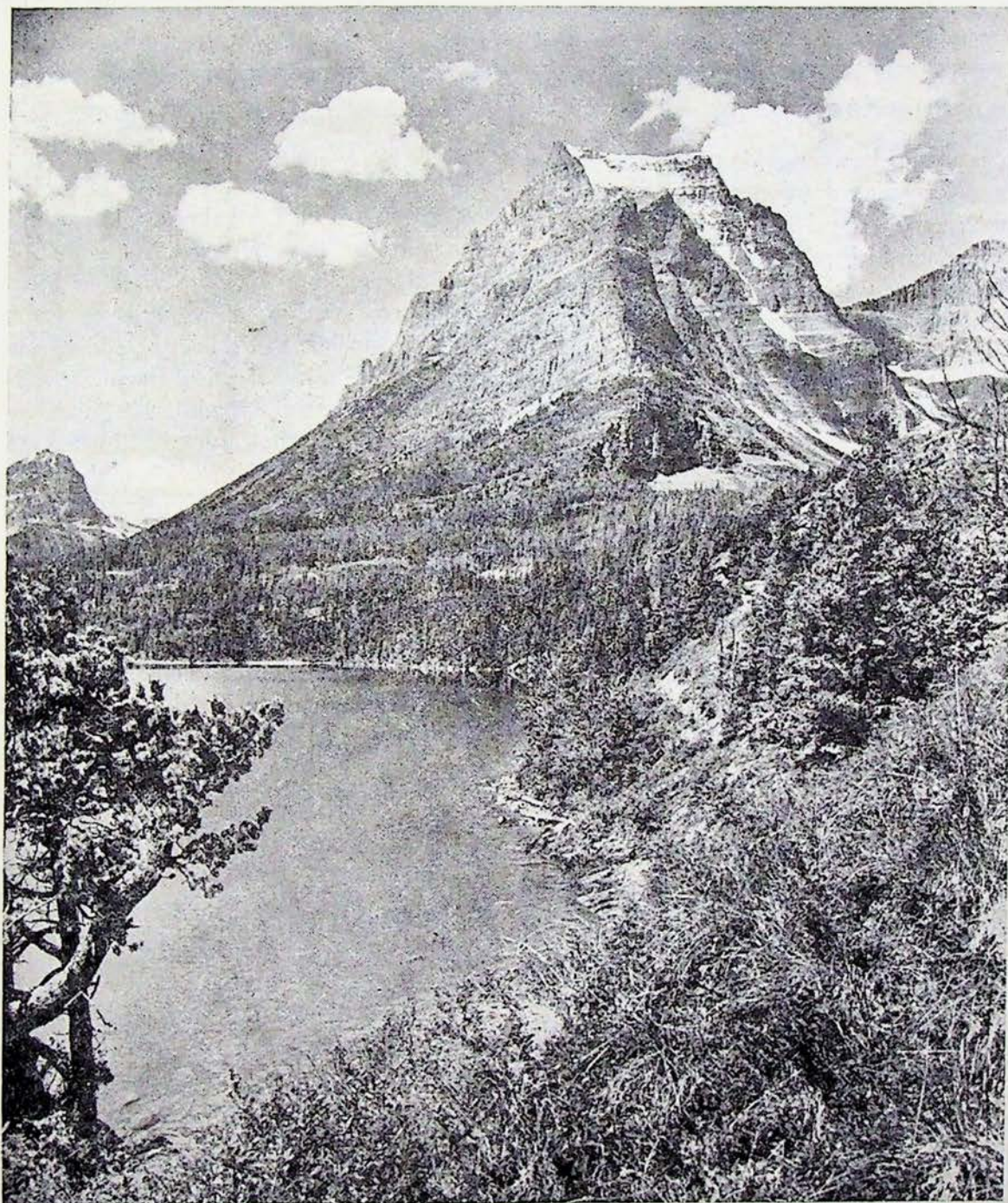
My address is

THE RESTITUTION HERALD

VOLUME 37

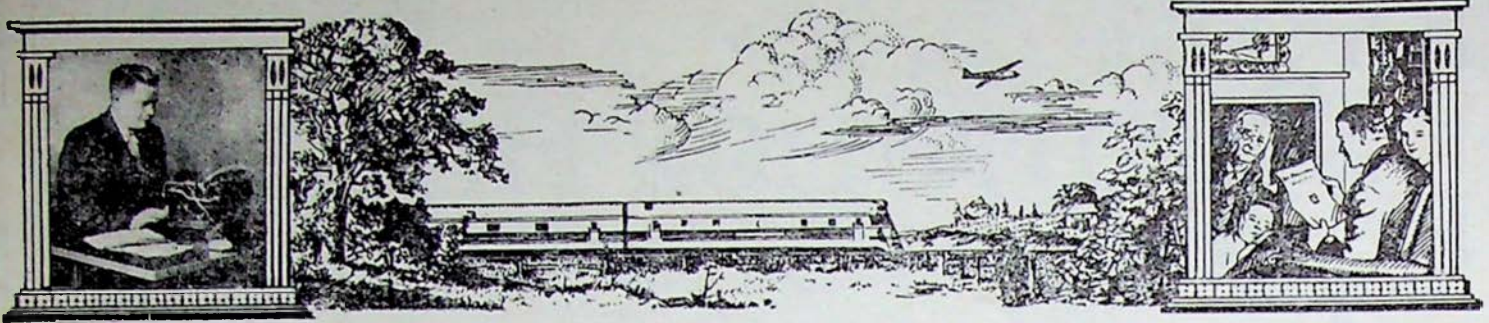
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GOING-TO-THE-SUN MOUNTAIN
(Glacier National Park)



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Sydney E. Magaw, Editor

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ELEVENTH-HOUR GRACE

Jesus' Parable of the Laborers (Matt. 20:1-16) teaches that, as His second coming draws nearer, His continuing search for laborers will reveal inexplicable grace.

Early one morning, the Parable reveals, a certain householder — probably representing Jesus — employed workmen to labor in his vineyard, agreeing with them that each man's daily wage would be a *denarius* — about fourteen cents. (Woe unto the convert who expects riches!) About nine o'clock in the morning, this householder (Jesus), seeing other men standing idle, employed them also, and for the same wage, though less hours remained in which they were required to work. At noon, and at three o'clock in the afternoon, still other idlers were employed, apparently with the same understanding, that each would receive a *denarius* for his day's wage. Probably, by this time, the early-morning workers had started a whispering campaign against these later workmen and against the Lord. Why should these late beginners receive as much pay as *they*? (Ever and anon this "holier than thou" blemish!) Why should the Lord, they reasoned, pay as much for three or four hours' work as for ten or twelve hours? What *justice* could there be in that? The scheming, unscrupulous Lord!

Well, who from among sinful humanity, anyway, wants straightedge *justice* from the Lord? Trifle not with the wondrous ways of Almighty God! Wonderfully well does this Parable of the Laborers reveal the grace of God and the grace of Jesus, His Son: grace so bountiful that man, selfish and legalistic, scarcely can recognize the benefit, preferring rather to complain of being cheated by a dishonest Lord! O! Fie! Fie on ignorance! Fie on shallow interpretation! Replied the Lord: "Can I not do as I please with what belongs to me? Have you a grudge because I am generous?" (Moffatt.) So they grunted not a whisper more!

Finally, "about the *eleventh hour*," the householder "found others standing idle, and saith unto them, Why stand ye here all the day idle?" Yes, *why* do men and women idle away their time and talent: not only all *day* long, but all their *lifetime* long? He who serves not the

Lord Jesus may as well whittle sticks in the market place — or gossip 'round the stove in a community store.

Surprisingly, though, the excuse of these time wasters was accepted of the Lord almost as if legitimate. "No man hath hired us," they answered, and, without rebuke, Jesus promptly employed them to work in His vineyard, as He had employed the others. Prior to this *eleventh-hour* invitation, nobody had called these idlers into service for the King! No missionary had found them. No evangelist had thought them worth while. No Sunday school teacher or lay member of the church had invited them with sufficient zeal to enlist their services in the vineyard of Jesus. Possibly the Bereans tried, but unsuccessfully, too. Bluntly, nobody seriously cared! Nobody, but Jesus! — yet He must be blamed by those earlier favored! Magic is the Parable: magic is the grace of Jesus!

Praise God for the eleventh-hour call. Praise God for the persistency of Jesus. Lament, though, the loss of these eleventh-hour converts. Weigh their waste and loss. While others were enjoying many hours of service with the Lord, making useful their lives, these unfortunates had been deprived of that sweet fellowship, deprived of all the sacred elements of Christian life — idling away their lives in the market place, selling themselves for nought. Graciously, then, went the Lord to them, without resentment for them, yet carrying resentment of those who understood not. Last-hour candidates for the Kingdom of God; precious in the sight of the Lord! Pay them the same as any other! Pay them fully as much! Were the hearts of these men any harder? or their ego any more wildly pronounced? Is the judgment of Jesus to be measured by clicking of the *hour*? or beating of the *heart*?

Faint not because ten thousand have entered the gate before you. Fear not to repent and to be immersed today. You, "the last" to labor, "shall be first" to receive, with almost no delay, for the Kingdom of God draws near. Yours, too, will be an equal share with all the saints who toiled through even the heat of the day in Rome's bloody persecution! . . . Come, enter today, while yet the door is open and grace is multiplied. Come, ere even this *eleventh-hour* call be ended. Hark! The *midnight* cry!

The Word of Our God Shall Stand Forever

By William Wachtel, Oak Park, Illinois

WHEN WE READ God's Word, sometimes we wonder how it has come to us so well preserved after many hundreds of years. How was it written and who wrote it? We are certain that God did not prepare the Scriptures with His own hands and send them down to earth, fully written, though He did Himself record the Ten Commandments on two stone tables. We know, instead, that God worked with men called for that purpose, inspiring them and putting His words in their mouth: so that the Bible, though of single authorship, is of composite writership.

The Scriptures began to be written by Moses in the wilderness about thirty-five hundred years ago, and after him came many others, writing sixty-six books in all. The men who wrote the inspired Bible message, the revelation of God and His purposes, were called from all walks of life: some were judges and kings, some were learned, others were lowly laborers—herdsmen, fishermen, and tradesmen. They were not professional writers, but men of action, loving and serving God. Moses began the first five books, called the Pentateuch or Law, in about the year 1500 B.C., and John closed the Bible canon sixteen centuries later by writing the Revelation.

Nevertheless, this diverse group of more than thirty men, widely separated in time and place, produced a perfectly harmonious literary Masterpiece. This was accomplished not by abilities of the several writers, but by the infinite wisdom and might of God. David acknowledged this, saying: "The spirit of the Lord spake by me and his word was in my tongue." Luke declared: "God spake by the mouth of his holy prophets," and Paul added, "All scripture is given by inspiration of God."

Besides originating the Bible, God has seen to it that His Word would be preserved carefully against those who would destroy and suppress it. He has seen to it that in spite of burnings and suppressions, the Word continues down to our day to offer a faithful testimony to God and His purposes. Although none of the original manuscripts survive, we do have many ancient copies of the Scriptures, some dating back a thousand years or more. No other book in the world has ever received more careful treatment and attention than the Bible. It was copied in earlier centuries by scribes who regarded mistakes with "holy terror." The Hebrew scribes would count every word and every letter to make sure that they

had copied correctly. They read aloud each word before writing, and to write even a single word from memory was regarded as a great sin. The accuracy of these ancient Hebrew scribes was passed down in large extent to the later Greek copyists of the New Testament. In spite of all this care, however, some errors did creep into the text. These were, on the whole, of little importance to the integrity of the Bible message. Most of the errors have been discovered and corrected by carefully collecting and comparing the many ancient manuscripts and versions still in existence. The result of this critical revision is the reliable Bible texts now available.



The canon of the Bible is the catalogue or collection of its books which are accepted as inspired of God. The word "canon" means a measuring rod or straight edge. In other words, the canon of the Bible is the straight-edge whereby we can determine which are the authorized books of God's message. The true canon is still a matter of dispute in our own times. The Roman Catholic Church accepts the so-called apocryphal books as inspired, and therefore a part of the Bible canon. These books, rejected by the Protestant churches, were written during the period which fell between the writing of Malachi, about 350 B.C., and the period of the New Testament writings. However, the catalogues of the books accepted by the early Christian churches, up to 397 A.D., exclude the apocrypha. It was Saint Augustine who, in that year, submitted an enlarged canon containing these disputed books. This canon was not accepted by any of the Greek churches and was not even accepted by many of the high Roman Church officials. This line of dissenters continued down to the Protestant Reformation, and the vast majority of Protestant churches have never regarded the apocrypha as God's Word. Much evidence shows that these books are not inspired and have no right to be included with the rest of the Bible. For one thing, neither Christ nor any of the apostles ever quoted from it, though they quoted from almost every other book of the Old Testament. For another thing, new scientific investigations have revealed a marvelous mathematical pattern running through the entire Bible, from Genesis to Revelation, and none of the apocryphal books shows any trace of this pattern.

The Bible has had a real *(Please turn to page 10)*

Man's Day Contrasted to the Lord's Day

By Glenn M. Birkey, Rochelle, Illinois

PRESENT-DAY EVENTS point clearly that man's day is soon to end. God has given man about six thousand years to "fix up" this world, and any honest person must concede that man has made a complete failure. True, man has made some wonderful inventions, has "done wonders" in scientific research and in medicine and surgery. Here, however, is a simple illustration of man's ways and God's ways. While I recently was visiting with a man interested in fruit orchards, he told me (without any thought about what is mentioned in Ecclesiastes 7:29) that since the spraying of D.D.T. for extermination of flies, mosquitoes, and corn borers, the bee (both honey and bumble) has also been exterminated to considerable extent. For this reason, fruit blossoms, as well as clover blossoms, are not pollinated; therefore there will be very little fruit and clover seed. Here we see man interfering with nature, or God's ways, and its undesirable results.

In spiritual, moral, and financial matters, the old world is in the worst condition it has ever been, with possible exception of the time just before the Flood—when because of man's wickedness, God repented that He had made man. Because man adopted pagan ideas into his articles of "faith once delivered unto the saints," many religious sects have sprung up, wrecking the true faith held by many. As a result, there has been a "falling away" such as prophesied by the Apostle Paul in 2 Thessalonians 2:3. Adopting Satan's first lie, as mentioned in Genesis 3:4, was the beginning of false religion.

Now for another angle: when spirituality falls, so does morality. Children do not hear the Bible read in the home, neither thanks given for food at the table. Very few go to Sunday school. Man has ruled out Bible reading in the public schools. As a result, we have such appalling news accounts as recently appeared in the Chicago Tribune (first page, issue of August 19). Three small boys (ages seven, eight, and nine years) tried to kill their playmate by hanging and torturing him. They admitted to the judge they wanted to kill somebody and had planned to kill another playmate, had they been able to finish the first victim. The judge was at a loss, as to what to do, as the State of Indiana has no criminal laws for those under ten years of age, nor place to keep them. Comic books are mentioned as being a possible cause for their ideas. How much better a Bible than any other literature for young children!

Recently in a report by the Rural Bible Crusade, an

organization that encourages rural youth to memorize Scripture, many letters received from children in isolated areas expressed their enjoyment of getting acquainted with the Bible. Many had never seen a Bible, and many thought it was a dictionary. At the recent death of Babe Ruth, many young people paid tribute to him because of his baseball skill, but I venture to say many of these same youths would know little about Him who will reign during the coming Lord's Day upon earth.

True, the Church of God should send missionaries to foreign lands, carrying everywhere the glad tidings of the good news of the way of salvation, but what a sad picture of home conditions where thousands of children never have heard of God or seen a Bible: no family worship, no thanks given for food at their table—day after day! Undoubtedly, they have the comic books, and could tell you all about their favorite characters in them, but know nothing about the Christ who made atonement for them. This is one phase where man has made a great failure.

Another sin of omission of man is his neglect in times past to evangelize the Jewish people who have been wandering over the face of the earth since their fall in the year 70 A.D. According to reports of the Jewish Mission, many Jews have forsaken what religious belief they did have in favor of Marxism or Russian Communism and are truly a menace to the world's peace and tranquility.

It is not strange that many people who have never read the Bible, especially those who do not seriously accept God's inspired prophecy, are so puzzled about present world conditions. It is one of the signs that God's clock is very close to the midnight hour of twelve.

While we hear mostly about the spending of millions and billions in money by governments, yet debts hang so heavy over the nations that none ever will be clear of them, and taxes will become so oppressive that their burden could cause a revolution. Grain that God has so graciously provided to feed the world is made into poisonous liquor to poison people's bodies, while others starve because of lack of food.

Now, let us turn to God's Word for some statements about the Lord's Day. In Isaiah 9:7, we read: "Of the increase of his government, and of peace, there will be no end, upon the throne of David, and over his Kingdom, to establish it, and to uphold it, in *justice and righteousness*, from henceforth, even forever. The zeal of the Lord of hosts will do this." This is a positive statement—

no chance for any political intrigue or "iron curtain" about this Age here mentioned. In Jeremiah 23:5 (Good-speed), we read of the same future ruler. "Behold, days are coming, is the oracle of the Lord, when I will raise up for David a righteous shoot; and he shall reign as king with success, doing justice and righteousness in the land."

Here is another positive statement by one of God's prophets. Concerning the Day of the Lord, we read that after the angel came down and sealed up Satan for one thousand years, Jesus Christ, heir to David's throne, will establish His throne at Jerusalem in Palestine. Israel and

the Jews will be re-established in their own land and will be the *head* of the nations, instead of the *tail* of the world's nations. Wars will cease; swords and spears will be changed into agricultural implements; peace, prosperity, gladness will prevail, instead of strife. Human life will be extended when a child will still be young at one hundred years of age. (Isa. 65:20.) The desert will blossom as the rose; everyone will have abundance of all to make happiness. None will molest man to make him afraid. The risen saints will reign with Christ during this one-thousand-year period.

It is said that Nero fiddled (Please turn to page 10)

Something Is Wrong

By (Mrs.) Florence Pease, Geneva, Ohio

"Abstain from all appearance of evil" (1 Thessalonians 5:22).

AS ONE SITS in the back of the church and scans over its occupants, he cannot help feeling in his heart that something is wrong. What spiritual strength do Christians have to draw others to the Christ? If a poor soul is sick of the ways of the world, sick of the glitter of jewelry and gawdy apparel, can he find solace in the church of today? If one goes, dressed in sobriety, he feels out of place! If his clothes, though neat and clean, are a little old and out of style, one wishes he were somewhere out of sight.

One goes to church to worship and to praise God; he comes out filled with remorse and shame. What poor examples of Christian living do some of "the old stand-bys" in the church set for the young who have taken their first steps for Christ! Should not the older members know by now right from wrong? "Dad" is a church member of long standing, and he uses tobacco, so, if it is all right for him to use it and belong to church, I guess I will join the church. I still can smoke cigarettes and do this and that as I please. So think some of the young churchgoers! Perhaps these young members answered to a good confession of faith, according to truth, before baptism, but they need the strength of good Christian examples from the older members. Right here, I wish to praise with my whole heart the "Guide Toward Christian Conduct," printed in The Restitution Herald of May 11, 1948. It is well prepared and should be introduced into the Church of God, everywhere.

Though the Bible does not teach that abstaining from worldly evils alone will bring God's reward of eternal life in His coming Kingdom on earth, it does teach that

one who is baptized into Christ cannot still do such things and escape the punishment of God. What true Bible student does not know that the only way to Christ is through the waters of baptism by immersion? When one comes "up out of" the water, may the Church of God's unadulterated truth and righteous examples be guideposts to him along the "strait and narrow way." It is with humility that I send this article for publication. It is written as a plea and not in condemnation.

Many are baptized into Christ who never have experienced a true conversion of the heart. Noah was a preacher of righteousness in the evil days before the Flood. (2 Peter 2:5.) Only eight souls were accounted worthy to enter the ark. This ought to "set us thinking."

Some members in the church do not know where to place the dividing line between righteousness and sin. One cannot carry his sins into the Kingdom of God. Now is the time to overcome them. Be not like the five foolish virgins of Matthew 25.

Would this earth be restored to its original Edenic beauty if God let wickedness and sin pass in through the gate? Are we ashamed to be a peculiar people, different from the world? Remember the words of Jesus, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38). May we preach righteousness along with the preaching of the Kingdom of God to be established on earth at the return of Jesus to Jerusalem as King over the whole earth.

FEAR GOD

By Mabel Payne, Oregon, Illinois

"It is a fearful thing to fall into the hands of the living God" (Hebrews 10:31).

CHRISTIANS KNOW there is only one God—a God who lives, who always has lived, and who always will live—the Eternal.

"The Living God"

It was indeed this living God who made the world and all therein. It is He in whom we live, and move, and have our being. Yes, God lives, and God has the power to give life and the power to take it away.

Throughout the ages, however, men have worshiped false gods. Some have worshiped the sun, moon, and stars, rivers, trees, and many other such objects of nature. Others have believed that gods and goddesses dwelling in heaven control the seasons, the elements, crops, and even the lives of men. Still other people have built idols of wood and stone which they worshiped. They placed their confidence in gods not alive, who could not see or hear, who had no power, who were devoid of knowledge and wisdom and understanding.

Israel often was guilty of forsaking the true God and turning to false gods. Though it seems strange that God's people should have done this, are not we today often guilty of the same sin for which we condemn Israel? Do not men forsake God and put in His place material possessions, riches, worldly pleasures? Often, like Israel of old, we, too, must be punished before we return to God and worship Him as we should.

"A Fearful Thing"

A certain fear comes to a person as a result of disobedience and sin. Such a fear (defined as "painful emotion marked by alarm"; "dread"; "disquiet") causes one to tremble or shake. Another fear comes as a result of recognizing the power of God. This is a fear of wonder and of awe, of profound reverence for God. Thus something fearful is that which inspires fear which causes one to be full of fear, apprehension, or awe. In Hebrews 10:31, Paul was speaking, I believe, of a fear both of trembling and awe, for it is indeed "a fearful thing" to be punished of God.

"The Hands of God"

The word "hand" or "hands" is used to denote power

and strength. In Hebrews 10:31, Paul spoke of the fearfulness of falling into the hands of God. To whom was Paul speaking? Surely, Christians need not be warned of such danger! Paul *was* speaking to the Hebrew Christians, however, reminding them of God's punishment for sin! Those who have been wicked and disobedient deserve punishment. God does the judging and punishing.



Mabel Payne

Paul reminded his fellow Christians of the penalty for disobedience to Moses' law (the law God gave through Moses to Israel). Under that law, a man who transgressed even a part of it was guilty of breaking the whole law. (James 2:10.) If a person sinned ignorantly, he had opportunity to receive atonement through sacrifice. (Num. 15:27-29.) If he sinned presumptuously (marg.—"with a high hand"), he was condemned to death. (Num. 15:30, 31.) Consider the man who gathered sticks upon the Sabbath day. For this transgression, he was stoned to death.

Not even the priests were exempt from obeying God's law. When Nadab and Abihu offered strange fire before the Lord, the Lord sent fire which immediately destroyed the two priests. (Lev. 10:1, 2.) They disobeyed, fell into the hands of the living God, and paid the penalty for disobedience.

After David sinned in numbering the people, he recognized the foolishness of his act. (2 Sam. 24:10.) He chose then to fall into the hand of God, rather than into the hand of man. As a punishment, God sent a pestilence upon Israel. Only after David confessed his sin, and offered sacrifice to God, did God stay His hand and remove the plague.

God's hands which mete out destruction to the wicked can bring, with the same stroke, salvation to the righteous. He "spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly" (2 Peter 2:5). When the Lord passed through the land of Egypt, He brought death to the firstborn in each Egyptian home, but "passed over" the houses of the Israelites, sparing the firstborn. Again, when God parted the waters of the Red Sea, the Israelites passed through, safely. The Sea which brought salvation to the Israelites, however, brought death to the Egyptians (Please turn to page 11)

A Woman of Faith

By Harold J. Doan, Chicago, Illinois

OUR ARTICLE, A Woman of Faith, emphasizes the truth, that whosoever will believe on Jesus Christ can find salvation.

We read from Matthew 15:21-28: "Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to the dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

Jesus was born, according to the angel who spoke to Joseph, to save *His* people from their sins. He was called to serve His own nation, the Jews, first, to call them, if possible, to come back into the fold of God. Jesus consistently limited His work to speaking to the Jews, saying, when He was addressed by a Phoenician woman, "I am not sent but unto the lost sheep of the house of Israel." Jesus likewise instructed His followers to go first to the Jews, God's chosen people, and carry to them the gospel. Jesus' first desire was to restore the Jews to the grace of God, with the thought in mind perhaps, that if they were converted and restored they would become a light to the Gentiles and draw them also to conversion.

Even after Jesus had been rejected, crucified, and had been resurrected and had ascended into heaven, the apostles gave Israel first opportunity to repent and believe on Jesus Christ and be saved. The Apostle Paul said in Acts 13:46, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." God did not reject His people. No, He gave them every opportunity; but, when they rejected the salvation which was in the Son of God, they turned their own faces from salvation. So, eventually, the apostles turned from the Jews, and the Gentiles were given the Word of Life; and many, like the Phoenician

woman, have believed and through faith have found the hope of salvation.

Today, the message is for all: every race, color, nationality, man, woman, and child, wicked and innocent, rich or poor. "Whosoever will, let him take of the water of life freely" (Rev. 22:17). In the blood of Christ is pardon for all who will believe and be baptized for the remission of sins.

When King George III issued a proclamation of pardon during the Revolutionary War, it was for all rebels, except John Hancock and a few kindred spirits. In Christ, though, there is no exception, for "God so loved the world, that he gave his only begotten Son, that *whosoever* believeth in him, should not perish but have everlasting life" (John 3:16).

Some savages were listening one time to a missionary quote this verse; and one of them said, "That means you, not me." So the missionary quoted it again, and again, and again, until these men understood that when Christ said, "Whosoever," He omitted no one. Timothy learned from the pen of Paul that God "will have all men to be saved, and come to the knowledge of truth." The Father desires that not one of His children be lost. He turns not one away who comes in the name and truth of Christ, but many are like Israel of the first century, judging themselves unworthy of eternal life, by rejecting Christ.

Some say, "I have been too wicked; Christ cannot use me," thus doubting the power of the atonement and Christ's ability to forgive. "Whosoever will may come," regardless of his past, if he truly repents of his sins, believes in Jesus Christ, and be baptized into His name for the remission of sins. Jesus Himself said, "They that are whole need not a physician; but they that are sick. I come not to call the righteous, but sinners to repentance." Christ died for sinners, and which of us is not one; and He has power to forgive even the most wayward and lead him into righteousness.

Some say, "I have not enough knowledge to be saved." Since when is great knowledge and wisdom required before one can accept Jesus and follow Him. The apostles, before Jesus took them, were unlearned and ignorant men. Today, according to 1 Corinthians 1:26, 27, "not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of this world to con- (Please turn to page 10)

Serving and Giving

By Francis E. Burnett, Jordan, Missouri

"Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10).

THE QUESTION, "What is expected of me as a Christian?" is often asked. Financial giving is a part of our Christian lives.

The Israelites were taught to support the work of the Lord. One tribe, the tribe of Levi, was set apart from the others. This tribe was dedicated to special service. Its men were ordained as priests, or, in our way of saying it, *ministers*. The tribe of Levi was supported solely by tithes and offerings of the rest of the tribes of Israel. The tithe is one tenth of the increase: we would say one tenth of the net income, including in the net income the actual cost of living—groceries, clothing, and so forth. In addition to the tithes of Israel, there were offerings. Some ask, "How could the people afford to do this?" The answer is that because of obedience and faith, God provided for Israel. The scripture used in the heading of this article states that very fact.

The tithe did not originate with Israel and was not one of the primary parts of the Mosaic law, as so many teach. Just when tithing came into existence, we cannot say. Four hundred years before the law was given, Abraham paid tithes to Melchizedec, "King of Salem . . . and he was the priest of the most high God" (Gen. 14:18-20). How did Abraham know of the tithe? Who taught him?

Later, Jacob made a vow to God and said, "Of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:22). How did Jacob know about the tithe if it was a part of the law? He lived before the law was given. Tithing was common practice in Babylon, Egypt, and other ancient countries. It was, therefore, not a part of the law, but was added to the law. Tithing was the way that Israel gave to God that which was due Him.

An argument that often arises in regard to tithing in our present day is that Jesus did not teach it. The fact that the New Testament scriptures are silent concerning this subject should be answer enough. Tithing was so much a part of the life of Jesus and of all those about Him, that there was no need to mention it. Everyone knows that in no way did Jesus fail to live the Jewish Orthodox life. When the Jews accepted Jesus and Christianity, they retained tithing as a part of their belief because it was the only Scriptural way known to them to give to God that which belonged to Him.

Giving is taught in the New Testament. Jesus said, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also" (Matt. 6:20, 21). What kind of treasure could we lay up in heaven? Part of it, undoubtedly, would be what we give to the Lord's work. Some people give *so sparingly!* The answer must be that their hearts are not in tune with God's work. The Christian that contributes all that he can to the Lord's work has his heart in it. Jesus realized this when He said, "Where your treasure is, there will your heart be also."

Paul said to the Corinthians: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And 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. 9:6-8). Paul also 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).

How can we have the grace of God abound toward us unless we give? If a person is supposed to lay aside at the beginning of each week as God has prospered him, would there not be a systematic way of doing it? How much of our earnings would we, or should we, lay aside? There is a systematic, righteous way that Paul knew and taught, that of tithes and offerings. Tithing was a part of the doctrine of Christian churches as late as 790 A.D. The Temple work was prospered by the people giving. Our churches would do well to heed the same principle of giving, rather than having to ask.

Almost every Christian realizes that there is a life of service due to God. We believe that tithing is a part of that service. Giving is anything that we offer above our tithe. (This belief is not held by all students.) As children of faithful Abraham, let us follow the principles of serving and giving that he followed.

"Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. O worship the Lord in the beauty of holiness" (Psalm 96:8, 9).

WHAT IS MAN?

By W. Howard Beemer, Saint Catharines, Ontario

JOB WELL WROTE, "Man that is born of woman is of few days, and full of trouble." This truth stands as a self-evident one to us all, as through either personal experience or observation—or both—we have found this statement to be true for ourselves. "The dead know not anything" is a verbatim quotation from Ecclesiastes 9:5. Is man an immortal being, as so many claim, or does he not die at death, as we are told in Ecclesiastes 9:5? This, an age-old question, has been discussed many times. There is really only one correct answer, but what is it?

Back in the days when the West was young and gun-law ruled out on the prairie, a church service was coming to a close one quiet, Sunday evening in the Spring. The sermon subject had concerned the life hereafter, and the minister had sung the praises of heaven loud and long. Bringing his address to a close, he asked all those who wished to go to heaven to raise their hands. All raised their hands except one "old-timer," who had sat throughout the entire sermon with a skeptical look on his face. The minister, after the others had lowered their hands, turned to this solitary rebel and asked why he did not want to go to heaven—especially since everyone else did.

"Wall, yuh see it's this a'way," drawled the old-timer, "I don't rightly reckon these folks really want to go to heaven either, and if you will let me take your place for a few moments, I reckon as how I can prove it."

The minister, though thinking this was not exactly as it should be, could see no harm the old fellow could do, so agreed to his plan and sat down. The "old-timer" walked up beside the pulpit, and stood staring a few moments out into the congregation without saying a word. Then, without warning, he whipped two large, very efficient looking pistols from the holsters at his sides, and, holding them loosely, cocked each one with a very decided "click" and again looked out into the congregation. With a pistol in each hand, he repeated the minister's invitation for all those who wanted to go to heaven not only to raise their hands but to walk toward him. "Since the minister here tells us that we go to heaven immediately at death," he drawled, "and you people are so anxious to go to heaven, I am going to speed each of you, who are anxious to go to heaven, on your way." Strangely enough, this time not one hand was raised even a little way toward the ceiling. The "old-timer" turned toward the minister, smiled slightly, and asked if this sufficed to prove his point.

This one little incident, or anecdote, does not prove

the point we wish to make—not with any degree of finality, of course. It does, however, serve to bring more clearly into focus exactly how much actual confidence people have in this immortality of the soul. When one sees a person lying dead, it is difficult to imagine there is a part of him floating around somewhere in space. It is especially difficult when one takes time to read the Bible with anything even remotely resembling an open mind on the subject—when he reads such texts as Job 34:15; Psalm 103:14-16; 90:3-10; 78:39; 39:4, 5; 146:4; 115:17; Ecclesiastes 3:16-22 and James 4:14.

The human life is much like the flame of a candle. Did you ever take a candle out into a high wind, or even into a gentle breeze, and observe the result? The flame will be extinguished. The human life can be extinguished just as easily and permanently when it encounters disease, accident, or any of the thousand and one things that threaten the human life. Nothing can restore the flame to that candle, once it has gone out, but another flame. God is the only Person who has the "flame" of life. He breathes it into man at birth, just as He did with Adam and Eve. Once it is used, or prematurely extinguished, there is only one way man may ever again have life. That one way is through Jesus Christ, our Lord.

This life that is promised to us as a gift is not mere mortal life. "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). We read in 1 Corinthians 15:22 that all must die once because of the sin of Adam, but that all in Christ shall live—that is, will be resurrected to life eternal at His Second Advent. Were we to have life eternal and immortal immediately at death, would there be any point in Christ's coming again to resurrect those who have been faithful to Him?

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor wisdom, in the grave, whither thou goest." These are most true words. Without Christ, and the gift promised us if we are numbered among His elect, there is no hope for us. We are no better than the animals without this blessed hope, since we all go to one place at death. (Ecc. 3:19.)

Death, while it is no door to a greater and more wonderful life—in the sense that some think—since it means but one thing, the grave, need hold no terror for those who are Christ's. Death, in reality, is merely a very deep sleep, and it shall seem but a moment from the time of death until the beautiful voice of Jesus is heard beckoning forth His elect from their graves.

MAN'S DAY CONTRASTED TO THE LORD'S DAY

(Continued from page 5)

while Rome burned. It surely looks like man has fiddled while the world about burned up with sin. Fortunate, indeed, is that person who has seen his mistakes, repented and asked for pardon, and has been buried in the waters of baptism, thereby becoming a joint heir with Christ when He comes back to reign during this period called the Lord's Day. We now are in the year 5,976 since the Creation; therefore, we cannot plan too long for man's day to last. God's day of grace will end when His judgments begin. If we have a note at the bank and its day of grace is about expired, we hasten there to take care of it before the penalty starts. How much more important to take care of our future position in God's coming Kingdom before His days of grace ends! In Genesis 6:3, we read in reference of conditions before the Flood, "The Lord said, My spirit shall not always strive with man, for that he also is flesh." Now, again, as we approach similar conditions, we undoubtedly will see punishment meted out for men's resistance to righteousness.

In conclusion, I can think of no more appropriate scripture than this. "It was also about these that Enoch, who belonged to the seventh generation from Adam, prophesied, saying, The Lord has come, attended by myriads of his people, to execute judgment upon all, and to convict all the ungodly of all the ungodly deeds which in their ungodliness they have committed, and of all the hard words which they, ungodly sinners as they are, have spoken against him" (Jude 14, 15, Weymouth).

FEAR GOD

(Continued from page 6)

who were drowned when the waters returned to their former place. By the hand of God, Daniel was saved from the lions who afterwards devoured Daniel's enemies. The Lord spared the lives of Shadrach, Meshach, and Abednego who were thrown into the fiery furnace. The flames which could not destroy the three righteous men destroyed those who "stood by."

After reminding the people of the judgment meted out for disobedience to the old law, Paul asked concerning the new law:

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?" (Heb. 10:29.) Each of us should consider earnestly this question, being mindful that God is our Judge who will recompense every man according to his work. Paul has given us much food for thought. Shall we escape if we, too, neglect to obey?

A WOMAN OF FAITH

(Continued from page 7)

found the wise; and God hath chosen the weak things of the world to confound the things that are mighty." The humble are called to serve God, and serve Him best—not those who already know it all, and who think they saved themselves through knowledge. No man understands all the things of God, but anyone can understand God's plan of salvation from His inspired Word.

Mark Twain used to say, "It is not the parts of the Bible I do not understand that bother me, it's the parts I do understand." Whosoever will believe may come, wise or unlearned, for Christ is "made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:3). What we lack in the flesh Christ will make up in the Spirit.

Though Christ and His apostles came first to the Jews, to fulfill God's plan for His people, the gospel is now open for all people. Christ's death upon the cross was for all who would believe. "Whosoever believeth on him shall not perish but have everlasting life." There are no exceptions.

"How shall we escape if we neglect so great salvation?" The atonement of Christ is for you; salvation is for you; Jesus will come for you; the Kingdom of God on earth will be for you, if you believe, repent, are baptized, and arise to walk in newness of life. Accept Him today, for none is beyond the reward of Christian faith.

THE WORD OF OUR GOD SHALL STAND FOREVER

(Continued from page 3)

fight in the past to continue to exist. No stakes of battle hanging in the balance could be higher than the Bible's, yet no other conflict could be surer of the desired happy ending. The birth, growth, and death of languages has been a crucial factor in the fight to keep the Scriptures available to the people. When the Jews returned from the Babylonian captivity, most of them no longer understood Hebrew, the language of the Scriptures, but only Aramaic. So, when God's Word was read to the people by the Levites, it was paraphrased in Aramaic.

When the New Testament was written, Greek had become the international language, so the apostles wrote it in Greek. Later, Latin became an international language, and the Bible was translated by Jerome into the so-called Latin Vulgate Version. As time continued, Latin ceased to be the language of the common people, and the Latin Vulgate Bible was no longer accessible to them. By this time, the Roman Catholic Church had become very strong, and had decided that Latin was a sacred language and that the Bible should not be translated into

the common speech of the people. The Church desired, rather, that the people should go to the priests for Bible information.

The first real attempt to put the Bible back in the hands of the people in a language they could understand was made by John Wycliffe, a Catholic priest living in England about 1350. Study of the Scriptures convinced him that the Roman Church was not functioning as the true church, and was not teaching correct Biblical doctrine. He began to translate the Word into English, but did not complete this work before his death. It remained for his immediate followers to finish the translation, and this first English Bible, based on the Latin Vulgate, was completed in about the year 1400.

The Catholic Church tried to suppress the distribution of this Bible to the common people, but, despite her fierce opposition, copies did circulate. Then a law was passed declaring that all who read the Scriptures in English "should forfeit land, cattle, life, and goods from their heirs forever." The Church hunted out possessors of this translation and burned them at the stake; but after the invention of the printing press, the suppression of the Bible by the Church was no longer effective. Though she destroyed copies of God's Word by the thousands, the presses outdid her by producing more Bibles than she could destroy.

The first good English translation of the Word was made by William Tyndale in 1525. Tyndale was a scholar of Greek and Hebrew, and he referred to the original languages in making his translation. For his efforts to put a reliable English Bible in the hands of the people, he suffered a martyr's death. After Tyndale's, several other English versions were produced, but only after England had become Protestant could real progress be made in reaching the masses with the Bible. The year 1611 saw the appearance of the great King James Version, authorized by the king himself, and which we still use as the standard English Bible. This Version, besides being an excellent translation of the spirit and style of the original Greek and Hebrew, is also a masterpiece of English literature, and has been a model for literary expression to our own day.

God knew well man's nature and feebleness of memory, and knew also the attempts which would be made to destroy the divine message and pervert and blot it out of men's minds. Hence, He caused a faithful record to be written. Since this record would be needed to supply vital information at the worst crisis of the nations during the end-times of the world, God made provision to safeguard His Word despite all efforts to destroy it. What Isaiah said more than twenty-six hundred years ago and which Peter, also inspired, repeated seven hundred years later, is still true today: "The word of our God shall stand for ever."

BOOK PARADISE

By Arlen Marsh

Reading the Bible daily to his invalid father in Budapest inspired Emery Bekessy, Austro-Hungarian, to enter into collaboration with Andreas Hemberger on *Barabbas* (Prentice-Hall; \$2.75). Bekessy himself now is a movie writer in Hollywood; Hemberger died in June, 1946.

Barabbas is, in effect, a parable—a parable of the eternal conflict of good and evil. Obviously, it is founded on the experience and the murderer before Pilate; but while it concerns itself largely with Biblical events, it may be taken as accurate neither Biblically nor historically.

Yet the story is grippingly interesting. It is a book for young people in their late teens and twenties, and for adults; only the prodigies among children would be attracted by it. Narration is fairly swift; action is vividly told; and there is a minimum of objectionable features.

If Bekessy and Hemberger had confined themselves strictly to story-telling, their book would have been better. A purported conversation between Lazarus and Joseph of Arimathea, however, spoiled quite a sizable chapter; Lazarus is made to state that he knows, from his experience in death, that his soul lived on after he died. Overlook this, and the book is, very largely, good reading.

The character of *Barabbas* is beautifully delineated, despite the fact that the events are almost altogether fictional. Here and there, to be sure, appear almost exact quotations from the King James Version; and the propensity of Author Douglas (*The Robe*) to change Scriptural facts to suit himself is not to be found in Bekessy and Hemberger.

Conflicts are endless in the tale. The priests *vs.* Jesus; the priests *vs.* Rome; the priests *vs.* *Barabbas*; *Barabbas vs.* the traitors in his own heterogeneous army; Pilate *vs.* his personal sense of justice; Ezra, a follower of *Barabbas*, *vs.* the kindness of Christianity—all these and more make up the action. You will find the story well worth reading, on the whole, if you ignore its occasional lapses into theology and its equally occasional deviations from historical possibilities.

* * *

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



"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" (Hebrews 10:25).

Joys Ahead!

The new order will be established with a new heaven and earth where there will be peace and calm. The Holy City, New Jerusalem, will be the earth's capital. God and the Lamb, Jesus, will be its temple. (Rev. 21:22, 23; 22:3, 5.) The church, or "called out" ones, will be serving with God and Jesus. (Rev. 20:6.)

Now is the day of salvation. Now is the time to be a good and faithful steward. We Christians have the promise that if we are faithful over a few things we will be made rulers over many things! (Matt. 25:21; Phil. 4:17.)

Opportunities!

God had the Israelites, His people, build a tabernacle—a place of worship—while they were in the wilderness. Could they not as well have worshiped Him among the trees and beauties of nature without a building? No! God wanted them to meet Him. There is unity and strength given and gained by meeting at one place to worship God.

The Word of God tells us that faith comes by hearing the Word. We are asked, "How can they hear without a preacher?" "Also, "How can they preach, unless they are sent?" If we cannot preach, we can help support someone who can preach.

Today, we are hearing the Word "unchurched" in regard to people who do not know Christ, rather than saying they are non-Christians. The two words, "unchurched" and "non-Christian," are far different. Many are not Christian because they are unchurched.

It is true that God likes to have us meet to glorify Him. He put aside a day (made it holy) in the beginning after the creation was completed. He also included the Sabbath and other holy days in the perfect laws to Israel.

Some think there are no rules for church gatherings, today. There are, but the rules are under grace. That is why we are to be rewarded according to our work for Christ. The perfect law never could give life because knowing what is right is different from doing right. Paul said, "If there had been a law given which could have given life, verily righteousness should have been

by the law" (Gal. 3:21). The golden text is one of the best pieces of advice—rule under grace—we have. We must do those things not because we have to but because we want to. In other words, we do them not because there is a law somewhere that says we must do such and such, but we do those things because we know God is pleased with our doing those things. We were made for His pleasure.

The church leaders, today, realize the Sunday schools and churches reach more people to teach them of Christ than other ways. The public schools also reach more persons than if they were to all be educated privately. It is true that all who go to school do not become educated. Neither do all who go to Sunday school and church become Christ's.

Let us, who are of the day, live in that new order of things to come in our hearts today. Let us throw our support into strengthening of the brethren.

We Are So Happy!

We are so happy to introduce a number of new ECE members sent to us by Esther Bottolfs of Hammond, Louisiana. Their names are: Jimmy Alexander; Paul and Eliska Anthon; Dede and Mary Lou Baird; James and George M. Bankston; Edward, Freddie, Gerald, and Jimmy Bauerle; Freddie and Robert L. Bollin; Charles and Robert M. Bottolfs; Judy Chain; Joyce Coleman; Mary C. Dunn; Billy, Carroll May, Joyce, and Margaret Ann Guillory; Betty, Junior, and Sylvia Hutchinson; Grace and Helen Jordan; Doris and Helen Nickens; Nelda, Fred, and Rita Sullivan; William Walker; Karen, Robert, and William Young. All are from Hammond, Louisiana.

Happy Birthday Wishes

James R. Grisson, Sept. 6, age 8, Frankfort, Ind.
Rita Sullivan, Sept. 6, age 8, Hammond, La.
Jimmy Alexander, Sept. 8, age 11, Hammond, La.
Elaine Richardson, Sept. 9, age 2, Hammond, La.
Norman Zwierschke, Sept. 10, age 8, Fonthill, Ont.
Elsie L. Morgan, Sept. 11, age 11, Hammond, La.
Anna Lee VeNard, Sept. 11, age 11, Macomb, Ill.

"I Am Fearfully and Wonderfully Made" - Psalm 139:14

A BEREAN PAGE

H. J. Doan - Editor

1908 N. Keystone Ave., Chicago 39

"If there are 1000 miles of blood vessels in my body, if there are 1,500,000 sweat glands on its surface, if my lungs are composed of 700,000,000 cells, if my heart beats for a day were concentrated in one huge throb of vital power, it would be sufficient to throw a ton of iron 120 feet into the air, then since it has already beat 3,000,000,000 times since I was born, and has lifted what would equal the weight of 600,000 tons, if my nervous system is controlled by a brain that has 3,000,000,000,000 nerve cells of which 9,200,000,000 are in the cortex or covering of the brain alone, and if in my veins there are 30,000,000 white corpuscles and 180,000,000,000,000 red ones, then it is some job for an amæba to evolve himself into that complexity, I grant! It sounds to me more like the work of God." "I will praise thee: for I am fearfully and wonderfully made" (Psalm 139:14).—Dr. Bailey, M.D.

In 1 Corinthians 15:39, the Apostle Paul, nineteen hundred years ago, stated, "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, another of birds." Paul, who was no biologist, knew, way back then, that the cells of all flesh are different. But twenty-five years ago, a so-called scientific "fact" was that all flesh was the same, thus evolution was made possible. Consequently, many "scientists," seeking any excuse to disprove the Bible and thus escape its moral standards and finger of condemnation of evil, said Paul was in error, thus not to be depended upon.

Today, however, scientific "facts" have changed again, and all men now realize that all flesh is different. Criminal investigations, today, can determine from any fragment of flesh, dead long or briefly, if it be human or animal. Paul knew this about the human body seventeen hundred years before the microscope or the scientists.

There is not even an identity of structure in the cells of the human body, as was proved by the Japanese, Mayagawa. The cells of one organ will not function in any

other organ of the body. The longest-lived cell in the body lives only twenty-eight days. Every one of our twenty-six trillion cells must be replaced every four weeks. What becomes of the dead cells?

Mayagawa proved that they leave the organ of their origin at their death, make a complete circuit of the blood stream and return to the very organ where they died, and are there broken down and form a new cell. A heart cell will never stop at the stomach, or liver, or lungs, but will always return to the heart and there make a new cell. This process is going on continually in the body at the rate of about eight billion cells a minute. Truly, as David declared, we are wonderfully and fearfully made.

In these days of atom-splitting, the cell is a comparatively enormous mass. Some branches of medicine and science spend life times studying different parts of the cell. One division of living cells is known as cytoplasm, and its study is known as cytology. The cytoplasm is a minute section of the cell in which there is a moving part which fluctuates constantly, as long as the cell is alive. This moving speck, which some feel may hold the very secret of life, is called, for lack of a better name, "Apparatus Golgi," after its discoverer. This movement within the cell always follows a definite geometric pattern, like the revolving of planets. In one species, it follows a design like an hour-glass; in another species it makes a continual right-handed figure eight. When this motion stops, the cell dies. Through the life of the cell, the motion is the same in different species of living things.

It has been discovered recently that threatened cancer will alter the pattern of the "Golgi" near the part of the body afflicted, which may aid medical men in earlier diagnosis of the dread disease.

Are we not fearfully and wonderfully made? Can you imagine the magnitude of the mind of God to design and create such marvels and continuous miracles? What truth God uttered when He told Isaiah, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (55:9).

Investigators have discovered that when a man tells a lie, certain emotional changes take place which react upon and affect the heart and blood vessels and cause a change in the blood pressure. From these facts come the "lie-detector" accepted as final proof of innocence and guilt in many states. God and Moses knew this four thousand years ago and devised a "lie-detector" test which would still work if we knew the herb that was used. You may read about it in Numbers 5.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

September 2-12—Special meetings at Lord's Schoolhouse, five miles north of Morrilton, Ark. (J. M. Morgan, evangelist.)

September 18, 19—Northwest Quarterly Conference at Felida, Wash.

September 25, 26—Michigan State Conference at Blanchard (Sydney E. Magaw, guest speaker).

Send The Herald to your friends.

TRIP TO VIRGINIA

The first evangelistic tour of the present year began from Oregon, Ill., August 7, and took us to Ashland, Ohio, where we stopped briefly and saw Bro. James A. Patrick for what proved to be the last time in his life. It was a rare privilege. With sorrow we learned that he had later fallen asleep.

Sunday, August 8, we were at Cleveland, Ohio, where I spoke at the request of the congregation and we had an evening of pictures. It was good to meet with the Cleveland folks again. Mother is traveling with me for part of this trip, and she enjoyed being at Cleveland, too.

Monday night, we reached Lancaster, Pa., where we visited at the home of Bro. and Sr. L. J. Fraser, who are very near to us in faith, and whose hospitality we much enjoyed. Bible themes were the almost constant subject of conversation all the time we were there. It was good to see their zeal for the truth.

Tuesday, with Sr. Fraser and her mother, Sr. S. E. Meyer, of Winnipeg, Man., who was visiting her, we drove to Hatboro, Pa., and had a splendid visit with Bro. and Sr. J. W. McAllister, an elderly couple who have been subscribers to The Restitution Herald for thirty years. On the way back, we stopped briefly in Philadelphia to meet Bro. Herman Dickel and his son Conrad Dickel, both of whom welcomed us cordially. All of these people, although not associated with the Church of God, hold dear the same Bible truths that we do.

Leaving Lancaster, Wednesday morning, we arrived at Maurertown, Va., that afternoon for the conference and Bible school. It was good to be back after fifteen years. It was a very happy experience, working with Sr. Veria Thayer and Bro. Harold Doan and with these Virginia folks who seemed so appreciative of our work and co-operated so well to make it a good conference. The weather was almost ideal throughout, and the attendance quite consistent, building up to a fine climax on the closing day, August 22. They are hoping for another minister to carry on the good work that Bro. and Sr. J. R. LeCrone have been doing the past few years.

In the two weeks following conference, meetings are being held at Dry Run and Browntown. M. W. Lyon, Evangelist.

BAPTISMS AT HOLBROOK, NEBRASKA

At the 1948 Western Nebraska Conference, under the preaching of Bros. C. E. Randall and E. E. Giesler, the following local young people came forward at the invitation, and were baptized: Roger Wilson (14 years of age), Danbury, Nebr.; Mary Alice Long (13) and Vivian C. Long (11), Arapahoe, Nebr.; Bernell Story (17), Cozad, Nebr.; and Marjorie Beebe (13), of Stockville, Nebr. The baptisms were performed, by the local pastor, August 22, 1498, in Deer Creek, two miles northwest of Holbrook.

These young persons are sons and daughters of church families, and we rejoice that our church is retaining its young people, our future church. We realize that we are living in perilous times, but pray that God will strengthen them through His Word.

T. M. Ferrell, Pastor.

BAPTISMS IN TEXAS

Six baptisms climaxed the Texas Conference meetings. Those who were baptized are: H. H. Stebbins, Mullin; J. T. Gandy, Monahans; Charles Whisenhunt, Jonesboro; Anita, Ernest, and James McCorkle, Gatesville.

Wilda McCorkle, Secy.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Bro. and Sr. Cecil Smead and son, Midland, Mich., plan to visit the Ripley, Ill., Church of God, September 10-12. Bro. Smead will preach on evenings of those days and on Sunday morning.

At its homecoming Day services, September 5, the Oregon (Ill.) Church of God officially installed Bro. J. R. LeCrone as pastor, and he preached the first sermon of his new pastorate at the evening services.

Bro. Arnold Johns, Oregon Bible College, preached, September 5, for the Church of God at Hedrick, Ind.

Bro. James M. Watkins, General Manager of National Bible Institution, preached, September 5, for the Dixon (Ill.) Church of God, which he now serves as pastor.

The Editor preached, Sunday, September 5, for the Casey (Ill.) Church of God.

On this writing (10:00 a.m., Saturday), three of the incoming freshman students have arrived: Clell France and Norman Reid from Wenatchee, Wash., and David Sprinkle, Cheyenne, Wyo.

Paul Henry was born, July 12, 1948 to Mr. and Mrs. Arthur E. Mock, of Los Angeles, Calif. Congratulations!

BAPTISMS AT BRISTOW, OKLAHOMA

They came from Pawhuska, Okla., about seventy-five miles, to be baptized by the writer. The spirit of God surely did impress me to stay home, Sunday, August 22. I was all alone, early Sunday morning, and was meditating on Bible subjects and undecided about going to a Bible class in Bristow.

These thoughts came into my mind: "You are going to conduct meetings soon in Arkansas, and you had better stay home today and rest and read." So I fully decided to be home all day, and about 2:00 p.m., I was happily surprised by the appearance of Troy E. Morgan, T. F. Morgan, and his daughter, Miss Maxine Morgan. Bro. Troy Morgan said, "We three have come to have you baptize us in the Faith. If you are able to do the work, we want you to baptize us because you baptized our father, the late J. A. Morgan." We went to a near-by lake of water where I "Buried (them) with him (Christ) by baptism into death"—"Into his death" (Rom. 6:3, 4). Like the eunuch of Acts 8:39, they "went on their way rejoicing." I am happy to have baptized the three dear ones "in the name of Jesus Christ for the remission of sins," just as I baptized their father, one of the ministers of the Church of God in Christ of the Faith of Abraham, about thirty years ago.

I pray God will bless them and give endless life to you and them with us in the ages of endless joy. Address Mr. Troy E. Morgan, Rt. 1, Box 275, Hominy, Okla., and Mr. T. F. Morgan and daughter Maxine, 714 East Eighth Street, Pawhuska, Okla. Write them a nice letter, please. J. M. Morgan.

NATIONAL BIBLE INSTITUTION

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THE RESTITUTION HERALD

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

ARKANSAS - OKLAHOMA CONFERENCE

(July 22-25, 1948)

The Arkansas-Oklahoma Conference of the Church of God was called to order by the president, Bro. H. Scott Smith, at 7:30 p.m., July 22, 1948.

The President read a telegram from Bro. Sydney E. Magaw, Oregon, Ill., who was to have been the guest speaker, informing that he could not come because of a death requiring his services.

Bro. H. Scott Smith read Psalm 15, and prayer was made by Bro. J. M. Morgan. Named on the receiving committee were J. W. McGinty and Peter McGinty. On the program committee were: John Humphreys, Connie Ramsey, Peter McGinty, Lora Padgett, Bro. C. Alan McLain was appointed to teach the children, and Bro. W. R. Simmons the adults in a Bible study at seven thirty o'clock each evening.

The second session of the conference began at 10:00 a.m., July 23, with singing led by Bro. T. A. Drinkard and prayer by H. Scott Smith. The President talked on "Fruit of the Tree."

The secretary read the minutes and they were approved. A greeting to the conference from Sr. Blanche Freeman, Sapulpa, Okla., was read by the secretary. The secretary gave a report on the treasury. She asked permission to read the names of those who had contributed to the pastoral funds in the past year.

Oak Grove and Little Rock Churches	\$8.50
Oak Grove Church	21.50
Sister Drake	2.00
Sister Kinchen	2.00
Fred Smith	10.00
Brother in Deer Park, Wash.	5.00
Sister Blanche Freeman	4.00
Sister E. E. Giesler	20.00
Bear Church	12.00
Walnut Grove	8.38
Mrs. Ottis Lippenutt	2.00
Sister O. E. Turner	15.00

The President called for the ministerial reports. Bro. W. R. Simmons reported he and Bro. H. Scott Smith held a meeting at Oak Grove Church, then took a vacation. He pastors at Brooklin, Clark Chapel, McGintytown, and Bear. He baptized Bro. David Sprinkle at Bear.

Bro. J. M. Morgan held meetings and wrote several books. He left in September, preaching and baptizing several at these places in Oklahoma and Arkansas: Winters, Sallisaw, Britt, Sr. Drake's home, Lord's schoolhouse, home of Joe Helmer, Muskogee, and Tempe, Ariz.

Bro. C. Alan McLain worked several months in Arkansas—at Oak Grove, Mount Spring, Walnut Grove, Little Rock, and Lord's schoolhouse. The President announced the executive board would meet at 1:30 p.m.

Bro. Morgan preached at 11:00 a.m. At 2:00 p.m., conference re-opened with singing led by T. A. Drinkard, prayer by Bro. Alan McLain.

The President called for continuation of the ministerial reports.

Bro. T. A. Drinkard had gone to General Conference and on a preaching tour to Saint Louis and Springfield, Mo.; Kansas City, Kan.; Omaha, Nebr.; Minneapolis and Eden Valley, Minn.; South Bend, Ind.; to Oregon, Ill., to attend Ministerial Conference, to sev-

eral places in Texas, and to the Oak Grove Church at Little Rock, Ark.

Bro. C. E. Weaver had conducted services at Walnut Grove and Morse Chapel, Waveland, had attended six home comings and had done crayon work at Beebe, Ark.

Bro. H. Scott Smith reported that, during the past year, he and Bro. W. R. Simmons held meetings at Clark Chapel, also at Oak Grove, baptizing Jewel and Clarence Mathews, also Buster Cheek and Sr. Valentine. He serves the first Sunday of each month at Cleveland, second and fourth Sundays at Oak Grove and Little Rock, third Sundays at McGintytown, and fifth Sundays at Bear, Ark. A discussion was held on the executive and Trumpet Messenger Boards.

At 8:00 p.m., Bro. T. A. Drinkard delivered the message.

At 10:00 a.m., July 24, conference opened with singing, and prayer was by J. M. Morgan. Bro. H. Scott Smith gave a Scripture reading.

The President appointed as committee members of a committee on resolutions: Ammie McEntire, Lucille Cheek, and J. W. McGinty.

The President announced that the executive board voted to send W. R. Simmons to General Conference as representative, and had placed C. Alan McLain as pastor in the evangelistic field in Arkansas and Oklahoma.

H. Scott Smith asked for a vote on recognizing C. Alan McLain's vote. It was accepted.

Officers elected were: president, H. Scott Smith; vice president, W. R. Simmons; secretary-treasurer, Lona Padgett; assistant secretary, Della Stanton.

Sr. R. D. Stanton read an article on "The Working Members of the Church."

At 11:00 a.m., Bro. W. R. Simmons preached.

At 2:00 p.m., a session was conducted by Vice President W. R. Simmons, who gave report of the Trumpet Messenger Board. The staff will stay as it is.

At 2:30 p.m., Bro. J. M. Morgan preached.

At 8:00 p.m., Bro. T. A. Drinkard led the singing, and the McGinty boys gave several musical numbers. Lucille Cheek read the resolutions as follows:

(1) Be it resolved this 24th day of July, 1948, that the conference desires the co-operation of every member of the conference to promote the work of the Lord in the spirit of Christ, considering one another in brotherly love, also to work in harmony with National Bible Institution, and to express to it our gratitude for its kind and loving assistance in pastoral work in the South.

(2) We further resolve that we are happy the Executive Board of National Bible Institution has been pleased to assist in placing Bro. C. Alan McLain in the field of ministry for Arkansas and Oklahoma.

(3) We resolve that we desire Christ's richest blessings upon Bro. David Sprinkle who is planning to enter Oregon Bible College this fall to prepare himself for the ministry.

(4) Be it further resolved that we extend our sympathy to the sick and bereaved families during the past year. Especially do we extend our sympathy to Bro. and Sr. Smith in the loss of their daughter, Virginia Lee McLain, twenty-nine years of age, who fell asleep, April 12, 1948, at Dixon, Ill. She was the wife of Bro. C. Alan McLain. To them goes our deepest sympathy. Also, our

sympathy goes to the family of Sr. Charles Newton, sixty-one years of age, of Cleveland, Ark., who died, June 5, 1948, to Sr. Kinsey who lost her husband, J. W. Kinsey, Bear, Ark., to Sr. Ollie Hice in the loss of her daughter, and there were kind remembrances of Sr. Millsap who died during the year.

(6) Be it further resolved that we were happy to have the following ministers from other states: Bro. J. M. Morgan from Bristow, Okla., and Bro. T. A. Drinkard from Arlington, Texas. We also are happy to have the services of Bro. C. E. Weaver, Enola, Ark., Bro. W. R. Simmons, Branch, Ark., Bro. H. Scott Smith, London, Ark. We are happy to have Bro. Alan McLain who is making his home now in Arkansas. May Christ's richest blessings rest upon all our ministers.

(7) Be it resolved that we were happy to have so many visitors from other towns and states.

(8) Be it further resolved that we will continue to uphold the teachings of the Church of God and to proclaim the gospel of Christ. Signed: Sr. Ammie McEntire, Bro. J. W. McGinty, Sr. Lucille Cheek.

Bro. C. E. Weaver brought the evening message.

At 10:00 a.m., July 25, the last session of conference was opened with song led by J. W. McGinty. Sunday school was well attended. The secretary gave a report on the amount each church paid their pastor in the past year. Bro. H. Scott Smith delivered the message and conference adjourned.

H. Scott Smith, President,
Lona Padgett, Secy.

SARAH VIETTA MOCK

Mrs. Sarah Vietta Mock, sixty-eight years of age, died, July 29, 1948. She was a member of the Church of God, Wenatchee, Wash., though her home has been, for the past twelve years, in Oroville, Calif. She leaves to mourn her loss, her husband, John B. Mock; three sons: John C. of Oroville, Calif., Alton B. of Rodeo, Calif., Arthur E. of Los Angeles, Calif.; two brothers: Alfred Curtis of Shelton, Wash., and Henry Curtis of San Francisco, Calif.; a sister, Mrs. P. C. Batley of Geneva, Switzerland; many brothers and sisters in the Faith; and friends.

After reading from Job 14, words of faith toward God and exhortation to prepare for the coming of Jesus, the Great Lifegiver, were presented to those present and able to hear.

Lyle Rankin.

NATIONAL BIBLE INSTITUTION

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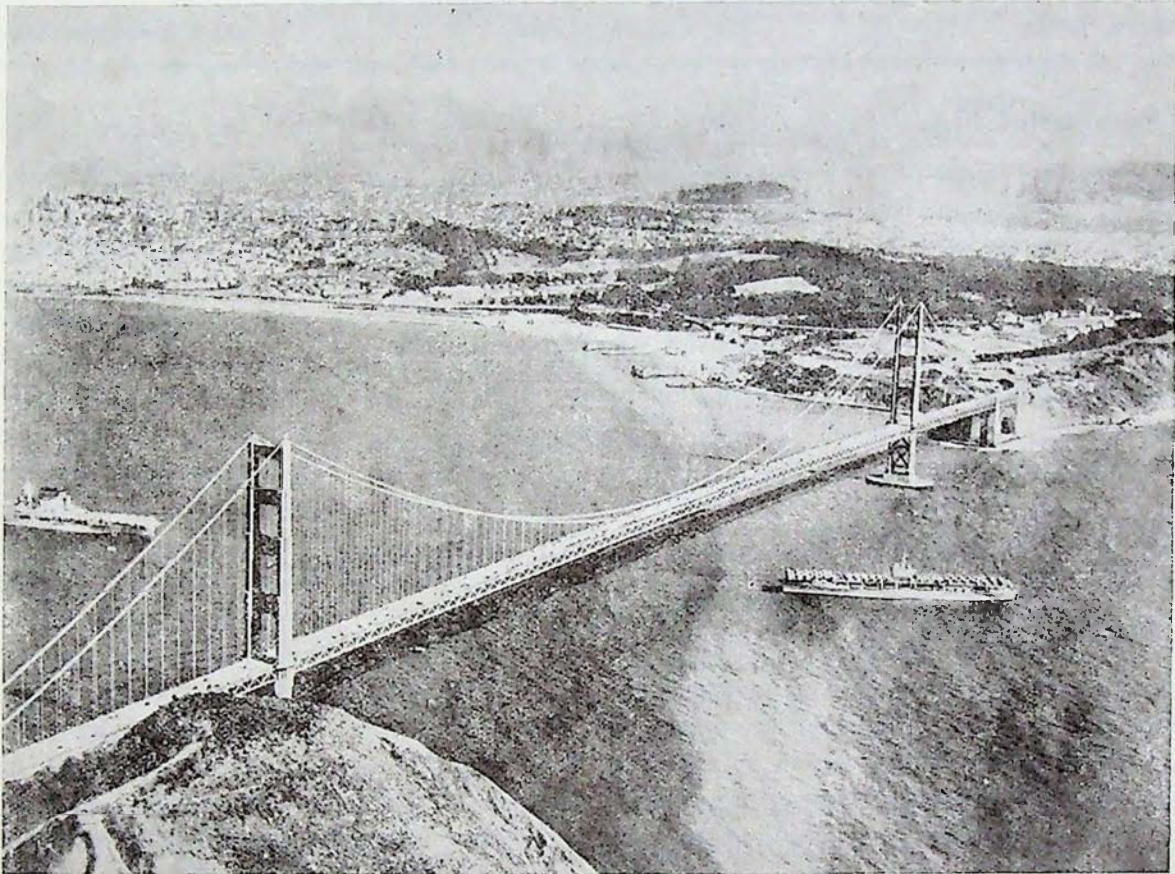
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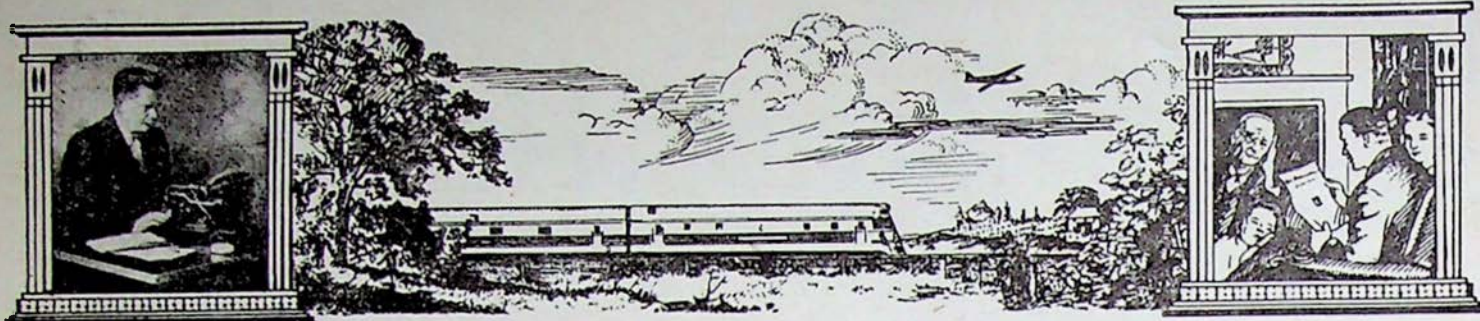


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GOLDEN GATE BRIDGE, CALIFORNIA

Spanning the Pacific's channel entrance into San Francisco's harbor, Golden Gate Bridge swings majestically, almost magically, in triumphant defiance of racing tides two hundred sixty feet below. Two red towers, seven hundred fifty feet high—high as the Woolworth Building—hold the mighty three-foot-thick cables that support one leaping span four-fifths of a mile long, mightiest suspension span in the world. Automobiles appear as crawling ants! As the sun sinks into the Pacific, it gloriously sets ablaze the two red towers, transforms the steel cables into gleaming strands, and converts the white concrete piers (higher than the wall about ancient Babylon) into shining gold.

Faith, too, triumphantly bridges tides, the racing tides of sin and confusion, and over faith's mighty span one crosses into the Kingdom of God. As sinks the western sun, faith, set ablaze, gleams like gold into glorious view. Nor is there another bridge so grand!



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Serving the Resurrected Man

Call of the Christ into service surpasses the call of any human, for, though Jesus is yet man, He is the Resurrected Man. His call is the call of Immortality.

Following His resurrection, Jesus appeared to several of His disciples at the Sea of Galilee. Coming to shore from their all-night's fruitless fishing, the disciples gladly ate from their Master's hand—ate fish that He provided and prepared. While dining, Jesus repeatedly asked Peter, "Lovest thou me?" Each time, Peter replied emphatically in the affirmative. Jesus then commanded Peter, "Feed my sheep." Without promise of remuneration, without promise of success in gaining converts, without promise of temporal blessing, Jesus bluntly commanded service—"Feed my sheep." Momentarily forgetting that He who commanded was the resurrected Christ, Peter, seeing "the disciple whom Jesus loved," asked, "What shall this man do?" Jesus promptly replied, "If I will that he tarry till I come, what is that to thee? Follow thou me."

Humanly, Peter compared himself with another, probably thinking his own service should be no more difficult than the service expected of this other disciple—and Jesus already had foretold Peter's martyrdom! Consider, therefore, the momentary shock that must have shook Peter when Jesus spoke even of the possibility that this other disciple might live until the Second Coming. Who other than Jesus can hold disciples by blunt command, though foretelling martyrdom of His disciples, and insisting that not one disciple dare measure his service by the service of another?

Finally, Peter understood. Jesus was his *Lord*. Jesus, resurrected and immortalized, could not err, wrong as His decisions might appear to human, frail, and erring self. The resurrected Christ, in whatever call to service He may choose to make, could not be wrong. Nor could

THE STRUGGLE

"When you pull on the oars, you get somewhere,
And the floor of your boat you lift,
And it cuts through the foam and the tide
and the air;
When you rest on your oars—you drift.
"As long as you struggle, you rise and climb
Up the ruggedest mountainside,
And you'll reach where you're going somewhere,
sometime;
But when you stop climbing—you slide.
"As long as you're trying, you're going ahead,
And the prize is sure to be won,
For you're going the way the winners have led;
But when you stop trying—you're done."

the Lord and Saviour be wrong now. Jesus is still asking, "Lovest thou me?" All too quickly, each weak disciple, like Peter, becomes offended and replies, "Lord, thou knowest all things; thou knowest that I love thee." Well, on the basis of whatever love one professes, the Resurrected Man, greatest Leader of all men and their only Saviour, commands service—"Feed my sheep." Sacrifice? Yes, possibly imprisonment, martyrdom! Nothing is too much for the Christ to ask, though; nothing is too much to give. "Be thou faithful unto death," pleads Jesus, "and I will give thee a crown of life." "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. . . . 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?"

Significantly, Peter, who must never have forgotten Jesus' words, "Feed my sheep," and who must have heard that command echoing and re-echoing down through the years of his ministry, admonished other elders, saying: "Feed the flock of God . . . willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear," Peter assured, "ye shall receive a crown of glory that fadeth not away" (1 Peter 5:2-4).

So, Christian, your personal cross may seem heavy: too heavy if you think your love for the Christ is worthy of kinder affection from the Christ than merited by your fellow disciples. Possibly you and I will be imprisoned, or suffer death, and other Christians of our acquaintance may live until Jesus comes. If that should be the Saviour's way, let it be; there is not a leader like Jesus, and His way always is best, for only Jesus has been resurrected from among men. What privilege to serve the Resurrected Man! What privilege to serve the Christ!

Christ's Transfiguration and Second Advent

By Lyle Rankin, Cashmere, Washington

IN THIS portion of Holy Writings, two truths stand out prominently: the coming of Christ to reward men, and the coming of Christ in His Kingdom.

In Matthew 24, Jesus showed that certain events and false teachings will be among men immediately prior to His return when He will descend in clouds of heaven. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25:31). Therefore, we conclude the coming of Jesus has not occurred as yet, for He has not appeared in clouds of heaven to sit upon the throne of his glory. Every eye has not beheld His coming, as John the Revelator prophesied in Revelation 1:7. The throne of His glory is that throne promised when the angel spoke to Mary, "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32, 33). The house of Jacob still is scattered in every nation of the earth, and testifies, therefore, that Jesus has not returned to sit upon the throne promised to Him. This also testifies that Christ's Kingdom has not been set up in its proper place, the earth.

Matthew 16:28 says, "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." A man once stated, "If the Kingdom was not set up on the Day of Pentecost, there would be some very old men." This at first may seem like good reasoning, but the testimony of God concerns the time of the setting up of the Kingdom a bit more carefully. As already pointed out, Jesus will not sit upon the throne of His glory until He comes with all the holy angels, in the glory of His Father. Daniel, interpreting Nebuchadnezzar's dream, showed the rise and fall of four world empires, namely: the Babylonian, Medo-Persian, Grecian, and Roman. The image, seen by Nebuchadnezzar, pictured this order of events: the be-

"The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. 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. And after six days Jesus taketh Peter, James, and John, his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles: one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead" (Matthew 16:27-17:9).

ginning, or its head, represented Nebuchadnezzar and the end, or its feet, indicated the divided state of the Roman Empire where it is mingled with the seed of men until the nations cannot cleave one to another. At this lower extremity of the image, Daniel saw it smitten, the reign of men overthrown, and the Kingdom of God set up. Daniel 2:44 reads, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these

kingdoms, and it shall stand for ever."

To declare the Kingdom was set up on the day of Pentecost is to place the establishing of the Kingdom in the beginning of Pagan Rome or in the pockets of the image. God clearly stated in His Word that His Kingdom would be set up in the time indicated by the toes of the image.

Now we question, Did Jesus utter untruth? just make a mistake? or what? when He told His disciples some of them would not die until they had seen the "Son of man coming in his kingdom"? By referring to the first nine verses immediately following Jesus' statement (Matt. 16:28) the answer is found. Jesus took three of His disciples, six days later, up into a mountain apart and there they were shown in a vision, the power and coming of Jesus. In vision, they saw Jesus as He will appear when He comes to reign. They also saw in vision Moses and Elias, or Elijah, indicating that they will be rewarded and be in the Kingdom. Their appearance in this vision indicates reward of the saint, also.

Peter foresaw the need of knowing the truth concerning the coming of Jesus and the fulfilling of that vision recorded, so he wrote, "Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our (Please turn to page 10)

Personality Traits of a Christian

By Harold Doan, Chicago, Illinois

TODAY, ONE READS and hears much about developing his personality. It is of primary concern in his high-school training; it is emphasized in his college classes; and then he is faced with myriads of books telling him how to win friends and influence people. We must live in an age of vibrant personalities.

Several personality traits, essential to a Christian who would win favor, not only with man but with God, seldom are mentioned by secular instructors. They are traits of character that could appreciably improve any personality, win true friends, and have a good influence on many people.

Paul suggested first that we exercise justice and equality to those who serve us, knowing that we have a Master in heaven, Jesus the Christ, who judges justly and with all righteousness and equality. We all know of people in this world who have favor with neither man nor God, because of their injustices, their haughtiness toward their workers, their sharpness with public servants, their harshness with their own families, and their inability to be gracious. To be aware and recognize the dignity of man will win friends and find favor with God.

Paul next suggested prayer of gratitude as essential to Christian personality. Some of us have difficulty being properly grateful to God and to our fellow man for help received and favors granted. A proud spirit is incompatible with a Christian personality: it repulses friends and draws us away from God. To be properly grateful to God will keep us humble, and the humble men of this world are the loved and revered.

Jesus was ever grateful—ever giving God the glory and honor. John recorded Jesus as saying, "I can of mine own self do nothing: as I hear I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me" (5:30). Jesus practiced justice and equality and was humbly thankful to God. Where have we a finer example of Christian personality?

Prayer of thanksgiving keeps us humble. Humility is a characteristic in favor with both God and man. Prayer for our enemies and those who hate us, as Jesus suggested in the Sermon on the Mount, will help us to love them and win them as friends. Prayer is essential to a Christian personality, to win friends and influence people.

Paul next suggested that we "walk in wisdom toward them that are without, redeeming the time." Those "that

are without" refer to those outside the body of Christ. It is a Christian's duty, if he would win personal friends, to win favor with God, and especially win souls for Christ, to walk wisely and circumspectly before the world, always cautious that the world see only good in him. No one likes a hypocrite.

Jesus said, "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). This is walking wisely before them that are without Christ; let them see Christ in you and give glory to God. How better could you influence people?

In the early days of the church, the apostles walked cautiously before men, using wisdom in speaking boldly and truthfully of the things on their hearts. Acts 4:13 records, "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." Though unlearned men, the apostles had great influence upon the men of their time, in fact, upon the men of our time, because it was perceived by their words and actions that they were radiating the personality of Christ. How shall we win friends and influence people? If we be Christian, by letting Christ be seen in us!

You are the best Christian someone knows. You are the only Bible some people have read. What do men see and read in you? How does your personality affect them? Does it draw them to Christ or repel them? This is the important personality test to give yourself!

Last, Paul suggested for the development of Christian personalities, "Let your speech be with grace, seasoned with salt." Many personalities are spoiled by unseasoned speaking. One's speech reveals his innermost thoughts and intents, and though one may appear to be quite personable and gracious, an uncontrolled tongue soon will betray him.

Solomon once said, "If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thine mouth." Thoughts eventually will become words; so, when you have unbecoming thoughts, beware what you say. To purify your thoughts is the surest way of purifying your speech.

Jesus said, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man" (Matt. 15:11). Again He said, "Out

of the abundance of the heart the mouth speaketh. . . . Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:34, 36). Not only for the improvement of our personalities, for the winning of favor with man, and influencing him to good should our speech be seasoned with salt, but for our eternal welfare! Our careless speaking will be echoed back

to us in the day of judgment. Watch your conversation!

When we have learned to control our speech, to speak with grace, love, kindness, understanding and spirit, we can with our confessions and pleading win friends for Christ and influence people to His way. Paul said, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that (Continued on page 10)

Who Cares if Men Are Lost?

By W. R. Simmons, Branch, Arkansas

ARE WE CHRISTIANS satisfied to sit still, to be content with ourselves, merely because we have obeyed the truth? Of course, we are saved from past sins, if we have obeyed the gospel, and therein is reason for rejoicing, but is that enough? What says the Scripture? "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:8, 9). It is our duty to present this saving message to others who need it.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). "If we have been planted together in the likeness of his [Christ's] death, we shall be also in the likeness of his resurrection" (Rom. 6:5). "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

Now, Brethren, it is time to do some thinking! If men are lost, who cares? What kind of Spirit did Christ have? Did not Jesus care if men were lost? Said Jesus: "If thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire" (Matt. 18:9). Verses 11 and 12 read: "The Son of man is come to save that which was lost. How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?"

Luke 15:7 records Jesus as saying: "I say unto you, that . . . joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Again, we ask, What kind of Spirit did Jesus have? Did He not care if men were lost?

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God cares!

"Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if you do whatsoever I command you." Was not that the Spirit of Christ—to come into the world, be persecuted, suffer reviling, mocking, and crowning with thorns, and then suffer upon a cruel cross? He gave His good life, that a wicked world might have eternal life. The Word of God declares it!—that this is the spirit of Christ, even the spirit of love He had for wicked man! Jesus gave all He had to give—for sinners. He gave His life on the cruel cross, that you and I might not go to hell (*hades*), but have life everlasting in the age to come where will be no sorrow, no pain, no death. How much does Jesus care? Very, very much! He wept because of conditions on this earth. "Jesus wept"! Why? Because death separates us from our loved ones. (John 11:11-44.) Jesus wept over Jerusalem. (Luke 19:41.) Why? Because Jerusalem rejected Him. He came to save the Israelites from sin and punishment, but they rejected Him. Thus the sword of the Lord was drawn out against them, and they have received much punishment since that time.

Jesus obeyed His Father and was raised from the dead to an endless life. He ascended to His Father in heaven, but He left with us, His followers, the gospel of the Kingdom of God: the gospel of His resurrection, of His ascension, and also of His return to this earth. Then, Jesus will reward every one who does His will until He returns. "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (Mal. 4:1).

Brethren, if you have the spirit of Christ, you will care, and you will do all you can to keep men from going into destruction, by helping carry the gospel to them. If we have not the spirit of Christ, we are none of His! Do you care? Have you not enough love for Christ to preach *His love*?

Conference Reminiscing and Inspiration

By Ernest Barnum, Hammond, Louisiana

I SHALL LONG remember the sermon preached by Brother Harold Doan at the General Conference last month. He showed very vividly the necessity of every Christian to establish a time and place where each day he can find, and talk to, God. Brother Doan expressed the hope that a family altar be established in the home of every member of the church of the Abrahamic Faith. I remember how at the end of the service, as member after member shook hands with Brother Doan, each expressed agreement with his sermon: what a fine sermon it was! and the necessity of its being put into practice! Yet I ask you today, How many of the four hundred persons who attended this Conference, or how many of the persons who actually attended that one service, have put into practice this advice?

If a doctor were to tell you how to relieve yourself of physical pain, and you agreed with him but failed to put into practice his advice, you would see the folly involved. Likewise, if a shepherd of God's flock tells you how to relieve yourself of mental anguish and fear, and you agree with him, yet neglect his advice, he speaks in vain.

On every hand, we hear members of the Abrahamic Faith expressing a belief that there must be a change in the church, or we shall continue to die a slow death. This belief is well and good, but "faith without works is dead." The realization of a need for more progressive measures in our denomination is only the first step. Brother C. E. Randall ("News and Prophecy Digest," in the August 17 RESTITUTION HERALD) published a paragraph, entitled "Worshipful Atmosphere," which well may contain the key to the second step necessary for improvement in our church. I quote Brother Randall:

"It seemed to me that the worshipful atmosphere was due largely to the reverence which the interior appointments seemed to breathe. Too long have we neglected to give realistic study to the worshipful atmosphere of our churches."

The same idea was expressed by a Catholic bishop lecturing here in Hammond, Louisiana, several years ago. He said one reason many protestants were returning to the Catholic Church was their being tired of worshipping in square boxes.

The Waterloo Conference (Iowa), realizing the once popular purpose of the tent has expired, has erected a new dormitory. Judging from descriptions I have heard

of this building, the brethren certainly planned it with an eye to the future. Buildings used for the purpose of the Lord's service should be the best obtainable. All of us know from experience the results of an inadequate Sunday school and church plan. As long as a church group has a creative goal, whether it be buying an organ or building a church, its members will have unity and purpose. The feeling of being needed, and of having a task to perform, causes interest in the work. In Europe, cathedrals were not built in a generation. Too often, we think only of building a church for the immediate needs. Then, in a few years, we have to add a room here and there, soon having neither comfort nor beauty.

In the last five years, youth movements have swept the country. These, undoubtedly, have served a purpose, but one thing to keep in mind is the fact that children and young people strive continually to imitate adulthood. In trying to give youth a place in church, adults often spoil the entire project by labeling it "Youth Movement"—thereby making it seem premature by its very name. Youth movements and old-fashioned revivals have their purpose and rewards, but basically, youth and adults, alike, desire a place, a temple, a sanctuary where they can come, and, being apart from the cares of the world, find on bended knees, their God. There, before Him, they can bring their problems and receive assurance that someday Jesus will return to help them build a perfect cathedral, the Kingdom of God.

Step number three is doubly important to us. We must employ to the fullest extent the two rituals Christ gave to us. He gave us, first, the ritual of baptism. Second, He instituted the ritual of Holy Communion. The first is a sign, a measure, and a duty necessary for a person to enter the brotherhood of the church. The second is a sign, a measure, and a privilege for the members of the church. Concerning Communion, we shall elaborate. It is a sign whereby we show forth Christ's death, burial, and resurrection until He comes. It is a sign that we are His and, if His, then we are "Abraham's seed and heirs according to the promises." It is a measure to remind us to cleanse ourselves, to forgive others, and thereby receive forgiveness, ourselves. It is a privilege, for through these emblems we receive not only Christ's broken body and shed blood, but also His living Presence, now. During the year I spent directing the choir and serving as soloist for the First Christian Church here in Hammond, I saw,

in that church, the ritual of Holy Communion used to its fullest extent. The Christian Church meets every Lord's Day to commune with God at His Table. If the pastor should have a poor sermon, or if there should be no sermon at all, members of the congregation feel they still have been to the Lord's house and have received strength from Him. At present, this particular congregation has no pastor, yet its members meet each Sunday and receive the emblems at the hands of the elders. They have unity and purpose. Their extra activities this year include the erection of a parsonage and a Sunday-school building capable of accommodating five hundred persons.

I used to feel that too frequent observance of this ritual would detract from its value, and render it less impressive. The Christian Church has proved to me and to all its members that this fear is unjust and that the service becomes more beneficial and sacred each Sunday.

Obvious are the benefits the church of the Abrahamic Faith could derive from this service. Aside from personal benefits received, it would enable churches without pastors to "not forsake the assembling of ourselves together,

as the manner of some is." It would assure us the presence of Christ in our midst. Knowing His Presence is in the Holy Temple, we would be more anxious to avoid conversation therein. If we were assured we could meet Christ in the Temple, and through Him, our High Priest, talk to the Father, I am sure we would have less difficulty in filling empty pews and collection plates.

Before the church can utilize any new measures that will be successful, the congregation as a whole must place trust in its leaders. The first time I visited National Headquarters (1940), I was told the distressing news of how, during the Depression, National Bible Institution went into debt and lost much money. Each year, this story has been revived and enlarged. People are afraid to invest money in the Institution because it may be lost again! Anyone reading the minutes of the Conference business meetings last month can see how evident this distrust actually is. If we only would stop to think, we would realize the church was not the only agency that lost money during the Depression. Banks all over the nation

(Please turn to page 11)

CHRIST THE MAN

By Warren Sorenson, Oregon Bible College

"We have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are."



CHRIST, our High Priest, our only hope through which we can receive blessings of the Kingdom of God and enjoy eternal life was, before He ascended to the right hand of God, a mortal man like any of us now living. Because of His life on earth, Christ readily can realize the temptations man is required to face, and He can sympathize with man. Because of His love for man, and because he does realize how difficult it is to overcome temptations, our High Priest is ready to forgive sins if forgiveness is asked by the sinner.

Christ needed food to sustain life while He was on earth, the same as we need food today. One of His most severe temptations was when He was tempted of Satan to make stones into bread. Christ endured and overcame, exercising will power, strength, and faith in God—suffering the pangs of hunger for forty days and nights without yielding to Satan.

Satan then took Jesus into the Holy City, placed Him on a high pinnacle of the Temple, and tempted Him to

jump to the ground, thus proving that He was the Son of God. Christ did not yield, but again overcame temptation.

Again, Satan tempted Christ by taking Him up to a high hill, showing Him all the land around there, and offering Christ all the kingdoms of the world if He would fall down and worship Satan. Again Christ suffered, endured temptation, and overcame.

These three temptations that Christ endured are the lust of the flesh, the lust of the eyes, and the pride of life. Our High Priest was "tempted in all points like as we are, yet without sin." No one except Christ was able to overcome all sin. Man today cannot completely or successfully resist the temptations of the lust of the flesh, the lust of the eyes, and the pride of life. We Christians should be thankful, therefore, that we have a High Priest such as we have in Christ Jesus. Because He was mortal and tempted like as we are, He should be our Example. Because He suffered the same as we do, we should be inspired to strive toward being perfect as He was perfect, having His promise of ultimate victory when He returns.

HUMILITY

By Harry Payne, Oregon Bible College

"Humble yourselves in the sight of the Lord, and he shall lift you up" (James 4:10).

HUMILITY always has been, and always will be, a Christian virtue. Its reward is that of exaltation. "Humble yourselves in the sight of the Lord, and he shall lift you up." This truth which James expressed is one which many before him proved.

Job believed that men should be humble. In Job 22:29, he said, "When men are cast down, then thou shalt say, There is lifting up; and he [God] shall save the humble person." Job himself was an example of what he taught. With humility he endured his testing, patiently accepting whatever trial came. His afflictions were many: loss of his children and of his possessions; his siege of boils. His friends failed to comfort him; even his wife advised him to "curse God and die" (Job 2:9). Only a patient, humble man could endure in the face of that trouble and opposition. Because Job was humble and submissive to God, God blessed him—giving him in his latter years twice as many possessions as he had owned previously. God is better than expectation.

David, too, knew that God had respect for the humble, and often mentioned this fact in his psalms. "He forgetteth not the cry of the humble" (Psalm 9:12). "Arise O Lord; O God lift up thine hand: forget not the humble" (Psalm 10:12). "Though the Lord be high, yet hath he respect to the lowly; but the proud he knoweth afar off" (Psalm 138:6). David humbled himself, for we read in Psalm 35:13, "As for me, when they [his enemies] were sick, my clothing was sackcloth: I humbled my soul with fasting."

From the God-given wisdom of his heart, Solomon spoke the following admonition, "Better it is to be of an humble spirit with the lowly than to divide the spoil with the proud" (Prov. 16:19). He said also, "A man's pride shall bring him low: but honour shall uphold the humble in spirit" (Prov. 29:23).

The Prophet Isaiah, inspired of God, spoke these words to his people, "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 that 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). Isaiah, and many more with him, witnessed to the truth that God wishes His people to be humble.

James 4:6 tells that "God resisteth the proud, but giveth grace to the humble." As an example of this, consider Pharaoh who proudly refused to let the Israelites return to their own land. In Exodus 10:3, we read, "Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me." Because he refused to humble himself, but proudly resisted God, Pharaoh and his people, too, were punished by plagues and, eventually, death.

The wilderness journey was God's way of humbling His people after their deliverance from Egypt. "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee . . . and he humbled thee . . . that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live"

(Deut. 8:2, 3). Jesus quoted this verse. Do we?

In spite of Israel's continued rebellion against God, God always was ready to forgive. During Solomon's reign, the people had become proud and rebellious, worshipping idols instead of God. God, ever loving and merciful, desired Israel to return to Him. One night, He appeared to Solomon and told him: "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."

Many of Israel's kings were humble. Josiah, the boy king, pleased God because of his love and humility (2 Kings 22:18, 19); the sons of Jehoshaphat, king of Israel, were humbled (2 Chron. 12:6; 21:2); after the Lord healed him, Hezekiah was humbled. (2 Chron. 32:24-26.) Manasseh, too, in his affliction, became humble. (2 Chron. 33:12, 13.) Those kings who were not humble were punished. Amon, the son of Manasseh, was not humble; and, as a result, he was brought low to the grave when his own servants slew him (2 Chron. 33:21-24); Zedekiah, in his pride, rebelled against God and was bound, blinded, and taken captive into Babylon. (2 Chron. 36:12, 13; 2 Kings 25:7.)

Israel continued at times proudly to resist God. Micah,



Harry Payne

one of the minor prophets speaking for God, reminded his people of their duty to God, saying, "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?" (Mic. 6:8.)

Although we may profit from the lives of these who were humble, our greatest example of humility comes from Christ Himself. He "made himself of no reputation . . . he humbled himself, and became obedient unto death . . . wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil. 2:7-9). Christ taught that His followers, too, should be humble. "He that is greatest among you shall be your servant" (Matt. 23:11). A Christian's humility should be that of a child. "Whosoever therefore," said Jesus, "shall humble himself as this little child, the same is greatest in the kingdom of heaven." Jesus used parables to teach the lesson of humility. In Luke 14:7-11, we read concerning the Parable of the Great Supper, that teaches us that we should not exalt ourselves. The Parable of the Pharisee and the Publican (Luke 18:10-14) teaches the same truth that "whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

This statement calls to mind the example of Nebuchadnezzar, king of Babylon. Nebuchadnezzar, mighty king of Babylon, boastfully said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" (Dan. 4:30.) As punishment for his arrogancy, Nebuchadnezzar became insane; he was cast down from the throne; and, for seven years, he lived among animals. At the end of that time, however, when the king remembered the Lord, his reason returned. Then he was willing to "praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase" (Dan. 4:37). Nebuchadnezzar, indeed, was a living testimony that God is able to abase those who walk in pride. Belshazzar did not profit by the experiences of his father; and, as a result, he was punished by death. (Dan. 5:18-30.)

Even in our own generation, we can see that the mighty have been brought low. Hitler, the self-styled world conqueror, was brought low in death, as was Mussolini, also. They were proud and boastful, regarding not God, but relying upon their own strength. Consider the folly of the proud and haughty. Let us, rather, walk before God in humbleness of spirit, serving Him diligently, not seeking personal glory, but honoring and glorifying His Name. If we humble ourselves in the sight of the Lord, He surely will lift us up.

Finally, consider Jesus' words: "Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein."

BOOK PARADISE

By Arlen Marsh

William J. Fielding's *Strange Superstitions and Magical Practices* (Blue Ribbon Books; \$1.00) is advertised on its jacket as "an authentic and fascinating story of man's conduct, customs, and folklore. A ready reference on superstitions, past and present."

Inside, the book lives up to its advance notices. Superficially, it may seem that anything on superstition has little to do with religion; but try reading the chapter on the trinities of the heathen and see if you can cling to that superficial opinion! No better history of the growth of modern orthodox Trinitarianism has yet come before us.

A chapter on "Courtship and the Betrothal" does a good deal for our modern customs, too. "The bridesmaids may be considered a modification or survival of the bride's militant attendants, assigned to protect her in the struggle for physical possession of her body. . . . It has also been suggested that the bridesmaids had their origin in the old Roman custom of having ten witnesses at the solemn marriage ceremony." Remember the parable of the ten virgins, laid down in old Roman times? Apparently, Jewish and Roman customs were not too far apart in some respects.

A section on "Mythology and the Calendar" is attractive, also. Page 83 outlines a curious mixture of ancient Christian superstitions connected with Friday, for example; the "unlucky" days are enumerated in detail on page 87; and a thorough history of the names connected with days of the week and months of the year is packed into only twelve pages.

"The Nagas of Upper Burma say that the sun shines by day because, being a woman, it is afraid to venture out at night." A minister, George Burroughs, was hanged at Salem, Massachusetts, on July 19, 1692, for suggesting that there was no such thing as witchcraft—and Cotton Mather, another early preacher, sat astride his horse during the execution, assuring the crowd that Burroughs was an imposter and a heretic.

Fielding's style is readable, and he puts an amazing amount of miscellaneous information into 273 pages. A comprehensive index finishes the book.

* * *

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

Is Ours a "Dead Faith"?

By Janice Johns, Oregon Bible College

OFTEN it is said that the habit of "churchgoing is dying out." I sincerely believe it will die entirely, unless something is done by the church to better satisfy the needs of the people.

Many ministers of churches today are missing their greatest opportunity of attaining eternal life by failing to teach and preach the gospel of Christ in such way as to satisfy the needs of their congregations. Many people come to church for companionship. If they do not find friendliness within the church, they will go some place where this need will be satisfied. Many others, coming to church, hope to find the solution to some problem of life. If they do not find the answer to this problem, they become disinterested.

James, in his epistle to the twelve tribes of Israel, stated: "As the body without the spirit is dead, so faith without works is dead also" (2:26). The word here translated "spirit" is the Greek word *pneumatōs*, meaning a current of air, that is, breath.

From our study of the Scriptures, we know that a body without breath is dead. A dead body is useless and may even pollute others until they die and, therefore, become useless. For example: the Israelites were commanded to cleanse themselves thoroughly after a death in the family and were kept away from others for a period of purification, lest a disease which may have caused the death be spread.

Medical science tells that oxygen is the life of the blood. After breath has left the body, the body is dead, though many times the heart is still beating. After breath leaves the body, deterioration sets in.

There can be faith without works, but it is a *dead* faith, just as the body without breath is dead. One Christian with a dead faith breeds others with dead faiths, also. Dead faith, like a contagious disease, spreads like wild fire. One unwilling worker in a church soon influences others to become unwilling to work.

In the Epistle of James, we read, "Thou believest that there is one God; thou doest well, the devils also believe, and tremble." Therefore, we are no better than a sinner of the worst sort if we only believe in God and deny Him by our works or lack of them. If we truly wish to be with Christ and reign with Him, we must be very sure that we are not denying Him. Paul said in 2 Timothy 2:12, "If we suffer, we shall also reign with him: if we deny him, he also will deny us."

Paul, in his Letter to Titus, spoke of those within the church who "profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Do we have such with-

in our church today? Let us look to ourselves first. Do we deny God by our works? Are we friendly to those about us? Are we sufficiently interested in our fellow Christians to discern their needs?

Let us resolve to show others our faith by our works, that we might, like Abraham, be justified by our works; for James said, "By works a man is justified, and not by faith only."

PERSONALITY TRAITS OF A CHRISTIAN

(Continued from page 5)

God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). That confession of belief in Christ, made often before men, can bring us to salvation and bring others to find salvation. Here indeed is an essential trait of the Christian personality—to speak with grace and mercy, love and kindness—making our mouths instruments of salvation confessing always the Lord Jesus Christ.

The Apostle Paul, here in Colossians 4, gave a few of those neglected traits necessary to win true friends, find favor with God and man, and influence people to the Way of Christ.

To treat all people with justice and equity, not feeling or showing a superior, holier-than-thou attitude: to be humble, remembering that all we have we owe to God, from Whom come all good and precious gifts; to pray with thanksgiving and gratitude, and, remembering God's love for us while we were yet sinners, forgive those who have wronged us; to walk wisely, "practicing what we preach," doing good, reflecting the light of Christ for the glory of God to all people: to speak with grace, seasoned with salt, making our mouths instruments for confessing and glorifying Christ; these are the traits to be developed by every Christian if he would have a Christlike personality—winning favor with God and man.

CHRIST'S TRANSFIGURATION AND SECOND ADVENT

(Continued from page 3)

Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount" (2 Peter 1:15-18).

Because of the vision these three saw in the mount when Jesus was transfigured before them, Peter testified

to the power and coming of Jesus. His testimony was not a cunningly devised fable, but a truth of which all should be acquainted. Jesus will come, as He a number of times said He would—and God said, "Hear ye him." The power of Christ is to raise the dead, to overthrow the nations, to set up His righteous rule, to restore the things God caused His prophets of old to promise, and to make this old footstool of His Father's a perfect place for the righteous of all ages to dwell in eternally with Jesus and His Father. The coming of Jesus to reign in His Kingdom and to reward the righteous are two events yet ahead. Eternal life for those who love His appearing and the abundant entrance into the Kingdom promised to them that love God are rewards yet to be given to the saints. The Apostle Paul told the Colossian brethren, "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:3, 4).

The Apostle Peter told those who had obtained like precious faith that they should "give diligence to make [their] calling and election sure . . . 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).

James, long after Pentecost, wrote, "Be patient therefore, brethren, unto the coming of the Lord . . . for the coming of the Lord draweth nigh." "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 5:7, 8; 2:5.) Peter and James clearly testified that the coming of Christ to reward the saints and grant entrance into the Kingdom is yet ahead.

There are no old men of nineteen hundred years ago still living to see the coming of the Son of man in His Kingdom. Peter, James, and John saw that great event in vision and have related wonderful news to all who will hear their message. Those three men finished their work and died; they still sleep the sleep of death and will not awake until that great day when Jesus will utter the awakening call for the righteous. They, together with the rest of the blessed and holy, shall receive the promised life and reign with Christ on the earth. They will sing the song of the redeemed to Christ, the Lamb of God, "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 mother of Zebedee's children wanted her sons to sit with Jesus in His throne. The thief wanted Jesus to remember him when He comes into His Kingdom. Joseph of Arimathea waited for the Kingdom of God. James said the Kingdom was promised to the rich in

faith; Peter taught the members of the church that they could have an abundant entrance into it; Paul taught that the church would have to endure tribulation before entering it; Daniel, harmoniously with John, taught it would be here on the earth. Why not believe these inspired testimonies?

May God help you to believe those things which are indeed the glad tidings of the Kingdom.

CONFERENCE REMINISCING AND INSPIRATION

(Continued from page 7)

"froze" and never returned people's money. Yet people still put money in the bank today, and every time they see the president of the bank, they do not call a friend aside to recall those Depression days. What if the church did lose your money? It certainly could be lost for no better cause! Citizens and tourists in Louisiana will put millions of dollars into slot machines this year, and the results will be only a clicking noise and turning wheels. Gamblers and racketeers will become more wealthy and the state will collect one hundred dollars per slot, though gambling is illegal. From the hundred dollars per slot collected, a few pennies will be spent to provide hot free lunches for the children of the patrons of these gambling houses, and a few pennies will be used otherwise. The greater part, however, will be used to pay for propaganda for the political machines to continue their leechy existence upon the populace of this supposedly Christian state and nation. The divided and jealous church organization throughout the state occasionally will utter a word of opposition to such illegal procedures, but will accomplish exactly what it did last year—nothing. I speak of conditions in Louisiana. The same conditions exist in every state in the Union, only in varying forms and degrees. You continue to pay your taxes into state treasuries where you know they are most surely to be used for evil. Why, then, can church members be so afraid to give the Lord His portion, knowing that, if it is lost, it shall be lost due to a mistake rather than through planned graft and vice?

As a prelude to a new and greater church of the Abrahamic Faith, I propose we give whole-hearted support, both spiritually and financially, to the leaders of National Bible Institution. Let us also put into practice in our home, our daily lives, and our church those tested and proved measures which will, with God's help, bring us profit in every phase of the Christian life.

"Jesus Is Coming" (\$1.25—National Bible Institution) has been published in forty languages. Total issue of books is more than one million.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

September 2-12—Special meetings at Lord's Schoolhouse, five miles north of Morrilton, Ark. (J. M. Morgan, evangelist.)

September 18, 19—Northwest Quarterly Conference at Felida, Wash.

September 25, 26—Michigan State Conference at Blanchard (Sydney E. Magaw, guest speaker).

OMAHA, NEBRASKA

At the close of the morning service, Sunday, August 22, our hearts were made glad when Chris D. Fedde came forward requesting baptism. At two o'clock that same afternoon, we went to Carter Lake, where he was immersed into the body of Christ.

Bro. Fedde recently married one of our Church of God young ladies—Sr. Alberta Appleby—and we are happy that they are now united in faith. Bro. and Sr. Fedde live at 133 N. 18th St., Lincoln, Nebr.

Robert O. Hardesty.

HOLBROOK, NEBRASKA

The Church of God at Holbrook, Nebr., closed its annual Western Nebraska Conference, August 22. Enjoyable meetings were conducted throughout the week, with Bro. C. E. Randall as guest speaker. Sermons and lessons presented by Bro. E. E. Giesler of Moorefield also were appreciated.

The attendance during the week totaled one hundred ninety-seven. Out-of-state visitors were members of the Almus Dimmick family of Tempe, Ariz.

On the last day of Conference, the following people were baptized by the local pastor of Holbrook, T. M. Ferrell: Mary Alice and Vivian Long of Arapahoe, Nebr., Marjorie Beebe of Indianola, Nebr., Roger Wilson of Danbury, Nebr., and Bernell Story of Cozad, Nebr.

During the course of the Conference, the annual business meeting was conducted. The following officers were elected for the coming year: president, Roseoe Story; vice president, Charles Hornaday; secretary, Eva Phelps; treasurer, Rucy Lathrop; and correspondent secretary, Donna Johnson. Decision was made to have a State Quarterly Conference, the first to be held at Holbrook, November 7, 1948.

Donna Johnson, Cor. Secy.

HERALD RECEIPTS

George Hobson; J. Don Swartz; Mrs. Dessa Cockrell; Lona Padgett; Joe D. Lawrence; Mrs. Ernest S. Logan; Mrs. Ethel Gross; C. F. Pryor; Mrs. L. R. Hillard; Mrs. Winifred Gould; Esther C. Peterson; J. M. Morgan; Foster A. Logan; Mrs. Hattie Long; Mrs. J. C. Waller; Mrs. Gordon C. Guiles; Ora Hillman; George M. Hoke; Virgil D. Claypool; Gospel Gleaners Class (2); H. D. Hathaway; Mrs. Alfred Anthon; Mrs. C. L. McCullister; Mrs. Dale Slater; Floyd A. Stilson.

LAYMAN'S CAMPAIGN ENROLLMENTS

675. Mr. & Mrs. George Rahn, Pomona, Calif.
676. Richard Lindstrom, Columbia Station, O.
677. Theron Murphy, Martinsville, Ill.
678. Mrs. Mary Elma Bell, Washington, D. C.
679. Otis Densmore, Grand Rapids, Mich.
680. Audrey Densmore, Grand Rapids, Mich.

OVER THE TOP!!!

393. Mr. & Mrs. George Rahn	\$53.00
394. Men's Bible Class, Cleveland, Ohio	26.50
395. Alice Lindstrom	26.00
396. George McMurtrie	26.00
397. Jo Ann Kasper	26.50
398. Jennie Salisbury	26.50
399. Helen McMurtrie	26.50
400. Elmer H. Magaw	26.50
401. Bud Goodwin	26.00
402. Mr. & Mrs. Harry Schultheiss	27.50
403. L. J. Doan	26.50
404. Mrs. L. J. Doan	26.50
405. Richard Lindstrom	26.00
406. Theron Murphy	27.00
408. Mrs. Mary Elma Bell	26.00
408. Otis Densmore	26.00
409. Audrey Densmore	26.00

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"The Michigan Fall Conference will be conducted at Blanchard, September 25, 26, Bro. Sydney E. Maraw of Oregon, Ill., being guest speaker."—Mrs. Harold Simpson, Grandville, Mich.

Bro. C. E. Randall will be working with Bro. Harold J. Doan in evangelistic meetings at the new Chicago Church of God from September 12-26. The church address is 5052 W. Division. Dedication services were conducted on Sunday, September 12.

Bro. Kirby Davis, senior student of Oregon Bible College, will preach, September 18 and 19, for the Church of God at Fredericktown, Mo.

Evangelistic services are in progress at the Church of God, Kokomo, Ind.—speakers being Bro. Milton Hall, the pastor, his father, Bro. Fred Hall, and Bro. Kirby Davis, who spoke one night.

Lost. A Bible, bearing the signature of Willis H. Turner, and left in the Oregon, Ill., Church of God, is lost. It may have "disappeared" during General Conference. Please help us find the Bible and return it to its owner, Willis H. Turner, 208 N. 6th St., Oregon, Ill.

"We are looking forward to visits from Bro. E. L. Macy and family and Bro. James Mattison and family about September 17. We do hope and pray their efforts may be greatly blessed and the teaching of the gospel continued."—Mrs. John Hayse, 706 N. Sam Houston Blvd., San Benito, Texas.

FONTHILL, ONTARIO

Our Sunday school and church attendance has kept up remarkably well here during vacation time.

Bro. Howard Beemer, Jr., supplied for his home church during the month of July, and his work was much appreciated.

Our first elder, Bro. J. Fletcher, has given us several enjoyable discourses, his last message being on September 12.

We have enjoyed having Bro. and Sr. Harry Payne with us, and Harry has spoken for us twice while here. The first time, his subject was, "The Importance of Little Things," and the next time, was, "Decisions for God."

"What Seekest Thou?" was the subject of Bro. Randall's farewell sermon preached on Sunday, August 29. On the evening of September 2, a large number gathered in the Sunday-school room to honor Bro. and Sr. Randall, as they leave our midst to shepherd the larger work at Tempe, Arizona. Several musical selections were given by various family groups, also a reading, and some speeches. Our affections and great appreciation of Bro. and Sr. Randall's nearly eighteen years of leadership of our church work were expressed by word of mouth and the presentation of a purse. Lunch was served to climax the evening.

Partings from loved ones in the work are difficult, but we must believe and accept Romans 6:28, saying, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." So, we commend Bro. and Sr. Randall to God's care and keeping.

Sunday, September 5, the church service was conducted by our three Junior Bereans who attended the Youth Rally at Oregon. Joe Fletcher gave us a good report of the activities and studies of the Rally. Ronald Dilamarter read the Scripture lesson, and Weldon Holland served as chairman. The junior choir provided two musical numbers. Arthur Fletcher and Harry Anzer took up the offering. Bro. and Sr. H. Haines spoke on their trip to General Conference, and Sr. Merrill gave an interesting paper, the results of her and Sr. Brown's impressions and enjoyment of General Conference.

Bro. Randall, still with us for a few days, conducted the Communion service.

Our Fall activities open this week with the beginning of junior and senior choir rehearsals.

We expect to welcome our new leaders, Bro. and Sr. Grover Gordon, about the middle of September. Fonthill was Bro. Gordon's first pastorate, when he finished his ministerial training, so we are sure he will not feel strange in returning to Canada.

May God's blessing rest on all His churches throughout the length and breadth of the land; may our zeal for His work be greater and our faith increased.

Irene Holland, Reporter.

REPORT OF THE SUNDAY SCHOOL ASSOCIATION

At the annual business meeting of the National Sunday School Association, the following persons were elected as officers for the forthcoming year: president, Linford Moore; vice president, Otto Dick; secretary, Ruth Tomlinson. These officers wish to help in any Sunday school problems you may have. Communicate with them personally or in care of National Bible Institution.

The officers recommend that all Sunday school superintendents, teachers, and secretaries note the changes now in effect in all adult and intermediate quarterlies. During each quarter the following number and type of lesson is found: four lessons on Christian living, three lessons on doctrine, two lessons on prophecy, two lessons on Biblical characters, one lesson on Biblical history, and one lesson from the Book of Psalms.

The Association further recommends that teacher-training courses be conducted, and it strongly encourages individual teachers to read at least one book a year on good Sunday school teaching and methods.

Watch for further notices from the Sunday School Association. Ruth S. Tomlinson.

ROMINE - DAVIS

On July 9, at 4:00 p.m., Jo Anne Romine and G. Ted Davis were married in the Chichester Chapel of Immanuel Presbyterian Church in Los Angeles.

Jo Anne is the youngest daughter of Idona Cordill Romine and Lewis D. Romine (deceased), who were, for six years, in charge of Golden Rule Home. Since Mr. Romine's death in 1942, Mrs. Romine and Jo Anne have made their home in California.

Jo Anne has been attending the University of California at Los Angeles, studying home economics. She expects to continue her work there. G. Ted Davis, the groom, studied at Santa Monica College in the radio and television engineering field. He spent three and a half years in the service of his country and is now employed by R.C.A. in television. His parents are Los Angeles residents and Ted was born in Los Angeles.

The wedding ceremony was performed by William Pratt, Congregational minister from Redlands, Calif. Mr. Pratt's mother and Mr. Romine's mother were cousins.

Miss Jean Beaton of Stockton, Calif., a university friend of Jo Anne's, was her bridesmaid. Kenneth Kenyon of Los Angeles, a long-time friend of the groom, was best man. The bride's brothers, L. Dan Romine of Washington, D. C., and Otis H. Romine of San Diego, Calif., were both in attendance and Otis walked down the church aisle with the bride.

Other family members present were the father and mother of the groom, Mr. and Mrs. H. R. Davis and the younger brother, William Davis; Mrs. O. H. Romine of San Diego; Mrs. Mae Romine Evans of Los Angeles; a cousin, Mrs. Robert Pratt of Catalina Island; also a cousin of Mrs. Romine's, Mrs. Vera Van Elsner of Malibu, Calif.

Those who know Ted and Jo feel that this will be a particularly happy marriage. We ask God's blessing that it may so be.

Mrs. Idona Romine.

CASHMERE, WASHINGTON

On the evenings of August 26, 27, 28, and the morning of August 29, here at the Cashmere, Wash., Church of God, Bro. C. E. Lapp spoke to an attentive group of listeners, including brethren from the Wenatchee Church. Words of appreciation were expressed by many of the brethren for the service rendered by Bro. Lapp. The gospel invitation was given twice and four persons responded. Bro. Gary France, pastor of the Wenatchee Church of God, suggested that the two churches unite in a baptismal service, as Norman Reid (Wenatchee Church) previously had made known his desire for baptism. At 3:00 p.m., August 29, nearly sixty persons gathered on the bank of the Wenatchee River north of Cashmere to witness the baptizing. Those baptized were: Mrs. Ellen Breunick, Mrs. Hazel Ott, Norma Ott, Barbara Voorhees, all of Cashmere, Wash., and Norman Reid of Rock Island, Wash.

May God give grace to these who are starting in the way of life, also to those who have heretofore started that they may be proper examples to them. Lyle Rankin.

DRY RUN, VIRGINIA

A week's meeting was held at the Dry Run Church in the Fort Valley, following the close of the Virginia Conference.

This work was much enjoyed as it gave opportunity to get acquainted with the good brethren there and to enjoy the lovely scenery in which they are situated. The meetings were quite well attended, and good interest showed throughout the week.

M. W. Lyon, Evangelist.

REGISTERED MINISTERS OF THE CHURCH OF GOD

- Anthon, Alfred, 435 Kings Road, Corvallis, Ore.
- Appleby, Mrs. C. R., Arlington, Nebr.
- Austin, F. L., 500 S. 4th St., Oregon, Ill.
- Barnum, Ernest, 409 W. Morris Ave., Hammond, La.
- Beemer, Howard Jr., 40 Glenridge Ave., Saint Catharines, Ont.
- Burnett, Francis, Jordan, Mo.
- Cooper, Gerald, 501 N. 18th St., Saint Lukes Sanatorium, Phoenix, Ariz.
- Denehfield, 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, Sumas, Wash.
- Ferrell, T. M., Holbrook, Nebr.
- Fiske, John R., South Haven, Kan.
- France, H. G., Castle Rock St., Wenatchee, Wash.
- Gieselman, N. H., 212 W. Hillsboro Ave., Tampa, Fla.
- Giesler, E. E., Box 75, Moorefield, Nebr.
- Goekler, Harry, Hector, Minn.
- Goit, Edward, 1357 South Ave., Niagara Falls, N. Y.
- Gordon, Grover, Fonthill, Ont.
- Graham, Ernest, Oregon Bible College, Oregon, Ill.
- Graham, Roy, 3546 Jamieson Ave., Saint Louis, Mo.
- Hall, F. E., Michigantown, Ind.
- Hall, Milton, 1252 S. Jay St., Kokomo, Ind.

- Hardesty, Robert, 1204 N. 33rd St., Omaha, Nebr.
- Howe, Charles, 1036 Newton St., Waterloo, Iowa
- Huffer, Alva, 719 N. Main St., Morristown, Tenn.
- Johnson, J. Arthur, Rt. 3, Sac City, Iowa
- Johnson, Paul C., 610 S. 7th St., Oregon, Ill.
- Jones, Arthur, 1940 - 4th St., Saint Cloud, Minn.
- Jones, Delbert, Kimball, Minn.
- Kirkpatrick, Vivian, Strandquist, Minn.
- Krogh, Harvey, 1717 S. Leer St., South Bend, Ind.
- Lapp, Clarence, 28 - 36 St., S. W., Grand Rapids, Mich.
- LeCrone, Richard, Oregon, Ill.
- Liehty, George P., 350 Chester Place, Pomona, Calif.
- Lyon, M. W., Oregon, Ill.
- Maey, Emory, Gatesville, Texas
- Magaw, Sydney E., Oregon, Ill.
- Marsh, J. Arlen, 1907 Latham St., Rockford, Ill.
- Marsh, G. E., 13605 Othello, Cleveland, Ohio
- Mattison, James, Riviera, Texas
- Mereer, John, 221 W. Chase St., Macomb, Ill.
- Moore, Linford, 502 W. Jefferson St., Macomb, Ill.
- Morgan, J. M., Bristow, Okla.
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THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$2.50.

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

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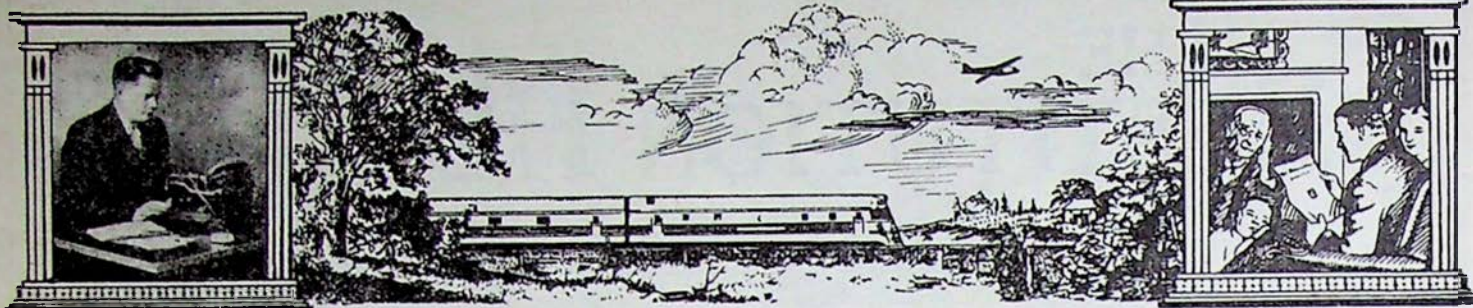
NUMBER 49

Behold! The King Is Coming!

“Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.”

“Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith he shall be called, The Lord our righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel” (Jer. 33:14-17).

“Behold, a king shall reign in righteousness, and princes shall rule in judgment. And 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” (Isa. 32:1, 2). “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).



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Glorious Throne of Solomon

Not least among the glories of Solomon was his throne of ivory overlaid with best gold. Fourteen graven lions there stood guard in silent strength. Six steps ascended to the throne, a lion standing guard at each end of each step. Also, a lion stood at each side of the ivory-gold throne. "There was not the like made in any kingdom." Solomon "exceeded all the kings of the earth for riches and for wisdom," and, "All the earth sought to Solomon, to hear his wisdom, which God put in his heart."

Glorious throne of Solomon! Wonderful type of the throne of Jesus!

Glorious Throne of Jesus

A throne, grander than Solomon's, someday will be given Jesus, and all the earth will be blessed by wisdom of the King. "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"—thus Gabriel promised Mary. Jesus, the greater son of David, will reign in more excellency than Solomon.

Isaiah, foreseeing Jesus' reign, prophesied to those faithful in his day: "Thine eyes shall see the king in his beauty: they shall behold the land that is very far off. . . . Thine eyes shall see Jerusalem a quiet habitation. . . . There the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." Isaiah foretold, too, that when Jesus becomes earth's King, the lame will "take the prey." Proud spoilers will have come to nought. Happiness, health, and purity will bless the faithful. "The inhabitant shall not say I am sick: the people that dwell therein

shall be forgiven their iniquity" (33:24). Precious Day!

Precious were the ivory and gold in Solomon's throne. Challenging were the lions on the steps and by the stays. Grander, though, the glories of Jesus' throne! In Jesus' Day, shall "the righteous flourish; and abundance of peace so long as the moon endureth." "He shall deliver the needy when he crieth; the poor . . . and him that hath no helper." Jesus will have "dominion also from sea to sea, and from the river unto the ends of the earth." All kings shall fall down before him: all nations shall serve him." . . . The queen of Sheba and thousands besides!

Jesus "must reign, till he hath put all enemies under his feet," eventually destroying death. (1 Cor. 15:25, 26.) Nobody, during Jesus' reign, will die less than one hundred years of age. (Isa. 65:20.) Man's tendency toward sinning will cease, for Satan will be bound, and many people will go to Jerusalem to learn the way and will of the Lord. (Isa. 2:3.)

"The whole creation groaneth and travaileth in pain together until now . . . waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23). Everyone is awaiting that Day when glories revealed in the saints will far surpass commensurate reward for their suffering of this present time. Glorious reign of Jesus!

How wonderful it would have been, in the days of Solomon, to sit with God's chosen king upon his throne! Imagine it!—sitting on a throne of ivory overlaid with gold! Communing with Solomon in decisions concerning his realm! Few persons received that honor. . . . Jesus, the greater than Solomon, and whose Kingdom shall far excel Solomon's kingdom, invites: "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."

Pray for the coming of earth's needed King! Pray for the unclouded day of His reign. Pray for *victory!*

SOLOMON AND JESUS

"Moreover the king (Solomon) made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom" (1 Kings 10:18-20).

"Behold, a greater than Solomon is here" (Matt. 12:42).

"To him that overcometh will I (Jesus) grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21).

Buried with Christ

By Harold J. Doan, Chicago, Illinois

THE STORY OF PHILIP and the eunuch is beautiful for its simplicity, yet pregnant with practical applications for daily Christian life and saving truths.

Philip was a deacon of the church at Jerusalem; but, like all good Christian laymen, he was an evangelist, too. He had been conducting a very successful series of meetings in Samaria, when he was suddenly moved by the Spirit to go down to a road near Gaza. When he arrived, he met a man going down to Ethiopia, where he held a position of great honor and responsibility. Philip, noticing that he was reading a copy of the Old Testament Book of Isaiah, seized the opportunity to witness. As the two men rode along the road, Philip used the very scriptures from which the man was reading, Isaiah's beautiful prophecy of Christ in his 53rd chapter, and told him the simple story of Jesus, the Son of God, and the way He had opened a path to salvation. Philip must have spoken of immersion, the actual meaning of the word "baptize"; for, when they came to a certain place where there was water, the eunuch requested Philip to immerse him. After receiving his confession of faith in Christ, the eunuch was baptized and went on his way to Ethiopia. Tradition says that he was the founder of the Ethiopian Church which still exists today.

Several truths in this story deserve special emphasis. First, we notice that when Philip was called by the Spirit of God to leave a very satisfying field of labor where converts were being made by the hundreds, to go speak to one man on a lonely road in the desert, he asked no questions—he just went. We are not required to know all the whys and wherefores of the call of the Lord, but to obey in faith, knowing "that all things work together for good to them that love the Lord, and are called according to his purpose." Faith to do God's bidding, even when we may not perceive the reason, is a requirement for successful and vital Christian service.

Secondly, when Philip saw the man reading and knew that here was an opportunity to witness, he "ran thither to him." Philip ran to do the Lord's will. He *ran* with his message, so anxious was he to win another to Christ. One usually can measure the interest in his work by the speed with which he performs it. How many of us are running with the Lord's message? How many are *sitting* with it? The Psalmist said, "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" (Psalm 1:

1). We might add, "Blessed is the man who runs with the message of salvation to the lost."

Third, we notice that Philip began "at the same scripture, and preached unto him Jesus." Philip began where he and the man were on common ground and went on to preach Jesus and His salvation. We can begin speaking about Christ to our fellows on that common ground where we agree, and continue into the deep truths of salvation.

When Philip preached Jesus, he must have "covered much ground," for Jesus is the center of the Bible, the foundation stone of the church, the Saviour of the world, the Passover Lamb of God, the Mediator and High Priest of the people of God, and soon coming King of Kings. What can one omit and know Jesus the whole Man? It would take an eternity really to learn to know Him, but Philip was able, through Isaiah 53 and his own personal knowledge of Christ, to introduce Him to the Ethiopian in such a way that the Ethiopian wanted to become fully acquainted with Him.

Philip must also have included the rite of immersion as the symbol of obedience to the faith of Christ in his message to the Ethiopian. How could he omit it? Jesus Himself had said, "Whosoever believeth and is baptized shall be saved." How could Philip speak of the death, burial, and resurrection of Christ without teaching its counterpart of the death, burial, and resurrection of the Christian, symbolized in baptism? Philip may have been speaking on that very subject of the necessity of water baptism for salvation when they came to a certain body of water, for the eunuch asked to be baptized.

Fourth, we notice the eunuch's confession of belief in Jesus Christ as the Son of God. Belief must precede baptism if it be valid. Never do we hear of a New Testament Christian being baptized until he believed and had faith and understanding. Jesus said, "Believe and be baptized." On the Day of Pentecost when the repentant Jews asked the way to be saved, Peter replied, "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins . . . then they that gladly received his word were baptized." Valid, saving, Scriptural baptism must be preceded by faith and belief in Christ. When the eunuch confessed his faith, Philip baptized him.

Last, we notice that *both* men went "down into the water," and the eunuch was immersed. For comment on this fact, we turn to the In- (Continued on page 10)

New Heaven and New Earth

By C. E. Randall, Pastor Incumbent at Tempe, Arizona

INASMUCH AS GOD has reserved the heaven to Himself, as it is written: "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men," we will concern ourselves with the *new* earth, for after all, this earth made new will be the future home of the redeemed. One of the opening remarks of Jesus in His Sermon on the Mount was, "Blessed are the meek: for they shall inherit the earth." Concerning the very beginning when God created the earth, the Prophet Isaiah, in 45:18, wrote that God formed the earth and established it to be inhabited. This earth was not created without a purpose. It did not come into being by chance! It was not merely evolved! It was divinely created, and more, it was created for a dwelling place for man, and thus the promise: "The earth hath he given to the children of men." Man is of the earth, earthy. He is made of the same substance of the earth on which he lives, moves, and has his being, and over which he originally was given dominion. Of man, it can truthfully be said he is an earth-bound creature. Without doubt, this is the reason for the remark of Jesus in speaking of His ascension to heaven, when He said: "Whither I go, ye cannot come." Along with this is a companion statement, saying, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

Man being made of the earth, always living on the earth, and God having given the earth to man for an everlasting inheritance, the subject of the future of the earth becomes of utmost importance to every dweller on the earth. True, conditions on the earth are not as we would like to have them, and certainly are not as God purposed in the beginning or wills that they shall be when the final phase of His eternal purpose is completed, in the which righteousness shall fill the earth as the waters cover the sea, yet we must not in any wise conclude that the earth has been created in vain. It is fulfilling its purpose in giving to man a home.

In going back to the very beginning of man's experience on the earth, when our first parents were placed in the Garden of Eden, the divine Record states that God "saw everything that he had made, and, behold, it was very good." This was prior to man's transgression and the entrance of sin. Man, having disobeyed God through believing the words of the Tempter when he said: "Ye shall not surely die," brought upon the home beautiful the

blight contained in the judgment: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field; 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." From that day to the present, the earth has been under the penalty of the curse, and will so continue to be until sin has been destroyed and sinners be as though they had not been. When Christ returns and reigns to put down *all rule* and *all authority* and *power*—for He must reign "till he hath put all enemies under his feet"—the earth will be freed of its curse, and we will have the new earth.

There is nothing *figurative* or *symbolic* about this wonderful promise concerning the new earth, or, putting it a little differently, the earth made new, for "the earth abideth forever." This hope, very literal and real, affects all the offspring of Adam. Every person realizes the reality of the sufferings and groanings of this present order, and the deliverance which will be ultimately effected through the redemptive work of the Lord Jesus will be equally as real as is the curse from which we are to be redeemed. We have the prophetic promise of the time the "desert shall rejoice, and blossom as the rose"—when it shall blossom abundantly, with streams breaking out and the parched ground becoming like a watered garden. This condition is necessary for the earth to bring forth a hundredfold and once more become a place concerning which God will be able to say, "It is good." When the curse is lifted from the earth, and man is freed from the bondage of corruption in the which the whole creation is travailing in pain, this indeed will be a wonderful place in which to live.

Earth's present system of economics, which works so many hardships on all classes of society through man's inability to work out an order that will be just and equitable for all citizens, will give way to a divine economy that will find every man sitting under his own vine and fig tree, with none making him afraid, and every man enjoying the fruits of his own labors. Of this day it is written: "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat. . . . They shall not labour in vain."

Some years ago, I was called (Continued on page 10)

What Is That in Thine Hand?

By Grace Skinner, Millbrae, California

EVERYONE KNOWS the work of Moses was of a missionary character. Leading that horde of frustrated, complaining people through the wilderness toward Canaan, trying to renew the faith which faltered often from the effects of long association with an idol-worshipping people would test the caliber of any man. You remember when Moses was told he had been chosen to be the instrument of the deliverance God had promised His people four hundred years before, he pleaded his inability. He was only an humble herder of sheep for his father-in-law, and he could not believe he was able to do so great a work for God.

"The Lord said unto him, What is that in thine hand? And he said, A rod" (Ex. 4:2). "With this rod," God said, "thou shalt do signs" (4:17). That shepherd's crook yielded to God was exalted to the high title "the rod of God" (v. 20).

It should encourage our hearts to read of what was accomplished with that rude, but yielded, instrument. It teaches us that God will wonderfully use our limited talents and possessions, if we will but consecrate them to Him. As the shepherd's crook became the "rod of God," so the humblest as well as the mightiest, the most unimportant soul, as far as human estimation is concerned, becomes a "son of God" when fully consecrated.

What is that in *thine* hand? Will you dedicate your talents, your possessions, to the work and will of God?

The young David, when he went out against the giant, had only a sling against the spear, the sword, and the armor of Goliath. What David had, though, was dedicated to a noble cause, and it was his best. Always your best in God's hands becomes all you need.

According to human reasoning, how insignificant were the weapons of Samson, and of Gideon! Samson's weapon, you will remember, was only the jawbone of an ass, and Gideon had only three hundred men with lights and trumpets, against thousands, but God was on their side because they were obedient and did their best.

All these experiences were "written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). Are you tempted to say, "That was in the days when God dealt directly with individuals and is not applicable to our time"? Let us turn, then, to the New Testament to see if there are not similar lessons taught there.

Too often we hear people lamenting their lack of

talents. Some say they would work for God *if* they had a better education, or special ability, genius, or wealth. No one is without some talent, however small, and God wants us to dedicate what we are, what we have, not what we have not. You may have the gift of being cheerful under difficulties. To many, that would be a blessing. You may have the gift of faith. Let it shine forth to strengthen others. It may be the greatest thing you can do is to witness of the blessings you have known at the hands of God. *Tell* of the answered prayers, the strength given when your own was gone. Do whatever you *can*, and God will bless your offering in a way that will thrill your heart. You may have a number of useful talents covered up by an attitude of "I have nothing." Believe that God can use your mite, even as Christ commended the widow's mite.

Do you suppose that the boy who brought a lunch of five barley loaves and two small fishes ever thought he had a gift that would feed five thousand? In the hands of Christ, it was sufficient. Andrew had the gift of bringing others to Christ. He brought Simon Peter, his brother, and through him brought thousands of others. Likewise, it was Andrew who discovered this lad with the loaves and fishes, and believing that Christ could somehow use them, brought them to Him and thus fed the multitude. There is not one who cannot bring someone to church to learn about the plan of salvation and—who knows?—one of these may become a Moody, a Livingstone, a Spurgeon, to win many to Christ, all through the start you gave. Or if a girl, she may become such a mother as Nancy Hanks, or Susannah Wesley, who through their great love for God taught their sons the principles that made them great.

Mothers, Fathers, *what is that in thine hand?*

Sunday-school teachers, *what is that in thine hand?*

As hidden away in a tiny acorn is the mighty oak that will someday become a shade for beasts of the field, a home for fowls of the air, sturdy beams for ships that sail the seven seas, or furniture to adorn a home, or fuel for a glowing fire to warm the hearth against the wintry blasts, so in every human being there are pent-up possibilities which, when yielded to God, become immeasurably great.

Let us then consecrate what we have, however small it may seem, to Christ's service, waiting eagerly His return, that we may meet Him gladly and unashamed.



News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

SAD COMMENTARY. Last June, the North-eastern Jurisdictional Conference of the Methodist Church met in session in Albany, N. Y. According to a report in the Union Signal, a "notable precedent" was set by the Methodists. The action taken was an adoption of a resolution which prohibited those who use alcoholic liquors from sitting as members on the official board. It is a bad situation when a religious organization has been so militant in its fight against the liquor interests that it becomes necessary to set up a rule that protects its official board from its own intemperate membership. We must not be too critical, however, of our Methodist brethren. This past summer, a lady active in one of our largest churches said to me that approximately seventy-five per cent of the young people of her church smoke cigarettes and at least fifty per cent were not adverse to taking the "occasional" drink. These figures may be somewhat exaggerated, but that there is a growing tendency within our own membership toward intemperance is evident on all sides. It was this growing danger that called for a recent pronouncement by our Ministerial Association against such practices. Without passing judgment upon existing moral conditions within our fellowship, we at least must admit that we are not immune to the inroads of modern social apostasy. Prophecy is being fulfilled within our ranks, no one can deny.

SOUND PHILOSOPHY. In a recent issue of "Time" appeared a short quotation that will afford some healthy thinking among our readers, if given due consideration. The quotation is a bit of homely advice on the part of a small-town doctor to a young preacher. Said the older man, "Churches aren't built on a sense of brotherhood, young man. They're built on things to be believed. . . . Unite the churches and you'll kill what religion there is left."

In talking with a young lady this summer, she expressed herself as feeling that our doctrines were not as important to salvation as our earlier preachers had advocated and which most of our ministers still affirm. It is not with the statement of this particular lady that we are concerned, but with the condition of which she was merely a small part. It seems wherever one goes there is that undertone of conviction that the distinctive doctrines of the Church of God are no longer of vital importance. It is largely among the younger people that this indifferent trend of thinking is to be found. They seem to have the idea that Christianity is based solely on love for God and for man. We do not wish to diminish, or take from, the value of love and the place it rightfully occupies in the scheme of Christian living. Love is essential, but it is not the only essential. Neither is it the sole rule by which Christianity is to be

judged. Love of God and love of man can be found in Mohammedanism, as in Christianity. The Christian church is built on things believed. Remove this keystone, and all that one has left is "a way that seemeth right unto a man, but the end thereof are the ways of death." Young man, young woman, "Churches aren't built on a sense of brotherhood. They're built on things to be believed."

SOMETHING NEW. Perhaps it is the nature of man, but it does seem that some religious thinkers and workers act as though Bible Christianity were constantly requiring a new approach, or presentation of some new fangled notion, or unheard of programme. For example: the religious press lately carried the account of the establishment of a small Protestant monastery in France. This new venture into a reformed type of monastic life by these young Calvinists is an indication of that funny type of mentality that is always seeking to hear or do something new or different. The head of Christianity is termed "the same yesterday, to day, and forever." The gospel Jesus preached, and which "is the power of God unto salvation," is also "the same yesterday, to day, and forever." It is not the message that needs to be changed; it is the people who preach it that need to be changed. We do not need a new gospel or a new approach to the old gospel. What is needed today is a truthful presentation of the unperverted gospel.

A NOVEL IDEA. The Pentecostal Evangel reports a Minneapolis Tract Society as planning to scatter a million tracts by 'plane this summer over many of Minnesota's communities. Undoubtedly, the three men who have styled themselves as "Sky-pilots" are devoutly consecrated and sincere in their unusual way of distributing their challenging message. It is impossible to determine what, if any, good will come of this effort. At least, we must give credit for the novel idea and the determination, if by any means, to reach someone.

A REVOLUTIONARY CHURCH. In an editorial in "The United Church Observer," under heading of "The Revolutionary Church," the editor presents an editorial based on words of a European church leader Jacques Ellul in which he makes this statement: "The church has left to others the responsibility for revolution. The church exists in order to insist on constant change in society and civilization, in order to bring them more into conformity with the order of God. This is a mission of permanent revolution."

It is surprising how many churchmen in most denominations are looking upon Christianity as a revolutionary organization. One of the Canadian delegates to the Amsterdam

Conference from the United Church of Canada, and with whom I have been acquainted for a good many years, was barred from even passing through the United States en route to the Conference because of his radical activities. These apostates ridicule the idea that doctrine is any longer essential to salvation. Their work and the apostate condition their teachings are producing have been clearly defined by the prophetic Word.

A MASTER BUILDER

By Phillis Robbins

"Our God is a Master Builder,
But we have a task to do.
What does it matter which duty
Falls to the lot of you?
Someone must do the small things,
Blend plaster or carry the stone,
But not you, nor I, nor the Master
Is able to build alone.
He formulates the blueprint;
His plans He offers free;
But the labor of daily building
Depends on you and me.
And even an unskilled workman
Will discover a talent unknown,
For he who follows a plan of God
Will never build alone."

—The Helping Hand.

IRRELEVANT DOCTRINE. In England, the Church of England is really a state church. Some leaders of the secular press of that country have been scolding the Church of England for its failure in gaining more than a few recruits. One leading editor asked the question, "Why does the Church of England make so few recruits?" He then proceeded to give a very simple answer. He said, "People are more interested in problems that we used to call religious than ever before, but the reason they don't go to church is that they don't believe, and can't believe, what is taught there. Once people believed they were going to heaven or hell in the same sense that they would go to Manchester if they started from Euston and to Brighton if they went from Victoria. Nothing can revive that belief."

The teaching of natural mortality of man with rewards being meted out at, and after, the coming of Christ, which does away with the teaching of going to heaven or hell at death, is being accepted more and more by the thinking man or woman as being both logical and Biblical. There need be no hesitation on the part of believers in conditional immortality of presenting their convictions. This great and grand truth is quite readily received today. With the passing of bitter opposition to this doctrine, we should gird ourselves for a more determined effort to spread abroad this great and vital teaching of life only in Christ.

BOOK PARADISE

By Arlen Marsh

Here, in *Man Does Not Stand Alone* (Fleming H. Revell; \$1.25), is one of the most magnificent apologies for Christianity, Judaism, and the Bible that has yet appeared in print. Written by a world-famous scientist (Dr. A. Cressy Morrison, past president of the New York Academy of Sciences and a life member of the Royal Institution of Great Britain), the book presents a superb offensive against atheism of modern education.

How anyone can read *Man Does Not Stand Alone* and continue to insist that we are here by chance, that God is no person, that religion "is the opiate of the people," we cannot conceive. Dr. Morrison has marshalled his facts with hammer-blow effect; he has drawn upon a vast knowledge of the universe about us to establish not only the being, but the intelligent and sympathetic being, of Jehovah.

The facts are delightfully told; the arguments are soundly offered. Dr. Morrison has used the wisdom of this world to make wiser the wisdom of those foolish who accept the Bible at its face value. He has done so in a way that has sold 60,000 copies of his book, and that has given it—in abridged form—a circulation of 9,500,000 through a magazine.

The basis of the book lies in the intricacies of the universe. Dr. Morrison feels that no universe so carefully constructed that a single moment's change would upset it in its entirety could be the product of chance; mathematically, he suggests how great the chance would be. It is not a chance any gambler would take.

The interrelationship in the earth, among the stars and planets, among vegetables and animals, among animals and men, among the gases in the air and the minerals in the sea—these are the theme of Dr. Morrison's work. Here and there, he verges on unscriptural dogma, perhaps; but his main thesis that the Bible is true and that God exists is not destroyed by these momentary and hard-to-find theological inaccuracies. "The first chapter of Genesis contains the real story of creation"—that is his belief.

* * *

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

Here Is the Best Investment

By Mary C. Railton, Oregon Bible College

GIVING God a tenth is the best investment "on the market" today. Tithes pay for your pastor, for materials by which your children can learn the Word of God, for an evangelist to go into the field, and it could give us a larger college. We would be afraid of the astounding success that would meet our eyes, if our church were one hundred per cent tithers. Why sit arguing over it? Why not try a program of tithing? Can we lose by it? Let it prove itself, whether tithing be right or wrong.

Do we not give more than a tenth to the government? How much more important is our tithe to God! Why is it that we are perfectly willing to invest a lot of money in a car or home, but skimp when it comes to investing in our church—the most important institution in our lives. Why do we argue over a tenth when we should be thankful that God did not ask for a quarter of our earnings or even all, for, truly, does not God give it all to us?

It is a command of God to return a portion of our increase, an example set by Abraham. Is Abraham not the patriarch on whom our faith is based? Why take some parts of Abraham's faith and not others? We are to give until it hurts and not use the excuse that we cannot support a family if we give a full tenth to the church. We cannot set our own standards, for they are already set for us, and we are expected to fulfill them. What rich blessings we can gain by giving the tenth and then some more!

Oh, ye of little faith! Can you not believe that your God will take care of you? Much more so, if you worship Him with a tenth of your increase? It is not a loss, but rather a gain!

THE SEA

By Dr. G. A. Mantell

"The sea is the largest of all cemeteries, and its slumberers sleep without monuments. All other graveyards, in all other lands, show some symbol of distinction between the great and small, the rich and poor; but, in that ocean cemetery, the king and the clown, the prince and the peasant, are alike distinguished. The same waves roll over all; the same requiem by the minstrelsy of the ocean is sung to their honor. Over their remains, the same storm beats, and the same sun shines; and there, unmarked, the weak and the powerful, the plumed and the unhonored, will sleep until awakened by the same trump, when the sea shall give up its dead."—Selected by Mrs. Timothy Pearson, Hammond, Louisiana, and used by permission of Hearst Magazines, Inc.

NEW HEAVEN AND NEW EARTH

(Continued from page 4)

upon to conduct a funeral of a young lady in Welland, Ontario. She was an employee of a large plant in that city, and the workers were out on strike at the time of her death. A large number of her fellow workers were present for the funeral services. During the course of my remarks, I referred to Isaiah's description of the new earth in which people would not labor in vain, but would enjoy the work of their own hands. After the service, one of the union leaders came to me and wanted to know where I found the scripture, "They shall not labour in vain." He appeared interested in that hope, and why should he not be? Why should not every man and woman struggling against the curse of sin be interested in the hope and time when a true economy of work and reward shall be enjoyed by all who are accounted worthy to inherit that better day? Men can plan and men can organize, yet, try as best they can, they cannot attain to that more abundant life until the Life Giver returns and sets up a transformed society in the earth made new. The new earth will be labor's golden age, not by organization, but through redemption. To you men and women who toil and sweat, and yet enter so little into the fruit of your labors, let me convey to you this hope that there is a time coming when people "shall not labour in vain."

Another condition with which all of us daily struggle in this life, and which prevails in the end, is the frailty of our nature. Sickness and death stalk our every path. Some weeks ago, here in Chicago, I spoke on this broadcast. That same afternoon, I called at the home of a person who had written in concerning a previous broadcast. After I had rung the bell for the third time, and was just ready to leave the house, a lady well past middle life, thin faced and of pallor complexion, opened the door a few inches. After being told who her caller was, she stated she was taking care of her mother who was ill and that they had no steady income, and, to conserve electricity, they used their radio only for religious broadcasts. For people of this and similar misfortunes and hardships and sufferings, this age can well be called "This present evil world." For such, we would gladly hasten the better day if we could; but, at the appointed time, this better day—this *new* day—will come, and with it the blessings for which we all in some way seek. The new earth will find the inhabitants not saying, "I am sick." At that time, God "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." What a blessed time that will be! It is yours for the taking. You can inherit this new earth and enjoy the abundance of peace forevermore when the Lord Jesus comes the second time without sin

unto salvation to all that look for Him, if you will seek first the Kingdom of God. Put this hope first in your life and cease from putting your "trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." God has not failed in all the good things which He has promised, and He will not fail us in the new earth that He has promised to them that love Him with all their heart and strength, being obedient to the requirements of His Word. In the new earth, sin will be destroyed, sickness removed, death vanquished, and all those who inherit it shall mount up as with eagles' wings. May God bless you one and all.

 BURIED WITH CHRIST
(Continued from page 3)

ternational Standard Bible Encyclopedia: "The Greek language has had a continuous history, and *baptizo* (the Biblical Greek word for "baptism") is used today in Greece for 'baptism.' As is well known . . . wherever the Greek church prevails, immersion is the unbroken and universal practice." Baptism means immersion, and New Testament baptisms were by immersion, in adult life, following understanding, belief, conviction of sin, and repentance.

When the eunuch heard the story of Jesus and the way ordained of God to come under the blood of Christ, by being buried and resurrected with Him in the waters of baptism, he seized the first opportunity to confess his faith and be immersed. Can we do less? Why do you tarry, dear brother? "Arise and be baptized for the remission of sins" and walk forth into new life, filled and led by the Spirit of God.

 ABRAHAMIC AND MOSAIC COVENANTS
(Continued from page 6)

Christ. In verse 16, he pointed out the fact the promises were made to Abraham and Christ. In verse 17, he called those promises a covenant and declared, "This I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promises of none effect." From this, we learn the law, added to the covenant of God with Abraham, cannot make void those promises, but they will be fulfilled in due time. Further, Paul questioned in verse 19, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promises were made." That which was added four hundred thirty years after the promises was only to last until the "seed should come to

whom the promises were made." Therefore, the added law was to come to an end in Christ, for He was the promised seed. Let us not forget that God's Word in Deuteronomy 5:2 declared the Ten Commandments to be the first thing added; the rest was given to Moses to write in a book because the people feared to hear God's voice any more.

Mention is made of this book in several places, notably in Nehemiah 8, where it is referred to several times. In verse 1, it is called "the book of the law of Moses"; and, in verse 8, we read, "So they read in the book the law of God distinctly, and gave the sense, and caused them to understand the reading." This shows the whole law of God was written in the book. There can be no separating the Ten Words (commandments) from the rest of the law.

Those called out to be children of God since the Day of Pentecost are subject to the law of the Spirit of life in Christ Jesus. Only those things commanded to them by Christ and His apostles are necessary for them to keep, that they may be blessed with faithful Abraham. The promises of God to Abraham which concern the faithful have been confirmed in Christ (Rom. 15:8) and will be realized or received after the coming of Christ, not before.

In Galatians 3:6-29, Paul declared to the churches of Galatia, "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Abraham walked in faith, and those who are his seed today by faith and obedience to Christ shall indeed be blessed with faithful Abraham.

Matthew recorded the teaching of Jesus thus, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. 8:11). Luke 13:29 reads: "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

In the fulfilling of the covenant God made with Abraham and confirmed in Christ, the children of God in Christ today may look forward to receiving eternal life in the Kingdom and to inheriting the earth.

For what are you making ready? The place God has pointed out and declared to be the inheritance of the saints, or for some other place?

I want to live with Jesus when He comes. I want to be here when He finishes His work of restitution, and dwell in the same city for which Abraham looked; for then the God of heaven will dwell with men and be their God. Do you want to be there?

WORKS

By John F. Green, Kansas City, Missouri

JOHN 9:4 records Jesus' words: "I must perform the works of him who sent me while it is day; night comes, when no one can work" (Emph. Diag.). After saying this, Jesus performed a great miracle, giving sight to a man who was born blind. Jesus had more to do, though, than the work of performing miracles. He had the great task of permanently proving to the world that He was the only begotten Son of God.

At the time our Saviour uttered the words in John 9:4, the Jews were under Roman rule, though having some liberty. This liberty diminished rapidly until the year A. D. 70 when they were scattered throughout the world. Pagan Romans continued to rule the world for nearly three centuries; then they were succeeded by Christian Rome—though "Christian" only in name.

The Jews rejected Christ and lost the liberty they had under Roman rule; the Romans who completely cast out the Jews were overthrown by Christian Rome, and Christian Rome perverted the Scriptures, forbidding anyone to teach them correctly. To sum the matter, the Jews lost all their liberty to the Pagan Romans; the Pagan Romans lost their liberty to the Christian Romans, and the Christian Romans so perverted the Scriptures that the truth was scarcely, if at all, known. So, the night came. That long night of John 9:4 has passed, and now Jesus' footstep-followers have much liberty. Are we working the works He worked?—for another night is coming!

THE TWO WAYS

"Our lives are just what we make them,
Either gladsome or full of woe;
We take with us shade or shunshine,
As we choose, wherever we go.

"We have foes or friends, a plenty,
As we either repel or win,
As our hearts are shut to affection,
Or open to let love in.

"Our troubles are half our making,
Our wrongs oft fancied, quite;
We frown at the world, then wonder
The world seems so far from bright.

"If we search for flowers, we find them;
If for weeds, how full the field!
And life will its bane or blessing,
As we search for either, yield."

—Exchange.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park Minnesota



"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19).

Jesus in Galilee

John the Baptist preached repentance. He baptized Jesus as an example for us, for Jesus had nothing in His life of which to repent. In today's lesson, we learn that John was in prison.

Jesus came into the province or country of Galilee.

What was Jesus preaching? "The gospel of the kingdom of God" (Mark 1:14). Jesus spoke of an important step for the one interested in Him and His message. It is: "Repent ye." That conditioning or changing comes first to get one into the favor of Christ. The sinful man is of no use to Christ. He could not understand Christ's message because of his self-interest.

One who repents is sorry for his failures for service he might have done for Christ; or perhaps it is for things he has done that were selfish and not to God's glory. One may be a good person; but, without Christ, he is in a lost condition. Christ and the Word bring salvation. The gospel is the power of God unto salvation to all who believe. (Rom. 1:16.)

Jesus, Working for God

Jesus said He did the will of His Father, not His own self-will.

After Jesus called Matthew to follow Him, Matthew invited Him to dinner at his home.

Matthew was a tax collector. Sometimes tax collectors collected more than they were supposed to, so they could make more money for themselves. They were not very well liked. Naturally Matthew would ask his friends to meet Jesus. It also was natural that Matthew's friends were of the same occupation as Matthew.

There is one other factor we class as "natural": it was natural for the scribes and Pharisees who saw Him to question why Jesus would be eating with these sinners.

We must remember that the natural is also carnal, opposed to spiritual. We must take those things that are natural and use them in a way to glorify God.

Jesus answered those who questioned His workings for God, "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance" (Mark 2:17).

Looking It Over

Now we must not jump to the conclusion that we should go into the midst of sinners and eat with them under all conditions. We are told that evil companions corrupt good manners. (1 Cor. 15:33.)

The difference with Jesus' visiting with the sinners was that Matthew had begun to follow Jesus. Jesus wanted the others to see Him, too, that they might choose to follow Him also. Jesus had not become one of them, nor were they doing any tax-gathering while with Jesus.

When you are of necessity in the company of those who are yet living in their sins, and enjoying it, let your light shine for Christ. Christians are lights in a dark and evil world. Be an example of the believers. A Christian is different: he lives for others, for Jesus, not just for himself.

What Follows Repentance?

Peter said, "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."

The promise of eternal life is for each of us today: "to all that are afar off; even as many as the Lord our God shall call" (Acts 2:39b).

"Above us are the eyes that never slumber,
That watch against whatever hurts or harms;
Around us are His mercies without number,
And underneath the everlasting arms.

"Above us are the fruits of His affections,
The blessed hope that stills our dread alarms;
Around us are the wings of His protection,
And underneath the everlasting arms."

Happy Birthday Wishes

Donna Lee Claussen, Sept. 20, age 7, Oregon, Ill.
David Otto, Sept. 21, age 4, Eden Valley, Minn.
Bonnie Belle George, Sept. 21, age 10, Little Rock, Ark.
Harold Swanson, Sept. 21, age 9, Hector, Minn.
Mary E. Mahoney, Sept. 22, age 13, El Paso, Texas
Vernielle Bodin, Sept. 23, age 6, Pomona, Calif.
William W. Walker, Sept. 16, age 3, Hammond, La.

National Berean Society -- Presents!

"MISSION DOLLAR DAY"



Hello, Berean!

Berean Mission Dollar Day is September 26! Of course, all good Bereans are looking for new fall projects, and we know that you too will enter into this one, which is exceptionally worth-while and the rules are simple and few.

Here are the facts. Brother James Mattison is doing missionary work along the Mexican border and in the State of Texas. At General Conference, the Berean representatives decided to aid him in this field. Our goal is six hundred dollars for this year. It sounds like a lot, but if each of us gives only one dollar on "Mission Dollar Day" the project will be well under control.

You may give "your dollar" to your group leader, or send it directly to me at the address below, or send it to Shirley Logsdon, Treasurer, Oregon, Illinois.

This is a project in which the National Bereans can really show their strength. So make your dollar "speak" on "Mission Dollar Day"—September 26.

Thanks for your support!

In Berean Service,
Joan Hunter, Second Vice President
33 - 33rd Street
Grand Rapids, Michigan.

In keeping with action at the Berean business meeting at the recent General Conference, your Berean officers are setting in motion the foregoing plan to raise \$600.00 for our lone missionary, Brother James Mattison.

This commendable work is worthy of the support of every Berean, young and old; for upon this young worker's shoulders is resting the accumulated, neglected missionary work of one hundred years.

National Berean Society has long been known for its pioneering, leading the field in the establishment of churches, in religious publishing, and in evangelism. Our prayer is that the youth of our church again will rise to the challenge and lead the church into mission fields, ripe for the harvest. When we compare our dollars to Brother Mattison's sacrifice and faith, it is a pitiably small thing that we are doing.

We might speak as Paul spoke to the Corinthians when he said, "Awake to righteousness, and sin not; for some

have not the knowledge of God: I speak this to your shame" (1 Cor. 15:34). Within thirty years from the ascension of Christ, within fifteen years of the establishment of this Corinthian church, Paul, the great missionary, spoke in rebuke to these people because the true gospel had not yet been preached in all the world. "Shame on you," he scoffed. Now, what do you suppose he would say to us? After one hundred years, there still are hundreds of thousands of people within walking distance of our local churches who have not the knowledge of God. In addition, a large part (Christianity is third in size among the world religions) of the world's two and one half billion people have not the knowledge of the God Jehovah. What would Paul say? What would Jesus say? "Awake to righteousness." Christ demands action. Righteousness is not passive, but active goodness. "And sin not." It is a sin to ignore our duty to "go into all the world." It is a sin to turn away from those who say, "Come over into Macedonia and help us" (Acts 16:9). "For some have not the knowledge of God." We sin in doing nothing to remedy this situation.

Brother Mattison feels this lack on our part very strongly and also hears the call of the unconverted. So he is on his way to impart the knowledge of God to our Mexican brothers and sisters. He is carrying our burden—let's not fail him. Remember—Mission Dollar Day, September 26. We want \$600.00 to support this work!

Brush Creek Bereans: Brush Creek reports an average Berean attendance during August of forty-two pupils. The adult class has just completed a study of "First Principles" under Brother G. E. Marsh. The young people's class joined the adults in this study, but now are meeting separately, studying the Berean lessons from *The Guiding Star*. Sr. Dorothy Demmitt is their teacher.

* * *

Minnesota: Minnesota Bereans have the spirit of evangelism. They have a gospel team doing work in the State. Their first trip was to Blackduck, Minnesota. They are on call for further evangelistic work in the State. Such zeal alone will cause our church to grow.

* * *

Chicago Bereans: The Crusader's Class at Chicago is taking charge of the evening church services in the newly dedicated Truth Seekers' Church of God in Chicago. This is to be a youth-centered, evangelistic service conducted by the young people.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

September 25, 26—Michigan State Conference at Blanchard (Sydney E. Magaw, guest speaker).

PENNELLWOOD CHURCH OF GOD

(Grand Rapids, Michigan)

With song of the locust and opening of school reminding us that summer fun is over, the vacationers are returning home. Among these were our pastor and family who have been on a trip west.

During Bro. C. E. Lapp's vacation, the pulpit was occupied the first Sunday of August by Milton Hall, pastor at Kokomo, Ind. We are very proud of our native son and pray God's blessing on him as he continues in the Lord's work.

Bro. F. L. Austin of Oregon, Ill., was with us on the second, third, and fourth Sundays of August. The fourth Sunday, we enjoyed a picnic dinner in Dutton Park and sponsored a homecoming service in the Dutton Church in the afternoon, with Bro. Austin as a very appropriate speaker, his mother and father having been ministers there for many years. The service was well attended, including a large number from the church vicinity. We enjoyed having our faithful friend and former pastor with us those few weeks.

The fifth Sunday of August, Harry Sheets of Burr Oak, Ind., was our speaker. A very good sermon was delivered, and we hope it may be our privilege to have him again sometime. His sister, Ada Simpson, planned a surprise reunion in his honor that day. Attending were the parents, Mr. and Mrs. Bert Sheets of Blanchard, their two sons and four daughters and families. We were glad the reunion started with attending the church service.

The ground was broken in a pouring rain on May 9, for our new building, but the cornerstone was laid in the beautiful sunshine on the afternoon of September 12, in the presence of a hundred members and friends. Community singing was followed by prayer by the elders, James Cole and William Hanson. A special number was given by the choir. Bro. Lapp gave a brief talk on the cornerstone and Christ, the Christ, the cornerstone of our spiritual dwelling. A history of the Pennellwood Church of God was read by the secretary. The cornerstone was placed by Arlie Townsend, superintendent of the construction, assisted by James Cole. The benediction was given by Bro. John Denchfield, pastor of the Southlawn Church of God. The response was in form of a duet by Lucille Ratering and Meriem Munshaw. Singing was accompanied by Louise Lapp on her accordion. Everyone was invited to inspect the building which is in construction to the point of readiness for the concrete floor to be poured. We prayerfully anticipate the completion of our new building. Mrs. L. F. Slocum, Secy.

ELDORADO, ILLINOIS

The Restitution Church of God at Eldorado, Ill., is making plans for a full year under the capable leadership of Bro. Vernis D. Wolfe, our new pastor. Bro. and Sr. Wolfe and their two sons, Duane and David, arrived in Eldorado on August 24. On Friday evening, September 3, a reception was given for them in the basement of the church. Homemade cakes and ice cream were served to the large number attending.

A two-weeks' series of meetings is scheduled to begin, September 19. Plans for Rally Day, October 1, also are underway.

The ladies met at the church last Tuesday, September 7, and re-organized their Doreas Society, electing Iris Wolfe, president; Juanita Lloyd, vice president; and Virginia Davenport, secretary-treasurer. Monthly business and social meetings were planned, and the work also was outlined.

We also have obtained the services of a trained choir director, and regular choir practice has been established.

We regret very much to lose three of our young men to the United States Air Corps. They are Robert Barlow, Raymond Parker, and Gene Cheek. We pray God's blessing on them.

Srs. Pauline and Bernice Leithliter are vacationing in Muroc, Calif., during the month of September. They returned home with their brother Earl and his family who were here in August. They plan to visit the church in Los Angeles while there. Don't keep them, California!

We are all so happy to have Bro. and Sr. Wolfe with us and feel that our lagging interest has been revived already. We ask your interest and prayers.

Virginia Davenport, Reporter.

BROWNTOWN, VIRGINIA

A week of services were held at the Browntown (Va.) Church, beginning August 30. Attendance was excellent throughout, running about fifty most of the time. It was a pleasant experience to live among these brethren for a while and get better acquainted with them.

The all-day meeting on September 5 was an enjoyable occasion, with dinner on the grounds. Attendance the closing day was not as large as on former occasions. The closing service was held at the Grove-Hicks home on the lawn, where several reels of pictures were shown which most of the people had never seen before.

There is a splendid interest at this place, as the vacation Bible school enrollment of ninety-four indicates. Some of the members have moved back from Washington, D. C., and others may do so. We hope that they will start a Sunday school or Bible class of some kind to hold the interest of the people.

From here we go to Hendersonville, N. C., for the dedication service at the new church building nearing completion.

M. W. Lyon, Evangelist.

HENDERSONVILLE DEDICATION

The newly-erected church at Hendersonville, N. C., was dedicated on Sunday, September 12. It was a beautiful day, and a good assemblage of people was present. Many came from Guthrie Grove, S. C., whose presence was much appreciated.

The writer was assisted in the services by the pastor, Bro. W. O. Williamson and Bro. S. W. Hiott. A special offering of \$155.00 was received toward the new building.

Dinner was served on the grounds. In the afternoon, a business meeting was held at which twenty-two members were present, and the name chosen for the new church was, "Anderson Chapel," in memory of Bro. J. H. Anderson, whose labor of many years was responsible for this congregation's existence.

The building is not yet completed, but regular services will be held each Sunday, and preaching every second and fourth Sundays. This is our first Church of God building in North Carolina in many years. The small band of members have worked unremittingly for months, making heavy sacrifices of time, work, and money to make possible this house of worship.

Meetings in the new church are being held during the week following and over September 19.

We rejoice also with Chicago and Cleveland, for whom this day was also a memorable occasion.

M. W. Lyon, Evangelist.

BAPTISM AT EAST OREGON

Monday evening, at 7:15, a small number of believers gathered on the bank of Rock River to witness the baptism of Mrs. Edith Cox, Rt. 2, Oregon, Ill. A faithful attendant of East Oregon Chapel for a number of years, she now is a fellow worker with us in the Lord. May His blessing rest upon her.

Gordon Landry.

Sr. Leota B. Hanson is vacationing at Morristown, Tenn., and Louisville, Ky.

THE RESTITUTION HERALD

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.

CASHMERE, WASHINGTON

Sunday, September 5, the church folks at Cashmere, Wash., again journeyed to the river bank for the purpose of baptizing Virginia Cole of Cashmere. Following the morning service, Miss Cole made her confession. May the Lord strengthen her for the Christian warfare, and let the brethren of the church be such examples that she will be drawn to attend to the work of the Lord faithfully henceforth. Lyle Rankin.

WILLIAM RUHN

Funeral services were conducted, Friday, September 3, at the Eden Valley (Minn.) Church of God for William Ruhn, the writer officiating. The crowd attending was beyond the capacity of the church, so many were unable to gain entrance.

William died in his sleep early Tuesday morning, after spending the day before in activities of the farm. Though we had known for some time that a sudden death was to be expected, as he had been under the doctor's care for a serious heart condition, it came as a shock to the family and friends.

William and Grace (Randall) lived on a farm, known as the Ruhn farm, west of Eden Valley, with their son Norman and his wife. They only recently had completed many improvements to make life more pleasant. How true the Word is that this life is full of disappointments, and we cannot tell what shall be on the morrow! We will miss him.

He was laid to rest in Eden Lake Cemetery, northeast of Eden Valley. The writer used the words of James, as he referred to the uncertainty of this life.

William leaves his wife, Grace, and one son, Norman, and one daughter, Mrs. Robert Flesland, and five grandchildren. The Fleslands live in Wahpeton, N. D.

May the resurrection hope be our comfort!
Walter Wiggins.

ROMAN MILES

Roman Miles was born in Lee County, Miss., in 1869, and died at Brownwood, Texas, September 7, 1948.

He leaves to mourn his death four sons: A. L. Miles, Brownwood; J. D. Miles, Breckenridge; B. A. Miles, Wichita Falls; H. C. Miles, Abilene; six grandchildren, and three great-grandchildren.

He married Emma Morgan, deceased, of Lee County, Miss., in 1889, and moved to Coryell County, Texas, in 1892 where he lived until recently before his death.

The writer conducted the funeral service at the Ater Church and interment was made in the Ater Cemetery. Emory L. Macy.

LAYMAN'S CAMPAIGN ENROLLMENTS

- 681. V. H. Sumpten, Wichita, Kan.
- 682. Austin Railton, Winchester, Va.
- 683. Mrs. V. L. Thayer, Winchester, Va.
- 684. Mary Jeskey, Winchester, Va.
- 685. Mrs. B. F. Clem, Middleton, Va.
- 686. Mrs. Iola Cunningham, Arco, Idaho. (Second time.)
- 687. Mrs. W. H. Rose, Yoakum, Texas. (Second time.)

THOMAS DAVID SINGLETON

Thomas David Singleton, son of Mr. and Mrs. Jackson Singleton, born, May 25, 1896, in Williamson County, Texas, died in the Brownwood Memorial Hospital, September 10, 1948.

He moved to Mills County in September, 1902. He was united in marriage to Vada Chesser, August 21, 1914. He has been a member of the Church of God since 1936.

He is survived by his wife; two sons, Ottis Wayne and Dale Singleton, both of Brownwood, Texas; four brothers, Emery, Emmitt, Joe, Lonn; one sister, Mrs. Bessie Brown, all of Mullin, Texas; two grandchildren, and a host of nephews and nieces.

Words of comfort were read from 1 Corinthians 15 and after expounding the hope of the resurrection, he was laid to rest in Mullin Cemetery, awaiting the call of the Lord. Emory L. Macy.

HERALD RECEIPTS

Mrs. Samuel W. Carroll; J. W. Hammond; Mary Brown; Edgar Harbert; Mrs. Pauline Chapman; Mrs. May White; Nettie S. Evans; E. L. McDaniel; W. W. Booth; Mrs. Marion Ellsworth; Mrs. A. B. Shrode; Mrs. Hildreth Worley; Theron Murphey (2); Carl A. Carlson; Ida M. Harding; Hubert Kitchens; Mrs. Lorrin Gainey; Mrs. Iola Cunningham; W. O. Cox; Mrs. G. B. Sprinkle; Roy Morron; Mrs. Charles Dupree; C. H. Horton; John L. Denchfield; Mrs. Frank Moran; Mrs. C. W. Scott; Mrs. Anne Broberg; G. J. Gordon; Mrs. M. S. Guest; Roy Macy; Mrs. L. C. Shaffer; Nettie M. Daharsh.

Mrs. Ada M. Cooper; Mrs. Pearl Zechiel; Vivian Kirkpatrick; Mrs. M. Stephenson; R. F. Robbins; Malcolm Magaw; Bert Reighard; David R. Bender; Betty Macy; Roscoe F. Dunbar; E. L. Swanson; Verna Thayer; Melvin Osborn; Henry Mattison; Mrs. W. H. Reeves; Mrs. Billy Sundwall; Francis Burnett (5); Ella C. Boyer (2); Mrs. Lottie Elton; M. W. Lyon (9); Vernis Wolfe; Mrs. David Billingsley; Mrs. Laura Ashelford; Linford Moore, Jr.; Vada Griggs; Mrs. Effie Hess; William Fey; Mrs. Elmer Upton; Mrs. George J. Rahn; Don C. Huffer; Mrs. R. A. Foster, Jr.; Mrs. Emma Coleman (2); Mrs. Marie Coffman; Clarence Barnum.

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OVER THE TOP!!

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The estimated cost on one thousand booklets of eighty pages (5 3/4 x 7 3/4 inches) is \$331.00. I have manuscripts all typed, but the whole job must wait until you who love the truth, and believe that this booklet will help others to be ready for endless life in the age of joy, respond. I will be happy to receive a short letter from everyone who reads The Restitution Herald. I need your words of encouragement and help in this great work for the Lord and His truth. I pray God will bless you and guide in the way that leads to life and joy.

Contents of the contemplated booklet are designated by the chapter headings as follows:

- Chapter 1—"Immortality and Who Has It"
- Chapter 2—"The Creation of Man"
- Chapter 3—"The One Gospel and Only Plan of God's Salvation"
- Chapter 4—"What Is the State of Man in Death?"
- Chapter 5—"Death. What Is It?"
- Chapter 6—"Consciousness. Its Origin and End"
- Chapter 7—"Paul's Earthly House and Absent from the Body"
- Chapter 8—"Paul's Strait and Departing to Be with Christ"
- Chapter 9—"False Teachers on the Incarnation of Christ"
- Chapter 10—"The False Assumption of Church and Kingdom Being One"
- Chapter 11—"The General Resurrection of the 'Rest of the Dead'"
- Chapter 12—"The Origin and Death of God's Son"
- Chapter 13—"The Wicked Destroyed in Hell Fire"
- Chapter 14—"The Word 'Hell'"
- Chapter 15—"Objections on the Kingdom Examined"
- Chapter 16—"The Spirit Birth"
- Chapter 17—"Conditional Immortality"
- Chapter 18—"The Like Precious Faith"
- Chapter 19—"The Origin of the Faiths of the World"
- Chapter 20—"The Inward Man"
- Chapter 21—"What Is the Soul"
- Chapter 22—"The Antichrist System"
- Chapter 23—"Elements of the Kingdom of God"
- Chapter 24—"What Does the Bible Teach?"
- Chapter 25—"The Funeral at the Open Casement"
- Chapter 26—"The Last War Yet to Come"
- Chapter 27—"The Rich Man and Lazarus"
- Chapter 28—"A Study of Prophecy by J. M. Morgan"
- Chapter 29—"The Sunlight of Prophecy by J. H. Anderson (Deceased)"
- Chapter 30—"The Spirit of Man. What Is It?"
- Chapter 31—"What Shall Be the Signs of Thy Coming and the End of the World?"
- Chapter 32—"The Devil: His Agents and Their History in the Bible"
- Chapter 33—"The Old and New Laws, or Covenants"
- Chapter 34—"The Value of Fundamental Doctrine by T. A. Drinkard"
J. M. Morgan,
Rt. 5, Bristow, Okla.

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 37

OREGON, ILLINOIS, SEPTEMBER 28, 1948

NUMBER 50

Signs of Christ's Coming

By (Mrs.) Mary Mae Nedrow, Oregon, Illinois

JESUS PRESENTED His parables of the Ten Virgins, the Fig Tree, and the Talents when the disciples asked Him the question: "What shall be the sign of thy coming, and of the end of the world (end of the age)?" All these parables refer in one way or another to the coming of Christ and the Kingdom He will establish. In Matthew 24, Mark 13, and Luke 21, many signs of Christ's coming are recorded in His own words, and some of those signs are being fulfilled today. The world today is like a great checker-board, on which is being played a game of the nations. Bible students are watching with interest the different moves of all nations. In Ezekiel 38, there is a clear picture of Gog (Russia) invading Palestine. In Joel 3 and Zechariah 14, we see nations gathering to battle against Jerusalem shortly preceding Christ's return.

The prophecies of Nahum and Daniel concerning the latter days are being fulfilled today. Cars, speeding and jostling one another on the highways, are causing many casualties. (Nah. 2:1-4.) There is a swift means of travel from place to place today, just as Daniel's prophecy signifies. (Dan. 12:4.) There has been a great advance in aviation this past year. The world is traveling at a rapid rate of speed, exactly as the Scriptures foretell! Isaiah gave an excellent description of the airplane: "As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it" (Isa. 31:5).

Surely, the end of this Age is fast approaching! Jesus said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Radio has made it possible for the gospel to reach almost all peoples throughout the world.

Nations will gather in battle against Jerusalem. "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 shall be king over all the earth" (Zech. 14: 3, 4, 9).

"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." "Many shall run to and fro, and knowledge shall be increased." "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers . . . lovers of pleasure more than lovers of God."

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" "The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

Watch the fig tree (Israel) and the other trees (nations) to discern the signs of the times. "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." "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another."

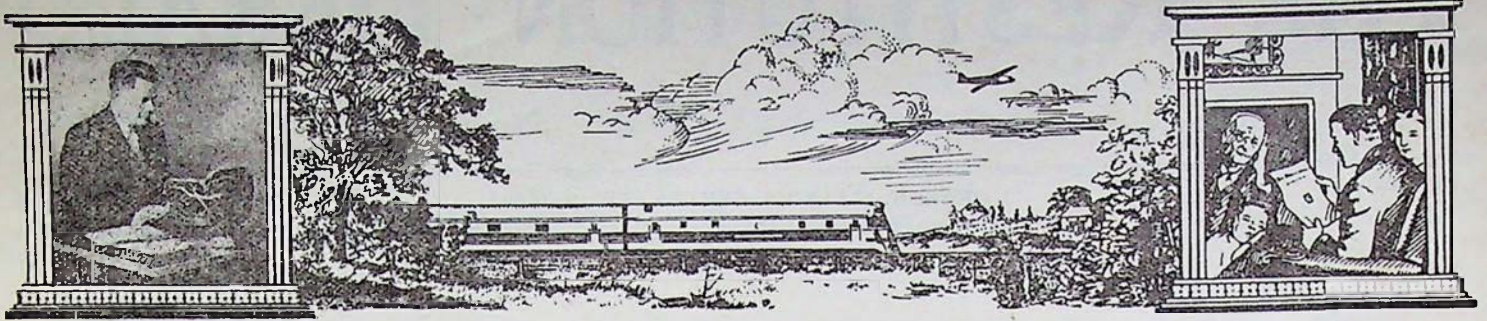
Return! Return!

"Return, Return! We long for Thee,
Our glorious Lord, Whose rule shall be
O'er all the earth, now dark and drear,
Where men remember not, nor fear,
That Thou shalt come.

"According to Thy will we pray
That soon may dawn the promised Day;
Shine forth, O Sun of Righteousness,
With healing in Thy wings, and bless
A stricken earth.

"Return, Return! As Thou hast said
Thou wilt, Awaken from the dead
All Thine that sleep within the tomb;
Give glory for the graveyard gloom,
And rapture blest!"

—Prophecy Monthly.



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

Church-of-God Radio Program

A radio program, sponsored by the General Conference of the Church of God, is broadcast, 8:15 to 8:30 a.m., each Sunday morning, from radio station WAIT, Chicago, 820 on the dial. Please notice change in time of program: it now begins at 8:15 a.m., Central Standard Time.

These radio sermons by Brother Harold Doan, pastor of the Chicago Church of God, or by a guest Church-of-God minister, present helpful thoughts on the Sunday school lesson as presented, also, in Truth Seekers' Quarterly. If residing within hearing range of WAIT, readers of THE HERALD will find it pleasant and profitable to "tune in" to *Truth Seekers' Bible Class of the Air*.

Activities of the Chicago Church

The new Church of God in Chicago, dedicated on September 12, is known by its members as the "Truth Seekers' Church of God." It is located at 5052 West Division Street. Special evangelistic services were conducted, September 12 through 26, by the pastor, Brother Harold J. Doan and Brother C. E. Randall who did the preaching. The Sunday program of the church includes Sunday school for all ages at 9:45 a.m., morning worship at 11:00 a.m., a meeting for young people at 6:30 p.m., and preaching service at 7:30 p.m. Also, there is a midweek prayer-and-Bible-study service at 7:30 p.m., Wednesdays.

The pastor's address is 1908 North Keystone Avenue; his telephone number is CApitol 7-4387; and his office hours at the church are 12:00 to 3:00 p.m., on Tuesdays, Wednesdays, and Fridays.

A cordial invitation awaits all friends of the Chicago Church and all strangers who may be seeking the truth that saves.

Church-Theater Statistics

Brother Linford Moore, pastor of the Macomb (Ill.) Church of God, reports in his local church bulletin these interesting statistics:

"There are fifteen times as many churches in the United States as motion picture houses." Churches within the na-

tion can seat 55,000,000 people at one time; theaters can seat only 10,500,000. Nevertheless, more people are attending theaters than churches, and six times as much money is being spent for recreation as that spent for churches and church charities.

Concluding his report, Brother Moore says, "Let us not miss the plain signs that mark 'the last days' before the end of this Age. The coming of your Lord is near. Are you ready to meet Him?"

Unique Miracle

Jesus' followers had seen Him heal the sick. An impotent man, thirty-eight years afflicted, arose, took up his bed, and walked. Having only five barley loaves and two small fishes—plus prayer—Jesus fed five thousand hungry men, besides women and children, there being such an abundance that all "were filled" and twelve remaining baskets of food were gathered. Though Galilee was raging, Jesus walked its waves.

Who would not have enjoyed possessing similar miraculous power? "What shall we do," asked the multitude, "that we might work the works of God?" Then came Jesus' remarkable answer, an answer revealing that God desires a work from man that he easily can do, so easily that man may not even consider it a work. Said Jesus, "This is the work of God, that ye *believe* on him whom he hath sent" (John 6:29).

The multitude loved miracles. Oh! if only they, too, could be magicians! What requirement need they meet to heal the sick? to multiply food? to walk on Galilee? Little did they appreciate the importance of faith! Jesus did not say, however, that by believing in Him they would be able to perform these miraculous deeds. Rather, Jesus elevated faith in Him to a high plain equivalent of doing the miraculous. "This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:4, 5).

When testings come, when grows heavy the cross, *believe* in Jesus. That, in God's sight, is more valuable than walking waves. Have you, I, the work of *faith*?

The Coming Kingdom Typified

By C. E. Randall, Tempe, Arizona

THE QUEEN OF SHEBA'S visit with King Solomon had its greatest usefulness in its typical significance. In writing to the Romans, the Apostle Paul stated that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (15:4). The Scriptures to which Paul referred belong to the Old Testament; that is, they constitute the Old Testament and are filled with types and examples and shadows which help one to understand more clearly the teachings of the New Testament. Without this Old Testament background, one would be greatly handicapped in arriving at a correct interpretation of the great truths in the teachings of Jesus and the apostles.

Let us consider some of the types in the record of the visit of the queen of Sheba to Israel, when she went to see the glory of the kingdom over which Solomon ruled and to hear of his wisdom. In the first place, I would like you to observe that this kingdom over which Solomon reigned was called "the kingdom of the Lord." The people of the Kingdom were the children of Israel. The throne on which Solomon sat was called the "throne of the Lord." The people of the kingdom were called "God's people." Thus, Solomon, the anointed of the Lord, sat upon the throne of the Lord over the kingdom of God, ruling the chosen people of God, who in God's purpose were to be a kingdom of priests—a missionary people to the end that the earth might be filled with the knowledge of the glory of the Lord as the waters cover the sea. This purpose has not been defeated; it is merely held in abeyance, pending taking out of the church from among the Gentiles.

Though Solomon sat upon the throne of the kingdom of the Lord over Israel, otherwise called the "throne of David," I would like to direct your attention to the One of whom Solomon was a type, for it is written that "a greater than Solomon is here." This "greater One," is the true Messiah, Jesus Christ, who according to flesh was raised up to sit on David's throne. In due course of time, He who is now sitting on the right hand of the throne of God will come the second time and sit upon His own throne, which will be the restored throne of David on which Solomon reigned. When the angel Gabriel appeared to Mary, he said:

"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."

"During the days of Solomon, Israel constituted the earthly kingdom of God, and on the return of the true Messiah, Israel will be resettled in the covenanted land, brought under the new covenant, given a new heart and a new spirit, and once more will become the Kingdom of God on earth under the kingship of the Christ, who at that time will be the King of kings and Lord of lords. This kingdom restored will indeed be the Kingdom of God for which we so often pray when we say, "Thy kingdom come."

When the Queen of Sheba visited the kingdom of God under Solomon, she exclaimed: "The half was not told." Of the coming Kingdom of God over which Christ will reign, with the overcomers sitting with Him in His throne as He overcame and is now sitting with the Father in His throne, it can be said with a larger application than contained in the Queen's words, "The half has never been told." Paul declared: "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." For a little moment, let us consider some of the wonderful truths that belong to the Kingdom of God and the conditions that will prevail when the Lord is King over all the earth. One of the first things to which we call your attention is the change that will be wrought among the nations.

Inspiration informs that when Christ reigns most gloriously in Mount Zion, and the law goes forth from Jerusalem, nations will learn war no more. Quoting from Isaiah 2, we read: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

It has been estimated that during the past three thousand years, eight thousand peace treaties have been made and signed, yet, as everyone knows, we are no nearer—as far as man is concerned—the time nations shall learn war no more than when Abraham returned from the slaughter of the kings. From the time history first began to be chronicled, war has been (Continued on page 10)

Economic Status of Our Ministry

By Ministerial Survey Committee

THE ECONOMIC STATUS of all has changed considerably during the past few years. Some workmen have been able to maintain living standards on a par with the times through the medium of unions, strikes, and so forth, but your minister is definitely commanded in the Scripture that he is to be no striker. Since he would not quit his work, the Survey Committee has obtained some facts from the ministry, and is publishing them by the unanimous vote of the General Conference, that brethren at large may know your pastor's economic standing.

Of forty active ministers, twenty-seven answered the questionnaire sent them. This should give a fair sampling of the entire ministry. Of those reporting, nineteen said they were giving full time to the ministry; eight said they were engaged in other work, supplementing their income, to make a living. While nineteen reported they were giving full time to the work, over fifty per cent of all reporting said they did engage in secular work from time to time to pick up a little extra cash to help meet the expenses of maintaining a livelihood.

The average yearly salary of those reporting is \$1570.00, and the average monthly salary is \$131.00, which makes the average weekly salary about \$30.20. If you are paying your pastor more than the average received, you may think you are paying him too much, but the sad part of the picture is that these men who receive the average salary of \$131.00 a month are not able to live on such a low salary, and, therefore, have been forced to go out into secular occupations to provide a living for themselves and their families. When they are required to go out into other work, it becomes impossible for them to do justice to the church, or to their work as a minister, and the church is suffering the consequences.

Ten pastors reported that their churches were furnishing parsonages, and they reported an average yearly salary of \$1641.00. Eight pastors rent the houses in which they live and receive an average yearly salary of \$1517.00. Four own their own homes and receive an average yearly salary of \$1361.00. Some of the others reporting live in basements, garages, or rooms, as the situation requires. It is interesting to know that those churches which pay their pastors the highest salaries also provide parsonages. It is becoming increasingly evident that churches which have parsonages will be the ones which will be able the more easily to secure a pastor's services. Due to limited housing conditions, greater difficulty is being encountered each

time a minister moves from one locality to another.

Twenty-two ministers pay their own utilities; two churches pay the parsonage utilities; and two churches pay part of utilities. In view of the low salaries generally paid, it seems some consideration should be given to this matter by the churches.

Twenty-four ministers receive vacations with pay; one pays for a substitute minister while the pastor is vacationing, and seven churches consider General Conference the vacation of their minister. Most ministers readily will agree that General Conference is certainly no vacation, but a time of greater strain than in the home pastorate. Thirteen churches do not consider Conference a vacation for their ministers, and twenty-five churches pay their ministers' salaries while at Conference.

When it becomes necessary for a pastor to make a change, whether the distance is one hundred miles or two thousand miles: eleven churches do not pay moving expenses; five churches pay part of the expense; and five churches pay all the moving expenses. Considering the great cost involved in moving one's family and his few personal possessions any distance, one easily can see why the minister is faced, periodically, with a nightmare of no small proportion. If you have had to move from one place to another, you will know one of the problems confronting your minister.

Of all the pastors reporting, only one or two reports almost one hundred per cent tithers in the congregation. Four churches report about fifty per cent tithers; twelve churches report a few tithers; and six report there are practically no tithers.

In view of the fact that some of our churches are combining forces with other churches with the idea of having a part-time pastor, and in view of the spiritual weakening that is bound to result from such combinations; and in view of the great need for spiritual revival in these closing days of this Age, we suggest a consideration of the following scriptures.

According to Nehemiah 13:10, Nehemiah, having returned to the Land of Israel from the bondage of Babylon, found his country suffering from a great *spiritual depression*. In seeking a cause for the situation found, he records this: "I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field. Then contended I with the rulers, (Please turn to page 10)

BAPTISM OF CHILDREN

By Emma C. Railsback, Los Angeles, California

"When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12).

IF WE take this text at its face value, we are bound to conclude that a candidate for baptism must be able to comprehend the truth concerning God's literal Kingdom on the earth and the things concerning the name of Jesus Christ, which would include the divine begettal to a new or spiritual life, recognizing that the ordinance of baptism is a sacred seal of that faith. If the inspired writer had said "men, women, and children," he certainly would have omitted the definite requirements of their faith. We have been informed that children as young as seven, eight, nine, ten, and eleven years, have been baptized by Church of God ministers. Paul said, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" Would a seven-year old, no matter how bright, be likely to grasp the significance of the Apostle's statement? Can seven to eleven year old children grasp the meaning of a divine begettal to a new life? When our grandson came to be baptized at twelve years of age, I inquired if he felt that he had the necessary understanding of God's plan, before sealing his faith, and after some meditation he decided that he had better wait another year. Some will say, "But what if he had died in the meantime?" The answer is, "God does not do things that way."

A child of eight years who had been baptized was heard boasting to her playmates that she could eat of Communion because she had been baptized. This of course is true, but, a little later when the Communion service was being observed, she remained out in a Sunday school room and played with another child. When asked why she did not come into the church for the service, she replied, "There was no place for me to sit." This was far from the truth, and the incident serves to illustrate that these sacred ordinances have been dealt with far too lightly. God knows the hearts of all. If we bring the world into the church, can we expect the church to be anything but poor and wretched and miserable? We must recognize, of course, the fact that no hard and set rule can be established concerning the age of young people who are candidates for baptism. Some parents are anxious to see their children become members of the church at as early an age as possible, feeling that they will then have a safeguard from the world.

Again, some will reason that Jesus' taking little children in His arms and blessing them, and saying, "Suffer little children to come unto me and forbid them not, for

of such is the kingdom of heaven" is a decided reason for getting them into the church as young as possible. But that does not bear upon the subject of baptism. Parents are responsible for their children's training and instruction until they reach the age of responsibility. We saw an interesting example of this last spring in Arkansas. The precious truths of God's Word had been instilled in the minds of the children of this devout isolated family, and the son, who was fourteen years of age, was anxious to yield obedience to the command of the Saviour. The evident satisfaction shown after compliance and the begettal to the spirit life were something to be appreciated.

BERNADOTTE'S DEATH

*Bernadotte's Death May Bring
Divine Retribution on Israel*

By James M. Watkins—"Dixon Evening Telegraph"

September 21—The ruthless ambush and killing of Count Folke Bernadotte, United Nations Mediator for Palestine, last Friday, may be the first link in a chain of events that may bring added troubles, if not Divine retribution, upon the Nation of Israel.

Count Bernadotte, consumed by the overwhelming principles of peace, had just one ambition: to see the Arabs and the Jews living peaceably together according to the tenets of their respective views. His death at the hand of the Jews may easily place the Nation of Israel not only in disrepute with the United Nations, but once more in direct opposition to the Divine regulations set down for the establishment and conduct of that Nation.

There seems to be little doubt that the Stern Gang, the Israel Leftest Group, is responsible for the death of this emissary of peace. The attitude of Israel, under the pressure of the United Nations' demand for punishment of those responsible for the act, may determine the ultimate harvest of the seed sown.

It is believed by many that, with the return of the Jew to Palestine, he has once more placed himself under a certain obligation to God. The open rejection of the opportunity for peace that was reflected in the killing of Bernadotte by this so-called "Left-wing" element was a direct violation of the command given concerning their conduct after they had returned to their homeland.

"Thine ears shall hear a word behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

This was the way Isaiah forewarned them of their conduct during the period after their return.

It now remains to be seen whether Israel supports this action of those who have gone to the left, and if so, in what way the voice of God will point out their error.



News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

NEW CONSTITUTION. Leaders in Israel are working in the capital city of Tel Aviv on a constitution for the new state of Israel. Though the work is not complete, some parts of the draft have been given to the press, and we quote briefly from the Jewish paper, "The Sentinel," which gives part of the preamble to the constitution. It reads:

1. "To build our commonwealth in accordance with the ideals of peace and justice of the prophets of Israel.

2. "To open our land to every Jew who seeks entry and to maintain the rights of strangers within our gates.

3. "To promote the peace of the Holy Land and the security and prosperity of all who dwell therein."

All parties within the new state are contributing to the make-up of the constitution. The Labor Party has suggested, among other things, that "every man has the right to work." Another clause presented by labor says: "Labor is the basis of Israel's existence, the source of its being, happiness, and wealth. It is a matter of honor for all citizens to do productive work."

If the whole constitution of the new state of Israel follows this pattern of thought, it will set an example which other nations can well pattern. It is evident from the work of the officers of Israel, since the proclamation of the new state, that they are trying to weave into their national life the principles of statehood as set forth in the Old Testament, which Jehovah gave the Israelites on their being settled in the land of Palestine.

PHILOSOPHICAL BLASPHEMY. Writing in the August issue of "Commentary," Paul Weiss, professor of philosophy, Yale University, sets forth a modernistic viewpoint of Job that smacks of blasphemy—at least, it is a deceitful handling of the Word of God. One paragraph reads: "What shocks us and should shock us is not Job's blasphemies, but God's callousness, with a brutality, with a violence hard to equal in any literature, secular or divine. God, just to make a petulant point proceeds to do almost everything the most villainous of beings could want. Not only does he kill, in one fell swoop, without excuse, explanation, or warrant, all of Job's cattle, but he follows this up by killing all of Job's servants and then all his sons and daughters."

This author does not believe God was the deity that the book describes, but speaks rather, of the "inhumanity of the author." This modernistic approach destroys confidence in the Word, and it is little wonder that so many of our young people who go through our schools of learning come out with their faith shaken in the inspiration of the Scripture and respect for the character of Him with whom we all have to do. Parents who have children to educate should consider well

the schools to which they are going to send them, and above all, give them a good sound foundation in spiritual things before they ever leave the home fireside.

CHURCH GUILTY. The World Council of Churches is still in session at Amsterdam. From reports which have come from the work already accomplished, it appears that considerable progress has been made toward closer unity among the various religious bodies participating. Already pronouncements have been made that are of the utmost significance. Dr. Conrad Hoffman, secretary of the "Church and Israel," sub-committee of the World Council Assembly, reports that the "Church will avoid any question of political opinion on the question" of the new state of Israel. He did state, however, that "We of the Christian church must feel our guilt in the fact that we have failed to solve the problem of anti-Semitism. Christendom failed to prevent the annihilation of 6,000,000 Jews by Hitler—a third of the entire Jewish people."

This confession by Dr. Hoffman is more personal than an expression of the Assembly in Amsterdam, but the truth of the confession and indictment cannot be denied. That Christendom did little and said little in defense of the millions of Jews who became victims of the Hitler plague is a dark blot on the nominal church of this generation. The church in Germany made very little protest, and the church outside of Germany did little more to stop the crusade of annihilation. It will require a more active and Samaritan type of Christianity than this to make much of an appeal to the Jews who have survived this twentieth-century blood bath.

NO TRUCK WITH IDEOLOGIES. The World Council meeting in Amsterdam has come out boldly against allying with any political ideology, yet the indications are it will set forth a middle-of-the-road political and religious set-up with which they can play ball with both the East and West. Resolutions which have been adopted on the subject read: "The Christian churches should reject the ideologies of both Capitalism and Communism and should seek to draw men away from the false assumption that these are the only alternatives. . . . Each has made promises which it could not redeem."

The statement goes on to indict the churches for succoring conditions which have given rise to Communism. It continues: "With contrition that many churches are involved in the forms of economic injustice and racial discrimination which have created the conditions favoring the growth of Communism and that the atheism and the anti-religious teaching of Communism are in part a reaction to the checkered record of a professed Christian society."

If the nominal church had stuck to its mes-

sage of the gospel of the Kingdom, it would not be necessary for church leaders to indict themselves on this count. It is evidence of the apostate condition of the church. During the time of the Russian revolution, the secular press reported that a certain religious denomination that "goes in" for the relics of the dead, and which at that time was quite strong in Russia, had as many as twelve hundred nails which they claimed had been taken from the cross of Jesus on which He was crucified. These were displayed and worshiped in numerous churches in Russia. It is no wonder that faith is at a low ebb today.

PRECARIOUS TIMES. These are powder-keg days, when an explosion may occur at any time in any part of the world. In a long editorial in the current issue of "The Christian Century," on the situation between Russia and the Western Powers, the editor sees a ray of hope in the conferences now in session at Moscow and believes that "the danger of war this year, or very soon, has been lifted," through the agreement which evidently has been worked out between the powers. He sees the whole European situation as "being precarious." Speaking of France in particular, he says: "The cabinet crisis there (still unresolved as this is written) is more than just another in the interminable series that has given France fourteen governments in three years. France's domestic problem is fast drifting toward a stalemate which even the ballot box may not be able to solve. If such proves to be the case, violent upheaval must be expected."

When the peace of the world is suspended on the thin thread of a single conference, or the internal situation of a single nation, it is true that we are living in "perilous days."

ANTICHRIST PROPHESED. In his new book, "Of Flight and Life," Charles Lindbergh predicts that unless modern science is Christianized it will become the "Antichrist prophesied by the early Christians." He says: "We are in the grip of a scientific materialism, caught in a vicious cycle where our security today seems to depend on regimentation and weapons which will ruin us tomorrow. . . . Unless science is controlled by a greater moral force, it will become the Antichrist prophesied by the early Christians."

YESTERDAY. The Pentecostal Evangel recently had this account of a boy before a New York judge on a charge of smoking: "In 1898, a certain Judge Schatz of Mount Vernon, N. Y., fined a boy two dollars for smoking, and stated: 'The next boy who is brought before me for smoking, I will give ten days. This bad habit, which means death eventually, must be broken up.' That was fifty years ago. How times have changed 'for the worse!'"

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25	"Seen of Them Forty Days"	Editorial	11	The Star and the Scepter	Gordon Landry
47	Serving and Giving	Francis E. Burnett	5	The Sunlight of Prophecy	J. H. Anderson
48	Serving the Resurrected Man	Editorial	27	The "Sun" of Righteousness	Gerald L. Cooper
5	Seven Sister Falls, Yoho National Park*		2	The Temple of God	Dean Moore
36	Shall I Tithe?	Mrs. Edna Brewer	23	The Thirty Pieces of Silver	Mary Mae Nedrow
25	Signs	Hannah Barber	21	The Time of the End	G. E. Marsh*
50	Signs of Christ's Coming	Mary Mae Nedrow	9	The Tobacco Curse	Mrs. Virginia Kincheloe
12	Signs of the Second Advent	Lyle Rankin	12	The Two Beasts of Revelation Thirteen	Harry Payne*
13	Signs of the Second Coming	Lyle Rankin	2	"The Unsearchable Riches of Christ"	Editorial
19	"Signs of the Times"	Sydney E. Magaw	31	The Value of Fundamental Doctrine	T. A. Drinkard
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24	Spring Housecleaning	Shirley Logsdon* BP			
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16	Study of John 1:1-14	Alfred Authon			

* indicates picture.

BE Berean Editorial.

BP Berean Page.

15	The Way of Peace	E. E. Giesler	47	What Is Man?	W. Howard Beemer
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35	Think on These 'Things'	Harold Doan BE	18	What of the Past?	Editorial
15	Thoughts	Alda Ruhn	2	What's in a Name?	Mrs. Charles Netts
19	Thousand Islands*		34	What Think Ye of Christ? Whose Son Is He?	Grover Gordon
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7	Two Harvests	Gordon E. Davison	28	Who Is Your Co-Worker?	Harold Doan
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15	Universal Military Training	Harvey U. Krogh, Jr.	39	Who Will Be Tormented in Hell?	Norman J. McLeod*
37	Uzziah's Folly	Harold J. Doan	35	Why Christ Is God's Son	Tom Savage
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3	Vermilion River, Kootenay National Park*		4	Why Should Christians Tithe?	G. J. Gordon
20	Voice of the Wind	Editorial	23	"Why Weepst Thou?"	Editorial
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2	Walk Worthy of Christ	Janice Johns	16	Winter at Saint Moritz, Switzerland*	
36	Warning the Indifferent Multitudes	Clarence E. Bunch	24	With a Whole Heart	Mrs. Harold Doan
13	Watch and Pray	Mary Mae Nedrow	49	Works	John F. Green
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4	Were Our Seniors Correct?	H. Gary France*	16	Worship of God	Mary C. Railton*
38	We Shall See God	Mary Brown	31	Worthy of Double Honor	Editorial
25	What Am I Bid for Eternal Life?	Gary France* BP	18	You Are What You Think	Dean Moore*
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22	What Constitutes Belief in God and Christ ..	Norman McLeod	36	Your Light! Does It Shine?	Charles Lapp
45	What Difference Does It Make What I Believe?				
 James A. Patrick				
11	What Does Christmas Mean to You?	G. J. Gordon			
1	What Does It Really Mean to Be Great?				
 Jeanne Crawford BP				

* indicates picture.
BE Berean Editorial.
BP Berean Page.

ECONOMIC STATUS OF OUR MINISTRY

(Continued from page 4)

and said, Why is the *house of God forsaken*? And I gathered them together, and set them in their place. Then brought *all* Judah the *tithe* of the corn and new wine and the oil unto the treasuries."

God has ordained one way to take care of the temporal needs of His servants, and that is by the believers bringing their tithes and offerings into His house, that it may be used to supply the living necessities of those who are giving full-time service to the Lord. In 1 Corinthians 9: 13, 14, the Apostle Paul said, "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." God's way is the best way to promote His work, and *only* when the Church of God follows that way will our local, state, and national work go forward with the blessing of the Lord.

THE COMING KINGDOM TYPIFIED

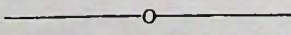
(Continued from page 3)

waged in some part of the world. Every day brings us news—news that is charged with war and rumor of war. "Peace in our time" is almost forgotten as one reads news about the "cold war" that is almost *hot* war in the Berlin lift. Draft of the youth of the nation, civil strife in Hyberabad, revolution in Greece, all speak against the idea of nations beating their swords into plowshares. Regardless the seemingly impossible attainment of the era of universal and everlasting peace, it is going to come when the Prince of peace returns and sits on David's throne restored. The ravages of war which destroy national economics, ruin nations, snuff out millions of lives, and maim other millions of the flower of youth, leave debts that burden generations unborn with taxes to throttle their freedom. All those, and more, will be among the forgotten things when the "Greater than Solomon" assumes His reign in Mount Zion, "beautiful for situation, the joy of the whole earth."

Another enemy which the Kingdom of God eventually will eliminate out of the earth is the greatest of all enemies—Death. The trail of the Serpent which has left its sting in every land and on every continent will pass when sin is destroyed and the earth and its inhabitants are redeemed from its curse. There is not a home or a family where the dread Enemy has not visited and the family circle been broken. This condition will not always exist. With the setting up of the Kingdom of God, though it will be as a stone cut out of the mountain at first, Christ ruling over it, He will reign to put down all rule, and authority, and power. The last enemy to be destroyed is death. When this victorious Day arrives, God will be all in all. Yes, the half has never been told.

When the Queen of Sheba came to Jerusalem, she brought with her presents and gifts. We have in this a type of what will happen when Jesus reigns on His throne in Jerusalem. Scripture tells that all nations will go up to Jerusalem from year to year to keep the feast of tabernacles and worship the King, the Lord of hosts. Further, these same nations which are saved shall walk in the light of the Kingdom, and the kings of earth will bring their glory and honor to the King of kings. The world may not realize it, but the whole creation which is groaning under the burden and travail of sin is looking forward to the time blessings which they desire will come to them at the manifestation of the sons of God, which is just another way of speaking of the coming of the Christ. Nations, and individuals which comprise the nations, need the setting up of the Kingdom of God. It is the only solution to the problems of the world which have become so complicated and complex that men are unable to find a way out.

The happy Day we have been considering is near at hand! Prophetic signs the Lord gave concerning the last days indicate we are living in the very end of this Age. So near are we approaching the close of Gentile Times, that all the sojourners of hope can look up and lift up their heads, knowing their "redemption draweth nigh." Our prayer for each of you is that you will be ready when that happy event is heralded with the shout of the Son of God, the voice of the archangel, and the trump of God.



"I believe a knowledge of the Bible, without a college course, is more valuable than a college course without knowledge of the Bible."—*William Lyon Phelps.*

* * *

The object of teaching a child is to enable him to get along without his teachers.—*Selected.*

* * *

"Since someone's destiny awaits even my influence, may God guide my contact with others."

BOOK PARADISE

By Arlen Marsh

The Life and Times of Jesus the Messiah (William B. Eerdmans; \$7.50) is a two-volume reprint of an old but exceptionally valuable and authentic work. Dr. Alfred Edersheim has brought to his interpretation of the earthly life of Jesus a scholarship of international reputation, and has managed to produce an extraordinarily readable manuscript.

Edersheim's discussion of the origins and doctrines surrounding baptism will be particularly interesting for those who believe in immersion as an essential element of Christianity. His facts are definite, and his facts are—for most of us—entirely new. Did you know, for example, that rabbis trace the Jewish practice of immersion as far back as the Exodus from Egypt?

Those who accept the restoration of Israel to Palestine as an inseparable part of the doctrine of the Kingdom of God, too, will find Edersheim's books of value. His quotations from ancient Jewish prayers, his references to Jewish interpretations of the prophets, his explanations of various experiences of Christ with the apostles and the rulers of the synagogues, all are unusually illuminating.

One of the chief advantages of the work is that a considerable portion of its factual content is not easily to be found in other sources. Commentaries run more to analytical etymology than to Talmudic and Biblical history, or else offer chiefly expository comments on Scriptural passages—comments of help, but not comments calculated to increase one's knowledge of the Biblical past.

Voluminous indexes unlock the material in the set in two ways: there is an excellent subject index, and an equally excellent index of Biblical passages cited in the course of the study. A comprehensive table of contents makes it easy to locate the various parts of Jesus' life; the set is arranged on a more or less chronological basis. There are no illustrations.

Each chapter is preceded by a complete listing of the texts from the four Gospels which provide the events to be considered by that chapter. Appendices supplement the information contained in the main body of the books.

* * *

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



"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

Making Full Use of the Page

"Come," said Mother; "it's time for our Children's Page study." The children took their Bibles and quarterlies and found comfortable seats near by.

"Let me use THE HERALD, Mom," begged Peter, who was just ten.

"I want my quarterly. Miss Davis gave me a new one Sunday," said tiny Jo, who was only eight.

"What will you use, Martha?" asked Mother.

"Oh, I'll use my Bible, and look over Peter's shoulder occasionally," said Martha.

"And I have my Bible and helps," assured Mother.

"From the new quarterly I see the lesson is about 'Christian Living,' said Jo.

"From the top of the 'Page,' I'll read the golden text. Mrs. Savage nearly always has it printed there," said Peter. (Peter read the golden text, printed at the top of the page.)

Jesus' Place in Christian Life

"There are four things mentioned here; perhaps we could call them names for Jesus the Christ," said Mother.

"I see only three," declared Martha.

"Read them," asked Mother.

"The way, the truth, the life," read Martha.

"The other name isn't so plainly written in this verse, but it's there," assured Mother. "Finish the verse, Peter."

"No man cometh unto the Father, but by me," read Peter.

"See what Mrs. Savage says about the golden text, Peter," said Jo.

"Jesus is the center of Christian living. He is 'the way,' 'the truth,' 'the life,' and 'the door.' We read, 'I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture' (John 10:9). There is no other way for us to be saved. We either accept Christ as our personal Saviour and follow Him, or we are not sheep of His fold.

"How then shall we accept this One who is the Way? We read again; turn with me to Galatians 3, the last three verses."

"You read the verses, Jo," asked Mother. "Then we want your comments," she added.

"If we are baptized into Christ, we are His," decided Peter. "Here's what Mrs. Savage says:

"If we follow Jesus, carrying our share of His responsibilities here—our crosses—we expect to live with Him when He returns for His own."

"What is the main topic, today, Jo?" asked Martha.

"The title is 'The Secret of Greatness,' in our new quarterlies," answered Jo.

"Read the text, Mother, from your Bible," suggested Peter.

All turn to John 13:4-17 and we'll read right around. Then we'll finish the "Page."

Do As I Have Done

"Jesus taught humble service one for the other. He said, 'Happy are ye if ye do' the things He taught. As He washed the disciples' feet, He also said, 'Ye are not all clean,' referring to the traitor Judas.

"When He came to Peter, Peter was not going to allow His Master to wash his feet. He said, 'Thou shalt never wash my feet.' He was indignant that some had already allowed their Lord to wash their feet. Jesus said to Peter: 'If I wash thee not, thou hast no part with me.'

"Peter's impulsive nature again is seen as Peter wholeheartedly answered: 'Lord, not my feet only, but also my hands and my head.' He wanted so much to have a part with the One he loved.

"Let us be like Peter. Let Jesus have all of us; not just our feet, but our lips and head and heart, also."

"That's what Mrs. Savage says," added Peter.

Happy Birthday Wishes

Darlene Denchfield, Sept. 28, age 14, Grand Rapids, Mich.

Mary Jean Lansbery, Sept. 28, age 11, Hazelhurst, Wis.

David James Eades, Sept. 28, age 9, Eden Valley, Minn.

Lucille Richardson, Sept. 29, age 9, Hammond, La.

Thomas Savage, Jr., Sept. 29, age 12, Waite Park, Minn.

Donald Anderson, Sept. 29, age 12, Waite Park, Minn.

Samuel J. Gainey, Oct. 3, age 10, Hammond, La.



Do not forget the "Mission Dollar Day" which was set for September 26. If you have not yet done your part in helping to finance our only missionary, "Better late than never." We want at least \$600.00 for our first boost for Brother James Mattison.

WHAT WOULD JESUS DO?

"Dr. J. C. Masse, formerly of Boston, who has had fifty years in the Baptist ministry, once was approached by a young lady who asked, 'Dr. Masse, tell me, just what wrong is there in smoking a cigarette?'"

"Dr. Masse replied, 'I'll not answer that directly, but I will ask you this question: If you met the Lord Jesus Christ, would you give Him a cigarette and a match and say, "Light up, Master, light up?"'"

"Oh, no, indeed not! I would never think of such a thing! I think I see the wrong in it. Christ would never do such a thing."

"The glory of the Christian gospel is this—no one who is a Christian is a spectator. Every Christian must do his part."—Selected.

OREGON BEREAN NEWS; By Pat Andrew

On the evening of August 20, the Oregon Bereans enjoyed a hayride that included eating ice cream out at the Schier home.

The same evening the Flagg Center King's Teens, after attending Bible Class, ate watermelon by a fire beside a creek. On September 4, they had a hayride, having weiners, marshmallows, and watermelon for refreshments. The class is studying the Book of Genesis for its Tuesday evening services.

The Byron Sunday school had a picnic, Saturday, August 28. We feel these special activities help our work.

The Oregon Bereans welcome back former students of Oregon Bible College, and a special welcome goes to the new students this year. We are happy that three of the Oregon Bereans are attending.

Plan now to attend the Berean Youth Rally in Macomb, Illinois, scheduled for October 30, 31.

ADVERTISEMENT OF AN HONEST RUMSELLER
(from an old notebook)

Friends and Neighbors of Beatrice:—Having determined to open a commodious and elegantly-arranged saloon for the sale of liquor, I embrace this opportunity of informing you that on the first of next month I shall commence the business of making drunkards, paupers, and beggars, for the sober, industrious, and reputable portion of the community to support. I shall deal in "familiar spirits," which shall excite men to deeds of riot, robbery, and bloodshed, and by so doing, diminish the comfort, augment the expenses, and endanger the welfare of the community. I will undertake, on short notice, for a small sum, and with great expedition, to prepare victims for the asylum, the poor-house, the prison, and the gallows. I will furnish an article that will increase the amount of fatal accidents, multiply the number of distressing diseases, and render those which are harmless, incurable. I will deal in an article which will deprive some of life, many of reason, most of property, all of peace; which will cause fathers to be fiends, wives widows, children orphans, and all mendicants! I will cause the rising generation to grow up in ignorance, and prove a burden and a nuisance to the nation; I will cause mothers to forget their babes, virgins their priceless innocence; I will corrupt ministers of religion, obstruct the progress of the gospel, defile the purity of the church, lead astray her many young converts, and cause temporal, spiritual, and eternal death; and if any person should have the impertinence to ask why I have the audacity to bring such accumulated misery upon this happy people, and why I circulate a petition for license, I will tell them that the spirit trade is lucrative, and some professedly good citizens give it their careful countenance. I have applied for license, and expect to get it, and if I don't bring these evils upon you, somebody else will. I live in a land of liberty; I am purchasing a right to demolish the character, destroy the health, shorten the lives, and ruin the souls of those who choose to honor me with their custom. I pledge myself to do all I have herein promised. Those who wish any of the above splendid evils brought upon themselves or dearest friends are requested to aid me in this enterprise, and meet me at my bar, where I will, for the sum of ten cents per glass, furnish them the certain means of doing so.—*Golden Censer.*



What man in the Bible was an excellent driver of horses?
Who went to sleep and fell out the window when a minister preached a long time?
"The soul of _____ was knit with the soul of _____, and _____ loved him as his own soul."

The Berean Department

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

October 23, 24—Illinois Fall Conference at Rockford.

CLEVELAND, OHIO

Golden Rule Church of God, Cleveland, Ohio, celebrated its twentieth anniversary and homecoming on September 12, 1948.

The sky was deep azure, with great white clouds piled up like great mountains—changing, ever changing. "The heavens declare the glory of God."

Bible school was called to order by Bro. W. J. Halls, the first superintendent of Golden Rule, Bro. K. Davison, the present superintendent, sitting on the side just for the day.

Morning worship was opened by an organ prelude with Sr. Doris Reye presiding at the console. Doris was one of our early artists. The choir was assisted by several members, who had served in this capacity in years past. The special music was beautifully rendered.

We were most pleased to have Bro. G. E. Marsh with us on this occasion, he having delivered the dedicatory address twenty years ago.

Psalms 24 was read, which shows forth not only God's mighty hand but His holiness. Who is sufficiently holy to wait in His holy place? "He that hath clean hands, a pure heart, who hath not lifted up his soul unto vanity nor sworn deceitfully." Bro. Marsh's message was greatly enjoyed by all.

Our Bro. G. J. Gordon conducted the Communion service very efficiently, after which we sang a hymn and went out, quietly.

Dinner was prepared in fine style by the social committee, the young people serving the tables.

The afternoon was spent very profitably with a special board meeting, an elders' meeting, the West Side Guild arranging its program for the new year; and, of course, we visited, too. At 4:00 p.m., it was time for more spiritual food.

At the vesper services, Bro. Gordon admonished us, as did Paul, Peter, and others, to "forget the things which are behind, and reach forth unto those things which are before, and press toward the mark for the prize of the high calling of God in Christ Jesus."

After this service, we were "whispered" down to the Sunday school room and all seated in circles around the room. After several minutes of suspense, Bro. Gordon, our retiring pastor, and his wife, and Bro. Marsh, our incoming pastor, and his wife, joined the flock. Ice cream, cookies, and delicious birthday cake, made by a sister of one of our members, were served.

Bro. George Jones, our former moderator, after a short speech, presented to the Gordons a billfold and contents. A happy day!

Mary E. Elton.

MINNESOTA MINISTERS AND LAYMEN

The Minnesota ministers and laymen's meeting was conducted at the Litchfield Church of God on September 18. The next meeting will convene at the Hector Church on October 23. We invite all the ministers and laymen to attend each meeting, which is composed of discussions of difficult texts and various subjects. We now are starting the second year of these meetings, and we find that they help us to unify the State work.

D. A. Jones, Secy.,

Minnesota State Conference.

EASTERN NEBRASKA CONFERENCE

The sixty-second annual Nebraska Conference of the Church of God of the Abrahamic Faith convened at the Omaha Church, 34th and Seward St., Omaha, August 22-29, 1948.

Bro. Francis Burnett of Jordan, Mo., our guest speaker, brought us many inspiring and profitable sermons, and two classes of Bible study were conducted, daily, by Bro. Burnett.

The first Sunday afternoon was devoted to a study of "The Kingdom of God," a composite of sermonettes being presented by Bro. Robert Hardesty, Sr. Lucille Appleby, and Bro. Burnett. Each evening brought forth an added interest. Monday night, devoted as "Family Night," was dedicated to whole family representation. Bro. C. E. Randall, who was passing through Omaha, was our speaker that evening. Tuesday evening was "Visitors' Night," everyone having strived to bring more visitors; Wednesday evening was entitled "Children's Night," with a sermon especially interesting to the children; Thursday evening was "Memory Lane Night," which reviewed our earlier affiliations with the church; Friday night was "Kennard Night," with songs that were sung at the church in Kennard; Saturday night was "Married Couples' Night," and Bro. Burnett gave a sermon of Scriptural admonition to husbands and wives. The closing Sunday afternoon brought variety with a memorial service for those of our number who have fallen asleep in Christ in the past two years. This was followed by a panel discussion of Bible questions submitted by the congregation.

Sr. Burnett added much to the variety and interest of the week's programs with her artistic talent. Her chalk talks were instructive and entertaining.

Our hearts were gladdened when Chris D. Fedde of Lincoln, Nebr., accepted the gospel invitation and was baptized in the all-saving Name of Christ.

The following named persons were elected into office: president, Sr. Lucille Appleby; vice president, Albert Harper; treasurer, Cleo Dixon; fifth board member, Richard Appleby.

All who attended expressed this as a successful conference.

Mrs. Chris D. Fedde, Secy.
(nee, Alberta Appleby)

EAST OREGON, ILLINOIS

The King's Teens (equivalent to Bereans) journeyed, August 21, to Chicago to visit various places of interest. Thirteen young people made the trip. Sunday school attendance, although irregular, has been fairly good recently with a high of seventy-seven and a low of forty-five. Two of our attendants were injured in accidents—one by falling on stairs, the other in an automobile accident. Both are improving.

Gordon Landry.

HENDERSONVILLE, NORTH CAROLINA

Following the dedication services, which were held for the new church building, at Hendersonville, N. C., September 12, meetings were held for a week, closing September 19.

Excellent interest was manifested throughout, attendance running from thirty to forty or more. Bro. and Sr. M. O. Williamson and several of the South Carolina folks were with us for most of the week.

On the closing day, a baptismal service was held for Mrs. Freeman Pryor, who had previously requested it, and we pray God's richest blessing to rest upon this new sister, whose obedience to the gospel put the crowning joy to a rich week of fellowship together in the new church. Her address is Rt. 2, Hendersonville, N. C.

Thirty or so of the believers in this section have signed the roll as members of this congregation, and we hope that the fifty or more who live in the area will place their membership at Hendersonville. It would be encouraging if all the members in North Carolina would throw their strength behind this splendid work, and consider themselves members of this congregation.

A further meeting is planned for later in the fall. Let us pray that God will bless this new work to the glory of His Name.

M. W. Lyon, Evangelist.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

There are 2,000,000 orphans in Germany due to the war and the moving of the populations in and out of Germany. The most of these children have been taken into private homes and are not the wards of public institutions.—C. E. Randall.

The Editor motored to Blanchard, Mich., September 25, to attend the Michigan State Conference, he being the guest speaker. Accompanying him were Bros. Edwin Graham, Raymond Brown, Orville Westlund, and Kyle Davis, who gave several musical numbers. These boys are students in Oregon Bible College.

Bro. C. E. Randall presented a chapel address at Oregon Bible College, September 23.

MRS. WILLIAM REYNOLDS

Following many months of failing health, and several weeks of painful illness, Clara, beloved wife of William Reynolds, slept quietly into death in their home at 500 S. Second St., Oregon, Ill., on September 13, 1948.

Clara Viola was born to David and Mary Reitzell on March 6, 1881. She was united in marriage with William Reynolds in 1904. Of the four daughters born to them—Ethel May, Lucille, Mary, and Iva—the eldest met with a fatal accident in November, 1935. The daughter, Mary, is Mrs. Harvey U. Krogh, r., well known to many of our church people.

Mrs. Reynolds, as also her three living daughters, became members of the Oregon Church of God on varying dates during the last twenty years. Together they maintained confident trust in Christ Jesus as the Author and Giver of life eternal. They looked for His return with power to bring fullness of life to all those begotten of God's Holy Spirit.

Trustfully awaiting the words of the Master's voice and the touch of His hand, many friends accompanied the family from the church to the interment in Oak Wood cemetery at Mount Morris, Ill.

Lord Jesus, come quickly. F. L. Austin.

JOHN EDWARD HAMMOND

John Edward Hammond, son of Robert and Martha Hammond, was born near Mount Sterling, Ill., February 6, 1878. When real young, his parents and family moved to western Nebraska, where they took up a homestead. When he was twelve years of age, he was baptized into the Church of God. He always has been an ardent follower and minister of the Bible's teachings.

When a young man, he went to the teachers' normal at Peru, Nebr., and was teaching at Avery, Nebr., when he met Miss Abbie Ma Gregg, whom he married on August 9, 1906. He soon began farming the Gregg farm. Three daughters were born to them: Mrs. Anna M. Myers, Mrs. Martha G. Myers, and Mrs. Josephine A. Jones. He leaves five grandchildren. Also, he leaves a younger brother, George R. Hammond, of Los Angeles, Calif., and an older brother, James W. Hammond, of Holdrege, Nebr. His wife preceded him in death in February, 1926. Since 1922 the family has resided in California.

As a young girl, I can remember that whenever he had a spare minute, instead of resting, even at noon time, he would sit and read his Bible. He was a minister of the group of folks of the Church of God faith as long as he lived in Avery, Nebr. He would rather talk and study the Scriptures than do anything else. That God's people will be together when Christ comes again was that for which he longed.

Papa, not well for at least four years, had a stroke last November and had been bed-ridden ever since. He fell asleep, peacefully, during the night, September 8, 1948. Funeral services were conducted in Fullerton, and he was laid to rest beside his wife in Fairhaven Cemetery near Orange, Calif. One of his favorite hymns, "I'm a child of the King," was sung. His brother, George, asked that 1 Corinthians 15 be read in his honor. Now he is having his long-sought rest. Mrs. Anna M. Myers.

NATIONAL BIBLE INSTITUTION

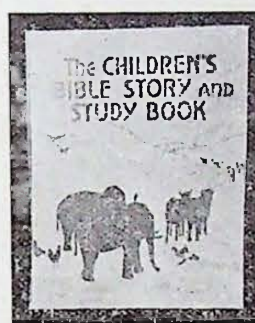
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**THE TIME IS SHORT-
MAKE THE MOST OF
YOUR OPPORTUNITIES**

Linford Moore, Editor,
802 W. Jefferson, Macomb, Ill.

RIPLEY. Brother and Sister Cecil Smead and son, Midland, Michigan, were guests at the Ripley Church over the week-end of September 12. He preached four trial sermons and is seriously considering accepting the pastorate here. Even if they do not come, their presence here has been a spiritual inspiration to all.

Brother Celaine Randall and family have gone from our midst and we pray God's richest blessing on them in their new work at Brush Creek, Ohio.

The eistern for the church finally has been completed, and we feel it is an added improvement.

We are resuming our Thursday night Bible study, individuals in the group co-operating in teaching the adult class. Sister Harold Burnett, formerly of Tempe, Arizona, has been added to the Sunday school teaching staff. Grace Laning of Chicago visited the home folks the week-end of September 12.

ELDORADO. Our new pastor, Brother Vernis Wolfe, plans to begin a teacher-training class, requiring a year for completion. We surely will benefit from it.

FLAGG CENTER. Sunday school is conducted each Sunday at 10:00 a.m. Each Tuesday evening, a young people's class meets for Bible study. At present, the Book of Genesis is being reviewed. Several young people are becoming interested.

BYRON. Our Sunday school picnic was held on Saturday, August 28. We feel that these special activities help our work.

CHICAGO. September 12 was Dedication Sunday for our new church building. The day began a series of meetings that continued until September 26, Brother C. E. Randall being guest speaker. We are inaugurating an every-worker campaign to give opportunity for everyone to have a constructive, practical part to play in the launching and maintaining of our first full church program.

MACOMB. A full calendar of church activities is planned for the fall season. A Homecoming Day honored our distant members on September 19. There will be a Rally Day with a goal of sixty persons on October 3, a State Youth Rally at Macomb on October 31, a Children's Day service on November 7, and our sixth anniversary service on November 14.

OREGON. On September 5 Homecoming Day was observed at the Oregon Church. Attendance was increased, and the Oregon brethren were pleased when several brethren from the Dixon and Rockford congregations appeared for services.

The day began with Sunday school as usual at 9:45. At eleven o'clock, Brother F. L. Austin delivered a sermon on the subject of "Church Organization," using 1 Tim. 3 as his text. The sermon was followed by a Communion Service, which was conducted by Brother J. R. LeCrone.

At 1:15 p.m., a pot-luck dinner was served in the basement of the church.

At 2:30 p.m., an installation service was conducted for Brother LeCrone who was beginning his new pastorate. Those participating in this service were Brothers James M. Williams, Paul Hatch, Otto Dick and Ben Carpenter.

The Bereans held their usual Bible class at 6:30 p.m. and at 7:30 p.m., Brother LeCrone delivered his first sermon as pastor of the Oregon congregation. His subject was "Ye on the Lord Jesus Christ."

The Oregon Church is glad to welcome into its midst the twenty-nine students of Oregon Bible College. We hope that they will feel at home among us, and will take part in all the activities of the Church.

Since it has proved virtually impossible to rent a house in Oregon, the LeCrone family is living in the Conference Dormitory. The brethren are planning construction of a parsonage.

ROCKFORD. The Rockford Berean Society opened a new season with a meeting on Wednesday evening, September 8. A plan of an entire series of lessons, uninterrupted by other subject matter and led by a single teacher, has been adopted.

Sunday morning, August 29, Mrs. Kathryn Johnson (widow of Claude Johnson, who died in the United States Army in Korea last March), a member of the Rockford Steel school and a grand-niece of the late Brother S. J. Lindberg, gave birth to a daughter, Michele. Her address is 621 Lombard Street, Rockford.

Saturday afternoon, September 4, at two-thirty o'clock, Miss JoAnn Kaspar of the Rockford Church was united in marriage with Richard Conlan of New York City. The wedding was private, save for the immediate families. A reception was held later in the afternoon at the Log Cabin Lodge of the Rockford A.M.U. The young couple will live in New York City.