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"Who hath . . . weighed the mountains in scales, and the hills in a balance?"



Editorial

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History's Charge Against Us

When we trace the history of the Christian church through the years, the Church of God as such has left little mark upon its pages. True, there are various groups who have been of similar persuasion. Each has believed a portion of the truths that we hold dear, yet few have believed them in their entirety. When you find those who have shared a faith similar to ours, it is interesting to note the recurring charge that is laid against them.

Charles Adams, writing in 1850 about a group who shared many of our doctrines, said, "They hold that everyone who believes what the evangelist and apostles have testified concerning Jesus of Nazareth, and who is willing to obey Him, is a proper subject of immersion. But it is said that as to the belief above spoken of, little more than a speculative assent is required or thought of, without much stress being laid upon that godly sorrow from which genuine faith is never separated in the convert."

The above quotation indicates that it was commonly accepted that those who believed our truths required little by way of actual conversion or repentance. The faith spoken of was looked upon as being purely an intellectual response coming only from an understanding of basic doctrines and having no roots in the sentiments of the heart.

Because of this statement by Charles Adams over one hundred years ago, we turned to Newman's *Manual of Church History*. An almost identical opinion is recorded in his history of these same people. Speaking of the leader of this group, it states, "He laid much stress on the baptismal act as connected with remission of sins, repudiated all formal statements of the doctrine of the trinity, contenting himself with Scripture language, made of faith little more than intellectual belief in the divine sonship of a historical personage, put little emphasis on the emotional element in repentance and conversion, was strongly anti-calvinistic in his anthropology and theology, and insisted that the Holy Spirit operates only through the Word (meaning, apparently, the Scriptures rather than the divine Logos)."

Here again we notice the statement, "made of faith little more than intellectual belief in the divine sonship

of a historical personage," and, "put little emphasis on the emotional element in repentance and conversion."

This seems to be a standard charge laid at the door of all those who have had a faith similar to ours. The element of repentance and conversion had no prominent part in their doctrines or teaching. It made them liable to the charge that their religious faith was purely an intellectual matter, based upon strong doctrinal contentions about Bible truths, but finding no practical spiritual expression.

There is much to think about in these charges. When we check the progress of those groups who have been of our persuasion, we notice that they have made little progress compared to other groups. Our problems, our weaknesses, and our failures have been almost identical. Certainly this should mean something. It indicates that somewhere we have a common weakness. Since studying closely these charges of the historians of the past, we seriously wonder if they have not touched our common failing. Are we guilty of making our religion an intellectual assent rather than the sincere, heartfelt conversion to a sound faith?

Dare we ask ourselves which has been of the greatest importance to us? Have our efforts been directed toward securing an intellectual acceptance of the fact that you "don't go to heaven when you die"? Or has it been directed toward the creation of a new life in Christ Jesus? Who can doubt that the former is true? We have been far more pleased to hear a person say that he accepted our intellectual interpretation of Scripture rather than witness a sincere, heartfelt acceptance of Christ and the re-creation of a new life in Him.

There is a vast difference between a purely intellectual approach to the Bible and a heartfelt conviction of its truths. The Roman letter tells us that it is with the mouth that confession is made for salvation, but it is with the heart that man believes unto righteousness. If those who have espoused many of our distinctive doctrines have failed in their work, it may well be that they have neglected this one important truth. Mere intellectual agreement with stated interpretations of Scripture does not bring salvation. Neither does it inspire the devotion to a cause necessary to create a missionary spirit that will win others to Christ.

HE IS THE ANSWER

By Alva G. Huffer



OUR risen Lord, seated at God's right hand in heaven, possesses through His wisdom and understanding the solution for every life problem. Motivated by His love and compassion, our glorious Saviour seeks to enter into the circumference of men's lives. He wants to have a dominating influence in their activities. Through His transforming power, the Holy Spirit, Christ is seeking to fulfill His work as guiding Head of the church and indwelling Lord of the believer.

Concerning the church, Christ said, "I will build my church" (Matt. 16:18). Concerning believers, He said, "I am with you always even unto the end of the world" (Matt. 28:20).

Our blessed Lord is willing and anxious to make the church a transforming influence in this mid-twentieth century age. He wants to fill believers' lives with spiritual blessings beyond their expectations. Believers must maintain their redemptive contact with Him; they must fill their lives with believing prayer.

Why Prayer Is the Answer

Prayer is the answer to every question and the solution to every problem for both the church and individuals. Prayer provides the answer because it is the devotional expression of the believer's contact with the Person who is the answer. The answer to church and personal problems is not so much a *what*, as it is a *Who*. Solutions to problems lie not in a *thing* but in a *Person*. Prayer is the answer because Christ is the Answer. Believing prayer opens locked doors, removes barriers, and tears down blockades because it enables Christ to perform His glorious works.

A Redemptive Relationship

Prayer provides the answer to life's problems not merely because of the fact of prayer in the believer's life, but because of the underlying relationship of prayer between the believer and God through Christ.

Effective praying, therefore, results not from volume, quantity, time, or place of prayer. It results from the recognition of this redemptive relationship. If men secure a proper understanding of this relationship, they will understand the proper meaning of prayer.

Believers who recognize their redemptive relationship with God through Christ do not center attention upon themselves; they center attention upon God. They do not

have their eyes on their own praying; they have their eyes upon the One to whom they are praying. They are not self-centered; they are God-centered. They become not prayer-conscious; they become God-conscious.

Some men find prayer difficult and disappointing. They pray but receive in reply only the echo of their own voices. Although their prayers are persistent, questions remain unanswered and problems remain unsolved. They have failed to recognize the redemptive relationship between themselves and God through Christ that makes effective prayer possible.

Prayer on the part of unbelievers is like trying to pump water from an almost empty well with an old rusty pump. Prayer on the part of instructed believers who constantly maintain a living, loving fellowship with God through Christ is like the flow of water from an unending mountain stream, an artesian well, or a mighty Niagara.

Redemptive contact with God can be established only through His Son Jesus Christ. Christ is the only Saviour. Christianity is the only way to God. Christ is the only door to God's throne of grace; He is the only link between God and man. If men ignore Him, there is no other way in which they can have a satisfying relationship with God.

One could broadcast into a radio microphone, but unless the engineer turned on the proper switch no one could hear his voice. The marine botanist could walk the ocean floor wearing his diving equipment, but he could not breathe unless his companion on the water's surface had the supply of oxygen turned on. A street car can be loaded with passengers, the operator can be at his controls, and the conductor can count his money, but they cannot travel one block unless they are connected with the source of power overhead.

In a similar manner, believers could pray without ceasing, churches can observe days of prayer, and congregations can pray all night around the clock, but the words

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Christ's Resurrection

The evidence from a legal point of view by a lawyer

UPON the question of the resurrection hangs the whole fabric of Christian belief.

The first proposition therefore is that there was no motive for the perpetration of a fraud. In all trials involving crime or fraud, the absence or presence of motive is an important factor. There was every apparent motive why Christ should not take the course He did. He assailed the accepted religion, a course fraught with danger of social ostracism, personal violence, judicial and religious persecution. He assailed an institution which the Romans protected. He could not have aspired to wealth. His life proved that. It was not power He sought, for He preached and practiced humility and selected as associates the poor and humble. It was not desire for luxury, for He courted hardship, deprivation, and peril. The evidence shows Him an honest believer in the importance, directness, and truth of His mission.

Christ's conduct previous to His death is inconsistent with the theory of His fraudulent intentions because He openly and repeatedly stated that on the third day He would rise again from the dead. It is absurd that a man should conceive and carry out a fraud which was to result in His own death. No motive but the one the Christian attributes to Christ is consistent with such a purpose. The man intending to commit a crime aims at concealment, otherwise his purpose would be frustrated. Christ made no secret of His intended resurrection. He preached about it openly. His teachings reached the ears of all classes, and were held of enough importance to demand that effort be made for their suppression. Their publicity was not the act of one intending to commit fraud.

When arrested, accused, tried, and executed, Christ's demeanor was not that of a man guilty, but was that of a person wrongfully accused, but who knew He must be condemned in carrying out His mission. He knew His danger, but made no effort to escape, nor to rally His adherents in His defense. Throughout His trial, He was almost entirely silent. Pilate, plainly, was opposed to His condemnation; but Christ neither sought nor encouraged His clemency. During the ordeal of execution He said nothing which showed none other than perfect faith in His mission and perfect honesty of purpose. He prayed for His persecutors. All these things are inconsistent with fraudulent intent. He had foretold His death and was enduring merely what He had prophesied. His was not the behavior of an impostor.

The execution of Christ was in pursuance of a judicial sentence, and we must presume that it was fully carried

out. He was examined by the persons whose duty it was to see that He was killed, and was declared to be dead. His prophecy that He would rise on the third day, led to the sealing up of the grave with a great stone, and the placing of a strong guard there to prevent the theft of His body. But the body disappeared. There is no evidence that anyone was near the tomb before the disappearance. The soldiers, it is contended, slept; but is it reasonable that Caesar's soldiers slept when appointed to a special mission, the outcome of which was watched by all the world? They must have been induced to testify that they slept, it may seem, and if they slept, what is their testimony worth?

Thirteen witnesses, unimpeached and unimpeachable, and whose names are known, who were well acquainted with Christ, having met Him many times before His death, saw and conversed with Him after the resurrection. One witness, not an accomplice, is sufficient to prove the highest offense known to law—murder. Under the Constitution of the United States, two witnesses are required to prove high treason; three witnesses is the highest number required to prove the execution of a will, and even an oral or noncupative will can be proved by seven witnesses. There could have been no mistaken identity. It is urged that the five hundred witnesses were liable to err through bias. But where was the motive? Their cause was condemned, their leader killed, themselves outcasts. Would they swear falsely to His identification? It is incredible!

It is sometimes urged that certain discrepancies in the separate narratives of the witnesses tend to weaken their testimony and that having made some mistakes they may be mistaken throughout. This is a common court argu-

DAILY BIBLE READINGS

- M. Oct. 12. Example of godly love and comfort. 1 Sam. 20:16, 17; 23:16-18.
 T. Oct. 13. Concern for another. Esther 2:8-11; 4:1-9.
 W. Oct. 14. Comfort in the Scriptures. Rom. 15:1-7.
 T. Oct. 15. Comfort through affliction. 2 Cor. 1:2-7.
 F. Oct. 16. To love, a commandment. John 15:12-17.
 S. Oct. 17. Love of the Christian brotherhood. Rom. 12:5-15.

ment by lawyers dealing with ignorant or incredulous jurors, and appears well calculated to deceive the thoughtless and inexperienced. No two witnesses in court, to any incident, will tell precisely the same story. No two of them will agree on all the details. The reasons are plain. Every lawyer knows it to be true. Some people see more in a given time than others; some are more self-possessed than others; some have defective memories and forget minor details, while others are able to relate more clearly and precisely what they did see and hear. So it was as to the narrators of Christ's career on earth and His resurrection.

The witnesses to the resurrection of Christ never con-

tradicted or denied their testimony in relation to it. But they told the same story as long as they lived. Their subsequent conduct is therefore consistent with the truth of their story. This is always competent evidence, especially as the number of witnesses is large. These witnesses all led exemplary lives. Their reputations were stainless. As long as life lasted, they lived in poverty, humility, and virtue, as their Master had taught. Most of them suffered martyrdom after preaching the gospel all their lives long, at great personal hazard and discomfort. Had they not been sincere, they would not have persisted as they did to the end, nor would the result of their labor be felt throughout the civilized world today.—*Our Hope.*

Too Late!

THE OLD farmer died suddenly, so that when Judge Gilroy (his only son) received the telegram, he could do nothing but go up to the farm for the funeral. It was difficult to do even that, for the judge was the leading lawyer in X—, and each hour was worth many dollars to him.

As he sat with bent head in the grimy little train that lumbered through the farms, he could not keep the details of his cases out of his mind. Yet bitter grief, he felt, was uncalled for. He had been a good, respectful son. He had never given his father a headache; and the old man had died full of years and virtues: "a shock of corn fully ripe." The phrase pleased him; it seemed to close the story of his father's life, leaving room for no regrets.

The village doctor met him at the station, and they walked to the farmhouse together. "I wish to tell you," said the doctor gravely, "that your father's thoughts were all of you. He was ill but an hour, but his cry was for 'John! John!' unceasingly."

"If I could have been with him!" said the judge.

"He was greatly disappointed that you missed your half-yearly visit last spring. Your visits were the events of his life. There were no others," said the doctor.

"Last spring? O, yes; I took my family to California."

"I urged him," said the doctor, "to run down to see you on your return; but he would not go."

The judge remembered he had not asked his father to come down. The old gentleman did not fit into the life of his family, who were modern and fashionable. Ted was ashamed of his grandfather's wide collars; and Jessie, a fine musician, scolded when she was asked to sing the Portuguese Hymn every night. . . . The judge humored his children, and had ceased to ask his father into his house.

The farm house was in order and scrupulously clean; but its bareness gave a chill to the judge, whose own house was luxurious. The deaf old woman who had been his father's servant, sat grim and tearless beside the coffin. "Martha was faithful," whispered the doctor, "but she's deaf. I don't suppose she spoke to him once a week. His life was very solitary. The neighbors are young. He belongs to another generation."

He reverently uncovered the coffin, and, beckoning to Martha, went out and closed the door. . . . The judge was alone with the dead.

Strange enough, his thought was still of the cold bareness of the room. Those hacked wooden chairs were there when he was a boy. It would have been so easy for him to have made the house comfortable—to have hung some pictures on the wall. How his father had delighted in his engravings, and poured over them!

Looking now into the kind old face, with the white hair lying motionless on it, he found something in it which he had never taken time to note before—a sagacity, a nature fine and sensitive. Here was the friend, the comrade he had needed so often. He had left him with deaf old Martha for his sole companion!

There hung on the wall a picture of a young man with eager strong face, looking proudly at the chubby boy on his knee. The judge saw the strength in the face.

"My father should have played a high part in life," he thought. "There is more promise in his face than in mine."

In the desk was a bundle of old account books showing the part he had played. Records of years of hard drudgery on the farm; of work in winter and summer, and often late at night—to pay John's school bills and to send John to Harvard. One patch of ground was sold after

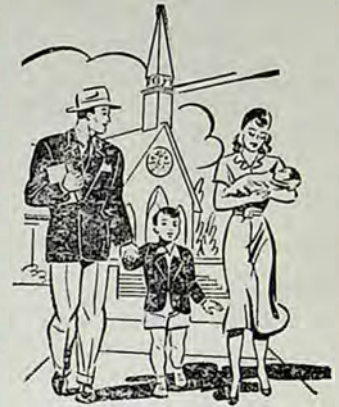
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Putting Purpose in Sunday School

Chapter 2: Using Our Opportunities

By James M. Watkins



IT IS NOT our purpose in this booklet to go into details as to methods of teaching. We feel there are already available sufficient and sound materials that cover this field by individuals much better qualified to present them. Likewise, we have leaders in this field of work whose talents and knowledge are available to present instruction in a more personal way upon these matters, and we wholeheartedly recommend that their abilities be utilized.

Many methods of visual and self-expressional teaching have been developed and serve a long-felt need in our religious education. The purpose of this work is merely to combine these methods in a unit whole by suggesting better ways in which they may serve the real end for which they are intended. These methods, to be effective, must be combined with the psychological patterns of life and be given the point and purpose of a definite aim throughout the years.

We have no desire that the age spans herein suggested be regarded as suggestions for class ages. Our biggest failure is to have classes with too great an age difference, and especially during the years when development is rapid. Thus, while we are considering periods of several years, we hope it will be remembered that we are doing so merely to establish definite normal milestones of development as an incentive for a greater purpose and utilization of natural periods for teaching.

The first four years of a child's life are a period of reproduction; he merely reproduces in his own life the things about him. The second four years are a period of production of imagination, when he can see in his mind's eye the wonder of the stories he hears. The next four years, he is a realist and demands proof or probability for the things he hears. The next four years, he is a theorist and enjoys a flight into the visionary, the fanciful, and the unreal.

Consider, then, how practical it is to conform our teaching methods to this natural development. By using the second four years for implanting the stories of the Bible, we can, while the child is vividly imaginative, make

those stories live in his mind's eye, and they can be made very real. On the other hand, if we defer it until the third or fourth year, we have entered a period in which that realistic nature will always be demanding proof and will interfere with the complete absorption of our stories, and much of our opportunity will have been lost by the natural trend of life.

Whatever our teaching methods are, we should take advantage of the opportunities provided by natural development if we are to build into the child's life religious thoughts and faith that will grow with his own personality and development. This, and not because we feel that they are the natural divisions of class work, is our reason for considering the stages of development as we do. Several classes may be required to fulfill the aim of any one period we consider, with each year's natural growth given consideration. It is far better to have a span of only one year and smaller classes than to have large classes with a span of three or four years. No class should have an age difference of more than two years.

Any good book on normal child development will offer many suggestions on how to approach a child in accordance with what his nature is at a given age, and we must be guided by that nature in all of our teaching if we are to be effective. One such book is now found in a 49-cent edition in most of your larger ten-cent stores: *Child Care Today*, by Bela Schick, M.D., and William Rosenson, M.D. While it is a book for parents and covers the practical side of raising children, it also lists proper mental hygiene for children in connection with their desire for play and their abilities at certain ages. This will provide a wonderful insight into the things that can be and should be used in the child's spiritual education.

The greatest asset of our Sunday school work would be to give greater consideration to conforming our teaching to the natural development of the child. Our purpose should be to see that we are getting our teaching methods in the proper years in which they will be effective; in most cases we are using them several years too late. May we consider briefly a few steps in personal development

and notice the suggestions of teaching aims and methods provided by them:

1-15 months.

Development: Awakenings to the world about him.
 Accomplishment: Reaction to his needs, to parental approval or disapproval, appreciation for physical self and environment.
 Susceptibility: To environment, pictures and surroundings, parental authority, general impressions.

15 months - 3 years.

Development: Self-expression, speaking words, learning to walk, control of actions.
 Accomplishment: Speaking, looking at picture books, control of action, direction of energy.
 Susceptibility: To first class period instruction, learning first words of Scripture meaning, gaining impressions from pictures and teaching environment, worthy imitation.

3 - 4 years.

Development: Purposeful action, some musical sense, curiosity trend, retains theme of thought.
 Accomplishment: Presents questions, sings simple songs, repeats simple stories.
 Susceptibility: To self-expression and action, acts out stories, sing simple songs, repeat class stories, simple blackboard and jumbo outline work.

4 - 6 years.

Development: Mental and physical activity, purposeful play, brain and nerve cells three fourths of maturity.
 Accomplishment: Ability to translate imagination into play, ability to question purposefully, replaces his materials, builds with simple construction materials.
 Susceptibility: To teaching that answers questions, to creative work, exercise of the imagination, habit formation.

So we could go on through the entire process of development and notice that each successive step demands its own methods of teaching and provides its own opportunities. Successful Sunday school work demands that these opportunities be utilized to their fullest extent, always remembering that our purpose is to educate for a place in the church. This means that the first picture seen by the child must be Scripturally correct and convey a visual message, that the first words spoken must be in accord with doctrinal truth, that the first story told must be of the truths of Scriptural understanding, and the first songs learned must have within them a gospel message and nothing of untruth. In short, fulfilling our mission does not ask, "When shall we begin to teach doctrine?" It requires that even prior to birth the child has been surrounded with nothing else and that doctrine is kept constantly before him from the day he is born.

For Your Consideration

Notice a child at play: what do his actions suggest as to ways of teaching? At what age would you teach the doctrine of the second coming? Is there any difference between child message songs and regular church hymns? Which endures longer in the child mind, what he is told or what he sings? What is the advantage of inspiring questions to answer rather than teaching something in which there is disinterest?

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"That Spiritual Rock

By Norman J. McLeod

that followed Them"

TO THE TRINITARIAN the statement that the children of Israel "drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Cor. 10:4), is a simple one. They believe that Jesus the Christ actually followed the Israelites through the desert. But to the one who believes in the unity of God, and that Jesus did not pre-exist, there is a difference.

Isaiah, in prophesying of Cyrus, the Persian king, said: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him" (Isa. 45:1). If that word "anointed" were transposed from the original instead of being translated, then the scripture would read that Cyrus was Christ: "Thus saith the Lord to his Christ, to Cyrus, whose right hand I have holden." In fact, it is known historically that many of the Jews who were exiles in Babylon had read that passage from Isaiah and thought that Cyrus was their Messiah. They showed him the writings of Isaiah. The leaders of the Jews finally opened the gates of Babylon and let Cyrus in while Belshazzar was in his drunken feast.

The Jews were much disappointed later when Cyrus did not actually build Jerusalem and did not send troops and builders to perform that task, but merely allowed the Jews to go back to rebuild the city. The word "Christ" in the passage in 1 Corinthians was transposed. It does not mean that Jesus the Christ actually followed the children of Israel through the desert.

Another case of different names meaning the same is found in Hebrews 4:8: "For if Jesus had given them rest, then would he not afterward have spoken of another day." It happens that Jesus is the Greco-Roman form of the Hebrew name Joshua. The writer to the Hebrews is talking about the Old Testament leader whom we commonly call Joshua. If, when Joshua had led the children of Israel into the Promised Land, they had found rest, then God would not have spoken of another day of rest.

What does Scripture mean by saying that the Israelites "drank of that spiritual rock that followed them: and that Rock was Christ"? Moses and Aaron had a difficult time with the children of Israel and their physical wants. When they got out into the desert they thirsted. God told Moses to strike the rock in the desert, and water would come out. Later, Moses took the honor to himself, and when God told him to speak to the rock he struck

it twice and took the credit for bringing the water out of the rock (Num. 20:8-11). For that deed he and Aaron were punished. Neither of them had a chance to go into the Promised Land.

These deprivations and miracles of God were for the testing of Israel. Their hungering and the giving of the manna is so explained: "and he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; 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. 8:3). As the manna was a constant reminder of the power of God, so was the water out of the rock. Belief in God, who was ever present with them, was the spiritual water that they drank of.

So common are these two figures of speech in the Bible, both in the Old and in the New Testament, that they lose their force to us. Jesus told the woman of Samaria that if one would drink of the water He had to give, he would never thirst. He was not actually talking about water, but about faith in God, and in His Son. Jesus told the Jews that He was the true bread which came down from heaven. We know that Jesus was not made of bread, actually. The true bread were His teachings and their faith in God and in Him. That is the bread that we partake of in the Communion service, not His actual body at all.

The doctrines of the trinity and pre-existence, and that Jesus actually followed the Israelites through the wilderness are all based upon the ignorance of people of the Middle Ages who did not understand figures of speech. When we presume to be interpreters of the Bible, we are setting up ourselves as critics in one of the most difficult of literary criticisms: the interpretation of a literature written in another age, in a dead language, in a translation by men who have the ideas of the trinity and pre-existence firmly implanted in their minds. We must cut through that fog of ideas and figures of speech to obtain the correct meaning. Unless we understand simple figures of speech, we shall be like Nicodemus, who was a leader in Israel and yet could not understand Jesus' simple proverbial statements.

Constantly through the Bible God is referred to as the Rock. In many places Jesus is also referred to as the Rock

or a rock. Moses' farewell to the children of Israel uses the figure of speech constantly, sometimes in rather peculiar phraseology. "But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation" (Deut. 32:15). "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee" (v. 18).

Speaking of the nations that were conquered by Israel, Moses said, "How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? For their rock is not as our Rock, even our enemies themselves being judges" (Deut. 32:30, 31).

Time would fail to enumerate all the instances where God and Jesus Christ are referred to in terms of the rock. One reference in Isaiah is particularly interesting: "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and a snare to the inhabitants of Jerusalem" (Isa. 8:13, 14).

The ways of God were a stumbling stone to the children of Israel because they lacked the faith that is necessary to please God. Isaiah makes use of a slightly different figure which has the same implication. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not make haste" (Isa. 28:16). Peter quoted from Isaiah in both of the above sections in reverse order: "Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed" (1 Peter 2:7, 8). The frequent difficulty, however, is not so much in the interpretation of the figure of speech as in the application of it.

Not always does the figure word "Rock" mean God; not always does it mean Christ. In the case of our quotation from 1 Corinthians, the "spiritual rock" does not refer to God or Christ, but to their faith in God. Every time the Israelites ate the manna, they performed an act of faith. They had to do it in certain definite ways. There was no manna on the seventh day. Every time they ate the quails that came into their camp, they also performed an act of faith. So with the water they drank, it was also in faith. It was water out of the rock in the desert. That was the spiritual rock that followed them.

It follows us today, if we realize our complete dependence upon God for even the ordinary necessities of life. The finer things of life we are more likely to credit to God; but we must know also that we do not live by bread alone, but by the Word of God.

HE IS THE ANSWER

(Continued from page 3)

would reach no higher than the roof of the church unless contact is established with God through His Son Jesus Christ.

Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). The prayer that is the answer to church and personal problems is the prayer that is based on this proper redemptive relationship.

Christ is the answer. Faith is an act and attitude on the part of the believer whereby he establishes contact with this glorious Person. Believing prayer is the normal result of the functioning of this loving relationship.

Prayer works because it enables Christ to work. Prayer changes things because it permits Christ to change things. Prayer changes people because it enables Christ to enter one's life and transform it according to His glorious purpose. Prayer solves problems because it brings the one who prays into the required position whereby Christ can work in one's life.

"If you really want to do it, you will find the time."

TOO LATE!

(Continued from page 5)

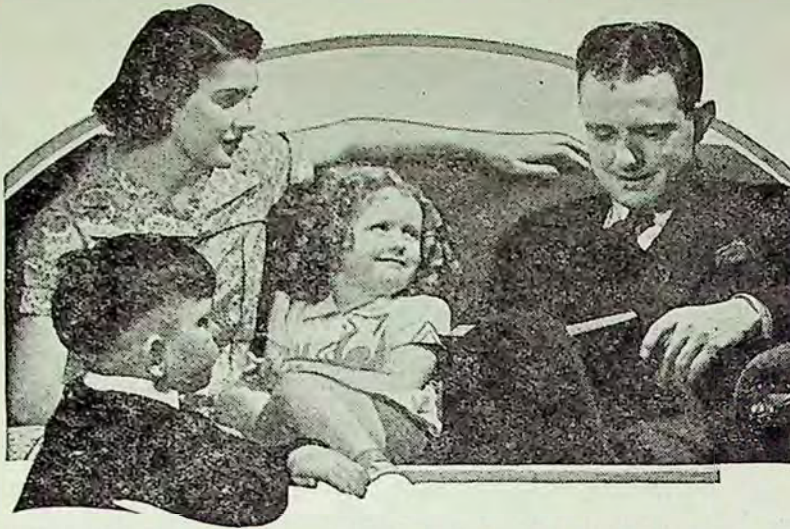
another—to keep John while he waited for practice—to give him clothes and luxuries other young men in town had—until but a meager portion of the farm was left.

John Gilroy suddenly closed the book. "And this was the end!" he said. "The boy for whom he lived and worked won fortune and position—and how did he repay him?"

The man knelt on the bare floor and shed bitter tears on the quiet old face. If he would come back! It would be so easy to make a little house for him in the city—to go to him every day with gossip of his cases—or to take him to hear music—or to see noted men—to make his life happy and full—so easy!

"O Father! Father!" he cried.

But there was no smile on the quiet face! He was too late!—*The Youth's Companion*.



A Family Bible Study

Christian Ideals for Family Living

By Cecil, Mildred, and John Smead

THIS is Cecil Smead and family exploring your Bible as any family might do. The Bible is rich in promises for your help and guidance. It lights the way to life eternal. You, too, can find salvation and enjoy a marvelous fellowship with God if you will but allow God's Spirit to guide you as you search the Scriptures daily. And now, grace and peace to you from God our Father and from our Lord Jesus Christ as we explore the Bible together.

Our Scripture text is found in Colossians 3:14-24: We read: "And above all things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. 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. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord we shall receive the reward of the inheritance: for ye serve the Lord Christ."

John: Is that scripture doctrinal or practical?

Cecil: It is both, as all Scripture should be considered. Doctrine merely means teaching. And always the teachings of Christ are extremely practical; that is, they are truths to live by. By his loyalty to Christ, a Christian should know the qualities he needs to develop for family living, or for business and social relationships.

John: The text says, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Does that mean that whatever a Christian does or speaks, he should think first, "Would Jesus do or say this if He were in my place?"

Cecil: Yes, John. And it is a great responsibility. But the beauty of it is that the youngest can do this as well as older and supposedly wiser people. It takes no more age to have the right attitude and that is what Jesus asks us to do. All he asks is to sincerely follow His teachings.

John: But the Bible is a very big book, and how can a young person know all that is in it?

Mildred: You cannot. Nor can anyone else, even if he reads it a hundred times. There are always new wonders to be found in the Bible. In the text it speaks about each member of the family doing everything as to Jesus. I think Christian qualities in the home are caught from each other rather than taught. Christ expects us to use our imagination and do to each other as though the other person were Christ Himself; that is, show each other compassion, kindness, humility, forbearance, forgiveness, love, peace, thanksgiving, yes, and cheerfulness, faith, and hope. There is a long list of Christian qualities and we catch them from each other.

John: It makes me feel good when people act with kindness. But I hate to have people quarrel.

Cecil: Yes, if we were always kind, truly kind, to one another what a different kind of world this would be. So often parents are impatient with children or with each other. I guess we forget how it feels to be criticized, or we strike back because someone has criticized us. Parents are apt to set such a standard of perfection for their children, but not live up to it themselves. A good example is the best sermon for a parent to preach.

Mildred: Yes, children thrive and blossom out in an atmosphere of love and kindness. When a father or mother has a too critical or demanding way about anything it stifles their proper personality development.

Cecil: I guess that holds true in the relationship between parents themselves, as well. A home should ever be a place of kindness and understanding love.

John: I think I do better when someone expects me to do my best.

Cecil: Yes, and I suppose if someone expects your worst you do your worst.

Mildred: There is an example like that. A group of children in the fourth grade suddenly became unmanageable and the teacher said they were just impossible. But in the fifth grade everything went fine—no trouble all year. Again, in the sixth grade the teacher pronounced this group of children impossible. Finally, in desperation, the fifth grade teacher was asked if she would take them again. She agreed, and again got along beautifully. She and the children were happy together.

John: What made the difference?

Mildred: Well, the principal one day came in and asked the class why they had behaved so poorly for some teachers while with this teacher they were most co-operative. The children replied quite simply that the other teachers had expected them to be bad, while their present teacher liked them and seemed to expect them to do the right thing.

Cecil: There is quite a lesson in that for us parents. We sometimes act as though we expected our children to do the wrong thing, and then we are surprised and aggravated when they do.

John: I have read that child authorities are agreed that most of the so-called delinquent children are the product of unhappy homes. They do not feel sure that their parents love them.

Mildred: That is right. They do not feel secure of their place in their parents affections and of their place in society. So they rebel.

John: If Christ were really in the hearts of the parents, then there would be no bickering, unkindness, quarreling, and fighting in the home. Children would really be happy.

Cecil: I guess everybody should know that drinking, profanity, quarreling in the home are ways to fail our children and blight their personalities. What are some of the other pitfalls we must avoid?

Mildred: How about greed? If we place making money above our loyalty to Christ, that is, if we make money while harming someone else to do it.

Cecil: That is very bad indeed for the sense of security of the child. But what about just putting money above Christ? What about putting material benefits, such as good clothes, above Christian qualities?

Mildred: I know, for example, we are all guilty of saying sometimes, "I can't go to church today. My dress is too shabby." It must give our children the impression that clothes matter more than spiritual things.

Cecil: But on the contrary, love, hope, kindness are far lovelier as ornaments for the Christian, and in the sight of God are of great value. But when we fail one day to set the right example, we should never give up in despair and say we find it too hard. There is always another day, and children are not such fragile things as we sometimes think. Little children often lead their parents to Christ. Why shouldn't they? Jesus said, "Of such is the kingdom of heaven," as He thought of their trusting and forgiving natures.

Mildred: That is right. One quarrel will not ruin a child, ordinarily. The gospel has the power to transform lives. Parents themselves are looking for security, just like their children. What they need is to know that God loves them as they love their children.

John: In the Old Testament God is spoken of as like a father to people, but it was hard to understand until Jesus came and talked so much about the heavenly Father. That is a nice way to think about God. The Bible speaks of Him as mother, too.

Cecil: So it does, and actually it goes further and says that He cares even more for anyone than his own father or mother. For example, in Psalm 27:10: "When my father and my mother forsake me, then the Lord will take me up." David had a good father and mother and did not need to worry that they would ever forsake him; but, even so, if it could happen that his father and mother forsook him, then the heavenly Father-Mother would receive and protect him.

John: But how can we be sure that the heavenly Father is concerned about us?

Mildred: The golden text of the Bible, John 3:16, says that God so loved the world that He sent His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life.

John: Oh, I see! It must have been a terrible blow to the Father to have His Son crucified. But He allowed it and still did not destroy mankind.

Cecil: Yes, and that proved God's love for mankind. And because Jesus was willing to go to the cross without being guilty of wrong, He paid the price of mankind—bought us with a price. We are His. Even so, He waits for us to volunteer. God wants us to love Him like He loves us—freely and of our own accord.

Mildred: Yes, and when we do love God He wants us to show that love most by loving other children of God; in fact, by doing unto other people as we would want them to do unto us. The home is our place of first responsibility for doing good unto others and setting the examples that shall lead the children to have Christian attitudes, also.

Cecil: And so this has been Cecil Smead and family exploring the Bible. We hope other families will be led to explore their Bibles in their own homes.

Let My People Go!

Part 2

By Mary C. Railton



A messenger hurried up the steps to Pharaoh's throne room. As he entered the room, he spoke, "Master, a horrible thing has happened. All our cattle are dying."

"Dying!" exclaimed Pharaoh. "What is wrong?"

"They are suffering from murrain. But the peculiar part is that none of the cattle belonging to the children of Israel are touched by it."

"It is a plague from God," explained the Pharaoh. "I told Moses and Aaron they could not leave this country. Now they have caused this plague upon us. But I will not let them go. They are our slaves."

Moses and Aaron came before Pharaoh again with handfuls of ashes from furnaces. Moses sprinkled it into the air. It became a boil, breaking forth on man and animals. The people became sick of the boils. The animals became sick and all were very sore. Still Pharaoh would not let them go.

God then sent forth a great rain of hail upon Egypt, such as they had never seen before. The thunder was frightening and fire ran along the ground. The hail struck man and beast and ruined all the crops in the fields, and it broke the trees.

Pharaoh sent for Moses, saying, "I have sinned this time. My people are wicked. Please intreat your God that there be no more thunder and hail. I will then let your people go."

When Moses spread abroad his hands unto the Lord, the thunder and hail stopped. When Pharaoh saw this, he changed his mind once again.

Angrily Moses went to Pharaoh and asked, "How long will you refuse to humble yourself before God? We must worship our God. If you refuse us this time, God will bring locusts upon this whole land tomorrow."

"If I let you go," asked Pharaoh, "how many will leave?"

"All of us, our old men and our children and all our flocks and herds."

"I will let you and your men go," said Pharaoh. "Do as I say and leave my presence."

Because Pharaoh would not give in to God's request, Moses stretched out his hand. The Lord caused an east wind to blow all that day and night. When morning came, the land was covered with locusts. They ate every

fruit, all the food left in the fields, and all the leaves on trees.

Pharaoh called immediately for Moses and said, "I have sinned against the Lord your God. Intreat Him for me and remove these locusts."

Moses patiently did so, only to find that his people could not leave.

Moses stretched forth his hand once more toward heaven. A thick darkness came upon all the land. It lasted three days. The people could not see each other, or go any place. But in the homes of the children of Israel there was plenty of light.

Pharaoh sent for Moses, saying, "Go and serve the Lord, all of you. Only leave your flocks and herds."

Moses replied, "We must have them to make sacrifices."

"Get out of my sight, Moses. I am disgusted with all this trouble you have brought upon my people. If you bring another plague upon our land you shall die. I will not let your people go, for they are our slaves."

Next Week

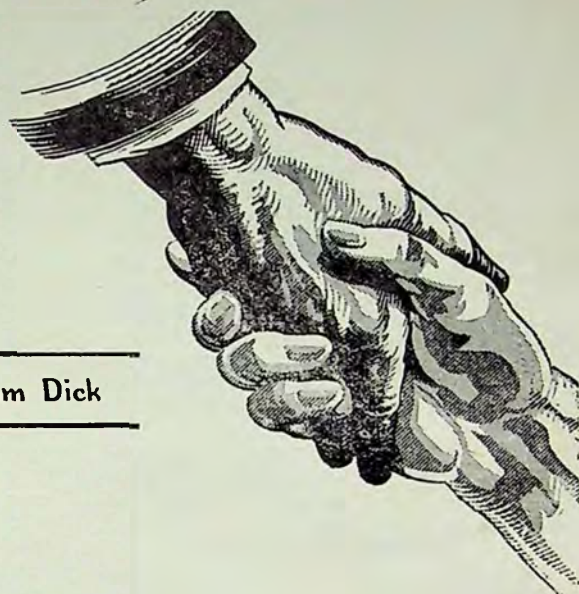
Nine plagues have come upon Egypt and still Pharaoh will not let Moses lead God's people from the land. If Moses appears before Pharaoh again he will die. What will happen? We will see next week!

Happy Birthday and God's Blessings!

William R. Cramer, Oct. 12, age 12, Bedford, Ohio.
 Sharon Lee Guiles, Oct. 13, age 9, Milwaukee, Wis.
 Richard L. Emigh, Oct. 13, age 12, Corvallis, Ore.
 Lois Stadden, Oct. 14, age 10, Cleveland, Ohio.
 Douglas Richardson, Oct. 15, age 2, Hammond, La.
 Charles L. Hutchinson, Oct. 16, age 3, Hammond, La.
 Diana Mae Lucas, Oct. 16, age 7, Macomb, Ill.
 Sandra Alice Lefler, Oct. 17, age 7, Anoka, Minn.
 Babette Elaine Mills, Oct. 18, age 10, Cozad, Nebr.
 Eddie Hutchinson, Oct. 18, age 13, Hammond, La.
 Mary Catherine Gaskill, Oct. 18, age 11, Ft. Wayne, Ind.

We are happy to welcome three more boys and girls to our club. They are Joseph, James, and Judy Wright of Paris, Illinois.

Let's Get Together!



How to conduct a Youth Rally

by William Dick

● Fellowship

One thing young Bereans need today is Christian fellowship. We meet many boys and girls in school and at social functions, but we can't make enduring friendships with so many of them. People of the world do not fit in with our faith in Christ and devotion to religious principles. The Apostle Paul explained that righteous ones have nothing in common with unrighteous people; therefore, an equal fellowship between the two would be impossible (2 Cor. 6:14).

We need a program whereby we can provide proper fellowship for Christian young people with common faith and interests. One answer to this need is the Berean Youth Rally. It is here that young people from our churches can assemble together and get acquainted. Are you planning such a fall meeting for your state or district? If not, we would like to encourage you to do so and realize the benefits derived from such gatherings.

May we offer some suggestions to help you plan your Youth Rally? Following are three activities that should be included in a well-balanced Rally program. Perhaps you can think of others.

● Worship

The worship hour is an important period in our program. It is here that we shut out the confusion and evil of the world and draw near to God. Our young people must be given an opportunity to feel the presence of God. There is no better way than through prayer. Many forms of prayer can be used, but each Berean must be given a chance to contact his Creator in his own way.

Nothing has been found to replace good, old-fashioned gospel singing. Various types of songs can be used and can be presented in different ways. Have lots of singing, but be sure to acquire a good song leader so the best possible results can be obtained.

Further spiritual emphasis can be included in the worship period by direct study of the Scriptures. You may wish to have a Bible class led by a competent teacher. You may wish to listen to sermonettes or short messages

by your ministers. A round table discussion could be planned to hold everyone's interest. We could guarantee a lively discussion on such themes as: moral problems of youth, understanding of the Bible, current events of the world, or Christian development. A fast game of Bible questions and quizzes should prove quite stimulating.

● Business Discussion

Would you like to organize a state Berean youth society? Perhaps local groups want to start youth work but need a boost to get them going. This is a good time to discuss the Lord's business as it affects young Bereans. Get together to talk things over. The more ideas you bring up, the better. Make definite steps to have more and better Rallies. Plan gospel team trips to other churches of your district and interest other young people in rallying for Christ. Develop projects that will get every Berean to serve the Lord in some capacity.

● Recreation

We all need some form of play to give us relaxation and to restore energies needed for mental expressions. We recommend that all recreation be planned carefully. There are numerous ways that young people can have good, clean fun. Hayrides, weiner roasts, hikes, Halloween parties are all good stand-bys. A banquet or potluck meal could be included in the program, depending upon the time of day the rally is to be held. Don't make the mistake of assuming that young people can provide their own recreation, but plan this part of the program as well as any other.

AMONG THE CHURCHES

GOLDEN RULE CHURCH OF GOD

Cleveland, Ohio

The Golden Rule Church of God at Cleveland, Ohio, celebrated its twenty-fifth anniversary in its present building on Sunday, September 13. During the Sunday school service, Jack Hearp, superintendent, asked all those who had been present twenty-five years before, as well as the pastor and his wife, to come forward. Fifteen responded, and were presented with roses; then white candles were lighted on a small church, and Pastor G. E. Marsh and his wife blew them out.

The church also had a surprise for the pastor, who completed fifty years in the ministry on August 27. He was presented with \$105, which allowed \$2 for each year in the ministry and \$1 for each year he has been pastor of this church.

Bro. H. J. Stadden, an elder of the church for many years, celebrated his eightieth birthday and was honored by fellow members on this anniversary Sunday. He was presented with a large box of candy. Everyone present had a piece of his birthday cake. He has set a wonderful example in Christian service, not only for his family, but also for the rest of us who come in contact with him.

Bro. Stadden and his daughter, Sr. Alice Lindstrom, left after the anniversary dinner for Grand Rapids, where Sr. Lindstrom's mother-in-law had died.

Eighty-eight were present at the dinner. Tables were decorated in yellow and white, and at each plate was a place card in gold and white stating the things we were celebrating. Guests included Carl E. Hoganson, Spanaway, Wash.; Arnold Johns, pastor at Flagg Center, Ill.; Mr. and Mrs. Clarence Edwards, Buffalo, N. Y.; Mrs. Olive Deck, Delta, Ohio; and Sylvia Ballentine and a friend, from Lawrenceville, Ohio, church.

Morning worship services were conducted by the pastor, who had delivered the dedicatory sermon for the building twenty-five years before. The afternoon sermon was by Bro. J. Arlen Marsh.

Bro. and Sr. W. J. Halls are grandparents again—twice. Daughters have recently been born to their son Bill and his wife, and to their daughter Eunice Alleman and her husband. Sr. Halls, after an extended period of illness, was taken to Charity Hospital on September 23 for observation and treatment.

Bro. Kenneth Davison, who has been teaching at Heidelberg College, Tiffin, Ohio, for the past year, has just received his Ph.D. in history and philosophy. Bro. Charles Jones, who teaches physical education, received his master's degree in education about the same time.

Bro. Ralph Lindstrom and his wife have left for Norfolk, Va., where they hope to be together for a while. Bro. Lindstrom returned in August from overseas service in the Navy, in the Mediterranean theater. His brother, Richard, and his bride were able to be home

Church Calendar

Special Events

October 9-11—Minnesota Fall Conference at Eden Valley (Ellsworth Routson, guest speaker).

October 11-25—Evangelistic meetings at Ripley, Ill. (Walter Wiggins, guest speaker).

October 12-17—Evangelistic meetings near Chickalah, Ark. (Alan McLain, speaker.)

October 24, 25—Missouri Quarterly Conference at Doniphan.

Oct. 31, Nov. 1—Illinois Fall Conference at Restitution Church of God, south of Casey.

Nov. 24-Dec. 4—Evangelistic meetings at McGintytown Church (J. W. McLain, guest speaker).

Dec. 23—Arkansas Youth Rally at Cleveland.

from Columbus, Ohio, to visit with him and his mother, Alice Lindstrom.

Evaline Elshaw has just returned from England. She went there for a visit before the coronation.

The church board, at its regular quarterly meeting on September 14, moved to see that each family in the church that wants it and does not now take it will receive The Restitution Herald regularly.

Reorganization of some Sunday school classes is getting under way as a result of a teachers and officers' meeting on September 21. A training class for teachers, meeting for six weeks on Thursday evenings from 7:00 to 7:50 (before the Berean society meetings), will begin shortly.

A monthly church bulletin has been authorized, and is to be published beginning October 1. Primarily, it will be prepared to keep isolated members in regular touch with church activities.

On September 6, the church was glad to get acquainted with the Brons family from Dearborn, Mich. Mrs. Brons is a cousin of Sr. Paul Louzcky, whose husband is the church moderator.

For the first time in some years, the church choir is beginning to provide music for all Sunday morning services. Sr. Alice Plantner, music committee chairman, called the first practice for September 16, with weekly rehearsals scheduled after that.

Mary E. Marsh, Reporter.

HERALD RECEIPTS

Mina Crosby; V. E. Kirkpatrick; Mrs. William Hanson; Maurice Fairbrother (2); Mrs. Ethel Manken; Mrs. Richard P. Hanson; L. P. Marsh (4); Wilda McCorkle; Walter Fisk; Claude J. Rinchart; J. R. LeCrone; Guy Mills; Doris Reye; Mrs. Walter Kennedy (3); Judy Clark; Ora McFarling; Mrs. Julia Walker; L. J. Elton; Gene Davis; Carl Bunch; Hiram Schier, Jr.; Mrs. Arthur E. Poe; Mrs. Allen Cluyppool (2); Mary Hale; Mrs. George Carpenter.

NORTH SALEM CHURCH OF GOD

Plymouth, Indiana

The North Salem Church of God, Abrahamic Faith, began a series of meetings on Sunday, September 20, the same continuing through Monday evening, September 28, with the writer speaking each evening to the adults, while Sr. Verna C. Thayer had charge of the children in her Bible class in the church basement.

The North Salem congregation was made happy on Sunday, September 20, when Miss Gertrude B. Hahn came forward and requested baptism and was accompanied by several carloads of friends to Dixon Lake near Plymouth, where she was baptized into Jesus Christ. Letters of encouragement should be addressed to her at Bourbon, Ind., Rt. 1. Miss Hahn is a talented singer and will be an asset to the North Salem Church near Plymouth, Ind.

A. Weldon McCoy, Pastor.

YOUTH RALLY AT MCGINTYTOWN

On Sunday, September 13, a Youth Rally was held at the McGintytown Church in Arkansas. Services were opened at 10:00 a.m., with songs and prayer. Short sermons were delivered by Bros. C. E. Weaver, Richard Stanton, and Alan McLain. A delicious dinner was served at the noon hour.

In the afternoon a program consisting of special songs, poems, sermons, and object lessons was presented by the Oak Grove Church of Little Rock, the Cleveland Church, and the McGintytown Church. Visitors were also present from Morrilton and the Lord's Schoolhouse groups.

A short talk given by Bro. Benjamin Weaver especially touched everyone's heart. He is severely handicapped physically. He gave each one of us who isn't handicapped something to think about.

After the program, Mr. and Mrs. Orchard Weaver requested to be baptized by Bro. C. J. Shaw. May God's blessing rest upon this couple. He is the youngest son of Bro. C. E. Weaver.

An Arkansas-Oklahoma Conference board meeting was held to discuss ways to raise money for our plans made during Conference.

Our next Rally will be held at Cleveland on the second Sunday in December.

Mrs. J. D. Moreland.

ILLINOIS FALL CONFERENCE

The Restitution Church of God at Casey will be host to the Illinois Fall Quarterly Conference on October 31 and November 1. We urge as many of the Illinois brethren as can to come to worship with us. Will those who are planning to come please write the secretary at Martinsville, Ill., Rt. 1.

(Mrs.) Tincio Stephens, Secy.

BAPTISMS AT PENNELLWOOD

Grand Rapids, Michigan

"O give thanks unto the Lord; call upon his name; make known his deeds among the people."

We thank God and give Him the praise for the joy of seeing four more take that step of confessing His Son and of being buried into Him, to arise to new prospects of life. They are: Mr. and Mrs. Fred Chase, and their daughters, Geraldine and Joy. May the richness of God's Spirit ever dwell in them.

E. Milon Hall.

BAPTISMS AT EAST OREGON

The following were immersed in the name of Christ for the remission of sins on Sunday afternoon, September 27, in Rock River at Oregon, Ill.: Misses Rita Burk, Beverly Smice, Mary Louise Clapper, and Nancy Himes. These girls have been active in the work of East Oregon Chapel, where they have been welcomed into the body of Christ, the Church of God.

Otto E. Dick.

BAPTISMS AT BURR OAK, INDIANA

Following the morning worship service, the invitation was extended to any and all who would like to confess Jesus as their friend and Saviour. Four young people came forward and made their confession of faith. The same day, September 6, they were immersed in the name of Jesus Christ for the remission of sins.

These young people, all in their early teens, are: Larry Gene Osborn and his brother Donovan Wayne Osborn, Rt. 1, Culver; Howard Carlisle, Rt. 4, Plymouth; and Eileen Joyce Overmyer, Rt. 2, Culver. These are four fine young people and we pray God's blessing and guidance to be with them unto eternal life.

Harry Sheets.

The Minnesota Fall Conference will convene at Eden Valley on October 9-11. Bro. Ellsworth Routson will be guest speaker.

PASTORS WANTED?

The License and Ordination Committee will be glad to give the names of any or all available men to any church desiring the services of a pastor. We also will be glad to receive the names of men who are anticipating changes or are now available for pastoral work. Address: License and Ordination Committee, Care National Bible Institution, Oregon, Ill.

"The Restitution Herald has highlighted my extra-curricular reading (Cornell University Medical College). It actually is my extra-curricular reading most of the time. I find it enlightening, edifying, and extremely enjoyable reading. I treasure The Restitution Herald as a valuable didactic instrument of our church and God."—Gene Davis, New York, N. Y.

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$3.00.

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

THE THINGS THAT COUNT

"Not what we have, but what we use;
Not what we see, but what we choose—
These are the things that mar or bless
The sum of human happiness.

"The things near by, not things afar;
Not what we seem, but what we are—
These are the things that make or break,
That give the heart its joy or ache.

"Not what seems fair, but what is true;
Not what we dream, but what we do—
These are the things that shine like gems,
Like stars in fortune's diadems.

"Not as we take, but as we give;
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after time shall cease."

—Clarence Urma.

"Songs of Truth"

are as important as

Words of Truth

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—THIS WAS AN EVERY-MEMBER PURPOSE

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—IT SHOWED THEIR LOVE FOR CHRIST

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—IT WAS THE LIFE LINE OF ETERNITY

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Editorial

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James M. Watkins, Editor

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Paul C. Johnson, Associate Editor

Sour Grapes

"The word of the Lord came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die" (Ezekiel 18:1-4).

The concern over so-called juvenile delinquency is growing. One group after another is sponsoring an investigation into the primary causes and possible cure. The problem has now expanded sufficiently to justify the attention of the United States Senate. Senator Robert C. Hendrickson plans a nation-wide probe of juvenile crime this fall. Whatever the results of the investigation may be, one truth is inescapable. Our national leaders are convinced that the trend of our young people has become alarming.

There is justification for this view. Almost every large city in the United States is reporting an alarming increase in hoodlum activities. In 1946 about 8,400 cases of boys under 17 and girls under 18 were referred to Cook County Juvenile Court. In 1952 there were almost 11,000 cases. In the first 6 months of 1953, there has been a further increase in all major classes of crime.

The Juvenile Bureau of Philadelphia indicates a little over 10 per cent increase in juvenile crimes. In Cleveland, Ohio, the rate has increased 11.4 per cent for the first 6 months of 1953. In Washington, D. C., there has been an 18 per cent increase in the number of delinquent children. In Denver, Colorado, there has been over 50 per cent increase in the usual juvenile cases. Captain Leonard Nevin of the Police Juvenile Bureau in Denver said, "Denver's young criminals are getting younger. The juvenile institution has housed blustering hoodlums as young as 7 years of age." When children of 7 years begin hoodlum activities or vandalism necessary for their detention in a police institution, we are confronted with a serious problem.

There has been a long list of misdemeanors attributed to our youth. The city of Chicago reports that it will cost over \$1,000,000 this year to repair damage to public

schools caused by young vandals. We talked recently to a city official who claimed over \$400 had been put into the repair of lights on a city bridge. The lights did not last more than 24 hours after being repaired. Many soda fountains have found it necessary to close their doors because of the damage to tables and equipment by the teenage groups. Many similar instances of deliberate destruction have taken place as a result of the misdirected energy of youth. The extremes of these cases are found in the activities of youthful gangs who engage in regular gang wars, seriously injuring or killing one another.

Many leaders are looking for a solution to this problem. We do not suggest that we know the answer. We are intrigued, however, by the statement used against Israel, that the fathers had eaten the sour grapes and the children's teeth were on edge. We are finding ourselves in that same predicament. A senate investigation may find the plain, simple truth that the sour grapes of the elders have put the children on edge. If this be true, the time has come for us to revise our attitudes.

Philip D. Gillien, president of the National Council of Juvenile Judges, said recently, "The apparent lack of morality and religion among youth is more dangerous to America than the atom bomb or Communism, for great nations fall from within. The youth of the nation need a spiritual dedication."

If, as this eminent jurist said, the whole problem is based on the lack of spiritual and moral codes among the young people, then the problem may be traced directly to our past attitude toward co-operating with churches and Sunday schools. Many of the older people have looked upon church and Sunday school only as a necessary nuisance. They offered no spirit of co-operation that would encourage their children to appreciate the value of attending Sunday school and church. Perhaps they have sown to the wind and are reaping the whirlwind.

The neighborhood church and Sunday school has contributed a great deal to the foundations of life. It seems that many are becoming convinced that the present attitude of our youth stems largely from the extent to which the church and Sunday school have been neglected, undervalued, and even ridiculed.

Vessels of Clay

By Gerald L. Cooper

SOME years ago at Kewanee, Illinois, I saw the late Brother S. E. Woods operate an old-fashioned potter's wheel. It was an interesting experience for me, as I had heard much about it from my father, who had worked in potters' shops as a boy. Brother Woods was an expert at his trade. Taking a lump of wet clay and placing it on his wheel, he soon had a finished product. When he had demonstrated his technique, he oftentimes "tore down" what he had made and fashioned another jug or crock.

Jeremiah the Prophet had reference to such when he wrote of the potter in chapter eighteen. This was God's way of showing Israel that the nation was "as clay in the potter's hand" and even though it had become marred, the clay could be remolded.

Could not this apply also to a follower of Christ? Many followers of Jesus have become "marred vessels" and need to be torn down and made over. Indeed, there was a close companion and disciple of Jesus who served as an example of what I have in mind. This was Simon Peter. Let us recall some of the incidents of his life.

Peter was a natural born leader. He was generally the spokesman (perhaps self-appointed) for the disciples. At one time he tried to walk on the water. The apostles were in a boat on the Sea of Galilee when a sudden storm came up. They were terror-stricken when they saw someone walking on the rolling waves. Then the calm voice of Jesus said, "Be of good cheer; it is I; be not afraid." Peter wanted more proof that it was Jesus and said, "Lord, if it be thou, bid me come unto thee on the water." Jesus told him to come, and Peter started walking on the sea. When he looked around and saw the waves, however, he lost his faith and began to sink. Jesus put forth His hand and saved him from drowning.

Peter should have learned a lesson, but he did not, as we learn from another incident. Jesus asked a very important question. "Whom say ye that I am?" Peter's answer was, "Thou art the Christ, the Son of the living God." For the answer he was blessed, but a short while later we find exactly the opposite happening.

Jesus said that He must go to Jerusalem to suffer, be killed, and be raised again the third day." At this, Peter went so far as to rebuke His Master and say, "Be it far from thee Lord: this shall not be unto thee." Then it was that Jesus rebuked him, saying, "Get thee behind me, satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men."

Thus it was that he who was commended and blessed was only a few minutes later, condemned and rebuked. This was still not enough of a lesson for Peter. The worst was yet to come.

On the night of the betrayal of Jesus, as they were finishing their last supper together, He told the apostles that all of them would be offended because of Him that night. Peter disagreed and said that even if all the others denied Jesus he would not do so. When Jesus told him how many times he would deny, Peter vowed that he would die before he would deny his Master. He was so enthusiastic about it that the others who had said nothing previously, also declared their intentions to stand by Jesus.

Peter did try to carry out his rash vow, for when Jesus was taken he cut off the ear of the high priest's servant and was ready to fight. Later, he lingered near the place of the trial. When he was recognized he denied knowing Jesus. The second time someone recognized him, he used an oath in his denial. The third time he cursed and swore, saying, "I know not the man." What a bitterness was his, for immediately he heard the cock crow and recalled what Jesus had told him: "Before the cock crow, thou shalt deny me thrice."

The bitter tears of sorrow and repentance helped to cleanse Peter, but there was still another lesson to come. Prior to Jesus' ascension, He asked Peter three times, "Lovest thou me?" Each time Peter's answer was, "Thou knowest that I love thee." Once Jesus answered him, "Feed my lambs." Twice the answer was, "Feed my sheep."

From this time on the "marred vessel," impetuous, curt-spoken, seldom-thinking Peter was no more. He had been "torn down." In his place was the powerful, fearless preacher of the Day of Pentecost, the writer of two epistles, the man who "obeyed God rather than man." He had been made new.

Are any of us like Peter? Do we "walk on the sea of life" toward Christ and lose our faith, sinking when we see the boisterous waves of sin all about us? Do we fail to learn our lesson when He lifts us up? Have we received blessings and a short while later deserved a rebuke? Have we openly vowed to follow Him, even to death, only to deny Him as did Peter? If so, we have become "marred vessels" and need to be "torn down" and remade.

Peter was a confidant of Jesus, even a friend. Yet all of these things of which I have written happened to him.

May we expect less? "Let each one examine himself" for the answer. The tearing down and the rebuilding of your life or mine for Jesus may demand a great sacrifice, but it is well worth it. Jesus said in Matthew 19:29, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

THE WAY TO LIFE ETERNAL

By Inez M. Titus

JESUS had been resurrected from the dead, and had been seen for forty days, speaking the things pertaining to the Kingdom of God. The apostles were looking for the restoration of the Kingdom of Israel and they asked Jesus if He would at this time restore the Kingdom of Israel. He told them it was not for them to know the times and the seasons which the Father had put in His own hands.

As He was taken up into heaven, two men in white apparel assured those disciples that this same Jesus would come in like manner as they had seen Him go into heaven.

Ten days after His ascension, on the Day of Pentecost, the disciples were filled with the Holy Spirit. They were endowed with power to speak in different languages and to do miracles. Peter preached one of the most remarkable sermons ever put on record. In his sermon, he told everything that is important for us to believe in order to become a child of God. He taught the birth, death, resurrection, and ascension of our Lord Jesus Christ. He told us of the nature of man in the death state. He gave us the assurance that Christ will return and take the throne of His father David to execute judgment and justice on the earth.

When they heard Peter's sermon, they were pricked in their hearts and asked, "What shall we do to be saved?" Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

There are two contending natures in the battle of life—the flesh and the spirit. They are continually striving against each other. Our fleshly nature pampers our natural desires and our spiritual nature elevates and fits us for a nobler life. If we are true sons of God, we must believe His teachings, repent of our sins, and be adopted by baptism into His name.

We must mortify the deeds of the body, purify ourselves by believing the truth, and it will make us an heir of God and a joint-heir with Christ.

At the gate called Beautiful, Peter told the people some very important truths. Through ignorance they had killed

the Prince of Life. The prophets had foretold how they would laugh Him to scorn and cast lots for His vesture. Peter called upon the people to repent and be converted that their sins may be blotted out when the times of refreshing should come from the presence of the Lord.

Peter and John were arrested for preaching Jesus Christ, and this gave them opportunity to talk to the elders and scribes. They showed how Jesus is the only name whereby man can be saved. Jesus was made in the likeness of men. He was the seed of David. He became obedient unto death. He gave His life a ransom for man that all might have the opportunity of salvation.

There is no way we can get into the family of God except by adoption. We are adopted into the household of God through baptism. It is the seal of our faith and repentance.

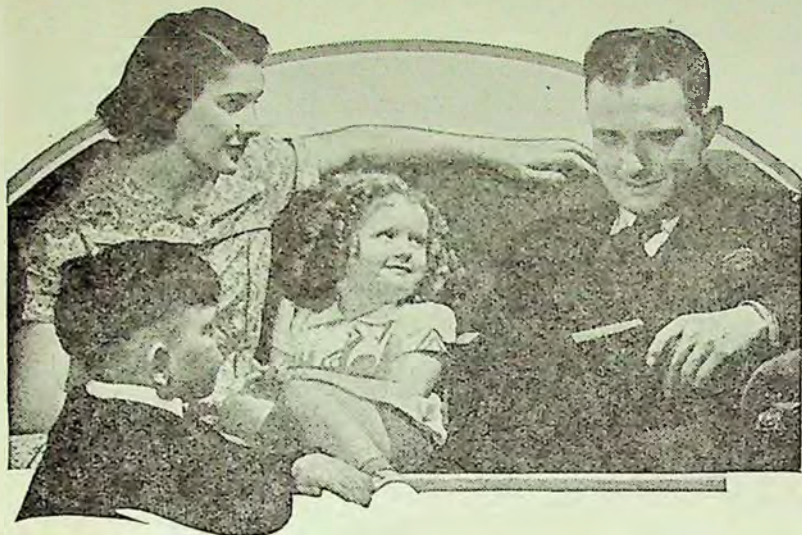
"From England comes the news that there are more priests, monks, nuns, monasteries, and convents in that country than at any other time prior to the Reformation. Many bishops and clergymen are openly advocating reunion with Rome. Thousands of earnest Christians are leaving their parish churches because of Romanizing practices being brought in."—E. P.

IS IT NOTHING TO YOU?

Two thirds of the world's population is under-nourished, hungry, starving. The United States and Canada have less than 10 per cent of the population and 43 per cent of the world's income, while Asia, Africa, and Latin America have 65 per cent of the world's population and only 17 per cent of the income. The average annual income of one half of the world is \$100, while that of America is \$1,584 for every man, woman, and child. The sharing of Christian faith and a vital concern for the welfare of the under-privileged are a part of missions. Can't we do a better job? We can if we care enough to share enough.—*Alerting Men for Missions.*

DAILY BIBLE READINGS

- M. Oct. 19. Perilous Times. 2 Tim. 3:1-7.
 T. Oct. 20. The carnal mind. Rom. 8:1-10.
 W. Oct. 21. Put off all these. Col. 3:5-11.
 T. Oct. 22. The end of all things. 1 Peter 4:1-7.
 F. Oct. 23. Walk in the Spirit. Gal. 5:16-23.
 S. Oct. 24. Consolation in Christ. Phil. 2:1-5, 13-16.



A Family Bible Study

The Unity of the Four Gospels

By Cecil, Mildred, and John Smead

OUR SCRIPTURE text is found in Hebrews 1:1, 2: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

Cecil: We believe the Bible is actually God Himself speaking through the mouthpiece of the prophets and holy men of God. Each spoke as he was borne along by divine power.

Mildred: Yes, and yet these prophets were not mere machines. Each was an individual even as we are individuals today. All the prophets agreed, however, and consistently taught righteousness of life and character. Each spoke so as to be understood by the people of his day and any seeming inconsistencies among them can be reconciled by rightly dividing the Bible and understanding the circumstances of each.

John: When Jesus went into a meeting house or synagogue He would see the Bible as a number of rolls in a cabinet. He would take one of the rolls and unroll it with one hand and roll it up with the other, keeping it open just the width of the column He was reading. Today we have all these rolls and the ones by the apostles also gathered into one book, the Bible.

Cecil: Yes, and it is one perfect book. The wonder is that this book, actually written by so many different men over a period of some sixteen centuries, should harmonize into one book that is recognized as the Word of God. We have always found that by common sense any apparent discrepancy between writers can be reconciled and we can keep our faith that the Bible is the inspired Word of God.

John: I believe that is true, and I don't mean to cast any doubt, but sometimes I cannot understand the differences in the accounts given in the four gospels.

Mildred: Perhaps we can help you to understand,

John. Can you give us an example?

John: Well, take the account of the thieves who were crucified with Jesus. According to Matthew the two thieves were crucified after the parting of the garments and casting lots for his coat. And both thieves reviled Jesus. But Luke says it was before the parting of the garments by the soldiers and the casting of lots for the coat. Then, too, Luke says only one of them railed at Jesus, the other repented and asked Jesus, "Lord, remember me when thou comest into thy kingdom."

Mildred: That does sound like a very serious discrepancy, John. Does it say thieves in all the places?

John: Well, no. Matthew calls them thieves, but Luke calls them malefactors. Why, what is the difference?

Mildred: The difference is that thieves means robbers, and malefactors means evildoers.

John: I see. Well, then, perhaps the answer is that there were four others crucified with Jesus, two at one time and two another.

Cecil: This is a good illustration of the attempt to harmonize all the four gospels by saying that similar happenings are the same happenings. A good many of the parables and incidents in the four Gospels are very much alike, but are entirely different.

Mildred: When there is an automobile accident today the witnesses sometimes tell different versions of what happens. If everybody agreed the judge would think the witnesses had gotten their heads together and had agreed to tell the same story. Little differences are an evidence of genuineness, for each person sees through different eyes and from a different position.

Cecil: That is true. God has purposely used each human witness who speaks for Him in the same way. Each one brings out the part of the gospel that pertains to that aspect of Jesus which is the main theme of his gospel.

John: Oh, I thought you said all the writers had the same message?

Cecil: They do. But the gospel is like a diamond with many facets. To get the full beauty of it each one emphasizes the side he has been given to show.

John: What is the central theme of the four gospels?

Cecil: Each one proclaims the Kingdom of God and God's King, and each one tells of the rejection of King Jesus and the Kingdom He was preaching. Jesus is shown in four different lights. Matthew emphasizes Jesus as in the highest earthly position—King. Mark shows Him as the ideal servant of God. Luke presents Him as intrinsically a man—the ideal Man. John presents Him as what He is before God—the Son of God.

John: But in the case of the ones crucified with Jesus, Luke is the one who tells of the malefactor who wanted to be remembered when Jesus comes into His Kingdom. Why would it not have been Matthew whose emphasis is on His being King?

Mildred: They all speak of Him being King, you know, John. But the reason the record of the repentant malefactor is included in Luke instead of Matthew is that Luke shows Him as man, a friend of outcasts, eating with publicans and sinners. Luke shows Him as manifesting tenderness, compassion, and sympathy toward all mankind. Whereas Matthew shows His special claims to be the Messiah or King of Israel, as had been prophesied. His kindness toward the outcast malefactor as a man is the reason for this incident being recorded in Luke.

Cecil: Along that line, Luke is the only one who gives the Parable of the Good Samaritan in answer to the question, "Who is my neighbour?" The good, but foreign, Samaritan was the one who helped the man who had fallen among thieves, whereas the Jewish nationals went by on the other side of the road and left their fellow citizen to suffer. Jesus, as Son of Man, is concerned for all mankind, not just one race.

Mildred: Yes, and as Son of Man Luke presents more of His kindness to women. In those days women did not have the rights and honor that women have today. Luke records these honors to women more than any other of the Gospel writers.

John: I notice that Luke records the Parable of the Prodigal Son who came back home and was received by his father, who killed the fatted calf for him. His elder brother was jealous of this.

Cecil: That, again, shows Jesus as Son of Man, concerned with the lost among the Gentiles. It is a prophecy that there would be neither Jew nor Gentile alone in the Kingdom. He was out to save the lost of all nations. In fact, He seems rather harsh on the Jews. This is explained by the fact that He could see them rejecting Him as their King and wanted them to realize what they were doing.

Mildred: The Parable of the Rich Man and Lazarus is found in Luke, for the same reason, I believe. He was

showing the Jews that even if they rejected Him as their King, He would still have a Kingdom and people in the Kingdom, even if it was only the beggars or Gentiles, that were despised.

John: I believe you have proved that Luke shows those incidents that reveal Jesus as the Son of Man. But have you not been rather hard on the Jews?

Cecil: Perhaps, but His presentation in Matthew as King of Israel makes up for it and shows His concern for the Jews, also. The many prophecies in the old prophets of Israel that told of their coming King are given great emphasis in Matthew. While Luke gives His genealogy clear back to the first man Adam, Matthew gives it back to Abraham, the founder of the nation of Israel.

John: The Sermon on the Mount is found only in Matthew. It appears to be a code of laws such as a king might give. But Luke has part of this sermon which Jesus gave not on a mountain but on a plain. Why the difference?

Cecil: A mountain in the Bible is used often as a symbol of a kingdom. Isaiah 2 brings that out. Verses 2-5 read: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

John: And so in Matthew it is called the Sermon on the Mount because of the emphasis on the King. In Luke, it is called the Sermon on the Plain because of the emphasis on the Man. But, tell me, why is it that in Mark Jesus is hardly ever referred to as Lord?

Mildred: Because Mark presents Jesus as the Servant of God. Jesus is an ideal servant, though. If you look at Mark you will be struck by the many times the word "straightway" and words meaning "at once" are found. As Servant of God, He went immediately to work.

John: I noticed there is no genealogy in Mark. The Gospel starts right out telling what Jesus did. First, He was baptized by John the Baptist and was immediately driven by the Spirit into the wilderness, where He endured temptation forty days.

Cecil: Yes, Mark presents Jesus as an ideal servant of God. It is a good example for us. Most of us are employees and could learn much from Jesus about a proper atti-

(Please turn to page 11)



THE BIBLE

By Norman J. McLeod

THE ancient Greek philosophers developed a philosophy called the Word (Logos). They thought that ideas were more important than reality. Later, because of this thought, the philosophy came to be called idealism. A modern follower of those philosophers will tell you that the idea comes before the object. Somebody had the idea of a chair and then built the chair. This was a most popular philosophical idea in later Graeco-Roman culture.

When the armies of Alexander the Great spread over the world of that day they took Greek learning with them. As a result of Greek conquest, Greek philosophical societies were set up in Palestine. The younger Jews particularly took up with these "progressive" ideas, as they do in all countries in all ages. John, the beloved apostle, was purported to be a member of the Greek philosophical society of the Logos. Whether he was or not, he certainly was versed in their philosophy. By the time of Jesus, the Greek philosopher had come practically to worship the Word. Nothing was of importance but the word, or the idea, as we would say. In Goodspeed's translation of John we get the feeling of the philosopher in John: "In the beginning the Word existed. The Word was with God, and the Word was divine" (John 1:1). When we understand the situation of the Apostle and the teachings of his time, what a different concept that verse gives. It does not teach trinitarianism and pre-existence at all.

In modern times, Mary Baker Eddy discovered the Greek philosophy of the Logos and adapted it to the Bible. Or, we might say, adapted the Bible to it. Today, the Christian Scientist will tell you that material things are unimportant, that ideas are all-important. In some ways they are right. Ideas are very important. The spoken word is more important than the material things of life. We may have all the wealth of the world at our command and yet be very unhappy because of our incorrect ideas. Modern psychology and psychiatry are built upon that basis. Not the slightest doubt exists that the power of ideas is very great. Furthermore, our beliefs absolutely rule our lives.

Moses said: "He humbled thee, and suffered thee to

hunger, and fed thee with manna . . . 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. 8:3). The rite of circumcision was a thing of the heart or else it was of no avail. "Circumcise therefore the foreskin of your heart, and be no more stiffnecked" (Deut. 10:16). "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Deut. 30:6). The act of baptism is a thing of faith, not merely of dipping in water. And so we could list every item of Christian teaching.

The Word of God is more important than anything in the world. The prophets gave their lives for it, or at least were thrown into prison, as was Jeremiah. It was more important even than the life of the Saviour. He gave His most precious life for it. It is the rule and guide of our lives.

God's Word was in the world centuries before we were born. We do not judge God's Word as to its truth. Its truths have been established by the authority of the apostles and prophets, and by Jesus Himself. On the other hand, the Word judges us. "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:47, 48).

Many of the concepts of Jewish and even pagan learning were absorbed into the teachings of Jesus and the apostles. The religion called the "Fulness" was absorbed into Christianity by the Apostle Paul, as were also the mystery religions. So, the pagan philosophy of the Word was absorbed into the personality and teachings of Jesus by the Apostle John.

On the other hand, to accept all of the teachings of the Greek philosophy of the Word would be foolish. We then would be subject to Paul's denunciation: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8). To go as far as some of the ancient Greek philosophers and their modern

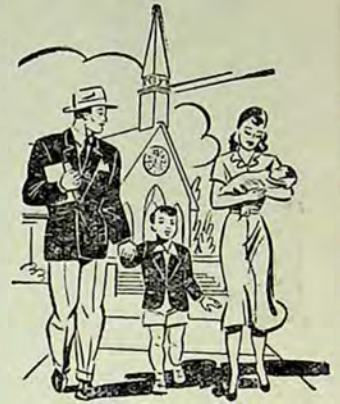
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"He gave some . . . teachers; for the perfecting of the saints, for the work of the ministry" (Eph. 4:11, 12).

Putting Purpose in Sunday School

Chapter 3: The Other Side of Teaching

By James M. Watkins



Teaching—a High Calling

TEACHING is one of the high callings of God. The first foundation stone for successful teaching effort is to realize the part that God plays in the individual's preparation and to submit oneself to that qualifying influence. Unless the Spirit of God motivates that effort, it is a failure before it starts. Too often we come to Sunday school, look over the group that happened to have nothing else to do that morning and so turned out, and then on the spur of the moment enter into a convincing argument as to why so-and-so should take over such-and-such a class. As a result, so-and-so takes the class without any particular interest or preparation and often even against his or her own desire—and Sunday school is under way. Or is it? If the only qualified teacher is one whose heart and mind are prepared by the urge and incentive of the Spirit of God and the new life in Christ Jesus, was Sunday school ever really under way? The real substance of teaching is an intangible thing conveyed in spiritual ways by means entirely apart from the words spoken or the methods used. This no one can give unless he has it, and no one has it if he teaches merely from a sense of obligation, or on the prompting of someone else. We will succeed only when we come to look upon teaching as a *calling*, created as a definite part of God's church and instituted and filled by the Spirit that binds together that invisible body.

If we think that any child is too small to appreciate the intangible impressions we create, we are mistaken. A child judges almost entirely by such impressions. He will judge the substance of what you are teaching far more from the intangible impressions he receives than he will from the spoken word of the memorized verse. The worshipful atmosphere of the church and Sunday school will do more to his religious personality than any lesson taught on reverence. That atmosphere, if you please, is created by the extent to which the elders in charge are guided by the Spirit of God. Your arm around the child's shoulder to dry his tears or your loving greeting upon the street in the presence of his playmates will teach him more of hu-

man compassion than all your lessons on love. Your companionship in hours of loneliness will tell him more of the Fatherhood of God than all of your theological background. Your place at his side during death and disaster will do more to convey the lesson of God's presence than all the words you could speak in a lifetime.

These things are not the product of your teacher-training classes; they are the things that well up from within as the fountain of your inner life is filled by the eternal sources of God. The greatest teacher in the world may be the person with the greatest loss for words, and the most fluent speaker and able theorist may be the biggest failure when it comes to creating and transferring the intangible atmosphere upon which the real teachings of God are based. You may prepare the soundest lesson on the practice of Christianity and yet destroy it utterly in the mind of the youngest child by little intangible impressions of which you are not conscious. The only bulwark against this possibility is in being so filled with the spirit and purpose of teaching by the Spirit of God which is in Christ that no unguarded moment will permit any adverse impression. Teaching is a Spiritual Calling, not a human creation, and must be developed if it is to accomplish the purpose of God.

Why Do People Believe?

No person will ever believe anything you teach because you convinced him or because of the soundness of your teaching. He will believe it only because he wants to believe it. Your first job, then, is not *what* you are going to teach, but *how* you are going to make the person want to believe it before you start. The greatest sermon in the world is a complete loss unless the speaker, by his appearance, his attitude, or his first hundred words, makes his crowd *want* to believe what he is going to say. There is hardly a day passing in my teaching that I do not see admitted or subtle evidence of this truth. I was told once by a certain lady that she believed in the doctrine of hell-fire, not because she thought it was Scripturally true, but because there were certain people she knew for whom there

just had to be a little hell-fire. I could give you a dozen such instances.

This means, then, that the child or adult you plan to teach will not come to appreciate Christ for His teachings' sake, but because he has come to appreciate Christ because of the way Christ has caused you to meet the desire and needs of his personality. In other words, he will not become "a friend to man" because of what you teach him, but because of the abiding satisfaction he has received by experiencing the friendship that the teaching of Christ has caused you to shower upon him. The small child does not establish any great standards of morality because he has a great appreciation for morality, but because the standards of your life have found a vibrant response in him and he wants to be like you. If your wicked ways find a similar response or satisfy an inner hunger, he can be bad just as easily. The success of your teaching will not depend upon the reliability of what you teach, for man has proved that he will sincerely accept anything; but it will depend on what you make a person *want to believe*, and this comes under the head of extra-curricular activities and is one of those intangibles with which you must deal.

The Response to Love

A child is born with the natural desire to experience love. That a growing number are failing to experience it, is one of the greatest causes of the later problems of present-day life. Upon it are based many of the so-called problems of delinquency and adult moral failure. Many individuals sacrifice what we call their moral standards, not, as we suppose, because they have no appreciation for them, but because they have found no satisfaction of this inborn hunger for love, and by the setting aside of certain standards they can encourage and develop the thing they feel themselves to be so urgently in need of. Men have sacrificed kingdoms to gratify this inborn desire—is it, then, any wonder that they are so little concerned over a weak social disapproval? The head of one of the largest hospitals for providing service for unwed mothers declares that the age of such mothers is constantly being lowered and that many are coming to her institution at twelve to fourteen years of age. This condition, in her opinion, can exist only from the fact that these girls are seeking the love and affection that should be their right from their home and parents and cannot be attributed to moral failure within itself.

Does this mean anything to us as teachers? Most certainly it does. The very failure of home and society to provide for the inborn desire for affection provides our greatest opportunity. The unfortunate who does not share in the affection of anyone will want to believe in anything that has promise of offering that affection to him. If it is not provided by our churches, it will be by the cor-

ner tavern, and whatever does will become his god. Show a sincere interest and compassion for the child of today, and he will believe what you teach because he will *want* to believe it. There is no such thing as delinquency; it is merely a reflection of a restless search for something life has denied and which has not been found. Satisfy this need, and the child will believe what you have to teach; deny or have no interest in that need, and all the teaching theory in the world will leave him disinterested and unmoved.

The Response to Companionship

The greatest instrument for teaching is a spirit of companionship, in the classroom and out of it. Teaching is effective only when we walk with those we teach. A child is interested only when he can share in our experiences and activities. It is not to be expected that we can be with our students constantly at all times. But it is possible to be miles above them even when in class together. We create a spirit of companionship only when we come down to their viewpoint and to their understanding. Remember, they are going through a much different phase of life from the one we are; they are learning many things we already know, and their outlook is bound to be vastly different. Our job is not to force upon them our outlook, but rather to help them to understand and to interpret their own. This is the essence of true companionship.

Our avowed aim is to educate for a place in the church. How is this to be accomplished if our church is so adult-centered that the child has no place in it? Or how is he to learn from walking with us if he is never permitted by our side? He is perplexed by the unfolding vistas of life. It is not criticism he needs, but understanding and helpfulness in his perplexity. This is the essence of companionship; fulfill it, and the child will want to believe what you teach because in it he has found an answer to the many-sided problems of life. The child must have a share in our lives, and that share makes our teaching acceptable.

The Response to Faith

Is there any person perfect in his faith? Doubt is an ever-present bugaboo of every life at every age. The best way to eliminate the spirit of doubt is to allow the child the chance to walk with us in our faith. One example of your own faith is worth more than a dozen lessons. In mingling with the student in his home, or, better yet, in yours, is your opportunity to show your faith. When you yourself are facing some crisis or adversity, ask him to join with you in a period of prayer; better yet, ask him to say a few words in your behalf, also. A lesson will be taught beyond what many class periods could cover. There are many such ways in which you can permit your students to share in your own faith. To search for such opportunities is your most productive field of labor. He

(Please turn to page 15)

Evangelism and Missions

A Small Survey

By C. E. Lapp

AFTER CONFERENCE this year, it was our privilege to take a trip into the southeast section of our country and visit some of the churches in that area. Generally, we found conditions that were inspiring and encouraging.

Our first stop was at the Brush Creek, Ohio, Church, where they are in the process of building an addition to their church. The building program is still in the blueprint stage, but by spring there should be some construction work underway. We know their crowded condition at present warrants this enlargement, and feel sure there will be a continual spiritual growth as well as physical. Bro. T. M. Ferrell is pastor.

The Lawrenceville, Ohio, Church of God has also outgrown its present building and is now in the process of building additional rooms for Sunday school and general church use. We are happy to see this addition, knowing the addition will serve a great need. Bro. Kirby Davis serves as pastor.

It was a privilege to drive over the Smoky Mountains of Tennessee to the home of Bro. and Sr. Belus Holt at Morristown. While we did not have an opportunity to visit their church on Sunday, they were happy to show us their neat little church building, located in a good residential section of town at the top of a small hill. They are happy to have a church of their own. We are looking forward to the time when they may have a full-time worker who can remain with them for regular services. Bro. Arnold Johns was with them over one Sunday during the month of September. Bro. Walter Wiggins has served them during his time in the southeast. We pray the Lord will raise up a worker to help in this church.

In Pelzer, South Carolina, we entered into a new territory to us. The good old southern hospitality was present everywhere. We had many wonderful visits with the brethren. Guthrie Grove Church of God is one of our largest churches. At the present time they are making plans to erect a new brick church with a seating capacity of about five hundred. Recently they started a building fund and have made rapid strides toward accomplishing their goal. It was a privilege to speak for them and fellowship with them during our brief stay. Bro. M. O. Williamson is their present pastor, with Bro. Loie Jones serving as assistant. We are expecting great things from this church in South Carolina.

On Sunday evening we spoke to a smaller congregation at Hendersonville, North Carolina. Bro. Williamson was at that time conducting a series of meetings. It was a privilege to be present and meet the brethren. This church was built during the past few years, and we sincerely hope it may go forward.

The churches in Tennessee, North and South Carolina have been visiting back and forth during the past few months. We heard it rumored they would enjoy having a Southeast Conference in the not-too-distant future. This is a step forward. We know they will become stronger in faith and works as they band themselves together for a mutual program of service.

After an all-day drive up the backbone of the Blue Ridge Mountains we arrived at the home of Bro. and Sr. Alva Huffer, present pastor of the churches at Maurertown and Fort Valley, Virginia. Bro. Huffer is proud of the new basement under the entire church at Maurertown, and was busily engaged in plans for working with the three other young men in the Virginia Conference area. We are all happy for the vision and effort being manifest in the churches in our eastern area. The Lord is blessing the work in many ways.

Several years ago the Virginia Conference adopted a five-year plan to add one new pastor to their area of work each year. So far the Lord has honored their faith, and Bro. Pryor is now a full-time pastor at Browntown, Va., Bro. Dean Moore at Baltimore, Md., and Bro. Joe Fletcher at Washington, D. C. An *evangelistic* effort with a *missionary outlook*, backed by God's ever-present help, has made this program materialize.

The next leg of our journey took us to our nation's capital, where Bro. and Sr. Joseph Fletcher, newly graduated from Oregon Bible College, have established their home to work with one of our newest churches. They are at present meeting at the Y.M.C.A. Bro. Fletcher speaks very enthusiastically regarding their new work. May the Lord develop a rich witness for us in our nation's capital!

The last eastern church on our visit was at Baltimore. During the war a number of our brethren moved from Skelton, West Virginia, to Baltimore for work. On the evening of our visit it was a privilege to speak to a group of twenty-five or more who had gathered in the basement

chapel in Bro. Roy Capp's home. Bro. Dean Moore is pastor of this group. At present they are on the verge of an expansion program. A beautiful building site for a church in a new residential section where no churches now exist is their dream and vision. This struggling church which is doing its utmost to maintain a pastor is also looking to the future when it will have a church building. We pray the Lord will guide them forward as rapidly as possible. Prayer will do much for this church now.

On our return through northern Ohio we visited with isolated church members, Sr. Ethel Lehman and Bro. Ashford Lehman, aunt and uncle of Mrs. Lapp, and then drove on to Delta, Ohio, to be with the Dunbars. It was a privilege to fellowship with our Conference president and family, and to speak for the church near Delta. Our brethren are talking of starting an independent work, realizing that a community church does not fulfill the needs of future generations.

The last Sunday evening of our trip was spent in the fellowship of Bro. Harvey Krogh and family and Bro. Harold Doan and family. Here, again, the fellowship of two ministers adds to the strengthening of church ties. We anticipate stronger work in South Bend. Bro. Doan and wife had just unpacked from their trip out of Chicago. The Morning Star Church will be blessed by the full-time service of this consecrated couple.

The big city of Chicago was our last stop with Bro. and Sr. Richard Smith. Bro. Smith has been inactive for the past year or so in Grand Rapids, Mich. We are happy to know he and his wife will once again be in full-time service for the Lord.

In the majority of our contacts in the field, there was a spirit of optimism, a program of growth and development, and a hopeful vision of stronger Christian testimony in each particular field of work. We sincerely believe the Lord is awakening our people to the opportunity for greater service in their local churches. There is bound to be a growth for helping others in a missionary way. *Evangelism* and *missions* cannot be separated, and wherever the Spirit of Christ prevails, there we find people working for the salvation of others, whether in their own home church or in God's harvest field for others.

Jesus said, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." *Much* prayer, connected with a will to work will bring more workers into God's harvest. Brethren, *pray for Evangelism and Missions* in the Church of God.

THE BIBLE

(Continued from page 7)

followers, to say that there is no such thing as material, that there is nothing in the world but ideas, leads into ridiculous paths of reasoning. As one teacher has put it, if we are standing on the railroad track, no matter how much we might believe that there is no material train coming, still should be run over by the train.

The Apostle John was not teaching such ridiculous things. Nor was he teaching that Jesus existed from the beginning, and was made flesh by necromancy. Nor did he teach, as one man said, that Jesus was brought down from heaven in embryo form. Rather did he teach that the idea of Jesus existed before the Lord brought Him into the world.

A FAMILY BIBLE STUDY

(Continued from page 6)

tude about the work that is set before us to do.

John: I notice there is no genealogy given in the Gospel according to John, either.

Cecil: That is because He is presented as the Son of God. You might call it a kind of genealogy, though. "In the beginning was the Word," that is, "God said," as in the first chapter of Genesis. God, through His Word, created all things. Then, in the first chapter of John, the word became flesh, of the baby Jesus, born by the Word of God which came to Mary, and, as Paul said, made him of a woman.

John: Is that comparing Him to Adam who was made of the dust of the ground by the same Word?

Cecil: Yes, I believe so. Jesus is called the second Adam.

Mildred: You will notice that there is no temptation in the wilderness and no agony in the garden in John's Gospel.

Cecil: That must be because they would have been out of place with the purpose of this Gospel. This Gospel, however, does record that Jesus wept at the tomb of Lazarus before He raised Lazarus. Even the Son of God is touched with sympathy at our heartaches. Again, we notice in John that miracles are called signs of which there are eight. Gideon and others in the Old Testament received signs from God. Here the signs manifested forth the glory of the Son of God. Many different words are found in John. Anyone who wants to study the differences in the various gospels will find that these differences are not discrepancies, as many have supposed, but are evidences of God's design in giving four gospel records instead of one. We, thus, hold up the diamond of the life of Jesus and see His many sides. Thus, all mankind can feel drawn unto Him, for His appeal is universal.

"There is a moldy streak in your religion if you praise the Lord only when you feel like it."

Let My People Go!

Part 3

By Mary C. Railton



The children of Israel gathered round Moses. He raised his arm to quiet them. He said, "The Lord our God will deliver us. He will bring to pass one more plague upon Egypt. This time Pharaoh will let us go. Go to your homes and make ready for departure. Be prepared to go at any time."

The plague began at midnight. The dark land of Egypt suddenly became brighter as each house was lit by a lamp within. Even in the palace lights quickly appeared. A servant knocked on the door of Pharaoh's room. "Master, wake up." Again he knocked louder. "Master, get up."

The Pharaoh opened his door and sleepily said, "What is the trouble? Why do you wake me at this dark hour?" "Master, it is your son. He died very suddenly."

"My son! My heir! Help me on with my robes. I must see for myself. Why, he was perfectly well yesterday."

As he left the room of his son, he walked slowly back to his own room, shaking his head in bewilderment. To himself he thought, "I can't believe it. How could he die so suddenly?"

A servant carrying a torch came down the hall rapidly. He stopped the king, saying, "Master, Master! The throne room is full of people. Every family in the land has had death in the home. Their first-born sons are dead, even their first-born cattle and sheep and other animals."

The Pharaoh shook his head as if he was trying to wake from a horrible dream. Speaking half to himself and half to the servant, he said, "Even my first-born son is dead, my heir to the throne." Gazing around him he tried to think what could have happened. "Tell me of the Israelites. Are their sons dead also?"

"No, sir, they are all peaceful and quiet."

"Bring Moses and Aaron to me at once. Their God must have brought this plague upon us."

When Moses appeared before Pharaoh, the king spoke sharply and briefly: "Get yourself and all your people out of this land. I never want to see you again. And take your herds and flocks and everything you own. Get out of this land and make your sacrifice in the wilderness. Get out before we all die."

Moses and Aaron moved fast. The people were ready to go. They walked from their homes with everything they owned. Six hundred thousand men, besides women, children, herds, and flocks, went out of Egypt that night. Six

hundred thousand slaves were at last freed by God through the leadership of Moses and Aaron.

How's Your I.Q.?

List below the ten plagues: List the plagues in order:

- | | |
|-----|-----|
| 1. | 1. |
| 2. | 2. |
| 3. | 3. |
| 4. | 4. |
| 5. | 5. |
| 6. | 6. |
| 7. | 7. |
| 8. | 8. |
| 9. | 9. |
| 10. | 10. |

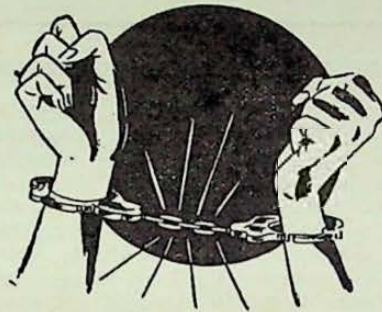
1. Who made the plagues descend upon Egypt?
2. Who did God choose to lead His people from Egypt?
.....
3. Who was Moses' mouthpiece?
4. Did everyone in the land of Egypt suffer because of the plagues?
5. How many Israelites left Egypt?

Happy Birthday to You!

- Evelyn Ruth Jonath, Oct. 19, age 3, Huntsburg, Ohio.
- June Larinda Mercer, Oct. 19, age 9, Macomb, Ill.
- Neoma Joyce Story, Oct. 19, age 10, Cozad, Nebr.
- Barbara Hess, Oct. 20, age 12, Lafayette, Ind.
- Wayne W. Carroll, Oct. 21, age 6, Vienna, Va.
- James A. Coulter, Oct. 21, age 10, Eden Valley, Minn.
- Janice Kay Hutchinson, Oct. 23, age 6, Hammond, La.
- Dwain Wolfe, Oct. 24, age 8, Baton Rouge, La.
- David Richard Morris, Oct. 24, age 7, Frankfort, Ind.
- Joyce K. Railton, Oct. 25, age 6, Winchester, Va.
- Junior Hutchinson, Oct. 25, age 11, Hammond, La.
- Judy Hoskins, Oct. 26, age 13, Corvallis, Ore.

Shackles

The Berean Page



of

SIN

TWO MEN were driving along a peaceful highway when one said suddenly, "Stop the car. I'm sick." As the car rolled to a stop, he reached in the back seat, picked up a piece of pipe, and hit the driver on the head. Then he got behind the wheel, drove the car off the road, and jumped to safety as the car went careening down a steep cliff. Although the man in the car was thrown out the door before the car plunged into the ocean, he was badly hurt, and was finally rescued and taken to a hospital.

The mystery about the whole situation is that the two men were the best of friends. They had joint-ownership of an automobile dealership and were even living together in the same home. Why would a fellow want to kill his best friend?

The newspapers carried another story recently about a young man who had received a \$400 government bonus check and who wanted to have some excitement before he settled down. After patronizing several taverns, he flew into a rage and killed two people before he realized what he was doing. Friends of the young man could hardly believe he would do such a thing, because he was considered a good, respectable person. They blamed his crime upon the fact that he was drunk. But why would a respectable man want to imbibe in a drink that would cause him to do things he would be sorry for later?

Why do we need locks on our houses and cars? Why do we need penitentiaries and law-enforcement officers? Why are we plagued with wars and waves of crime? Why must Christians constantly fight temptation to do evil?

We are bound by the *shackles of sin*. Our human nature prompts us to do evil. Our lives are directed by a wicked heart. David said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51:5). We have been brought into an environment of wickedness and corruption. When we begin to search our own hearts, we find that we are no more righteous than those who commit gross crimes. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9).

What can we do about our condition? Certainly, we do not wish to live in the fields of sin any longer! We know the sickening results of evil in our homes. At first, sin fascinates, but then it finally assassinates. The shackles of sin bind our hands of freedom and drag us down into the depths of despair. They cause us to become wrapped up in ourselves and to forget God. "All we like sheep have gone astray; we have turned every one to his own way" (Isa. 53:6).

The first step to release ourselves from the shackles of sin is to recognize that we do sin. We must admit our guilt. "If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:10).

Having confessed our sin, we must stand ready to face a just God. A judge has no alternative but to decree punishment for the guilty criminal. The righteous God must condemn the sinner. We can be thankful that God is just. We can be more thankful, however, that God is *love*. He is merciful to each one of us and wants us to repent. God loves us so much that He has provided a way for our guilt to be taken away. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

Our next step to freedom is to accept the sacrifice Christ made for us. When we do this, we are brought into favor with God. "As Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Peter 3:18). What a relief it is to know that we are no longer held responsible for our sins!

Now that we have been released from the guilt of sin, may we live as we please? Definitely not! You do not want to be made a prisoner of sin again. Christ died for us, "that we, being dead to sins, should live unto righteousness" (1 Peter 2:24). He expects us to be upright and pure in all things.

Release yourself from the terrifying effects of evil, throw away the shackles of sin, and find new peace and happiness in the Lord!

AMONG THE CHURCHES

Church Calendar

Special Events

- October 11-25—Evangelistic meetings at Ripley, Ill. (Walter Wiggins, guest speaker).
 October 12-17—Evangelistic meetings near Chickalah, Ark. (Alan McLain, speaker.)
 October 24, 25—Missouri Quarterly Conference at Doniphan.
 Oct. 31, Nov. 1—Illinois Fall Conference at Restitution Church of God, south of Casey.
 November 6-8—Southwest Conference.
 Nov. 24-Dec. 4—Evangelistic meetings at McGintytown Church (J. W. McLain, guest speaker).
 Dec. 23—Arkansas Youth Rally at Cleveland.

"The man without Christ, whether he lives in a mansion or on skid row, whether American or foreign born, whether of our race or another, whether a scholar or unlearned, whether an employer or an employee, whether child or adult, needs a Saviour and is a part of the mission field in America."—Alerting Men for Missions.

Now that Rally Day is over and your Sunday school has put concerted effort into a large attendance for that day, be sure you keep up that effort. We get the best results from Sunday school work when we spend a few hours during the week promoting the Sunday school and calling on prospects. If children are worth teaching, it is worth teaching fifteen instead of four or five. It will take no more time for you to stand before fifteen and teach than it will take to teach four. Reach them now when their lives can be molded! Don't wait until they stumble into the church.

Congratulations! A baby girl, Michal Mae, was born to Bro. and Sr. Francis Burnett, Jordan, Mo., on September 24, 1953. . . . Bro. and Sr. Kirby Davis Springfield, Ohio, were happy to welcome Daniel Paul to their home on October 1. . . . On October 4, Mark Andrew was born to Bro. and Sr. Curtis Simpson of Hedrick, Ind.

HERALD RECEIPTS

Mrs. Claude Oltmanns; Emil Holquist; Mrs. Harvey Jenkins; Roy Graham; Lloyd Thomas; Emma L. Carruthers; Hope Chapel; Chester A. Ferrell; J. R. Humphreys; Mrs. Nettie M. Daharsh; H. T. Zeller; Raymond Brown (2); D. C. Dovenbarger; Mrs. John Jacobsen; Sam Kee (2); Delbert R. Dunbar; Mrs. W. H. Holland (5); Clyde M. Long (2); Irvin Lathrop; Frank Danskin; Brush Creek Church Missionary Society (2); Harold Pearson; Mrs. Clifford Carr.

BAPTISMS AT BLANCHARD, MICHIGAN

The groundwork laid by Bro. Ellsworth Routson at Blanchard is reaping a harvest for the Lord. We are very glad to welcome two more lives into the service of the Lord. They are: Mr. George Lesh and John Paul Smead. John Paul came forward after services on October 4. His grandfather, Mr. George Lesh, accepted the Lord at the baptismal service that afternoon. It gives us great pleasure indeed to see the young and old alike accepting their Lord and Master in baptism.

Mr. Lesh, at the age of eighty years, accepted his Lord. O that more could follow his example in proving that one is never too old for the Lord. We also wish that more of our young people would see the need of beginning their lives in service to the Lord.

We ask your prayers for these two as they continue life with Christ.

Darrell Maddock, Pastor.

THE RESTITUTION HERALD

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

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

OUR COVER PICTURE

It is interesting to notice the way Christianity has forged its way into almost every nook of the world. In its wake stand great cathedrals as well as small, isolated churches. Whether they are large or small, they are symbols of the faith that has lived in the hearts of men.

Our cover picture is that of a small church in the foothills of the Dolmiten Mountains. (Authenticated photo.)

GEORGE GUSTAVE LANDRY

George Gustave Landry, eldest son of John Telesphore and Nora Bankston Landry, was born on July 10, 1896, near Hammond, La. He was married on May 15, 1918, to Mary Addie Alexander. To this union were born seven children.

In his early twenties, Gus was baptized into the saving name of Christ Jesus.

After an increasingly severe sickness of twenty months' duration, during which time he often requested religious songs, Scripture reading, and prayer, Gus died the night of October 2, 1953.

Surviving Gus are his wife, six children, Bob, Amite; C. G., New Orleans; Jerry, Hammond; Mrs. James Mattison, Harlingen, Tex.; Gordon, Hammond; and Preston, Fort Walton Beach, Fla.; twelve grandchildren; three sisters, Mrs. Frank Guagliardo, Mrs. Willie Owens, and Mrs. Sidney LaBauve; four brothers, Telesphore, Warren, Evarist, and Loren; other relatives, and many friends. Preceding him in death were his parents; twin sisters, Lillian and Lily, and one daughter, Marjorie. Now he sleeps in death until the glorious resurrection day.

Services were conducted by the undersigned at the Happy Woods Church of God, Hammond, La., and interment was in Greenlawn Cemetery.

Harry Gockler, Vernis Wolfe.

BESSIE MAY OBERLIN

Mrs. May Oberlin, wife of Chauncey Oberlin, died on September 29, 1953. She was born on January 11, 1875, to Mr. and Mrs. Thomas Shurlow. She was married to Chauncey Oberlin on December 5, 1908. To this union was born one daughter, Mrs. Merce Marston of Grand Rapids, Mich.

Sr. Oberlin leaves to mourn her loss, her husband and daughter; one adopted daughter, Mrs. Alice Frederick of Grand Rapids; two sisters, Mrs. Daisy Fountain of Sylvester and Mrs. Jenny Holbrook of Lansing; one brother, Mr. Ed Shurlow of Stanton; two grandchildren, several nieces and nephews, and a host of friends.

Sr. Oberlin long ago accepted her Lord in baptism and has since served Him faithfully.

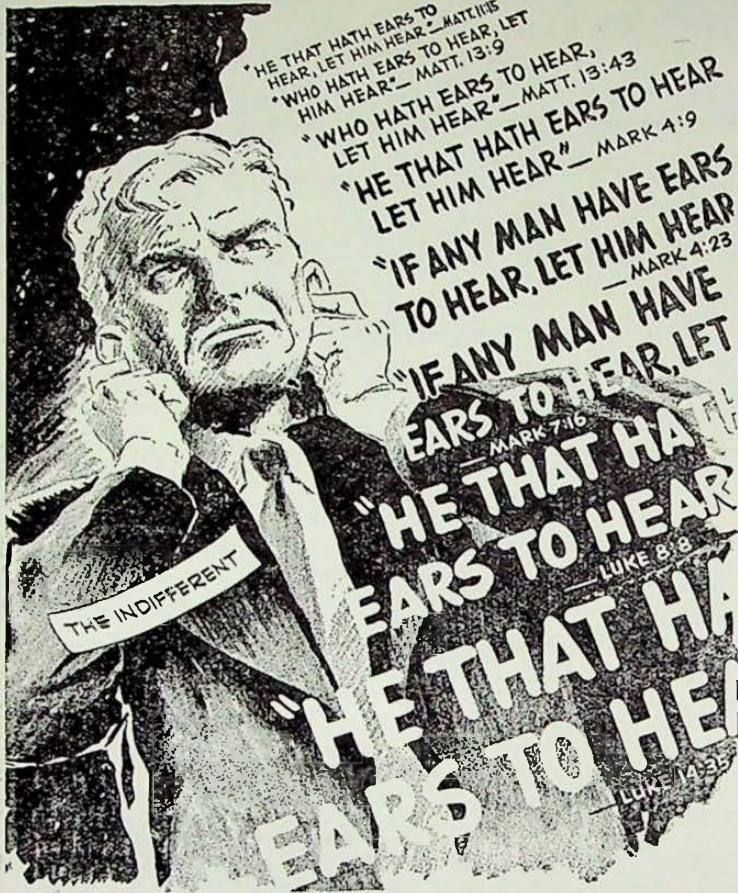
Services were conducted at the Blanchard Church of God, the writer officiating. Burial was at the Decker Cemetery, west of Blanchard.

Darrell Maddock.

Why is it that when a sinner is converted in the Church of God that his brothers and sisters in Christ look and talk about his past instead of his future?

"The Restitution, and now The Restitution Herald, had been in my parents' home for more years than I can remember. We are following a family tradition and enjoy every issue."—Mr. and Mrs. Fred Mills, Savannah, Ga.

FROM THE CHRIST AGAIN AND AGAIN



PUTTING PURPOSE IN SUNDAY SCHOOL

(Continued from page 9)

will believe what he wants to believe because he sees that faith working in you.

The Response to Living

Personality develops only to the extent that it is able to express itself. Your task is to incorporate in the growing personality of a child certain religious principles and faith. This cannot be done without allowing this faith to express itself. All the teaching in the world will never make a praying individual until he first begins to exercise his faith by voicing his own prayer. What is true of prayer is true of everything else related to his religious life. He learns for the privilege of putting that knowledge to some tangible use. He must be taught a satisfactory means of expressing himself by his talents, by participation in class, by a degree of leadership, by a place in the church program, or by having Christian ideals to practice and challenge his abilities before his friends and neighbors.

This is fundamentally more important than your classwork if you are to give him a living faith. Many individuals never really studied the Bible until they began to teach someone else, just as a lawyer never really knows a law until he contests that particular law, or a doctor a cer-

tain operation until he has finally laid his last instrument away. To develop a religious personality, you must also make that personality grow by showing it the way in which it may express itself by daily thought and action.

For Your Consideration

What is an example of the way in which an attitude overrules a spoken word? Have you seen an example of a person believing what he wanted to believe? How can we make a person want to believe something? How can we place ourselves above those we teach? What else besides love is an inner desire that can be gratified and used as an opportunity to win the child's acceptance of your thoughts?

Arthur Godfrey quoted a prayer recently that goes something like this: "Help us to accept that which we cannot change, improve that which can be changed, and give us the wisdom to know the difference."

ONE NEVER KNOWS

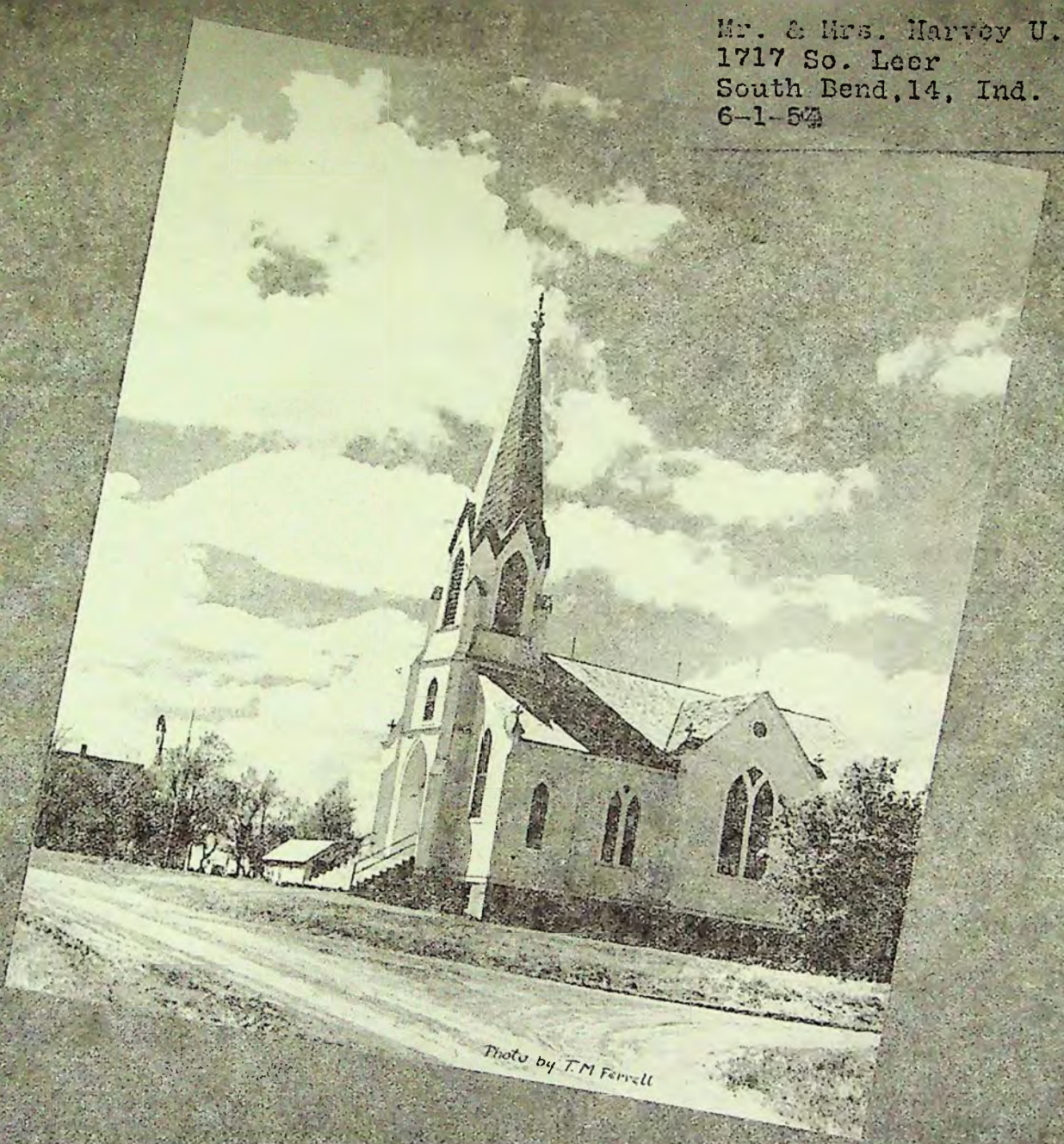
"Be ye kind one to another."

"One never knows
 How far a word of kindness goes;
 One never sees
 How far a smile of friendship flees.
 Down through the years
 The deed forgotten reappears.
 "One kindly word
 The souls of many here has stirred.
 Man goes his way
 And tells with every passing day,
 Until life's end,
 'Once unto me he played the friend.'
 "We cannot say
 What lips are praising us today,
 We cannot tell
 Whose prayers ask God to bless us well,
 But kindness lives
 Beyond the memory of him who gives."

—Selected.

"Sometimes a fog will settle over a vessel's deck and yet leave the topmast clear. Then a sailor goes up aloft and gets a lookout which the helmsman on deck cannot get. So prayer sends the heart aloft, lifts it above the clouds in which our selfishness and egotism befog us, and gives us a chance to see which way to steer."—*Alva Huffer's bulletin.*

Mr. & Mrs. Harvey U. Klo
1717 So. Leer
South Bend, 14, Ind.
6-1-54



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The October 20, 1953
Restitution Herald

VOLUME 43

VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 3





Editorial

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James M. Watkins, Editor

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Paul C. Johnson, Associate Editor

You Can Depend on the Bible

I met an unhappy man the other day. He seemed to feel that all the problems of the world were directed toward him. Apparently, he had many misgivings about his future. He said, "The only thing you can be sure about is death and taxes." He is not the only person who feels this way. The only fault with this line of reasoning is that it is not true. It ignores the most dependable source of guidance and understanding available to us.

I am speaking of the Bible. When we become afflicted with problems and doubts, why should we not give the Bible a try? Throughout the many generations past, it has proved itself in every instance. The Bible has faithfully recorded history; it has interpreted events; and has accurately predicted the future. Nothing could be more certain than the Bible.

The present trend of world affairs does cause us concern. However, we need not be completely overburdened by them. Nowhere do we find a more logical explanation of the events through which we are passing than that recorded in the Bible. It is the interpreter of our times. When we understand God's ultimate purpose for man and the climax toward which the world is fast moving, we are able to understand why many things that appear so illogical today are necessary to God's eternal planning. The banding together of the nations, the confusion of world leaders, the fear of the world's population, all are clearly foretold and interpreted according to their purpose in God's eternal plan. This takes the element of confusion out of our times.

The world is concerned with the possibility of atomic destruction or the unleashing of the hydrogen bomb. These could have a devastating effect upon civilization. However, we seem obsessed with the idea that civilization will be wiped out. We neglect the fact that the Bible predicts such a period of time. The Bible reads, "Unless these days be shortened, there should be no flesh saved." We also ignore that God has provided an answer to this problem. He said, "But for the elect's sake, these days shall be shortened." Man can walk down the pathway toward destruction only within the range of certain limits. When he has reached that limit, God will call a halt for the sake of those who have been faithful to Him.

The Bible is far more certain than death and taxes. Its message has continued without successful contradiction for many generations. Because it is the Word of God, it can be regarded as the ultimate in dependability. No one can question the divine inspiration of the Bible. Those who would have us believe that it was written solely by man must ignore certain facts. The wisdom of the Bible has always exceeded the generation in which it was written. In giving instructions to the children of Israel in their early years of existence, God recognized minute organisms of which science has obtained knowledge only in the last hundred years or less. This is true of many other statements in the Bible. The Apostle Paul wrote that all flesh was not the same. Yet science was the last to accept this fact. No one can contradict the divine inspiration of the Scripture when these facts are put before us.

The person who thinks he has nothing to look forward to except death and taxes should read the words of Jesus in Matthew 24:35: "Heaven and earth shall pass away, but my words shall not pass away."

This statement has stood the test of time. The truths and predictions of the Bible have gone unchanged through all political upheavals and economic disasters in history. If we are to believe the Bible, the world will still face many problems. Although earthquakes and disasters may be necessary to teach us our lesson, and even though the heavens may be rolled back like a scroll, the Word of God will stand sure, bringing its promises, its hopes and its consolations.

We need not allow ourselves to become uncertain about what tomorrow will bring. We need not feel that the only thing to be sure about is death and taxes. The written record of God's dealing with mankind—past, present, and future—stands without question. In a few simple words God points the way to a happy, enjoyable life. It is a life based on sound promises and enduring principles.

He removes all doubt about the problems which concern us. His help in the past and definite plans for the future are more certain than death and taxes ever could be. Why should we reject what He has to offer? If you feel insecure, we recommend that you turn to the Bible. In it you will find an answer to your problem.

Your Minister



by
Curtis Simpson

ONE grand promise offered to mankind is the promise of pastors to care for God's people. Little need be said on behalf of physical blessings because of their wide scope in prophecy and our ability to recognize them easily. Physical kingdom blessings can be understood by realizing their proper relationship to present conditions.

Personal love and attention from the heavenly Father are difficult to realize, yet He wants to walk and talk with us intimately and privately each day. His fond desire is that our every need be supplied and that we feel and receive His personal and individual touch. Only as we feel the Father's love can we be responsive sons.

Not only has God allowed His intimate nature to shield and edify each child of His, but He has arranged for His ambassadors (ministers) to further represent Him on earth. Because they are His ambassadors and do represent Him, they are called of Him to serve, as certainly as were Moses and Aaron called to lead mighty Israel. However different the methods and means of calling out pastors may be, nevertheless, God today sanctions His servants. Because there may be misfits or counterfeits in this noble profession does not alter the fact of divine beckoning.

Israel of old received the promise through Jeremiah, "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" (3:15). No nation has been steeped and stained in the traditions on sin any more than has Israel. Because of their wandering, God chose to teach knowledge through giving them pastors. This work will occur after Israel has regathered, when they will be ready to receive instruction.

Appreciation and respect will result naturally from recognizing the pastor as a godly man, chosen and ordained of God for this specific purpose. It should also serve as a warning to those who, through ignorance of this fact, may appoint themselves to this holy calling. The scripture, "He gave some . . . pastors" points to the solemnity and sanctity of this truth.

One should stand in awe and humble silence as he

realizes the tremendous and all-important work which has fallen upon the shoulders of the one called to be pastor. Public speaking is too often the basis upon which we evaluate the worth of our church leaders. Instead, it would be wise to see the minister in the white light of Scripture.

Beautiful, indeed, is the high and lofty task of all Christianity. "He gave . . . for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:12, 13).

This is a life-and-death matter. Only upon strict and complete consecration on the part of ministers can such an ambitious and important ideal be fully realized.

Men must call on the name of the Lord if they are to be saved. But how can they "believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Rom. 10:14b, 15a).

How can one preach precious truths of God and see persons truly converted unless he is sent? It is impossible for an impostor to preach the gospel of God and reap the same results and benefits which called-out ones receive.

Your pastor, if true, has been ordained of God and called by God to be His personal ambassador to minister unto holy people.

Peculiar and intriguing is the manner in which God deals with these individuals. He uses many and varied ways of calling ministers, all of which are quite apparent to the one being called. Most ministers can relate how they have been called of God and are being led at this very moment. Ask your minister of his experiences with God and see if this statement is not true.

Even Jesus was called to do certain things for God. Our Saviour furnished an example which is familiar to the ministry. Jesus was not so great in the beginning of His ministry as He was in its completion. He was made lower than the angels and was exalted much better than

LIGHT TO LIVE BY



the angels at the end of His ministry. He “obtained a more excellent name than they.” This is not meant to discredit Jesus, but rather to show forth the truth that Christianity is an experience marked by growth.

Peter, a turbulent apostle, gave us a concrete example of the typical inadequacy at the outset and the subsequent molding and making of Peter into a polished and effective servant. God is as likely to call one who is painfully inadequate and make something of him, as He is to call one who needs little molding.

Little is actually known of Peter’s public speaking ability, but much is known concerning his ability to minister. Peter can be classed as one of the disciples who had little faith in the beginning. Jesus referred to him as such, and yet, in the final analysis, he was as faithful and devout as any of the twelve. Men who can deny their Master as sternly and devoutly as Peter, can also be made a strong witness for Him as divine power works and molds his life. Anyone who can breathe forth vicious slaughterings against the church also can be devoted to carrying the banner of Christ victoriously, even though death may be required of him.

This is the result of God’s Spirit calling our ministers, whatever they may have been at the outset, and making them into highly useful servants. This knowledge should help us see the great need of respect for the one God has

called and the need of prayer for this individual. It also is a fine opportunity to exercise one’s patience toward the weak servant.

Your minister works in the same light which God has given him. Each man is as individualistic in the ministry as he would be anywhere else. Though we recognize this fact in secular activities, we have been slow to realize this in God’s work.

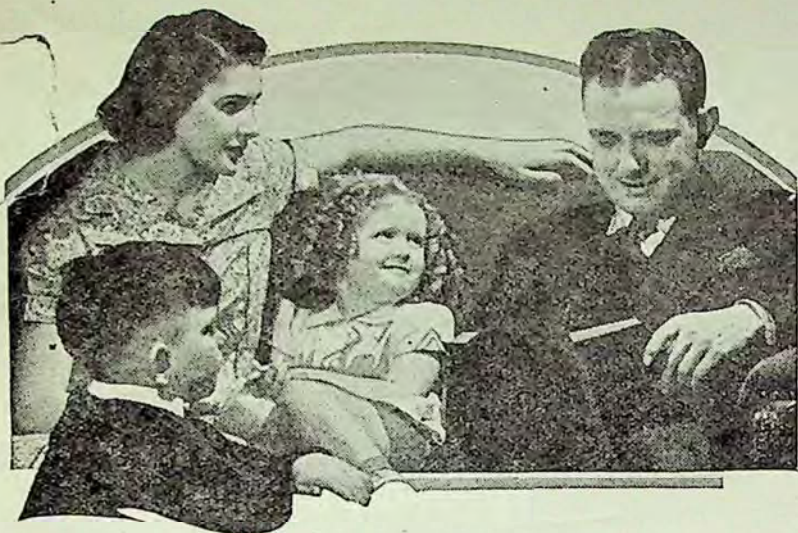
It happens all too often that the minister is confronted with statements which imply, without question, that he should do a certain thing the way so-and-so does it. On the other hand, ministers are compared one with the other and evaluated on this basis. Yet Scripture states clearly that all Christians vary in ability, and especially those who heed the call to be pastors, evangelists, and teachers. They are given ability directly from God and are not to be compared one to the other or criticized or condemned if they do not fit in the carbon copy.

“If any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ.” What great truth this simple statement contains! The church and its ministers will function efficiently and harmoniously where this policy is observed: “let him do it as of the ability which God giveth.” No one in secular life can copy exactly another in his work. The minister should not be expected to do things the way his predecessor did them. It is asking the impossible of him. He can serve only as God gives him the ability to serve. If you want your minister to serve you in a better way, it would be wise to ask God to bestow the ability upon him so that he can do a better job.

Your minister is called of God to minister unto you and supply the comfort, strength, courage, zeal, and faith which you need. Respect is due unto him because he is called of God and is being molded by Him daily. The most good can be obtained for all concerned by letting your minister do his task as God leads him and supplies his strength and ability. Pray for your minister; He needs you!

DAILY BIBLE READINGS

- M. Oct. 26. Psalm 77:1-3, 10-14. “In . . . trouble I sought the Lord.”
- T. Oct. 27. Psalm 20. “He will hear . . . from . . . heaven.”
- W. Oct. 28. Matt. 6:5-13. Prayer asks for things.
- T. Oct. 29. Acts 10:25-33. Prayer can lead to salvation.
- F. Oct. 30. James 1:5-8. “Let him ask in faith, nothing wavering.”
- S. Oct. 31. James 5:13-18. “The prayer of faith shall save the sick.”



A Family Bible Study

The Gospel According to Abraham

By the Smead Family

THE BIBLE is rich in promises for your help and guidance. It lights the way to life eternal. You, too, can find salvation and enjoy a marvelous fellowship with God if you will allow His Spirit to guide you as you search the Scriptures daily. Our Scripture text is found in John 5:39, a statement of Jesus Christ to the people who opposed Him and sought to kill Him. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

Cecil: The Scriptures Jesus referred to were entirely of the Old Testament. The New Testament had not been written yet.

John: The people of Jesus' day were great students of the Old Testament. They could even tell the wise men from the East at the time of the birth of Christ that the Scriptures pointed to Bethlehem as the birthplace of the Christ.

Mildred: But with all their knowledge the leaders at Jerusalem failed to go to Bethlehem to seek Jesus Christ. It was the humble shepherds that came to the stable to welcome Him.

John: Many people today feel that because the people who were given the Old Testament rejected Christ as their King, therefore the New Testament is all we should study any more. It would be much simpler if all we need is the New Testament; the Old Testament is so big.

Mildred: But in our text Jesus said "the scriptures," meaning the old part of the Bible, testified of Him. If all our time is devoted to the New Testament, wouldn't we be missing something?

Cecil: I think so. In a great many places the New Testament comments on the Old Testament. Unless we know the Old Testament we would have no idea what the New Testament means.

John: You have said the gospel is the power of God to salvation, according to Romans 1:16. So we have the

gospel according to Matthew, according to Mark, according to Luke, and according to John. Where do we have the gospel according to any Old Testament writer?

Cecil: Jesus said they testified of Him, didn't He? All of the Old Testament writers pointed forward to Christ. It isn't their fault if the leaders of Jerusalem twisted the Scriptures to suit themselves.

Mildred: Anyway, we read of the gospel having been preached nineteen centuries before the gospel of Matthew, Mark, Luke, and John.

John: What?

Mildred: That is right. Galatians 3:8 reads, "God . . . preached *before* the gospel unto Abraham."

John: That rather changes things. What was this gospel that God preached to Abraham. Was it the same one that Jesus and the apostles preached?

Cecil: We should read the whole text to understand that. "Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:6-9, 29). From this it appears that the gospel of Christ and the gospel of Abraham are identical.

John: That makes me feel better. I never did like to think that God would say one thing in the Old Testament and contradict Himself in the New Testament.

Mildred: No, God's message is the same throughout the Bible. But God's dealings on earth do go through progressive steps. We should rightly divide each scripture to that part of God's plan to which it belongs.

John: I see. The failure of the people who crucified Jesus was that they misinterpreted the Scriptures.

Cecil: That is right. Jesus asked for them to be forgiven, for they did not know what they were doing. Later, Peter said they did it because of ignorance. Yet, they knew much Scripture. Their ignorance was in reading only what they wanted to read.

Mildred: Yes, they were under the yoke of Rome and paid taxes to a foreigner, Cæsar. On the one hand the common people wanted to throw off that yoke and were looking for the literal Kingdom of God to come and a king who would fight against Rome. On the other hand, the leaders were growing rich on the corruption of the oppressive taxes of Rome of which they got a cut. For their own selfish reasons they wanted to prevent a revolution and the seizing of political power by a messiah.

Cecil: The thing is that most of the Old Testament prophecies of Jesus told of His political power as King of God's Kingdom on earth and passed over very briefly the rejection and death of Christ.

Mildred: Actually, it takes the New Testament commenting on the Old Testament for us to see the types of Christ's suffering and dying for the sins of the world as a sacrifice.

John: Yes, even Peter told the Lord He was wrong when Jesus said He must go up and be crucified. That was the time Jesus called Peter a satan, or adversary. But I am interested in this gospel to Abraham. Where do you find it in the Old Testament?

Mildred: The quotation in Galatians 3:8, called "the gospel," says, "In thee shall all nations be blessed."

John: The note here in the margin of the Bible says that refers to Genesis 12:1-3, which reads, "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." That sounds as though Abraham would become a great nation that would lead and bless all the rest of the earth.

Cecil: Romans 4:13 says that Abraham should be the heir of the world through the righteousness of faith.

Mildred: To me that means that the leaders of the new world will be people of faith in God. That is why people will some day beat their swords into plowshares and their spears into pruninghooks. If all people have faith in God the need of war would pass away. The hungry would be fed, everyone would do right by others. No one would be selfish or grasping for power, except the power to do good and serve others as Jesus taught.

John: Then the gospel to Abraham was the same gospel of the Kingdom that Jesus preached! But many people say that Abraham did become a great kingdom at the time of David and Solomon and became a blessing to

the world in that Jesus was born of the children of Abraham.

Cecil: But the fact is that the promises are not yet fulfilled. Otherwise why would Paul say in Galatians 3:29 that those who are Christ's are heirs according to the promise? It is still a promise. Hebrews 11, speaking of the Old Testament heroes of God, says, "These all died in faith, not having received the promises" (v. 13) and "that they without us should not be made perfect" (v. 40). So we see that, as Paul said in Romans 8, all creation is waiting in pain until the present. Our hope now is that the time will soon come for the fulfillment of both Old and New Testament prophecies concerning the return of Christ to set up His righteous government on earth.

John: I wonder why God thought so much of Abraham that He called him His friend and gave him such promises?

Mildred: It was because Abraham put God first in his life. Like Jesus, Abraham's philosophy was, "Seek ye first the kingdom of God and his righteousness."

Cecil: Yes, and he kept that philosophy for many long years while he was waiting for God to act. God called him to go to the land of promise and said he should have a son and become a great nation, but Abraham was an old, old man before Isaac was born.

Mildred: But he believed God all the time and obeyed whatever God told him to do. He felt that God would never ask him to do anything except what would be for his own good.

John: It must have been hard for him to see the good in the time that God tested him by asking him to sacrifice his son Isaac.

Cecil: We know today that God does not want human sacrifice. But in Abraham's day the heathen often sacrificed their children to their idols. Even recently in India, parents have been known to sacrifice their children.

Mildred: I like to think of Abraham's faith in God as the giver of life in that episode. Abraham was too old to have a child in the first place when Isaac was born. God had promised that Isaac would become a great nation. Abraham had faith that if Isaac died, God would bring him back again at once so that he might marry and have children.

Cecil: In a sense this is a type of God offering His Son to save the world. The world demanded the death of Christ on the cross to prove that God so loved the world. To show the difference between God's way and man's way, God would not go through with the test, but stopped Abraham as soon as He knew Abraham would do whatever God asked him to do. A ram caught in a thicket was provided instead of Isaac for the sacrifice. But when it came to God's Son going up the hill of Calvary, the world would accept no substitute.

(Please turn to page 9)

*The Classroom . . . The Reception . . . The Spirit of
Worship . . . The Opening Session . . . Plans for
Sound Teaching in Opening Exercises*

Putting Purpose in Sunday School

Chapter 4: Introduction to the Sunday Sessions

By James M. Watkins



WHEN WE COME to determine the real worth of our Sunday school teaching, there is nothing more important to the matter of guaranteeing its success than the general atmosphere we create by our attitudes and our preparation. The child is most susceptible to the intangible impressions he receives from the environment and relationship he experiences with our Sunday school. To make our Sunday school successful, our first concern should, then, be those little things by which we create the right atmosphere and the child receives the most influential impressions. Far more important than our teaching itself is the background upon which the lessons are to be taught. By background we mean the classroom, the atmosphere of the room, the teacher's impressions, the introduction to the Sunday school, and the opening session.

The Classroom

One of the most important items in the operation of a growing Sunday school is ample classroom space. This does not mean that sufficient funds will always be available to build large additions or to provide the last degree in building environment. This is not always necessary. We mean simply that each class should have the greatest privacy that circumstances permit, and that privacy should include the opportunity of personalizing the classroom with pictures, maps, or materials that will create in the minds of all the purpose of study for which they assemble together. Often we feel that because we have ample room to seat everyone in a single auditorium we have ample space for classrooms. This is a grave mistake; not only is there a loss of classroom atmosphere, but there is always the distraction of the other classes that utterly prevents the concentration of the students on the thoughts to be presented.

Remember, our purpose is to educate for a place in the church. We have only forty-five minutes out of a week, and often not that, to overcome all the influences of the world. This means that the greatest possible concentration on the task at hand is going to be too little to make any great headway on our task, so we must devote ourselves as completely to it as we possibly can. An individ-

ual classroom, or at least the greatest degree of privacy by the use of curtains or other means to eliminate all distracting influences, should be our aim for every class. In preparing classrooms, it should always be remembered that the student gets his first impression of the importance of your teaching from the first time he sees the appearance of the room itself. When choice can be had in preparing our classrooms, a well-lighted, well-ventilated, and properly decorated room with neat and practical furnishings, to which we can add pictures or decorations to create the definite religious atmosphere, should be our desire.

Perhaps we should also consider the selection of these classrooms. Usually our adults or those long-established in the faith have the main church auditorium, while the adolescents get pushed away down by the furnace or anywhere it is convenient. Our purpose is to educate for a place in the church. It is those ages with the greatest prospects for a Christian decision that should have the advantage of the greatest church atmosphere. Too much of our Sunday school is *adult-centered* instead of *child-centered* to accomplish its purpose, or the aim has been lost in a maze of tradition or custom that utterly defies the aim. The poorest classrooms should always go to the mature and established members, not to the young and impressionable ages. The impression we are out to create at all times is that within the church the interest and welfare of the ones we are attempting to bring to Christ always come first.

The Reception

Success demands that some day we *must* get around to the thought of how important the impression is we make by the reception our scholars receive each Sunday morning when they arrive at Sunday school. We are trying to make them feel that Sunday school is one of the most important things in life, and yet our very attitudes and actions so often create the very obvious impression that it is second to everything else in the world.

It is not an unusual thing for students to arrive in ample time for Sunday school on a cold morning and then

have to wait around outside until the Sunday school staff, to whom the Sunday school is supposed to be the first thing in life, puts in an appearance. It is not unusual, either, for one entering the church to receive barely a nod from his teacher or to notice that the teacher doesn't get around to the opening sessions because of the time necessary for discussing a choice bit of gossip from the Saturday night before. These things have a very lasting impression on the child mind. The child will do more judging of the worth of Sunday school by those impressions than by all the teaching he receives.

The child's reception at Sunday school should be a sound expression of the importance of his presence there. The Sunday school rooms should be properly heated and ready for the first arrival at least thirty minutes before the time established for Sunday school. The complete Sunday school staff should be present at least thirty minutes beforehand; and after going first to their classrooms and preparing the pictures and materials so that everything is in readiness for class, they can spend at least the last fifteen minutes before assembly at the door greeting their students and helping any new arrivals to find a place and a welcome in their class groups. We have assumed, of course, that they began preparing their lesson on the Monday preceding so that these last few minutes are not used for one of their last-minute quickies on lesson preparation.

Make the child feel at all times that the Sunday school is there waiting for him, and make your interest and welcome sincere and genuine. Your purpose should be to win the child to your teaching by first winning him to you through your interest and friendship. Horrors upon the Sunday school where a timid newcomer has to flag down someone hurrying by to ask what he is supposed to do next! It certainly makes no one feel that there is any special interest in his presence. There is no time to visit with the adults or discuss the affairs of the day. Your work is to be cordial to all, but especially to make your class find a sincere welcome at the door of the Sunday school. Nor are we to feel that this attitude stops with the small child. It is just as important, just as productive, and appreciated just as thoroughly by the youngster of eighty to receive his welcome in the same sincere tone.

The Spirit of Worship

It should be our aim to create in our Sunday school and general assembly the same spirit of worship that we hope to have in our church. After all, is it not our purpose to educate for a place in the church? We should strive at all times to eliminate all the conversation and restless activity that we can from the main church room; only in this way will the child come to appreciate fully and have the proper reverence for the church. Social activity or any active effort should be held in the classroom or a base-

ment room provided for that purpose. In later years, the greatest personal benefit the individual will receive from the church will be the opportunity of sitting quietly and appreciating wholly, the spiritual atmosphere of the church itself. The attitude of the child toward the church is that which he borrows from us. The purpose of the teacher during Sunday school is to sit with his class and take the place of the parent in teaching this attitude of worship—an attitude that comes only with spiritual influence and fellowship so often denied at home.

The Opening Session

Consider now the opening session before the assembly of classes. It is not our purpose to lay down a fixed set of events to mark this opening period. The opening session should be flexible enough to add interest and variety, yet one need not worry over some repetition, as with the smaller child there is an appreciation for that which he has learned and repetition never becomes boring. However our purpose is to learn, and every session should be another step on the road to our goal.

Above all else, our Sunday school should be regarded as a *child's* institution. Nine out of ten Sunday schools today have become adult-centered, and the songs, the aim, and the interest are to serve the interest and needs of the adults. Our opening session should be a living, moving thing. It should provide interest and activity; it should not become a pointless rigamarole, but it should be a very vital part of our educating for a place in the church. The place to encourage a child for later work in the choir is a child's choir in the Sunday school. The way to teach a child the work of an usher or deacon is to allow him to serve that place in the Sunday school. The way to teach a person to lead singing or read Scripture in church is to create these tasks for him in Sunday school.

Create in your Sunday school the tasks you hope to fill in your later church. To educate for a place in the church means to begin teaching and developing the class effort that will fill those places. Our Sunday school, to serve its aim, should be more nearly a miniature church than it is, and should serve as an encouragement and challenge to the child to fill an active part in future church work. All individual talents should find a chance for expression at various times before our opening sessions. The musician, the chalk-talk artist, the speaker, the leader, the usher—whatever the talent is—should have a chance at expression. Never miss an opportunity to have a child take a part in the Sunday school because his effort is imperfect. The job of the Sunday school is to develop perfection. If he were perfect, he wouldn't need the Sunday school. Just as soon as his effort warrants it, allow him a place in the church service; by this, you will impress upon him the fact that the Sunday school is merely preparation for church work and not something utterly divorced from it.

In selection of songs for the opening session, our biggest mistake is to select the same staid old hymns that we sing year in and year out in our worship services. If it is to be a children's service, use children's songs. And use those songs that have in them the message you are trying to convey. Too many of the songs used in all church work today have no message in them. The message of a song is remembered by the child long after the spoken lesson has been forgotten. For this reason, all songs should be Scripturally correct and with proper gospel or educational significance. Teach the memorizing of hymns. It has always seemed to me far wiser to have no hymnbooks at all in the opening sessions and to teach the hymns by display cards or some such fashion only until memorized. To our hymns we must always add the tempo of youth. Short, lively numbers or one or two verses of each is best to keep the spirit of the service moving.

Plans for Sound Teaching in Opening Exercises

Our opening sessions should be the means by which we build in the lives of our growing students certain sound doctrinal verses of Scripture that will live and remain in their lives to the very end. Fifteen or twenty good verses memorized and implanted so they will never be forgotten will do more to insure the future of our work than anything else, for they will always be present to remind the individual of the foundation stones of the church at any time he decides to put his mind to the consideration of Bible matters. Select a series of such verses that will be convincing evidence of a doctrinal point and see that at least once each year this series provides the background for an opening session. This should include at least:

The state of the dead	Eecl. 9:10
The second coming	Acts 1:10, 11
The resurrection	John 5:28, 29
Baptism	Acts 2:38
Abrahamic faith	Gal. 3:26-29
Restitution	Acts 3:19-21
The Kingdom rule	Rev. 11:15
The promised future	Rev. 21:4
The real peace	Isa. 2:2-4
Personal devotion	Rom. 12:1, 2
Christian love	1 John 3:14
Fellowship	Gal. 6:2

To this group we can also add many more equally important to indicate the nature and sacrifice of Christ, His resurrection nature, righteous living, expression of faith, and so forth. Once our list has been made out, it can be added to or can be gone over several times, substituting other verses that clearly express the thought. Never use a verse that brings a question to mind or is doubtful in its application.

Our opening session has served its greatest good if it implants in growing lives such verses as these, along with providing certain variety to add interest. We should select the verses we hope to memorize, then pick our songs that

carry the same message and that are written in a simple enough language for the smaller children. We then can use chalk-talks, flannelboard, charts, or any other means we desire to help bring the message of the verse home; but we should have a unified thought throughout. Memorize the verse; discuss its meaning in simple terms; sing the message of the hymn; tell the story by visual aids and by repetition; at later sessions let the children repeat the verse from memory or tell its story. In all ways merely have one aim—that of driving home by all things associated with the opening session a Scriptural message, all of this, of course, in the spirit and attitude of worship and study. To this can be added at various times, contests, memory work, or different types of quiz games and special work.

For Your Consideration

Do you notice that some churches inspire reverence when you enter, while others do not? What is the difference? How can pictures be used as a background for a lesson? How do you feel when entering a strange Sunday school for the first time if no one speaks to you? If someone shows you consideration? What doctrinal points should be a part of our teaching?

A FAMILY BIBLE STUDY (Continued from page 6)

John: But if God would do nothing except for Abraham's own good, how about doing nothing except for Christ's own good? It does seem rather hard to allow Jesus to die on the cross when God could have stopped it.

Cecil: It does. But it was the world that crucified Him. Do not forget that Jesus Himself said no one took His life but He laid it down of His own accord. Then the New Testament says He was made perfect through suffering. Now alive after the power of an endless life, He is on a higher pinnacle because of His suffering. By this I mean a higher pinnacle of character and ability because now He knows what it means to suffer and can have sympathy for mankind in its trouble.

John: I can see now why a study of the Old Testament helps us to understand the New Testament. Everything pointed forward to Christ. Abraham was faithful according to the day in which he lived.

Mildred: Yes, and Christ did the will of God in the day in which He lived.

Cecil: Now God's clock has moved around to our day. In order for us to know what is God's will for us in these modern times, we need to study and rightly divide all the Bible. In fact, much of the Old Testament is prophecy of these very times in which we live, and it helps us to fit ourselves into God's plan. Christ is going to return some day, and He wants us to be ready.

Why Those Trials?

AS WE progress step by step through life it is easy to find excuses for not accepting Christ and living for God and for our fellow men. How far have you progressed in life? Are you still "walking" along, unconcerned about what your final destiny will be—unmindful that when the sand of time has run out in your life that will be your end forever unless you pause to find the hand of Christ and hold to it tightly?

Life is so real. Its changing scenes unroll all too quickly. We are not able to hold them back for even one instant.

As we think of this life, we think of the following progressive stages, through which we all must pass.

Infancy—too young

Childhood, the bright springtime of life, unfolds in a world where everything is new and wonderful. Whatever the baby may be thinking he is not thinking about eternity.

Childhood—too carefree

For the growing child life means rarely more than an interesting occupation of here and now. What do happy boys and girls think about when school is out, except taking part in sports, games, and other pleasurable activities? These happy play-time hours just do not inspire to think about eternal life.

School Days—too self-confident

Those in this stage of life depend on their own cleverness strength, and intelligence. They think of little else other than exploitations and success. What time has a modern young boy or girl to think about the Kingdom of God?

Establishing a Home—too happy

With marriage comes the need to establish a home and to provide for present and future years. For the happy couple who have just exchanged their marriage vows, nothing counts but the present bliss. Life is wonderful! Life is blooming! There is plenty of time—later—to think about eternity.

Middle Life—too busy

There are business responsibilities which must not be put off. Cares of all kinds seem to press in to crush a man's spirit. The main concern is how to work out the present difficulties. There are hours of action, not of theorizing about an assumed future Kingdom of God.

Life's Eventide—too old

His body worn out by over-work and afflicted by various infirmities, the old man now is very tired. He lives in the past, recalling to his memory the sunny hours of yesterday. And yet—at the very door—is eternity!

Death—too late

All too soon time runs out, and that *someday*, when he thought he would be ready to think about his spiritual welfare, has come and gone, and the grave is ready to receive his remains. Now it is forever too late for him to think about eternity. "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31).

Which stage are you in? Are you using the cares and pursuits of the present (the stage through which you are passing) as excuses for not becoming a Christian? Do you pacify your conscience by reasoning that you have not yet come to the right "step" in life to make a decision for Christ?

Perhaps you think that as soon as you make the next turn on life's "road" that more favorable conditions will be encountered, and that then you will make a change. This is careless and unsound thinking. No matter in what period of life we find ourselves there are always situations, problems, encumbrances, and involvements which seem to make it impractical, unwise, and undesirable to turn off the well-beaten, plainly charted, easily traversed road onto an uneven, rock-strewn, ascending path on which many obstacles and pitfalls will be encountered. There is only one ideal time to turn onto the strait and narrow way, and that is *now!*

Invariably the question is raised as to why a person would want to turn deliberately to a way of living which is acknowledged to be a more difficult way. The answer is simple, and we believe it is a logical one. We will look at it this way:

Let us suppose you had a great amount of wealth, and it came to the time when you knew that you could not hold to life much longer. Therefore, it would be needful for you to make provision as to the disposition that would be made of it when you had been laid to rest.

It is not likely that you would give it to the first person you met. No doubt you would be a little more particular than that. It would be natural for you to desire that the one who was to receive your fortune would be worthy and appreciative of it. You would not feel that it would be unjust, tyrannical, or demanding to require prospective recipients of the benefaction to undergo certain tests to determine their worthiness, what they would do with it, and how badly they really wanted the wealth—how much they would do or endure to receive it. Some might do a lot of talking to try to convince you of their sincer-

ity, motives, and willingness to comply with stipulated requirements, but you would want to see some works manifested—proof that their words were not just empty promises.

God is like that. He has that to give, the gift of eternal life, which is of more value than all the wealth of the world, but He is a little particular as to whom He gives it. In order to determine who should share this gift He has devised a plan whereby this can be ascertained. It is known as the plan of salvation, and it is outlined in the Bible. To comply with this plan requires personal sacrifice, patience in enduring persecution, pain, loss, grief, disappointment, ridicule, and sundry afflictions, willingness to give unreserved allegiance to God, and compliance with His standard of living.

It is necessary to devote oneself ardently if one is to successfully follow this plan. Trials and unhappy moments can be expected, making the journey difficult at times, but there is this promise: "He that endureth to the end shall be saved" (Matt. 10:22), and that means sharing forever the priceless gift of eternal life—a time when nothing shall hurt nor destroy, and when joy, more wonderful than the human mind can imagine, will be without end.

God plainly says, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." But He instructs, "Despise not thou the chastening of the Lord, nor faint when thou art rebuked of him" (Heb. 12:6-8).

Upon first consideration, this might sound like "double talk"—a method of dealing with people which is not just. If the matter is given careful consideration, however, it will be seen that great wisdom has been exercised and that it is a logical and practical way of determining the quality and worthiness of individuals. It is a way God has of testing the "metal" of which we are made. We humans are also possessed with an inherent desire to have evidence. We, in various ways, test one another, and we demand to have proof that this or that product merits what is claimed for it.

Many manufactured items are subject to grueling tests to find out whether there are weak points before they are offered to the public. If imperfections develop, the item is rejected or reconstructed. The public wants good merchandise.

God also wants only the best, and He employs first one method and then another to determine whether those who profess to love Him, really do. If we cannot stand up to a few tests, God will not be disposed to share His great "wealth" with us. Those who are found to have flaws will not be wanted in the Kingdom. All such will be rejected.

Now is the only time for reconstruction. If we know

there are weak points in our structure, *now* is the time to weed them out. We must undergo a refining process. Difficult times in this life not only help to bring about perfection, but they should drive us closer to the Lord. We must be as gold tried in the fire.

Paul said in Hebrews 12:11: "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."

That is the secret of trials and tribulations. They are blessings in disguise, for if they are endured unto the end they will yield the fruit of righteousness—eternal life.

We would not have anyone think that the life of the Christian is one continuous session of enduring, for, actually, it is one of joy. Dark hours, like clouds, may come, but they always pass by. Even when they come, if we will by faith keep looking steadfastly to the future, which is as a glorious shining light, the darkness about us will be hardly perceptible. We are never left without help. God, in His own time and way, will always deliver us if we call upon Him. Through the Apostle Paul, He gives us this promise:

"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).

Have you found this better way of life? Are you living the life which gives promise of something better regardless of the circumstances in which you may find yourself? If you do not know "the peace of God, which passeth all understanding," if you have not given your life to Christ and sought His guiding and sustaining hand, you are alone, miserable, without knowledge of true happiness, and void of hope beyond this veil of tears.

Are you using the activities of the period of life in which you are living as an excuse not to turn into the strait and narrow way to pursue the footsteps of Him who opened the door to everlasting joy and peace? If you are, you should know that God does not accept excuses. Christ revealed that in His parable of the Great Supper in Luke fourteen.

Those who were bidden made excuses. One had bought a piece of land and wanted to go see it. Another had purchased a yoke of oxen and desired to prove them. A third one said that he could not come because he had married a wife. Their excuses were not accepted; they were deprived of any part of the supper.

Another *great supper* is being prepared—the Marriage Supper of the Lamb. This will be in the Kingdom of God. Everyone is invited to be present, but only those who have taken time to make preparation to be there will share in this joyous occasion. If you will stop making excuses there is still time to get ready.

(Please turn to page 15)



Escape from Death

by Mary Railton

The Israelites made camp by the Red Sea. As night approached the weary miles since leaving their Egyptian homes called for rest. Once on the other side, they would be free from the Egyptians. Some of the men were at the edge of the water watching their cattle drink.

One of the men glanced quickly in the direction from which they had traveled. He grabbed the man closest to him and pointed to a huge cloud of dust. "Look!" he cried.

The other man said, "It's either a dust storm or an army coming this way."

They called the other men and decided to alert Moses. When Moses heard, he said, "It is Pharaoh and his army. They have come after us."

"But why? Why can't they leave us alone? Why did God lead us out here only to let us die?"

Moses hushed the men, and said, "There is no time to waste. Hurry to your families and get ready to travel."

Moses and Aaron carefully watched the cloud of dust grow larger. As they could see the faint wheels of Pharaoh's chariots, he called to the people. "Get ready to march."

"But where can we go?" they cried. "There are mountains beside us, Pharaoh's army behind us, and the sea in front of us."

Moses quieted them, and exclaimed, "Stand still and see the salvation of our God."

He stretched his arm out over the Red Sea. Immediately the sea began to roll and roar. The people stood amazed as they watched the water divide. It rolled back in huge waves, forming a high wall of water. Before them lay a wide strip of dry ground all the way across the sea.

Moses shouted, "Move fast. We must get across before the Egyptians get here."

One by one all the people stepped on the bottom ground of the Red Sea. They walked safely to the other side between two high walls of water.

As they neared the other shore the Egyptians reached their camp site. They stopped in wonder at the sight before them. One horseman said, "Whoever saw a sea divide and roll back so that people can walk right on the sea bottom?"

Their leader shouted, "Follow them!"

He plunged his chariot onto the strip of land and his men followed. The wheels got stuck in mud, and the horses could hardly pull their feet out of the mud.

They neared the center of the Red Sea. On the other side God's people were safe at last. Moses stretched out his arm over the sea once more. Suddenly the water rolled and roared again. The two high walls came together, forming the sea again.

The Egyptians lost again. Their chariots floated away and the horse swam for shore as best they could. Pharaoh's men were lost in the middle of the Red Sea. They all drowned.

But God's people were safe!

New Member

We are happy to welcome a newcomer to our Everyday Christian Expression Club. Mrs. Russel Thoms has sent in the name of her little girl, Shirley Mae.

Can you unscramble these?

Write the right!

Somse

Lisera

Opaharh

Rnaao

Ntiagepsy

Deeras

Ymra

Happy Birthday to You!

Windell Lee Jeffrey, Oct. 27, age 8, Orange, Calif.
Steward Kirkpatrick, Oct. 28, age 6, Cass Lake, Minn.
Betty Joyce Richardson, Oct. 29, age 4, Hammond, La.
Jimmy Bauerle, Oct. 30, age 14, Hammond, La.
Arlene Jane Krueger, Oct. 31, age 5, Michigan City, Ind.
Donald D. Patesel, Oct. 31, age 10, South Bend, Ind.
Shirley Mae Thoms, Oct. 31, age 1, Sleepy Eye, Minn.

This is Promotion Day for Betty Richardson and Jimmy Bauerle. We invite you to read the Berean Page, also.



Camp Berea

By William Dick

Let youth prove it can be done!

I was among the first to balk at the idea of building a youth camp and remarked with skepticism, "It can't be done!" I don't remember having any real basis for my objections, but my first reaction was to be "agin" it.

Now I've changed my mind. Two things caused me to have a different attitude. The first was you young people. You have shown that you have faith in such an effort as Camp Berea. You have attended the summer Youth Rally in such good numbers that enrollment this year reached 119! Such faith deserves attention from every member of the Church of God. We cannot point to one project of our church that has succeeded as well as the Youth Rally.

As I see it, we have no alternative. We *must* build a camp of our own. We have outgrown our facilities in Oregon, Illinois. In fact, we were crowded in the camp we rented last summer. Even this camp will not be available next year because they have no open dates. The task of finding a suitable camp to rent will grow more difficult each year. Dates must be arranged a year in advance. In many camps, rent is higher than we could afford to pay. Although the rent at the camp last summer was very reasonable, we handed over a check for \$2,500.00. Imagine how far that would have gone toward building our own camp!

The second thing that altered my opinion was to feel the enthusiasm of our delegates at General Conference. I had almost forgotten about the camp proposition until the Berean business meeting. When Brother David Holquist presented his plans of Camp Berea, I expected a volley of severe criticism. But, to my surprise, nearly everyone expressed their approval. Before the Berean business meeting adjourned, one of the delegates suggested we take definite steps to support the camp by receiving an offering. After we had counted the money, we could hardly believe that the small group had contributed one hundred dollars!

For the remainder of the conference, Camp Berea was the topic of discussion. Different ones suggested that much of the construction be done by volunteer labor. They offered to spend their vacations at the camp and

do what they could to help build it. My heart was warmed to witness such zeal. If the delegates at General Conference represent a cross-section of our churches, our people are beginning to feel the need of providing a church camp for our young people.

One of the first objections is, "Where will we get the money?" This matter certainly is worthy of our consideration. We are sure, however, that when a Christian project pleases the Lord, money is no real problem. Financial support is measured by our faith in the Lord. Many times, it appears that our faith is rather limited. A single church in Fredericktown has established a budget of \$35,000 for the coming year. I was ashamed to tell their pastor that our General Conference budget was no greater than that. Can we afford to do less than others? We talk about preaching the only true gospel and then sit idly by letting others reap the harvest.

The Executive Board of the General Conference and the officers of the National Berean Society are doing everything they can to fulfill the wishes of the church concerning the camp. Those appointed to supervise the camp will see the importance of good planning, organization of volunteer help, and inspection during actual construction. We young people will need the counsel and backing of our elders before we can go ahead. I am convinced we can work together as a team in Christian co-operation and love.

Such a project cannot be completed by the efforts of an interested few. It will need full support from every Berean. Are you 100 per cent for Camp Berea? Let's prove it *can* be done!



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AMONG THE CHURCHES

EVANGELISTIC REPORT

The last three months have been a very busy period. Starting with the Texas Conference at Gatesville, we spent the last two weeks of July there. Texas is one field where we find several fields that should be developed. We enjoyed our stay with the Texas people. Bro. Emory Maey is doing all he can, but the state is too large for one man.

After the Texas Conference we spent the first half of August at General Conference at Oregon, Ill., teaching a Bible class and preaching two evenings.

The last half of August was spent with the Iowa Conference and the Litchfield, Minn., Church. We are happy to see Iowa showing signs of new life in having two full-time workers at Waterloo and Stanhope-Gladbrook. Bro. Linford Moore is at Waterloo and Bro. Leon Driskill in the Stanhope-Gladbrook area. Koszta has part-time work, with Bro. Roy Humphreys. There are three native workers—J. Arthur Johnson, H. S. Hunt, and C. W. Howe. We had a very enjoyable time with the Iowa people.

August 27 through September 6 was spent with the Litchfield, Minn., Church. It was good to see our Minnesota friends again. Litchfield has made progress. They now have a nice little church building, and are laying the groundwork for future growth. Visitors from Eden Valley, Hector, and Saint Cloud helped the attendance. We are happy to see Bro. Ellsworth Routson much at home in the Eden Valley congregation.

Leaving Minnesota, we moved to Eldorado, Ill., for a ten-day meeting in our old home church. We were greeted with a full house for the first service. We hope Eldorado will be able to find a pastor. We did all we could while we were there to contact one for them. We were happy to see one of the Eldorado young men make his decision to attend Oregon Bible College. We need more young people to prepare for work in the Lord's vineyard. We have a serious shortage of ministers.

After the Eldorado meetings we went to Macomb, Ill., for another series of revival meetings. We had been there just one year ago. We enjoyed our work with the Macomb people. They are doing a splendid job of contacting the public. We had many visitors in attendance.

As we write, we are in the midst of meetings at Ripley, Ill., and indications are that this will be our best-attended meeting. We have had the house nearly filled on two of the three services held to date.

After the Ripley meetings we will work the month of November with the Southwest Conference, starting with Tempe, Ariz., November 1-8. We are open for invitations for our services on our way back from the Southwest. While in the Southwest, we will be working in Arizona and California. We plan to complete our work the first part of December and will start our return trip, coming

Church Calendar

Special Events

- October 11-25—Evangelistic meetings at Ripley, Ill. (Walter Wiggins, guest speaker).
 October 12-17—Evangelistic meetings near Chickalah, Ark. (Alan McLain, speaker.)
 October 24, 25—Missouri Quarterly Conference at Doniphan.
 Oct. 31, Nov. 1—Illinois Fall Conference at Restitution Church of God, south of Casey.
 Nov. 8—Dedicatory service at Fremont, Nebr.
 November 6-8—Southwest Conference.
 Nov. 24-Dec. 4—Evangelistic meetings at McGintytown Church (J. W. McLain, guest speaker).
 Dec. 23—Arkansas Youth Rally at Cleveland.

OUR COVER PICTURE

Nothing has influenced the pattern of American living more than the telephone. Since it first talked in 1876, it has become a mainstay of business, an instrument of mercy, and a golden thread of social life.

Our picture shows Alexander Graham Bell at the New York end of the Chicago to New York circuit as it was opened in 1892. The ceremony was a part of the Columbian Exposition.

May this picture serve to remind us that this great contribution to our social existence is still one of the best missionary opportunities available. A friendly word of interest in time of need, or a sincere invitation to church requires only a few minutes, but may pay gratifying dividends in eternal life. Why not use it more often? (Authenticated News photo.)

through New Mexico, Texas, Oklahoma, Kansas, and Missouri.

We ask your prayers for the work of Evangelism. We see a revival starting within our churches. We have a wonderful message and we should not fear telling it to others. We have conducted eighty-eight services since July 18. We thank the Lord for our health. We would like to close some dates in the months of December and January. We thank the church in general for the many invitations we have received. We regret we have been unable to accept every one, but we have been able to work in all with the exception of two or three. We have received invitations for work in the spring, and indications are this year is going to be a very busy one. May it be profitable unto the Lord!

Walter Wiggins.

Sr. Bernard Crofton, Milledgeville, Ill., a member of the Dixon, Ill., Church of God, has been seriously ill. A card or letter of encouragement and your prayers for her well being would be much appreciated.

COLLEGE NEWS

This week will complete the first six weeks of Bible College for this year. We anticipate some surprises and revelations when the first grade cards are distributed. We can surmise there will be a rededication to much study.

On the morning of October 9, the College students, faculty, and house mothers fellowshiped around the breakfast table at the Pines State Park. After the breakfast, Bro. Otto Dick led us in an uplifting devotional service fit for the beautiful morning God had given. The remainder of our time was spent in games.

We are happy to make known that Sr. Ruth Hoskins Bulthaus has opened her home for four of the girls attending Oregon Bible College. We believe a happy home life with a good house mother is valuable for boys and girls.

Bro. and Sr. Charles Pearson and Bro. and Sr. Harold Pearson of Ohio were welcome visitors at the College over the week-end. We are always happy to meet the parents of our young people attending school.

Our class in systematic Theology is enjoying a unique privilege. Bro. Alva Huffer, Woodstock, Va., has furnished the material for our study of the first six weeks, and is working on studies that may fill the curriculum for the entire year. One extremely enlightening section is that concerning the origin of the Trinity. We believe this study would be a valuable asset to any of our ministers or laymen.

A number of our students are engaged in part-time work in the field. Bro. David Holquist travels to Arkansas City, Kan., once each month. Bro. Roy Humphreys preaches at Koszta, Iowa, the first and third Sundays. Bros. Stanley Lawrence and Jack Keenan are working with the brethren at East Oregon Chapel. Bro. Billie Kennedy is Sunday school superintendent at East Oregon. We are happy for these workers who are able to go out and serve, and also thankful that opportunity is afforded for them to work.

On Saturday, October 10, Bro. Roy Humphreys spoke for the Indiana State Berean Youth Rally at Kokomo, Ind. He reported good attendance and a good meeting.

The College Booster Band is growing in numbers. We are convinced that the prayers offered in behalf of the College and its work are paying big dividends. A part of the money received from those who have become Boosters is being used to pay \$10 on the books for each of the students for each semester. This is a very tangible way in which prayers may be felt. If you have not yet joined the College Booster Band, we urge you to become one who will pray daily for the College. Pray that God will send more consecrated young people to the College to train for service in the Lord's work!

Prayer changes things! The need is urgent!
 C. E. Lapp.

EVANGELISM AND MISSIONS

"Dear Bro. Lapp:

"As to our work here, we are thanking God continuously. One day while at work I was talking to a man about the Bible and found out that we believed almost identical as to the major doctrines of Scripture. It is interesting to note that he came to this belief through his own personal study. He was looking for a church where these precious truths were taught.

"That same day we decided to do something about it. The next Sunday found us in a room at the Y.M.C.A. There were only Mr. Galegas and his family and myself, but we had a good meeting, and at the close another family walked in. Since the first meeting in July we have grown until now we have eight families coming, with a record attendance of 18 last Sunday. We have purchased song books, Sunday school materials, and recently a folding organ. God has richly blessed us and has supplied our every need through Jesus Christ.

"With our hand in God's hand we know He will continue to guide us along this new venture. We have two Sunday school classes at the present time. Sr. Goodwin teaches the children and Bro. Orville Westlund teaches the adults. Our services take place on Sunday morning, with Sunday school at 9:30 and worship service at 10:30. Included in our services are testimonies and prayer requests.

"We would be glad to receive any information of people who are interested and live in this area.

"We meet in the Y.M.C.A. on the main floor in the Green Room. Our home address is 309 Spartan Terrace, Aurora College, Aurora, Ill. Our telephone is 6-7598.

"Bud Goodwin."

We praise God for the evangelistic fervor of these two young men who have launched out on faith believing that God will not let His Word return unto Him void. Some of our young people are attending Aurora College, and we feel this group has a real future. We are sure there will be many others who have not accepted Christ who will receive a real welcome when they attend this new Church of God group in Aurora.

Evangelism and Missions is going forward. Does your church have a missionary program? What are you doing to evangelize those who have never heard God's good news for bad sinners? Join with us in prayer that the Lord will greatly awaken us to the great possibilities and open doors of opportunity that surround us on every side. More laborers are needed! Pray the Lord will thrust forth laborers into His vineyard!
C. E. Lapp.

POSTAGE INCREASES

New postal increases became effective on October 1. In many instances, especially on small items, these mailing costs will exceed our permissible mark-up in price.

We hope to continue to serve you on all orders, large or small, but will appreciate any added contribution to help us with the cost of wrapping, mailing, and postage. In ordering from our book and stationery store, we ask that you combine your orders where possible. It costs little more to mail an average order than a small one. Thank you!



MATTIE AGARD HEADS
RESALE DEPARTMENT

Sr. Mattie Agard of Cleveland, Ohio, has been engaged as a full-time head of the resale department of National Bible Institution.

Sr. Agard is well known to many of the brethren, having assisted with the work at the College while it was operated at its old location. She has also been active in youth rallies and local church work.

The increase in the work at headquarters has made it advisable to add this new member to the staff. Sr. Agard will do all in her power to help individuals and churches secure the most effective supplies available for their needs.

Sr. Agard will be available at all times to devote her time and attention to your needs.

HERALD RECEIPTS

Mrs. Dorothy Stewart; Mrs. Ida Orem; J. Ronald Rankin; William Andrew; R. E. Griner; Virda Sittler; Don C. Huffer; Mrs. Edith Burchell; Mary E. Elton; William Ford; Mrs. Orley C. Patton; Charles E. Knapp; Mrs. G. B. La Huis; Mrs. A. M. Johns.

Wallace Tierney; Mrs. Idona Romine; S. S. Claussen; Mrs. Pete McGinty (7); R. E. Zeller; Mrs. Clara B. Avery; Mrs. Walter Kennedy; Ellen Riesener; M. L. Kauffman; Ronald V. Riley; J. C. L. Michaels; Mrs. Hollie Sorrells; Olaf Hammer; Mrs. Bessie Reis; Norman Kelly; Mrs. Floyd Wood; J. H. Williams; Blanchard Church of God (5); Mrs. Russell Kirkley (2); Maurice Chapman.

BLANCHARD, MICHIGAN

Evangelistic meetings were held at the Blanchard, Mich., Church of God, September 15-27, 1953. Bro. J. R. LeCrone conducted afternoon classes, with timely and inspirational lessons. Evening services were well attended. Topics were well chosen and presented in a manner to give everyone fruit for thought.

One evening was designated as Youth Night and the sermon was a combination of two subjects, "Baptism" and "Shall We Dance?"

Bro. LeCrone is a very able speaker. We enjoyed his stay with us very much. We pray his messages will help all of us to do more of God's work in accordance with His will.

Eleanor De Forest, Secy.

HOPE CHAPEL CHURCH OF GOD
South Bend, Indiana

Following a short service at the church on Sunday afternoon, October 12, about twenty-five of us drove to the water, where Daniel Marquart of 1342 E. Indiana Ave., and Lewis Clayton of 1709 Marine St., South Bend, were immersed in the name of Jesus Christ for the remission of sins. Lewis recently returned from Korea and is soon to be discharged from the army, for which we are all happy. May God richly bless these young men in their Christian walk.

It was voted at our last board meeting to send The Restitution Herald to each of our church families. This is to be a service of the church to all of its members. Plans are being made by our Sunday school superintendent, Bro. Elmer McChesney, to send The Restitution Herald to all of the homes of our Sunday school attendants.

We have a teacher's training class on Tuesday evenings at 7:30, at which time color filmstrips on successful teaching are shown, followed by a discussion of the lesson and an exchange of ideas to improve Sunday school.

A number of children who attend Sunday school have been remaining for church to enjoy the object lesson given during the morning service.
Harvey U. Krogh, Jr., Pastor.

BAPTISMS AT DIXON, ILLINOIS

A Rally Day service at the Dixon Church of God on October 11 brought a full house. This reflected a growing determination of the group to render a more effective service to Christ.

Seven young people came forward to confess their faith in Christ at the morning worship services on October 4 and 11. On the afternoon of October 11, six of these were immersed in the name of Christ in Rock River. They are David and Nancy Drew, Charna Wagner, Linda Kastner, Ernest and Lois Grobe, all of Dixon.

The seventh, Sharon Wagner, has been afflicted with rheumatic fever and the doctor refused to permit her immersion at this time. A special service of prayer and consecration was held in her behalf until such time as she can fulfill her faith in the waters of baptism.

A group of personal workers has been formed to devote themselves to personal missionary service in winning people to Christ. Already this group is feeling the power and influence of God's blessing. We are confident that this marks a new outlook toward a successful service for Christ in this community.
James M. Watkins, Pastor

WHY THOSE TRIALS?

(Continued from page 11)

Whether you are in the "school days" period or in the "eventide days" of life, now is the time to say to God, "Yes, Father, I want to be at the wedding supper. Forgive me for all the excuses I have made in the past for not wanting to be there and also for everything that I have ever done that did not meet with your approval. Give me your hand, Lord, and I will walk with you the rest of my life."—Ray Benight in "The Bible Advocate."

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Mr. & Mrs. Harvey U. Kr
1717 So. Leer
South Bend, Ind.
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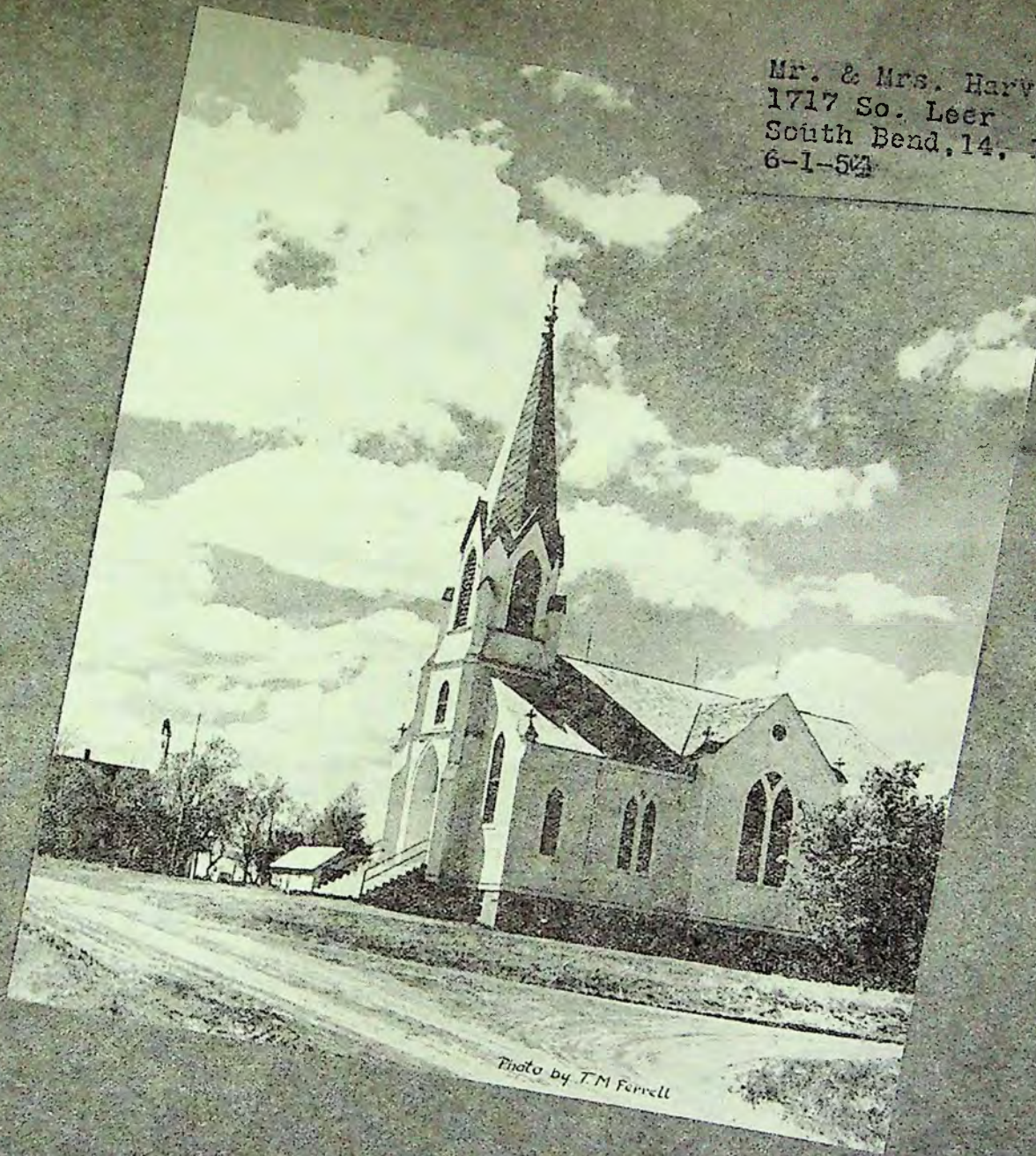


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October 27, 1953

The Restitution Herald

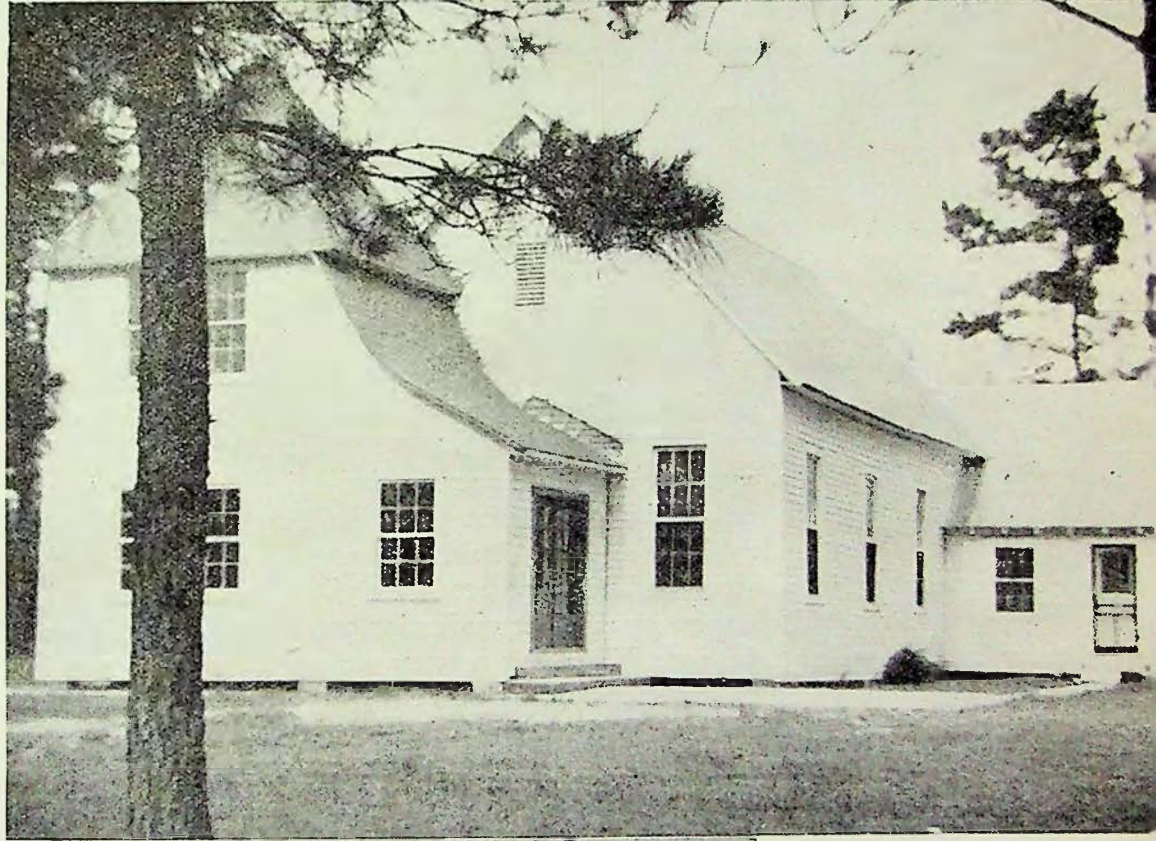
VOLUME 43

VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 4

Happy Woods

Louisiana



Blood River

Louisiana



Editorial

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James M. Watkins, Editor

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Paul C. Johnson, Associate Editor

God Is the Answer for Today

Our generation is afflicted with a restless search for undefined goals of personal satisfaction. The best interpretation we have heard of modern social life, particularly among young people, was voiced a few days ago by a mother. She said, in speaking of her teen-age family, "They are always seeking something." Everyone seems to be searching for something. The problem is that no one is sure of the thing for which he is searching.

This social trend has some basic faults. The most obvious, of course, is the restlessness so common to many. This, however, is incidental to the search itself. Modern life seems to consist of a basic rush to get somewhere and a rush to get back. The satisfaction of quiet meditation or friendly visits seems to be gone. When our nervous tensions begin to demand an outlet through restless energy, a vicious circle is established that creates still further restlessness and dissatisfaction.

This is largely the position in which modern society finds itself today. We are so busy going somewhere that we are not able to enjoy the place we're at. We are so busy searching for something to enjoy that we do not have the time to enjoy the things which we have.

Under these circumstances frustration is inevitable. No matter how widely the search continues, the individual will always find himself frustrated because he has no time to enjoy his attainments. That is why a continuing sense of frustration is an inevitable part of modern life. How can we ever be satisfied with what we find when we are not sure of what we are looking for in the first place?

This fact, more than anything else, has probably created the frustration and dissatisfaction that are prevalent in the world today. We are living in a nation with manifold blessings. Yet, we are realizing a relatively small percent of satisfaction from the bounty we have. Many nations and other generations with much less prosperity were, on the whole, much happier than we. If we do not know what we want, we always will be dissatisfied with what we have.

However, this restless search is not without its possibilities. Once it has been properly directed, restlessness can lead us to a peace of mind. After observing life in our

own country as well as in foreign lands, we are convinced that many individuals have nothing better because they desire nothing better. Before we attain anything in life we must have certain goals. We never can attain any worthwhile goals of life unless we first sit down to decide exactly what we desire from life. A certain amount of restlessness, inspired by our desire for something better and the knowledge of what we want, can be a great asset in finding a satisfying way of life.

Three things are more important than all else to the individual. First, there is a crying need for a sense of security. From the time we are born this desire weighs heavily upon us. Human nature requires that we feel secure in our environment, secure in our person, and secure in our future.

Much of our life is motivated by this natural craving for a sense of security. We have failed in this search because we have overlooked the only source of security, which is dependence upon God. Only God can overshadow the problems of this life and give us complete assurance for tomorrow. Only God can give us a hundred daily examples of His constant concern over our way of life. It is His watch care that generates faith in our worldly environment sufficient to create a sense of security.

The second natural craving we have is the desire for affection. A baby is born subject to certain demands for affection. Affection, or the lack of affection, will make him a stable, worth-while citizen, or a moral degenerate. A large percentage of the attitudes of life are the direct result of this search for affection.

The third craving in our nature comes from the desire to feel that we are needed in the world. There is no individual who can go through life feeling that he has nothing to contribute to the world. He soon finds that he wants to be needed. We can attain that feeling of being useful only when we are willing to devote ourself to the principles of godly instruction that make us interested in our fellow men.

In our relentless search of personal satisfaction, we completely overlook God and His plan. God offers the most far-reaching security, the most perfect love, and the most logical method of being important to the world around you. There is no better answer to a restless generation.

NOT I!

By Gordon Landry

"Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But 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, . . . Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:36-44).

THE FACTORY closed its doors at noon every Saturday. Today, as George Mason and Jim Bowman punched the clock and walked out together, they resumed the discussion that had been interrupted earlier.

"I think," said Jim, "that we should plan to go out to the camp this afternoon or this evening; then we can get an early start fishing in the morning."

"We could at that," replied George, "but I've got a lot of cleaning up to do around the house, and I really should do that before running off on a fishing trip."

"Couldn't you do that tomorrow night? We should be back by dark or a little before."

"Well, I kind of hate to put it off. Besides, I've about promised the wife that I'd go to church with her tomorrow night. She wanted me to go in the morning, too, but you know how I love to fish. It's relaxing, and there's just nothing to take the place of it. I think after a man has worked hard all week to supply his family with food and clothes, he ought to be able to relax a bit, and not have to go dragging off to church every Sunday."

Jim nodded his assent. "My wife, and the preacher, too, for that matter, used to get after me to attend church more often, but I think once or twice a month is enough for anybody to sit through services. Anyhow, it never does me any good to go, because I'm always thinking about other things and wishing I were somewhere else. I don't know why people don't just leave us alone and let us go where we want to, instead of nagging all the time. We're old enough to make our own decisions."

"You're right about that. I'll be thirty-nine next month, but you'd never know it to listen to my wife. But, I guess if I'm going to keep peace in the family I'd better do that cleaning up this afternoon, and we can start out before daybreak in the morning. How will that be?"

"Well, I guess it'll have to be all right, George. If

you've already committed yourself, maybe you'd better keep your promise. I wouldn't want to be the cause of your wife's getting mad at you."

The two men stepped into George's car and soon were threading their way through traffic toward their homes. After riding in silence for a little while, George said:

"You know, Jim, I'll have to admit that sometimes I do get something from a sermon. Now, you take last time I went to church, for instance. Brother Gilbert preached on the second coming of Christ, and how we should make sure we're ready at all times. According to what he says, nobody knows just when Christ is to return. It made me wonder a little if I'm ready for His return."

"Aw, that never bothers me any, George. I've heard that as long as I can remember. Years ago I felt the same as you do now, but I outgrew it. Just don't worry about that feeling. It'll pass."

"Well, probably so. It doesn't bother me too much after I get away from the church building and the preacher. It's just a certain tone of voice he uses, I guess, that upsets me."

"Sure, Don't let him scare you, though. Preachers specialize in scaring people. 'What if you aren't ready for Christ when He returns?' they're always wanting to know. But this is the way I figure it, George. Maybe after I retire and have lots of time on my hands I'll attend church services regularly. I don't believe Christ will return while I'm living. I'll get ready for Him before I die, and that will be enough. Besides, if He *should* return before I die, I'll get by somehow. I've given a lot of money to the church, and I used to attend every meeting. I think I'm pretty well insured."

"Well, I can guarantee you that I won't lose any sleep over it. If you can get by, so can I. Here's your house, Jim. I'll see you about four o'clock in the morning."

"Okay."

.

When George entered his house, he washed and sat down immediately to dinner. Half way through the meal, Ann, his wife, said, "Brother Gilbert called this morning just after you left, George. He had hoped to reach you, but since you were already gone, he asked me to have you call him at your convenience."

"Oh, what does he want now?" George complained.

"I don't know. You'll have to call him and find out."

I Walked a Mile with Sorrow

"I walked a mile with pleasure,
She chattered all the way.
But I am none the wiser
For all she had to say.

"I walked a mile with sorrow
And ne'er a word said she.
But, oh, the things I learned from her
When sorrow walked with me!"

—Halford Luccock.

"Well," he said, getting up from the table, "I might just as well do it now and get it over with. I wish he wouldn't bother me."

"And I wish you didn't feel that way about anyone and anything connected with church work."

George dialed the number, waited, listened, and said, "No, I'm sorry, but I can't, Brother Gilbert. I'd like to, but I've planned on doing some clean-up work around the house this afternoon. . . . What's that? . . . No, I hadn't; not in the morning, at least. I hope to be out tomorrow night, though. Something else has come up for tomorrow morning. . . . Yes. . . . All right, I'll see you."

"What did he want?" inquired Ann.

"Oh, first he wanted to know if I'd help clean up and fix up around the church building this afternoon. Then he wanted to know if I'd planned to attend services tomorrow. Sometimes he gets too personal."

"Don't you think you could go over and help for a little while this afternoon? Or couldn't you call off your fishing trip tomorrow and go to church instead?"

"Not I! I wouldn't call off that fishing trip for anything. No, sir!"

At three o'clock the next morning, Jim sleepily answered his telephone.

"Hello. Yes, this is Jim. Oh, hello George." He stifled a yawn. Then he completely awoke with a start. "You what? You're going to church this morning instead of going fishing? Wife nagged you too much, huh?"

At the other end of the line, George nervously told his reason for changing his mind.

"It was like this, Jim. Last night when I went to bed

I was fully intending to go fishing with you this morning, but . . . but, well, to tell you the truth, Jim, I had a bad dream. . . . What? Yea, I know, I don't believe there's anything to them, either. But this one was so realistic, just as though it weren't a dream at all. . . . Yes, Jim, I know all dreams seem like that, but this was different. . . . It was just different, that's all. I don't know how to explain it. It was like a warning. Let me tell you about it, and maybe you'll understand.

"I dreamed that I was out fishing. I was in a small rowboat all alone. The fish were biting good and I was having the time of my life. The day—it was Sunday morning, about time for church—the day was beautiful. There wasn't a cloud anywhere. But all of a sudden the sky was black with clouds and the wind started blowing hard. I tried rowing toward shore—I wasn't far out in the lake—but no matter how hard I pulled against the oars, nothing happened. The boat refused to move. Then waves began shoving the boat around and out into the middle of the lake. The first thing I knew, it was swamped, and I was trying to swim to shore. It was a fruitless struggle, though, and I sank into the water with my lungs bursting.

"Then I dreamed I awoke in a strange place and heard a strong voice commanding, 'Awake, thou that sleepest, and arise from the dead.' I stood up, looked around, and found that I had been buried in a graveyard. There were others peeping over the edges of their graves, with amazement showing plainly on their faces. With one accord we all came from our graves; we were instantly before a Great White Throne. Filled with awe, we noticed thousands upon thousands of others before the Throne.

"We were separated into two large groups after having been judged by our works from gigantic books. One group, composed of people whose names were written in the Book of Life, was given an eternal inheritance with Christ. The other group, of which I was a member, was condemned to everlasting death. Many of us went before the Great White Throne, weeping and asked forgiveness of our sins; one by one we were turned away. The time of our opportunity had passed. When I stood before the Throne, I pleaded for mercy, and asked, 'Can you not give life to me, that I may live forever?' The One who sat upon the Throne said simply, 'Not I.'

"That's the reason I'm going to church this morning and every other Sunday morning and evening that I'm able to, Jim. I'd advise you to do the same. We can go fishing some other time."

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (Luke 21:34).

Salvation Symbolized in Baptism

By June Breeland

Blood River Church, Hammond, Louisiana

TO "symbolize" means to reproduce a reality in terms of sight. The reality of salvation is symbolized in baptism, the initial ordinance of a New Testament church.

The symbol of baptism requires a body of water. A person is baptized to wash away his sins and to rise to a new life. John baptized Jesus in the River Jordan. (Mark 1:9.) Perhaps you will ask, "Christ was without sin, so why should He have been baptized?" Christ came to set an example for us, so when He was baptized He fulfilled all righteousness. (Matt. 3:15.)

In the Old Testament, Noah and his family were saved by water. (1 Peter 3:20, 21.) The children of Israel were saved by water when they crossed the Red Sea. (Ex. 14:22; 1 Cor. 10:1, 2.)

In Acts 8:38, notice that Philip and the eunuch went down into the water. There Philip baptized the eunuch.

Baptism symbolizes the death, burial, and resurrection of Christ. "Christ died for our sins . . . he was buried . . . he rose again . . . according to the scriptures" (1 Cor. 15:3, 4). "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). The believer's baptismal burial symbolizes his faith that Christ died for his sins, and that He was raised from the tomb by the power and glory of God. Baptism symbolizes the truth that the believer is dead to the law, sin, the world, his flesh, and the devil, and that he is alive to Christ through love, truth, holiness, and service.

Baptism symbolizes resurrection from the dead of all believers. Romans 6:5 states, "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Knowledge and repentance must precede baptism. One must understand the teachings of Jesus. Infant baptism is a wrongdoing, because a baby cannot understand the truths of Jesus. Jesus told us, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). Here, Christ puts belief before baptism. A person must hear, believe, and repent before he comes into Christ by baptism.

Baptism is very important. It is an essential step to salvation. (Mark 16:16.) Unless a person is baptized, he shall never enter the Kingdom of God. Christ 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).

What Is Humility?

By Irene Richardson

Blood River Church, Hammond, Louisiana

HUMILITY is neither giving nor taking offense, or forgiving those who injure us. It is freedom from pride and self-importance; and it is a lowness of mind. Humility enjoys the peace of God and mingles kindly with others.

Christ told us that little children are humble. If we are as little children we are also humble. (Matt. 18:1-4.) Children are more ready to serve Jesus than adults. *Too many adults* are concerned with being great or famous.

Proverbs 29:23 tells us that a man's pride shall lower him, but honor shall uphold the humble. God resists the proud, but He gives grace to the humble. (James 4:6; 1 Peter 5:5.)

Christ was a very humble man. Though He could have taken His place among great men, He chose to take the form of a servant. Once He even washed His disciples' feet. (John 13:14-16.) Christ lived, suffered, and died as other men. He was a king in disguise; He was meek and lowly in spirit. (Matt. 11:29.)

Being proud is a sin; holding a grudge is also a sin. (Phil. 2:3.) If we will humble ourselves in the sight of the Lord, He will lift us up. (James 4:10.) "Humility, like the lowly grasses and plants, bends before the storms of life and worldly ambition and escapes unhurt." "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

"If the multitude of non-churchgoers are ever going to be brought to the churches, it is only through the labors of laymen who will first go to them with the gospel."—D. L. Moody.

DAILY BIBLE READINGS

- M. Nov. 2. Gen. 45:1-8. "God did send me before you."
 T. Nov. 3. Ex. 2:1-10. Another child protected to fulfill God's purposes.
 W. Nov. 4. Deut. 6:3-9. "Thou shalt teach . . . thy children."
 T. Nov. 5. Psalm 119:9-16. "Wherewithal shall a young man cleanse his way?"
 F. Nov. 6. 1 Tim. 3:14-17. "From a child thou hast known the holy scriptures."
 S. Nov. 7. Psalm 78:1-8. "We will not hide them from their children."

Some of God's Mysteries and Designs

By Harry Goekler

Happy Woods Church, Hammond, Louisiana



THE wonderful works of creation furnish abundant evidence that our universe is not here by accident, but rather is the work of a Creator of unexcelled wisdom and power. All about us are abundant evidences that God exists, that He is the mighty Creator, and that the wisdom and mystery of His handiwork are sufficient evidence to cause all to have faith in Him and His Word. Truly does Psalm 19 declare: "The heavens declare the glory of God; and the firmament sheweth his handiwork."

There is not a single atom of creation that does not give most striking proof of design and Providence. The air we breathe, the water we drink, the food we eat, the clothes we wear, the materials we use in building, are but samples of the countless objects that show design and wisdom beyond that of man. Dr. Ralph Hooper has said it would require volumes to indicate the marvels of design to be found in nature, anatomy, botany, zoology, and physiology, all of which tells of the wisdom and genius of a Creator. Each study provides a fresh surprise, and excites a new outburst of admiration.

Let us observe briefly a few of the mysteries and designs of God's creation. God deposits a handful of sand in the earth. Great heat is applied from beneath and heavy weight from above, until when it is found by man it has been changed miraculously into a beautiful opal.

God takes some black carbon, deeply plants it in the bowels of the earth, allows heat to treat it from below

and presses it with rocks and mountains above, and transforms it into a glorious diamond fit for a king's crown.

The amazing laws of nature operate and are regulated by the wise design and power of God. He causes flowers to blossom at certain times during the day, so that a great botanist once said if he had a conservatory containing the right kind of soil, moisture, and temperature, he could tell the time of day or night by the flowers that were open and those that were closed!

The wisdom and design of God are seen in the structure of the elephant. The four legs of this great beast bend forward in the same direction. No other quadruped is so made. The Lord planned that the elephant should have a huge body, too large to live on two legs. For this reason He gave it four fulcrums so that it could rise from the ground easily.

The camel is the only animal able to travel long stretches of scorching desert. In the wisdom and design of God, the camel was so made that it is perfectly adapted to the desert. We note further these facts: The horse rises from the ground on its two front legs first. The cow rises from the ground with its two hind legs first. These are so simple and commonplace facts that we overlook the grand wisdom and design of the Lord in them.

God's mystery and wisdom are further revealed in His arrangements of sections and segments as well as the number of grains, as follows: Every watermelon has an even number of stripes on the rind. Every orange has an even number of segments. Every ear of corn has an even number of rows. Every stalk of wheat has an even number of grains. The waves of the sea roll in on the shore eighteen to the minute in all kinds of weather. All grains are found in even numbers on the stalk, and the Lord specified thirtyfold, sixtyfold, and an hundredfold—all even numbers!

Another amazing fact unsolved by man is this: God causes the limb of a tree to grow straight out from the trunk for a distance of thirty to sixty feet, with no other anchorage than fifteen or eighteen inches of fibers which lose themselves in the trunk of the tree. As yet, man has not discovered how to apply this principle in the construction of buildings or bridges. *(Turn to page 11)*

All Fat Is the Lord's

By Mrs. Lorrin Gainey

Blood River Church, Hammond, Louisiana

THE LORD was pleased, for his righteousness' sake, to magnify his law and make it glorious" (Isa. 42: 21, R.S.V.). Our Saviour, who is Jesus the Christ, said that He was Lord of the Sabbath, so He broke it. (John 5:18.) By His death on the cross, He fulfilled the remainder of God's law.

The other nine commandments were simplified into two great commandments. When we love the Lord our God with all our hearts, with all our minds, and with all our souls, and love our neighbors as ourselves, the law of God is made perfect. We must learn to do God's will by studying His Word. In this way, we will show ourselves approved of God, workmen that need not to be ashamed, rightly dividing the Word of truth. (2 Tim. 2:15.)

"He who sent me is with me; he has not left me alone, for I always do what is pleasing to him" (John 8:29, R.S.V.).

"They are justified by his grace as a gift, through the redemption which is in Christ Jesus" (Rom. 3:24, R.S.V.).

"He who has prepared us for this very thing [life eternal] is God, who has given us the Spirit as a guarantee. . . . For the love of Christ controls us." We must not condemn others; then our heavenly Father will not condemn us. "God was in Christ reconciling the world to himself, not counting their trespasses against them. . . . So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (see 2 Cor. 5. R.S.V.).

At one time, we were afar off from God. We had no opportunity to learn of Him, for we were Gentiles. The Israelites jealously guarded their law and their knowledge of God, and seldom considered allowing the Gentiles to learn of their hope. Christ came, though, and broke down the "dividing wall of hostility," giving us an opportunity to come to God through faith. (Eph. 2:13, 14ff, R. S. V.) Once we have come to Him, we have only begun a Christian experience. A slight knowledge of God and baptism into Christ are not enough. We must "grow in the grace and knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18, R.S.V.).

"All fat is the Lord's" Moses was to report to the Israelites. (Lev. 3:16.) Neither fat nor blood was to be eaten by Israel. God also expects something of us, and our best is none too good. Those who follow in the footsteps of Jesus should offer their lives as living sacrifices to God. This is only a reasonable service, and is no more than we should expect to do for God. The result of living for God

is portrayed in Revelation 5:9, "Worthy art thou to take the scroll and to open its seals, for thou wast slain and by thy blood didst ransom men for God from every tribe and tongue and people and nation, and hast made them a kingdom and priests to our God, and they shall reign on earth" (R.S.V.).

What Is a Christian Home?

By Ophelia Richardson

Blood River Church, Hammond, Louisiana

HOME is the dwelling place of persons bound together by affections. It is a place where loyalty and honesty and other character traits are cultivated and enjoyed. It is a sanctuary and a source of inspiration.

"Home is not a dwelling place,
But a living fellowship."

Home is where most of our time is spent, where we are always wanted and needed, where we are always welcome.

Some of the values expected from a home are: comfort, convenience, health, friendship, privacy, safety, personal interests.

The basis of any home is marriage. A happy home is built upon a strong foundation. The strongest of all foundations is Christianity. Marriage is sacred and should be entered into as a sacred experience. (Gen. 2:21-24; Matt. 19:3-6.)

God intended for man to be the head of the home. (1 Cor. 11:3.) Man is to support his family. (Gen. 3:17-9.) Wives should allow their husbands to be the head. (Eph. 5:22-25.) Children are to obey their parents in the Lord. (Eph. 6:1-3.)

There is nothing stronger upon which to build a happy home than God's foundation for us.

Meditation

*Do you go to the house of prayer,
where love permeates everywhere? There
with others you'll kneel, and God's pres-
ence you'll feel . . . when you go to the
house of prayer. There is sweet com-
munion and rest, in fellowship with the
blest. Go with me to the house of prayer,
where love permeates everywhere.*

Mary Mae Nedrow.

"The unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (2 Timothy 1:5).

Putting Purpose in Sunday School

Chapter 5: Before Sunday School Days

By James M. Watkins



When Shall We Begin?

IF the task of our Sunday school is to develop a completely satisfactory religious personality, the question arises: When does the work of our Sunday school begin? I say definitely, with the birth of the grandmother or as shortly thereafter as possible. This, of course, is not always possible. I do hope, however, that it may serve to indicate the point I am attempting to make in this chapter: that our Sunday school ministry always begins years too late in every stage that it attempts to develop. Many young people of today have no definite religious convictions of their own, not because of themselves alone, but because heredity, environment, or personality makes such a religious conversion absolutely impossible. This means that the years before their birth, the environment into which they were placed at birth or the first few months after birth, was the controlling factor of their religious life. Where, then, does our Sunday school ministry begin? If at all possible, *never later than six months before the birth of our prospective student.*

Our greatest failure in Sunday school work occurs when we plan to begin our teaching at six years, or five years, or even at three years. Have we forgotten that it is the accepted standard that even the parents have done 50 per cent of everything they will ever do for the child religiously *before he is three years old*; that a child quadruples in weight and doubles in height during the first three years of life, a rate of increase matched only by the rest of his normal life combined; and that as far as actual facts are concerned, this period of learning is matched by no other period of life? If we are to keep pace with this development, we must most certainly begin with it. Suffice it to say that religious development begins much earlier and lasts much longer than we are apt to consider. The true child of God is a child in spirit till the close of his days, so the ministry of our Sunday school begins with the birth of the grandmother, or as soon thereafter as we can possibly begin, and closes only when the person has lain down to sleep for the last time, or when his frame of mind makes him no longer susceptible to admonition and instruction and he ceases to be a child willing to learn.

Ahead of the M. D.

On the more practical side, however, we repeat that our Sunday school work, to serve its proper place in modern lives, must begin prior to the child's birth. Heredity we can do little to change, as it seems to be the determination of all to select their own mates, though even here I feel we fail in not using a greater influence in the matter of marriage. Far more than 50 per cent of our Sunday school teaching is rendered useless because of homes that are divided in faith and which, because of divergent opinions, cause the children to be disinterested or disbelievers. Sunday school teaching is one thing; *effective* Sunday school teaching is another, and it is indeed such matters as these that should claim our attention if we are to be effective in our teaching. Our first great effort should be to unite all parents in the faith at the time of marriage so that our prospective student is not doomed to religious failure before he has even begun.

How we should all pray for a middle-aged motherly soul whose life is ordered by the Spirit of God and love of her fellow man who can begin the ministry of our Sunday school just as soon as Junior's advent is an acknowledged fact! There is no period in life when the new mother will so appreciate your Sunday school's interest in her child. While this period becomes a sort of no man's land and the attentions of the pastor or male Sunday school worker are not exactly welcome or proper, the kindred spirit of a motherly soul who can represent our Sunday school during this time is our greatest asset. One such person should be a part of the staff of every Sunday school. Remember that, especially for the first-time mother, this period is apt to be filled with very perplexing or even frightening times. What better time to show the interest of your church?

Often we are also confronted with the tragedy of an unwanted child, and truly there is no greater tragedy in the world than this. The psychological misfits that are the products of such years after their birth are so many and varied that we should be far more concerned with their plight. These mental scars eliminate all chance of future religious life, and the only time they can be corrected is

before they happen. Here is a job for our motherly minister; sometimes the feeling of not wanting the child is not actual, but a product of fear. Quiet periods of consoling talks, optimistic views on the coming event, and a general infusion of the spirit of motherhood will pave the way for the proper spiritual atmosphere into which our young prospective is to be born.

That proper spiritual atmosphere we must have before he arrives if our future Sunday school work is to be a success. We want him born into the happy, contented, religious atmosphere of a real home, of parents who eagerly look for his coming and are so interested in his welfare that they appreciate wholeheartedly every interest we show in his future. What true parents are they of our younger generation, in the church or out, who will not respond to our interest? Any discordant note of the home before his birth is our challenge either to eliminate it or to smooth it over, that his way may be made plain before his coming to every extent it is possible. This is as much a duty to the child as his later teaching; and it is far more important, for it determines the success or failure of our future efforts.

As the event draws close, our motherly minister will arrange with the prospective mother and father for an evening's visit with the pastor so that the four may join in a period of prayer for the welfare of all and the future of the child. In so doing, not only will bonds be formed between the church and the individuals that will endure for a lifetime, but we have most definitely placed God on our side in the future interest of the child even before his birth—and after all, it is God alone who will add him to the church, even though we may be an instrument in His hands.

The Ministry of the Home

It is only the matter of seconds until our student first bleats out pleasure or displeasure at being born. But that first cry, because of the fact that it is an independent expression of something, means that a new personality has begun and that right here a new class period in our Sunday school has started. The baby knows the sensations of pleasure and pain; he is able to express his emotions, and the control and exercise of those emotions will determine his future religious life—indeed, whether he has any or not. We cannot intrude upon the parents' job and be well received; but we do want to be helpful, so our motherly minister takes him under her spiritual wing as a cradle roll student, and he is enrolled as a new subject of interest in the prayers and future of the church.

By the act of motherhood, the young mother has been initiated into a new order, so why shouldn't she have one? For instance, an afternoon period at regular intervals where she can meet with others of like interest to discuss or hear authorities discuss the things that are now

close to her heart. Or perhaps a similar evening once in a while wouldn't hurt Dad either, but of course he will want to hear from a bigger authority than Ma, and instead of being satisfied with personal chatter and discussion, he will likely want to hear a visiting speaker on the subject. Perhaps the two can be combined and a parents' class can be formed and meetings can be held to show that we are really in there pulling for Junior's future as we really should be.

Remember we have only three years to get in our most influential effort; the way we influence that home during that time is the way we will influence our new scholar. In any case, our motherly minister will have several of the best books available on his proper physical and spiritual development during these years, and she will gladly drop around on occasion and leave them on loan to the new parents so that all possible help can be given to see that we have growing up before us a fully developed and proper personality.

Then, too, we are going to have a good, religious-centered parents' magazine to start sending from the date of his birth. Our motherly minister will also be wise enough to know the signs of proper or retarded development so that she can allay some of the natural but unjustified fear that goes with all parenthood. She will know, also, of where to secure sound child medical advice if it should be indicated and will stand as the real and much-appreciated door to our Sunday school.

From Three to Fifteen Months

By three months, our young dandy has his emotional response clearly defined and is noticing things; so we have come to realize that our second class period is forming on the right. Our ministry must now begin to concern the things he notices. We must, through lectures or sermons by our pastor or someone qualified and secured for that purpose, begin to place before our parents the matter of the intangible influences of the home. How the religious atmosphere of the home is created in little ways by its pictures, its reading material, and its little acts of kindness and consideration between Ma and Pa. Our student is going to see things now; and the first thing we want him to see is Sallman's Head of Christ, a picture of the Last Supper, or a picture of the Good Shepherd, because one of these days he will have to ask about it, and because he has asked, Mother is bound to answer with his first Sunday school story.

Yes, here is where we are getting our Sunday school work under way. From now on for the next few years, his only concept of right and wrong will be found in the things he sees about him. His morals and his conceptions of life will be those impressions he gleans as he sees the first visions of life unfold before him. Our greatest step

in Sunday school work is to strengthen the opportunity of these budding years by doing all we can to secure for our use these intangible impressions within the home that will be worth so much more to us than many formal Sunday school sessions. Incidentally, if the family be a non-church family, there is no better time to secure the interest of the parents in dropping off a few unworthy habits than through the medium of the welfare of their newborn. Personal faults cannot be pointed out, of course; hence, our only means is to sow seeds in general ways by public sessions and utterances and to hope that they may find acceptance.

Devotedly, sincerely, constantly, we surround our new student with every possible influence and interest that can have any bearing on his life and personality, for the first fifteen months of his life. If our motherly minister has done her work well till this time, there will be a star in her crown; our future Sunday school effort has been assured, and Junior, at the ripe old age of fifteen months, has a new world to conquer.

Fifteen Months to Three Years.

Our student is now fifteen months old, and the time has come when he must enter his formal class. To wait until three or four is entirely too long; remember, Junior is growing up all the time, and there are certain religious attitudes we want to grow up with him. At fifteen months he is able to stand and walk alone; he has a large vocabulary of three or four words and a lot of unintelligible vocal actions to back it up that at least mean a great deal to him. Besides, it is only three or more months till the eighteen-month mark, when he will know parts of his body, can do a lot of scribbling, and will enjoy turning the pages of a good Bible picture book and looking at the pictures. By that time, we want him completely adjusted to our little sessions together in our Sunday school. So our first class should begin at fifteen months, under the guidance, of course, of a very motherly and understanding teacher and with appropriate graduation ceremonies from the cradle roll department. It may not mean much to Junior, but it does mean much to Ma and Pa. Now comes the time when the skeptic scoffs and says, "What can you possibly begin to teach in Sunday school materials at fifteen months?" The answer is, "Very much indeed—much, in fact, that many people haven't learned at forty."

Let us remember that Junior at fifteen months is a receiver, a receiver of the impressions with which he is surrounded. If we do no more than create the substance of recollections for later years that the first thing he can remember was getting up on Sunday morning and going to Sunday school we have accomplished an end. Remember, too, that Junior is born a rugged individualist and he must be socialized; that means he must be taught the fundamentals of getting along with other people besides his

parents, whose methods may be somewhat different. If we merely get along with him in this class and teach him that his will is not always supreme, we are preparing him in the best possible way for a good church worker in the future.

Many adults find no worthy expression of their Christian lives simply because they have never been completely socialized. They are afflicted with what we call adult infantilism; their number is legion in this modern world. As religious students, their prospects are almost hopeless; nothing but a complete and overwhelming conversion holds any prospect for their future church ability. We are determined this shall not happen to Junior. So we are beginning at fifteen months to help him to adjust himself to the restrictions, the demands, and the co-operation of environments outside his home and especially the environment of the Sunday school.

He has learned four words already. One of the next four can just as well be a curse if he has the wrong environment; so by the same token, we can just as easily have some of those words useful to our teaching. We can show him pictures, taking care, of course, that they convey the proper impression and are scripturally correct. From them we can add to his growing vocabulary such words as *Jesus; Bible; church; God; pray;* etc. Not only can we teach him the words, but we can also teach their meaning and proper association at the same time. Beware of pictures that shock or stimulate a very sensitive nervous system, but rather use those with a soothing and beneficial impression.

One of my first impressions, received in very early life of the so-called end of the world, was due to a well-meaning and devoted Christian lady who was given to showing her favorite picture of the world disintegrating before your eyes; the agony and horror-stricken looks on the faces of those who saw the very foundations of the earth passing out from under them were given prominent place in its midst. Even today, after many years of schooling in doctrines opposite to this picture, I find it still creeping up in my thoughts when I meditate long on the closing events of the age. It is scripturally incorrect, it is terrifying to child imagination, and it induces fear and repulsion toward the thing which holds all our promise and reward. How much better an impression it would make to show the gentle goodness of a picture of the Good Shepherd and to say, "This same Jesus shall come in like manner as you have seen him go."

As we have said, Junior in this first class of from fifteen months to three years is a receiver. It is for us to create the impressions that he is to receive. One of the things fast being lost in the world is just plain old kindness, not only outside the church, but within it. The only reason kindness is passing out of the lives of so many of our young

folks is that they see so little of it. In our class period we need do nothing more than exemplify before his eyes the traits of gentleness, kindness, and love, for him to very early associate these virtues with the church.

From us he will also receive his first encouragement of respect for the church. If later years are to bring him any consolation and comfort from church attendance, he must begin to be taught at this age a tangible respect for the house of God. Leave him in the basement for the church service under a caretaker? I should say not. By your very association, respect, and reverence when you enter the church, show him that it is a place of worship and that it is the house of God. These impressions he should receive and know before his third year. Any toy or pleasant book can be used to distract his attention and satisfy his energy, but still it can be clearly shown that talk, loud noise, or restless disturbance is contrary to the spirit of worship—and it can be best shown by the impression he receives from us in the very early years.

If all this is done, then at three years of age our student has really been prepared to enter into his formal Sunday school education.

For Your Consideration

What character is indicated for our "motherly minister" who is to show her interest in our student prior to birth and for the first fifteen months? How can the intangible impressions and environment influence the child's later life? If a child's personality becomes self-centered in his first few months of life, will he ever properly associate with the Sunday school and church? How many ways can you add to the suggestions given for the fifteen-month-to-three-year-old class? How soon do you think a child is first able to experience the affection of those about him? Does this mean he is now ready for the first experience of the lessons of love provided by the church?

SOME OF GOD'S MYSTERIES AND DESIGNS

(Continued from page 6)

Our God has ever been a God of order. The whole creation testifies of an orderly, intelligent design and workmanship. So wonderful and so marvelous are His works that our faith should be increased and made more firm by such knowledge of His wisdom and design. Dr. Arthur Compton, a noted scientist, once wrote in a Chicago paper: "For myself, faith begins with a realization that a supreme intelligence brought the universe into being and created man. It is not difficult for me to have this faith, for it is incontrovertible that where there is a plan there is intelligence—an orderly, unfolding universe testifies to the truth of the most majestic statement ever uttered—'In the beginning God.'"

Of all the creatures God made, man is His crowning glory and work. As David said, "We are fearfully and wonderfully made." Whole books have been written upon the wonders of the human body and its marvelous organic structure. Could such an amazing and mysterious system grow together in perfect order and design just by accident or a slow process of evolution? No, it required a supreme and wise intelligence to thus make man the marvel that he is in a physical sense.

We further observe that God, in His wonderful grace, can arrange the life that is surrendered to Him in such a way that it will carry out His purposes and plans. In a spiritual sense, then, God continues to demonstrate wisdom, design, and mystery.

With knowledge of these mysteries of the Creation before us, our appreciation of God grows until we see all about us, supreme wisdom and design and providence. Let us bow humbly before Him in His mysterious workings and power, and know full well that He can also transform the lives of sinful men and women into living epistles of Him and His Son Jesus the Christ. May we acknowledge this great wisdom and love of God as manifested in all His creative works by serving Him faithfully and by being found worthy of eternal life when Jesus comes.



Alone
in



the
Wilderness

Jesus walked into the wilderness. John the Baptist had baptized Jesus in the River Jordan, and now He walked slowly to a quiet place. He wanted to pray and meditate.

Jesus stayed in the wilderness alone with no one but His heavenly Father. For forty days He was troubled and confused. He thought of how He should live His life, what kind of man He wanted to be. He was tempted to gain power and glory. For forty days He ate nothing. The burden on His heart was so heavy, He could not eat.

After long praying and meditation Jesus' mind and heart were given to God. His burden became lighter as He overcame the temptations.

Jesus was hungry. The tempter spoke. "Since you are the Son of God you have all power. Turn this stone into bread that you may eat."

Jesus answered, "Man shall not live by bread alone, but by every word of God." It is more important to obey God than to fill the stomach."

The tempter spoke again. "Come with me to a high mountain." There he stretched out his arm over the valley. "You may reign over all these kingdoms and may have glory if you will bow down before me and worship me."

Jesus cried sharply, "Get behind me, Satan. It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Jesus was then led to Jerusalem to a high pinnacle of the temple. The tempter spoke once more to Him. "If you are the Son of God, throw yourself down. You claim that angels can save you, now prove it."

He answered the tempter once more, saying, "Thou shalt not tempt the Lord thy God."

When Jesus returned from the wilderness, He had conquered Satan and overcome temptation. From that day forward, He was ready to do God's will. He was ready to teach and preach to thousands those words His heavenly Father wanted Him to teach. He was ready to perform many miracles and changed the lives of many people.

Where Is Your Bible?

Turn in your Bible to Matthew 4:1-11. Here is told the story of how Jesus spent forty days in the wilderness among the wild beasts (Mark 1:13). Imagine yourself

in Jesus' place being tempted to turn stones into bread so that you could eat. He had not eaten for forty days.

Jesus had the same feelings as you and I. The Apostle Paul wrote in Hebrews 4:15 that Jesus "was in all points tempted like as we are." Whenever we are tempted to do a wrong deed we can always say, "What would Jesus have done?" What did He do? The same verse reads, He was "without sin." So we know that if Jesus overcame all temptation, He can help us to overcome our temptations.

Happy Birthday and God's Blessing!

Karen Tobias, Nov. 1, age 11, Fonthill, Ont.

Robert E. Barck, Nov. 2, age 12, Waterloo, Iowa.

Ellen Louise Hamilton, Nov. 3, age 14, St. Cloud, Minn.

Stephen Bolhous, Nov. 3, age 6, Oregon, Ill.

Gene LeCrone, Nov. 5, age 9, Arlington, Nebr.

Pamela Drew, Nov. 6, age 11, Dixon, Ill.

Charles Vernon Bengé, Nov. 6, age 14, Frankfort, Ind.

Craig Lelin Ashelford, Nov. 8, age 3, Lincoln, Nebr.

Russell Eugene Long, Nov. 8, age 10, Buena Park, Calif.

Marylin Follin, Nov. 8, age 7, Michigan City, Ind.

This is Promotion Day for Charles Bengé and Ellen Hamilton, for they soon will be fourteen years of age. We invite you both to read the Berean Page, also.

If you have not sent in your name, address, and birth date, do so today and I will send you a certificate of membership for the Everyday Christian Expression Club. All of you club members remember our slogan. "Do a deed of kindness each day."

Children's Corner

By Mary C. Railton





From *The Searchlight*

WE ALL remember enough about fractions to know that the number below the line is the denominator and indicates the number of parts into which the whole has been divided. The number above the line indicates how many of those parts have been included in the fraction given. We also remember that 3-4 and 6-8 are equal in value, that 8-9 is slightly larger, and that 1-1 is the largest listed above because it indicates the whole.

The talents with which an individual has been endowed at birth differ widely and may be thought of as the denominator of his fraction. One Christian may have only four talents, another may have eight, and perhaps someone has only one. His value as a Christian, however, is not based on the denominator of this fraction but on the ratio between the talents he uses (the numerator) and the number he possesses (the denominator).

In the parable of the talents, the person who had ten talents and the one who had five were not praised because they had been given those numbers but because they had used what they had to the utmost. Just as exercise of a muscle develops it, so does use of a talent enhance its value. In other words, the man who had 10 talents and who invested them so wisely that he had not only 10 but 20 when his master returned, had become a 20-20 Christian instead of a 10-10 one. The person who had only one talent was not chided because of his lack of ability but because of his failure to make use of the talent he had been given, thus becoming a 0-1 fraction. He was of no value at all.

For us, the problem is to make use of the abilities with which we have been endowed. A few questions may arouse us to our responsibilities and privileges.

Why? Because God has given us those talents, not merely for our own delight, but that we may be of service to others. "For unto whomsoever much is given, of him shall be much required" (Luke 12:48).

When? At all times. Let us not hoard the talent until there is a crowd worthy of enjoying it, but let us give ourselves unreservedly even when there seems no oppor-

Your Fractional Value

$$\frac{??}{??} = ?$$

tunity of being appreciated. It is more inspiring to preach to a large congregation, to teach a large class, or to sing to a crowded house, but let us remember that Philip did not hesitate to preach to an audience of one when he found the Ethiopian eunuch. Jesus sometimes had multitudes for His audience, but more often He ministered to only twelve whom He trained to carry on His work. We realize God's purpose at the present time is not to convert the world, but to "pick out a people for his name."

Where? At home, at school, at church—wherever there is an opportunity. Let us not spend all our talents on secular matters so that we have no time nor inclination to use those gifts in the service of the Master.

One problem that each Christian meets is how his talents may be added to those of others with entirely different temperament and have the united effort be harmonious. Let us remember that in adding fractions in which the denominators are unlike, the fractions must be changed to a common denominator. If we turn to 1 Corinthians 13, we find the needed factor. It takes *love* to add the promptness that is an outstanding trait of one Christian to the slow, careful workmanship of another to make the two work together in harmony. It takes *love* to take the emphasis one minister puts on *faith* and another gives to *works* to secure the working faith that is needed. Love can add the impatience and radicalism of youth to the conservatism of age to secure the progressive Christianity needed for growth.

As we approach the Christmas season and seek to bring our gifts to the Christ whose birthday we celebrate, how much shall we give? We have no gold, no frankincense, no myrrh, but may we present all the talents we have to the King! May we seek to have the numerator of our fraction approach the value of the denominator so that we may be a "whole" number!

National Berean Society

We stand for unity, truth, and righteousness

AMONG THE CHURCHES

Church Calendar

Special Events

- Oct. 31, Nov. 1—Illinois Fall Conference at Restitution Church of God, south of Casey.
- Nov. 1-8—Special meetings at Harlingen, Tex. (guest speaker, T. A. Drinkard).
- Nov. 1-8—Evangelistic meetings at Tempe, Ariz. (guest speaker, Walter Wiggins).
- Nov. 1-8—Bible school at Tempe, Ariz., (Sr. Verna Thayer, leader).
- Nov. 8—Dedicatory service at Fremont, Nebr.
- Nov. 6-8—Southwest Conference at Tempe, Ariz.
- Nov. 24-Dec. 4—Evangelistic meetings at McGintytown Church (J. W. McLain, guest speaker).
- Dec. 13—Youth Rally at Cleveland, Ark.
- Dec. 23—Arkansas Youth Rally at Cleveland.
- April 4-18—Evangelistic meetings at Hope Chapel, South Bend, Ind. (guest speaker, Walter Wiggins).

TREASURER'S REPORT

First Quarter—1953-'54

While in Oregon this past weekend attending a meeting of the Board of the General Conference, I learned two things:

1. The financial picture of our National Bible Institution is not too good as far as contributions against the budget are concerned. Your delegates to General Conference voted an operating budget of \$36,000, an average of \$3,000 per month, or \$9,000 for the first quarter (July, August, and September). Against that budget the receipts have been less than \$3,500.

2. The salaried workers of our National Bible Institution are doing more than their share. From their salaries they pay tithes even as you and I. They teach Sunday school classes, attend Berean and choir and other church activities as you and I do. But they do something we do not do. They are giving several extra hours each week at the office or in their homes. They labor overtime wrapping and mailing materials to the purchasers of supplies. They do typing in their own homes. They are on hand at the office when called upon to render a service.

A little figuring shows that if each member of the Church of God and each reader of The Restitution Herald would give, in money, equal to one hour per week, our budget would be five times oversubscribed.

Giving of money is giving of ourselves so that others can accomplish the things we wish done. So, shall we give a little and build up a credit on God's books against our account? The need is now. The need is great. Your Board wishes to carry out your desires but cannot do so without your support. We know we can depend upon you.

Clark Ballentine, Treasurer.

GOLDEN RULE CHURCH OF GOD

Cleveland, Ohio

The church has been saddened by two deaths within its membership: Sr. Nellie (W. J.) Halls, previously reported as critically ill; and Sr. Evelyn Cameron, who had been confined to a rest home for some months. The pastor, G. E. Marsh, conducted both funerals.

Sr. Halls' death occurred on October 10; that of Sr. Cameron took place on October 13.

Sr. Halls was a daughter of Bro. George B. Alldridge, whose writings in The Restitution Herald twenty years ago may still be remembered by some readers. Sr. Cameron, 91, was baptized only last year.

Bro. Richard Lindstrom and his wife have moved to 412 West Madison Avenue, Lansing, Mich., where he has taken a teaching position with Michigan State College.

Bro. Ralph Lindstrom and his wife are located temporarily at 32 Alden St., Cradock, Va., where he is stationed while his ship is in dry dock. He has been in the Navy for some time, and has seen service principally in the Mediterranean area.

Bro. Cecil Patrick, now of Indianapolis, was able to attend the weekly meeting of the Berean society on October 8.

On Sunday afternoon, September 27, Pastor and Mrs. G. E. Marsh held open house so that the church members could inspect the new parsonage at 550 E. 140th Street. The parsonage is an apartment consisting of five rooms, about four blocks from the church. Sr. George McMurtrie, niece of Sr. Evelyn Cameron, assisted in the preparation of refreshments. Mary E. Marsh, Reporter.

BECKETT MOUNTAIN, ARKANSAS

From McGintytown Church of God four cars drove to Beckett Mountain, where services were conducted. Services were very good. The few faithful members there were overjoyed at our coming.

The meetings at Sulphur Springs are being well attended. There are only three members there so it is encouraging to see as many come out to service. This is a Presbyterian church building. They were planning to tear down the building when Bro. Ray Waters (one of our members) said, "If we can get a minister to come in and hold a meeting you wouldn't tear it down, would you?" They said, "No." I promised to hold the meeting. The Presbyterians were inspired to hold a meeting the week before our meeting. One of their ministers drove back and forth each night from Fort Smith. C. Alan McLain.

"I just waded through a three-volume treatise on how to make the American home a successful institution, but failed to find the answer. I found it, though, in another book: 'Love one another.'"—Selected.

OREGON BIBLE COLLEGE NEWS

Bro. Otto Dick is sending out questionnaires this week to help revise the list for College prospects for the mid-term semester or for the coming year. It may be that you know of some young man or woman who is interested in training for full- or part-time service for the Lord's work. If so, please send the name to us that we may contact that one. The need is ever present for those young people who are willing to live and give their all for spreading of the gospel.

Bro. Garland Andrews of Falls Church, Va., has withdrawn from Oregon Bible College.

At present we have 388 Boosters for Oregon Bible College who have pledged themselves to pray for the College, and for the Lord to send forth laborers into His harvest. Will you be willing to take some time regularly to pray for this very important part of the work of the Church of God? The prayers of a righteous man avail much if offered in spirit and truth. Other churches have not reported their list of Boosters, but we know more are signing.

There are thirty-eight young people who will graduate this coming June who will be deciding where they will go for future training. Out of this group of graduates we are praying God will lead a large percentage to spend at least one year in the College. Pray with us!

The College had the privilege of seeing the Sunday school film, "No Empty Chairs." We can recommend it to any Sunday school for an inspirational aid for the teachers of Sunday school. It is a Moody film. C. E. Lapp.

LOUISIANA ISSUE

You will notice that many of the articles in this issue are written by our Louisiana brethren. We appreciate their use of The Restitution Herald for their own churches.

We welcome any state or district conferences to do the same. Have your pastors and laymen write articles. Send in pictures of your churches and pastors; also scenery peculiar to your section of the country. We welcome your use of The Herald for your own local field. Write to James M. Watkins, editor, for a date of The Herald convenient for your group to send in material. Watch in November for a special Texas issue.

HERALD RECEIPTS

Fulton Ramsey; Grace Laning; Azalia Winfrey; Mrs. A. J. Hoke (2); James W. Cole; Hazel M. Compson; C. D. Shaw; Patricia Rossner; Seraphine R. Cleck (3); Ivan Hughes; Mrs. Pearl Zechiel; Philena M. Davis; Mrs. C. P. Morgan; Bereans of Happy Woods Church (6).

VIRGINIA CONFERENCE

The Virginia State Conference and Bible School convened on August 13, 1953, and continued through August 23, 1953. Attendance was above average and was divided into adult, young people, and children's classes.

The daily program included a devotional period at 10:30 a.m., presented by various ones of the group. Classes were at 11:00 a.m.; lunch was at 12:00 o'clock; children's devotions were at 1:30 p.m.; classes again at 2:00 p.m. Each evening at 7:30, all present enjoyed an inspiring sermon.

Bro. Harvey U. Krogh, Jr., from South Bend, Ind., was guest speaker and teacher. He was assisted by Bros. Joe Fletcher, Dean Moore, and C. F. Pryor. Bro. Alva G. Huffer, the local pastor, very capably directed the various activities of the Conference, which were enjoyed by all.

Visitors from many different states were present, to whom we say, "Come again!"

The young people's class was well attended, interest and enthusiasm being excellent.

Due to large attendance and additional space available, the children were divided into three classes. Srs. Shirley Fletcher, Virginia Moore, and Nina Hicks were the teachers. The children presented an achievement program on the last Saturday night.

The annual business meeting was held on Friday afternoon. Various reports were given, election of officers was held, and plans for the coming year were decided.

It was indeed a pleasure to have the new basement, recently constructed under the Maurertown Church, ready for use at this Conference time. The kitchen and dining rooms are now arranged in the basement, along with extra classrooms, thereby relieving the crowded condition in the dormitory. Thanks to all who helped make this possible.

On the last Sunday afternoon it was a privilege to gather at the bank of the Shenandoah River, where two of our young people were baptized into the saving name of Jesus. We pray God's richest blessing upon them as they go forward in their new walk of life.

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

Nina Hicks, Conf. Secy.

"We are leaving the first of next week (October 26, 27) for Fonthill. All mail for us can be addressed to us at Fonthill, Ont."—M. W. Lyon.

MOOREFIELD, NEBRASKA

The Church of God Sunday School at Moorefield, Nebr., held election of officers on October 4, 1953. Those elected were: superintendent, Mrs. Muriel Harbert; assistant superintendent, Delbert Stedman; secretary-treasurer, Mrs. Bettye Cross; musician, Mrs. Gladys Stedman. We now have five classes in our Sunday school. Teachers in these groups are: beginners one, Mrs. Gladys Cross; beginners two, Mrs. Muriel Harbert; juniors, Mrs. Gladys Stedman; young people, Delbert Stedman; Bible, Mrs. May Todd.

Bettye Cross, Secy.

HISTORY OF RESTITUTION CHURCH

(Continued from back page)

ganizing a Sunday school. In 1934, the first little rustic church was constructed. During all the years of growth of the Blood River Church when transportation was a big problem, members would travel even on foot to classes which were held on Sunday afternoons. As time went by the need for larger facilities continued to grow, so the new Blood River Church was built and dedicated November 30, 1941, during the pastorate of Brother Harry Goekler. In August, 1942, the first Promotion Day of the Sunday school was conducted. The Blood River Bereans have been instrumental in helping to send many of its young people to summer schools and Berean youth rallies in Oregon, Ill. Now, today, with the help of Brother Gordon Landry, the Blood River Church continues to grow.

Our own Baton Rouge Berean Society was originated April 15, 1949. With the constant and tireless efforts of Brother Vernis Wolfe and a few of the faithful workers, classes were held at the homes of different members one night every week. The charter members at that time numbered twelve. Most of that number are still active in the organization. A few months after the organization of the Baton Rouge Bereans, one of the members of our sister church in Hammond gave us a donation and stated that it should be used to start a building fund. From that day on our building fund continued to grow slowly but surely until 1951 at which time a church site was located and purchased. Preparations were made to start building as soon as possible. On January 1 of this year we saw the actual ground-breaking and on September 13, 1953, the Restitution Church of Baton Rouge was dedicated. Had it not been for the spiritual, material, and financial help we received from the members of our sister churches at Happy Woods and Blood River, and from other countless friends and associates, our church might not be open for worship as it is today. Brother Vernis Wolfe is pastor. With his help and guidance and above all with the help of our heavenly Father, it is our desire to follow in the footsteps of our two sister churches, continuing to grow in membership, knowledge, and love for our most gracious Lord and Saviour.

EARL MADDON

Earl Maddon was born in 1901 and died on September 22, 1953. He leaves to mourn, his wife; one son, Glendon (married); one sister, Lulu Maddon; and, one brother, Roy Maddon, and a host of friends. One brother preceded him in death. Services were conducted in the Community Church north of Bellville, Ark. Over one hundred and twenty-five people came to show their last respects.

C. Alan McLain.

On our back page of September 29, it was stated that the new Fremont Church would be dedicated on October 25. Mrs. E. R. Appleby requests your attention to the fact that the dedication is to be on November 8.

EVANGELISM AND MISSIONS

(Continued from back page)

September 13. The building is complete and there is no debt against it. We enjoyed the full co-operation of the two churches at Hammond. We are happy that we have this new work to offer to the Lord.

"I am especially thankful for the faithful few here who were willing to build a church. I feel there is still a lot of work to be done in Louisiana, and I believe that other people realize it too. We need another minister.

"This year we organized a Sunday School and are getting along fine. Our faithful workers are learning to do their jobs well. Since our building is complete and we will hold regular services, we plan to organize the church soon. Although the building is complete, there is much we need in the way of lesson material for Sunday school and Berean class work. We need hymn books, Bibles, and printed literature for distribution among the people."

We thank the Lord for vision and Evangelistic zeal that prevail in the hearts of many of our churches. The Lord has surely blessed the home missionary effort of other churches, and in four years we have a church building where there was only a Bible class. How long must that field wait until they may have a full-time pastor?

The answer will come only by the amount of evangelistic zeal and home missionary effort the Church of God is willing to support. There is a place for a full-time worker, but no man can go in and build up a strong growing church when he has to work six days a week at something else. A home missionary effort on the part of all our churches that would back up pastoral support in this new field will give the answer.

The field is there, the need has been stated. Do we have the missionary vision to see the possibility and pay the price to have the work of the Lord go forward? Jesus' command is still in effect. "Go ye into all the World!" What is your church doing for Evangelism and Missions?

C. E. Lapp.

On Saturday and Sunday, October 31 and November 1, the Illinois Fall Conference is scheduled to be held at the Restitution Church of God south of Casey. Try to be there!

Bro. Silas Claypool is in Wabash General Hospital, Room 231, Mount Carmel, Ill. His injuries are sufficient to warrant our prayers and cheerful cards and notes. He will, no doubt, be in bed for quite a while.

POSTAGE INCREASES

New postal increases became effective on October 1. In many instances, especially on small items, these mailing costs will exceed our permissible mark-up in price.

We hope to continue to serve you on all orders, large or small, but will appreciate any added contribution to help us with the cost of wrapping, mailing, and postage. In ordering from our book and stationery store, we ask that you combine your orders where possible. It costs little more to mail an average order than a small one. Thank you!

Louisiana Presents---

A NEW CHURCH

The Restitution Church

Fairfield Avenue
Baton Rouge, Louisiana

Vernis Wolfe, Pastor



HISTORY OF RESTITUTION CHURCH

Now we are three. Yes, the third Church of God of the Abrahamic Faith was dedicated in Baton Rouge, La., on September 13, 1953, and was most appropriately named the "Restitution Church." Many trials and tribulations have accompanied the growth of the Happy Woods Church of Hammond, La., the Blood River Church of Springfield, La., and the Restitution Church of Baton Rouge, La.; but with the never-ending help of our Lord and Saviour, along with the earnest and untiring efforts of the church members, we have reached our status of today.

In 1887, Brother W. H. Wilson went to Hammond, gathered together a group of neighbors, and formed the Happy Woods Bible Class. The membership increased during the five years Brother Wilson was able to spend there, but in 1892 the class was left

without a leader when Brother Wilson moved back to Chicago, Ill. For many years after that it was a struggle for the Happy Woods Bible Class to continue its meetings. During this time, however, different ministers would come whenever they could and hold a series of meetings. Brother Wilson, who at that time was doing evangelistic work, would also come whenever possible and hold protracted meetings. In 1895 one acre of ground was donated to the Happy Woods Religious and Educational Society with the provision that they would build a building to be used for religious or educational purposes. This was done and the building was used as a school for many years. Finally the Happy Woods Bible Class started a Sunday school class in the same building. A short while later Brother Harry Gockler arrived to become the pas-

tor of the Happy Woods Church. In September, 1942, the ground that had been previously donated to the Happy Woods Religious and Educational Society was deeded to the Happy Woods Church of God of the Abrahamic Faith. The membership has continued to increase, many physical features have been added to the church and the potential is even greater than before. Brother Harry Gockler is back again at Happy Woods as pastor and the work there is progressing as it always has—ever forward.

The second Church of God of the Abrahamic Faith to be built in Louisiana was the Blood River Church. It also originated with Bible Class meetings. Brother Alfred Anthon worked tirelessly with this class, helping to increase its membership and then or-
(Please turn to page 15)

LOUISIANA STATE BEREAN RALLY. The Louisiana State Berean Rally, attended semi-annually by the three Louisiana churches, will be conducted November 13-15, 1953, at the Restitution Church, Fairfield Avenue, Baton Rouge. Friday and Saturday nights the program will commence at 7:30 and close about 9:00 o'clock. The program will include opening exercises, classes, closing exercises, and a social period. Sunday's program will begin at 2:30 in the afternoon, with an hour-long special service, and will close with the semi-annual business meeting. We urge all of you folks in Louisiana, especially the isolated members, to try to attend this rally. We'll be looking for you!

HAPPY WOODS

The Happy Woods Church of God of the Abrahamic Faith has Sunday school and church services every Sunday morning, and church services each Sunday night. Bible study and Berean classes are held every Wednesday night. An active Doreas society meets once a month. The senior choir is again singing for the Sunday night services and a junior choir has been organized and sings on Sunday morning. If you do not attend church elsewhere, we extend a cordial invitation to come and worship with us.

Harry Gockler, Pastor.

BLOOD RIVER

The Blood River Church now conducts Sunday night services, and there is generally a fairly good representation at these meetings. Morning services have been a little slack in attendance lately as compared to last year's turn-out. Finances are low now, but sometime next spring we hope to begin refinishing the interior of the church with sheetrock. On Thursday night, October 8, a bus load of young people and intermediates went to the Restitution Church, Baton Rouge, to attend its Berean class.

Gordon Landry, Pastor.

EVANGELISM AND MISSIONS

A New Church Work in Louisiana

Four years ago in Baton Rouge, La., a Bible class met in one of the homes. Today a new church has been built, paid for, and dedicated to the service of the Lord. Bro. Vernis Wolfe was serving the Happy Woods Church at Hammond at the time this new work began. He has spent the last year working with the church in Baton Rouge.

Quoting from Bro. Wolfe's letter: "The church building was begun on January 1 of this year, and we plan to dedicate it
(Please turn to page 15)

The Restitution Herald

November 3, 1953

VOLUME 43

VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 5



Group at Mullin, Texas
Church at Gatesville, Texas

Group at El Paso, Texas
Church at Harlingen, Texas

Texas young people on way to National Berean Youth Rally at Oregon, Illinois



Editorial

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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

The Bible Is a Book for Today

For the past several years, the publishing world has devoted itself to presenting what it calls, "how-to-do-it" books. These books cover everything from how to become a successful piano player to how to build a cabin in the woods.

How-to-do-it books have been popular because man has become obsessed with the search for short cuts to success, fame, and personal happiness. In many cases this quest has been unsuccessful. It has been unsuccessful because there is no short cut to worth-while goals of life.

Professional success requires long years of training. The individual expects to devote himself to his training if he is to succeed. The person who plans to be a millionaire naturally expects to work at this if he is to fulfill his ambition. If it were possible to become a millionaire overnight, you probably could not manage your wealth so that it would have permanence.

We must also realize that the cosmic and secular adjustments which are necessary for the complete appreciation and enjoyment of life must be worked for to be attained. They do not come overnight without any effort upon our part. They are the result of a sound appraisal of the true values of life. Strange as it may seem, one reason that we fail to attain happiness is that we do not work for the things which combine to make us happy. What good is it to spend all of life working to buy a horse and buggy if you will be satisfied with nothing less than a Packard? On the other hand, why spend all of life working to buy a Packard if you are perfectly happy with a horse and buggy. "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?"

The Bible uses "bread" to illustrate the basic needs of life. If so, God is confronting us with a simple, direct question. "Why spend so much time and effort for things that are not necessary, and so often do not make a basic contribution to the enjoyment of life?" I am sure you will agree that a large percentage of present-day society have become nervous wrecks fighting, not for what they need to enjoy life, but in the futile attempt to keep up with the Joneses.

It is surprising to find how little is required to keep us satisfied and happy. I know of a man who spent twelve to fourteen nerve-racking hours a day laboring for fancy clothes, new cars, and additional embellishments for life. Yet that same man got the most out of life when he put on a pair of old blue-jeans and drove a battered pick-up truck around on odd jobs. I wonder if he ever asked himself, What is the use of it all? Quite often it is the simple things in life that really permit us to live. The trouble is we do not have time to put them to good use in living because we are too busy working on our first million. I am not suggesting that it is not right for an individual to work for success. A reasonable amount of success is necessary for the proper development of our personalities. It is equally true, however, that the ability to enjoy any degree of success is just as important. Why make ourselves into nervous wrecks working for something that will bring no greater satisfaction than more modest accomplishments. There is wisdom in God's question, "Why do you labor for that which satisfieth not?"

If the Bible does nothing more than give us a sound sense of values, it is still the greatest how-to-do-it book in the world. Much of our frustration comes from the failure to attain impossible goals that would not have made us happy in the first place. There is still an unfortunate number of people who are so enmeshed in their professional or business life that they have never known what it is to enjoy the fruits of their labor. It is bread that gives no life.

If the work and effort that we put forth does not bring us a richer and more complete fulfillment of life, it has missed its purpose. The only way that we can attain this goal is to be guided by eternal values that have been proved throughout all generations. The individual who scoffs at the Bible is one who completely underestimates its values. Its sole purpose is to guide the individual toward goals of true accomplishment. These are goals that, when attained, will not be disappointing, but rather will be rich and satisfying in the satisfactions they bring.

Church of God

Part One of Three Parts

By Emory Macy, Texas Evangelist

The Church of God is the family of God

EVERY eternal blessing that is promised to the righteous is by inheritance. All blessings of the Kingdom, of immortality, and of the earth are reserved of God and He will give them to His heirs. An heir must be a son or else he will have no portion or lot when the inheritance of the father is divided among his children.

God is the Creator of the earth. He is the source or Father of all life. "In him we live, and move, and have our being" (Acts 17:28). Through His great goodness and mercy, we are allowed to live and enjoy these temporal blessings today. An earthly father shows his love to children by willing them all his temporal goods, but God has reserved all eternal blessings for His heirs.

The definition of a family is "one's children who are living as a unit, having only one head." A family may consist of sons and daughters, born in his house, and it also may include children who became his by adoption. By adoption they also become heirs to the family's wealth.

The family of God was started in the Garden of Eden when Adam became God's son by creation. To Adam, God gave all things in the Garden, if he would be an obedient son. However, God found it necessary to punish Adam because of disobedience. Later, when children were born to Adam, we find Abel seeking to please God with an offering. "But Cain went out from the presence of the Lord" (Gen. 4:16). Cain went out from the parental care of God, despising the family and all blessings that may come from the Father.

It was Seth and his children who saw the need of remaining close to the heavenly Father and they chose "to call themselves by the name of the Lord" (Gen. 4:26, marg.). Seth's recognition of God as the family head, surely met the approval of the Father. But when Seth's children, the sons of God, forsook the family standards and looked upon the daughters of men, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). The entire population of the earth followed the ways of Cain, and became disobedient to the Father's will. That is, all except Noah. "Noah was a just man and perfect in his generations" (v. 9), or of his contemporaries.

The Israelites became members of the household of God by redemption

God gave Abraham, Isaac, and Jacob a personal invita-

tion to become members of His household. But Israel went into the land of Egypt and became slaves to the Egyptians. It became necessary for God to redeem Israel from the Egyptian slavery. God redeemed Israel and gave her freedom to choose as she wishes. If Israel would obey and keep His commandments, Israel was to become a "peculiar treasure," "a kingdom of priests," and an "holy nation" for the Lord.

Israel, like Cain and the antediluvians, forgot the hand that fed and led them. Israel caused the Father many family troubles, until God called Hosea the Prophet to ask Israel to return to Him. Hosea could prophesy justly to Israel because his wife, like Israel, had left his house for the pleasure of the world. Hosea's wife did return to him, in due time; but Israel has not yet returned to her Redeemer. The Prophet could not persuade Israel. The "gospel of the kingdom" from the lips of Jesus and His disciples could not convince Israel of the need of returning to the Father. Israel's refusal prompted Jesus to say, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43). When the envious Jews spoke against Paul, he said, "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" (Acts 13:46).

Gentiles become children of God through adoption

One of the mysteries that Paul revealed to the Ephesians was "that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel" (3:6). Gentiles can become members of the same body, and become heirs according to the promises. They can become children of God, and "if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:17).

Whenever a child is adopted, he is expected to reverence the family head as his father. He is expected to be obedient to the father in all things even to doing the household chores. He must make sacrifices to the good of the whole family.

The adoption into God's family is open to every kindred, tongue, and people. God is no respecter of persons. The choice is left entirely to the individual. God, however, has given certain requirements that He expects

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Born of the Spirit

By John G. Hayse

Texas Conference President

EXCEPT a man be born again, he cannot see the kingdom of God" (John 3:3). How can a man be born again? Is the second birth of the flesh? No. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). What is meant by "born of water and of the Spirit"? Let us look at the word "born," which means "to be brought forth."

Let us study the birth of water first, since it is the first step. Christ said, "He that believeth and is baptized [or born of water] shall be saved, but he that believeth not shall be damned" (Mark 16:16).

Peter warned at Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

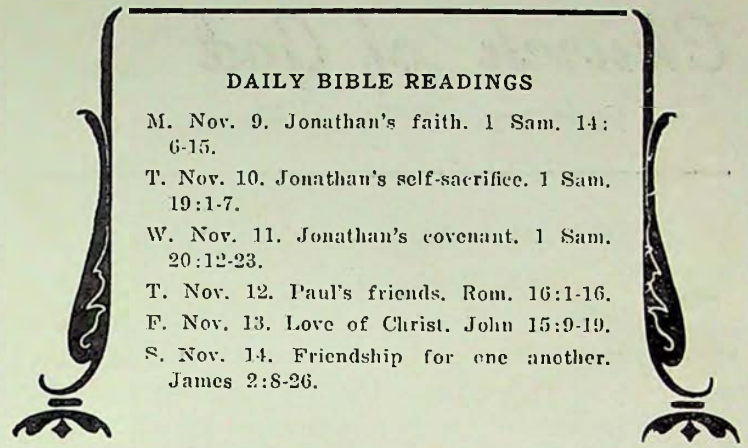
Paul said, "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). In Colossians 2:12, speaking along this same line, he said, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Faith and baptism complete the birth of water and we are in the condition as described in 1 Peter 1:22, 23, which says, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

This obedience to the gospel puts us in the begettal stage spoken of in James 1:18, "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." This makes us children of God by faith. "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26), who are waiting the change and adoption. "We know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves,



New Dining Hall at Gatesville, Texas



DAILY BIBLE READINGS

- M. Nov. 9. Jonathan's faith. 1 Sam. 14: 6-15.
 T. Nov. 10. Jonathan's self-sacrifice. 1 Sam. 19:1-7.
 W. Nov. 11. Jonathan's covenant. 1 Sam. 20:12-23.
 T. Nov. 12. Paul's friends. Rom. 16:1-16.
 F. Nov. 13. Love of Christ. John 15:9-19.
 S. Nov. 14. Friendship for one another. James 2:8-26.

waiting for the adoption, to wit, the redemption of our body" (Rom. 8:22, 23).

This change is spoken of again in Philippians 3:21, "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

This change is the same thing that is spoken of by Paul in 1 Corinthians 15:41-44. Paul said, "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

Yes, Christ said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." And Paul said, "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (1 Cor. 15:50).

Thus it is necessary that we be changed. This change is the one Paul spoke of in 1 Corinthians 15:51-54, "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

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See—in '53—more—in '54



The Kingdom of God

By T. A. Drinkard, Arlington, Texas

HERE is the prayer that Jesus taught His disciples to pray; hence it is for His people today as it was then, since we face the same need as His immediate followers faced then in a material and spiritual way. It was pointed out to them that they should "pray" for the coming of the Kingdom of God, so that His will would finally be done in the earth as it is being done in heaven. To us the Scriptures teach that the Kingdom of God means simply the government of God on the earth, with Jesus Christ as God's mighty King (Psalm 2:6).

Jesus points out in His message that when the Kingdom comes, when it is "set up" (Dan. 2:44), the will of God shall be done in the earth. The Master clearly taught that His teaching was according to prophetic promises, as we read in Luke 24:44: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." We should remember that "holy men of God spake as they were moved by the Holy Spirit" (2 Peter 1:21).

Therefore, this being true, we are justified in considering and accepting all that the prophets have revealed concerning the coming Kingdom of God that will be "set up" on the earth at the second coming of Jesus Christ. In a brief way this is presented to us in Luke 19:12 as a confirmation of what the prophets, under the influence of the Spirit of God, were able to reveal.

Let us look into some of that prophecy and see what Jesus had in mind. Surely the Kingdom of God is to be a literal government established on the earth with Jesus as its King (Psalm 2:6), as we shall see in the prophecy of Daniel. The Spirit of God moved him to write the following sublime words concerning the Kingdom of God: "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 . . . stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen"
(Matt. 6:9-13)

what shall come to pass hereafter [in the latter days, v. 28]: and the dream is certain, and the interpretation thereof sure" (Dan. 2:44, 45).

In this wonderful account of God's purpose to establish His Kingdom upon the earth in the latter days of this age, we are shown the end of human kingdoms. The latter days of this prophecy cannot apply to any other period of time, for this time refers to the second coming of Jesus Christ, when He shall come "with power and great glory" (Luke 21:27).

According to Amos 9:8 there existed in his day the kingdom of Israel, but it had become sinful under its leaders. Hence Amos wrote, saying: "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth." This destruction was foreseen by David when he wrote, saying: "Thou hast profaned his crown by casting it to the ground . . . Thou hast made his glory to cease, and cast his throne down to the ground" (Psalm 89:39, 44). Concerning this very thing Ezekiel was "moved" to write, saying: "Remove the diadem, and take off the crown: this shall not be the same . . . 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).

"Darkness" covers the earth today as to the true meaning of these prophetic promises (Isa. 60:2), because religious leaders are not satisfied with the message that Christ and His saints will personally reign on the earth as the Word of God teaches. "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).

Here is eternal redemption for the people of God. Beyond that redemption from mortality to immortality will
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"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" (Daniel 2:44).

By W. T. Roberts, Moody, Texas



The Kingdom of God; when Established?

THE WORD OF GOD is rich in proof of the fact that God, through His Son Jesus, will at some time establish His Kingdom on the earth. We will not offer any proof at this time, other than the text, as the religious world is almost unanimously agreed on this subject.

However, the time of its establishment is very much in controversy. Some contend that it was established in the days of Abel; some say it was on the banks of the Jordan in the days of John the Baptist others insist it was on the first Pentecost after the resurrection of Christ; while some say it was as late as October, 1914 A.D.

We are admonished to "try the spirits whether they are of God" or not (1 John 4:1). It behooves us to carefully examine the foregoing claims. Eternal principles teach us that it is *impossible* for two or more to differ on a matter and *all* be right. Therefore, we can consistently conclude that at least three of the claims are in error, and it is possible that all *four* are wrong.

Inasmuch as the first and last claims are submitted entirely without Bible authority, we will pass over them.

The group which claims its establishment on the banks of the Jordan in the days of John the Baptist, bases its claim on Luke 16:16: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." The reasoning is that men could not have pressed into it unless it was then established. Jesus said they did press into it; therefore, it was established at that time!

The group claiming its establishment on the Day of Pentecost reasons that the intent of the above text is confined to the Greek preposition *eis*, from which the English word "into" is translated, that *eis* is *always* prospective, and in this instance points forward to Pentecost when, it is claimed, the Kingdom was actually established. This group refutes its own claim by going forward to Colossians 1:13, written thirty-one years after Pentecost, and claims that the same Greek preposition *eis* is retrospective and points back to Pentecost. The rules of language will not permit this handling.

The only lesson we learn from this is that if *eis* is prospective in Luke 16:16, it also is prospective in Colossians 1:13. If it is retrospective in Colossians 1:13, it is retrospective in Luke 16:16. Either one disproves the other.

Adherents to the Pentecost faction base their claim on a syllogistical argument developed as follows: "He said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power" (Mark 9:1). They next refer to Luke 24:49, where the disciples were to tarry until they were endued with power from on high, then to Acts 2:4, where the power came. Then they sum up by saying that the Kingdom was promised with power (Mark 9:1), the power was promised (Luke 24:49), the power came (Acts 2:4). The Kingdom, therefore, came on the Day of Pentecost!

If that reasoning is correct, let us note some pertinent facts. Jesus was asked the direct question in Acts 1:6, if He would restore the Kingdom to Israel. His answer was, "It is not for you to know the times or the seasons, which the Father hath put in his own power" (v. 7). They were to be witnesses after the power had come upon them (v. 8). The promised power came as promised in Acts 2:4.

Peter stood up with the eleven and gave forth that epochal, history-making sermon, the first ever to be preached in the name of the Lord. Under Peter's preaching three thousand souls were baptized. Nor did God inspire Peter to say it was the Kingdom! In fact, God did not allow Peter to quote from a prophet who had prophesied of a kingdom. The word "kingdom" does not appear in the entire prophecy of Joel, nor in the quotation from the Psalms. In fact, "kingdom" does not appear from Acts 1:6, ten days before Pentecost, until a year later, when Luke recorded, "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).

During this time Peter preached his first discourse. Stephen preached likewise, and was stoned for thus preaching. Yet the Kingdom was not mentioned! It seems illogical that during all this preaching, miracle performing, and persecution of the apostles and saints, that the Kingdom had already been established, and the Holy Spirit was either too excited or indifferent to inspire the apostles to so state.

If the Kingdom was established on the first Pentecost after Christ's resurrection, or prior thereto, why did Paul
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The Home Foundation

By Pauline Mahoney, El Paso, Texas

A home without family worship is like a house without a roof, exposed to every wind that blows, and every storm that rages.

We are commanded to "bring our children up in the love and admonition of the Lord."

It is easy enough to keep the family in a circle so long as the children are small.

I speak for myself. It was a habit which came as natural as three meals of daily food, or the going to bed for a night of rest, for my family and me to have family worship while they were small.

I wondered many times how it would be when they became teen-agers, and because of this there was spiritual food three times daily at meals besides the worship before retiring.

The foundation for their future lives must be laid. Proverbs 22:6 explains: "Train up a child in the way he should go [this was easy, and a joy, but]: and when he is old, he will not depart from it." To me there seems to be a space of time when, even with a foundation firmly laid, they might get reckless and not be so interested in God.

They do! But, having a sure and steadfast foundation, they come through this restless stage in their lives very well and without marks of sin that are so common among youth of today.

Youth remembers. Catholics say, "Give us your child until he reaches the age of nine years and he will always be Catholic." Take heed parents! If they can lay so firm a foundation, *so can we!* In home training, read often Ephesians 5:1-10 and chapter 6.

I found it as easy, and much more interesting when the time came for high school children, to teach them. They automatically brought in their teen-age friends, and they were clever and alert. They found it interesting and enjoyable to sing hymns and study God's Word in a home. They were at ease, especially, the timid type. Several of these children, who came to worship here with our family are now reached through correspondence and they ask for more lessons.

Boys, who go into service, are sent away with the protection of Ephesians 6:11-18, and Romans 8:28, 35-39. Hold fast what you have and we, as Paul, will remember you all. (Phil. 1:2-5; 4:4-7.)

Parents, we surely do have a *great* responsibility. Let us not err! Do not wait until disaster strikes to ask God's favor. For family unity and blessings, begin every day with God. Close every day with God.

"Where shall wisdom be found?" (Job 28:12). Our holy Bible is a "lamp" unto our feet and a guide to our

pathway. It will help us solve our problems and bring us happiness.

Let us have faith in God and pray, "Jesus, Saviour, pilot me."

"My son, forget not my law; but let thine heart keep my commandments" (Proverbs 3: 1).

Retreat or Advance

By Mrs. P. H. Garner, Conference Secretary
Dallas, Texas

YES, we must make up our minds to do one or the other. Which shall it be—retreat or advance? I believe it will be the opinion of the majority that we must advance; and that the only way to do this is through a greater evangelistic program for the church as a whole. By this, I mean that evangelism should begin in each Church of God home, with each member being a Christian example to his friends and neighbors, and showing concern for those whom we know to be out of Christ. Jesus died that we might have a promise of eternal life. He left the duty of telling this wonderful gospel to those who believe on Him. Let us say with Paul: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16).

It is only with each family having more zeal for evangelism and love of the truth that we can hope to accomplish more as a group. Let us be strong in the Lord, and in the power of His might (Eph. 6:10).

"But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the 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. For the scripture saith, Whosoever believeth on him shall not be ashamed. . . . For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:8-11, 13-15, 17).

"Blessed are they that hear the word of God, and keep it" (Luke 11:28).



Bro. A. S. Bradley

The doctrine of the mortality of man and of the future establishment of the Kingdom of God upon the earth began to be taught in Texas in the early eighties.

The first teaching under the Church of God title was done by Bro. R. A. (Bob) Warren, who moved to Coryell County from DeQueen, Ark. He met with a small community church which soon took opposition to his views and challenged him to a debate. Bro. Warren invited A. S. Bradley of DeQueen, Ark., to come and defend the truth. The debate was held in a schoolhouse near Ater, about 1890. The debate resulted in a number of conversions to the truth, and the first group of believers in that part of the State. The brotherhood, in 1903, built a meeting house north of Ater on Bro. Warren's farm and called it "Warren Chapel." "Bob" Warren served as their pastor until he moved to Canyon in west Texas.

A Church of God preacher from Missouri, by the name of James Lord, was invited to hold a three-week's meeting near Abilene in about 1883. The meetings ended with several baptisms. Bro. A. J. Addington and Bro. Biggs became the deacons and leaders of the newly organized group of believers. Bro. Addington later began to preach and to serve as evangelist and hold regular appointments at Lythe Cove, New Hope, Iberis, and Colony Hill.

Richard B. Taylor was born in Coosey County, Ala., in 1854. He married Frances Ray on December 14, 1875, and moved to Texas in 1890, settling in Comanche County. He obeyed the gospel in 1889 and began preaching shortly afterward. He preached throughout the State, traveling by horseback, buggy, and train. He died in 1913 at Iaton. He baptized Bro. and Sr. W. L. Robbins of Riviera.

Bro. W. H. Wilson of Chicago, Ill., put a notice of his southern trip in "The Restitution" in 1906. A Texas reader asked him to

History of the Church of God in Texas

Compiled by Emory Macy

stop in Buffalo, which he did. Sr. C. C. Ezell, Buffalo, reports that she, her two sisters, and father were baptized at the meeting. Bro. Wilson returned several times afterward, but no baptisms were reported. Bro. A. S. Bradley preached here in 1918; Bro. Cantwell Drabenstott of Indiana, 1939, and Bro. R. G. Huggins of Cleveland, Ohio, 1946. Bro. Almus Adams also held services in the Buffalo community.

During the early 1930's, Sr. Beulah Harris Tabor, Jeannette Reeves, and Pauline Mahoney met regularly in their homes in El Paso for Bible study. These classes continued for five or six years. Bro. Fiske held two meetings and baptized one. Each spring and fall, Bro. S. J. Lindsay, Tempe, Ariz., would stop for a few days to hold some meetings. Bro. Drabenstott made trips to El Paso, spending major parts of a winter. Bro. Gerald Cooper held meetings in El Paso prior to 1946. Bro. M. W. Lyon held a series of meetings there and baptized six in 1946.

A small group of believers began to meet in Palava in Fisher County in 1898. Bro. W. L. Gibbs of Abilene served them for four years as pastor. Bro. A. S. Bradley of Roby preached for them about eight years. Bro. E. O. Stewart, Sweetwater, served the church once a month for some time. Leonard Leeper, a resident storekeeper, built a church building for the Church of God in 1931. The property was sold in 1936 after Leeper died and the members soon moved away.

Bro. A. S. Bradley, a "power house" for the truth, was the widest-known preacher in the State. Bro. Bradley went everywhere earnestly contending for the faith. He met every challenge. Many times he baptized the opponent's followers.

Bro. A. S. Bradley was born in Hopkins County, Ky., on February 12, 1850. He married Fanny Sparkman in DeQueen, Ark., on July 24, 1874, and moved to Texas in the early nineties, settling at Roby. Later, he moved to Mullin, where he lived until his death on October 15, 1928.

Bro. Bradley met in debates: J. W. Chisum, W. S. Black, Dr. G. A. Troit, J. T. Tant, W. A. Schultz, Joe S. Warlick, C. R. Nichols, Joe Lockhart, L. W. Davis, Sowell, and many others.

Bro. William L. Gibbs moved to Texas from Middletown, Mo., in 1881, and died in April, 1907, in his home in Abilene. He set up a print shop in Coleman in 1881, and two years later moved his shop to Abilene. Bro. Gibbs began publishing "Word and Work" in 1895. He faithfully published the things concerning the Kingdom and the nature of man. The editor of the "Christian Monitor"

was a regular reader of "Word and Work." He repeatedly wrote in his editorials, referring to Bro. Gibbs as a "soulsleeper."

Sr. W. L. Robbins, Riviera, has two bound volumes of "Word and Work." She has selected the following editorial for reprint because it presents the difficulties the Church of God encountered in those days. The editorial appeared in the issue of January, 1906.

New Year Retrospect and Prospect

"Many years the editor toiled in the field under the gospel banner ere he found it indispensably necessary to publish 'Word and Work.' This became necessary because of strong opposition and misrepresentation on the part of spiritualists or non-resurrectionists in the church, who called themselves sound gospel preachers. . . .

"On moving to Abilene in 1883, he found no congregation here. He and others went to work and had different preachers far and near, such men as Hughes and Lord of Missouri, Wilmeth, Williams, and Hawkins of Texas, to come and preach here. A congregation, under persistent effort, was set in order. Against our protest we were selected as one of the elders. . . .

"But, under careful study and investigation of Bible teaching compared with that of pulpit doctrines, and vigilant watch over ourself and others, we found in the midst of hatred, departures, and divisions we needed toning and pruning up. While we earnestly appealed to others to study and grow in God's wisdom and grace, we felt keenly the necessity of taking large doses of our own good advice. And we drank in deeply at the fountain of all true light and life.

"But for all this we found our dearest friends becoming our most determined, opposing enemies. We were incessantly charged with being wild, cranky, crazy, and with all manner of things, even heresy and infidelity. So we were reluctantly driven to the conclusion that the enmity God said He would put between the two classes or seeds was in the church.

"Then came the question, how came it here? Oh! two sowers had gone forth to sow, each one kind of seed, and two results stood out before us in the field. Pure Bible teaching is so repulsive to tares there is but one point of agreement, and that is to separate the two.

"Persecutions and oppositions grew much faster against us than our own labors could possibly grow. For years we stood alone so far as preachers were concerned. We knew no preacher, nor other church, in sympathy with us. But we assured the church the harvest

had come and harvesters would come to the light in all the churches, and would come to the rescue of the Word.

"But our struggle for God's Word became greater, and reverses followed, and obstacles stood up before us as great mountains. The persecutions were so great and trials so fiery we could only over and over bow in sobs and tears and say, 'Father, thy will, not ours, be done. We will go wherever thy hand leads. . . .

"It became necessary to establish Word and Work on April 15, 1895, to assist preachers and other members of the one body, some of whom we could never hope to meet. . . . But we 'stood on the burning deck' till true gospel preachers here and there took a stand with us. So now the Bible and the gospel of Christ are fixtures in west Texas, and other places through our unceasing diligence, 'Word and Work,' and its co-laborers. . . .

"The 'Gospel Trumpet' has lifted up its voice jointly with 'Word and Work, and cries, 'Back to Jerusalem and the apostolic word and practice, and on with the work!' The work almost took the wings of the stout, rising eagle last year, and our literature is rushing men back to the Bible to locate the cause of the awful confusion, multiplying speculations and differences. They declare they have found it just where and as we had pointed it out, between the two sowers and their respective seed and sowing in the field. . . .

"Then let God's people everywhere withdraw their hands of peace from every corruption, from the sword, from reliance in the flesh, from the banners of darkness, and stand steadfastly in the truth, with their hands on the banner of Jesus, and in that faith and power "that overcometh the world," the faith of our Lord Jesus Christ (1 John 5:4). Stand here with prayerful hearts, cheerful souls, unconquerable faith, and working hands, and our Lord Jesus Christ says the crown you shall wear. God grant it, for it is the promise He has made to the wise, faithful ones. Amen."

"Word and Work" field editors were A. S. Bradley, John E. Pruitt, and T. J. Daniel. Bro. F. P. Hestead of Anson was a regular contributor. He edited a column called "From the Exchanges." Through this column, Bro. Hestead replied to the various false doctrinal beliefs.

The "Coming Age Herald" was edited and published by Dr. Emilus Wilson at Goldthwaite, 1910-1928. It served as an official paper for the church. We do not know of its circulation, but many of the preachers contributed articles for publication.

Bro. Bradley had dreamed for many years of a State conference. The first attempt to unite the believers into a State conference was held at Levita, in Coryell County, 1922. Bro. E. W. Moses, Houston, was the first president. W. H. Hall, Sweetwater, vice president; Mrs. B. F. Goolsby, Jonesboro, secretary; and Ben Myers, Jonesboro, treasurer. Ministers present at the conference were Bros. A. S. Bradley, C. E. Randall, F. E. Siple, and E. O. Stewart. E. O. Stewart of Houston was elected as state evangelist.

The annual conference was moved to Goldthwaite, 1923-1929. During these years the conference speakers were Bradley, Stewart, T. A. Drinkard, I. A. Dyches, F. E. Siple, J. H. Luman, F. L. Austin. Bro. G. E. Marsh conducted the 1930 meeting at Mullin. In 1931, the conference convened at Riviera, with Bros. Austin and Stewart as speakers.

During the early days of the church, Bible classes were organized in many places in the State. Many of these new converts first heard the truth by attending a public debate. Preachers and leaders traveled from place to place teaching and encouraging the brethren to hold fast. It is reported that at one time the membership within the State was above six hundred.

The economic depression had its effect upon the Church of God. The membership was forced to migrate in search of work. Preachers could not make the necessary calls to hold the church together. The deaths of Bros.

Gibbs, Bradley, Hestead, Addington, Luman, Taylor, and others were great losses to the church and had its effect upon the evangelistic work in the State. Division within the ministry, doctrinal differences, and the lack of permanent church buildings wherein to worship caused many to worship with other religious bodies. Therefore, the Church of God fell victim to disintegration.

Several young leaders attempted to carry on the work within the State, but many were forced to withdraw because of the lack of support. Bro. Vernis Wolfe, Gatesville, was one of those who made good. During his high school years, Vernis began preparing for the ministry and occasionally did some preaching. Bro. Wolfe accepted the gospel call to leave Texas and preach in Minnesota and then in Louisiana. The gospel work of preaching the establishment of the Kingdom of God was left in the hands of Bros. T. A. Drinkard and E. O. Stewart. I. A. Dyches, Goldthwaite, and a few laymen also desired to see the truth remain within the State, and much credit is deserving to those faithful few who refused to bow their knee to Baal.

Bro. M. W. Lyon traveled extensively in Texas in the winters of 1946 and 1947, in search of the names and location of interested members of the Church of God. He held meetings in many places and baptized some. He, upon suggestion of Bro. A. R. Wolfe, Gatesville, encouraged the reorganization of the Texas Conference, which became a reality in August of 1947.

That conference was held at Ater, in Coryell County. Bros. M. W. Lyon, National Evangelist; Timothy Pearson, '47 graduate of Oregon Bible College; Emory Macy, Kokomo, Ind.; and T. A. Drinkard, Handley, Texas, were the teachers and speakers. At the close of the 1947 conference, Bro. Drinkard baptized John Hayse. The conference business meeting elected the following officers: R. F. Robbins, Dallas, president; A. R. Wolfe and Hubert Choat, Gatesville, vice
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EARLY LEADERS IN THE WORK IN TEXAS

Mr. and Mrs. A. J. Addington



W. L. Gibbs



Mrs. A. S. Bradley



Go Ye and Do Likewise

By Mrs. W. L. Robbins

WITH the 1905 and 1906 volumes of *Word and Work* before me, my mind goes back to the time when we first began to hear the gospel of the Kingdom. We had few preachers, but they went everywhere preaching the gospel and it was gladly received by many. At that time we had Bros. Gibbs, Bradley, Addington, Taylor, and Heston, who went everywhere preaching the gospel.

Bro. Gibbs started *Word and Work*, and thus preached by both pen and voice. The Lord worked with them, adding to the church as they preached the glad tidings of the Kingdom of God. But, alas, the enemy struck. Bro. Gibbs fell asleep in Christ. Sr. Gibbs faithfully carried on his work until the burden became too heavy for her frail body and she, too, entered the secret chamber (Job 14:13), there to await the trumpet call.

The others carried on. The truth spread. It was something new (Acts 17:21, 22), and was told from neighbor to neighbor. These preachers preached the gospel, which is doctrine, the seed of the Kingdom, and God gave the increase. Those were the good old days when believers were scattered all over Texas and the Indian Territory (now part of Oklahoma). Places were hard to reach and times were hard, but the preachers went wherever and whenever asked and we had them come as often as we could.

But, alas, other blows fell. Bro. Taylor died. Bro. Addington moved to Arizona, where he died. Bro. Bradley worked on faithfully but, all too soon, he, too, went to his rest and, with the other faithful ones, waits his crown which the Lord the righteous Judge will give him at that day, and not to him only but to all who love His appearing.

We appreciate our younger preachers who are having to experience some of their hardships but not their success. This makes us ask, Are we in the times spoken of by Paul in 2 Thessalonians 2:3? It reads, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

Knowing these things, let me admonish you as Paul did in 2 Timothy 4:1-5, 7, 8: "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. . . . 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." Can we say as much? What are we doing? Do we love His appearing? I wonder what our answer will be. Do we have the faith? (Read Heb. 11.) If we do, let's preach it or have it preached.

In conclusion, let me admonish as Paul does in Hebrews 12:1, 2: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Faith in Odessa, Texas

By Mrs. J. T. Gandy, Midland, Texas

WE of Odessa have been having Bible classes for the past year. We thought that although we were a small group, we could be doing some good in this way. When members are isolated from others of like precious faith as we are and there is no worship service at all, we soon become so lukewarm and indifferent we aren't very good as Christians. We believed that we could grow in strength and faith and possibly grow in number.

We have had the pleasure of having several of the ministers and workers of the church with us during the year. It made us so glad that they considered us, although we were small in number. Bro. E. L. Macy, our State evangelist, has given us one Sunday each month for nearly a year, which has been a wonderful help.

We feel like there could be lots of good done here if each of us will work. We have been meeting in a hall in Odessa until recently, at which time we were unable to use it any longer. We will meet in homes until we can do something else.

We think we have enough money to pay down on a lot pretty soon. Then maybe we can start a building. We are hoping to start building before the end of another year. It seems that we are handicapped by not having a building, as far as reaching others, but we will have to work harder. This thing of reaching others is not impossible and we believe the Lord instructed us to tell others of the

true gospel of the Kingdom. With His help we shall try to do this in the days ahead. These are our hopes and our plans.

Hoping and praying we shall please our Master in this small way, we would appreciate the prayers of the faithful for our work here.

“Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding” (Prov. 4:7).

Mullin Church of God

By Mrs. Hubert Reeves, Church Secretary
Mullin, Texas

THE Mullin Church of God is presumed to be one of the oldest organized groups of the church in Texas, having begun in 1899, when Bro. A. S. Bradley held a series of meetings at Williams Ranch south of town. He worked with the Mullin Church until his death in 1928, although he did not make his home in Mullin until 1910.

A large tent was used for summer meetings. Bible classes were held in the homes, and church in the Primitive Baptist building. The present building was begun the year he died. For at least six years before conference was reorganized in 1947, we had few services and only this year was a regular Sunday school begun. Our years of lethargy certainly tell on us in lack of young people. We seldom have more than six in the intermediate class, and sometimes ten beginners. I can think of eight large families who used to attend Bro. Bradley's meetings on Mullin Creek, and children thronged the grounds.

Sr. Verna Thayer has conducted three wonderful Bible schools at our church and attendance has increased each year. We pray that a strong foundation is being laid for future work.

God is ever ready to bless us if we do our part. The church has been redecorated this year, a piano bought, and pews are on order. A gas heating system is about to be installed. (This is our fourth year of drought. What could we have accomplished through all the years of indifference?)

Bro. Macy preaches for us each first Sunday and has given liberally of his time to the work here.

Our goal should be a full-time pastor and this can be accomplished if we are willing to bring our tithes into the storehouse (Mal. 3:10). We do have some tithers, and hope others see fit to try it.

We pray God's blessing on our churches everywhere, and invite any minister or layman who may pass our way to stop and worship with us. The church is easily found—only two houses between it and the highway.

Isolated

By Mrs. O. H. Stephenson, Vidor, Texas

I HAVE lived in Vidor nearly sixteen years. There is no Church of God I can go to. What a blessing it is to live near the Church of God where we can meet with those of like precious faith!

We are to partake of the Lord's Supper as the Bible says, “As oft as ye eat this bread and drink this cup, ye do shew forth the Lord's death till he come.”

I get hungry to hear God's Word from our brethren and to partake of the Lord's Supper. Hebrews 12:1 reads, “Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.” I want to be an example of the Church of God. With no one else here, if I do wrong the people will judge the church by me.

We should read God's Word every day and search for the hidden treasures in it so as not to be “carried about by every wind of doctrine.”

“Besides 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” (2 Peter 1:5-8). “We shall reap if we faint not,” so we have a job to do whether we are isolated or not.

We have a greater need to get closer to God if we can't meet with those of like precious faith. “Obedience is better than sacrifice” and we are told to “search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me.”

So let us all study each day as we have to work out our own salvation with fear and trembling.

The God I Know

Selected by
Pauline Mahoney

“I would not want to face a day
Without a talk with Him.
Somehow, it eases me and helps me
Through a life so grim.
I do not have to pray out loud
Nor pray continually,
As God can hear me when I pray
A prayer, quite silently.

“I cannot always pray to Him
Upon my bended knee,
But God can hear me always
And all my needs can see.
The God I know can hear me when
I send a prayer in thought;
And though I stand here working on,
He hears when'er He's sought.”

Philip and the Ethiopian Servant

By "Aunt" Mildred Macy
Guest Editor of Children's Corner

A radio address via Station KCLW
Hamilton - Gatesville, Texas

The angel of the Lord spake unto Philip, saying, Arise, and go toward the south. . . . And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority. . . . had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Then Philip . . . preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest . . . and they went down both into the water, both Philip and the eunuch; and he baptized him" (Acts 8:26-38).

First of all, boys and girls, I want to inform you that the Philip in our story today, is Philip the evangelist. He was one of the seven deacons chosen to superintend the first church. Our story took place not long after the first Christians had been persecuted and scattered throughout the country. Philip was preaching in Samaria.

While Philip was still in Samaria, and considering where to go next, the Lord made plans for him. An angel of the Lord made himself known unto Philip, saying, "Philip, arise, and go toward the south." Very carefully Philip's new adventure was marked, that he need not lose his way. It was God who employed Philip. Philip knew the Lord would direct his journey.

Boys and girls, why can we not go without question? God never sends any man on an errand, without giving him full directions that will prevent all mistakes if simply and implicitly followed. Philip heard the angel say, "Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert." Gaza was a town about two miles and a half from the seaside.

Philip did not question. "He arose and went." Philip did as the Lord bade him do. Philip had no idea why he should go. He only knew the Lord sent an angel who told him he must go. As he walked along, he was interrupted by the distant noise of beating hoofs.

Coming behind him, was a beautiful chariot drawn by two teams of well-bred horses. At first sight, Philip knew a man of good standing and financial means was traveling southward from Jerusalem. Sitting alone in it was a man of Ethiopia, reading his Scripture scroll. This par-

ticular fellow was chief treasurer for Candace, queen of the Ethiopians. The eunuch was returning to Ethiopia from Jerusalem, where he had traveled to worship the true God of heaven. The eunuch wanted to be a Christian. He was using his time by studying his Bible, reading from the Book of Isaiah the Prophet. The scripture meant very little to him, for he could not understand the meaning of the verses. Philip heard the Spirit of the Lord say, "Go near, and join thyself to this chariot."

Philip heard the eunuch reading aloud. Without seeing the scroll, Philip recognized the Scripture reading as that of the fifty-third chapter of Isaiah, and Philip called to the eunuch, "Do you really understand what you are reading?" The eunuch answered, "How can I understand it, unless someone explains it to me?" Then he begged Philip to get into the chariot and sit beside him.

Philip then began preaching the gospel of Jesus Christ to him. Philip began with the scripture of Isaiah, and kept referring to it as his text, showing by the Word of God that Jesus was the Christ, or Messiah. Philip proved that in Christ the Scriptures of the Old Testament were fulfilled. Philip showed, too, how the miracles, death, and resurrection of Christ give us new hope, if we believe, trust, and obey the gospel. The eunuch was convinced of the truth of Philip's doctrine, and asked to be baptized in the name of Jesus.

The eunuch wanted to be baptized immediately. As they went on their way in the chariot, the eunuch asked more questions, and Philip answered them. As they traveled, they came near a pool of water and the eunuch asked immediately for baptism. The eunuch did not demand baptism, but he asked Philip if there be any cause why he could not be baptized. He desired to be baptized without delay. Boys and girls, when we devote ourselves to God, it is good to make haste, and not to delay; for the present time is always the best time, if and when we understand. Philip answered the eunuch, "If you believe this teaching which I have preached to you concerning Jesus, if you accept the record God has given concerning Jesus, and in your heart you know it is true, then you may be baptized."

Boys and girls, it is through our hearts that we are united with Christ, and not by head, tongue, or feet, although these, too, must be given to Him when we believe. We must give our all to Christ. The eunuch believed that Jesus was the Christ, and the Son of God.

He ordered the chariot to stop. Philip and the eunuch both stepped into the water, and Philip baptized the eunuch. When they came up from the water, the Holy Spirit prompted Philip to depart abruptly to another city. For we read that Philip was seen no more by the eunuch and the eunuch went on his way, rejoicing. Business called each his own way, and he must hasten to it.

THE KINGDOM OF GOD; WHEN ESTABLISHED?

(Continued from page 6)

say, "The disciples through much tribulation should enter the kingdom"? This was thirteen years after Pentecost. James said, twenty-seven years after Pentecost, that the poor are heirs of the Kingdom which was promised to them that love Him (James 2:5). In 66 A.D., thirty-three years after Pentecost, Peter said, "If ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:10, 11).

In the foregoing scriptures Paul, James, and Peter addressed brethren and disciples, those who had purified their souls in obedience to the truth (1 Peter 1:22). They were already in the body of Christ, the church (Eph. 1:22,23). So the above could not have had reference to the church. It naturally follows that the church members would have to enter the Kingdom sometime subsequent to the time the above divine injunctions were written. The Kingdom could not have been established at that time. If it had been, they would have been in it, and the promises would have been fulfilled.

CHURCH OF GOD

(Continued from page 3)

of everyone who wishes to become a child of His. He has so determined that everyone must repent and make open confession and denouncement of his past family relations and with the world. He must be baptized for the remission of past sins. He must reckon himself to be "dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). He must seek to please our heavenly Father, the family Head.

John wrote concerning the love that God has extended toward His people. He loves us, and "sent his Son to be the propitiation for our sins" (1 John 4:10). "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). John wrote, "Now are we the sons of God." If we are the children of God now, then we should be busy about "our Father's business," lest we become lazy and slothful and the Father cut us off from our inheritance. "For this is the love of God, that we keep his commandments and his commandments are not grievous" (1 John 5:3).

John, the beloved disciple, always saw the love and mercy of God and was the only writer to pen these loving words of Jesus, "In my Father's house [family] are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a

place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3).

We feel it is very important to be in the family of God. Eternal salvation is dependent upon it. Salvation is an inheritance. (See Heb. 1:24.) Children of God "shall inherit everlasting life" (Matt. 19:29) "in the world to come" (Mark 10:30). God has promised the "righteous shall inherit the land, and dwell therein for ever" (Psalm 37:29). They "shall inherit the earth." They shall be "heirs of the kingdom."

God has not closed the door into "the house of God, which is the church of the living God" (1 Tim. 3:15), but He may close it in the near future. Jesus suggested that some will cry, "Lord, Lord, open to us" (Matt. 25:11) after the door has been shut. "Enter ye in at the strait gate."

(Continued next week)

"Hear, ye children, the instruction of a father."—*Solomon.*

BORN OF THE SPIRIT

(Continued from page 4)

be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Paul also wrote of this in Romans 8:11: "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Yes, this all takes place at the resurrection. Christ said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:6).

Christ did this after His resurrection, as we see in John 20:26, "After eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." (Also see Luke 24:30-45.) First John 3:9 reads, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

Now we know that everyone who is alive today can sin, in fact, has to fight to keep from sin. Thus we know that we are not yet born of the Spirit. So let us work and pray to be counted worthy to obtain the new birth and a part in the Kingdom of God.

AMONG THE CHURCHES

Church Calendar

Special Events

- Nov. 24 - Dec. 4—Evangelistic meetings at McGintytown Church (J. W. McLain, guest speaker).
 Dec. 13—Youth Rally at Cleveland, Ark.
 Dec. 23—Arkansas Youth Rally at Cleveland.
 April 4-18—Evangelistic meetings at Hope Chapel, South Bend, Ind. (guest speaker, Walter Wiggins).

TRAVEL—AND HOW

By John G. Hayse,
Texas Conference President

Let us take a look at the job of the Texas State evangelist. It may look as though we are doing some Texas bragging. But, if you will, just take your map and see for yourself the size of the State and the distance he must travel to cover the State. You will see that it is a full-time job.

We will give the approximate miles from Gatesville to some cities. It is about 600 miles to El Paso, 130 to Dallas, 335 to Corpus Christi, 350 to Lubbock, 450 miles to Harlingen, some 200 miles to San Angelo, and about the same to San Antonio, and 680 miles to Las Cruces, N. M. There are several other places not mentioned here. Yes, he has lots of driving to do to serve the State.

There are several localities in the State that do not have a pastor, so the evangelist serves as pastor to all of them as much as possible.

The evangelist's salary is made up from tithes and freewill offerings sent in to the State treasurer from all over the country. This fund has grown very low lately. So you see it takes faith on his part to carry on the work, not knowing that he will be paid next month. Let us not let the evangelist nor the Lord down. Let's keep him in the field.

BAPTISMS AT RUSSELLVILLE, ARK.

Mr. and Mrs. John Williams and family of Sallisaw, Okla., Rt. 4, visited us on October 13. The father and three sons requested baptism and asked if I was able to perform the service. In spite of my illness, I told them I would, as I thought it was my duty. I was sure the Lord would give me strength.

We spent most of the morning discussing scriptures pertaining to the plan of salvation. In the afternoon we went to a near-by stream. After reading a portion of Scripture and offering prayer, then taking their good confession, I assisted them in putting on Christ by baptism in the all-saving name of Jesus Christ. The boys are: John Acie, David E., and Lowell. Pray for them that they will be faithful servants for the Lord and that my health may improve so I may be able to do service for the Master. I have not been able to deliver a sermon for over a year.

H. Scott Smith.

HARLINGEN, TEXAS

Sunday school attendance the past six weeks has been 48, 52, 51, 50, 66, and 54. The loss of about sixteen through moving away has been hard to counteract. But our rally day is coming up November 1, and we anticipate a good attendance that day.

Bro. and Sr. T. A. Drinkard of Arlington, Texas, are to be with us November 1-8 for special meetings. We have invited the brethren from Corpus Christi and Riviera down for November 1, and believe most of them will come.

Mr. Hanes has finished our new Communion table. Bro. John Hayse cut out the letters "In remembrance of me," and glued them on the front, and Bro. Buryl Williams finished it. The table has a bottom in it, and small sliding doors that lock on the back, for the Communion service when not in use each Sunday evening. The cost was only \$14.45, for all labor was donated.

We would like to take this opportunity to thank all the Texas writers who wrote articles for the Texas issue. We hope you enjoy them all, we did. There are seven full-page articles, nine half-page articles, a Texas history of the Kingdom teaching, and several pictures of past and present. We thank all who labored for this issue. Material that cannot be put into this issue for lack of space will be saved and put in another Texas issue some five or six months from now.

We invite all brethren who pass through Texas to stop and worship with the various faithful groups and churches throughout the State. We love the truth and love the brethren. You are always welcome.

James Mattison.

OAK GROVE CHURCH OF GOD Little Rock, Arkansas

It is our happy privilege to send in these dear ones names who have been baptized into Christ, Christ Jesus being the only name given whereby we must be saved

Bro. C. J. Shaw and family and a number of others drove to Bryans Cove, near Russellville, where Bro. Shaw baptized Mr. and Mrs. Dave McConnel, Rt. 1, Box 10, Casa, Ark., and Mr. and Mrs. Orhard Weaver, Russellville, Ark. These four were baptized on September 20, 1953.

Mrs. Zelma Anderson, eighty years of age, of Rt. 1, Box 226, Jacksonville, Ark., care Roy Anderson, was baptized into Christ by Bro. Shaw on October 11, 1953. She was so happy. We never experienced a more wonderful service. Bro. R. D. Stanton assisted Bro. Shaw, as Mrs. Anderson was on crutches from arthritis.

We are having good services and good attendance each Sunday. Our enrollment is 90 and our attendance is from 70 to 83 most of the time. We are so thankful. We ask your prayers for the spiritual growth of the Oak Grove Church of God.

Mrs. R. D. Stanton, Reporter.

TEXAS YOUTH WORK PLANNED

By Wilda McCorkle, Conference Treasurer

We wish to express our deepest thanks for the offerings and interest of those from other states. The Texas Conference is supported by isolated members and churches or church groups all over Texas. We hope to enlarge the services of the church in Texas to become more evangelistic and help with further and better education of the youth of Texas. These new services will have to be brought forth by further financial support and increased interest. We believe that many young people can be brought to seek God if we have the faith to believe it, the persistence and patience to accomplish it, and Christian love and leadership to continue it.

The opportunity is great and our responsibility increases. The Texas Conference seeks to work for greater service to God.

Summary of the Annual Conference Report by the Treasurer

August 1, 1952 - July 1, 1953

July, 1952, balance brought fwd	\$ 66.00	
Contributions	2,867.06	
		\$2,933.06
Expenses:		
Evangelist's salary	\$2,450.00	
Mileage	483.06	2,933.06
Balance on hand, July 1, 1953	00.00	
Texas Conference Treasurer		
301 W. Main, Gatesville.		

Bro. J. W. McLain reports that his home address now is Wray, Colo.

"Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom" (Matthew 4:23).

HISTORY OF THE TEXAS CHURCH OF GOD

(Continued from page 9)

presidents; Mrs. W. H. Reeves, Mullin, secretary; Miss Wilda McCorkle, Gatesville, treasurer. Bro. Emory Maey was elected to serve as state evangelist.

Bro. Timothy Pearson moved to San Benito hoping to open a work in south Texas. After a year in the Valley, Bro. Pearson and family moved to Louisiana to work among the brethren there.

Bro. James Mattison, Hammond, La., visited the 1948 Texas Conference and moved to Riviera in September, replacing Bro. Pearson. Bro. Mattison, with the help of Sr. W. L. Robbins, Riviera, Bro. and Sr. John Hayse, San Benito, and the Williams families of Harlingen, were able to organize and build a new church in Harlingen. The new edifice was dedicated on April 16, 1950, by Bro. E. L. Maey, who moved to the Gates-

ville community in September, 1947. This was the second building of the Church of God within the State and the first to be erected in many years. Bro. Mattison, in connection with his pastoral work at Harlingen, finds time to serve Corpus Christi twice monthly. Bro. John Hayse, the conference president, also assists Bro. Mattison at Corpus Christi and substitutes at Harlingen for him.

The Gatesville brethren established a building fund in 1947, and never gave up hope of having a building of their own. The new tile structure of the Church of God at Gatesville was dedicated on August 19, 1951, by the pastor, Bro. Maey, the Texas Conference convening at that time for the fifth consecutive

year, with Bro. G. J. Gordon, Fonthill, Ont., as special speaker of the week.

The present Texas Conference evangelist has conducted Bible classes and held services in 37 different places within the State and New Mexico, from September 10, 1947 to September, 1953: Ater, Gatesville, Mullin, El Paso, Blum, Grandview, Buffalo, Vidor, Lockhart, Corpus Christi, Riviera, San Benito, Harlingen, San Angelo, Dallas, Abilene, Odessa, Sweetwater, Aspermont, Levelland, Lamesa, Welsh, Whiteface, Comanche, Rising Star, Palestine, Cleburne, Big Spring, Monahans, Winters, Moody, San Saba, Lubbock, and North Brown Schoolhouse in Mills County. Also Roy, Carlsbad, and Lovington, N. M.

The Church of God in Texas has a few

evangelistic minded laymen who are ready to help the work go forward. These local fields are in need of leadership and moral support. With the help of lay-ministry and more pastors, other churches can be built in Texas.

"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38).

The history of the Church of God in Texas is only as accurate as memory can be. We want the readers to correct and help to fill in the depleted parts. We trust a more complete history will be placed on file during the 1954 Texas Conference. Send your corrections and historical information to the Texas Conference of the Church of God, Gatesville, Texas.

THE KINGDOM OF GOD

(Continued from page 5)

be their reign with their Redeemer, the Son of God. Where can we find a greater promise? And yet, with all the glorious promises of the life to come with Jesus Christ on the earth, reigning and judging with Him in righteousness, there are many who reject such, choosing rather to follow their own way than the way of God.

None of the prophecies concerning the establishment of God's Kingdom have been fulfilled. They cannot refer to the church of this age, for the reason that the church cannot fulfill the Kingdom prophecies. They are for the age to come, after Jesus comes back to earth again. You will notice that Ezekiel shows that the Israelitish kingdom would be overturned "until" a certain person should come, whose right it was. Then it would be given to Him. This can refer only to either the first or second coming of Christ. Through a little study of the Word of the Lord it can be seen that it had no reference to the Lord's first coming, but to His second coming.

Jesus knew that God had promised to give Him His Kingdom that had been overturned (Luke 1:32, 33), and was able to promise a share in it to His disciples, saying: "I appoint unto you a kingdom, as my Father hath appointed unto me" (Luke 22:29).

Try to apply all these Kingdom promises to the church and her work now and see how conflicting matters will be. They cannot be harmonized, since the church is of this age and the Kingdom is for the age to come. The Lord, as head of the church, is not doing the work He will do as King of God's mighty Kingdom. Let us notice carefully a prophecy of Isaiah 2:2-4, which says: "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; he will teach us of

his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Who dares to apply this outstanding Kingdom prophecy to the work of the church in this age? Many do so, yet not one passage of Scripture justifies the practice.

John the Baptist began his ministry with the Kingdom message; so did Jesus Christ (Matt. 3:2; 4:17, 23). The apostles were given the same message (Matt. 10:7). But even after all this took place, the Kingdom was not "set up" during the personal ministry of Christ, since Acts 1:6 shows that at Christ's ascension it had not been established. In Matthew 24:14 Jesus reveals that this same gospel of the Kingdom would be taught throughout the world. This gospel being good news, it clearly indicates that God still intends to fulfill His Word to "set up" His Kingdom on the earth. The church was to be built (Matt. 16:18). On the Day of Pentecost men and women were "added to the church" (Acts 2:47), therefore it had started. But in 2 Peter 1:11 the Apostle clearly teaches that the church was not in the Kingdom of God, but would be in the future if its members would make their "calling and election" sure. Peter knew that the Kingdom of God had not been established on the earth. That is the reason he points God's people to the future after Christ comes for its establishment.

I do not wonder at the darkness that is in the world among people, on these matters of divine truth, since false teachers are misleading them. They spiritualize or, I should have said, humanize these glorious promises about His coming Kingdom, and apply them to the church now. It makes it difficult to tell the people about these gospel truths, since they are blinded on the wine of Babylon. However, may God keep His true servants true to Him and His Word in these trying times!

Texas Church of God Activities—

HARLINGEN CHURCH OF GOD

James Mattison, Pastor
Rt. 1, Harlingen, Texas

Location: Spanish Acres in north edge of town

Sunday services: 9:45 a.m. Sunday school
11:00 a.m. Morning worship service
7:00 p.m. Junior and senior Berean
7:30 p.m. Evening worship and Communion

Wednesday evening: 7:30 p.m. Bible classes for all ages

Offering taken for the Texas Conference one Sunday of the month. Their vision for the coming year promotes evangelism in the church and community. They have monthly meetings to discuss ways of bettering the gospel work.

CORPUS CHRISTI SERVICES

Meet in the home of Elmer Goekler, 4901 Cordelia, or the home of W. E. Kirksey, 1220 McBride Rd., every first and third Monday nights.

Bro. James Mattison is their speaker and teacher. Bro. John Hayse, San Benito, substitutes for Bro. Mattison when necessary.

Their young people plan to work in the newly planned organization of the State Berean Society.

GATESVILLE CHURCH OF GOD

Located one mile north of town on highway 36

Ernest McCorkle, Sunday school superintendent

Sunday services: 10:00 a.m. Sunday school
Second and fourth Sundays: Emory Macy, Evangelist
11:00 a.m. Morning worship
12:00 m. Communion
7:30 p.m. Evening worship

Wednesday services: 7:30 p.m. Bible study, all ages

Third Thursday night: 7:30 p.m. Young people's social

The church plans to complete the kitchen and recreation building. They invite the 1954 Texas Conference to be their guests next summer.

MULLIN CHURCH OF GOD

Bros. Moody Perkins and Will Cox, elders

Every Sunday: 10:30 a.m. Sunday school and Communion

First Sunday: Emory Macy, Evangelist
10:30 a.m. Sunday school
11:15 a.m. Morning worship
7:30 p.m. Evening worship

The interior of the church is being remodeled. A gas heating system has recently been installed. New pews have been ordered from Morristown, Tenn., with delivery expected in the spring. This church is interested in securing a part-time pastor.

BLUM SERVICES:

One night each month Bible class is held in the home of Nathan Cox by Emory Macy. Attendance often is in the twenties.

SAN ANGELO SERVICES

1410 East Seventeenth Street

A. F. Brightman, Leader

Every Sunday: 10:00 a.m. Sunday school

Third Saturday night of each month: Emory Macy, Evangelist
7:30 p.m. Bible classes for all ages

A home recently has been converted into an auditorium and classrooms. A series of evangelistic meetings is being planned.

ODESSA SERVICES

Sunday school was being conducted each Sunday morning, but the meeting place was lost.

Third Sunday of each month: in the homes—Emory Macy, Evangelist
10:00 a.m. Sunday school
11:00 a.m. Preaching service
2:30 p.m. Preaching service

EL PASO SERVICES:

Sunday service in the home at 3221 Hueco Street

Members of this group take turns giving the lessons and leading in prayer. Bro. Gerald Cooper, Tempe, Ariz., preaches for them occasionally. State Evangelist Emory Macy holds special meetings once or twice each year.

They have a building fund and are looking forward to the time when they, too, can have an edifice.

Carol E. Jaggars, 3917 North Piedros, is building fund treasurer

BUFFALO SERVICES:

These people meet each Sunday for Sunday school and Communion in the home of C. C. Ezell.

HOME STUDY:

The State Evangelist travels extensively throughout the State calling upon isolated members who are unable to meet and worship with those of like precious faith. These annual classes, at best, are poor substitutes for worship to our heavenly Father.

It is not right for our people to scatter so widely that they cannot return to church worship. It is a must for every Christian to meet upon the first day of the week to worship God. If to obtain God's eternal promises is our hope, then we should strive to please Him by worshipping Him in spirit and in truth.

Isolation is not the fault. The sin of the Church of God is self security. We have not been an evangelistic people. The Church of God should have a congregation in every city. Isolation from a church is evangelism in a new location. The early Christians moved everywhere preaching Christ. Where are the believers in the promises of God? Have you invited your neighbor to study with you?

Emory Macy, Evangelist.

"At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria . . . Therefore 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."

"Support Evangelism and Build the Church of God"

The Restitution Herald

November 10, 1953

VOLUME 43

VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 6



—Authenticated News

"To us is given the keeping of the lights along the shore"



Editorial

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.
James M. Watkins, Editor \$3.00 per year Paul C. Johnson, Associate Editor

Wonders in Heaven

The advent of flying saucers has revived an age-old question. Once again people are asking, with renewed vigor, "Are there other planets which are inhabited?" It is unlikely that we will find a satisfactory answer to this question in the near future: but it is interesting to speculate on the possibility. We could suggest some Biblical possibilities to those who enjoy discussing such questions with their friends. Since we do not feel obligated to draw any conclusions from these facts, we present them for what they are worth.

The Bible predicts clearly that, in the days preceding the coming of Christ, there will be unusual signs and wonders appearing in the heavens. The extent of these signs is not clearly defined and may include a great variety of unusual manifestations. The Book of Acts tells us, "I will shew wonders in the heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come."

There are certain manifestations which involve the sun, moon, and stars. There are other "wonders" to appear which are not included in the previous signs. Goodspeed used the term "sky" instead of "heavens." This implies that there will be strange things occurring in the sky in connection with these signs.

The Book of Second Esdras makes it clear that the writer believed there were other planets, or worlds, inhabited besides ours. He quotes the Angel Uriel as saying, "You have judged rightly; and why have you not judged so in your own case? For just as the land is given to the forest, and the sea to its waves, so those who live on the earth can understand only the things that are on the earth, and those who are above the heavens, the things that are above the height of the heavens" (4:20, 21).

He could have been speaking of angelic beings. However, the very term he used in comparing "those who are above the heavens," with worldly creatures lends favor to the idea that he was speaking of similar beings.

The question of angelic beings presents another thought. Our Biblical interpretation consistently recog-

nizes heaven as the abode of God and innumerable holy angels. Since these exist somewhere, we must logically assume that they live somewhere in the universe, in a place especially prepared for them. No amount of telescopic investigation has produced such a habitable place. If we are to accept the investigations of science as final and believe that there is no suitable place of habitation, it certainly destroys our theological reasoning. It is no more illogical to assume that there are habitable planets, without proof of science, than it is to accept the fact that God and the angels live somewhere in space unseen by the telescopic eye.

In the Book of Philippians (2:10, 11) we read, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

We cannot deny the writer is recognizing that somewhere in the universe, apart from our world, there are those whose knee will bow to Jesus Christ. It would be simple to dismiss this verse by saying that he, too, is referring to angelic beings. Yet, suppose we find an individual who refuses to accept that interpretation. What do we have in Scripture to prove that the statement must be limited to angelic hosts?

In Revelation 5:13, there is a similar statement. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

In this verse the term "creature" is applied to things in heaven the same as it is applied to things on the earth. If we are to accept the verse as it is written, we must form the opinion that he is assuming the similarity of such creatures and not an utterly different creation.

This all enters the field of interesting speculation. When the heavens are rolled back like a scroll we may be surprised at what we will see. It could well be that the Bible writers are still ahead of science. It could well be that through inspiration those writers far exceeded us in knowledge.

What do you think?

THAT MISSIONARY ZEAL

By J. Arlen Marsh



THE eight years since the end of World War II have seen—and we can say, “Thank God!” in all sincerity—a rather remarkable stirring of missionary zeal within the Church of God. Perhaps the few voices that were crying in the wilderness even during earlier depression years have been responsible. Perhaps the larger incomes common today have been responsible. Perhaps God Himself has been responsible, through blessings visited on us.

Whatever the cause, the Church of God has spent no end of talk and printing ink on the missionary problem. For problem it is, in a church with a limited and exceedingly scattered membership. With congregations sometimes half a continent apart, it speaks well for the interest of ministers and laity alike that any enthusiasm at all to work co-operatively in some missionary enterprise can be developed.

By “missionary enterprise” we refer to our own programs as well as to possible excursions to foreign lands. After all, the neighbors across the street need the gospel as much as the Australian bushmen; and it is quite as important to convert one as to convert the other group.

In the past, however, we have tended to neglect even the neighbors across the street. “We’ll raise our own Sunday school, and we’ll raise our own church,” has been a not uncommon feeling among us. Now, this feeling is being dissipated in a glow of enthusiastic evangelism.

A roseate glow it is indeed! We have laid stress on the need for more pastors, more evangelists, more Sunday school workers, more Berean workers, more everything. But, unlike the wise king of Jesus’ parable, we have not always been careful to count the cost before we have gone to war.

“There are openings for half a dozen pastors now. Three churches want ministers immediately. We could use two more evangelists easily.” These are the more conservative ideas that have been expressed when Church of God leaders have drawn together over the last few years.

To be sure, we could. There is no limit to the number of workers we could use. There should be no limit to our enthusiasm. But we have, as we have thought zestfully



of the Great Commission, overlooked too frequently one vital factor: even the apostles, backed as they were by the Holy Spirit, occasionally found themselves in rather dire financial straits.

This condition has not changed. Mrs. Eunice Garner, secretary of the Texas State Conference, found it necessary to write in the October conference bulletin, “We say that we are members of God’s church, yet we have lacked sufficient funds to pay our evangelist—\$38.02 to be exact.” The wife of the Arkansas evangelist must work full time in order to leave him free for under-supported circuit pastoral duties. Church after church relies upon pastors who must, if they are to live at all, carry two jobs—one in business or industry, the other in the church.

A good deal has been written about ministerial salaries and evangelistic costs, of course, and most of it has been in generalities. Consider one item: the pastoral transportation.

Time was when the minister could walk, or rent a horse to visit someone ten miles out in the country. (Time was, too, when we all could buy the sirloin steaks at 28 cents a pound or less.) Those times are gone. The pastor is expected to have a car available—and that car is used for taxi service for half the people in the pastor’s congregation, in most areas.

Any business firm will reimburse, either through increased salary or expense account, its employees for operation of a car in business. But not the church. On the basis of the mileage traveled by a minister in an average pastorate, his annual expenses (including depreciation, gas, oil, grease, repairs, tires, and insurance) can run no less—even with a light car—than \$500-\$600, and may run as high as \$900-\$1,000. Cars wear out for ministers as well as for laymen; but with this kind of basic business expense, paid out but never reimbursed, the pastor is fortunate indeed if he can manage, somehow, sometime, to own a vehicle that is reasonably new. If he does own such a vehicle, it is because his family has been allowed to miss something that it definitely wanted or definitely needed.

Conference expenses are another case in point. What

business organization fails to reimburse its executives for their costs in attending association meetings? Church delegates and ministers who flock to Church of God conferences on official business are rarely reimbursed, and in many cases they are not even thanked for having spent their own money to do the business of the church.

These are simply illustrations. They could be amplified without much thought. What the illustrations indicate is this: that in our missionary zeal—which surely should not be allowed to lapse!—we should take some steps to do something more than talk and lend it moral support; that our plans and dreams should be tailored to what we are willing and able to pay for.

It is far too easy to speak of churches begging for pastors and of fields wide open for evangelism. Churches always can use pastors, and fields here and abroad are always open for missionary work. It is somewhat more difficult to supply the funds, apparently, to let the purveyor of the gospel live of the gospel, as Paul suggested he should do. It is somewhat more difficult to provide him with expense money.

During an eight-year active pastorate with an amazingly understanding and co-operative church, we managed to spend—for pastoral and religious editorial use—something more than \$2,000 on books and magazines. Our library is lost beside the libraries of pastors of other denominations, some of whom require entire freight cars, very literally, to move their books alone when they transfer from one pulpit to another. Our ministers are denied, particularly in smaller towns, the study facilities they need to provide their churches better sermons by the very force of cost—salaries simply will not cover food and clothing and still stretch out to cover books.

“We want a married preacher” is a normal comment of a normal church. Unfortunately, in the Church of God, the requirement usually is accompanied by a salary that would not easily support a single man, let alone a married one. The problem is complicated by the fact that many of our churches do not want their ministers to work at outside tasks, and by the fact that ministers often have considerable trouble even now finding work that will go well with their pastoral duties.

It is, then, altogether unfair to suggest that we need more and more and more workers—evangelists, workers with children, pastors, missionaries. To say this, and to stop, smacks of selling a small boy a box of matches without warning him in any way about its dangers. We do need more workers—God and His service always need more workers; but we also need to do one of two things: accommodate our dreams to what measure of full-time work we can reasonably support; or adjust ourselves to thinking of evangelism and the ministry as part-time occupations.

THE COMFORTING VOICE

I cried out to God, “I can’t understand!”
He whispered back gently, “Leave all in my hands;
Have you ever called when I did not hear?
Quiet, my child, perfect love casts out fear.”

I cried out again, “’Tis too much to bear;
My heart is crushed, Lord, do you not care?”
Gently but firmly He calls back to me,
“This is my will concerning thee—
Just rest ’neath my wing, I thee will enfold.
Remember this trial is more precious than gold.”

“Forgive me, Master, when I complain;
Forgive me and help me from murmuring again.
I would rest in Thee and find perfect peace;
In Thy loving arms my sorrows will cease.”

—Olivia Cook.

THEY KNOW HIS VOICE

TOM WARNER stood knocking at the door. For some time there was no response of any kind, but after a time he heard a patter of little feet in the passage, and a very frightened little voice called out: “Who’s there?”

“It’s only me,” replied Uncle Tom.

At once there was a sigh of relief, and one by one the locks and bolts were withdrawn. At last the door was opened to show the face of a little girl who was not at all frightened now. She told her uncle she had been left all alone to keep house. She had been afraid when she heard the knocking, until she recognized his voice, even though he had not mentioned his name.

Perhaps this makes us think of the sheep that know the Shepherd’s voice, and show no fear when He calls them to leave the shelter of the fold and to follow Him.

The Lord Jesus said that He was the Good Shepherd, and that His sheep follow Him, for they know His voice.

—Faithful Words.

DAILY BIBLE READINGS

- M. Nov. 16. 2 Sam. 7:1-7. David proposed to build a temple.
T. Nov. 17. 1 Chron. 28:1-3. David was forbidden to build.
W. Nov. 18. 1 Chron. 28:4-10. Solomon chosen to build the temple.
T. Nov. 19. 1 Chron. 28:11-21. Plans for the temple by the Holy Spirit.
F. Nov. 20. 1 Cor. 3:11-17. God’s present temple.
S. Nov. 21. 2 Cor. 6:14-18. God’s temple not for idols.

Heaven or Earth?

By James Mattison

ANOTHER man and I went to the services of another group of people recently. The first statement their evangelist made was, "How many of you are on your way to heaven?" Most of the hands were raised, including those of their two preachers present. Now if it is in the Bible I am willing to believe it. But where in the Bible does it say that we shall dwell in heaven forever? Surely our reward is there with Jesus now, but when He comes, He is going to bring that reward with Him to give to every man according as he deserves (Rev. 22:12).

The Creation of Heaven and Earth

Did you ever stop to dwell a moment on the greatness of the creation? In the beginning God made heaven and earth. Two of the creation days were used for creating something off the earth. The other four had to do with making earth a fit place for living creatures to dwell for quite a period of time. When God finished the creation, He looked it over and the Bible comments, "Behold, it was very good." Seven times in this chapter (Gen. 1) is the statement made, "And God saw that it was good." What, then, is wrong with it now? The answer is that sin has polluted God's good creation. But such a sinful condition will not exist on earth forever. God has promised to remove the curse (Gen. 3:17, 18; Rev. 22:3), and to restore all things promised (Acts 3:21).

Notice that man (Gen. 2:7), beasts and creeping things (1:24, 25; 2:19), and birds (2:19) were all made of the earth that God said was good. It was after God created man that He "saw every thing that he had made, and, behold, it was very good." That included man. Sin entered when man disobeyed God, and ate the forbidden fruit. Sin brought the curse, and that dread enemy of all mankind, death (Rom. 6:23; 5:12).

God's Purpose in Making the Earth

God said through inspired (2 Peter 1:21) Solomon, "The earth abideth for ever" (Eccl. 1:4). God said through inspired Isaiah, "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" (Isa. 45:18). God said through inspired Paul, "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:24-26). God said through inspired David, "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psalm

115:16). In these verses we find His purpose in the earth. Heaven is His abiding place, but He has given the earth to men now, and forever. Jesus said concerning His saints, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

The Future of the Earth

1. Christ shall come back to it to establish His Kingdom. (Acts 1:11; Zech. 14:4; 2 Tim. 4:1; Dan. 2:35, 44; 7:13, 14, 27.)

2. Christ is to descend, and gather out evil from His possession (Psalm 2:8), and His Kingdom (given to Him by His Father as He leaves heaven bound for earth). (Matt. 13:41; 24:30; Dan. 7:13, 14; Luke 19:11, 12; 2 Tim. 4:1.)

3. Christ is to possess the earth and execute judgment and justice in it. (Psalm 2:8; Jer. 23:5, 6; 33:15, 16; Isa. 2:4; Psalm 72:8; Matt. 25:31-46.)

4. After the meek rise immortalized to meet Christ in the air, they return with Him to inherit earth, and reign upon it a thousand years. (1 Thess. 4:13-18; 1 Cor. 15:51-54; Col. 3:4; Matt. 5:5; Rev. 5:9, 10; 20:6.)

5. Christ's Kingdom shall grow until it fills the whole earth, taking in all kingdoms and kings yet living. (Dan. 2:35; Rev. 11:15; Mark 4:30-33; Dan. 2:44; Psalm 72:11; Rev. 21:24.)

6. The will of God (righteousness) will then be done in earth. (Matt. 6:10; Isa. 11:9; Num. 14:21; Hab. 2:14; Isa. 2:4; Micah 4:1-4; Zech. 14:16; Rev. 21:24, 26.) Disobedient nations will perish (Isa. 60:12; Zech. 14:17.)

Earth has a glorious future: curses removed, Christ and His saints to dwell here forever, all things restored and righteous, the Kingdom then to be seen in its fullness, and finally God Himself to dwell on earth (Rev. 21:1-7).

A New Order

God shall destroy this order of things upon earth, at His Kingdom's establishment, and bring about a new order, called a new heaven and earth.

Peter said, "We . . . look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). Revelation 21:1 reads, "I saw a new heaven and a new earth." Jesus said, "Heaven and earth shall pass away: but my words shall not pass away" (Luke 21:33).

Acts 3:19-21 shows that the new heavens and earth will be a "restitution" or restoration of all things of which God has spoken by all His prophets. If this actual heaven and actual earth were done away with, there could be no "res-

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Church of God

Part two of three parts

By Emory Macy, Texas Evangelist

LAST week we studied the importance of entering into the family of God, and that children of God or the Church of God has a hope because every eternal blessing is by inheritance. Let us seek to understand our relationship with Jesus the begotten Son of God.

Jesus is the only true heir to all the wealth of God, because He is the only begotten Son. He is the prince and heir to the royal throne in the Kingdom of God. As a Son, Jesus was obedient and did every chore the Father asked of Him. "The works which the Father hath given me to finish, the same works that I do" (John 5:36). Jesus was careful also, with His word, because it is reported that no "guile was found in his mouth." Jesus said, "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak" (John 12:49).

Jesus, the obedient Son of God, stood before the tomb of Lazarus; but God, the Father, raised Lazarus from the dead. It was the Son who broke the loaves and fishes; it was His Father who increased the food. It was the Son who spit upon the clay and anointed the blind man's eyes; it was God who restored the sight. Jesus said, "I must work the works of him that sent me" (John 9:4).

Jesus, the only begotten Son of God, must and has assumed a great responsibility. According to family tradition the eldest son not only becomes heir of the family's wealth, but also must assume the responsibilities of the family head whenever necessary. In times of decision he must voice the judgment of his father. In times of business, he must handle it as his father desires. In case of other children, he was a protector, teacher, and spiritual leader. All of this and more too, did "the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house" (Heb. 3:1, 2).

The faithfulness of the begotten Son to serve His Father is emphasized in Hebrews 3. Moses was called and appointed to act as a servant because the Son had not been born. Moses was to fill the same position over the congregation of the Lord, for "Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after" (Heb. 3:5). Notice, Israel is called "his house." Not his, by possession, but his through responsibility. He was to judge, to lead, to teach the ways of God to Israel, but God was their redeemer, Father and family head. "But Christ as a son over his own house; whose house are we, if we hold fast

the confidence and the rejoicing of the hope firm unto the end" (3:6). As a Son, Jesus gave His life to save the younger and weak children of God, those who were being invited into the family.

Peter was fully convinced of all important tasks of Jesus and when Jesus asked, "Whom say ye that I am?" Peter lost no time in answering, "Thou art the Christ, the Son of the living God" (Matt. 16:16). The multitude thought Jesus was Moses, the servant, but Peter knew He was the Son, because the Father had revealed it to Him.

Jesus, the Son, answered, "Thou art Peter, and upon this rock I will build my church" (Matt. 16:18). The church, or the house, over which Jesus is to be the leader is not to come into existence by mass exodus as did Israel. Jesus is building His house piece by piece. The church is not to be His for a possession. He is only the Son, the overseer of the Church of God.

Jesus said, "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11). Jesus did not say, "I am the boss and the owner." He said, "I am the shepherd." A shepherd devotes his life to the care and security of the flock. Jesus is not a hireling. He is the Son with greater responsibilities over the "flock of God." The flock is the Church of God, which He (God) has purchased with the blood of His own Son (Acts 20:28, see Diaglott).

The Son instructed the twelve apostles how to become under-shepherds of the great flock. He first sent them out "as sheep in the midst of wolves." Later, He called them out "as sheep in the midst of wolves." Later, He called them to go "feed my sheep." The church was building. The flock was growing. The need for more shepherds was urgent. The flock of God was in need of guidance. The Son must go to the Father; therefore He said, "Feed my sheep."

The apostles went everywhere preaching and "great multitudes believed, and turned unto the Lord" (Acts 11:21). It became necessary for Paul and Titus to ordain "elders in every city" (Titus 1:3) to care for the church. Peter instructed the elders to "feed the flock of God which is among you, taking the oversight thereof, not by constraint, but 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, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:2-4). The elders and church leaders are urged to lead the weaker members; to serve as

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"These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children."

Putting Purpose in Sunday School

Chapter 6: The Golden Age

By James M. Watkins



IF WE WERE to list one period of child life above all others that is the most productive in the reception of our Sunday school teaching, we would unquestionably offer the age from birth to six years of age as the period of golden opportunity. First of all, it is the period in which we can plant a few seeds of religious personality and find in later years that with the natural growth of the child they have developed into full maturity. Then again, it is the period in which the child's conception of the world is being formed.

It is an accepted fact that the world has meaning for us in accordance with the outlook we have of it. We see in the world the things we want to see, and every later thing we witness is colored by our own personality. In short, if our eye is evil, we see only the evil in the world and in everything we see. The child sees the world and gains his first conception of it through the eyes of those with whom he associates. If, through that association, he sees the good that is to be seen in life and comes to look upon the true life as an association of the things that build a wholesome personality, that conception will be carried with him throughout life and will be the greatest asset our teaching can possibly have.

Likewise, this period is the period in which habits are formed, and it is to habits that we become the greatest slaves. We say that it is "just second nature" to a person to be honest. We mean that honesty was built into his make-up to the place where it is a controlling habit and he wouldn't think of doing otherwise. The control and development of these "second nature" trends, or perhaps we should say the matter of making them a sound part of our first nature, is our greatest opportunity, and that opportunity comes entirely before the child is six years old.

The Opportunity of Age Three to Six

At the age of three, we begin our second class period for the growing student. If we have kept him progressing properly for the past year, since two years of age, we have been telling him simple stories of the Bible of the kind that will not shock his growing nervous system. Now we

are ready to intensify this effort by availing ourselves of the next few years to implant in his life the stories of worth-while characters of the Bible and with them their attendant lessons.

The system we use to accomplish this purpose is not so important as the fact that we do accomplish it. Many worthy visual aids have been developed, and many methods of interesting nature to the child are suggested and are very worth-while. Our only fault in using them is in allowing them to become an end in themselves instead of serving the end for which they are intended, that of implanting these stories in the mind of the child more effectively. Stories that are told at this age or read as the child becomes able to read in the years before the eighth are the ones that will stay with him unquestioned through life. To serve our needs, we must avail ourselves of these golden years, for to these stories we add our interpretation and doctrinal significance, and these impressions are no less long-lasting than the stories themselves.

The Formation of Habits

That which we call habit is merely incorporation of certain beliefs: concepts of courses of action so definitely taken into our lives that our reaction to certain stimuli is the same under all circumstances, whether in willful control or unguarded moments. Almost entirely, the habit patterns upon which we will play the game of life are formed in these first six years. The first two are given more precisely to the matters of personal and physical habits, but these last years of three to six especially are given to the formation of more definite social patterns and the things that will influence our attitudes toward others. Our greatest work is to implant during these years certain definite habits and religious attitudes that will become the child's greatest bulwark against the things life will ultimately level against him. There are many such attitudes that can be placed so definitely in the life of the child as to form the background of all his later thoughts and reactions.

As an example, there is the matter of faith. A child is

born with complete faith in everything and everybody. That faith will continue until it is destroyed by something or somebody. It may endure for a number of years, or it may be very short lived; in any case, it is present at some time during childhood. Our opportunity is to capitalize on that spirit of faith and to begin building on the foundation it provides certain definite principles of faith long before it is destroyed. That faith he has can be destroyed by his finding us untruthful in something we have presented, by our evading or misrepresenting the answer to his question. He is going to face the world with the information he receives from you and his parents; and if on your assurance, for instance, that there is a Santa Claus, he is made a laughingstock by his playmates, he will have little faith in anything anyone tells him at a later time. Truth, kindness, honesty, fairness, faith in God and fellow man, fellowship, and impartiality, he has a right to expect within the portals of his church and the associations it provides outside. The experience of these things as a natural part of his church association will make them become the habit pattern of all his later life. Regular attendance, the tithe and guiding of social action can during this age, become so much a part of his church life as to be inseparable from it.

On the other hand, all of this can be destroyed. Will he believe in the impartiality of the church if he is shunned or others are permitted to shun him? Will he believe in faith if he sees in his teacher all the elements of fearfulness? Will he believe in regular attendance if it is not encouraged as a common practice? Or will he believe in the worth of the church if no systematic method of giving is encouraged? If he is given two cents for Sunday school and twenty-five cents for a show, he will judge accordingly. We must constantly strive to influence these habit formation patterns, for they are the thing that will largely control his later religious life. They are not always encouraged perfectly in his home life so the responsibility rests upon our ability as teachers. If we can control the development of these habit patterns in the years when they are forming, whether in the Sunday school or through the influence we may have in the home, we will indeed reap a golden harvest. This work should most definitely be the guiding factor in our classwork for children three to six.

Awaking Self-Expression

Again we repeat that our purpose in teaching is to develop a religious aspect in personality, that certain religious principles may become a part of the growing nature. We must remember that personality has to be exercised to grow and develop. This means that we must, very early in life and throughout the formative years, provide a sound means of self-expression. All too often we

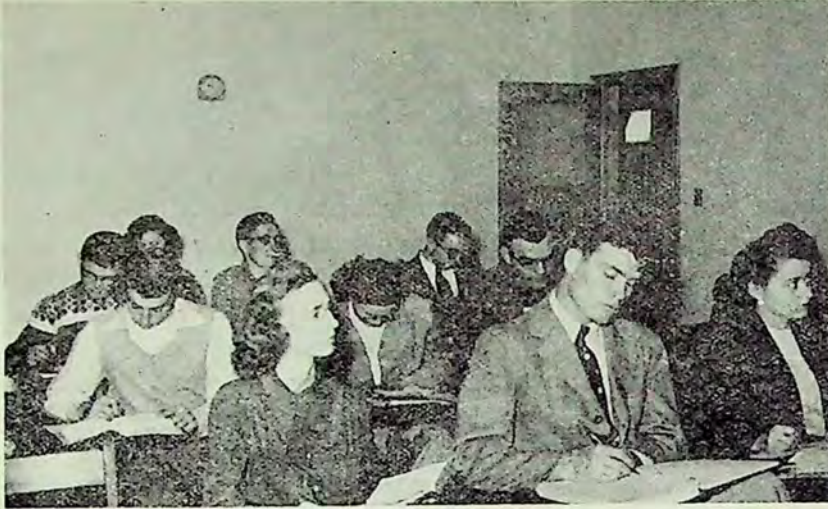
look upon self-expression as something associated with adolescence or the high school age classes. This is years too late. First of all, this is the most self-conscious age, and unless adolescents have been in the habit of taking active part before the class or school and expressing themselves fluently, it is very unlikely that it can be encouraged now. Secondly, self-expression is a means of development of the religious personality. If it has not been the practice in growing years, it has failed in its natural opportunity, and quite likely we have failed in our work.

When shall self-expression begin to be encouraged? Not later than three years of age. At the age of three, the child is able to repeat certain simple stories, offer simple prayers, and participate in other activities. He should be encouraged to do so, and it should be a definite part of his Sunday school training. While their methods and extent should change as his ability changes, the first attempts at self-expression should be encouraged no less than the more perfect abilities. When a child is able to repeat the most simple story publicly or offer the simplest prayer, he should be expected to do so, and should do so regularly; to this should be added as soon as possible any later abilities.

Above everything else, don't fall into the old error of thinking, "He isn't able to," just because he isn't letter perfect. *He is able to whenever he thinks he can and is willing to try.* His effort is satisfactory with all its imperfections because he tried, not because he was successful. I have seen the greatest surprise on the faces of parents who witnessed their children doing the thing they knew their children couldn't do. Self-expression should be developed constantly from three years of age until maturity, through the age of twenty-five at least, after which it will be a natural thing. I have made it a practice to allow children of seven to nine assist me regularly in my pulpit work, in helping me lead the singing and reading my Scripture lesson. It is at this age that they are least self-conscious and most easily encouraged. We are always waiting too long to give our children something to do in our regular church work. Solos, duets, quartets, instrumental numbers, and even short talks should be encouraged at a very early age in our church surely from the time of entrance of grade school. As the Sunday school is to educate for participation in church, its training must begin *before* that participation. Later years will build upon all of these early efforts, but there most certainly has to be something upon which to build. The ages three to six are indeed the foundation years of religious effort.

Imparting Doctrine

At this time we should also consider the answer to the question that is always asked: "At what age should we teach doctrine?" We can only answer that question by
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How Is Your Audience Appeal?

By Ray Benight

DID YOU ever stop to think that church members, and especially those who help to compose church-service audiences, can have a direct effect upon the success of a minister? Did you know that a minister can be only as good a speaker and as efficient a servant as his audience will permit him to be? You can be of great assistance to a minister by just being a part of a good audience.

If you really want your minister to give you stirring and inspiring sermons, ones that will make you proud of him and cause you to desire to hear him again and again, try being a better listener. Only a few have the ability and the calling to preach, but everyone who attends a service can be an assistant.

Ministers are more than machines. They do not stand before a group of people and talk just because it is their solemn duty, or because at a set time each week they are expected to use up about thirty minutes' time. They have feelings and reactions the same as those who are in their audiences. Perhaps the most of us cannot preach, but we can help those who can a lot more than we do just by being a part of a responsive audience.

Did you ever notice how much better and with how much more enthusiasm someone does a particular job when he is told he is doing it well? A word of encouragement or praise can change an attitude of indifference to one of much interest and concern.

For example, let us say that a boy had spent a lot of time making a kite and that after it was finished it would not fly very well. After watching him struggle with it for a while, you approach him and comment, "Say, Sonny, I believe you have an eye for making kites. With a few changes, this one will fly and make a dandy."

Then you give him a few pointers, and remark, "I'll bet you can make one now that will fly better than any kid's in the neighborhood."

Do you not suppose he would start right in making

another kite with high spirits and enthusiasm? He probably would make a good one, too. If, on the other hand, after you had watched him for a time, you had passed on without a word, he most likely would not have tried to make another for quite a while.

Ministers are much like such a boy. Although they have a burden to preach the Word, and perhaps will continue to do so regardless of what anyone does or says or fails to do, I am sure that there is not a minister who would not be lifted in spirit, and who would not try a little harder to preach better sermons, if you would take the time and trouble to acknowledge his efforts.

Perhaps you did not fully agree with all that was said, or you did not like some of his mannerisms, or you thought that the service should have been conducted differently. If such should be the case, I am sure that any honest and sincere minister would welcome your suggestions and ideas. You do not always have to agree with a speaker or to "fall all over yourself" complimenting him in an effort to give him satisfaction and encouragement. When you disagree or offer suggestions, the minister knows that you are interested, and he feels that his effort has not been in vain.

I believe that every churchgoer could help to make audiences better—more helpful to the speaker. I think we too often take preaching, as well as other church services, too much for granted and as a matter-of-course procedure. We go to church service because it is time to go, and it is something we should do. The minister gets up to preach, and we listen because, well, we just should. He preaches a fine sermon, and we tell ourselves so—but was that not what he was supposed to do?

I think we should try to make church services less mechanical. There should be more interest in each other, more acknowledged appreciation of what the other person has done. There should be less "form" to services and more thought given to the real purpose of such assem-

blies and to the benefit we can be to each other during these hours together. Going to church service just to be going, or because you feel it is one of the things you should do to be religious, will do you very little good. Your reasons for going to church should be that you really enjoy being there, and because you look forward with anticipation to having a spiritual fellowship. If your motive is otherwise you had just as well stay home.

There are other ways you can be a part of a good audience and make your presence felt and worth while besides letting the minister know you liked or disliked his discourse. Although it is always appreciated when you tell the speaker how you liked his sermon, there are other ways to be a participant in a good audience and to let it be known that you really are interested and appreciative. There also are other ways to help your minister do his best and to give you the most in spiritual blessings.

If you want a better church service, if you want more people to attend, and if you want people to come a second time, try being a little more friendly and help to give the service an air of spirituality and reverence.

When a stranger comes into the midst, make him feel welcome. Show that you appreciate visitors attending. Do not try avoiding newcomers just because they may not be attractive or your age. Do not coldly shake hands, with scarcely a look at the person. Grip the hand firmly, look the person squarely in the eye, and say something that will cause the person to remember you and to receive a feeling of immediate acquaintance.

When visitors come, do not let them take a seat all by themselves where they will feel very conspicuous. If at all possible be the first one to take a seat beside them and further your acquaintance at the first opportunity, but not until you have left the service.

If you find it necessary to talk at church services, do so quietly. It is a way of showing respect for others. Do not be loud and boisterous. Keep the children quiet, and do not let them play tag up and down the aisles, across the rostrum, and in and out among the people. Help make the service seem like a spiritual feast with an air of reverence and not like an ordinary public gathering.

Act like you felt God was also in attendance. Think twice before you start a conversation. Think whether God would be pleased having you discuss your past, present, and future work and business on that day. Reflect for a moment on the last two verses in Isaiah 58 before you speak or act:

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to

ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

If you will help to make this kind of an audience I feel sure your attendance will grow. You will receive a greater blessing for having attended, and God will have received more glory and be better pleased.

By these simple, yet thoughtful, ways you will be having as important a part in building up your church group as your minister does by preaching. The more you make your church service better, the more the minister will be encouraged and inspired to a greater work, and there will be more appeal to outsiders.

Let us remember that "we are labourers together with God." We all have a part that we can do, and we will be held accountable for the use we make of our talents.

Think of the last church service you attended and check yourself by the following test to see how high you rate as an audience participant. Determine how much audience appeal you have. Rate yourself, and see if you are proud of it. See if you—as one part of the audience—are doing your part. See if you are helping to build your church services or whether you are just wearing out the seats (as well as the patience of the saints).

After you have attended the next service, check yourself again to see if you have improved your audience appeal.

1. I kept my eyes on the minister during the sermon.
2. I used my Bible to follow the speaker.
3. I became attentive as soon as services started, and did not miss the introduction and opening remarks by catching up on the latest gossip with the one in the next seat.
4. I listened attentively and tried to appear interested.
5. I did not act bored or frequently look at my watch or the clock on the wall in an effort to let the speaker know he had talked long enough.
6. I sat as quietly as possible, and did not with indifference make noises by moving my chair or feet or by moving about.
7. I did not turn around every time someone came in the door or turn my attention to every disturbance inside or outside of the building.
8. I did not whisper or do or say anything that would detract the attention of others from the speaker or service.
9. I did not sit paging through a songbook.
10. I did not yawn openly, nod, or go to sleep during the service.
11. I tried to show that I thought the speaker and his message were more important than anything else.
12. I shook hands with the minister after the sermon and expressed my reaction.
13. I spoke to at least one other person about the most important part of the sermon.
14. I made my presence felt by shaking hands with as many as was convenient.
15. I shook hands with all the visitors and tried to show that I was interested in them.

Here is how to determine your audience appeal rating:

0 to 7—Poor	12 to 13—Good
8 to 11—Fair	14 to 15—Excellent

—Adapted from *The Bible Advocate*.

PUTTING PURPOSE IN SUNDAY SCHOOL

(Continued from page 8)

asking another: "What is doctrine?" For some, it is merely the consideration of Biblical interpretation that makes us different from other church denominations. For me, it is the implantation of such scriptural words of truth as will transform or develop the entire religious personality. If this latter be true, it must begin, as we have suggested, at birth or at such later time as the individual places himself under the influence of the Word of God. As far as our Sunday school effort is concerned, the imparting of doctrine begins at birth. There is no teaching apart from doctrine.

If we are to consider doctrine in that narrower sense of applying only the facts of Biblical interpretation that set us apart as a denomination, then such teaching should begin just as soon as we are able to inspire questions on the part of the child—about the third year. Whenever a child is able to ask questions or seek an answer to something, he is able to receive doctrine. While the more spiritual things are beyond his comprehension until later years, the facts upon which those spiritual things are based can and must be laid before that time.

As soon as our story of the coming of Jesus prompts him to ask questions, it is our opportunity and duty to inform him of the purpose of that coming. When he witnesses an act of baptism and in his Sunday school class is led to ask the significance of it, he should be told. When at Easter time the cross is displayed before him and he wants to know what it is all about, it should be carefully explained. When he sees someone for the first time lying still in death and wants to know what it is about, the nature and meaning of death should be explained. These are the points we call doctrine, and they must be answered when the question first arises in the child mind.

To think that we will wait and cover these points in the more mature classes or in some pre-baptismal instruction is to leave the child too long with a problem unanswered, and nature will demand of him that he find a solution before that time. The result will be that he will accept contrary belief or will create a satisfying solution from the figments of his own imagination. To be effective, doctrine must begin at birth, or at least be offered as soon as the three-year-old begins his questions about the things by which he is surrounded.

For Your Consideration

Why should we consider the ages of three to six as the golden age for Christian instruction? To what extent will habit patterns benefit the growing child in a religious way? How do we destroy faith of the child? Should attendance and tithing be a part of religious instruction? How can religious personality express itself?

HEAVEN OR EARTH?

(Continued from page 5)

titution of all things." It is said in Revelation 21:5, "Behold, I make all things new." It does not read, "I make all new things." It reads, "I make all things new," again showing restoration to Edenic conditions of righteousness. Yea, even more, for then eternal life will be added, which was not in man naturally in Eden, only as he ate of the tree of life.

Righteous Recompensed in the Earth

"Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner" (Prov. 11:31). "The righteous shall never be removed: but the wicked shall not inhabit the earth" (Prov. 10:30). Recompense means to finish, complete, give reward, give back fully, or give back in return. That is just what Jesus is going to do when He comes. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12.; see also Matt. 16:27).

Now, friends, we see great treasures in store for earth, which at one time was very good, and will be again. Will you be there to enjoy it? Only those who faithfully follow His will now shall inherit the earth then. Only the righteous shall reign and rule on earth. Rather than say, "How many of you are on your way to heaven?" we say, "How many of you are on your way to the Kingdom of God?" Learn the gospel, count the cost, and follow Christ our Saviour until He brings us eternal life.

CHURCH OF GOD

(Continued from page 6)

shepherds and not as owners; to be examples to God's people, even as Christ was an example to us. The elders must serve without expecting an immediate reward; but must look forward to the appearing of the chief Shepherd the Son of God. At the appearing of Christ, He will reward those who have cared for God's people, the Church of God. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

"Whosoever shall do the will of God, the same is my brother, and my sister, and mother" (Mark 3:35). Jesus is our eldest brother. We, as the younger children of the Father, must listen to Him. He will teach us how to please our Father. Jesus taught the disciples to pray. He said, "After this manner therefore pray ye: Our Father which art in heaven" (Matt. 6:9). No child will address a stranger as his father, neither can a stranger address God as his heavenly Father. You must be a child of God to address Him as Father. You must obey God.

(Concluded next week)

David's Kindness to a Lame Prince

By Mary C. Railton
Oregon, Illinois



A servant came into the throne room where David sat and spoke. "Jonathan's son is waiting to see you."

"Let him in," commanded King David. "I am anxious to see him." As the servant left the room, David thought to himself. "I wonder if he looks like my beloved Jonathan. Nevertheless, I shall keep my vow to Jonathan when we parted. I said I would always see that his family was cared for."

The door opened and in hobbled a young man on crutches. David looked at him sadly as he tried hard to come to David. He bowed down to the floor and waited for King David to speak.

"Mephibosheth, do not be afraid of me," he said kindly. "I wish to show you kindness for your father's sake."

"You are very kind, King David," replied Mephibosheth. "I do not remember my father, for he left home to fight the Philistines and never returned."

"Yes, I know," said David with misty eyes. "I loved your father very much and felt a great loss when he was killed."

"Have you always been lame, Mephibosheth?"

"No, sir. When my grandfather, King Saul, and my father were killed, everyone in the palace was afraid. They were afraid the Philistines would come over and kill all of us. I was only five years old then. My nurse wrapped me in some clothes and carried me with her. All of the people in the palace fled for their lives. But on the way, while she was running, she dropped me to the ground. It hurt my feet so that I could not walk for a long time. I guess I shall always suffer because of my fall."

"I am sorry to hear this, Mephibosheth. However, I want to give back to you all the land that belonged to your grandfather, King Saul. I would like you to live here in the palace and eat at my table every day."

King David called a servant to come into the room. He spoke to him, "I want to take care of this man and his family. I am giving him the land of King Saul, for Mephibosheth is his grandson. I want you to help him with his work, you and your family."

King David did everything he could to help Mephibosheth. As long as he lived he stayed in the palace and ate with David daily. David was kind to him in all ways for his father Jonathan's sake.

Puzzle

This is really a puzzle. Cross out all the even numbers and find what it is saying to you.

	37	8	9	21	4	33	12
	K	A	I	N	H	D	F
	7	10	13	24	17	30	11
	W	C	O	F	R	I	D
27		44	6	49	50	13	5
S		K	L	A	C	R	E
	36					48	7
	F					J	A
1	50					35	8
L	O					W	R
45	16	13	20	57	42		10
A	T	Y	U	S	A		L
32	61	22	19	4	27	34	42
P	W	S	E	O	L	C	A
37	26	12	75	2	49	7	
C	R	T	O	S	M	E	

God's Blessings on Your Birthday!

- Ronald Alvin Story, Nov. 9, age 12, Scottsbluff, Nebr.
- Paul Scott Ewing, Nov. 9, age 2, South Bend, Ind.
- Douglas McKinney, Nov. 10, age 7, Hammond, La.
- Judy Fry, Nov. 10, age 11, Freeport, Ill.
- Robert Dale Bormes, Nov. 10, age 7, St. Cloud, Minn.
- Harvey Thomas, Nov. 11, age 12, Fredericktown, Mo.
- Nancy Tremaine, Nov. 11, age 13, Corvallis, Ore.
- Gary Pryor, Nov. 11, age 10, Browntown, Va.
- Pat Blankenbaker, Nov. 12, age 6, Washington, D. C.
- Bobby Foster, Nov. 13, age 14, Hammond, La.
- Gloria Fauntleroy, Nov. 13, age 12, Hammond, La.
- David Lunderby, Nov. 13, age 6, Litchfield, Minn.
- David Wayne Stine, Nov. 15, age 14, Tipp City, Ohio.
- Judith Irby, Nov. 15, age 10, Hammond, La.
- Janet Kay Snyder, Nov. 17, age 7, Kokomo, Ind.
- Cheryl Ann Gaspar, Nov. 17, age 9, Eden Valley, Minn.
- Nina Jean Hayse, Nov. 17, age 8, San Benito, Texas.
- Brenda Anderson, Nov. 18, age 7, Hammond, La.
- Donna Porter, Nov. 18, age 9, Mt. Sterling, Ill.
- Tommy Harleman, Nov. 20, age 1, Gordon, Ohio.

This is Promotion Day for David Stine and Bobby Foster. We invite both of you boys to read the Berean Page

Texas Enthusiasm

Will you catch it?



The young people of Texas are moving forward. With the encouragement and direction of Bro. Emory Macy and Bro. James Mattison, they are organizing a state Berean society. This new movement is explained in the following information which was sent to all the young people of Texas. Can other districts over our country catch some of the Texas enthusiasm?

The motto of the Texas State Berean Society is "Search the Scriptures daily" (Acts 17:10,11). Their working text is Philippians 4:13, "I can do all things through Christ which strengtheneth me."

When a young person accepts membership in the Texas Berean Society, he receives a membership card on which is printed this statement of purpose: "The purposes for our uniting together in these evil days are: for mutual aid in Bible study, growth in Christ, and active Christianity, for fellowship with other people of 'like precious faith,' for strengthening other young people in Christ, and for the more effective preaching of the 'gospel to every creature' here in the State."

Texas Bereans are urged to join the dollar a month club as a tangible way they can support the State work. The funds will be used for a youth rally camp, postage, stationery, and other worthy projects.

Main projects for this first year are outlined in the following seven points:

1. Enlist as many members as possible, emphasizing that this is a Christian *youth* movement, and is for *young people* and those who are youth minded.

2. Make necessary plans for a large-scale, two-week Texas Youth Rally to be conducted next June, July, or August. Select a centrally located, ideal camp at a reasonable rent. We ask the women to tithe the canned goods they can this fall and next spring to the Rally, for food for the young people. Various vegetables, fruits, and meats will be welcome for wholesome, tasty food for the young people for their studies and meditations at the Rally. Secure a youth leader to give special Bible lessons for young people. Provide good, clean recreation for the students of the Rally.

3. Send out regular letters of encouragement to each member of the Texas State Berean Society and prospective members, informing of news, how plans are coming, and any interesting thing pertinent to the young people in the State.

4. To begin with, after the first call for members, start a chain letter among the young people, letting each get acquainted with the others. Tell your name, age, where you live and how to get here, when you were baptized, if you are, by whom, whether or not you are attending a local Church of God or what church you are attending, what you like to do, riddles for the others to guess, and all things that would interest the others.

5. At the Rally next summer, elect five officers who will work for the good of these Christian young people. The president is to be the leader, and constantly be on the lookout for ideas of bettering the youth-for-Christ program. The first vice president is to be his counselor and helper. The second vice president is to see to the printing of necessary tracts, lessons, stationery, or whatever is needed. The secretary is to keep accurate records of the society, its meetings, its projects, and what is accomplished. The treasurer is to be a responsible person who is qualified to take charge of the funds and to disburse them upon order from the board of officers only.

6. At the Texas Conference, give the young people their own hour to discuss the carrying out of plans they made at the Youth Rally. At this time, let all (both old and young) give their constructive ideas about how this work could be bettered for Christ.

7. *Pray regularly* for this Texas youth-for-Christ movement, that it might receive God's blessing and go forward for the glory of his name and the edifying of the young people.

"Build up the young people, and the young people will build up the church."

"Never allow suspicion, hatred, or malice to dwell within your hearts."

"Let no man despise thy youth; but be thou an example of the believers" (1 Tim. 4:12).

The Berean Page

AMONG THE CHURCHES

Church Calendar

Special Events

- Nov. 9-22—Fall meetings at Brush Creek, Ohio (Milon Hall, guest speaker).
 Nov. 21, 22—Thanksgiving service at Jordan, Mo.
 Nov. 24 - Dec. 4—Evangelistic meetings at McGintytown Church (J. W. McLain, guest speaker).
 Dec. 13—Youth Rally at Cleveland, Ark.
 Dec. 23—Arkansas Youth Rally at Cleveland.
 April 4-18—Evangelistic meetings at Hope Chapel, South Bend, Ind. (guest speaker, Walter Wiggins).

RIPLEY, ILLINOIS

Meetings were recently held, with Evangelist Walter Wiggins as our speaker. The seats were nearly full each night to hear an inspiring sermon from the Word of God. Although no one accepted the Saviour, we feel that those who regularly attended have been strengthened in the faith. Special musical numbers were given each night. Some of the Macomb brethren came several times and brought some special music with them.

We pray God's blessing on the work and on Bro. Wiggins as he goes from place to place. We hope he will visit our church again; but, as he said, "If not, we pray we will meet in God's great Kingdom."

Mildred Laning.

BAPTISM AT AURORA, ILLINOIS

We would like to introduce to the Church of God, Jesse Gallegas who came forward on Sunday, November 1, in our morning service. That afternoon he was baptized into the body of Christ. The service took place in Fox River. We pray God's continual blessing on this man and his family as he walks in this new life. Mr. Gallegas with his wife and two children live in Aurora at 229 N. Buell Ave.

Bud Goodwin.

LOGSDON — URISH

Saturday, October 17, 1953, at four o'clock, Miss Shirley Logsdon became the bride of Mr. Dean D. Urish in a double ring ceremony. The wedding vows were taken in the presence of a large group of relatives and friends gathered at the Oregon, Ill., church. Following a reception in the basement, the young couple left on a trip, after which they expect to make their home in Oregon.

We pray God's blessing to be with these two fine young people as they journey through life together. May God's spirit guide them in all they do, leading them in love and uprightness until their lives become blended into one, with eternal life as their final goal.

Harry Sheets

OREGON BIBLE COLLEGE NEWS

Recently the College had the privilege of viewing the teacher training film for Sunday school teachers which was made by the Moody Bible Institute. The name of the film is "No Vacant Chairs." We feel there is much benefit to be gained by seeing the problems which face so many Sunday school teachers and leaders.

Bro. Stanley Lawrence was the guest speaker on November 1, at the Dayton, Ohio, Church of God. He reports good interest and zeal among this small group in their newly organized church. He was accompanied by Bro. Billie Kennedy.

Bro. David Holquist was in Chicago over the weekend to take the place of Bro. Richard Smith who attended the Illinois quarterly conference at Casey.

Bro. Roy Humphreys and wife went to their regular appointment with the brethren at Koszta, Iowa. The church there is looking forward to the time when they will have a regular full-time pastor.

Bro. Arnold Johns has been caring for the work at Flagg Center for some time, but he has resigned to take up the work at Morris-town, Tenn. A group of College students now goes each Sunday and during the week to make sure the work will continue. Bro. Walter Larsen will be speaking for the church the morning of November 8. He also conducts the Tuesday evening Bible class for the adults. Sr. Lois Crouch goes each Tuesday evening to teach a class of children. Each Sunday morning before the sermon, Sr. Dorothy Elliot brings a flannelgraph message to the boys and girls. Sr. Sara Savage presides at the piano. In this way, each one of the students makes a contribution to the work.

C. E. Lapp.

EVELYN CAMERON

The Golden Rule Church of God in Cleveland, Ohio, suffered two losses from the ruthless hand of death in a single week; for, in addition to the death of Sr. Halls, whose obituary appears elsewhere, one of our oldest and, at the same time, youngest members, Sr. Evelyn Cameron, fell asleep after a long and painful illness.

Mrs. Cameron was in her ninety-first year when she was baptized and so was young in the faith, but in years she was the oldest person the pastor had ever immersed.

Her niece, Sr. Helen McMurtrie, had tenderly cared for her in her home until, following an unfortunate fall which rendered her helpless, she was placed in a nursing home where she died on October 13, 1953, having just passed her ninety-third birthday.

Funeral services were held on October 16, and she was laid to rest beside her husband, James, in Knollwood Cemetery to wait for her Lord's return.

G. E. Marsh.

EDEN VALLEY, MINNESOTA

Church activities have been progressing at Eden Valley. While we were without a pastor, the pulpit was filled by Bro. J. W. McLain and Bro. Ray Abbott. Bible study was discontinued during the harvest season.

The annual Sunday school picnic was held at Eden Lake on August 16.

Bro. Ellsworth Routson and family arrived from Blanchard, Mich., on Thursday, September 3. A welcoming social was held at the church basement on the following Friday evening.

The Bereans of the State enjoyed a picnic at Lake Ripley at Litchfield on September 6, and held their conference at Hector on September 19, 20.

The annual fall conference of the Minnesota Churches of God convened at Eden Valley on October 9-11. This was preceded by a week of meetings conducted by Bro. Routson. He also served as conference speaker. Bible classes were conducted by Bros. Delbert Jones, Tom Savage, Ray Brown and William Wachtel. Attendance at all services was good and ideal autumn weather prevailed. The building was filled to capacity on Sunday. Bro. and Sr. Ray Brown held junior church in the basement.

Afternoon services began with a spirited song service led by Bro. E. E. Graham, followed by reports of General Conference, local churches, Berean activities and Summer Bible camp.

The State Missionary Society met at Eden Valley on Saturday, October 3, with good attendance and much interest shown.

May we work together with increased zeal as the coming of our Lord draws near.

Mrs. Elmo Gaspar, Reporter.

On November 21, the Dixon, Ill., Church of God will open its doors to a Sunday School Convention for all the Sunday schools of Illinois. All teachers, superintendents, and interested workers are heartily invited to attend. The day is well planned to fill every minute. All will assemble in the auditorium at 10:00 a. m., and the day will end at 6:00 p. m. The Dixon ladies have extended their services for providing meals, both lunch and supper. Fill your ears and come! Join us in fellowship and instruction. Bring your problems and discuss them with other co-workers in Sunday schools.

Several Church of God families are to be congratulated on new arrivals in their homes. Roy Scott to Mr. and Mrs. George Thibault, Harlingen, Tex.; Carol Ann to Mr. and Mrs. C. R. Randall, Troy, Ohio; Mark Paul to Mr. and Mrs. Willard E. Wood, Litchfield, Minn.; Daniel Emmerson to Mr. and Mrs. Jerry Reeves, Rockford, Ill.; and Sydney Eugene to Mr. and Mrs. Ivan Magaw, Oregon, Ill.

OREGON BIBLE COLLEGE NEWS

Every week is a busy week at Oregon Bible College, but the last few weeks have been especially busy for most students. As our news in the past has revealed, several students are receiving experience in field work either in preaching or Sunday school teaching. In addition to this they are carrying a full load of studies at the College and working afternoons to pay expenses. A few students have been attending the weekly classes held at the local Church of God upon the subject of teacher training, and a few more attend choir practice every Thursday night. Add to these several duties the extra-curricular activities, such as student council work, provision for certain chapel services, and Communion services, and it all adds up to hard work. Let not the reader think, however, that all is not done willingly. There is a real joy in serving the Master in youth. We have a happy College family.

A few of the students will see themselves in movies Friday, November 13, as we view a film entitled, "This Is Our Town," a film about Oregon. The film includes a four-minute story of National Bible Institution and shows Oregon Bible College students at work in the classroom, library, and chapel. The entire film of one hour's length is available to us on a loan basis, since we were one of the sponsors of the film.

We are sorry to have to report a delay in our plans for a College group picture. The studio is at present moving to a new location and will not be ready for a few days, but we hope to have a College picture on the cover of The Herald within a few weeks.

From time to time we should like to introduce you to one of the classes. A subject which has not been offered here before is that in Audio and Visual Aids in Teaching. We first study the theory of such aids and then how to teach with tape and disk recordings, pictures, chalk talks, flannel board, object lessons, motion and still projected pictures, and various other types of audio and visual aids. We have enjoyed a certain amount of experimentation in class to determine the importance and effectiveness of such aids and how to develop most effective techniques in their use. Students are given frequent opportunity to demonstrate teaching and preaching with such aids.

Today in chapel we were privileged to view a film upon the subject of the return of Jews to their homeland. The film helped us to understand better the present Arab-Jewish tension in Palestine and increased our faith in Bible prophecy. Surely our Lord is coming soon.
Otto E. Dick.

"The Sunday school room addition to the Lawrenceville church is progressing. The structure is under roof and the windows are in. As soon as the plumbing is installed, the cement basement floor will be poured. Then the heating system can be installed. With the attendance of 102 on October 25, we do need the classrooms very much. If things keep progressing we hope to be using it this winter."—Mrs. Laurel Macy, Rt. 4, Urbana, Ohio.

OCTOBER SPONSORS

Happy Woods Church	\$32.08
Mr. & Mrs. Harvey U. Krogh	5.00
Mr. and Mrs. C. D. Whitmer	10.00
Hazel Reed	10.00
Maybelle Hanson	25.00
Mr. and Mrs. Russel Thoms	10.00
Mrs. Ray Maysilles	10.00
Virda Sitler	50.00
Mrs. L. R. Hillard	20.00
Truth Seeker's Church of God	25.00
Hillisburg Church of God	36.75
Delta Church of God	125.00
F. G. Carpenter	50.00
Burr Oak Church of God	102.01
Mr. and Mrs. Dale Dunbar	25.00
Elmer H. Magaw	2.50
Macomb Church of God	12.21
Verna C. Thayer	5.00
Stanley and David Lunderby	1.50
Mrs. Kate Olmstead	3.00
Ellen Riesener	250.00
A Family	5.00
M. A. Patrick	100.00
Mrs. J. A. Patrick	10.00
Mr. and Mrs. C. E. Lapp	25.00
Brush Creek Church	60.00
Clyde W. Smith	82.00
Leota B. Hanson	12.00
Maurertown Church of God S. S.	25.85
Mr. and Mrs. Wm. Ford	10.00
Mary C. Railton	10.00
Pennellwood Church of God	31.64
E. F. Marsh	12.00
Mr. and Mrs. George McMurtrie	45.00
Hattie A. Woods	2.00
Mrs. Anna Cochran	2.00
Louisa Murdock	5.00
Tella Johnson and Hedvie Jackson	10.00
Mr. and Mrs. A. E. Karnett	15.00
Mrs. Leon Antonides	5.00
Oregon Church of God	16.59
Mr. and Mrs. Delos Andrew	5.00
Mr. and Mrs. Frank Laning	25.00
Gerald L. Cooper	20.00
Mr. and Mrs. Robert Hardesty	25.00
Anonymous	5.00
Mrs. Jane Lansbery	10.00
Mrs. Nellie M. Blakely	7.00
Eastern Nebraska Conference	15.00
David Skinner	40.00
Helen Burnett	10.00
Ripley Church of God	100.18
Hope Chapel	5.00
Dorothy Magaw	4.00
Almeda Wertz	10.00
Jessie M. B. Kauffman	5.00

In the cathedral at Lubee, Germany, is this verse engraved on an old slab:

"Thus speaketh Christ our Lord to us:
Ye call Me Master, and obey Me not;
Ye call Me Light, and see Me not;
Ye call Me Way, and walk Me not;
Ye call Me Life, and desire Me not;
Ye call Me Wise, and follow Me not;
Ye call me Fair, and love Me not;
Ye call Me Rich, and ask Me not;
Ye call Me Eternal, and seek Me not;
Ye call me Gracious, and trust Me not;
Ye call Me Noble, and serve Me not;
Ye call Me Mighty, and honor Me not;
Ye call Me Just, and fear Me not;
If I condemn you, blame Me not."

NELLIE MAE HALLS

In the death of Sr. Nellie Mae Halls on October 10, 1953, the Golden Rule Church of God in Cleveland, Ohio, sustained a loss that will be felt for many years should our Lord not come quickly to restore her to us. Sr. Halls, a daughter of our late revered Bro. Alldridge, was an active member of the church long before the present structure was dedicated, twenty-five years ago, and with her husband William J. Halls, who is an elder, was among the few faithful ones who planned and carried through the building of the present edifice.

Sr. Halls, like her father and her husband, was a diligent student of the Bible, an excellent teacher, and a broad reader. Her lessons in archeology were especially helpful to our Berean classes, the Guild, and adult Sunday school classes. She was appreciative of all the finer things in life and her advice contributed much to the attractiveness and spiritual atmosphere of the church.

She is survived by her husband, William J. Halls; a son, William G.; a daughter, Mrs. T. V. Alleman, and four grandchildren; one brother, George P. Alldridge; a sister, Mrs. H. H. Hawkins; and other relatives, as well as numerous brethren. All these will keep her Christian influence alive for many years to come.

Funeral services were conducted in Wade Memorial Chapel in Lake View Cemetery. At Sr. Halls' request the pastor of her church based his remarks on 1 John 3:1: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." These words were especially precious to Sr. Halls, as they constituted practically the last words spoken by her devout father before his death. G. E. Marsh.

"Bro. T. A. Drinkard has preached some fine sermons on the nature of man and the promises to Abraham."—James Mattison, Harlingen, Tex.

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

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

Mr. & Mrs. Harvey U. Krogh, Jr.
1717 So. Leer
South Bend, 14, Ind.
11-1-54

*"Train up a child in the way he
should go: and when he is old,
he will not depart from it."*

—Proverbs 22:6.



November 17, 1953

The Restitution Herald

VOLUME 43

VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 7

Reed





Editorial

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James M. Watkins, Editor \$3.00 per year Paul C. Johnson, Associate Editor

Thanks for all Things

This is the season of year when our thoughts turn to a tangible expression of gratitude for the blessings we have received. There will be reams of written words, and hours of spoken testimony, upon this subject during the Thanksgiving season. They will voice thanks for every type of material blessing and personal well-being. We do have many reasons to be grateful for the blessings God has given up.

We hope our cover picture may help us to realize that a large per cent of the world's population still secures its daily food only by hard labor or gleaning bits from the field. When you have seen those who have so little, you have a greater appreciation for what you have. We have much for which to be thankful.

Can it be that our usual expressions of thanksgiving are not all-inclusive? The Apostle Paul, in writing to the Corinthians, said, "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God."

If *all* things are for our good and have been created with our eternal welfare in mind, there are many things to be thankful for that do not enter our minds at this season. Poverty, hardship, sickness, and trouble may have new meaning in the light of God's eternal plan. Very few would be grateful to God for help in time of trouble, if they never knew the need of help. Adversity redounds to the glory of God, if it enlarges our vision and helps us to be more appreciative of the bounty that comes our way.

It is hard to imagine someone thanking God for a period of illness. Yet, there are many people in the world who are kept so busy that they have no time to prepare for eternity. Perhaps, during a period of time when they are forced to lie in bed and do nothing but think, they may come to realize the tremendous opportunity that God is offering through a place in His Kingdom. If this should make them more grateful to God for the gift of eternal life, it could prove to be their greatest blessing.



Many persons are constantly troubled by little things. Although not too important, they can become very annoying as days go on. People end up asking, "Why do these things have to happen to me?"

Is it so difficult to find an answer to this question? The Bible tells us that only through patient continuance in well-doing will we have a place in the Kingdom of God. We also are told that tribulation worketh patience. If tribulation is the only way through which we can develop the patience to continue faithful until the coming of our Lord, is it a disaster or a blessing?

Years ago, when the going got rough, my mother would tell me that even the dog got a lot out of life. There were rabbits to chase; he wasn't so devoted to fancy food as to overlook the few scraps that came his way. Now and then there was a friendly pat, and at the close of a long day, there was a warm place behind the kitchen stove. "In spite of this," said she, "God gave him a few fleas so he wouldn't forget that he was a dog and miss the blessings he had."

Perhaps we should all be more grateful for the few things that are sent to plague us. They may be the means by which we develop a sense of appreciation for the blessings we have. Every editor has the experience of receiving dozens of letters of encouragement and appreciation, only to receive at regular intervals a scathing denunciation of everything he does, says, and thinks.

At first it is hard to understand why these things should be; but if all things are for our sakes, there must be a justifiable reason for them. We never receive a communication of this kind without profiting by it. Usually there is a bit of truth in every criticism, even though it gets completely out of control. Criticisms can be valuable contributions to future success. If criticism does nothing more than make us thankful for the many loyal friends, it will redound to the glory of God.

We must be grateful indeed for the many blessings we have. We also may become thankful for our adversities. They may do us as much good as the blessings we receive. "For all things are for your sakes."





By G. E. Marsh

I Thank Thee, Lord

THESE they stand, these splendid young people of ours, alert, vigorous, and responsive to every need of the Church of God of which they are a part!

"In the midst of a crooked and perverse generation" they march forward, bearing aloft in unsullied hands the banner of Jesus Christ! What a picture of well-directed energy they present! What a tremendous force for good and for God they constitute! And how little the church in general appreciates them and the service which they render!

In times like these, when temptations, known to ourselves and to our fathers, have been multiplied a thousandfold, when the beckoning hand of the world is enticing them to become "lovers of pleasures more than lovers of God," it is encouraging and inspiring, indeed, to find so many of them standing firmly and fearlessly in the defense of truth and righteousness.

The general moral and spiritual course of the world is obviously downward. It is away from God and Christ and the Bible. It is turning constantly toward a materialism that leads directly to skepticism and infidelity. But within the sheltering walls of the Church of God there is discovered a large and steadfast group of young men and young women who remain unmoved by the sophistry and pretense of the so-called intellectuals of the day. These young people think for themselves. They will not permit others to form their opinions for them. They cannot be moved by the ridicule of their pleasure-loving associates in school and college, for these young folks of ours are true in their allegiance to their beloved Master.

Parents whose children find an outlet for their energy in the service of the church have much for which to be thankful. How their hearts should be poured out in praise to God for the protection with which He has surrounded their dear ones and for the influences for good He has thrown about them!

Glance for a moment through the barred doors of the penitentiary! The poor misguided men you see exercising there in the cramped quarters provided by the state are, for the most part, young men still under thirty years of age. These are the beloved sons of parents like you! But by the grace of God your son would be there with them. Only the power of the gospel of Christ has saved

I thank Thee, Lord, for our young people, the youth of the Church of God, whose adherence to duty and sincerity of faith under the testing fires of temptation are a constant joy and inspiration to a parent's and to a pastor's heart. God bless them all!

him from such a fate. O father and mother of a Christian son, may your heart be melted to tears of gratitude to Him who has preserved and kept your loved one from such a fate!

It is long past midnight in the city, but the streets are brilliantly lighted and the raucous sounds of jazz float out from the open doorways. Within is a scene that might well beggar that presented in an Oriental court! Hundreds of well-dressed men and undressed young women are clasped in each other's arms upon the dance floor. Tables bear a varied assortment of bottles and glasses, with still more bottles buried in pails of chipped ice standing by ready to be claimed by the revellers when the visible supply is exhausted.

Over there a girl, not yet halfway through her "teens," is being led from the floor by her escort, a middle-aged man whom she had never met until tonight, and,—watch closely—he is nearly carrying her in his supporting arms because she is too drunk to walk!

Who is she? Not one of our girls, we may be sure! Praise God for that! But she is the daughter of some father and mother who does not know the friendship and the love and protecting power of Jesus Christ! She has not been reared under the elevating influences of a Christian home. She has not been instructed concerning the dangers that lurk in the gilded palaces of sensual pleasure.

Someone will be held to account for the losses these young men and young women sustain through the failure of the parents to consider their spiritual and moral instruction as well as their intellectual and material well being!

As a pastor I look into faces of a junior choir each Sunday night and rejoice with the homes from which its members come! For there is not a young person there of whom a parent might not well be proud. Night af-



ter night they come to the church for practice, night after night they blend their youthful voices in songs of praise to God, and night after night they are being drawn, almost unconsciously to themselves, into a fuller fellowship with each other and into a deeper appreciation of the value of the principles of life and truth for which the church stands which they so ably serve. How we thank God for them! They are the richest asset that we, as a church, possess!

It is a comparatively short and easy task to erect a building with towering spires and stained glass win-

dows, but it takes the Master Architect of the church a lifetime of labor to make a Christian to truly worship there! And that is the work that Jesus is performing in these young lives that are dedicated to His service. They provide the materials with which He builds. He molds and polishes these young people of ours to bring out all the beauty of character they possess and then He fashions them with the hand of experience for a place in the glorious temple of our God. Again we thank God for our young people and pray that His blessing may attend them all!—*From The Restitution Herald, 1934.*



By D. G. Harvey

"O give thanks unto the Lord; call upon his name; make known his deeds among his people" (Psalm 105:1).

A Thanksgiving Prayer

THE early morning Thanksgiving services were ended as through the crisp November air the many families hurried to their homes to share in the good things mothers had been preparing for many days, the Thanksgiving feast. Sad but true, there was grumbling, and many complaints, such as, "Nothing to be thankful for."

What a mockery, *Thanksgiving?*

Let us look into this shabby little home in the poorer district of this little industrial city. The father is not here! No, he has been dead now for five years, but the widowed mother has made a brave fight to keep her children together. Her boys and girls are almost men and women now. The little mother is older, but still young enough to laugh with her children; she shares both their joys and their sorrows.

But today we see the table is spread for the humble feast; and as they each sit with bowed head, we hear the sweet voice of the mother, who has given so much and so willingly in her labor of love, raised in humble prayer to the Giver of every good and perfect gift.

"Oh Father in heaven, we again must come to Thee to express our thanks this day for all Thou hast done for us. Father, we realize that every joy, every sorrow, has been for our good. We thank Thee for everything in our lives, for life itself.

"We thank Thee for the close bond of friendship of our many friends. We thank Thee for the care Thou hast shown in our little family circle. We thank Thee that we are blessed with health and strength. And, Oh Father, when we remember the absent ones, the grandparents, the father of this household, then again we thank Thee

for the gift of Thy great love, Thy only Son Jesus, and the blessed assurance of a regathering in the resurrection, when we shall meet to part no more.

"Oh Father, we thank Thee for the blessed assurance of Thy love and care for us. We thank Thee, for we know Thou and Thou alone hast been able to grant our prayers.

"We thank Thee that during these days of fear and distress Thou hast strengthened us. We thank Thee for the peace and joy we have received from the study of the inspired Book Thou by Thy Holy Spirit moved men to bring to us. And, oh Father, though at times everything seems dark and we know not where to turn, we thank Thee, for we know the spirit of Thy Son is with us and will lead us in the right paths.

"Oh Father, there are so many things for which to thank Thee, for Thou art so good to us. Thy goodness and mercy endure forever. Therefore, Father, we thank Thee for all things. Thou knowest our hearts; receive our thanks in the name of Thy beloved Son Jesus. Amen."

"Nothing to be thankful for," they said; but in this little home there was peace and true thanksgiving of a true, humble child of God who has followed the Lord even in the vow, "Thy will be done."

May we each count our many, many blessings and open our hearts in thanks to the Father of all, who has so blessed us and cared for us during the past year. "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations" (Psalm 100:4, 5).—*The Restitution Herald, 1933.*



By Alva G. Huffer

Prophetic Festivals

Part One of Four Parts

IT seems to be man's nature to remember what he wants to remember and to forget what he wants to forget. For that reason, God instructed His nation, Israel, to observe annual religious festivals that they might remember their indebtedness to Him.

The festivals of Israel were to be memorials of what God had done for the nation. They were designed to promote religious development and create national unity. These festivals were not merely holidays; they were holy days. They celebrated events of history instead of honoring famous men. They were intended to turn the hearts of the people toward their Covenant Maker.

As the Old Testament is the foundation of the New Testament and as God's work with Israel in many ways foreshadowed His work with His church, so the national festivals of Israel were prophetic of future events.

Israel's Six Feasts

God commanded Israel to observe six major religious feasts. Three feasts occurred in the spring of the year and three feasts occurred in the fall of the year.

The three feasts observed in the spring were the Feast of Passover, the Feast of Firstfruits, and the Feast of Weeks. The three feasts observed in the fall were the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles.

In this series of articles, we would like to consider these six religious feasts of God's ancient people and the glorious events of which they were prophetic.

Feast of Passover

The first feast occurring in Israel's religious year was the Feast of Passover. The Feast of Passover was the nation's independence celebration. It commemorated Israel's liberation from Egyptian bondage.

In delivering His nation from Egyptian slavery, God brought a series of plagues upon Egypt. The plagues were designed to persuade the Egyptians to liberate the Israelites, to impress the Israelites of the price of their redemption, and to show that the Egyptian deities were without power.

The Israelites were saved from the last plague by the provision made in the blood of the Passover lamb. On the fourteenth day of the first month, the lamb was to be slain. Its blood was to be sprinkled on the doorposts of the house in which the family would gather to eat of

the roasted lamb. When the death angel visited Egypt and brought death to the firstborn, it did not stop at the houses of the Israelites. The death angel passed over. Therefore, the annual feast commemorating that event was called the Passover Feast.

Christ's Sacrifice

The Passover Feast was prophetic of Christ, the sinless Lamb of God, sacrificed for the first-born, the church. Sinners have assurance of redemption only if they recognize Christ as their Passover Lamb (1 Cor. 5:7), appropriating to themselves the benefits effected through His sacrifice. The fact that the Israelites were in the house and feasting on the roasted lamb indicates that believers must enter into Christ and feast upon Him who suffered on their behalf.

Feast of Firstfruits

Closely connected with the Feast of Passover was the Feast of Firstfruits. At this feast, Israelites brought the firstfruits of the spring harvest before the Lord and offered them unto Him. They recognized that everything they received came from God. They offered the first of the harvest in recognition of His complete ownership of their lives.

Christ's Resurrection

The Feast of Firstfruits was prophetic of Christ's resurrection which occurred after He had been in the grave three days and three nights. "Now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20). Jesus is the first to be raised from
(Please turn to page 15)

DAILY BIBLE READINGS

- M. Nov. 23. 2 Chron. 9:1-12. The Queen of Sheba visits Solomon.
 T. Nov. 24. Matt. 12:38-42. A greater than Solomon is here.
 W. Nov. 25. Matt. 17:1-9. Preview of the glory of the greater than Solomon.
 T. Nov. 26. Rev. 1:12-18. The greater than Solomon's present glory.
 F. Nov. 27. Rev. 19:11-16. The greater than Solomon's future glory.
 S. Nov. 28. Rev. 21:18-27. Glories of the greater than Solomon's dwelling.

Church of God

Part Three—Conclusion

By Emory Macy, Texas Evangelist

AFATHER is the sire of the family. The father is the head in all things. The children must serve the father and obey him in every commandment. A child who is proud of his parents will gladly repeat his father's name, and will say, "I am his son, or daughter."

The same is true of the children of God. Seth's descendants proudly began calling themselves by the name of the Lord. Later, God-fearing people were recognized as the sons of God. The heavenly Father changed Jacob's name and the name of his descendants to "Israel," and every generation since has called them by that name. "Isra-el" means "princes of God." A prince is an heir and a son of a royal family. Jacob's sons were glad to say, "I am an Israelite, a prince of God." "Wherefore God is not ashamed to be called their God" (Heb. 11:16).

However, many "princes of God" did disgrace their father's name and went worshiping other gods. When Israel left the Father's care and ran away from home, God cut them off from the congregation of the Lord. He cut them off from the royal inheritance. Many of the Israelites never reached the Promised Land. Those who did were soon driven out, because "heirs of God" must remain within the "household of God" and be obedient to the Father's will.

Every Father expects his children to be an honor and a praise to the family. God, the father of Israel, cleaved unto the house of Israel, "that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear" (Jer. 13:11).

God's name must be exalted above all things, "for his name alone is excellent" (Psalm 148:13). "He hath made a decree which shall not pass" (148:6). All of the creation of God is a praise unto His name, except man. Man has so chosen to worship as he pleases and to call himself after his own name. False teachers crept into Israel in the days of Jeremiah, and caused them to forget God's name. The world today is pitifully full of false teachers who are teaching we should obey the Father's commandments, but that we should never accept His name.

The doctrine of the family name was emphasized by the Apostle Paul. When he was writing concerning his tribulation, he wrote, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" (Eph. 3:14, 15).

The Apostle Paul thought the family name was so important that he addressed his letters "unto the church

of God" (1 Cor. 1:2; 2 Cor. 1:1; 2 Thess. 1:1). The converts on the Day of Pentecost met daily in the temple and in the homes "praising God." It was these believers which Saul sought to put to death when he "persecuted the church of God" (1 Cor. 15:9; Gal. 1:13). Paul instructed Timothy to take care in selecting church leaders, "for if a man know not how to rule his own house, how shall he take care of the church of God." (1 Tim. 3:5). When the believers began to frown upon certain types of personal dress, Paul wrote, "We have no such custom, neither in the churches of God" (1 Cor. 11:16). When the Corinthians degraded the true devotion of the Lord's Supper by making it a feast, Paul wrote, "Have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?" (1 Cor. 11:22). Paul saw the necessity of instructing all leaders, "that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15).

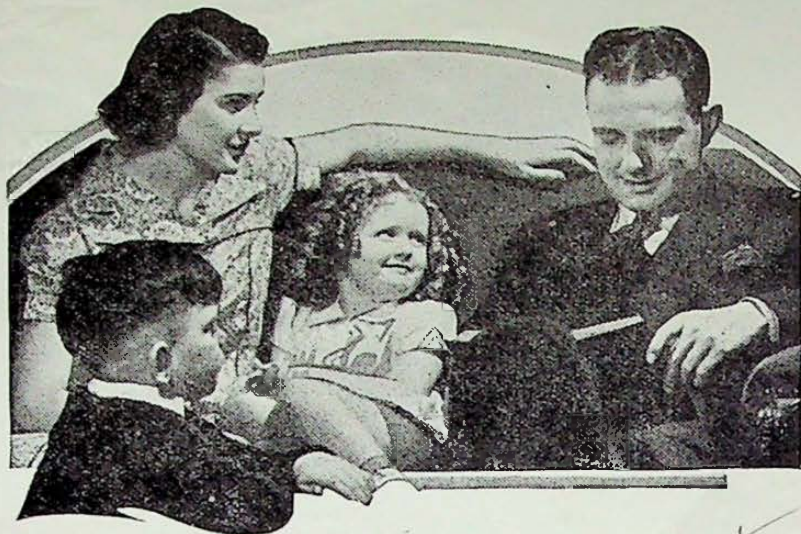
If the Church of God is the "pillar and ground of the truth," then churches that are not of God have no pillar nor ground upon which to build truth. False churches must hold out the hand of false hope, of "immortality of the soul." The Church of God has a hope, because it seeks for its inheritance to come from the Father, the family head.

The church belongs to God because we have been given a personal invitation to come into His family and to become His heirs. We need not doubt. "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord" (1 Cor. 1:9). Jesus played a wonderful part in our salvation, but it was God who purchased the church with the blood of His "only begotten Son." God redeemed Israel out of Egypt, and He has redeemed the church. God wanted Israel to bear His name and He wants His children of today to wear His name.

There is no hope of life offered to anyone other than through the invitation to become God's heir. This salvation comes only through Jesus Christ. That is, Jesus, the Son and heir of God, did not greedily want to be the only one to inherit all things, so He gave Himself that others may believe with Him. The acceptance of the invitation makes one a fellow citizen "with the saints, and of the household [or family] of God" (Eph. 2:19).

Jesus never asked nor required the apostles to carry His name. Jesus in His prayer to the Father on behalf of the apostles, said, "I kept them in thy name." Jesus revealed

(Continued on page 15)



A Family Bible Study

By the Smead Family

*Looking for New Heavens and a
New Earth*

John: The Bible reading is found in 2 Peter 3:13: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Mildred: That verse is full of hope, especially in these days when so many are afraid of the future. Some day this whole wide earth will be filled with righteousness.

John: I can understand why the earth needs to be made new in order to be righteous. But there is a puzzler here. Why does heaven need to be made new in order to be righteous? Surely if this means God's heaven, what could be the purpose in renewing God's heaven?

Cecil: That is a puzzler, John. But do you think this means God's heaven here in this text? Back in verse 10 it reads, "The heavens shall pass away with a great noise." In the paper this week, there was an article about the sun exploding, as though that would be the heavens passing away.

Mildred: Yes, I noticed that article. It said if the sun were to explode the earth soon would vaporize, as the next part of the verse says "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

John: But you always have said that you believed the Kingdom of God is to be on earth. Even if it does say "a new earth," how can it be the same earth? For example, would He bring back Niagara Falls? or Yellowstone Park? or is the Grand Canyon to be dissolved and never recreated?

Cecil: We are running into some confusing questions, John. Home, sweet home is one of the highest sentiments we have. One of the appeals of the gospel of the Kingdom that is the most powerful is that in the next life the earth is still to be our home. I have always thought one of the joys of eternal life would be to see all these wonderful places all around the world. There are many memories associated with, say, Niagara Falls. One of the joys

of eternal life would be to revisit that place with my loved ones.

Mildred: But what does the Bible say about it? What is the text talking about, the end of a physical world or the end of unrighteousness?

Cecil: Righteousness is the theme, I would say. How to have the earth filled with righteousness.

John: Isaiah looks upon the Kingdom of God on earth as a time when, as he says in chapter 11, "the wolf also shall dwell with the lamb," and "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."

Mildred: We can know God by studying His Word, the Bible, and taking Jesus as our Lord. I am wondering if our verses on the burning up of the heavens and earth and then being replaced by new heavens and earth, could be understood as figurative language, the same as the wolf dwelling with the lamb is figurative.

John: You mean, maybe the fire is a figure of speech, too? And by the gospel burning as a fire, it will burn up wickedness out of the lives of people?

Mildred: Well, Jesus did say, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Isn't it true that all iniquity comes because people are not seeking the Kingdom of God and His righteousness? If everyone were to be converted would there be any crime or any more war?

John: But there are some people who do not want to be converted and some that it would be impossible to convert.

Cecil: That is true, John. I think, though, that the Bible gives us the answers. For example, in Hebrews 11:3, we read, "Through faith we understand that the worlds were framed by the word of God." In modern English it means that the different ages of the earth were all prepared by God. We have our ages, like the automobile age, the

atomic age, and so on. God also has His ages. Right now is the age or day of man. Someday it will be the day of God, or the age of the Kingdom of God on earth. Now just as the horse and buggy age blended into the automobile age, so are all the ages of man. However, the text would indicate a very sudden change from the age of man to the age of God so far as our earth is concerned.

John: I see! God has a clock, in a sense, for what happens on the earth. Or it might be called a timetable.

Mildred: Yes. And a change in the heavens and earth such as is described in the graphic language of 2 Peter means a complete turnover in the political heavens of the earth, and all that goes with our present order of things.

John: You mean that the Kingdom of heaven will come to earth?

Cecil: That is what it means. Instead of seeking worldly comfort and pleasure as it is now, the inhabitants of that coming earth will seek to please God. Jesus' statement of aims, to seek first the Kingdom of God and His righteousness, will become the aims of all the earth.

John: But why such terms as Peter used? One would think it surely means the earth would become a ball of fire. Isn't that stretching a figure of speech a bit?

Cecil: God wants us to understand what a difference the attitude of man will make. With a selfish attitude—the destruction of the earth. With a godly attitude—a renewed earth wherein dwelleth righteousness. In other words the thing that holds back a paradise on earth is the selfish attitude of mankind on the earth. No language is too strong to reveal the differences in the results of these two attitudes.

John: Well, with the present turmoil on earth, it looks as though such a change would be a long way off.

Mildred: On the contrary. If it depended on mankind, it never could come. Isaiah 9:7, in speaking of the Kingdom of God coming, says, "The zeal of the Lord of hosts will perform this." In other words, even one person on earth with a godly attitude is in the majority, because God is on his side. God delights in saving people who have come to realize their own helplessness. And so in the revolution that is coming to this old world we have only to trust God. Not that we do nothing. We live lives of faith, seeking to please God by loving our neighbor, by searching the Bible for God's way. When the time comes, the revolution will come.

John: Can't we tell about when the Kingdom of God will come?

Cecil: There are many signs of the times recorded in the Bible. Jesus gave us some signs in Matthew 24 and 25. He spoke of the end of the world or, in modern language, the end of the age. The word translated "world" in this text means a period of time of unknown duration that is unknown to us. God knows.

Mildred: Meanwhile, since we know not the day or hour of His coming, we should be ready at any time.

John: How can anyone be ready?

Mildred: Peter tells us in the same text: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

Cecil: The whole question seems to be one of attitude toward God and the ways of God. God prizes love, hope, and faith as the things of chief importance to be looked for in our characters. These are attitudes that He does not force upon us, but seeks to draw us into.

Mildred: Yes, that is why everything that happens today has a purpose. God is seeking to draw us to Himself and make us real images of Himself.

John: Do you mean all mankind can be drawn to God, not just a favored few.

Mildred: That is right, John. In fact, Peter says that is why He is waiting before the coming of that new age on earth. "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."

John: But is that all we do? have faith in God, love our neighbor as ourselves, and hope in the better world that is coming in order to be saved?

Cecil: That is enough. The Bible tells us what to do in order to prove these attitudes. There are certain legal documents to every human activity. Marriage vows and contracts to buy a home, and such things. And so, when we have the attitudes of faith in God, and love and hope, we will perform the ceremonies that go with our contract with God. It is called a covenant in the Bible. We sign the covenant by public confession of Christ.

Mildred: Baptism is a symbol of that faith we have in Christ.

Cecil: Particularly, baptism by immersion is a figure of great spiritual truths. Romans 6 tells of how it lines us up with Christ in His death, burial, and resurrection. It proclaims we will rise to walk in newness of life now, and will rise in the resurrection in the new world to come.

John: I see, and so our part is not just sitting and waiting for God to do it all, although He will do it all. We are to be ready at any time.

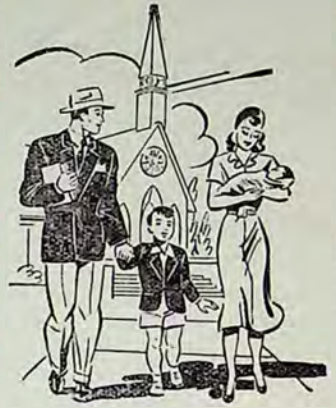
Cecil: Yes, and the events of the past few years show we are rapidly drawing near to that hour when God's clock shall strike the beginning of the new earth. The attitude of a Christian should not be fear that the old world is passing away. We should, rather, rejoice that the new world is drawing near. No matter what the turmoil of the changing from one world to the next as described in Peter's letter, it is all for our good and in order that the earth may be filled with righteousness.

Within the grasp of each Sunday school teacher lies opportunity to make each pupil either a lukewarm Christian man or woman, or a zealous, soul-winning worker.

Putting Purpose in Sunday School

Chapter 7—Upon This Foundation

By James M. Watkins



IF we have worked wisely and well with the materials for development up to six years old, we will have a sound foundation upon which the stable life can be built for later years that will be religiously sound and enduring. The years of six to twelve are the years designed merely for building upon that foundation and for development of the things already started. To consider this period in one group is to minimize its importance, but to fulfill the aim of this booklet we see no other way to give it consideration. It is the period when the sound religious life is to be built, for we must have our student developed both doctrinally and personally before that twelfth birthday. This process of development is a gradual thing, embracing all the circumstances and opportunities of each year. However, we are not considering the *methods* of teaching; we are considering the *aim* of these years of six to twelve.

Great Oaks From Little Acorns

In the earlier years of the individual's life, we have endeavored to plant little seeds of religious life. Our purpose during these years is to grow these seeds into the completely matured plant. This period of life is the active period, and all of our work and effort must provide a degree of action. The child will not only want to hear about his religious faith, but will want to do something about it. He will want to combine his Sunday school work with the natural tendencies of this age to gang up with those of his own sex; to participate in outside activity such as picnics, hikes, etc.; and to want to be more or less unhampered by the association of the other sex. Teachers for this age must have a deep appreciation for the student and have a youthful outlook coupled with a physical zest and fullness of life, that makes it possible for them to keep up with the children's demands for activity. There is an advantage, where it is practical, of having boys' and girls' classes during this time, so that the children's activity can be centered more in accordance with their natural interests.

The Sunday school, in serving the interest, study, and self-expressional needs of the growing child, finds its greatest demands in this period. These are simply means

by which we hope to grow to maturity the seeds we have planted. For us to determine our aim and to guide our effort we need only to review the seeds we have planted and to see that during this entire period we design all our effort to nurture the growth of this which we hope to produce, always bearing in mind, of course, that we have only until the twelfth year to complete our sound foundation for entering into the Christian way of life. After this time, the child will find other interests, and there will be other things to claim his attention. Our aims and our teaching methods should serve to build and develop during this period at least seven essential things.

Appreciation

During this time, we must build into our student an abiding sense of appreciation. Our greatest threat to the religious future of the world is coming from the fact that we have lost the plain, old-fashioned sense of being truly appreciative of one another, of appreciating the things we have and the opportunities we are offered. For a continued interest and support of the church, we must first appreciate what it means to us, to the nation, and to the other person. We can never come to appreciate the intangible spiritual things unless we can appreciate the things that are before our very eyes. If you think we appreciate the things God has given us, try to hold a Thanksgiving service!

Our teaching should serve to develop that greater sense of appreciation. On those long, leisurely hikes or those woodsy picnics that are so demanded by this age, every opportunity should be used to show the beauty and the unusual in the things about us. In times of happiness or special blessings, tribute should always be paid to the goodness of God, who gives such things to us. When a present is displayed that has been received from parent or friend, some action of appreciation should be insisted upon. When a party or special good time has been provided by someone, a little note written by the individual student himself, no matter how poor the writing, should be insisted upon.

The modern world is losing entirely its appreciation for what it has and also for one another. An expression of

our appreciation for other members of the class and the things they do for us as well as for the friendship they extend should be encouraged. For a good example of Paul's appreciation for the people he knew in the church, read his letter to the Philippians, chapter one and the first eleven verses. Who today would take time out simply to write a letter saying how thankful he was that he had known a certain person?

In all ways we must not only provide that within the church and Sunday school which can be appreciated, but develop within the personality that which is able to show such appreciation in a tangible way. Churches are today closing their doors around the world merely because we have lost our appreciation for their worth in our lives and society. In our classes we should have special thanks services when any member has received some particular help as well as when the person is in need of help, and there upon our knees learn to thank God for what He daily does for us. Special thanksgiving services should be the practice, to encourage a more formal expression as a reminder that we should be grateful for all our blessings. A great failure of modern society comes merely because we are always demanding more, rather than taking time out to enjoy and appreciate what we already have. The church will not endure unless we develop a greater appreciation for what it is offering to the world and develop the religious personality capable of expressing that appreciation.

Personality

Our second work is to do all in our power to develop a sound, stable personality in the child. Unless we accomplish this, no religious teaching in the world will be effective. If the requisite of Christianity is humility, what chance has the overbearing egotist to appreciate its values? Or in a Christianity dedicated to service to others, what chance has the selfish, self-centered person to enter whole-heartedly therein? Or the individual who has been taught none of the fundamentals of person control—what chance has he against the constant stimuli of modern life? Christianity always demands a sound, stable personality.

We can best consider the threats to a sound personality by the evidences that point to its future: extreme shyness, undue sensitiveness, lack of sociability, suspiciousness, resentment, over-forgetfulness, cruelty, depression, unwarranted grief, uncontrolled temper. These are warning signals; their cause should be sought out and corrected by someone qualified to do so before the personality is warped and incapable of a sound religious expression. These are evidences of maladjustment, and maladjustment distorts our outlook on life and our personality. They are as much a part of our concern during these growing years as any amount of doctrinal teaching.

Worship

We must also build into these growing years a sound spirit of worship. We must never belittle the church or any member of the church in the presence of our students, but rather always speak highly of the things associated with the church. We must never permit a light or frivolous consideration of the things associated with God or the Bible. We must demand proper consideration for the church building and property, and demand the proper spirit of reverence within the church.

Above all else, we must develop the ability and practice of prayer. No class is too young, especially from the sixth year on, to get together and form the practice of kneeling with each one who desires saying a word or two in behalf of some fellow member who has sickness or trouble. There is far more taught in such periods than the value of prayer or the exercise of faith; there is a deep, abiding sense of worship and appreciation for the church and the fellowship of one another. From the sixth year on, a kneeling period of prayer when a special need demands it should be just as much a part of our Sunday school classes as the midweek prayer meeting of the church. After all, are we not supposed to be educating for participation in such periods? The spirit of worship is a constant daily attitude, and should be present at all times when any members are together. No meal served without offering thanks; no retiring done at night without bowing first in prayer; no crisis in the life of the child or im-



Thanksgiving

Accept, O Lord we pray Thee,
 Our grateful thanks today,
 For the benison of sunshine,
 And the wind-swept woodland way;
 For the gift of ready laughter,
 For the smiles of passers-by,
 For the knowledge that the center
 Of the small word sin is "I";
 For the comfort of tried friendship,
 For the neighbor's pleasant words,
 For all good books we know and love,
 For the singing of the birds;
 For time, that we may use it
 As a rare and valued thing.
 For common sense, and courage,
 For love and everything!

—Julia W. Wolfe.

portant decision made without taking it to the Lord. Here we teach the true spirit of worship.

Social Action

When a person thinks of Christianity, he first of all thinks of right living and sound social practices. These, of course, should be a definite part of our teaching, and such social teaching should be enlarged to include all our associations with those about us. Sound social action means also such things as kindness, consideration, honesty, fair play, and forgiveness. The holding of grudges, the nurturing of hate and such similar practices, are just as detrimental to the effects of our teaching as poor standards of morality. The number of those who refuse to come into the church simply because forty years ago they thought they didn't like somebody is legion. Our teaching should develop the ability of sound social expression, of getting along with people, of laying aside our prejudices, of forgiving the mistakes and shortcomings of others, and of having such an appreciation for the fellowship of those about us that we are willing to lay aside anything that might jeopardize that fellowship. The threat to proper socializing is selfishness, so our teaching must tend to remove all improper trends of this trait that it possibly can.

Doctrine

Upon the foundation of the earlier years, we must continue to build a sound appreciation for Bible study and the truths of the Scripture that will make the Word of God live soundly and completely in our lives. There are certain fundamentals of faith that set us apart from many of the churches about us; these fundamentals must be built and developed to the place that they can never be compromised by any other views. Certain elements of that doctrine we have considered elsewhere in this work, so it is not our purpose here to recount what we are to believe; but if we are to exist as a denominational teaching unit regardless of what our views are, we must constantly drive home those doctrines in all our teaching. The child must arrive at the age of twelve completely and soundly indoctrinated with the truths of the Scripture as we believe them to be taught in the Bible. If our faith should make us seem peculiar, then by all means let's be peculiar! It is when we present a faith that challenges the very life of the individual that we build the greatest appreciation for it. There should never be the least compromise in the demands of the gospel; yet it should always be administered in the spirit of love and understanding.

Self-Expression

We must constantly search for talents in those we are trying to teach and provide and develop ways in which those talents can find expression. These years of six to twelve are the golden years for the development of such

methods of self-expression. We must combine with our teaching a constant alertness to find a way in which we can provide something for the child to do. We can never come to the place of real accomplishment in our teaching until we first have secured the whole-hearted co-operation of the child in learning. Sometimes this co-operation is awakened when he is asked to sing solos, play the piano, teach a lesson, or merely participate in a discussion. Many individuals never really settle down to study until they first are forced to by the demands of teaching a class; it is then that their interest in study is truly awakened. Personality demands expression to develop; this we should always remember, and it should be our guiding light during the six to twelve period.

Responsibility

The weakness of much of our society today is to be found in our failure to infuse a spirit of responsibility into the lives of the present generation. What is true of society is also true of our churches. Many churches today are going out of business and suspending all services with plenty of members in the locality to assure their success. The answer to this problem is found in the failure of a large majority of those we bring into the church to feel any sense of responsibility for its future or success.

With our teaching, we must develop this sense of responsibility. The teaching of the practice of tithing, the participation of all in a sound system of finance for the work that any class is to do, and the assumption of each class of a definite part of the church's obligation, will go far in creating this spirit of responsibility. The pointing out of certain needs of the church that can be handled as a special project by a class so that it can view its accomplishment in years to come will add interest and develop a sense of responsibility for the church's future welfare. Giving the class or each individual a certain responsibility in the maintenance or care of the property or grounds will help develop that sense of responsibility. Each child should be taught the value of his interest and the responsibility he has in attendance and participation. Little acts that tend to tear down and destroy should be replaced by those which build up and beautify.

For Your Consideration

In what way does our foundation work suggest our work during the building years? How can we provide activity for the growing child in Sunday school work? What is evidence of our daily lack of appreciation? What are some of the personal traits that make us poor Christians? Where today are we lacking in our spirit of worship? To what extent can our anti-social tendencies go? What should be soundly taught as doctrine? How many ways can we find for a person to express himself in Christian action?



With Thankful Hearts

By Mary Railton
Children's Editor



The night was far spent. The boat rolled and tossed on the angry water. Paul and other prisoners were in the charge of Julius, a centurion of Caesar. They were sailing the Mediterranean Sea from Palestine to Rome.

The captain of the boat said, "We are caught in this wind. We cannot fight the sea any longer. We had better take down the sails and let the boat ride freely."

The storm continued through another night. "We will have to throw out some things. The boat is too heavy and we will sink," said the captain. The men threw some of their provisions overboard.

Another day passed and they threw out more, even the ropes which they used to guide the ship and work the sails.

After many days on the angry sea, one man said, "We have not seen the sun or stars for many days. The storm does not let up. We are doomed to die out here in the middle of the sea."

Paul stood up in the boat and spoke. "Sirs, you should have listened to me before when I told you we should stay in port. But you were determined to do as you wished. God warned us of this storm. Because you did not listen we must now suffer.

"You do not need to fear. God has sent His angel to me and told me that I must go before Caesar. He said all of you would be safe, but the boat would be lost."

On the fourteenth night, the shipmen thought they were near land. They thrust a pole overboard and measured the depth of the water. When they had drifted farther, they measured again. Said one man, "We are nearing some shore. The water is not as deep here as a while back."

Paul spoke again. "We have gone fourteen days without eating. Let us all eat, for we will need our strength." Paul held some bread and gave thanks to God before them all; then he broke the bread and they all began eating.

When they had eaten their fill they threw all the remaining food overboard. Suddenly the ship stuck and, as they quickly glanced around from side to side, they found they were in a place where two seas had met and land was not far off.

The sound of boards creaking and snapping frightened all the men. With one accord they cried, "The boat is sinking."

The soldiers on board said, "Let us kill all the pris-

oners for fear they may escape and swim away from us."

Julius, the centurion, liked Paul and did not want to see him killed. He commanded, "Those of you men who can swim ashore jump into the sea and get to land. The rest grab onto some boards or parts of the ship. She is sinking fast. Every man get to shore as best he can."

Before too long, the centurion accounted for all his prisoners and soldiers. Not a one had escaped or drowned. All were safe. With thankfulness for God's protection, Paul was happy and contented in this strange place.

Who's Where?

Read the story in Acts 27 and 28. Where were all these prisoners? Why was Paul a prisoner? Why was Paul to go before King Caesar?

Happy Birthday to You!

Elden Cox, Nov. 22, age 13, Magazine, Ark.
Allen Smith, Nov. 22, age 6, West Milton, Ohio.
Freddie Bauerle, Nov. 22, age 6, Hammond, La.
Shirley Tobias, Nov. 23, age 13, Fonthill, Ont.
James Derbin, Nov. 24, age 6, South Bend, Ind.
Debra Kay Peters, Nov. 24, age 3, Paynesville, Minn.
Sonny Robinson, Nov. 25, age 9, Hammond, La.
Miriam Lea Burnett, Nov. 26, age 7, Jordan, Mo.
James Lee Wright, Nov. 27, age 5, Paris, Ill.
Judy Dee Wright, Nov. 27, age 5, Paris, Ill.
Judith Hartman, Nov. 27, age 9, Sauk Rapids, Minn.
Donald Forbes, Nov. 29, age 9, Hammond, La.
Jack Madden, Nov. 29, age 10, Holbrook, Nebr.
David Randall, Nov. 29, age 11, Tipp City, Ohio.
Roger Lee Saatzer, Nov. 20, age 13, St. Cloud, Minn.

Do you belong to the Everyday Christian Expression Club? Send in your name and address to Box 231, Oregon, Ill. I will send you our Club rules, motto, and certificate.





By William Dick

LIFE is full of discouragements and failure. We have good intentions. We strive repeatedly to do good, but must often resign to defeat. Usually Christians are no better than others. Many times we witness small harvests in return for our labors. We are disappointed to find obstacles before us in every path we enter.

Before the picture of our accomplishments becomes too depressing, we must remember that the man who depends upon his own strength is doomed to failure. We have too many strikes against us. We are handicapped by our sin and human weaknesses. If we do not have a fighting chance to please our Lord, what can we do? Give up in despair? Certainly not! Our answer is found in One who never fails. If we would see the One who can solve all our problems, let us look unto Him.

In order to counteract our individual deficiencies, we should depend upon One who is greater than we. When we are weak, we must rely upon One who is strong. When we fail, we must depend upon One who never fails. The very Son of God is our answer. Jesus never fails!

What a comfort it is to know that we serve such a matchless Saviour! He is able to master every situation. He knows all our problems and heartaches. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15). Through His experience, He understands our weaknesses and extends His hand to offer assistance.

Jesus is our best friend. He knows only too well what it means to be without friends. While suffering on the cross, He felt that even His heavenly Father had forsaken Him. No matter how sincere and earnest our earthly friends may be, they can leave us. Jesus will never forsake us. He is faithful and true.

Caught among our fears of incapability, we look to others as examples. We idolize those who have achieved success. You have heard it said, "I wish I could be half the man he is." But, before long, we learn that our ideal person is not such a perfect example after all. When our example fails to live up to our expectations, our hopes are shattered.

All this happens because we are shortsighted. To find a perfect example for our lives, we must lift up our eyes

above and beyond human lives around us. "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith . . . For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds" (Heb. 12:1-3). We must look to Jesus, our perfect example and sustainer of our faith.

It is apparent that many church people have their eyes set upon the wrong goals. They expect their minister, elders, our Sunday school teachers to be examples and leaders in their spiritual life. Then, because of human tendencies to err, they become disappointed and say, "I'm just as good as they are." Don't let others stand in the way of your salvation, but walk in the steps of Jesus. He will never lead you astray. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2:21). No other person, no other organization can serve as our true pattern.

The tragic part of this good news is that very few have laid claim upon the unfailing Christ. While multitudes are stumbling around in a dark world looking for something stable, they refuse to accept the offer of Christ. He promises to save them. He offers to relieve them from heavy burdens. Yet many are content to labor with limited strength and find their own way.

Why not get acquainted with Jesus today? He is your best friend. He is your perfect example. He will never fail.



The Berean
Page

AMONG THE CHURCHES

Church Calendar

Special Events

- Nov. 9-22—Fall meetings at Brush Creek, Ohio (Milon Hall, guest speaker).
 Nov. 21—Illinois State Sunday School Convention at Dixon Church of God.
 Nov. 21, 22—Thanksgiving service at Jordan, Mo.
 Nov. 24 - Dec. 4—Evangelistic meetings at McGintytown Church (J. W. McLain, guest speaker).
 Dec. 13—Youth Rally at Cleveland, Ark.
 Dec. 23—Arkansas Youth Rally at Cleveland.
 March 22-28—Evangelistic services at Fredricktown, Mo. (guest speaker, Walter Wiggins).
 April 4-18—Evangelistic meetings at Hope Chapel, South Bend, Ind. (guest speaker, Walter Wiggins).

DEDICATION AT FREMONT, NEBR.

The dedication of the Fremont, Nebraska, Church of God took place on November 8, 1953. It was a beautiful autumn day, one that makes you feel like everything is well and was given just for this day. Our regular services were held in the morning. Then we all went out to the Isaac Walton retreat for a bountiful fried chicken dinner with all the trimmings. We ate at long tables, and at one side was a fireplace with a log fire, which really completed the homey setting for our group.

The front of the church auditorium looked like a garden, with huge baskets and jardinières full of all colors of flowers—just another of the wonders of God when you look at these flowers which seemed to be preserved for us at this late date to be used at this service.

By 2:30 p.m., our auditorium was filled, and by 2:45 the seats in the Sunday school room also were occupied. Our program consisted of hymns, prayers, solos, and a history of our church. The dedicatory sermon was given by Bro. Arnold Johns. He certainly did justice to the beauties of our surroundings by his sermon. It was so ably given and was enjoyed by each one present. He then proceeded with the dedicatory act of responsive readings from the audience and gave the prayer of dedication.

All in all, this was a day never to be forgotten by our little group at Fremont. God surely has answered our prayers and has given us much more than we asked for.

We had visitors from Omaha, Millard, Blair, Chicago and Oregon, Ill. They always will find a welcome here at Fremont, and all others who can come are more than welcome at any time.

We always will sing praises for what God has done for us and will pray that we grow in spirit and number and do His will as He would have us do. *Lessie Appleby, Secy.*

EVANGELISM AND MISSIONS

By Verna C. Thayer

After the Missouri Conference and Fredricktown Bible school, it was my privilege to spend a few days at my home in Arkansas. While there I again visited the Holly Grove church and held one service for our colored friends. What a pleasure to see them again. Although they did not know until Sunday morning that it would be possible for me to come, we had a full house on Sunday evening, over a hundred being present. The main object of my visit was to secure a complete list of all interested families. The Brush Creek Church in Ohio had offered to assist the work there, so they are financing the sending of The Restitution Herald to all these families. They also sent them a rhythm band for the children. Brush Creek, if you only could be present and see the joy on their faces when the band is being played you would feel amply repaid for having done it.

The folks at Holly Grove have been an inspiration to me because of the immense amount of zeal and interest they have in listening to God's Word.

Not only has Brush Creek Church aided in this, but also in supplying clothing and other materials where help is needed.

May God bless all who are assisting us in our work. He has already blessed you! One lady said, "After paying for The Herald subscriptions, we now have more money in our treasury than ever before."

We already have promised Holly Grove another visit. *Verna C. Thayer.*

(We believe Sr. Thayer would be able to tell us of many places where we could do effective home missionary work.—C. E. Lapp.)

"The Sunday school room addition to the Lawrenceville church is progressing. The structure is under roof and the windows are in. As soon as the plumbing is installed, the cement basement floor will be poured. Then the heating system can be installed. With the attendance of 102 on October 25, we do need the classrooms very much. If things keep progressing we hope to be using it this winter."—Mrs. Laurel Maey, Rt. 4, Urbana, Ohio.

COVER PICTURE

In our picture is shown a child, typical of our many destitute neighbors of Asia, gleaned food from the field. When we contrast her appearance, her clothes, and the way of getting her food with our American machines, how thankful we can be for God's blessings upon us. This is an Authenticated News photo.

FONTHILL, ONTARIO

About 8:00 p.m., October 27, a car and a trailer with about two tons on board arrived at our parsonage. In the car were Bro. and Sr. M. W. Lyon. They were greeted by Bros. Savin and Clyde Barahart, who were in the parsonage and looking after the fire. When they saw the load on the trailer they called the Elliotts, the writer, Maurice Anger, and Alfred Payne. In about an hour the load was transferred into the house.

Fine weather had accompanied their trip and there was no trouble whatever. Bro. and Sr. Lyon had a good start on Sunday morning. Attendance at Sunday school and church was very good.

We went to see Bro. and Sr. Will Holland at Thorold and observed the Lord's Supper with them at their request at 6:30 p.m.

Berean services were held. The class is now divided into two age groups. At 7:30 p.m. forty people attended the evening service.

On Tuesday evening at 6:30 we held a supper in the church basement to give everyone an opportunity to get acquainted with Bro. and Sr. Lyon and to talk over plans for our work. About eighty-five sat down to supper and, after the dishes were washed, a variety program was presented which was enjoyed by all. We all are looking forward to a progressive work under their leadership.

Bro. Will Holland will be in bed at least until Christmas. We are having a birthday card shower for his birthday on November 13. He is very cheerful and has little pain.

We have enjoyed a beautiful fall here in Canada. *J. H. Fletcher, Jr.*

Mr. and Mrs. Jerry Reeves of Rockford, Ill., are happy to announce that Daniel Emerson has come to live with them. Thankful, also, for the prayers that have gone up from so many friends and loved ones.

EULIS NEWTON

Eulis Newton, son of Charles R. Newton and the late Mrs. Hannah Davis Newton, was born on September 19, 1923, at England, Ark. He died on September 30, 1953, at Winslow, Ariz. He was a former resident of Cleveland, Ark., but had resided at Winslow the past six months where he was employed as a truck driver.

He is survived by his wife, Mrs. Maxine Newton of Winslow; one son, Melvin Dzew Newton, at home; one daughter, Patsy Ann Newton, at home; his father, Charles R. Newton, Cleveland; four brothers, Omar Newton, Cleveland; Dee and Billie Newton, Flagstaff, Ariz.; Ira Newton, Winslow; four sisters, Mrs. Oma Slaton, Cleveland, Mrs. Marvell Kirk, Flagstaff, Mrs. Ilda Banks and Mrs. Danna Lewis, Adrian, Tex.

Services were conducted in the Community Church in Cleveland, Ark.

C. Alan McLain.

OREGON BIBLE COLLEGE NEWS

Oregon Bible College was represented this weekend at both Macomb, Ill., and at the Pennellwood Church of God, Grand Rapids, Mich. Bro. Otto Dick participated in anniversary services of the Church of God at Macomb, and Bro. C. E. Lapp preached for Bro. Milton Hall at Pennellwood. Bro. Hall was conducting special services at Brush Creek, Ohio.

Students and faculty will enjoy a pre-holiday dinner at Maxson's Manor on Thursday evening, November 19.

In chapel we enjoyed the film, "This Is Our Town," a part of which pictured briefly a few College activities. The picture showed a public speaking class with Arthur Fletcher speaking, a chapel scene with Jerry Reeves preaching, and a library scene, showing students seated at study tables. This film was shown four times at the Coliseum in Oregon recently and will be shown later at various public meetings. It was first shown by television from Davenport, Iowa. The Oregon Chamber of Commerce is considering having it shown by a Rockford, Ill. station.

We have been informed that we shall have a College group picture taken on November 24.

If you are not yet a College Booster, we invite you to become one by sending your contribution of a dollar or more to Otto E. Dick, Oregon, Ill. You will be sent a membership card and will receive a beautiful Oregon Bible College calendar some time before Christmas. In addition to this you will be contributing to the Christian education of our young people. Otto E. Dick.

FALL CONFERENCE

The Pleasant Prairie congregation were hosts to the Iowa State Conference of the Church of God of Iowa for the fall conference held in the Community Building in Lake View on October 18. In addition to the local congregation, members were present from Albert City, Gladbrook, Stanhope, and Waterloo-Cedar Falls.

The morning sermon was given by Bro. Leon Driskill, state evangelist. Plans had been for Bro. H. S. Hunt to be the afternoon speaker, but he was kept away from the conference because of illness. In his absence our state president, Bro. J. Arthur Johnson, brought a timely message concerning our responsibility of teaching to others the doctrines that have been entrusted to us.

Blanche A. Harland, Rec. Secy.

HERALD RECEIPTS

Frank Laning; Wm. H. Boyer; Mrs. Ivena Myers; Rosie R. Wilson; Cora Pace; Jo Ann Conlan; Charles Jones; Mrs. Annie Eastwood; Ada Stadden; Leon Pixley; Mrs. F. L. Marsh; T. E. Bremer; Oregon Church of God (11); Howard E. Huey; Mrs. Nellie M. Blakely; Hollis Partlowe; Lawrenceville Golden Sunshine Class (4); Mrs. Earle Mogle; Mrs. Hettie Fetters; Mrs. Ernest Shute.

Christmas Cards. We will be happy to receive your orders, and can mail immediately. The cost is \$1.00 per box. If you wish more than one box, we may be able to give you two different kinds, as we had some left from last year. We ask that you include postage, which should be no more than ten cents.

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$3.00.

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

CHURCH OF GOD

(Continued from page 6)

to John that one of the rewards for being an overcomer is, "I will write upon him my new name" (Rev. 3:12). Notice, Jesus' name will change some day. In that day it will be an honor to bear God's name. Why not now?

"We wish to thank the brethren far and near for the many beautiful cards, telegram, and flowers received on our seventieth wedding anniversary. May God bless all of you. —Mr. and Mrs. William Densmore, Oregon, Ill.

PROPHETIC FESTIVALS

(Continued from page 5)

the dead to immortality. His resurrection guarantees our resurrection. Christ, the Head of the church, was raised as the firstfruits. The church, the body of Christ, will be raised to immortality at His return as the great harvest.

Feast of Weeks

The third feast to occur in the spring of the year was the Feast of Weeks. It was a thanksgiving festival observed in recognition of the completed spring harvest. Because the Feast of Weeks occurred fifty days after the Feast of Firstfruits, it was known also as the Feast of Pentecost. The Feast of Weeks lasted only one day. On this day, a loaf of bread made from the completed harvest was waved before the Lord in thanksgiving.

Formation of the Church

The Feast of Weeks was prophetic of the formation of the church, which, by the way, occurred on one of the annual celebrations of this ancient feast. The law was given to Israel at Mount Sinai on the day that the Feast of Weeks was celebrated. The Holy Spirit was given to the church years later on the same day that this annual

feast was observed. At Sinai, on Pentecost, Israel was formed into a nation. At Jerusalem, on Pentecost, the church was formed into the body of Christ.

The fact that the religious celebration of the Feast of Weeks involved waving a loaf of bread before the Lord is prophetic of the unity of the members of the church. Members of the church become parts of one body, one building, and one bride of Christ.

Spring and Fall Feasts Related

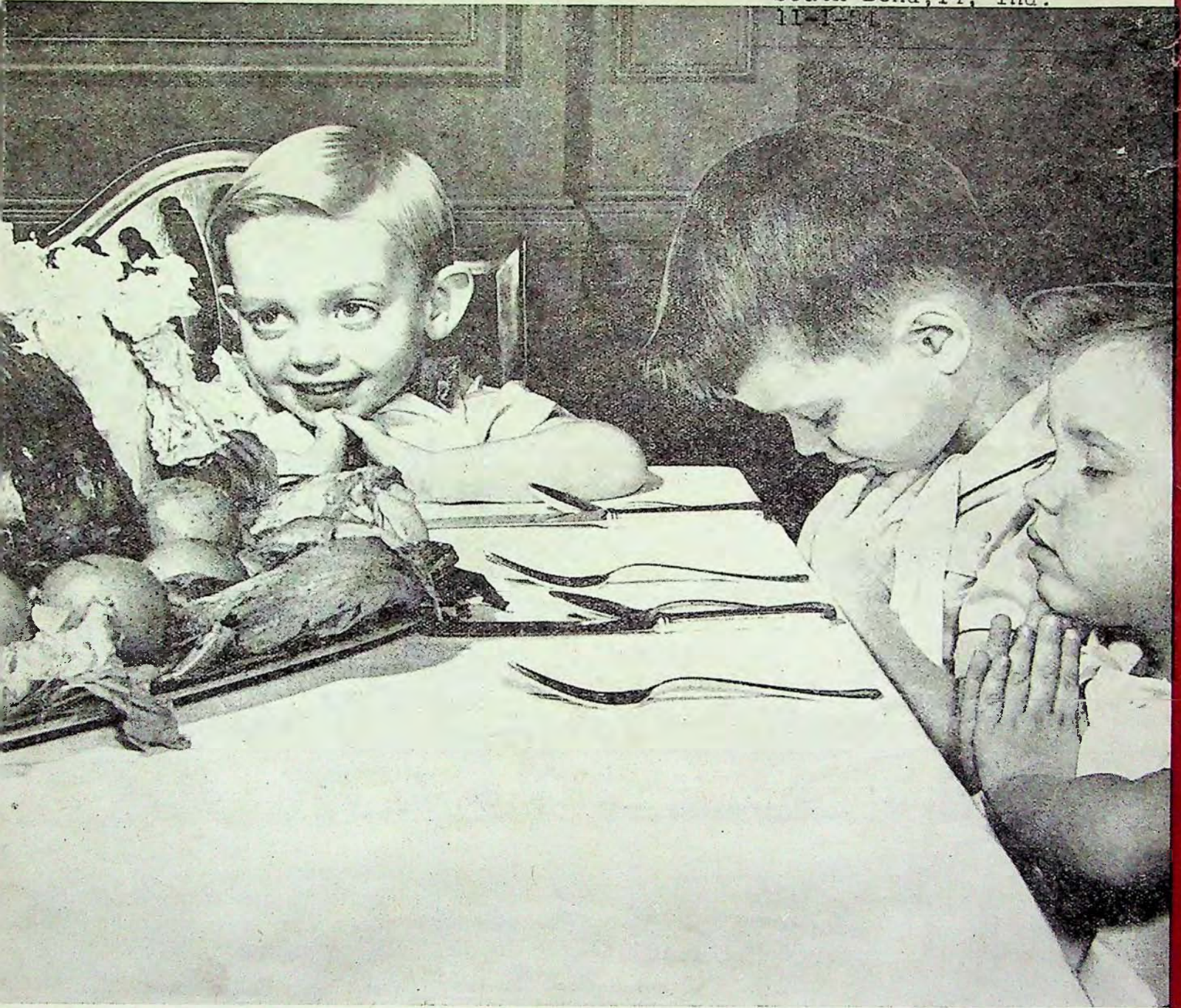
In order to take part in benefits that are prophesied by the three feasts that occurred in the fall of the year, one must take part in those things prophesied by the three feasts that occurred in the spring of the year.

If one would expect to enjoy the blessings symbolized by the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles, which are future and dependent upon Christ's return, he must enter into the benefits symbolized by the Feast of Passover, the Feast of Firstfruits, and the Feast of Weeks.

If one would expect to share with Christ the glorious tomorrow of eternity, he must accept Him as his Passover Lamb, permit Christ to live in him as the resurrected Firstfruits of them that sleep, and enter into His glorious body, the church.

(To be continued)

Mr. & Mrs. Harvey U. Krogh,
1717 So. Leer
South Bend, 14, Ind.
11-1-54



What great Bounty the Lord
has bestowed on us!

The Restitution Herald

November 24, 1953

VOLUME 43

VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 8





Editorial

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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

The Harvest Is Plentiful, But--

We may be content to worship God by attending church and giving of our loose change for the Lord's work, but the world is full of people starving for the truth of God's Word.

In Africa, Christians are sponsoring the *African Challenge Magazine*. The magazine is published in the native language in order to reach all tribes with the gospel. Whereas they have printed 50,000 copies, they expect the edition to rise to 200,000 copies this year.

An evangelist spent two months in Berlin, working among refugees—75,000 of them in the city—and found them as hungry for the gospel as for food packages. People stood for two and three hours to hear the gospel, and then remained to ask questions. During his stay he was privileged to see more than two hundred people profess Christ as Saviour.

Yes, people are starving for the Word of God. However, the motto of a great many seems to be, "Let them starve, we haven't the time or the money for them." How can we be so complacent, so comfortable in our modern homes, so self-interested. Thousands are starving for the gospel, for the peace which Jesus can give.

While we struggle along year after year, trying to cut church budgets and limit the time of ministers and workers to a base minimum, our neighbors are starving for the friendship and love of Jesus. We proclaim the wonderful progress that is made in a year's time—the re-decoration of the church, a new organ, a lovely gas stove for the kitchen. But where are the converted sinners?

God did not tell us to have the latest appliances in our homes and churches, worthy as they may be. He said, "Love thy Lord thy God with all thine heart, with all thy soul, and with all thy might." Jesus did not say we should provide ourselves with the best there is. He said, "Love thy neighbour as thyself." "Go ye into all the world and preach the gospel to every creature."

There can be no doctrinal argument about these commands. There can be no excuse sufficient to hide them. They are clear words that you and I can understand. Nor can we say these commands apply to others. They were written for each member of the Church of God.

"Love the Lord thy God with all thine heart." "Where your treasure is, there will your heart be also." How much do we give to the Lord? How much do we keep for ourselves? Is the Lord's work prospering, or are our homes prospering? We could have evangelists in every district of the United States; we could have missionaries in many foreign countries; *The Restitution Herald* could be in twice as many homes as it is now. We really need not ask where our treasure is, for there is abundant evidence to show where our hearts dwell. Our hearts must be concerned with ourselves, for we do not have evangelists in every district of the United States. We do not have one foreign missionary, or an effective home missionary program.

"Love the Lord thy God with all thy soul." Has God ever let us down when we needed Him? Have we ever failed to worship Him? Has God failed to provide us with a home, clothing, and food? Have we ever failed God in providing ministers, missionaries, evangelists, and literature? Has God taken the sunshine and rain away from us? Have we thought of Him in daily devotions and prayer? Has God ever stopped loving us? No, He has blessed us daily. Have we praised Him, testified of His goodness, thanked Him daily? Do we love the Lord our God with *all* our soul, with *all* our being?

"Love the Lord thy God with all thy might." Have you thought of how you can bring sinners into God's dwelling house? Do you support your church one hundred per cent? Do you volunteer your services whenever needed? Do you plan your week so that God comes first?

Or, do you say, "We can't do that"? Or, "I haven't got the time"? Are your evenings so filled with your own activities that you have no time for church work? Are you thinking of ways to make your housework easier? Do you work for the comforts of your home or for your church? Is all your "might" for God's house, or for your house?

The fields are white unto harvest, but the Church of God is not reaping the harvest. We have left that privilege for others. Awake, O Church of God! Arise. There is work to be done. There is a gospel to preach, a love to show, a Christ to confess.

The Desire of All Nations

By C. E. Randall

WE WISH to direct your attention to some words of the Prophet Haggai. He wrote, "Thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts" (2:6, 7).

These words took place after the return from Babylonian captivity. The chosen people had been slow to rebuild the temple, although they were living in their own ceiled houses and God's house was desolate. They offered several excuses for this neglect. First, they said the time was not ripe; second, they professed poverty and claimed to be too poor to undertake the work; the third excuse was that the glory of the second temple would be too inferior to the one built by Solomon.

God met all these excuses with reasons why they should at once proceed to build a place where the shekinah glory of God would be manifested and where the people could worship and communicate with God. They apparently were fearful of the power of the nations round about them, lest the thing that happened to the former temple would befall the one which they would build. God assured them that He would exercise control over the nations and would prevent them from interfering in this essential work. The Prophet then stated that God is once more going to shake the heavens and the earth, the sea and the dry land, and the desire of all nations shall come. This is a Messianic prophecy.

The desire of all nations centers in and around the Messiah and the work which God has assigned to Him. Before the Messiah was brought into the world, a great shaking of nations took place. The Medo-Persian kingdom fell; Alexander's kingdom was divided and shattered by Rome; and Rome was plagued and constantly harassed with civil war. The shakings of the nations that took place prior to the first advent of the Messiah did not fulfill the predictions which the Prophet Haggai made.

The great Apostle Paul, in his letter to the Hebrews, wrote, "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven; whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those

things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:25-28).

It is evident from Paul's quotation from Haggai that the shaking refers to a yet future time. Contrast is made to the time when God introduced the Ten Commandment covenant on Mount Sinai, in which the mountain shook as it was shrouded in the power and glory of the Lord. This future shaking will not only be of the earth, but also of the heaven and will disrupt the things which are in the earth. A number of the prophets have described the shaking of the nations that will take place in connection with the coming of the Messiah the second time when His feet shall again stand upon the Mount of Olives. This shaking of the nations implies judgment or wrath on the foes of God's people. It is not a conversion to shake; it does not mean to convert.

The Prophet Isaiah, in speaking of this time, said, "Therefore I will shake the heavens, and the earth shall move out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger."

To this can be added the voice of Daniel, who wrote, "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. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Sinful nations will not yield readily to the rule of the Messiah when He establishes His Kingdom. They must be brought into subjugation through corrective and punitive measures. The lawlessness that exists in nations today and their race for supremacy and their greed for world conquest and control will be brought to an end when Christ sits upon the restored throne of David in Jerusalem and the law of the Lord goes forth from Mount Sinai by which nations will be judged and governed. The desire of nations for peace and the abolition of war, the deliverance from the dread of conquest and subjugation, freedom from economic slavery and the right to

live and let live and enjoy the freedom of domestic tranquility can come only through the return of the Messiah and the establishment of His Kingdom.

Nations in their own council chambers under the guidance of sinful man will never achieve these ideals or approach these goals. The things around which men are building their lives and nations operate their various forms of government are due not only for a shaking, but for a dissolution. Peter expressed it in this language, "Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness." The only kingdom or government that will not be shaken will be the soon-to-be-established Kingdom of God. Paul wrote to the Hebrews, "Wherefore we receive a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." This is the Kingdom which we should first seek; the hope around which we should build our lives.

It is apparent according to the words of the Prophet that there is a desire inherent in all nations which sometime will be realized. That this realization will come through the Messiah is accepted by virtually all Bible students. It will come to pass through the combined offices of prophet, priest, and king which Jesus will fulfill in the days of His coming Kingdom. It is true, of course, that nations do not look to the coming Messiah as the one through whom their desires will be realized, and certainly it was not at His first advent that the desire of all nations was enjoyed, for then He was as a "root out of dry ground," having "no beauty that we should desire him." It is in the Messiah that nations' desire must be realized and the things which the Messiah and Messiah alone can and will bring. These desires include peace, freedom from the terrors of war, economic well-being, enjoyment of health and similar desires inherent in the individual person. We now notice these individual desires. The desire for peace is common to man. The average man and the average nation does not desire war. Wars and rumors of war are forced upon people by the aggressive and greedy leaders who lust after power and control.

Ever since Abraham returned from delivering his nephew Lot, men have desired to be free from the ravages of war. It is a strange paradox to say that while the world talks peace, they prepare for war as never before. Peace, sweet peace, the gift of God's love, will and can come to the world of mankind only when the Prince of Peace comes and the kingdoms of this world become the Kingdom of our Lord and His Christ. Then, and not until then, will nations beat their swords into plowshares and their spears into pruninghooks.

The prophet Micah opens before us the door to this era

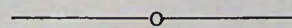
when the desire for peace will be realized. Here are his words as found in chapter 4:1-4. "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many 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: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

Generations that have looked to their current leaders for the fulfillment of their dreams of peace among men have lived and died in frustration. Let us stop putting our trust in princes and in the sons of men and look to the living God and His Son Jesus Christ who will soon come the second time without sin unto salvation.

Economic security and parity among all peoples will someday be more than an ideal, it will be a way of life. Isaiah the prophet states it well and far better than anything I could say here. Time does not permit the reading of his words but I would like to have you read Isaiah 65:17-25.

The desire of people for health, the enjoyment of life free from pain and the constant specter of death will be realized fully when the desire of all nations has come. In that time the inhabitants shall not say I am sick, the lame will walk, the dumb speak, the deaf hear, and the eyes of the blind will be opened. But, more than this, the Messiah, through His kingly reign, will put down all rule, all authority and all power and will destroy the last enemy, death. These are some of the things that will be enjoyed when the desire of all nations shall come.

My prayer for each of you is that you will share in these great eternal blessings. To do so you must accept the Christ that will bring them. If you will do this, you will be rewarded a hundredfold in this life and in the world to come enjoy life everlasting.



"Over twenty-four thousand Roman Catholics joined the Methodist church last year—three times as many as the number of Methodists who became Catholics. Fifty-seven per cent gave as their reason their dissatisfaction with the beliefs of the Catholic church, and 43 per cent because of marriage."—*E.P.*

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

BAPTISM: *What It Is*

By James Mattison



A MAN said to me recently, "Water baptism is not necessary for salvation." His idea seemed to be that if we had God's Spirit our present and future were secure. But how can we have the Spirit without baptism? I don't think the man really meant what he said. If he did, he contradicts Scripture.

Jesus indicated that every person *must* be born of water (water baptism and all it stands for) and *must* be born of the Spirit of God ("it is raised a spiritual body") if he is going to enter God's coming Kingdom. We cannot be *born* of the Spirit now, only begotten, for John said, "Whosoever is born of God doth not commit sin . . . and he cannot sin, because he is born of God" (1 John 3:9). Since our worthiness in that matter is to be made manifest later, let us turn to the other birth spoken of by our Lord Jesus, the birth of water.

Baptism with water implies a *complete cleansing*. How can we emphasize it stronger? We would if we knew how. It implies "gladly receiving the word" (Acts 2:41). It implies "belief" (Acts 8:12; Mark 16:16). It implies "attending to the things spoken" (Acts 16:14). It implies honest and genuine repentance (Acts 2:38). It implies "wash away thy sins" (Acts 22:16), "for the remission of sins" (Acts 2:38), and "that your sins may be blotted out" (Acts 3:19). It implies "walk in newness of life" (Rom. 6:4). It implies "putting on Christ" (Gal. 3:27), and it implies "a good conscience toward God" (1 Peter 3:21).

Baptism implies *real conversion*. The Greek word means "to turn." Turn from sin to serve the living God! In Acts 2:38 it reads, "Repent, and be baptized . . . for the remission of sins." In Acts 3:19 it reads, "Repent . . . and be converted, that your sins may be blotted out." Baptism and conversion mean the same thing. Jesus said in Matthew 18:3, "Except ye be converted . . . ye shall not enter into the kingdom." Peter said, "Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (1 Peter 2:25). One of the meanings of *baptizo* (baptism) is "consecrate." It is our act of obedience to our Lord's desire and command, to consecrate and set apart our lives for His service.

Baptism and the Washing Away of Sins

We say again, baptism implies a complete cleansing and a real conversion to God through His Son Jesus. This

is the way God has provided for the remitting or forgiving of our sins. Peter connected baptism and forgiveness of sins by saying, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Now one thing we must have before any other blessing is the forgiveness of our sins. Paul said that Jesus sent the Prophet Ananias to him to instruct him to "arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). Thus we see there is a very definite connection between baptism and the washing away of sins. Without the washing away of sin we could not put on Christ. Paul said, "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). This is the God-given way of coming into Christ.

Paul told the Colossian people that they were circumcised by baptism, by putting away sin through Christ (Col. 2:11-12).

Why Buried in Water?

Because it is a type of the death, burial, and resurrection of our dear Lord. Romans 6:3-6 explains this so plainly. "We are buried with him (Christ) by baptism into death." Jesus died for sins. You and I die to sin when we are converted and cleansed by the water birth. This birth through water cannot be separated from the begetting by the Spirit, according to Scripture. But we shall be actually "born" of the Spirit, and actually be (not by faith) God's children at the resurrection to life (Luke 20:36; John 5: *Please turn to page 11*)

DAILY BIBLE READINGS

- M. Nov. 30. The basis of God's blessing. Deut. 28:1-14.
 T. Dec. 1. The basis of God's curse. Deut. 28:15-68.
 W. Dec. 2. Early punishments for apostasy. Judges 2:11-23.
 T. Dec. 3. The punishment of Saul. 1 Sam. 15.
 F. Dec. 4. Future blessings and punishments. Psalm 37.
 S. Dec. 5. The narrow way versus the broad way. Matt. 7:13-29.



By Alva G. Huffer

THE annual religious feasts of Israel were prophetic of glorious events. God commanded Israel to observe six major feasts. Three feasts occurred in the spring and three occurred in the fall.

Three Spring Feasts

In a previous article, we noticed that the first feast in Israel's religious year was the Feast of the Passover. It commemorated Israel's redemption from Egyptian bondage. The central thought was the blood of the slain lamb placed on the doorposts of the Israelites' homes. The Feast of Passover was prophetic of Christ our Passover Lamb, sacrificed on our behalf, that our sins might be forgiven and we might be saved from the eternal second death.

We noticed next that the Feast of firstfruits was prophetic of Christ's glorious resurrection to immortality. He is the Firstfruits of them that sleep in death and the first to be raised from the dead to immortality and glory.

The third feast that occurred in the spring was the Feast of Weeks, known also as the Feast of Pentecost. We have noticed that it was a feast of thanksgiving for the spring harvest completed. It was on this day that the church began. Christ, the Head of the church, having ascended into heaven, sent forth His holy power and began working in His body, the church.

The next annual feast of Israel did not occur until the long summer months had ended. Then, on the first day of the seventh month, the nation celebrated the Feast of Trumpets. "The Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation" (Lev. 23:23, 24).

Trumpets were sounded to assemble the Israelites. Trumpets were blown by the priests when sacrifices were offered, when the nation gathered around the tabernacle, when the tribes journeyed through the wilderness, and when the army assembled to battle. Blowing of trumpets symbolized gathering of people.

The Feast of Trumpets is prophetic of events that shall occur at the completion of the Church Age, when Christ shall return to earth. At the end of this age, prophetic trumpets are to sound in order to gather three groups of mankind for three distinct purposes. God has divided mankind into three groups: the nations, Israel, and the

Feast of Trumpets

Part Two of Four Parts

church. Paul said, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God" (1 Cor. 10:32).

Trumpet Sound for Nations

We notice first in prophetic scriptures that the trumpet is to sound in order that the nations might be assembled to battle and to judgment.

The Prophet Joel relayed the message, "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" (Joel 2:1). He also said, "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about" (Joel 3:9-12). Thus, we notice, that the trumpet is to sound to assemble nations to battle and to judgment.

Trumpet Sound for Israel

Secondly, the prophetic scriptures indicate that the trumpet is to sound in order that God's nation, Israel, might be gathered to its homeland, Palestine. "It shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem" (Isa. 27:13). "Ye shall be gathered one by one, O ye children of Israel" (v. 12).

Trumpet Sound for the Church

Thirdly, we notice that prophetic scriptures reveal that the trumpet is to sound to assemble Christ's body, the church. Members of the church have lived in twenty different centuries of the Church Age. Some are living today in various continents on the earth, many are sleeping in death. When Jesus comes, the trumpet will sound. The church will be gathered to meet Him on that cloud of glory. Dead Christians will be resurrected; living Christians will be changed.

(See second column, next page)

Ministerial List - Church of God

During the last general Conference, a set of ministerial standards was adopted. Among other things it was decided that each minister desiring ministerial recognition was to make that request known in writing. Those ministers who have conducted over twenty preaching services during the past year will be considered active. To date we have received cards from the following:

ACTIVE LIST

1. Alfred Anthon, 435 Kings Rd., Corvallis, Oregon.
2. Lucille Appleby, Arlington, Nebr.
3. Leonard Brown, Baraga, Mich.
4. Raymond Brown, 1940 - 4th St. N., St. Cloud, Minn.
5. Francis Burnett, Jordan, Mo.
6. John L. Denchfield, 212 Abbie St. S.E., Grand Rapids, Mich.
7. Gerald Lee Cooper, Tempe, Arizona, P. O. Box 184.
8. Kirby N. Davis, Rt. 3, Springfield, Ohio.
9. William J. Dick, 711 West Main, Fredericktown, Mo.
10. Harold J. Doan, 217 E. Burke St., South Bend, Ind.
11. Leon Driskill, Stanhope, Iowa.
12. T. M. Ferrell, 221 N. 4th St., Tipp City, Ohio.
13. Joseph A. Fletcher, 6609 Willston Pl., Falls Church, Va.
14. Gary France, Rt. 4, Wenatchee, Wash.
15. Harry Goekler, 610 N. Pine St., Hammond, La.
16. E. H. Goit, 104 North High St., Greenville, Pa.
17. Bud Goodwin, Aurora College, Aurora, Ill.
18. G. J. Gordon, 230½ - W. 103 St., Los Angeles, Calif.
19. Ernest E. Graham, Stillwater, Minn. Rt. 1.
20. E. Milton Hall, 120 Daniel S. E., Grand Rapids, Mich.
21. Alva G. Huffer, Rt. 1, Woodstock, Virginia.
22. Arnold Johns, Care Belus Holt, 719 W. Main St., Morristown, Tenn.
23. J. Arthur Johnson, Albert City, Iowa.
24. Arthur M. Jones, 1252 S. Jay St., Kokomo, Indiana.
25. D. A. Jones, Hector, Minn.
26. V. E. Kirkpatrick, Box 206, Holbrook, Nebr.
27. Harvey U. Krogh, Jr., 1717 Leer St., South Bend, Ind.
28. Gordon Landry, Rt. 1, Box S18A, Hammond, La.
29. C. E. Lapp, 407 S. 8th St., Oregon, Ill.
30. J. R. LeCrone, 211 N. 3rd St., Oregon, Ill.
31. George P. Lichty, 350 Chester Pl., Pomona, Calif.
32. M. W. Lyon, Fonthill, Ontario, Canada.
33. Emory Macy, Rt. 3, Box 18, Gatesville, Texas.
34. Darrell G. Maddock, Blanchard, Mich.
35. G. E. Marsh, 550 E. 140th St., Cleveland, 10, Ohio.
36. James Mattison, Rt. 1, Harlingen, Texas.
37. A. Weldon McCoy, P. O. Box 288, Plymouth, Ind.
38. C. Alan McLain, 2901 West Fourth St., Russellville, Ark.
39. J. W. McLain, Wray, Colo.
40. Norman McLeod, 1504 San Bernardino Ave. Pomona, Calif.
41. Kenneth Milne, Box 91, Macomb, Ill.
42. J. M. Morgan, Box 75, Bristow, Okla.
43. Dean Moore, 8219 Belair Rd., Baltimore 6, Md.
44. Linford W. Moore, Jr., 640 W. Donald St., Waterloo, Iowa.
45. Harry S. Payne, 6812½ Crafton Ave., Bell, Calif.
46. Timothy Pearson, R. 1, Union, Ohio.
47. C. F. Pryor, Browntown, Va.
48. Clyde E. Randall, Box 37, Tempe, Ariz.
49. Lyle Rankin, Rt. 1, Box 310, Cashmere, Wash.
50. Victor J. Reeves, Jr., 313 Soper Ave., Rockford, Ill.
51. Ellsworth Routsom, Eden Valley, Minn.
52. Thomas M. Savage, Waite Park, Minn.
53. C. J. Shaw, Rt. 3, North Little Rock, Ark.
54. Harry A. Sheets, Rt. 2, Culver, Ind.

55. Curtis Simpson, Hedrick, Ind.
56. E. Richard Smith, 5420 W. Cortez, Chicago 51, Ill.
57. R. Warren Sorenson, Ripley, Ill.
58. Verna C. Thayer, Greenbrier, Ark.
59. William M. Wachtel, Box 780, Litchfield, Minn.
60. Dale H. Ward, Rt. 1, Michigantown, Ind.
61. James M. Watkins, 610 S. 3rd St., Oregon, Ill.
62. Walter Wiggins, 506 S. 5th St., Oregon, Ill.

The following list contains the names of those who have not conducted twenty preaching services the last year, but desire to continue their ministerial status.

1. Charles W. Howe, 1036 Newton St., Waterloo, Iowa.
2. Paul C. Johnson, 610 S. 7th St., Oregon, Ill.
3. Emma C. Railsback, 1020 S. Burlington Ave., Los Angeles, Calif.
4. Cecil A. Smead, 3903 Washington St., Midland, Mich.
5. Otto E. Dick, Oregon, Ill.
6. J. Arlen Marsh, 16609 Chatfield Ave., Cleveland, Ohio.
7. C. E. Weaver, Enola, Ark.
8. Vernis D. Wolfe, 1757 N. 15th St., Baton Rouge, La.

The above lists have been compiled from the returns made by the ministers. If there are names, either active or inactive, that should be on the above lists we will gladly publish them as soon as they are received.

FEAST OF TRUMPETS

(Continued from page 6)

"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" (1 Thess. 4:16). "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:32).

Yes, the trumpet is to sound. It can be heard today. Nations are being gathered to battle and to judgment. Israel is being gathered to the Holy Land. Soon, Christ will return with trumpet sound to gather His church unto Himself in immortality and glory.

"The American population is employed as follows: clerical, sales and service, 44 per cent; unskilled, 34 per cent; semi-skilled, 13 per cent; skilled, 8 per cent; managerial and professional, 1 per cent."—E.P.

"Of the almost forty million families in the United States, 42 per cent have 4 persons or more in the family; 10.3 per cent have six or more; while 32.9 per cent have only two persons in family."—E.P.



A Family Bible Study

By the Smead Family

The Christian's Use of Possessions

John: Our reading is 1 Timothy 6:10: "The love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Some people say money is the root of all evil, but the text does not say that.

Cecil: What does it say, John?

John: It says: "The *love* of money is the root of all evil." Money itself may be used for good or evil.

Mildred: That is right, John. Money is a means to an end. People who love God and their fellow man greater than they love the material comforts they can buy for themselves will think twice before they make a dollar by harming someone else.

Cecil: Yes, our ways of making and spending money are governed by what we value most in life. What is our aim in life? The text goes on to say, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called."

John: Everybody needs money in order to buy food and clothing and other things we need today.

Mildred: Yes, and people say we are a success or a failure in life, depending on the income we have, and the money we accumulate.

John: But in the Bible, success is not measured in terms of dollars but in life, eternal life. In this, a good attitude is riches.

Cecil: In Luke 12 Jesus tells a story of a successful farmer, rich in possessions but poor in attitude. He had such a harvest there was no room to store it all, and so he decided to pull down his barns and build greater. Then he would say to himself that he had so much goods laid up for many years, "Take thine ease, eat, drink, and be merry."

John: What happened?

Cecil: God said to him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

John: To call him a fool seems rather harsh, doesn't it?

Mildred: Stop and think. Who furnished the capital for that farmer? What I mean is, who furnished the sun and the rain and the earth itself?

John: That is part of nature. God made the earth and its natural laws for mankind to use.

Cecil: All the elements are from God—sun, rain, seasons, even the farmer himself. Who gave him his powers, the hand to scatter the seed and hold the plow, the foot to walk upright? No animal has such equipment as man has. Who gave him the brain so that he has initiative to make plans and ambition to carry them through? God is back of it all.

Mildred: But this man was thinking of only himself, his own ease and comfort.

Cecil: Yes. And Jesus, who explained and revealed God to us, said this man was not rich toward God. In all his activity of earning a living and harvesting the fruits of the earth, this man had forgotten God, the giver of all those good things.

John: How could this man have remembered God? I mean what should he have done?

Cecil: Jesus said in verse 31: "Seek ye the kingdom of God; and all these things shall be added unto you." This man should have loved God and loved his fellow men. The same spectacle that Jesus saw in His day still can be seen throughout the Middle East. The Middle East is the poorhouse of the world. In Egypt, for example, the tenant farmer has about \$25 a year to live on. The landlord gets four-fifths of the crops, and lives in a foreign country so he cannot be taxed.

Mildred: You are saying, then, that the man Jesus told about had an overabundance while others in his community were half-starved?

Cecil: That is right. And it meant nothing to that man because he neither loved God, nor his fellow man. He did not put God first, but himself. God's laws about loving Him and our neighbor are as much laws of nature as the

laws about seedtime and harvest, and sun and rain, and life.

John: The man should have tried to find out what God's will was in regard to the bountiful harvest God had given him.

Cecil: Yes. The man's philosophy was, "Every man for himself and the devil take the hindmost." In other words, "Let the beggars look out for themselves, I did. What does the rest of the world mean to me?" That philosophy is bringing this old world to the brink of ruin today, so that nations fly at each other's throats. Daniel, looking down the stream of time to our day, saw our present world as great beasts, dreadful and terrible, stamping and breaking in pieces. This is the law of the jungle, but God has made men for a higher law, the law of love.

Mildred: The Bible has many examples of unselfish lives, lived by the law of love. Look at all the prophets and leaders that God called, perhaps from lives of ease, to serve God and their fellow men.

John: I think of Abraham that God called from his wealthy home in the area of the Garden of Eden to be a stranger in the promised land of Palestine. His faith is our example. Missionaries today do the same, as they go among the backward people of earth trying to help them.

Cecil: Yes, God is not willing that any should perish, and has promised that the whole, wide earth is to be the promised land. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). Jesus said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Although we know that the final fulfillment of these texts awaits the second coming of Christ, still we are to do what we can to fulfill them today as God gives us the means.

John: But did this man of Jesus' story know what God wanted of him?

Mildred: He must have known. He lived among the Israelites and no doubt had heard the priests talk about the law of God and tell, as Jesus did, that all the law was to be condensed into two—love for God and love for fellow man. He was brought up on the history of Israel, had heard about Abraham, Moses, and others who made great sacrifices in order to please God.

Cecil: And this man had seen the uncertainties of life. But in his program he made no place for his barns burning down. Yet he had seen sickness and death. He had seen the storms lash his crops, hail sweeping away his harvests of other years. He had left no place for that inevitable event—death. Then God said, "This night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?"

John: The text we read at first contrasted the love of money with laying hold on eternal life. How can we

avoid making the mistake of loving money so as to miss out on eternal life?

Mildred: We can remind ourselves daily that we are in a constant battle with wrong desires and, as Paul said, "fight the good fight of faith."

Cecil: Yes, that means to put God first always. God helps all who are sincerely trying to follow Him. But we should search the Scriptures daily and be willing to believe and follow its teachings. A victorious Christian life is based on faith in God as revealed in the Bible.

Mildred: Jesus is our example. In His day He sought out what God's will for Him was, and then He followed that will. The Bible reveals what God's will is for us today.

John: I see. God has a great clock and Jesus lived and acted according to what God needed Him to do in His day. Now the clock of history has moved on through nineteen centuries. God needs us to do certain things today.

Cecil: That is right. Essentially both what Jesus did and what God needs us to do are the same. That is, love God, and love our fellow man. But today we are fast approaching the time of the second coming of Christ. The world is moving along at a fast pace. Like John the Baptist, we are sent to try to prepare the way for the coming of our Lord. Christians are a salt in the world that prevents its decay and disintegration until Jesus can come again and set up the Kingdom.

Mildred: In the face of the need of the world, how could any Christian be like the man in the story Jesus told? God gives us our talents and our ability to make money in order that we might use it not only to eat and be clothed, but also as a medium of helping His cause. God's cause, is for one thing, the orphans left in the wake of the wars.

Cecil: Yes, God's work in the world today is tremendous. I hope that every one will take part in that work as God calls you. He needs you to help do His work today. He goes so far. He sends the springtime, the sunshine and rain. When we harvest the fruits God has so bountifully given, He stands aside and waits for us to do with them what we will. It is our decision. But how wonderful if at last we hear, not "Thou fool," but that crowning word, "Well done."

"The prayer power has never been tried to its full capacity in any church. If we want to see mighty wonders of divine power and grace wrought in the place of weakness, failure, and disappointment, let the whole church answer God's standing challenge, 'Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not.'"—J. Hudson Taylor.

We can be nothing more than an instrument in God's hand. The final success or failure of all our effort will depend upon how wisely and completely we have done this.

Putting Purpose in Sunday School

Chapter 8—Our Final Task

By James M. Watkins



OUR avowed intention in the beginning was to educate the individual to fill a sound and personally satisfying place in the church. Our work is not finished, regardless of the extent of our teaching, until that goal is reached. The breakdown and failure of much of our teaching effort comes from our failure to bring the individual to a definite decision for Christ. The constant aim and trend of all our teaching should be toward this decision. The very small number of those who ultimately come into the church as a result of our Sunday school effort is testimony in itself that we are grossly weak upon this one point. Second only to the deplorable fact of those who train for years in our Sunday school and then unite whole-heartedly with those of contrary faith, are the many cases of children who enter into our teaching program during several years of their childhood and then gradually drift away during the years of adolescence merely because they have no definite commitment to hold them during their later life.

The Aim of Decision

The success of our teaching effort demands that we secure from each individual we train a definite conversion and commitment to Christ. No matter how much the person is in sympathy with our teaching, how long he studies, or how much or how little he learns, it means nothing at all until he commits himself publicly to them. It is only when the individual has made a profession of faith and has publicly manifested his intention of entering into the Christian way of life that he has anything to challenge him to uphold his own word before men. A person can believe anything in the world, but it has no force in his life until he takes some action on it and has made some public profession of his faith in it. The supreme aid of all our teaching is to secure such a public profession.

In almost every instance, we are too reluctant to encourage this all-important step. We are afraid of causing an individual to take this step before he is ready. Perhaps we can at times be over-zealous in such encouragement, but it is far more often that we commit a far greater error by neglecting to encourage this step when a person

has been properly prepared according to the things we are able to see. When a person of adolescence or older comes to our Sunday school and manifests a sincere interest in our teaching for two or three years and has never been led to make any definite step on the road to a public decision for Christ, we must indeed frankly discuss the matter with him in an effort to find out why he hasn't. There is certainly something very wrong. There is something we have not made clear, some personal problem that has not been adjusted that perhaps a period of prayer would adjust, or something more definitely standing in the way of the effectiveness of our teaching. We owe it to ourselves, to the other person, and to our God to inquire as to why no further step has been taken upon the faith we believe the person has attained. No individual has the promise of salvation until he has repented and been baptized into Christ. All our teaching means nothing until this step has been taken. If we are to err, it should be on the side of too early encouragement rather than too late. For when the person has decided for Christ, he at least has something to lead him on to a greater knowledge.

Securing a Decision

This thought, of course, brings up the oft-debated question: "At what age should a decision for Christ be encouraged?" It should most definitely be between twelve and sixteen years of age, depending upon the development and religious background of the person. A study of the subject will reveal that the most enduring conversions are those that have occurred at this age rather than in later years. The chance that such a decision will be reached is at least 75 per cent greater during this age than at a later time. On the other hand, everyone who has been restrained from taking such action during this age who has come to our attention has never made any formal acceptance of Christ at a later time. A decision for Christ should be just as much a part of our Sunday school effort as anything else we teach, and upon its success rests the responsibility of success or failure for all our effort. Most certainly, after the child's twelfth birthday we should begin to devote our teaching efforts to this important phase of Christian development.

Proper and Improper Encouragement

How to encourage this decision without putting over-emphasis on it is one of our problems and will, of course, vary somewhat with each individual. Our encouragement in most cases should be by the nature of our class study or personal talks *away* from the place where decisions are to be made. When a young person comes forward to make his profession of faith, it should be done voluntarily and not because of any high-pressure tactics at the moment the decision is to be made. Here, perhaps, we could make a mistake. It seems unwise to use any such over-encouragement during the course of a service itself. But it does seem just as important to educate children for this step and to offer certain proper encouragement, if need be, so proper thought can be given to the action before the step is taken.

The Threshold of the Church

Adolescence is the natural threshold of the church. Inasmuch as the pastor is the representative host to be found at the door of the church, it then appears most necessary to us that the pastor should teach the adolescent age classes, to encourage such decisions. It is during this age that the student should become acquainted with the church. His best means to do so is to become acquainted first with the pastor, and our biggest mistake is to confine his activities to the more mature groups. If, of course, ours should be a locality where we are developing an outside interest that is bringing many of the young adult ages to us, then, of course, wisdom would decree that his work should be for the slightly older in order that he might be working with the ages during which decisions are being made. Or perhaps a midweek class will care for the older ones more satisfactorily. Our preference should always be to have our pastor working with the adolescent ages where possible. In such cases, however, classes should have a sponsor to help provide sufficient social life, as the demands upon the time of the pastor make it impossible for him to plan and develop the active efforts that are necessary to mold the interest of this age.

To Which We Add

What, then, is our aim? To educate for a place in the church. To develop the talents that will find a satisfying expression in some form of our church effort. And to provide the interest, study, and self-expressional needs that will fulfill this aim. Finally, we must present to the church its golden harvest of sincere converts to Christ. Never shall we forget that the church is a missionary activity within itself, and that it was born for the purpose of carrying its message to those about it, not for catering only to the needs of its own membership. The Sunday school is the real expression of its definite aim, and must be made to fulfill its purpose. To this well-organized effort, we add in all sincerity our *daily prayers*, for it is God

only who adds to the church. We can be nothing more than an instrument in His hand. The final success or failure of all our effort will depend upon how wisely and completely we have done this.

BAPTISM: WHAT IT IS

(Continued from page 5)

29-30). No one would argue that we have a spiritual body now. We cannot have full birth of the Spirit until resurrection day.

Why buried in water? Remember that the Greek word for baptism means to dip, to plunge, to submerge, and the Bible says, "planted", and "buried" in reference to it.

New Creatures

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). Remember, too, that Paul said baptism is the way into Christ. We are told that one in Christ is like a newborn baby, nothing counted against him, and besides that, "all things are become new." No old sins are remembered against him. They all have been forgiven. It is like Jesus told the woman, "Go, and sin no more." All things new! A new life ahead! One of service to God and His Son!

Other verses to study, on our being new creatures are Romans 6:4; Galatians 6:15; Ephesians 2:10 and 4:24. This new man we are to put on is created in your righteousness and holiness (Eph. 4:24). I am not saying *we* are righteous, but remember all righteousness comes from God. He is its source and holiness also.

Our being new creatures in Christ through baptism is spoken of in other ways in the New Testament. It is called the "new man," the "hidden man of the heart," and "the inner man." The wicked do not have this.

The new creature begins at your conversion and cleansing. Let God help you to bring this creation in your heart to full life. Mothers sometimes lose infants before birth. Sometimes newly begotten Christians, in the process of creation, die spiritually before coming to full birth at the coming of Jesus, and resurrection. This creation will not be finished until Jesus comes again. Now, the one born of water is to listen no longer to the voices of evil. He is pure. But it is a constant fight against sin. If we fall, we have an advocate who will help us.

So we shall see that baptism really means and implies, what it really is. Baptism is the act that shows a cleansing of the heart and a real conversion of one's ways. Brother or sister, have you been baptized? Come into Christ as soon as you know the gospel and count the cost. The rewards are overwhelming. Forgiveness and blessing now, and life everlasting—think of it—throughout the endless ages of eternity!



The Wisest King on Earth

By Mary Railton

"Give thy servant an understanding heart to judge thy people, that I may discern between good and bad."

King Solomon sat upon his throne, looking carefully at the two women coming toward him. They bowed before him and one began to speak.

"My lord, this woman and I both live in the same house and we both have baby sons. My son was three days older than her son. One night her baby boy died. She got out of bed and crept over to my bed. She quietly snatched my son from me and took it back to her own bed with her. She laid her baby, which had died, in bed with me."

"I did not," cried the other woman.

"We shall have quiet," spoke King Solomon. "I shall hear this woman first, and then you may have your chance to speak. Go on."

"Well, when I woke in the morning to feed my baby boy, I found it was dead. But when I looked at it closely, I found that it was not my child. She had put her child, which had died, in my bed and had taken my own boy for hers. Now she will not give my child back to me."

The other woman spoke up again. "No, that is not true. The living boy is mine. The dead son is hers."

The first woman cried, "The child which is dead is yours. The living boy is mine. You put your boy in my bed, and took my own son."

While the women quarreled and fought, King Solomon watched them closely to discern which was the real mother. He knew he must decide which one was the real mother.

After much meditation, King Solomon called in a servant. The two mothers suddenly stopped their arguing when they saw the servant come in.

As they listened King Solomon said, "Bring in to me a sword."

The women stared at the king, wondering what he was going to do. When they tried to talk to him to find out what he was going to do, he answered them not. They began to feel that one of them was going to be killed.

The servant brought in the sword. The two mothers watched every move of the glistening sword with fear.

King Solomon broke the silence, saying, "Divide the living child in half. Give half to one woman and give the other half to the other woman."

The servant stared at the king as he heard the command. Slowly he took the child from one of the women and held it in midair.

"No, no," cried the first woman. "Stop," she wailed. "Give him to this woman. Do not kill it, please."

The second woman said sharply, "Go ahead. Divide it in half. Then it will be neither hers nor mine."

King Solomon commanded the servant, "You may put the sword away. I have found who the real mother is. You may give the child to this woman, for she is the mother. She was willing for the other woman to have her child rather than have it killed."

The happy mother received her baby son with tears of thankfulness. King Solomon was sure of his judgment. He knew that God would not forsake him, for he had asked God to help him judge rightly among his people. And God did not forsake King Solomon. King Solomon had asked for wisdom and God had given him such great wisdom that all Israel wondered and feared King Solomon. They knew that the wisdom of God was in him.

God's Blessings on Your Birthday!

Patsy Bridget Holt, Dec. 1, age 11, Morristown, Tenn.

Eliska Ellen Anthon, Dec. 2, age 14, Hammond, La.

Art Gene Madden, Dec. 3, age 13, Holbrook, Nebr.

Lynn English, Dec. 3, age 7, Burnsville, N. C.

David Arthur Jones, Dec. 4, age 9, Hector, Minn.

Donald R. Mercer, Dec. 5, age 11, Macomb, Ill.

Dennis D. Thompson, Dec. 6, age 5, Limeton, Va.

This is Promotion Day for Eliska Anthon. We invite you to read the Berean Page also, Eliska.

If you have not joined the Everyday Christian Expression Club, do so today. Send in your name, birth date, and address to Mary Railton, Box 231, Oregon, Ill. I will send you a certificate with our club rules as member of the ECE Club. We have 476 members in our club. Let's make it 500!



OUT OF THE MAIL BOX---

Berean News

William Dick, Berean Editor

Hillisburg Forms Society

The Hillisburg, Indiana, Church of God has organized a Berean Society. We meet on every Sunday evening at six o'clock.

Our officers are: president, Norman Huffer; vice president, Dathel Ellis; secretary-treasurer, Betty Finney; pianist, Dolena Ward. Our very able leader is Olean Huffer. Our average attendance is about ten.

We pray that the Lord will continue with us in our meetings.
Betty Finney, Secretary.

Minnesota Bereans

The Fall Conference of the Minnesota Bereans was held at Hector, September 19 and 20. The theme of our conference was "Christ for Me."

We were happy to have with us a gospel team from Oregon Bible College consisting of David Holquist, Walter Larson, Sara Savage, and Bro. Clarence Lapp.

On Saturday afternoon, a good number of Bereans met for Bible study with our state pastors leading the study. In the evening, everyone enjoyed the song services led by David Holquist and the good spiritual movie which followed. Later the same evening everyone enjoyed a social sponsored by the Hector Bereans.

Sunday found the church full again, and a very inspiring message was given by David Holquist. After a big dinner furnished by the Hector ladies, everyone relaxed and enjoyed spiritual food as presented by Walter Larsen. In the evening we concluded our Berean Conference with a gripping sermon by Bro. Clarence Lapp.

The local Berean boards and counsellors met with the state board and discussed ways of creating more interest. They appointed a committee to write up a constitution for the state society. The proposed constitution will be considered for adoption this coming spring. The boards also decided to have a contest among the societies of the state for new members and better attendance. This contest is named "Operation Go." Another way in which they

hope to create more interest is to exchange Sunday evening services. Each month a society will go to a different church to take charge of the service, with the rest of the societies attending to enlarge the congregation.

Our next Berean Conference will be this spring, and we hope to have an even more enjoyable conference.

David J. Otto, Minnesota Berean President.

A Letter to Texans

Some volunteer Bereans in Texas prepared copies of the following letter and sent them to the young people in their state.

"The young people of the Church of God are uniting together in Texas to form the Texas State Berean Society. We feel you will be interested in this work. I know you will make a good worker and, therefore, I am inviting you to become a part of our group.

"We need every young person in Texas to get behind the movement because of its vital importance to us. Many young people have failed because they lacked the proper training in the Lord's work. We are the leaders of tomorrow and this program will help us to be better qualified for the work before us.

"We want to get the movement started as quickly as possible. If you want to be a member, send in your name, correct address, and age to Allan Hayse, 706 North Sam Houston, San Benito, Texas, just as quickly as you can, and keep the membership card. If you want to join the Dollar-a-Month Club, sign the card and return it with \$1 to James Mattison. We need you.

"If you know of any other young people who would be interested in working with us, please send in their names, addresses, and ages."

"According to a survey made by the National Council of Churches, and reported in the 1953 Yearbook of American Churches recently released. Protestant ministers were '13 per cent worse off in purchasing power in 1951 than twelve years before.' By comparison, in terms of 1939 dollars, 'the income of manufacturing workers increased 42 per cent and that of service trades employees 33 per cent.'"—E.P.

AMONG THE CHURCHES

Church Calendar

Special Events

- Nov. 24 - Dec. 4—Evangelistic meetings at McGintytown Church (J. W. McLain, guest speaker).
- Dec. 13—Youth Rally at Cleveland, Ark.
- Dec. 23—Arkansas Youth Rally at Cleveland.
- March 22-28—Evangelistic services at Fredericktown, Mo. (guest speaker, Walter Wiggins).
- April 4-18—Evangelistic meetings at Hope Chapel, South Bend, Ind. (guest speaker, Walter Wiggins).

HARLINGEN, TEXAS

We were glad to have Bro. and Sr. T. A. Drinkard here at the Harlingen Church of God for meetings November 1-8. Bro. Drinkard preached some wonderful sermons on man's nature, the second coming of our Lord, the establishment of God's Kingdom, and many other truths. Bro. Drinkard gave some deep thoughts we all enjoyed. The truth was brought out well and we extend to the Drinkards a cordial welcome to come again.

During October, only one trip was made to Corpus Christi, since Bro. Elmer Goekler was planning to fly to California on business at the time scheduled for the other meeting. We enjoyed a fine class with them on November 9. The number is not large, but we all enjoy studying together.

Here at Harlingen regular services continue. Bible class has been changed to Thursday night instead of Wednesday, so more could come. There has been some sickness, but we trust it will be gone when you read this.

We invite all brethren and friends to worship with the various groups in Texas as you are driving through. If interested, Bro. Emory Maey, Gatesville, Rt. 3, can give full particulars. James Mattison.

HERALD RECEIPTS

Mrs. Ray McCann; Jack Keenan; Mrs. James M. Bird; Virda Sittler; Mrs. Ida Jeffrey; John Coulter; S. Ward Lindsay; Mrs. Minnie Ealy; Mrs. Vernis Wolfe (4); Earl Koontz; Mrs. Fred Austin; George Jones (2); Alice Lindstrom; F. M. Woods; Mrs. Lorrin L. Gainey (4); Fredericktown, Mo., (8); Mrs. Freda Berry; Mrs. L. Jenter; Vaughn Long; Bud Goodwin; Floyd Nedrow; Alva G. Huffer; Mrs. Maxine Bean; I. O. Rogers; Homer A. Snyder; Milo J. Jones; Mrs. Hal Stilson; Mrs. Frank L. Heaton; Mrs. Bess Kaspar (2); Mrs. Lillie Deekard; E. Anderson Drake; Mrs. Albert Liestman; Mrs. Mary Walden; W. E. McKeown; T. F. Presley; Mrs. L. C. Kirkpatrick; Mrs. Glenn Canfield; Audrey M. Janicke; Fred N. Schuld, Jr.; Mrs. Etta L. Elton; Laurence Chaplin.

FROM EAST TO WEST

We took our leave from the Ponthill, Cut., church the middle of September with sorrow of heart because of the condition of Bro. Will Holland, who suffered a broken leg just before we left. Several others were well on the road to health after major operations, for which we were thankful to God. Ponthill will always have a place in our hearts, because it was there that we began our public ministry about twenty-five years ago, and were called to serve there the second time. We wish them Godspeed under their new pastor and wife, Bro. and Sr. M. W. Lyon.

On arriving in Los Angeles, we found Sr. Emma Railsback sick and in and out of the hospital several times. We are glad to report that she is greatly improved at present.

Sr. Winifred Gould, long-time member of the Church of God, died on October 13, 1953. She leaves two sons, one in Washington State and one in Minnesota; and one daughter, Sr. Cecile Newlun of Long Beach, Calif. Sr. Newlun recently has had a double measure of sorrow. She lost her mother; then about two weeks later lost her daughter, Peggy Hernandez, on October 30, leaving two small sons. Our heartfelt sympathy goes to her and the family.

Sr. Eva Stearns also has been ill, but is back to her usual self again. Bro. Robert Johns is home after a stay in the hospital for removal of the gall bladder. We pray for complete recovery. Ernest Barium is back after a summer engagement at Sacramento, and is presently our Sunday school superintendent. Ardy's Johnson McKeown is now in Long Beach and is one of our Sunday school teachers. We are glad for these helpers.

Bro. and Sr. Harry Payne are living at Bell. Bro. Walter Wiggins stopped off on his way to San Jose and will return on November 30 for a sermon on his way back east.

We enjoyed the Southwest Conference at Tempe, Ariz., meeting many people we have known by name through the various papers. Bro. and Sr. C. E. Randall and the Tempe brethren were very gracious in providing for our needs. Thanks!

There are several living in this vicinity who have been in our congregations at the different places where we have served. We are glad to work with them again, and with others that we never have met before. We are happy to serve them all and look forward to knowing them better in our service to God. We ask the prayers of all that we might serve Him acceptably in this our new field of labor.

G. J. Gordon.

CHRISTMAS GIFTS

Christmas Cards are now on sale for \$1.00 plus 10 cents postage. Send in your orders now. Prompt service will be given all Christmas orders. Many gift items are listed on the back page this week. More will be listed next week. Mail your orders to National Bible Institution, Oregon, Ill.

SOUTHWEST CONFERENCE

Evangelism was the theme of the Southwest Conference at its meeting in Tempe, Ariz., on November 6-8. Evangelism was the theme of the sermons, and the chief item of business at the business session.

The sermons were given by Bro. Walter Wiggins on Friday evening; devotional by Bro. Gerald Cooper on Saturday morning; Bro. Norman J. McLeod, on Saturday evening; Sunday morning by Bro. Grover Gordon; Sunday afternoon by Bro. Clyde Randall; and Sunday evening by Bro. Walter Wiggins.

The Sunday school was somewhat reorganized for Sunday morning because some of the visitors were in charge of the classes for the day, and also because Sr. Verna Thayer had been working with them all week.

Following the Saturday afternoon business session, Sr. Thayer put on a demonstration of her class work by having some of her pupils put on a program for the Conference. She showed what a remarkable skill in teaching she has because she did many things with those children that were remarkable when it is considered that she had them in class for only a week.

In the business session the chief point of discussion was just what could be done to best use the time of Bro. Wiggins and Sr. Thayer in their evangelistic work. It was finally decided that Bro. Wiggins should spend a few days in Pomona and San Bernardino, in California, but that the major part of his work, after leaving Tempe, would be at San Jose, Calif. Sr. Thayer was to spend a week at Pomona, Calif., and then go on to San Jose for two weeks. Another time it was thought that the work at San Bernardino could be advanced to a point where they could better use the services of an evangelist.

The idea of the established churches mothering new fields was discussed at length. It was decided that the Conference would also enter that field of activity. When and where could be decided by a committee that was appointed.

The spring conference will be held in the mountains near Pomona, and will be sponsored jointly by the Pomona and Los Angeles churches. The time and program will be arranged by a committee appointed for that purpose. We look forward to this with renewed interest and zeal, and hope to have the best conference yet at that time.

Malcolm McLeod, Secy.

BAPTISM AT HECTOR, MINNESOTA

Darrell Anderson of Hector, Minnesota, was baptized in Lake Allie on October 18. Darrell is seventeen years old. He graduated from the Huntington, Indiana high school. We feel very fortunate in having him with us. We ask for your prayers for this new convert as he faces life.

Delbert A. Jones.

ILLINOIS STATE CONFERENCE

The Illinois Fall Conference, October 31-November 1, 1953, at the Restitution Church near Casey, was well attended and was a very inspirational meeting. The weather and the hospitality of the Casey brethren cooperated to make it a most pleasant experience for those of us fortunate enough to be in attendance. Saturday night's supper and Sunday's dinner were served from the picnic tables on the church grounds.

Churches represented, in addition to the host church, were: Eldorado, Marshall, Ripley, Macomb, Oregon, Chicago, and Rockford, with attendance from the guest churches numbering more than 30. Six members of the State board were present for the meetings. State president Wayne Laning presided at a short session on Sunday afternoon where-in reports were given of the activities of the various churches in the State. Also, the forthcoming State Sunday School Convention at the Dixon Church was announced and publicized, and everyone who could was urged to attend. A brief explanation was given of our radio work, and it was recommended as a means of proclaiming the gospel—sowing the seed. The cost of the two weekly radio broadcasts is a little more than \$300 per month, and we were reminded that the cost is not large in consideration of the number of homes and individuals reached by the message each week. An offering taken at the afternoon service for use in our radio ministry amounted to more than Ninety Dollars.

Teachers and speakers for the Conference were Brothers C. R. Randall, Warren Sorenson, Kenneth Milne, Richard Smith, and Paul C. Johnson.

Following are some of the "notes and quotes" from the lessons and sermons. Colossians 2:8 mentions two dangers threatening us: "The tradition of men" and "the rudiments of the world." 2 Corinthians 11:13 warns of "false apostles, deceitful workers, transforming themselves into the apostles of Christ." One of the greatest dangers is that we may not recognize the false prophets; but there is a safe way—if we familiarize ourselves with God's Word and know what He says, we shall be able to distinguish between truth and error. Jesus always said, "It is written"—He never said, "I think." Sometimes the reasoning of men may sound right and logical, but if it will not stand in harmony with a "thus saith the Scriptures," it should be rejected.

From 1 Peter 1:18, 19—"Ye were not redeemed with corruptible things . . . but with the precious blood of Christ." It is a wonderful thing that God has done for us in providing a Saviour, but it is also a great responsibility, a great obligation He has placed upon us to "shew forth the praises of him who hath called you out of darkness into his marvellous light."

The admonition in Hebrews 2:3, "How shall we escape if we neglect so great salvation," is not to those outside the church, but to those who are in the church. For proof see verse 1, "give . . . heed to the things . . . we have heard, lest . . . we should let them slip." The word "slip" carries the thought "leak out," that is, of vessels that have been filled and then have sprung a leak. There is no value in knowing the Scriptures unless

it changes our lives and living habits here and now. There is a tendency to push everything into the future and neglect the present. We will never gain an entrance into the Kingdom of God in the future if we do not live a changed life here and now. It is better to face the facts now than go on through life and then face the facts in the judgment when it is too late.

We, as preachers, are poor shepherds if we neglect to preach the warnings from God. If we are going to live for the things of the flesh, we will not be in the Kingdom. And we can live differently—there is power in the blood and gospel of Jesus to cleanse us and help us to live in the spirit. When we really believe that Jesus is coming soon we will not sit idly by while our neighbor is going down in destruction, and not speak a word to him or give him a tract. We are not enthused about our work and our doctrine.

May we not as a state conference, as local churches, and as individuals keep these things to ourselves, but launch out and proclaim the truths we hold essential. Other churches are doing it, and so can we. When we believe with our hearts, something is going to happen. And when we are changed, people are going to know it. Our changed lives are our best advertising. Others are going to see them and say, "If it can do that for so-and-so, it can do that for me." There is a judgment coming, and there will be a grand awakening. It is time we rise to a higher plane of living—by consecration and separation. We have the power and spirit of God and of Christ behind us. Let us go on to perfection.

It has been 39 years since there had been a state conference at Casey, but they assured us it would not be that long before the next one. Thank you Casey, and everyone who helped to make it a wonderful meeting. May we be spurred to greater service by the inspiration received there.

Está L. Starbuck, State Secretary.

THE RESTITUTION HERALD

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

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

Christmas Cards. We will be happy to receive your orders, and can mail immediately. The cost is \$1.00 per box. If you wish more than one box, we may be able to give you two different kinds, as we had some left from last year. We ask that you include postage, which should be no more than ten cents.

F. S. WATTS

Frank S. Watts was born in Croton, Iowa, on October 21, 1876, and died at Spokane, Wash., on October 28, 1953. Bro. Watts was a member of the Church of God of the faith of Abraham. He leaves one son, Lowell Watts of Seattle, Wash.; one daughter, Mildred Schaal of Rt. 1, Deer Park, Wash.; a granddaughter, and four sisters. A message of instruction in the true hope was presented to the living gathered together. Lyle Rankin.

HERALD RECEIPTS

Helen M. Schafer; Leland T. Hanson; Mrs. Ella Johnson; Mrs. Donna Miller; Mrs. Dessa E. Benn; W. M. Wachtel (3); Mrs. G. W. Marrs; Paul Israel; Mary Elma Bell; Malcolm Magaw; Mrs. Bertha Lesh; J. Marcellus Boyer; Kendall A. Coats (2); Dwaine Demmitt.

HEBREWS 13:8

"Yesterday He helped us,
Today we praise His name,
Because we know tomorrow
He'll help us just the same."

JESUS SHALL COME

The final promise given the apostles was that this same Jesus shall so come in like manner as He was taken up from them into heaven. He was on the earth and was taken up from the earth, and will return to the earth.

God has given the earth to the children of men and there is no scripture which says that God intended man for any other than an earthly destiny. He created man to have dominion over all of His creation, to dress and keep the Garden of Eden.

Today the beasts must fear man, for he has dominion over them, and they are for his food. Man must also fear the wild beasts, for they will tear and devour him. When the earth is in the restored condition, none will hurt nor destroy.

God made a promise to Abram that he would inherit all the land which he could see from the mountaintop. He repeated this promise to Abram's son Isaac, and again to his grandson Jacob. Yet all these men died in faith, not having received the land. We know God's promises are true, and the land will be theirs in due time.

When Christ has returned and perfected the earth, all the things which were at the beginning will be restored. The earth will be as the Garden of Eden. The curse put upon mankind and the earth will be removed. There will be no death, no sorrow, pain, or crying.

We are sure it is the desire of each of us to live and reign with Christ when He comes again to the earth. We, too, will inherit this land if we are in Christ, for we read in Galatians 3:29, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

"A fool doth know he is wise, but a wise man doth know himself to be a fool."—William Shakespeare.

Put Christ in Your Christmas Gifts

All gifts listed have either a Scripture text inscribed or portray the gospel.

Tree decoration of Nativity scene (with bulb)	\$1.00
Beautiful mirror plaques with Scripture	.80, 1.00, 1.25, 1.85, 2.00
Dinner Plates (Good Shepherd, Last Supper)	\$1.50
Children's Plates (Jesus Blessing Children, Good Shepherd)	\$1.00

Sallman Paintings:

	5¼x6¼	9¼x11½	18½x22½
Head of Christ	\$.75	\$1.95	\$6.95
Knocking at the Door	.75	1.95	6.95
Boy Christ	.75	1.95	6.95
Children's Friend	.75	1.95	6.95
Christ at Dawn	.75	1.95	6.95
The Lord's Supper	.75	1.95	6.95
Good Shepherd	.75	1.95	6.95
Gethsemane	.75	1.95	6.95



Kitchen Prayer Plaque	\$1.25
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Stationery:

Letter size (flowers, designs, etc.)	\$1.00 and \$1.25
Note stationery (flowers, designs, etc.)	\$.60 and \$.65
Lovely Wooden plates with natural finish (Inscription: "Give us this day our daily bread")	\$1.00 and \$1.25

Christian Fiction



A Trumpet in Zion	\$3.00
As the Stars Forever	\$2.00
Broken Threads	\$2.00
Contrary Winds	\$2.00
Light in My Window	\$2.50
Cousin Caroline	\$1.50
Mystery of Mar Saba	\$2.50
Thine Is the Kingdom	\$3.00
Until the Day Breaks	\$2.50
Where He Leads	\$1.50
This Happened in the Hills of Kentucky	\$3.95

Christian Fiction for Boys and Girls

Ken Series:

Ken Saddles Up	
Ken South of the Border	
Ken on the Argentine Pampas	
Ken Hits the Cowboy Trail	
Ken Follows the Chuck Wagon	.75 cents each

Little Feather Series:

Little Feather Rides Herd	
Little Feather and the Mystery Mine	
Little Feather at Big Bear Lake	
Little Feather at Tonka Bay	.75 cents each

Captain Daley's Missing Houseboat	\$1.00
Appledoogan Family and the Strange Shipwreck	\$1.00
Ten Famous Girls of the Bible	\$1.00

Patty Lou Series:

Patty Lou—Flying Nurse	
Patty Lou Home on the Range	
Patty Lou of the Golden West	
Patty Lou in the Coast Guard	
Patty Lou at Sunset Pass	\$1.00 each

Kinky Series:

Winky Meets the Mysterious Stranger	
Winky Captures Cattle Rustlers	
Winky—Mountain Detective	
Winky and the Ghost Lion	
Winky Meets the Gypsies	\$1.00 each

Bible Story Readers (Books I through 5), each	\$1.50
Ten Famous Boys of the Bible	\$1.00

National Bible Institution, Oregon, Illinois

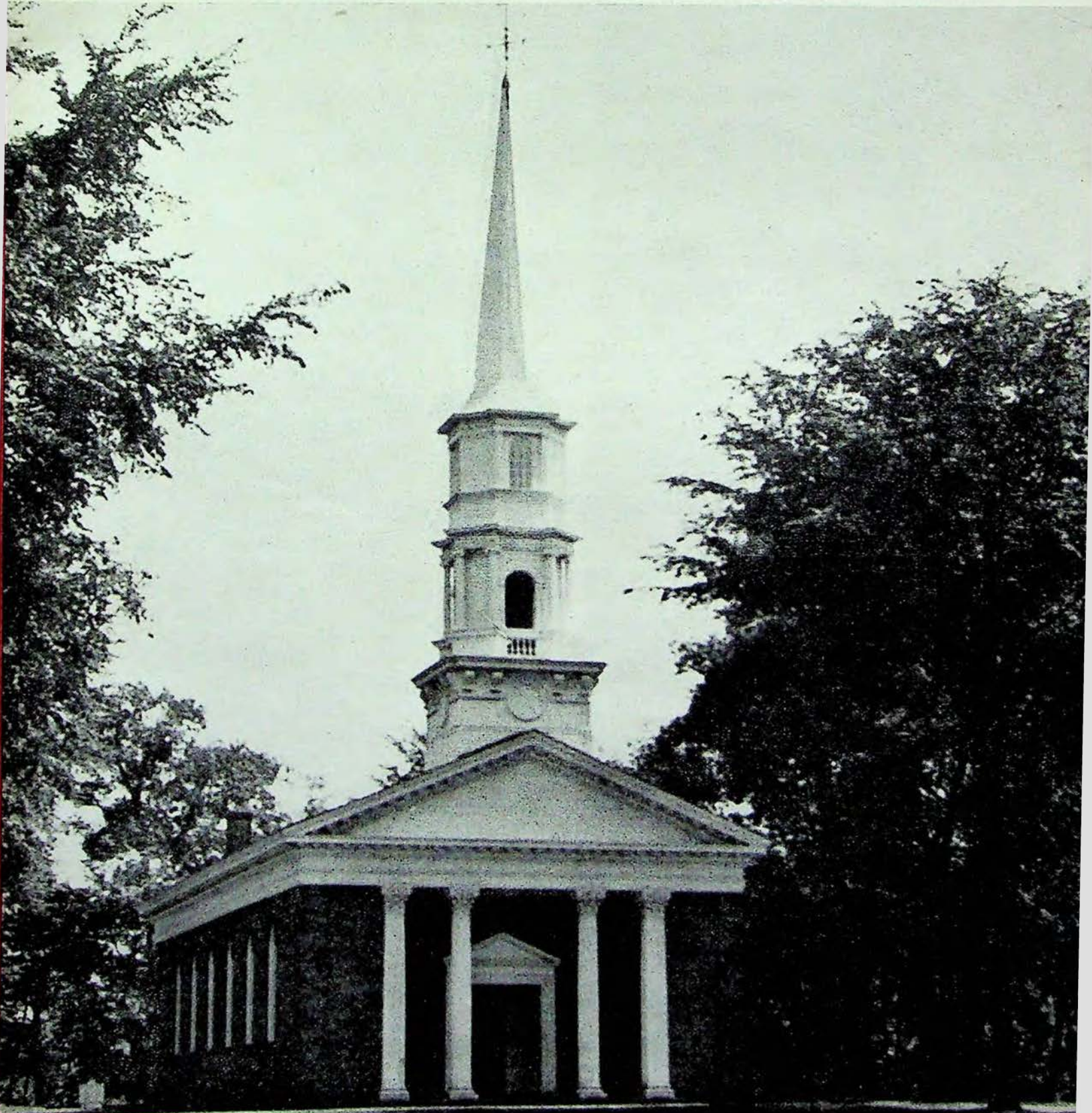
The
Restitution Herald

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VOLUME 43

VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 9





Editorial

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.
James M. Watkins, Editor \$3.00 per year Paul C. Johnson, Associate Editor

Except Those Days Be Shortened

"Except those days should be shortened, there should no flesh be saved but for the elect's sake those days shall be shortened" (Matthew 24:22).

The world's population could face imminent and tragic destruction. That is, if we believe the newspaper accounts and magazine articles we read. These warnings appear with mathematical precision according to the need for increasing taxes, military appropriations, or justifying the unbalanced budget. However, there is an element of truth in what is being said. We are face to face with some of the greatest potentialities for destruction the world has ever known.

A few years ago our interest was monopolized with the atomic bomb. In the days following Hiroshima, it was looked upon as the greatest force of destruction. It was read into many prophecies of the Bible. Later tests have proved that the original creation was only a foundation for more deadly variations.

Then we were told of more threatening prospects in guided missiles. Missiles could be launched from great distances and sent unerringly to their targets without any risk of human life on the part of the enemy. Yes, we were told, look out for guided missiles, because they were the greatest threat to our future.

News releases on guided missiles gradually gave way to the hydrogen bomb. A chain reaction from one small H-bomb could indeed destroy the world. The hydrogen bomb then became the force of destruction that the atom bomb failed to attain. So, we have had warnings against the H-bomb.

Now, a new and more ghastly threat looms upon our horizon. It is the so-called G-gas. This, we are told, promises to be the most devastating force to threaten the world. It would reduce all humanity to unconsciousness in a matter of seconds. It could be delivered in small capsules or released by saboteurs. No safety precautions are fast enough to overcome its deadly effects. G-gas does constitute a very terrifying possibility.

Others tell us that our greatest threat is not found in any of these factors. The atom bomb, H-bomb, or G-gas

is nothing to be compared with the disruptions of nature. We have heard ominous predictions about hurricanes and tornadoes now taking place. These are the real threats, according to some, for they cannot be controlled by international treaties.

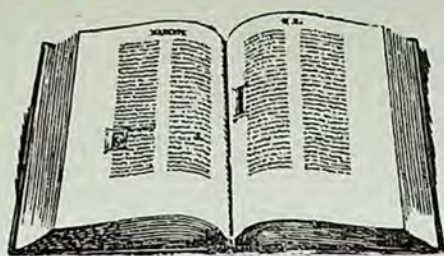
Still others say our real problem is the destruction of human life through another world war. The loss of life in another conflict will be tremendous. It could well mean the elimination of nearly all able-bodied men in the world. Atomic artillery shells, flame throwers, new type bomb sights, and many other advancements in military science make these predictions awesome.

Another warning tells that we need not fear war at all, but rather automobiles. Many say the great killing is taking place on our highways. Statistics prove that the losses of life on our modern highways far exceeds the loss of life during war. This tragic possibility is rubbing shoulders with us every day.

Another writer consoles himself with the thought that over a million people are walking around with diabetes, unknowingly. Because diabetes is ninth on the list of modern killers, there are eight other physical pitfalls that may be our lot before we are struck down by war or other disasters.

These warnings cause us to wonder if we are facing the days which must necessarily be shortened if any flesh is to be saved. Suppose the prophets of doom are correct. Suppose death and destruction for everyone are just around the corner. What does it all mean? We are facing the period of time of which Jesus predicted: "Except these days should be shortened, there should no flesh be saved." We should not forget that He also promised, "But for the elect's sake these days shall be shortened."

These portents of destruction require that Jesus will come soon to set aside any and all man-made instruments of catastrophe in favor of the elect. Every prediction of destruction is only another assurance that Jesus must come soon. We can look upon them with calmness instead of fear, for "when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."



By Harold Doan

Christian Character

THERE is great need today for Christians to witness and try to win the lost. How can it be done? The world sets a very high standard for Christian life. The Word of God and the example of Christ's life confirm this high standard. Every effective witness, every fruitful servant must live by these standards. There are Christian standards which every Christian must observe if his life and his church are to be successful in attracting the lost to Christ.

First, the Christian must be of good report (1 Tim. 3:7). He must have a good reputation in the world for honesty, integrity, morality, hospitality, peace. Jesus, as He grew up in the carpenter trade, found favor with "God and man." This does not mean that the Christian will necessarily be popular, in the worldly sense; it does not mean that he may not be ridiculed; it does not mean that people will not try to cause him trouble with false stories. The Christian whose light is undimmed and whose testimony gives a true ring will be of good report in his community, as far as his conduct, honesty, and social contacts are concerned.

A Christian tourist was once traveling in China. Coming to a small town, she began to hunt for a Christian family. It had been her experience that Christian homes were very hospitable and were clean, too, and they were glad to have her stay when no hotel was available. After inquiry she learned there were no Christians in this village, but that there was one about five day's walk away. This Christian was well known to everyone for miles and miles around her home. Indeed, she was a Christian of good report.

When one becomes a Christian, his business relationship and social contacts must be scrupulously ethical and not just legally, but morally right. There was a man who cut wood for a living. It was generally known that logs he sold as four-foot logs measured anywhere from three and one-half to three feet ten inches. But one time he became a Christian. When his neighbors heard about it they could not believe it. Finally, a neighbor went to the new convert's woodpile and measured some of the logs. He returned, saying the man had become a Christian—his logs measured all of four feet.

We may love the Lord and be thoroughly sold on our message; but if our lives do not measure up, our witnessing will have the uncertain sound Paul mentioned in 1

Corinthians 14:8. We must be guilty of no unrepented offense that makes us not of good report.

• Second, a Christian with an effective testimony must be dependable. "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation" (James 5:12). This is quoted from Jesus' Sermon on the Mount, according to Matthew 5:37. A Christian is one who can be depended upon to do what he says he will do, or not to do what he says he will not do. His employer can depend upon him; his family can depend upon him; his pastor can depend upon him.

There is real danger in a Christian being continually undependable, or in his going back on his baptismal vows and pledges.

This has its practical application in the work of reviving the church and winning the lost. Suppose you go out to witness and distribute tracts with material to acquaint people with Christ, and to invite them to your church. Suppose that some of those people would be impressed with this material and come to church some Sunday evening, or prayer meeting, to see for themselves. Then suppose that they find that a majority of the members who claim to believe and support these great truths are not in church, but out somewhere with the world. Will your testimony or your tract and your church make much impression? This is one phase of dependability. People will judge the value of the church by the value the Christian puts upon it.

The world cannot be depended upon to do Christ's work. Christ must depend upon His own disciples. They who are real disciples are the ones who are dependable.

Another very practical factor in a Christian's success or failure in witnessing to the world and in winning souls to Christ through service is suggested by Colossians 4:6: "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." The things we say and the way we say them can make all the difference in the world as to whether we draw or repel. The admonition here is to be sure that our speech is always with grace. "Grace" in this instance again refers to the power of God.

We have the water of life for a thirsty world. But there are many ways to offer that water. We can offer

in a dirty cup, or grudgingly, "If you have to have it, here it is." We can offer a man a barrelful when he needs only a cupful to start. Or we can offer clean water in a clean cup, with grace seasoned with salt.

The last truth we would call to your attention is this, the Christian must be a person of peace. A contentious Christian and a squabbling church will have a difficult time winning the lost to Christ. Notice these words in Matthew 5:9 and John 14:27: "Blessed are the peacemakers: for they shall be called the children of God," and "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." Peace has been willed to us by Jesus—not just peace with God, and peace of mind, but peace with one another. Paul makes this clear in Ephesians 4:31, 32. We read: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Let me tell you frankly that a church's whole opportunity for service and its whole witness to the community can be ruined by fighting, friction, gossip, and other petty maliciousness in the membership. A successful soul-winning campaign must derive from hearts which bear no grudges and carry no grievances against fellow Christians. We cannot even pray effectively when we have ought against our brother. How, then, can we serve effectively?

A friendly, sociable, hospitable people win the confidence of a community even when there has been enmity.

We need love, conviction, power, and faith for a real revival and for an effective soul-winning campaign. In addition, we need the kind of lives which will match our message. Christians and the church, if they are to be effective in winning the lost, must be of good report, be dependable, speak with grace seasoned with salt, live holy lives, and live peacefully with one another. I know that if love, conviction, power, faith, and godliness prevail, many new hearts and homes can be won to the Lord. We pray it may be so!

"The total Sunday school enrollment of all religious bodies increased from 23,206,374 in 1926 to 32,638,879 in 1952, a gain of 41 per cent. During this period, United States population increased 34.2 per cent."—*E.P.*

"Nearly two and one half million copies of the Revised Standard Version of the Bible have been sold since its publication. No other book, fiction or non-fiction, has ever made such a sales record."

Strangers to God's House

A little girl had been taken to church for the first time, and she was somewhat surprised at the general style of the building, which was quite unlike anything she had previously seen.

"Whose house is this?" she asked.

"It is God's house," her mother answered.

The child took another critical view of the building. "It is a very nice house," she finally soliloquized. "Why haven't we ever called here before?"

It wasn't recorded, but no doubt the little girl wondered why her mother was confused and unable to answer a very simple question.

And this is not an isolated happening. A man could probably become wealthy should he write a book: "Excuses for Non-Churchgoers." *The Community Bulletin.*

"Enter sympathetically into the feelings and problems of people of every class and station in life."

Let Us Give Thanks

Lord, I am glad for the great gift of living—
Glad for the days of sun and of rain;
Grateful for joy, with an endless thanksgiving,
Grateful for laughter—and grateful for pain.

Lord, I am glad for the young April's wonder,
Glad for the fullness of long summer days;
And now when the spring and my heart are asunder,
Lord, I give thanks for the dark autumn ways.

Sun, bloom, and blossom, O Lord, I remember,
The dream of the spring and its joys I recall;
But now in the silence and pain of November,
Lord, I give thanks to Thee, Giver of all!

—Charles Hanson Towne

DAILY BIBLE READINGS

- M. Dec. 7. God provides for Jacob. Gen. 30:25-43; 31:1-16.
T. Dec. 8. Water supplied in the desert. Ex. 15.
W. Dec. 9. Bread from heaven to eat. Ex. 16.
T. Dec. 10. An unfailing food supply. 1 Kings 17:8-16.
F. Dec. 11. The oil multiplied. 2 Kings 4:1-7.
S. Dec. 12. The promise of needs supplied. 2 Cor. 9:1-11; Phil. 4:10-19.



By Alva G. Huffer

Day of Atonement

Part Three of Four Parts

ISRAEL celebrated three religious feasts in the spring and three religious feasts in the fall. The three spring feasts were: the Feast of Passover, the Feast of Firstfruits, and the Feast of Weeks. These three feasts represented the three major events that occurred at the beginning of the Church Age.

The Feast of Passover was prophetic of Christ's sacrificial death. The Feast of Firstfruits was prophetic of Christ's glorious resurrection. The Feast of Weeks was prophetic of the formation of the church, which occurred after Christ had ascended into heaven.

Long Summer Months

The long summer months during which no feast occurred represents the Church Age that extends from Christ's first coming to His second coming. Thus far, the Church Age has extended for more than nineteen centuries. The fact that the Church Age seems to have occupied a large portion of time is an indication of God's longsuffering and grace.

The three feasts celebrated in the fall were: the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles.

Feast of Trumpets

In a previous article, we noticed that the Feast of Trumpets was prophetic of events that are to occur at the end of the Church Age, near the time of Christ's return. We mentioned that trumpets were used to assemble people.

Trumpets are to be blown to assemble nations to battle and to judgment, to gather Israelites to the Holy Land, and to gather the church together with Christ on the cloud of glory at His second coming. The blowing of trumpets, therefore, will be a time when God separates mankind into the three groups He has indicated — Jews, Gentiles, and the Church of God.

In which group will you appear? Which trumpet call will you answer? May you be part of Christ's holy body and bride, the church.

A Day of Repentance

Immediately following the Feast of Trumpets occurred the Day of Atonement. The Day of Atonement was observed on the tenth day of Israel's seventh month.

The Day of Atonement was a time of sorrow and repentance for Israel. On that day, the high priest entered the most sacred room of the tabernacle. There he appeared before God's presence to make satisfaction for the nation's sins. The Day of Atonement was not so much a feast as it was a fast. It was not a time of rejoicing; it was a time of sorrow.

Israel's Future Conversion

The Day of Atonement is prophetic of the conversion and repentance of Israel after it has been regathered to the Holy Land.

The trumpet summons Israel to the Holy Land. It calls the nation to a time of repentance, conversion, and cleansing. It assembles the Jews for the Day of Atonement. "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children" (Joel 2:15, 16). "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness" (Joel 2:12, 13). The trumpet summons the church to the marriage feast of the Lamb; it summons Israel to a repentance fast for the nation.

The repentance of Israel is mentioned in Zechariah 12:10; "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."

Shortly before He was crucified, Jesus wept for Jerusalem. He had offered Himself as the nation's Saviour and King, but He had been rejected. Now, centuries later, we see a prophetic picture of that same nation looking on Him whom they rejected and mourning for Him in national repentance.

The Day of Atonement is prophetic of the future repentance, conversion, and cleansing of Israel. "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" (Zech. 13:1).

INDIFFERENCE

By Glenn Birkey

ONE of the largest handicaps in Christian work is indifference on the part of those whom we wish to reach with the gospel message. In the dictionary the definition of the word "indifference" is "state of being indifferent, absence of preference or interest, unconcernedness."

One would think that anything as vital as either everlasting life or everlasting destruction would arouse everybody's interest. The trend of the times shows otherwise. Try to get people who make no profession of Christianity to come to an evangelistic meeting and see how many come in response to the invitation.

The sin of indifference has been going on ever since creation. I cannot help but think Adam and Eve were indifferent to God's command to obey him regarding the fruit of the tree. They and their posterity paid for this indifference.

Preceding the Flood Noah, a preacher of righteousness, warned the people of that day. They, because of their indifference, were destroyed by the Flood.

Jonah must have been indifferent to a certain extent, when God told him to go and preach to the people of Nineveh. He tried to run away from God's command and he suffered accordingly.

Saul was indifferent to the Christ until he was struck down on his way to Damascus to persecute followers of Christ. After that, not only his name was changed, but he became a changed man.

Today we observe a world in distress financially, morally, and spiritually because it is indifferent to the teachings of Christ and has been for a long time. Both Christ and the Apostle Paul foretold in the New Testament the present trends as we see them. It is a sad picture, but we can do our best to tell and warn those who are indifferent to lay hold on eternal life before it is too late. Paul said in 1 Corinthians 1:18-21, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Many of the earth's people are so wise and so engrossed in material things and seeking after pleasure that they give no thought to eternity. This, no doubt, is one reason for indifference and the perverting of the gospel as mentioned in Galatians 1. We should correct those things in

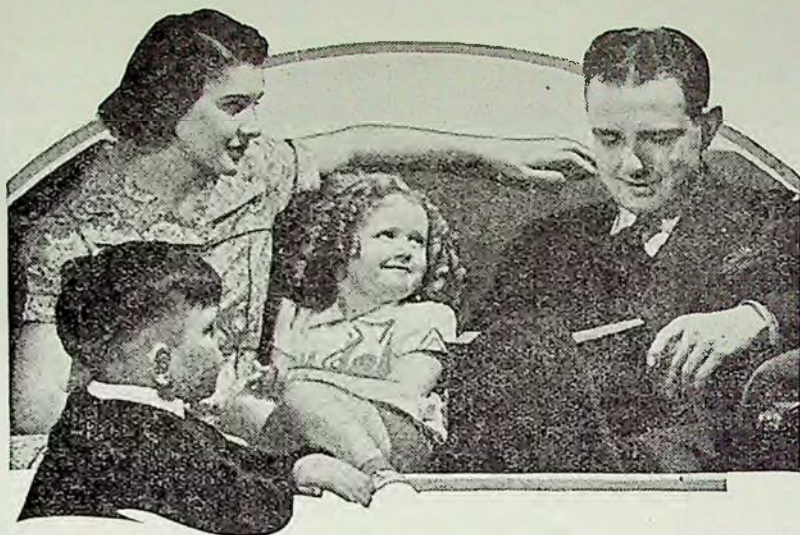
the minds of the world, as much as lieth in us. "Let us not be weary in well doing; for in due season we shall reap if we faint not" (Galatians 6:9).

"Two miles beneath the surface of the sea there is a grave-like calm and utter darkness, says Prof. Auguste Piccard, who, recently, together with his son Jacques, descended to the greatest depth living man has ever reached. The trip down 10,339 feet was made in a steel diving sphere called bathyscaph, near the Island of Panza off the Italian coast. 'Even our powerful searchlight grayed away in the silent, sunless darkness of the abyss,' says the sixty-nine-year-old Swiss scientist."

"One of the reasons why the Army has legalized the sale of liquor to the United States Army is believed to be that 'there is no longer a Protestant concern on the issue that needs to be reckoned with at vote-counting time.' Opposition to the 'order' on the part of church leaders is growing, but it is yet to be seen whether the opposition will be strong enough to impress the Army leaders."

WORDS TO BANK ON





A Family Bible Study

By the Smead Family

✓ The Flood

WE are exploring the Bible as a family in order to get help and guidance from God. The Bible lights the way to life eternal. Anyone who asks can get wisdom to understand from God who gives liberally to all, And now, grace and peace to you from God our Father and from our Lord Jesus Christ, as we explore the Bible today.

John: The Scripture text is found in 1 Timothy 2:1-4. We read: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth."

Cecil: God's gracious purpose to us is seen also in 2 Peter 3:9. He is "longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

John: Well, then, if God "will have all men to be saved" that's it. Who can resist Him? Everybody will be saved!

Cecil: Not so fast, John. That would be a nice, easy thought. We could drift along and never make any decisions by ourselves or be any different from anyone else; but the meaning of this word "will" is "desires." God desires all men to be saved, but He does not force anyone. The word used here in the original means the emotional desire that God has. If He had meant His deliberate determination, a different word would have been used.

John: I see. What I wonder about is that since God has such a great desire toward all people why does He let them be in darkness about the gospel of Christ which is for their salvation.

Mildred: We all wonder about that, John. And that is where we come in. God depends on us, His servants, to go and tell others. He has no hands but our hands to lead

the lost to salvation. God needs every Christian to do this. He rejoices whenever one more is saved.

Cecil: Peter speaks of some who are "willingly ignorant." The same word "desire" is used here in the original. In other words, some have a desire to not know about the things of God. I think that really is the secret of the kind of life anyone will live. It is his desire. If one desires to know God, he will know because he will do his best to find out. The opposite is true if one does not desire to know God. However, as Mildred says, God needs us to tell others. When we tell the story of Jesus, it awakens the desire of salvation. The love of God kindles a return love in the heart of whoever has a basic love of righteousness.

John: What puzzles me sometimes is when I hear people talk of God being angry with people, and the awful punishment He will give the wicked. Then someone else will say that God in the New Testament is different from the God of Moses. Can God change?

Mildred: The Bible makes it clear that the God of Moses was merciful and gracious, slow to anger, forgiving iniquity, the same as the God of Jesus. We need not apologize for the very severe punishments of God upon evil in any age of man, any more than we apologize for a judge who sentences a man for a crime. When people blame God for having to punish, it is like blaming the judge for sentencing a criminal. The criminal is the one who has been merciless and cruel, not the judge.

John: I believe the Bible makes it clear that all punishment is both just and merciful in accordance with God's own nature of love. But I would like to hear more about this desire of God to save all. He did almost the reverse of that in the times of Noah and the Flood. Only eight were saved and all the rest of the world were drowned. Tell me about that.

Cecil: Men were extremely wicked. In Genesis 6 God told Noah that the earth was "filled with violence" through them.

(Over)

Mildred: Actually God had tried to do something with man to save him, but He saw "that every imagination of the thoughts of his heart was only evil continually." No one had any desire to do right and God felt that it was a hopeless situation.

Cecil: The record says, "It grieved him at his heart."

John: What had God done to try to avert the catastrophe?

Mildred: He had worked through people as always. Adam was granted nine hundred thirty years. God had given him every opportunity to rectify the mistake he made in the first disobedience.

Cecil: Yes, Genesis 6:3 reveals God's final disappointment in Adam, "My spirit shall not always strive with man, for that he also is flesh," meaning in doing wrong. Adam finally had become no better than his children who had filled the earth with violence. Yet through all those years God's spirit had been working on him trying to get him to do better.

Mildred: Enoch, the seventh from Adam, was God's preacher in those days. He preached to Adam for more than three hundred years.

John: I see. God tried to save that world through preaching.

Cecil: Yes. Enoch had walked with God and knew all the gospel. He knew about Jesus' coming thousands of years ahead. Enoch knew about the second coming of Christ, for Jude, one of Jesus' disciples, tells us about it.

Mildred: People knew he was a prophet because he did not die as other men. The record says God took him. He was translated like Elijah. This must have been well known to the people of that day, but they paid no attention. He left them a sign which we still talk about today.

John: What is that?

Mildred: Methuselah, who lived to be nine hundred sixty-nine years old—the oldest of any of those long-lived people. His name means: "when he is dead it shall be sent."

John: What shall be sent?

Mildred: The Flood. When Methuselah died the Flood came. Meanwhile, according to Peter, Noah was a "preacher of righteousness." It must have aroused quite a bit of comment to see the ark being built a long ways from the sea. Noah used all that publicity to preach the gospel.

John: I can imagine all the ridicule he got. It must have taken a lot of faith to endure that ridicule and still keep on building the ark and preaching.

Cecil: It did take a lot of faith. It takes faith today. Jesus said our day is like to the days of Noah, before His second coming.

John: Wait! Jesus also said they "knew not until the flood came, and took them all away." If they had been

preached to for so many hundreds of years why was it that they knew not?

Cecil: The same as people know not today that we are very near the second coming of Christ. As we said before, they desire to be ignorant. There are many signs of our times to tell us where we are according to God's time clock, if we but desire to know.

John: I see. Anyone who wants to know can find out by having the Bible in one hand and a newspaper in the other. But I am curious as to how so many animals got into the ark.

Cecil: I think we have to group the animals into certain species, and think of it as the parents of each species that went into the ark. But there was lots of room. By our measurements it would be six hundred feet long by one hundred feet wide and sixty feet high—three stories.

John: If just the parents of a species were in the ark, then how, in so few years, did the whole species develop?

Cecil: I think the changes that took place at the time of the Flood can answer that. It is known that ultra violet and infra red light can produce profound changes in animals. Experimenting with fruit flies, men have been able to produce hundreds of variations in a few generations. Some flies were produced without wings, some with double sets, some with abnormal heads, bodies and so on, and in all sorts of colors. Now we know that the Flood must have occurred at the time the cloud blanket was removed from the earth and the sun shone more constantly. After they came out of the ark, the animals split up into the varieties found in each species. Even man split up into the various races known to exist. But that all came from the same ancestors is shown by the similarity of blood among all races.

John: I know that blood transfusions could be interchanged among all races.

Cecil: Yes, and you can see how the excessive sunlight after the Flood could have caused the various races. Apparently there was something about that cloud blanket before the Flood that helped people to live such long lives, because after the Flood we do not find such long lives.

Mildred: In the sermons from science recently given in the high school auditorium it was said that the atmosphere was much heavier and provided several times the amount of oxygen in the same volume we have today. This was said to be easy on the heart and make people live longer.

Cecil: Perhaps it as well we do not live so long today. There may be more hope for us to be saved. In the world before Noah, they lived so much longer, and yet became hopelessly entangled in sin so that God in mercy snatched eight souls through the Flood and started a new world. Those old sinners lived hundreds of years but are now asleep.

(Please turn to page 11)

Christian Life

By *Harold Carlson*

LET us think about the wonderful things we receive and things we shall receive through following Christ and being Christians. We are always telling people what is going to happen to them if they do not accept Christ as their Saviour. Let us discuss what we receive by accepting Christ.

Many people will say, "Now don't tell me that Christians receive all the blessings, because I know John Doe isn't a Christian and he has a new home, new car, and everything a person could want."

Let us see what Christ says about this in Matthew 6: 19-21. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

It isn't what we have here on earth that counts. It is the things written in the Book of Life that we should be concerned about. Of course, we need these worldly things now, but we should seek first the Kingdom of God and these things will be added unto us.

When we become Christians, we have obtained a great Friend, Jesus Christ, who will stand by us no matter what may happen. How many of us have often wished for a friend to whom we could take all our troubles, and could be sure he would listen and help us? All of us, I imagine. Jesus is such a friend. I am glad He is my friend. Is he yours? Some people say they have lost their best friends by becoming Christians. This is true, as I have lost some myself. But we are far better off without them because they surely were not friends or they would not have been lost. Christ is our best friend.

One of the most important things a Christian has to hope for is eternal life. Some people work and slave and, yes, steal and kill so they can build up their bank accounts. Some of them become rich. But what happens to their riches when they die—their relatives fight over it. The Christian strives for eternal life. Sometimes it seems a little hard to keep on striving for something in the future, but we know it is there waiting for us. We should always remember that future could mean tomorrow.

It is a wonderful thing to be a Christian and to have this hope of eternal life. It is a wonderful thing to have someone to turn to in time of need.

A lot of people have said, "I don't need Jesus as my Saviour. Look how long men have gotten along without

Him. Look at the wonderful things man has accomplished."

Men have set themselves up to be their own saviors. But they haven't found a way to escape death, and they never will. Through Jesus Christ only is salvation possible.

There are many, many things that we have for which to be thankful. There are people in our churches today who, if we were to ask them to tell what they have received by being a Christian, could probably talk for some time.

Some people say that they are not doing anything sinful and they do not see any use of bothering about going to church. Probably they will still be saying that until the day they die. We have to realize that we are all sinners and are lost and wandering in darkness without Christ. We need Christ as our shining light to guide us on our way. If we are still following after men and their artificial light, which will, someday, go out, let us change and follow Christ, whose light will shine forever. I am glad Christ is my Saviour. Will you make Him yours?

Read 2 Peter 2:4-9. The Church of God does not believe in the popular theory of Heaven or Hell. We say that when people die, they do not go to heaven. Then it is said we do not believe that people go to hell to be tormented forever and ever. One preacher's answer to that is, "We believe in a heaven so sacred that no one has gone there but Jesus Christ our Saviour; a hell so hot that everything is completely burned up."

I attended two funerals where neither man had accepted Christ as his Saviour. Neither man had been baptized into the saving name of Jesus. But the man who preached at one funeral said that the man had gone to heaven. He said, "That isn't him we see there. That is only his body which will see corruption. His soul has gone to heaven." If this is true, what about the verse that says we are to be made like unto His body. If we are going to have a body like unto His glorious body, what are we going to do with the one that is left on earth when the day of resurrection comes? It looks like we will have a body to rent out.

Here is some Bible proof of what is going to happen to the wicked and the unsaved. "The Lord preserveth all them that love him: but all the wicked will he destroy" (Psalm 145:20). Proverbs 1:27 states that our destruction comes as a whirlwind.

In Malachi 1, very little is said about eternal torment.

It is like burning grass and cornstalks in our garden—what do we have left? Nothing but ashes! It is to be a destruction of both soul and body in hell. “Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise the Lord” (Psalm 104:35). (Read also Psalm 68:1, 2; Psalm 50:3; Job 20:4-9.)

There are many, many more verses that tell us what is going to happen to the wicked, but need we be concerned about them? Is there not some way we can escape this destruction? Oh yes, there is. There is a way to salvation.

Jesus Christ was nailed to the cross where He bled and died that we could have a chance to avoid this destruction. Why is it that more people are not seeking their way to salvation? Is it because there is no Bible to tell them about it? Is it because there is no one to tell it to us? Is it because we have no radios to broadcast the gospel? Is it because we have no church to go to? No, I'll tell you why it is that more people are not seeking salvation. It is because they do not want it. They want to live in this happy-go-lucky world and be destroyed along with everything else that is wicked.

It is a terrible sacrifice to become a Christian in God's army. It is a terrible sacrifice to confess Jesus as our Saviour, to come out from the darkness we are in. God has sent us a greeting like the one we received to join the United States Army. It is found right in the Bible. All we need to do is to read and study. We will find out what we are to do in God's army. What do we receive in man's army—a Purple Heart or maybe a few bronze stars. What do we receive in God's army—Eternal Life! Of course we do not have to join God's army like we do man's army. We can stay with the world and receive that everlasting punishment—destruction.

Of course there are some people who would rather believe what man has said in preference to what the Bible says. A man told me that because a lot of people believed in the Bible that did not make it so. He said, “After all, it was written by men.” I wonder why he took the teacher's word that two and two make four. He also said he was not sorry for anything he had ever done, and that he was not a sinner anyhow, so why should he bother with the Bible.

Many people are like this fellow. How can they become so proud and highminded that they think they are so much better than their fellow men. How can they say they are not sinners? How can they say they do not need Jesus as their Saviour? Can you say you do not need Jesus? There will be a day of reckoning. I believe it isn't too far away. People like this will find they are wandering in darkness and are lost. I am not only talking to people outside of Christ, but to those of us who profess to be Christians. It is terrible to hear how people are falling

away from the Church and God (Read 2 Peter 2:21, 22).

All of us need to be awakened and not too gently either. We are told to spread the gospel far and wide and to let our light shine so that others may know we are living for Christ. But I am afraid most of us have hidden our lights under a bushel and are ashamed to tell others about our Saviour. We say we have the gospel of God. Why don't we tell others about it? When we get a new car or a different home we certainly tell others about it, and maybe take them to see it. Why then don't we tell others about God's great plan for salvation? Why don't we bring them to church to see how it can be found? Maybe we don't like the Word of God as well as earthly things. There are a lot of people in this world who have not heard the gospel. Don't you think it is our duty to tell them? We need a revival—an awakening in our churches. I hope we can awaken and get out from this darkness before it is too late.

Let us go forth today with renewed zeal and tell others of God and His Son Jesus Christ, our Saviour. We have a wonderful gospel, so let us share it with others.

Smoking and Lung Cancer

Dr. Alton Ochsner, speaking before the Kansas City Southwest Clinical Conference which convened recently, said, “I'm convinced that smoking is a big factor in the increase of lung cancers, stomach ulcers, and heart attacks in men.” Dr. Ochsner is a surgeon on the staff of the Tulane University School of Medicine. The speech was before one thousand doctors of the Clinical Society.

Dr. Ochsner cited 1,400 cases from his own eighteen years of practice, and stated that 98 per cent were heavy smokers. He also mentioned that deaths from all kinds of cancer increased 31 per cent from 1938 to 1948, but in that same time lung cancer increased 144 per cent. He added that there is more harm than just the possibility of cancer. “Smoking constricts the arteries, irritates the nervous system. Smoking is unhealthful for basic biological reasons. Man was not meant to be an incinerator,” he said.

Meanwhile Dr. I. S. Ravdin, interviewed on the eve of the annual Clinical Congress of the American College of Surgeons stated that the tobacco companies should put up the money for research to prove or disprove if smoking causes lung cancer.

We know that they won't do such a thing, for it would prove only that the experts are right. One cigarette manufacturer frankly admits that the tars, nicotine, and other chemicals are harmful. Kent cigarettes makes a big play on this danger in order to sell their special filters. They also admit that even a Kent filter will not remove all these poisons.—*The Bible Advocate*.

ARE YOU A RUSTY CHRISTIAN?

By Edwin A. Anderson

OPEN your dictionary and look up the word "rust." Here is the definition: "Rust, a corrosive or injurious accretion, or influence."

This is a highly suggestive definition of what I choose to call a "rusty" Christian. And this rust is nothing more than worry. How many "worrying" Christians there are who have "rusted away" so far as their effectiveness and usefulness for the Lord is concerned! Because of that "corrosive or injurious accretion" of worry, of fear, of doubt, of uncertainty, many Christians have become cast-aways.

Some years ago I noted a strange motto on a wall. It read, "Why pray when you can worry?" At first I thought I had read the motto incorrectly, but then I saw the suggestive point. In cold, tragic truth, isn't that what far too many of the Lord's people are actually doing? When problems confront them they begin to *worry* more than they *pray*.

"Worry" is an interesting word in itself and is highly suggestive. It comes from an old Anglo-Saxon word that means "harm," and is but another form of the word "wolf." This gives a graphic picture, for worry is a thing of wild, untamed fury, tearing into the very vitals of the Christian's life and testimony, wreaking immeasurable havoc and devastation.

Even the word recognizes the waste that is caused by worry, for one of its own has said, "Perpetual worry will get you to one place ahead of time—the cemetery." And it will bring the Christian to a place of great uneasiness and loss, for the sin and the folly and the wickedness of worry will be laid bare at the judgment seat of Christ.

More spiritual damage is wrought by worry, by fretting, by this fever of fearfulness than we can possibly realize. It hangs a heavy crepe across the heart, acting as a veil between the soul and our Lord. Worry slanders every promise in the Word of God. Worry, fear, doubt, fretting—all of these strike to the very heart of a prayer-life until it becomes a pitiable shell of mere custom.

And worry warps the witness for the gospel. Paul wrote to the Romans of a burden which every Christian should take up and bear in this present life. Paul said, "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also" (Rom. 1:14, 15).

The worrying Christian simply cannot take up that burden in these dark and needy days, for he is already carrying a burden that is totally unnecessary—the burden of worry. When worry rules in the heart of the Christian, it is the gospel that must suffer.

Worry makes a coward of the Christian. The worried

Christian is actually ashamed to face the Lord Jesus Christ and give a satisfactory answer to His question: "Why are ye fearful . . . ?" (Matt. 8:25). The worried Christian must blush in confusion and stammer with deepest shame before each "fear not" of the Bible.

I would lovingly, earnestly call upon each worrying Christian here and now to pause and to consider what is at the core of the wickedness of worry. It is nothing less than a tool in the hands of the devil. It is the devil's "deflector." Because of worry the Christian sees the wind and the waves rather than the wonderful One. Because of worry the Christian trembles before the fury of earth-sounds and cannot listen to the "still small voice" of the living Lord. Because of worry the Christian beholds the calamities in the clouds which obscure the face of Christ.

How about your life and my life? Are we "rusty" Christians? Remember, what is rusted is almost ruined. A worrying Christian is an agony to the Lord and an asset to the devil. In dramatic words, Paul said to the Romans, "It is high time to awake out of sleep" (Rom. 13:11).

May the Holy Spirit search and prove our own hearts and deliver us from this sin. May we look to our living Lord who will forgive us and take away the rust so that we will be bright and shining lights. May this be the portion of each of the Lord's own: "Be careful for nothing (be anxious for nothing, do not worry); but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7).—*The Bible Advocate*.

A LONG REACH

"A western rancher asked that a pastor be sent to his community.

"How big a man do you want?" he was asked.

"Well, elder," the rancher replied, "we're not overly particular, but when he's on his knees, we'd like to have him reach to heaven."

A FAMILY BIBLE STUDY

(Continued from page 8)

John: But we do not live so long now and more of us are loving God and have a hope of life eternal.

Cecil: Yes. It is not so much to be desired to live long now, but to make the right sort of use of the lifetime we have. If we love God and do His will, the long life will come later when Jesus comes.



Give to the Poor

by Mary Railton

Jesus and His disciples sat quietly on the ground. No one spoke for some time. They were thinking of what Jesus had said about the Kingdom of God.

A young man seemed to come from nowhere, hurrying toward Jesus. Every man turned his face toward the man as he bowed and said, "Good Master, what can I do to inherit eternal life?"

Jesus spoke kindly to the young man. "Why do you call me good? There is no one good except God, who is in heaven. If you will keep the commandments, you will enter into life."

The young man spoke again. "Which ones, Master?"

Jesus answered, "The Ten Commandments, Honour thy father and thy mother, and thou shalt love thy neighbour as thyself."

As the disciples watched the young man intently, he said, "Master, I have done all these things from my boyhood days. What more must I do? Have I done enough to inherit eternal life?"

Jesus looked into the eyes of the young man and said softly, "If you want to be perfect, you must go and sell what you have, give to the poor, and hold back nothing for yourself. Then you will have treasure in heavenly things instead of earthly possessions. Then you may come and follow me."

The young man looked from Jesus to each of His disciples. He noticed how poorly dressed they were. He looked at his own rich, velvet robes. Their hair was unkempt. His was soft and curly, well taken care of. Their hands were hard and used to work. He looked at his own soft and white hands unused to hard work.

He looked back to Jesus and at each of the disciples and then at himself. He slowly turned around and walked away, sorrowful, for he wanted to be in God's Kingdom.

Jesus and His friends watched the young man walk

into the distance. For a long time no one spoke. Finally Jesus rose, shook His head and said sadly, "A rich man shall hardly enter into the kingdom of heaven. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

Do Riches Pay?

What would you do if you had a million dollars? How often do you hear people ask that of one another? People wish they had more money so they could have the things they want. But Jesus said it is easier for a big camel to go through the eye of a needle than for a rich man to enter the Kingdom of God.

We are never satisfied with what we have. Every time we get something we want, there is something else we want too. As we fight for all the things *we* want, we soon forget what *God* wants. Then riches have gained possession of us and Jesus will lose out. We can thank God that we are not rich.

New Members for ECE Club

Mrs. Charles M. Updike sent in the names of several of the children in the Cool Spring Church of God, Browntown, Va. We thank you, Sr. Updike, and are happy to welcome the following boys and girls to the Everyday Christian Expression Club: Charles Carlyle Updike, Jr.; Harry Robert Grove, Jr.; Thomas Michael Grove; Jane Elizabeth Thompson; Gary Jackson Cooper; David Lee Smith; Nancy Marie Smith; Lorraine Andrews; Bonnie Andrews.

God's Blessings on Your Birthday

Kimberly Varthie Mills, Dec. 7, age 12, Cozad, Nebr.
 Sara Jane Peters, Dec. 8, age 10, Paynesville, Minn.
 Phyllis Louise Peters, Dec. 8, age 6, Paynesville, Minn.
 Patrick L. Patesel, Dec. 10, age 13, South Bend, Ind.
 Janey Dee Church, Dec. 10, age 9, South Bend, Ind.
 Timmie Zavitz, Dec. 10, age 11, Stamford Center, Ont.
 Elizabeth Frances Ryan, Dec. 11, age 11, Pueblo, Colo.
 Cheryl Ann Marsh, Dec. 11, age 4, Cleveland, Ohio.
 Linda LeAnn Barnett, Dec. 12, age 6, Holbrook, Nebr.
 Ronald Jay Macy, Dec. 11, age 3, Urbana, Ohio.

COME AND FOLLOW ME

Keep Youth Meetings *Alive!*

by William Dick
711 West Main
Fredericktown, Missouri



● Possibilities

Do you appreciate the advantage you have of being a young person? You are in good health. You are eager to accomplish great things. You are bubbling over with energy. When the final tests in life come, you show yourself capable of assuming responsibility. You enjoy life and love fun. You don't hesitate to face reality and make important decisions.

With all these qualities, you should be the most valuable witnesses Christ ever had. You could become a close follower of Jesus and learn of His way. You could develop strong faith in God. You could share precious fellowship with others who have dedicated themselves to Him.

Before giving ourselves a thorough examination, we could assume we were in sound, spiritual health. With such strong constitutions, we should be very active in the Lord's work. Our youth meetings should abound with enthusiasm and action. But are we carrying our optimism too far? What about the youth group in your church? Is it really alive? Could you honestly say it was a beehive of activity? Too often we hear the complaint, "I don't want to go to the Berean meeting tonight. They are so boring!"

● Symptoms

So finding our youth meeting nearly dead, we put it to bed and consult a physician. The meeting is carrying a high fever of routine—and a boring one at that. Everyone knows what is coming next. The heart beat of the meeting couldn't be more monotonous or failing.

The doctor examines the patient and finds the common symptoms. The weight of attendance is falling off. The local members are finding more active bodies to join. Various ones around the room obviously are not interested in the good circulation of Bible truths and have resorted to whispering among themselves. Other muscles of the group have relapsed into inactivity and fallen into a peaceful snooze. Other organs appear to be wide awake and functioning properly but fail to respond to any stimuli or call to action. They fail to enter into class discussions and contribute thoughts of their own. The spark of life in our meeting is about gone.

● Causes

We haven't given up hope of having an interesting, alive youth meeting. There still are signs of life. We know the symptoms, let's analyze the cause of disease. Most of our patient's trouble has been a poor diet. Our meeting has not eaten proper food to keep it going. It is no wonder members of the body are undernourished and lifeless.

The meeting room is not ready. Bereans walk in to find chairs scattered here and there. Dust and papers are on the floor. Songbooks clutter the table. Everything generally is out of place.

Leaders and teachers come late and unprepared. At the last minute the president calls for a song leader. Then comes the inevitable question, "Does anybody have a song he wants to sing?" Then the leader remembers that they have no piano player and prevails upon the one least likely to refuse.

Yes, our meeting is really sick. And no wonder! The diet has been so lean and dry nobody is interested.

● Remedy

We need to do more than invite other young people to our meetings. We must make our meetings so interesting and worth while they will want to come again. It is one thing to get people into our meetings the first time. It is still another to keep them coming every time. The doctor has diagnosed the case and prescribed a remedy. Let's see to it that our meeting takes its medicine regularly.

We hope to present some ideas in another article that will help you to revive your patient and put it on the road to recovery. But in the meantime, the most helpful thing you can do is rededicate yourselves to God and give Him first place in your life. Marvelous results will follow. "Remember now thy Creator in the days of thy youth" (Eccl. 12:1).

—○—
"Prayer is one gift your enemies cannot refuse."

The Berean Page

AMONG THE CHURCHES

Church Calendar

Special Events

- Nov. 24-Dec. 4—Evangelistic meetings at McGintytown Church (J. W. McLain, guest speaker).
- Dec. 13—Youth Rally at Cleveland, Ark.
- Dec. 23—Arkansas Youth Rally at Cleveland.
- January 26-29—Midwinter Ministerial Conference at Church of God, Oregon, Ill.
- March 22-28—Evangelistic services at Fredericktown, Mo. (guest speaker, Walter Wiggins).
- April 4-18—Evangelistic meetings at Hope Chapel, South Bend, Ind. (guest speaker, Walter Wiggins).

ARKANSAS CITY, KANSAS

The Doreas Society in Arkansas City, Kan. has an active membership of about six. It is encouraging to see what they were able to accomplish.

Four ladies met at the home of Sr. Hattie Killblaine in October of 1952 to reorganize the Doreas Society. Officers elected at that time were: president, Sr. Lydia Chaplin; vice president, Sr. Ruby Chaplin; secretary-treasurer, Sr. Hattie Killblaine. Plans were made to hold one meeting every month in the homes of the church members. Roll call was to be answered by a memory verse. Each lady takes her turn in giving the devotions and serving as hostess.

During the year, the following projects were accomplishments: one comfort was made and quilted, the church study was papered, the panels which divide the classrooms were painted and papered, and a sleeping room was provided for the minister.

As a special project the ladies baked cookies for Oregon Bible College. Some other projects were: 21 Christmas boxes made and filled with homemade candy, play aprons made for several of the Sunday school children, and clothing sent to the mission in Bethlehem.

The Doreas Society adopted an orphan in the Christian Approach Mission. Her name is Vera Saba. Vera was sent a birthday gift in May, and clothing was sent for Christmas.

The purchase and installation of new carpet, rubber matting, and venetian blinds was supervised by the Doreas ladies.

The ladies meet several times during the year for all-day meetings. A scrapbook has been started to keep a record of the society's activities. The ladies were in charge of the Joy Werneke wedding reception and also served a tea for Sr. Verna Thayer and her helper, Dorothy Elliott, when they were in Kansas. Dishes and silverware have been provided for the church kitchen.

In September, 1953, all the officers were re-elected. They are already busy with Christmas Sunshine Boxes for shut-in friends.

Hattie Killblaine, Secy.

EVANGELISTIC REPORT

Our work is fast coming to a close in the Southwest. We have received a wonderful reception and have enjoyed it very much.

Our first stop was at the Tempe Church in Arizona, November 1-8. Services were held each evening. In this series we gave eight sermons. We enjoyed our first Southwest Conference the weekend of November 8.

After Tempe we preached twice for the Pomona, Calif., Church. This was our first visit in the Pomona field. The next day was spent in investigating the San Bernardino field which had been suggested as a field for new work. We found those that were leaders, but a series of illness had plagued them, making it almost impossible to have any type of services at the present time.

After a short stop in Los Angeles, we continued to San Jose. Here we find a very promising field. We are having from twenty to thirty in attendance each evening. This group is made up of people from many states. At the present we are having services in the homes, but next week November 21-28 we will hold services in the Y.M.C.A. building in the heart of San Jose. Our work will be concluded Sunday, November 29. Then we will start our return to the Midwest.

We would be glad to make a few short stops on our return trip. We have arranged for short services in El Paso, Texas. This will end on December 6. After that date we are open to invitations in any of the following states: Texas, Oklahoma, Kansas, Arkansas, or Missouri.

Future meetings that have been scheduled are, Fredericktown, Mo., March 22-29; Hope Chapel, South Bend, April 4-18. We ask your prayers for the work of proclaiming the gospel of the Kingdom of God.

Walter Wiggins

OAK GROVE CHURCH OF GOD

Little Rock, Arkansas

We are happy to report the results of a glorious revival here at the Oak Grove Church of God, the last week of October. One had already accepted Christ before the revival, and three others accepted Christ during the revival. Bro. C. J. Shaw held his first revival here at the Oak Grove Church and it was a glorious one.

Bro. Shaw baptized Maude Freeman, 2121 Arkansas Ave., North Little Rock, Ark.; Lottie Mayes, 324 E. 12 St., North Little Rock; John Cheek, age 14 years, Rt. 7, Little Rock; Carolyn McCown, age 16, Rt. 7, Little Rock. These four were baptized into Jesus Christ our Lord. Bro. G. W. Matthews assisted. We were thankful to have the use of the Woorls Memorial Baptist Church baptistry at Sylvan Hills, near Bro. Shaw's home. The result of this revival, we are sure, was because someone prayed about it. We are sure our other brethren will enjoy the good news.

Mrs. R. D. Stanton.

TEMPE, ARIZONA

Our special meetings, with Evangelist Walter Wiggins as speaker, opened on November 1 and continued until the fall session of the Southwest Conference held November 6-8. We all enjoyed having Bro. Wiggins with us. His sermons were instructive and well received. We pray that God will bless him wherever he goes in His service!

Also present at this time was Sr. Verna Thayer, who held classes for boys and girls in the afternoons after school. Total attendance reached 42, and the classes were enjoyed by all who attended.

The conference secretary no doubt will report on it more fully. However the Tempe Church was honored to be the host to such an excellent meeting. It was a pleasure to greet the regular attendants and to welcome some who had not been there before. Among those present were Bro. and Sr. Grover Gordon; George Roque; Paul Hatch; Mr. and Mrs. H. H. Moore; Mr. and Mrs. Floyd Dimmick from California; Mr. and Mrs. R. A. Griner Douglas, Arizona; and Mrs. Pauline Mahoney of El Paso, Texas. Mr. and Mrs. Laurence Howell also returned to Tempe in time for the conference after spending a year and a half in Illinois.

The Church of God at Tempe will long remember with thanksgiving, the week of November 1-8, 1953.

Gerald L. Cooper.

"I have been reading your paper with deepest interest and especially wish to mention the grand articles on Sunday school work."—Gordon O. Reed, editor of Present Truth Messenger.

OREGON BIBLE COLLEGE NEWS

Almost all students remained in Oregon for the Thanksgiving vacation. However, Dean Pearson, Daniel Effe, and Jesse Pestle spent Thanksgiving at home.

We want to thank those who sent their Booster membership fees as a result of the announcement in our last College news. We now have over four hundred members praying for the College. The Booster fund will be used to

1. Help to provide scholarships for outstanding students.
2. Help students buy textbooks, which are becoming increasingly expensive.
3. Help to keep in touch with prospective students with publicity material.
4. Help to sponsor a special College number of The Restitution Herald.

College calendars will be sent to all members. Address your letters to Otto Dick, Oregon Bible College, enclosing \$1.00 or more for each membership.

Greetings to Dale Leonard Brown of Baraga, Mich. He was born to Bro. Leonard and Helen Brown on November 4.

MAPLE GROVE CHURCH OF GOD

Lawrenceville, Ohio

This fall has been a time of rejoicing for us in that the Lord has blessed us with the opportunity to teach more people of Christ and salvation. Sunday school attendance has averaged in the nineties and for the rally month of October, it was ninety-seven. Worship service is not so well attended, averaging in the forties. The evening evangelistic services have been good with about fifty as an average. It is our prayer that more will want to search for God through the many services of the church.

In the past week the basement floor was poured, with the help of a few of the members and friends, for the Sunday school addition. At least one night a week now will be used to work on the building to speed its completion. Last Wednesday night several of the members and friends helped do some of the wiring and partitioning off of classrooms. A gas furnace is in the process of being installed. Yet to be done is completing the room partitions, wiring and flooring on the main floor. Perhaps by the first of the year we will be able to use the rooms for the most important part—teaching more effectively Christ and Him crucified. May the Lord help us in our efforts.

We have had two special services this fall on Sunday nights that have commanded much interest and attendance of a goodly number of persons. "Youth Night" was September 27, in charge of the youth. Five of our young people spoke a few minutes each on the themes, "Being a Christian, at Home, Work, School, Play and at Church." Also, the choir was of the youth and other special music. The service was well presented to an appreciative audience, seventy-five in all being present. "Married Couple's Night," October 25, was well attended with eighty present. A piano solo was presented by our pianist, Margaret Ballentine, and a duet by a married couple, the pastor and wife. Awards were presented to the married couple married the longest number of years, Mr. and Mrs. Jesse Pensyl, forty-three years; the most recently married couple, Mr. and Mrs. Dwaine Demmitt, two months, and the married couple having the most children present, Mr. and Mrs. George Neal, with eight children. Our next service will be "Bible Night" on December 13. We hope to emphasize the need for the Bible in each home and for all occasions.

Mrs. Kirby Davis, Reporter.

BAPTISM AT LAWRENCEVILLE, OHIO

Miss Mary Davis came forward for baptism on Sunday night, August 23, 1953. The following Sunday she was baptized into Christ by the writer. Mary has been very regular in attendance, a big help as one of our young people, and pianist for the youth choir. It is always encouraging to see a young person become a new creation in Christ. With the understanding that Christ is always at hand to help in the new life, it gives us strength to take upon ourselves the name of Jesus and accept the responsibilities. Our prayer is that her full heart may be given to Christ, and remain faithful until the coming of Jesus, or until death.

Kirby Davis, Pastor.

MICHIGANTOWN, INDIANA

It is such a joy to read news from other churches of our faith, so we wish to share our joys with you. Our last report was given in The Herald following General Conference, and many things have been done here since that time.

Our church and Sunday school have grown in numbers and spirituality in recent years. We feel that our missionary program, small as it is, has been greatly responsible for this increase. It seems that when we began thinking about and doing things for less fortunate people, our blessings were increased. A few years ago we could scarcely support a part-time minister, but a few of our group believed in full-time ministry, and went ahead with the purpose in mind to have a minister living in our community with a full schedule of church activities.

We have made our church building more comfortable and usable, adding extra rooms, an automatic furnace, new entrance, and refinishing floors and walls. All this takes money and labor, but it is all paid for with money to spare.

Our minister and family, Bro. and Sr. Dale Ward and children, Dolena, Lynn and Lonnie, have been a good example of Christian living, giving their time and energy in unselfish service to the congregation and community. Several young people have joined our group through their efforts. We now have a Berean meeting led by Sr. Olean Huffer each Sunday evening before the regular services. We have a young people's choir to help in the morning worship. Whereas in the past only two or three could be called on for prayer in the meetings, we now have many, young and old, who are able to pray in public. All these things are signs of growth in spirituality.

Bro. Kenneth Milne was called to hold a week of meetings prior to our home-coming day, August 30. All were impressed by his sincerity and devotion to his work. He is enthusiastic for radio ministry. We have opportunity to broadcast from a new station in Frankfort. We were first at this station to buy time for religious broadcasting. As soon as the station begins broadcasting, we will be on at nine o'clock each Sunday morning for a fifteen-minute program. We invite your prayers for this new work to spread the gospel of God's Kingdom.

Our Sunday school, Sr. Olean Huffer, superintendent, is in the midst of a quarterly "blue and red" attendance race with the "red" side holding a good lead. The losers are expected to entertain the winners at the end of the quarter. The last three Sunday totals were 55, 73, and 75. Several visitors were here on November 22, as we gave a Thanksgiving program.

Bro. Ward and some of the men who have spare time are building a block tower on which to place the old church bell that has been off the building since it was roofed the last time.

Bro. Samuel Huffer is home now from army service, and has moved into his father's house to farm. Don, Olean, and Norman have moved a half mile east. Welcome home, Sam!

Bro. Ward and family are helping in a Bible study group at the home of Bro. and

Sr. Cecil Patrick, southeast of Indianapolis each Monday evening. About sixteen attend.

Sr. Azorah Foreman has suffered a stroke and is not able to speak. She is past eighty years of age and has always been an active member in this church. She is worthy of our prayers for recovery. Sr. Lota Walker has recovered from a heart condition and is able to be back in church. These two and others have been mentioned in our prayers in the assembly. We pray the Lord's will be done in each case.

Several families and individuals in our group are tithing to the church. I have been treasurer of this church more than three years, and have never had the need to ask for money to carry on the expense of the ministry and improvements on the church property. We believe in passing these blessings on to other groups, and have started a definite program of tithing the church income (gross) to the State and National organizations. We are also placing The Restitution Herald in homes of some who are not on the mailing list.

These things I tell you, that other small groups may take courage to expand their church activities, and increase their influence in their community. A small church can be self-supporting if it has the faith to start.

We wish for everyone, if the Lord tarries, a merry Christmas and a joyous New Year.

Roseco Finney, Reporter.

"I enjoy each issue of The Herald so much. I do not want to be without any of them."
—Mrs. Lorrin Gainey, Hammond, La.

"The Family Bible is the kingpin of family worship. Unless it is used, we are limiting our usefulness in service to God. A Bible-reading family is a versatile tool in the Hands of God."

OREGON BIBLE COLLEGE NEWS

On the evening of November 19, Oregon Bible College students, faculty, house mothers, and guests gathered at Maxson's Manor for a Swiss steak dinner. At the end of the long table was a vacant chair for the Unseen Guest. One of the objectives of the dinner was to exercise our manners, which became the object of much discussion during the dinner. After the dinner, Sanley Lawrence, president of the Student Council, led a discussion, consisting of talks by class presidents, house mothers, faculty, and others. Before returning to our homes, we sang choruses, joined hands, and had a season of prayer. I feel that each one received a blessing from the evening's fellowship with one another and with Christ, the Unseen Guest, at the head of our table.

Robert Johnson, freshman.

Christmas Cards. We will be happy to receive your orders, and can mail immediately. The cost is \$1.00 per box. If you wish more than one box, we may be able to give you two different kinds, as we had some left from last year. We ask that you include postage, which should be no more than ten cents.

Put CHRIST in your CHRISTMAS Gifts



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OREGON BIBLE COLLEGE
Students and Faculty



Editorial

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James M. Watkins, Editor

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Should We Turn the World Upside Down? ✓

"When they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also" (Acts 17:6).

As a boy, about twelve years of age, I was helping a farmer make hay. I presume I was not in high gear. The farmer looked at me with disgust and said, "You'll never turn the world upside down."

Even today, many will agree with his statement. The difference between then and now is that I have since become convinced that we *should* turn the world upside down. We know we are not getting it done.

The manner and effectiveness of the work of the Apostle Paul is interesting to observe. It was his practice to enter the synagogue on the Sabbath day and reason with the people out of the Scriptures. The center of his preaching was his allegation that the Christ must suffer, rise from the dead, and that Jesus was that Christ. Many individuals believed and were converted to his doctrine.

They had little argument against the reasoning of Paul. The only defense they had against his doctrine was based upon lies and malicious intentions. It is said that certain unbelieving Jews gathered "lewd fellows of the baser sort" and "assaulted the house of Jason, and sought to bring them out to the people." The only justification for their assault upon Jason and others was that they had "turned the world upside down."

Is there any greater tribute to give to the labor of a man? The charge was well founded. When Christ is made supreme, the entire world is naturally upset. Christianity destroys world standards, by which the value of its way of life is judged. The teaching of the early church struck at the very roots of life. Many people had lived to see the Apostle Paul completely reverse himself in his attitude toward Christians. Paul had gone out to destroy everything that was being done in the name of Christ. He had suddenly changed his attitude. He was converted to a new way of life. They had lived to see him spreading this new doctrine that upset the entire pattern of the

known world. They were losing faith in man, and upon man they had placed their greatest faith.

For selfish reasons, certain leaders had inspired the population to revolt against the teaching and person of Jesus. As a result He was crucified, buried, and resurrected. Now they were face to face with a living testimony that the man they had crucified was the Christ for whom they had been searching. They were at a loss to know what to do. Therefore, it was necessary for this selfish group to find a way to put an end to this devastating teaching.

Whenever Christ is elevated in the life of a person, or in the nations of the world, that world will be turned upside down completely. The world goes along in the same rut, pinning its faith, hope, and ambitions upon the material substance of its existence. When an individual is converted, he has a new outlook on the world. Material possessions are relegated to second place. The spiritual intangibles of compassion, devotion to God, and sincere interest in fellow man become predominant. This cannot take place without upsetting the routine in which the converted individual previously lived.

When an ungodly man becomes a Christian, there will be naturally a tremendous change from his former life. He becomes a stranger to his community and often his family. Those who have seen him in various avenues of sin—drunken, disorderly, and with no regard for community or family—now find him well-groomed, and working for the better life that he had rejected. What could upset the world in which he has lived more? His friends and neighbors have never seen this new man. Conversion requires a complete readjustment to community, family, and friends.

We should expect to turn the world upside down. Christianity is not effective, nor is it fulfilling its goal, unless it does just that. The Church of God will never prosper or fulfill its mission unless it turns the world upside down. The only way this can be done is to transform the lives of wicked individuals into a completely new pattern that shakes the very foundation of the associations upon which the old life was rebuilt. We should think more of turning the world upside down.

God and the Nations

Are Governments Crumbling?

By C. E. Randall

TO look at, and to be aware of, the struggle that is going on among the nations of the world today would be very disheartening if one were not aware of the hand of God somewhere in all the strife, confusion, and manifestations. Indeed, we would be on the brink of world disaster were not God somewhere in the scene. It would be the possible termination of civilization.

It was viewing the world from the strictly human viewpoint that led former Secretary of the Navy, Francis P. Matthews to declare, "The setting is perfect for the end of society—perhaps even for the end of human life. The danger is undeniable. Today annihilation for all mankind is not inconceivable."

This is a dismal outlook and an appraisal, to say the least, which does not create much optimism.

The Bible student knows better. He knows that somewhere in all the turmoil and strife is a guiding hand and a controlling mind that will, in due time, turn the affairs of men from their present downward plummet toward righteousness, and justice, and peace.

When Joseph's brethren sold the young boy to the Ishmaelites, they intended it for evil. It was evil. It brought heartache and mental agony to the boy and to his parents. But the finish of it can be summed up in these words: "As for you, ye thought evil against me; but God meant it unto good to bring to pass, as it is this day, to save much people alive" (Gen. 50:20). The end revealed the purpose of God and His ruling providence.

When Moses went into Egypt to deliver the children of Israel, God said concerning Pharaoh, "I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth" (Ex. 9:16).

The handiwork of God was manifest in every phase of Israel's deliverance and Egypt's defeat. One cannot accept the story of Israel's deliverance from Egypt without accepting the story of the overruling providence of God.

God's Purpose

"This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" (Isa. 14:26, 27).

It is very evident from the foregoing scripture that

God has a purpose for all nations. It may not be easy or even possible at times to see how this purpose is being developed. It is hard at times to understand how "all things work together for good to them that love God, to them who are the called according to his purpose." Yet, as one looks back and is able to evaluate events properly, he can see how things do work together for good. So it is with nations: when the good is revealed and the evil suppressed, then we will be able to see the purpose of God which is purposed upon the whole earth.

When Daniel was raised up to reveal Nebuchadnezzar's dream, he was inspired to tell the king this message as given to him by the angels:

"This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (Dan. 4:17).

God is using nations today in one way or another to further His purpose. Some nations may be raised up to punish other nations, as when Assyria was used to punish the stout hearts of the people of Judah. One thing is sure, and that is, God knows the end from the beginning. He has decreed the bounds of nations, and beyond these limitations they cannot go. (See Acts 15:18; 17:26.)

Nations are plunging headlong toward destruction and it is only the fact of divine control and the intervention that will prevent annihilation of mankind. Foreseeing these conditions and speaking of the time when they would prevail Jesus said: "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matt. 24:22).

A shortening of "those days" and the coming of Jesus and His subsequent rule and reign constitute the world's only hope.

"The average minister preaches to 70 per cent empty pews. Is this true of your church?"

"Seventy-five million people in America never attend church. What a missionary field."

INDESTRUCTIBLE CANOPY



Meeting Opposition to Christianity

THE fortunes of Christianity appear to be declining. Witness the spiritual darkness of Soviet Russia, of Communist China, and of the countries of Eastern Europe. Western Europe has become a spiritual desolation. England, formerly a stronghold of Protestant Christianity, is suffering from an alarming lack of interest in the faith. In Spain, Protestants are being persecuted. The ungodly everywhere are increasing in numbers faster than Christians. Many more facts could be cited to paint the picture blacker. What should be the attitude of Christians toward this deplorable trend?

Naturally some are surprised and shocked into action. If they will study their Bibles, however, they will soon discover that nowhere in the sacred Word are there promises or predictions of political or numerical supremacy for the church before the return of our Lord. On the contrary, there are predictions of persecutions, increase of wickedness, and domination of the world by pagan forces. To this effect Paul wrote 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," etc. Instead of being surprised at finding ourselves in the midst of "peri-

lous times," we should recognize the fact that these very conditions were foretold in God's Word.

It is also natural that others should be discouraged by the tremendous opposition that is developing against Christianity and have little heart for aggressive evangelism and missions. These faint hearts also can gain courage by going to the Scripture. There they will read that Christians are overcomers "because greater is he that is in you, than he that is in the world" (1 John 4:4). Our Lord, in founding His church, said definitely that "the gates of hell shall not prevail against it" (Matt. 16:18).

To the Christians who live by their Bibles, the multiplication of enemies of the faith and their increase in power and hostility come as a stimulating challenge. The coming of "perilous times" drives them to their knees; for they realize that, like Peter as he was trying to walk on the water, they need to be more preoccupied with their Lord than with the terrors of the angry billows around them. With their eyes fixed in faith upon the Captain of their salvation they will meet the enemies of God in the courageous spirit of Caleb, who said concerning the strongly fortified land of Canaan, "Let us go up at once, and possess it; for we are well able to overcome it" (Num. 13:30).—James A. Nichols in *The New World's Crisis*.

Liquor Consumption Reaches All-Time High

American consumption of alcoholic beverages reached an all-time high in 1952, the National Temperance League has reported. The consumption amounted to 18.86 gallons per capita, about one pint per person higher than the previous record set in 1951. Compiled from statistics on tax collections, the consumption was estimated at 131 pints of beer, seven pints of wine, and approximately six "fifths" of whiskey, per man, woman, and child in the United States. Since the temperance agency believes that forty per cent of Americans never drink, it says the consumption rate of those who do is proportionately higher.

—E.P.

DAILY BIBLE READINGS

- M. Dec. 14. Isa. 7:1-9. The reason why King Ahaz was given a sign from God.
- T. Dec. 15. Isa. 7:14-25. Ahaz' punishment for not believing the sign given.
- W. Dec. 16. Isa. 8:1-8. The sign fulfilled, with further prophecy of evil.
- T. Dec. 17. Luke 1:26-38. Luke's account of the virgin birth.
- F. Dec. 18. Luke 2:1-20. The birth of God's Son revealed to shepherds.
- S. Dec. 19. Luke 2:21-40. Events in Jesus' infancy.



Responsibility for Parents

by Mrs. Raleigh Peace

IN this modern age in which we live, we have a greater need for strong Christian parents.

We have a far greater need for husbands and fathers to take their place as head of the house, their families, and as leaders in our church.

God made man first, and then the woman as a help-mate, for man; and the law has been written, "*Bring up thy children in the love and admonition of the Lord.*"

We have a map of God's plan of how to train up our children. We have been commanded to feed them a daily spiritual diet for their "eternal life."

We are careful, are we not, in watching their daily food for the physical, temporal life, which is important? How much more important, the spiritual food for our "eternal life," and for that of our children who are depending upon us parents.

In the Book of Proverbs we find, and let us observe: "A foolish son is the calamity of his father" (19:3). Many parents have in the past, and do yet, grieve over the behavior of their children, not realizing that they were, and definitely are, careless and negligent in bringing them up.

"Chasten thy son while there is hope, and let not thy soul spare for his crying" (Prov. 19:18).

"Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge" (Prov. 19:27).

"Even a child is known by his doing, whether his work is pure, and whether it be right" (Prov. 20:11).

We know that if we correct and train our children, *there is hope*, that when they are old, they may not stray. We love our children, but to correct them often hurts. We should realize a trifle of the feelings our Lord has when He must chastise us. The Lord chastens those whom He loves for their good. We must be spanked, humbled, and kept in line.

Parents, withhold not instruction from thy children!

"Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (Prov. 23:13, 14).

What a grand feeling to know we have done our best, being Christian parents, being Christ-like, setting the example, having trained our children, laid a firm foundation and have taken part in saving them from the second death.

Being Christian parents, we can advise: "My son, keep thy father's commandment, and forsake not the law of thy mother: bind them continually upon thine heart, and tie them about thy neck" (Prov. 6:20, 21). "A wise son heareth his father's instructions: but a scorner heareth not rebuke" (Prov. 13:1). Let us remember; "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). "A good name is rather to be chosen than great riches, and loving favour than silver and gold."

"Remember *now* thy Creator in the days of thy youth!" (Eccl. 12:1.)

Paul, in writing to Timothy said, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:14, 15).

Can we parents write to our sons and daughters as Paul wrote to Timothy? Have we dressed ourselves with "the whole armour of God"? and have we dressed our children "with the whole armour of God"? If we and our house serve the Lord, we are clothed with righteousness. We may in times of trial, slip and fall, but we shall not be utterly cast down. The Lord will lift us up (Psalm 27).

Let us enter and remain in "our ark of safety and love, Christ Jesus," and may God ever be with us. Let us fear God, and keep His commandments, "for this is the whole duty of man."

We are "The Church of God of the Abrahamic Faith." Now, do we have the "faith of Abraham"? Would we "leave all and follow Him"? If not, then we do not have the "faith of Abraham."

Parents, let us lay a firm foundation that will hold fast in any storm. Let us love and fear a great and mighty God, who has loved us (John 3:16).

We pray, Eternal and ever blessed Father, God, the author of our life, and the end of our pilgrimage, we beseech Thee to guide us by Thy word and power, amid all perils and temptations, that we may not wander from Thy way, nor stumble upon dark mountains; but may finish our course in joy and comfort, through the saving grace of our Lord Jesus Christ, knowing "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).



By Alva G. Huffer

Feast of Tabernacles

Conclusion

THE last in order of Israel's six outstanding religious feasts was the Feast of Tabernacles. The Feast of Tabernacles began five days after the Day of Atonement and continued for a week. The Day of Atonement was characterized by a time of sadness and repentance; the Feast of Tabernacles was characterized by a time of gladness and thanksgiving.

The Feast of Tabernacles was a time of national rejoicing. The autumn harvest had been completed; the fruits of the year's labor had been gathered into storehouses. Every family of the nation appeared before God to offer gratitude. More sacrifices were offered at the Feast of Tabernacles than at any other feast. Dressed in clothing of gay colors, the people sang and made merry. During the festival week, the people lived in little huts that they constructed from the branches of trees. They used branches from olive, palm, pine or myrtle trees. The tops of the huts were open to the sky that the people might look at the stars and be reminded of God.

Dwelling in huts or booths commemorated Israel's dwelling in tents during the wilderness journey. It also was an indication of rejoicing because God had permitted them to settle in the Holy Land.

Prophetic of Kingdom Age

The Feast of Tabernacles is prophetic of Israel's future inheritance of the Promised Land in the Kingdom Age. After Israelites have been regathered to Palestine and converted to God and Christ, they will be privileged to enjoy the fulfillment of God's eternal promises to Abraham.

The promises to Abraham that his descendants will inherit the land of Palestine for an everlasting possession will find their fulfillment when Christ reigns in Jerusalem as King of Kings. Christ will sit upon the throne of His father David, and will reign over the house of Jacob for ever. The glorified church will be joint-heirs with Him, sharing in His position and work.

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" (Zech. 14:16).

The only feast mentioned in connection with the future Kingdom Age is the Feast of Tabernacles. The Feast of Tabernacles is an excellent preview of Christ's future

Kingdom. Christ's Kingdom will be a time of peace, fruitfulness, and joy.

Peace

During the Feast of Tabernacles, Israelites dwelled in huts made of tree branches. This is prophetic of the peace and prosperity of Christ's future Kingdom. "They shall sit every man under his vine and under his fig tree; and none shall make them afraid" (Micah 4:4).

Fruitfulness

The Feast of Tabernacles, a time of abundance, is prophetic of the fruitfulness and prosperity of the Kingdom Age. "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 sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of 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" (Amos 9:13, 14).

Future Joy

The joy and gladness of Israelites during the Feast of Tabernacles is prophetic of the future joy of Christ's Kingdom. Prophecies concerning Christ's future Kingdom are so filled with joy and gladness that they sound like words of a song. Under Christ's rulership, nature will be redeemed from the Adamic curse. "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21).

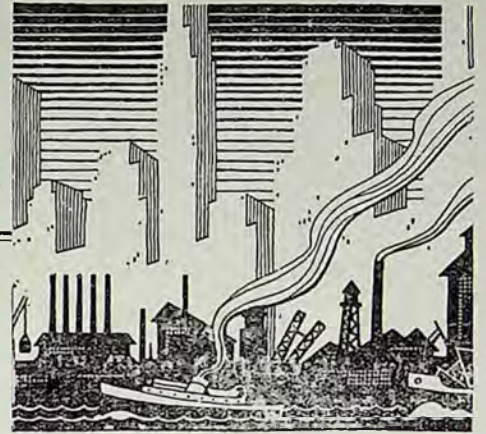
"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God" (Isa. 35:1, 2).

The Feast of Tabernacles was the last of the six major religious feasts of Israel. To it the other feasts pointed forward and in it they found the fulfillment of their meaning.

The Feast of Passover was prophetic of Christ's death as a sacrifice. The Feast of Firstfruits was prophetic of

God's Social Science

By H. Gary France



JOSEPH Stalin undoubtedly believed that he promoted a system of better human relationship than the rest of the world has to offer. His life was dedicated to Communism which, in his estimation, was the most practical method for men to live with one another.

Ghandi's life problem was of the same nature. What manner of living allows the greatest advantages for the largest number of people? How shall we "get along" with one another?

In pursuit of this question Dale Carnegie wrote his well-known book, *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. Governments are confronted with the question, "What opportunities and restrictions shall be enforced to allow man to live more peacefully with his neighbor?" The problem permeates every crevice of all civilization and activities. Our civilization is simply man's answer to the question. Traffic lights, land ownership, taxes, roads—all man's activities—are directly related to social science: How shall I live with my neighbor in peace?

Wars periodically evidence the failure of man's efforts. Like a student's report card, wars demonstrate that man's efforts for peace fizzle. The fact that man is enduring a planned existence is evidence that a solution to the problem exists. One may discover that solution by looking to the One who planned his existence and see what He said man must do to live with his neighbor. Though most have failed, some have been able to solve the question.

Contrary to the common thought that success depends upon triumphing over others, living peacefully is opposed to battling one's neighbor. Solomon wrote, "Be not a witness against thy neighbour without cause" (Prov. 24:28).

Christians are to exemplify peaceful 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 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 principle, saying, "Ye have heard that it hath been 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, 39). 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). Confirming Solomon's point, 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).

Striving with a neighbor is futile. Jesus recommended a successful method of correcting a neighbor's or 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).

Who enjoys strife? Is there one who loves evil treatment? Who 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 opposed to evil principles knows that he cannot defeat these principles by adding fuel to the fire. If anyone enjoys having trouble with his neighbors—if that is his aim—let him retaliate, but he should remember, "Whoso diggeth a pit shall fall therein: and he that rolleth 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).

God's social science is, "Love thy neighbour as thyself" (Matt. 19:19).

"The cost of a heavy bomber equals the cost of more than thirty schools or two hospitals. The cost of a destroyer equals the cost of homes for eight thousand people."

Satan: *the Fallen Angel Theory*

By Norman J. McLeod

BY taking certain scriptures out of their context and giving them other significance, the idea that Satan is a fallen angel has been developed. Recently we heard a minister on television explain that the common picture of the devil was not taken from the Bible; but that he was a fallen angel, who looked much like a man. He did not quote from Isaiah 14 as usual on such occasions, a text which speaks of Lucifer, the son of the morning, falling from heaven. That text, coupled with two others, seems to present a plausible theory of the devil as a fallen angel.

Luke 10:18 quotes Jesus as saying: "I beheld Satan as lightning fall from heaven." We read in Revelation. "There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Rev. 12: 7-9). Let us examine each of these texts in the light of Scriptural truth and reason.

The Book of Isaiah tells of the coming of various powers to take Israel and Judah captive. Usually Isaiah predicted such invasions, and often told of the actual events when they took place. Sometimes he told both in such vivid detail that those events that were to come were as realistic as if they had already taken place. Chapter 8 tells in prospect of the coming of the Assyrian invasions; and chapters 36 and 37 tell of the events as they actually occurred. Chapters 18 and 19 foretell the invasion of Egypt by the Assyrians; Chapter 20 gives an historical account of those events.

There were two invasions of Egypt by the Assyrians: one while Egypt was ruled by the Ethiopian dynasty; and another when the native Egyptian dynasty had been restored. Isaiah, in telling of the actual events (chap. 20), even mentioned the name of the Assyrian king, Sargon, and his general, Tartan. These men are actual historical persons. Isaiah further told Hezekiah of the coming Babylonian invasion. Assyria and Babylon were some of the "worst of the heathen" that Ezekiel predicted would take the Israelites captive (Ezek. 7:24). When the Persians invaded Babylonia, great rejoicing went up all over the Near East from the various nations that had been subjected by those evil powers. Isaiah spent quite a bit of time

telling of those events in prospect. Such is the poetry of Isaiah 14. He was telling of the great rejoicing that would take place when Babylon fell from its position of power. In poetry he compared it to Lucifer, the morning star, falling from the sky.

Not long ago we saw one of the most spectacular sights at sunrise, when two stars were in such a juxtaposition that they looked like one large star almost the size of the moon in appearance to us. Such was the star, Lucifer. While the king of Babylon was at a drunken feast, the Persians captured the city, and Babylon fell.

To explain Jesus' statement in Luke 10:18, we must understand the context. Jesus had sent His disciples to perform all manner of miracles of healing and other similar things. Upon their return they marveled at how they were able to perform miracles of healing, even overcoming the mental diseases which are still the most stubborn in modern medicine.

Jesus then spoke in prophetic tense, which is a prediction of a future event spoken of as though it were past or present. He foresaw the establishment of the Kingdom of God and the great events that would take place when that Kingdom should be established. The miracles that the disciples had performed were merely a foretaste of those things that are to be prevalent when Jesus returns. The powers of evil and suffering will be cast out of the ruling position at that time. The powers of evil are often personified by the name of the Devil, or Satan.

There is more than commonly meets the eye in the description in the Book of Revelation. Without doubt there are different things meant by the word "heaven" which is used throughout the Bible. Moses, in Deuteronomy, addressed his remarks to heaven and earth: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth" (Deut. 32:1). Moses was not speaking to the sky and the ground, nor was he addressing himself to God's throne. He was speaking to the rulers and the people of Israel.

Isaiah used the same form of address: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken" (Isa. 1:2). Isaiah was not speaking to God's throne, nor was he addressing the sky and the ground, but was addressing the rulers and the people of Israel. Isaiah was not speaking of the throne of God, nor of the sky and the ground when he said: "All the host of heaven shall be dissolved,

and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling twig from the fig tree" (Isa. 34:4).

Likewise, God's sword (I do not believe that God actually has one) was not going to be "bathed" in the sky, nor in His own throne, but in the ruling powers of the Herod, or Idumean Dynasty of Israel (Isa. 34:5).

Likewise, the new heaven and the new earth spoken of in Isaiah 65:17 and in 2 Peter 3:13 are not new skies and ground, nor a new throne for God, but a new dispensation, a new order of things that shall be established when "Satan as lightning" shall "fall from heaven." Such is the heaven depicted in Revelation 12 from which the Dragon,

that old Serpent which is the Devil and Satan, was cast out.

Angels are immortal, they cannot die. If Satan were a fallen angel, and there were such a being, then he could not be destroyed as depicted in other passages of Scripture in Revelation. If Satan were immortal, then the commonly accepted theories about him are wrong. If he was not immortal, then how did he live all these years? and where did he go during the Flood? Certainly, a mortal being could not endure throughout all these centuries!

One other aspect of Satan as set forth in the Book of Revelation will demand our attention under another heading. That is found in Revelation 12:10-12.



Harvest for the Lord

✓ D. G. Maddock, Pastor Blanchard, Mich. Church

AMONG our churches there has been a call for ideas or projects that would bring more finances into the church for the work of the Lord. The project this article is about had its beginning in 1951. The United Brethren Church of Six Lakes, Michigan, brought over some money to be deposited in the Blanchard Bank. The depositor told the bank employee that it was money they had received from their bean harvest. The employee, a member of the Church of God in Blanchard, saw the possibility of extra money for the Lord if they would try a similar project. He then brought up the idea of a bean project for our church, and the idea passed. Then began the work on the project.

The first year eight acres of beans were raised, which brought a net amount of \$600 to the church. This year Bro. Routson started the project on a bigger scale and worked faithfully with it until his change of pastorate. This year twenty-eight acres of land were planted with red kidney beans at a cost of \$303.25 which was for fertilizer and seed. The church furnished the seed and labor, the Lord the increase. Profit from the beans was on the share basis. The land owner received one-third and the church two-thirds. Twenty-three and one-half bushels were planted, with a harvest yield of 413 bushels and 26 pounds. The net income from the Blanchard bean crop was \$1640.12.

This was a project that some of those outside the church took an interest in and stayed with it from the

time of plowing and planting until the harvest was finished. To these and the many others who helped, we give our humble thanks.

We here at Blanchard feel that this is proof of what the Lord will do, for the Lord sees the efforts of man on His behalf and blesses him abundantly.

We hope this article has shown what a little work for the Lord can do, even for the temporal things of this life. The Lord will do His share and more if the willingness to put forth the effort is there.

Why not start a project similar to this in your church, that the Lord may have the opportunity to bestow the abundant blessings He has in store for those who diligently look after His work while there is yet time.

Evangelism and Missions

The above article demonstrates what is possible for those who are handicapped by a small congregation, but have faith, grit and determination. We understand the Blanchard Church has been able to purchase a parsonage and make it very comfortable because of this extra income. Many hearts and hands working together have made the impossible possible.

This same thing could be worked to finance *Evangelism and Missions* where there seems to be no other way. God always makes a way where there is a will. When we become willing to put God's work on a full-time basis, God will supply the means.

C. E. Lapp.

History of the Dayton Church Dayton, Ohio

Three years ago twenty-eight people accepted invitations to meet in the Clifford Weaver home for Sunday school classes. God has richly blessed this work. On October 25, 1953, there were fifty-five in attendance.

Besides their class work, the children have enjoyed a rhythm band, chorus singing and memory verse drill.

After a few weeks Bro. Timothy Pearson began delivering sermonettes following the classes.

At the close of the first year, the group moved into a single-room building, which was rented.

Today the church program consists of Sunday school and worship service every Sunday morning, with showing of religious films and Bible study on alternating Sunday evenings. The ladies of the church and community meet once a month for devotions, business, and work.

The church body consists of fourteen former members of the Brush Creek church and three newly baptized members. The group is organized and has adopted a constitution. Most of the members are tithers.

A small salary, with pastoral aid from the Ohio Conference, has been paid Bro. Pearson for the last year and one half. Recently the church paid cash for three lots. The building fund is growing slowly and it is hoped that the basement of a church building can begin by the first of the year.

At the close of this third year, the group wishes to thank all who have contributed to the work in any way. Especially are we thankful to our heavenly Father for the blessings He has poured out upon our efforts.

Eunice Pearson, Secy.

Homecoming at Dayton

On November 1, the Dayton Church of God celebrated its third birthday with an all-day meeting and dinner on the grounds.

Bro. Stanley Lawrence, senior in Oregon Bible College, was the guest speaker. He brought us an inspiring message from God's Word at the morning worship service. He also favored us with recordings of the Oregon Bible College quartet.

The afternoon program consisted of a talk about the College by Billy Kennedy, freshman from Louisiana; history of the Dayton Church, by Eunice Pearson, secretary, an object lesson by Bro. Lawrence; more musical recordings from the College, and special vocal numbers by Bro. Timothy and Sr. Mary Pearson. The program was opened and closed with group singing and prayer.

This was a day of real thanksgiving and Christian fellowship.

Eunice Pearson, Secy.

Evangelism and Missions

This church and many other churches that are strug-

gling for an existence could develop into a full-time work in a short time with a good home missionary program, backed by the united effort of the Churches of God. Why not open our eyes to the great possibility of development here, and back up these small churches so they may soon become self-supporting. Our work can grow by leaps and bounds when we begin to visualize a *home missionary program!*

Does your church have a missionary project or program?
C. E. Lapp.

RUSSIANS EXPLAIN RELIGIOUS TERMS

A revised edition of a one-volume "Dictionary of the Russian Language" containing 51,533 words, was published in Moscow in 1952. The compilers of this dictionary added to their definitions special classifications such as "obsolete," "archaic," and "colloquial." Religion and religious observances are very much in evidence, and here the presence or absence of the classification "obsolete" or "archaic" presents considerable interest. Colloquialisms derived from religious expressions are not uniform in their classification. "For God's sake" as an insistent request is described as obsolete. "Glory be to God," on the other hand, meaning "Fine, excellent" is given as colloquial. Another word which is described as colloquial is *bezbozhnik*, "godless one," a word which before the war very official indeed, being the one used in the title of the Union of Militant Godless. Now it is described as "colloquial: person who denies the existence of God, struggles against religious narcotic." The adjective derived from it is given quite another meaning: "inadmissible, dishonest. Illustrations: a godless liar. To make a godless mess of it." Shades of irreligion creep in among the definitions of some colloquialisms: for instance, "Second coming (colloquial, jocular): an event which will never take place."—E.P.

"A true and faithful Christian does not make holy living a mere incidental thing. It is his great concern. As the business of the soldier is to fight, so the business of the Christian is to be like Christ."—Jonathan Edwards.

"Protestant ministers and their wives, representing many denominations, heard startling facts on the Communist infiltration of our American churches at a special luncheon-meeting at New York City's Town Hall Club on November 5. The facts were presented by Mr. Herbert Philbrick, former Communist, Baptist youth leader, and undercover agent for the FBI, in a 'Report to the Clergy on Communism.'"—E.P.

Christ's Resurrection Our Only Hope

By H. V. Reed, deceased

What would be the result if Christ was not raised from the dead?

It must be admitted that the resurrection of our Lord is the leading and fundamental article of the Christian hope. From the Romanist to the whole body of Protestants, the death and resurrection of Christ are proclaimed as the all-important events in human redemption. The Apostle Paul makes this point the very foundation of a future life. If Christ were not raised, upon what ground could we base the doctrine of forgiveness of sin and the certainty of immortality?

There were some of those in the Corinthian assembly who denied the resurrection of the dead, and yet it appears that they indorsed the doctrine of Christ's death and resurrection. At this point the Apostle presents the whole issue of a future life and no sophistry can evade his argument. We, therefore, ask the question, If Christ was not raised from the dead, what would be the result as regards human redemption from sin and death?

Fact number one. "If Christ be not risen, then is our preaching vain" (1 Cor. 15:14).

Fact number two. "Your faith is also vain" (v. 14).

Fact number three. "Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not" (v. 15).

Fact number four. "If Christ be not raised, your faith is vain; ye are yet in your sins" (v. 17).

Fact number five. "Then they also which are fallen asleep in Christ are perished" (v. 18).

Fact number six. "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink; for to morrow we die" (v. 32).

Now, in the light of the foregoing facts, how can we solve the mystery of a future life for man? If a man can live forever without a resurrection, in what way can it be said that the resurrection is a necessity? If immortality is conveyed to us by the birth of flesh, then we need not look upon the resurrection as of any importance, as we can live forever, either in heaven or hell, without the resurrection from the dead!

The only point remaining upon this question is: "Do we obtain immortality by our relation to the earthly Adam, or do we obtain immortality by becoming identified with Christ and His resurrection?"

This whole mystery—if it be a mystery—is made plain by the Apostle in the following graphic language: "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. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (vv. 51-55).

What can be more emphatic and impressive? The resurrection, not death, is the gate to endless joy. The resurrection is the time when the mortal is changed to immortality. The victory over death does not come until the captive shouts victory over the grave! The last trumpet brings on the age of life, but if the dead rise not, then they who have fallen asleep in Christ are perished! Thanks be unto God for this victory! Christ is risen and the resurrection of the dead is founded upon this assurance. "I am he that liveth, and was dead; and, behold, I am alive for evermore . . . and have the keys of hell and of death" (Rev. 1:18).

We can, therefore, close with the inspiring words of the Apostle, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:3-5).

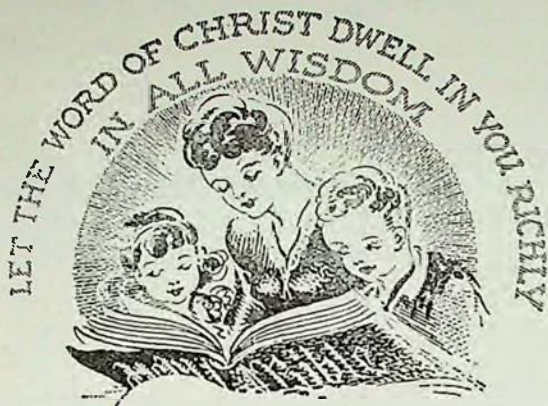
If we take the resurrection of Christ out of the New Testament we remove the only foundation of the Christian hope, and destroy the only means of gaining immortality and the everlasting Kingdom of our God.

FEAST OF TABERNACLES

(Continued from page 6)

Christ's resurrection as the firstfruits of them that sleep in death. The Feast of Weeks was prophetic of the formation of the church.

After the long summer months, which is prophetic of the current Church Age, occurred the Feast of Trumpets. This feast is prophetic of the assembling of the nations to battle and judgment, the regathering of Israel to Palestine, and the gathering of the church to the cloud of glory at Christ's return. Next was observed the Day of Atonement, which is prophetic of Israel's repentance and conversion to Christ as Messiah. Last of all was celebrated the Feast of Tabernacles which is a picture of the fruitfulness, peace, and joy that will prevail in Christ's future glorious Kingdom.



My House

is the House of Prayer

by Children's Editor

Jesus climbed the steps of the temple. Many people were hurrying up and down the steps going in and out of the temple. No one paid any attention to the single figure slowly going up the steps. He stopped now and then to glance at all the people. It was the time of the Passover and many families had gathered in Jerusalem.

People were hurrying here and there. Jesus stopped at the top of the steps that led into the court of the temple. He had looked forward to going to His Father's house to worship. As He walked into the court, noise filled His ears; queer smells entered His nose; and crowds of people met His eyes. Oxen and sheep were milling around. Occasionally a pigeon would fly over Jesus' head. Jesus stared in astonishment at what was happening in His Father's house. People were paying money to men in exchange for animals in the court where they were supposed to be praying.

Jesus pitied these people. He knew they were not worshipping their God. Quietly He picked up bits of rope and cord as He moved among the tables and animals. He made them into a whip. He walked towards the sheep and oxen, cracked His whip over their heads, and drove them from the temple. He grabbed the tables where men were sitting selling the animals. He overturned the tables and the money dropped noisily to the floor.

No one dared to stop Him. All business stopped. One by one as He drove the money-changers from their tables. The people in the court of the temple gradually became very quiet. Everyone wondered who Jesus was.

Jesus stood before the people and spoke. "Get your things out of this temple. This is a house of prayer, it is My Father's house. But you have made it a market, a den of thieves. You have brought your money here not to give to God, but to buy animals for yourselves and get change."

The animals and money disappeared as many guilty people realized what they had done. No one argued with Jesus, for He seemed to speak with authority.

Is God's House a House of Prayer?

Indeed it is! You and I must always act as though we know we are in God's house. When we go to the home of the president, we sit quietly so that we can talk and listen to him. When we go to God's house, we must be quiet and listen, for we may not be able to hear God talking to us if we are noisy and busy with our own affairs.

When you enter God's house, do you say hello to Him?

While you are in God's house, do you talk with Him?

While you are in God's house, are you careful not to break anything? Are you careful with the furniture?

God's Blessings on Your Birthday

Daryl Sogge, Dec. 18, age 2, Eden Valley, Minn.

Judith Ann Mercer, Dec. 18, age 6, Macomb, Ill.

David Krogh, Dec. 20, age 8, South Bend, Ind.

Betty Finney, Dec. 20, age 14, Frankfort, Ind.

Gary Sogge, Dec. 20, age 8, Eden Valley, Minn.

Beatrice Richardson, Dec. 21, age 9, Hammond, La.

This is Promotion Day for Betty Finney, who will be fourteen years of age on December 20. We invite you to read the Berean Page, also, Betty, and hope you will continue to read our corner.

If you have not sent in your name or the name of some little friends you know, do so today. Send in the name, address, and birth date, and we will send a certificate of membership in the Everyday Christian Expression Club. Our motto is:

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

Our aims are to do good deeds every day, to read from our Bibles daily, and attend Sunday school and church every Sunday. Anyone under fourteen years of age is eligible to become a member of the ECE Club.

NOT A DEN OF THIEVES



Coals of Fire

by William Dick

Christmas will soon be here. The Yuletide season enraptures us with the familiar indications—winter snow, sleigh bells, beautiful decorations, Christmas tree lighting, and busy shoppers. The spirit of Christmas is made more real to us, however, by the genuine desire of everyone to forget personal grudges and actually do good for others.

The spirit of giving at Christmas time appeals to our finer natures. It seems easy to sacrifice personal luxuries in order to be able to present gifts to others. We forget our troubles and appear to have a new attitude toward the world. We spread cheer to others by an occasional "Merry Christmas!" or greeting cards we send through the mail. All in all, we try to make life more enjoyable for our friends and neighbors. Wouldn't this be a wonderful world if we could have the Christmas spirit every day of the year?

It is easy to be friendly with those who are friendly with you. It is easy to give a gift when you know you will receive one in return. But let us put our Christmas spirit to the test. Would you be willing to care for someone who hated you? This sounds like a difficult thing to do. Paul tells us we must overcome evil with good. "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" (Rom. 12:20). This is a strange idea. We certainly couldn't help our enemies by throwing live coals upon their heads. What did the Apostle mean?

Women in Bible lands do not carry groceries and other articles in bags as we do. It is a common sight there to see them balancing water jugs and baskets on their heads and walking with perfect ease through the streets. Homes in that part of the world are not equipped with electric ranges either. They keep their houses warm and have heat for cooking from braziers full of hot coals. Since they did not have matches in those days, they had to keep the coals hot constantly. If a fire did happen to go out, the woman would take her brazier to a neighbor-

ing home and borrow some live coals. Then she would lift the brazier to her head and return home. If the neighbor was generous, she would heap the hot coals high in her friend's brazier.

We cannot heap coals of fire upon others' heads in our country, but we can bring warmth and life to them by satisfying their hunger and thirst. Of course, when we help our enemies as well as our friends, they cannot help but be amazed at our spirit of good will. When King Saul pursued David to kill him, he was quite ashamed of himself when he learned that David could have killed him but didn't. He said to David, "Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil" (1 Sam. 24:17).

If Christmas did nothing more than rid the world of bitter enmity, it would be a blessed event. We can help create this situation in a small way by forgiving our enemies, doing good for them, and never becoming enemies ourselves. Jesus tells us, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). Think how much good you can do for others through love, blessing, and prayer. Someone has said, "Prayer is one gift your enemies cannot refuse."

The story is told of an army chaplain who saw a wounded soldier lying on the ground and hurried to his side. He asked the soldier if he would like to hear something read from the Bible. The young man said he would rather have a drink of water. The chaplain hurried away and returned with the water. He also took off his overcoat and covered the soldier to keep him warm. Then the dying soldier spoke, "Now, if there's anything in the book that makes you do such things, read it to me."

We hope we do not need a special Christmas Day to remind us that we should do good to others no matter who they are, for the Scriptures give us daily encouragement to do this. Let us make this a perfect Christmas by being generous with our coals of fire!

AMONG THE CHURCHES

Church Calendar

Special Events

Dec. 23—Arkansas Youth Rally at Cleveland.
 January 26-29—Midwinter Ministerial Conference at Church of God, Oregon, Ill.
 March 22-29—Evangelistic services at Fredericktown, Mo. (guest speaker, Walter Wiggins).
 April 4-18—Evangelistic meetings at Hope Chapel, South Bend, Ind. (guest speaker, Walter Wiggins).

Bro. and Sr. Clarence Barnum, Hammond, La., returned to their home last week after having spent some time at the home of their son-in-law and daughter, Bro. and Sr. Ivan Magaw, in Oregon, Ill. While here, the snow which came and stayed for a few days was something new for them.

"My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

HILLISBURG CHURCH OF GOD

Our Fellowship Missionary Group journeyed to Kokomo, Ind., on October 25, where they presented the program prepared to help interest other church groups in Missionary work. It was well received and we were thankful indeed for the opportunity of presenting it. Our goal? A missionary group in every church. Yes, every church a missionary church!

We have a Missionary Prayer Band that meets the second Sunday night of each month for one hour. We meet at the Throne of Grace and ask for special missionary needs, spiritual unity, and growth for our church. We pray for definite evangelistic work being carried on in different places of the United States, such as Virginia, Texas, Michigan, and many others. Special prayers were offered for Oregon Bible College and National Bible Institution, and for our leaders there that we may all grow spiritually throughout the work of the Church of God faith. That the Truth may sound out into all parts of the earth is our prayer.

Intercessory prayer is the highest form of missionary work and we thank God for giving us a vision of prayer that we may receive power from on high to carry on the work that is before us. We can all accomplish great things when we trust in His power to work through Christ in us.

If you have a prayer request, please write to us and we will be faithful to remember you in the blessed hour of prayer. "Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf" (2 Cor. 1:11).

Opal New, Reporter.

ILLINOIS SUNDAY SCHOOL CONVENTION

The Illinois Sunday schools of the Church of God held their first Sunday School Convention at the Dixon Church of God, Saturday, November 21. Over fifty-five Sunday school teachers, superintendents, and workers attended the day's classes. The ladies of the host Sunday school furnished dinner and supper for everyone. The expenses, other than meals, were paid by the Sunday School Association.

This convention was an experiment on the part of the officers on the Association board. We have spent a couple of Saturdays attending much larger Sunday school conventions in Chicago, preparing for our own at General Conference time. We all felt very inexperienced at organizing and administering an all-day convention. The Dixon Church graciously offered their facilities to provide us the experience needed. Now, we feel more capable to help individual Sunday schools and districts to have their own conventions.

Many expressed their appreciation to the officers as the day progressed for the association of all the Illinois Sunday schools together for one day of classwork and instruction. The day's program was full, starting at 10:00 a. m. and ending with supper. The classes were led by some of the ministers in the state. They used filmstrips based on the seven laws of teaching. Also a motion, sound film "No Vacant Chairs" was shown. Your Sunday School Association recommends this teaching program for your Sunday school and will be happy to help you plan a convention in your state, using this program, with the aid of filmstrips. We will lend the filmstrips for your use free of charge.

Anyone wishing more information, please write to Mary Railton, Box 231, Oregon, Ill. She will refer your letter to the board for their consideration and help.

Mary Railton, Secy.

HERALD RECEIPTS

Mrs. Don Mumford; Mrs. Ida Eastman (2); Mrs. D. W. Brown; Frank Switzer; Andrew Chamberlin; Happy Woods Church Bereans (3); F. G. Carpenter; Mrs. Hildreth Worley; Mrs. L. D. Orr; Edward Kirkpatrick; James H. Vance, Dorothy M. Gardiner; Gordon Landry; Archie Loether; Roselin E. Fredlund; Mrs. W. Tierney; Mrs. Charlotte S. Ronke; Roscoe Finney; George T. McMurtrie; Mrs. R. A. Jordan; Mrs. Jack Campbell; June Breeland; J. L. Humphreys; Mrs. Mabel Fisk; Henry T. Cooper, Mrs. J. W. Shirley; Mrs. Esta McInturff; J. T. Ellis; Mrs. C. V. Mattison; Mrs. Edith M. Richardson; Horace Haines; Mrs. Zola Faye Moller; Richard Smith (2); Mary C. Railton (2); Verna H. Rahn; Cecil A. Patrick; Marge Mogle; Mrs. Hettie Fetters; W. B. Ward; Dora Hess (2).

OREGON BIBLE COLLEGE

Front-Page Picture

Back row: Roy Humphreys, Billie Kennedy, Jesse Pestle, Stanley Lawrence, Robert Johnson, David Holquist; Dean Pearson; Daniel Fyfe.

Third row: Robert Kirkwood, Anita McCorkle; Lois Crouch, Dorothy Elliott, Charlotte Boyer, Sara Savage.

Second row: Walter Larsen (Leila Mae Doeden, Otto E. Dick, Clarence E. Lapp, Mrs. Clarence E. Lapp, instructors), Jack Keenan.

First row: Lewis Kump, Tom Zirkelbach, Arthur Fletcher.

"True Christianity will bind its possessors into a chain of unbroken links. The fellowship and friendships of such kindred minds will be of that kind that 'sticketh closer than a brother.' The relationships between those of like precious faith should be practiced in compliance with the words of inspiration. 'Let us do good unto all men, especially unto them who are of the household of faith.' Christianity that does not bind members into a trustworthy company is of an inferior kind and quality."—C. E. Randall.

"Old thanks, old thoughts, old aspirations outlive men's lives, and lives of nations."

EDWARD WAGGANER

Edward Theophilus Wagganer, son of William and Elizabeth Wagganer, was born in Madison County, Mo., on October 3, 1888.

On May 7, 1922, he married Ruth Phipps. To this marriage were born: Ralph Waldo of Overland, Mo.; Wilma Wanda of St. Louis, Mo.; Wallace Dean of the United States Air Force; Linda Elaine of Fredericktown, Mo.; Warren Dale of St. Louis; and Wayne Tolliver of Fredericktown. He has also been blessed with three grandchildren.

He is survived by his wife, Ruth, six children, three grandchildren, one brother, and two sisters. Four brothers and two sisters preceded him in death.

On June 16, 1922, Mr. Wagganer was baptized by Bro. S. J. Lindsay. He was a faithful member of the Blush Church of God near Fredericktown, and remained firm in His belief that Christ would soon come to gather His faithful ones and to establish His Kingdom.

After a week of serious illness, he fell asleep in death on November 23, 1953, at the Deaconess Hospital in St. Louis.

Funeral services were conducted in the Blush Church of God on November 27, where the writer delivered a message of comfort and assurance from the Holy Scriptures. Interment was made in Club Cemetery, where he sleeps, awaiting the Master's call to life.

William Dick.

NOVEMBER SPONSORS

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TYPES IN THE STORY OF RUTH

The entire life of Ruth is a type of the Christian life: deciding, serving, and resting rewarded. The sojourn of Naomi in Moab where her life was sorrowful is a type of Israel's sojourn in Egypt. As she returned to her homeland, so the Israelites returned to the Promised Land.

As Orpah turned back, rejecting the joys of life with Naomi, so the Jews turned from Christ, leaving the Gentiles to partake of Christ's blessings.

Ruth, gleaning in the fields of Boaz, is a type of Christ gleaning in God's fields, bringing forth a small number of faithful ones.

Ruth's loyalty to Naomi and her God is a type of Christ's loyalty to God and His plan.

Out of Bethlehem, where the story took place, comes this lesson of love and reward, as later, through Christ, also from Bethlehem, comes a similar lesson of love and obedience and promised reward.

As Boaz redeemed the inheritance of Naomi for Ruth, so God has redeemed Israel's inheritance through Christ.

As Ruth became the bride of Boaz, sharing in his bountiful household and the riches of his fathers, so shall Christians become the bride of Christ, sharing in the riches of His Father.

As Ruth, through love, followed Naomi to a fuller, richer, happier life, so do Christians, through love for Christ, follow Him to a fuller, richer life.

As Ruth humbled herself before Boaz, lying at his feet, so must Christians humble themselves before Christ in order to be accepted by Him.

As from the union of Ruth and Boaz came forth eventually the Saviour, so may the union of Christ and ourselves bring forth blessings and salvation for others.

"A little philosophy inclineth men's mind to atheism, but depth in philosophy bringeth man's mind about to religion."—Francis Bacon.

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$3.00.

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

OBEDIENCE — DISCIPLINE

Joshua and the nation under his command were well versed in obedience. From the Exodus through the conquering of the land of Canaan, they experienced many lessons of obedience. They drank the golden calf. They ate quail until sick. They wandered forty years watching and waiting for the older generation to die—because they had been faithless.

They understood the salvation that resulted from obedience. They watched the Red Sea open. They saw the Jordan River at flood stage stop running to allow the Israelites to pass.

They saw Achan disobey and Israel suffer for it. They stoned and burned Achan.

For thirteen circuits of Jericho they were instructed not to utter a syllable. Thus, by the time Israel had finished living under the command of Joshua, the nation was acquainted with discipline, willing to obey.

GOD IN EVERY TOMORROW

"God is in every tomorrow,
Therefore I live for today,
Certain of finding at sunrise
Guidance and strength for the day,
Power for each moment of weakness,
Hope for each moment of pain,
Comfort for every sorrow,
Sunshine and joy after rain.

"God is in every tomorrow,
Planning for you and for me,
E'en in the dark I will follow,
Trust where my eyes cannot see,
Stilled by His promise of blessing,
Soothed by the touch of His hand,
Confident in His protection,
Knowing my life-path is planned.

"God is in every tomorrow,
Life with its changes may come,
He is behind and before me,
While in the distance shines home,
Home—where no thoughts of tomorrow
Ever can shadow my brow,
Home in the presence of Jesus,
Through all eternity now!"
—Author unknown.

CHANGING THE LABEL

Dr. J. Wilbur Chapman tells of a distinguished minister who preached on sin. One of his church officers afterward came to see and talk with him in his study. He said to the minister: "Dr. Howard, we don't want you to talk so plainly as you do about sin, because if our boys and girls hear you talking so much about sin they will more easily become sinners. Call it a mistake if you will, but do not speak so plainly about sin."

The minister took down a small bottle and showed it to the visitor. It was a bottle of strychnine and was marked "Poison." He said, "I see what you want me to do. You want me to change the label. Suppose I take off this label of 'Poison' and put on some mild label, such as 'Essence of Peppermint,' don't you see what happens? The milder you make the label, the more dangerous you make the poison."—W. S. Bowden.

Put Christ in Your Christmas Gifts

All gifts listed have either a Scripture text inscribed or portray the gospel.

- Tree decoration of Nativity scene (with bulb) \$1.00
- Beautiful mirror plaques with Scripture80, 1.00, 1.25, 1.85, 2.00
- Dinner Plates (Good Shepherd, Last Supper) \$1.50
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Good Shepherd75	1.95	6.95
Gethsemane75	1.95	6.95



Kitchen Prayer Plaque \$1.25

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- Letter size (flowers, designs, etc.) \$1.00 and \$1.25
- Note stationery (flowers, designs, etc.) \$.60 and \$.65
- Lovely Wooden plates with natural finish \$1.00 and \$1.25
 (Inscription: "Give us this day our daily bread")

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- Ten Famous Boys of the Bible \$1.00

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National Bible Institution, Oregon, Illinois

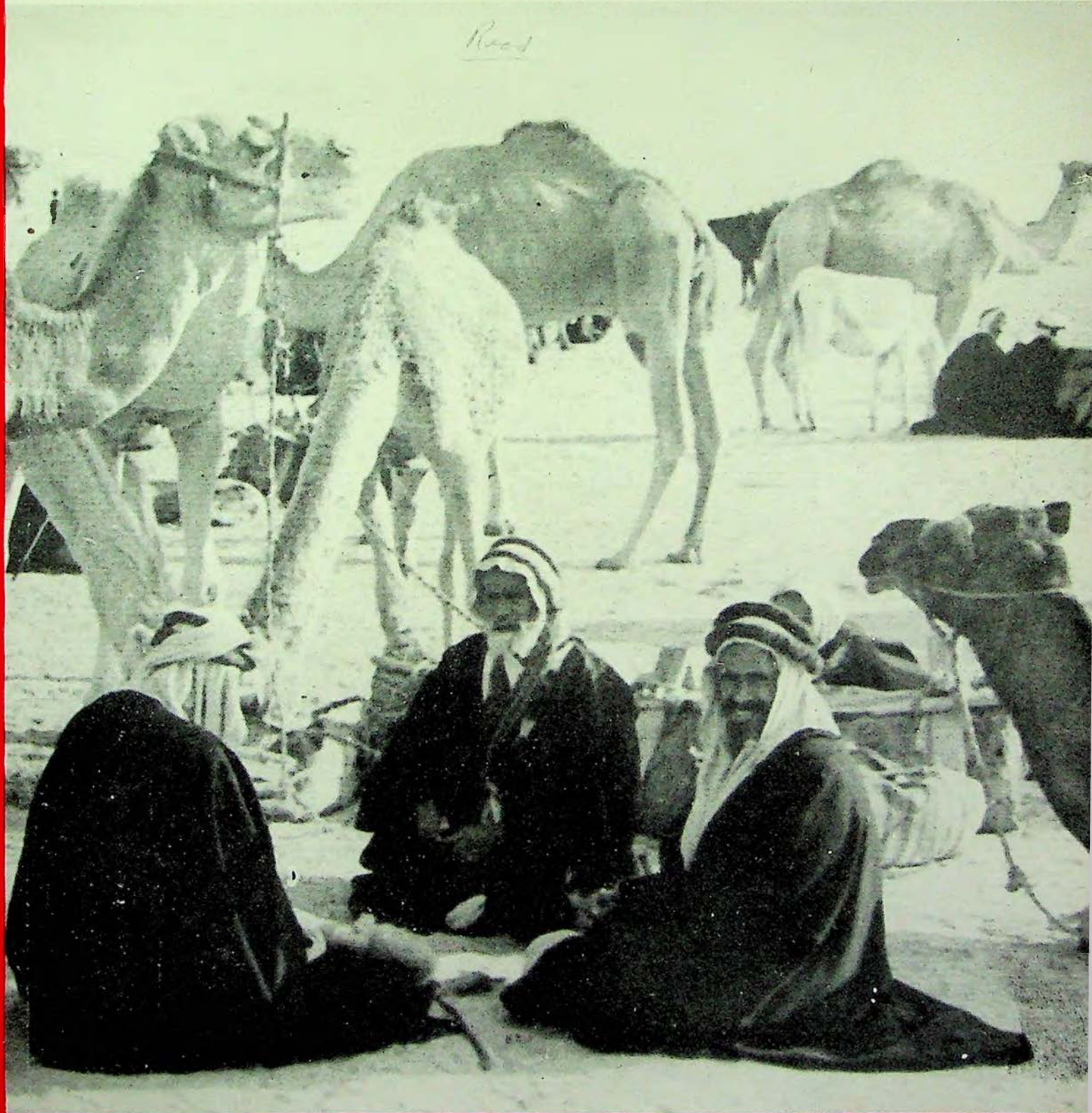
The
Restitution Herald

December 15, 1953

VOLUME 43

VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 11





Editorial

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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

A Quest Editorial from Matthew

“Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, ‘Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call his name Jesus, for he will save his people from their sins.’

“All this took place to fulfill what the Lord had spoken by the prophet:

“Behold, a virgin shall conceive and bear a son,
and his name shall be called Emmanuel’

(which means, God with us).

“When Joseph woke from sleep, he did as the angel of the Lord commanded him; he took his wife, but knew her not until she had borne a son; and he called his name Jesus. . . .

“Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, ‘Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him.’

“When Herod the king heard this, he was troubled, and all Jerusalem with him; and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. They told him, ‘In Bethlehem of Judea’; for so it is written by the prophet:

“‘And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will govern my people Israel.’

“Then Herod summoned the wise men secretly and ascertained from them what time the star appeared; and he sent them to Bethlehem, saying, ‘Go and search diligently for the child, and when you have found him bring me word, that I too may come and worship him.’

“When they had heard the king they went their way;

and lo, the star which they had seen in the East went before them, till it came to rest over the place where the child was. When they saw the star, they rejoiced exceedingly with great joy; and going into the house they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasurers, they offered him gifts, gold and frankincense and myrrh. And being warned in a dream not to return to Herod, they departed to their own country by another way.

“Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, ‘Rise, take the child and his mother, and flee to Egypt, and remain there till I tell you; for Herod is about to search for the child, to destroy him.’

“And he rose, and took the child and his mother by night, and departed to Egypt, and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, ‘Out of Egypt have I called my son.’

“Then Herod, when he saw that he had been tricked by the wise men, was in a furious rage, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time which he had ascertained from the wise men. Then was fulfilled what was spoken by the prophet Jeremiah:

“‘A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they were no more.’

“But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, ‘Rise, take the child and his mother, and go to the land of Israel, for those who sought the child’s life are dead.’

“And he rose and took the child and his mother, and went to the land of Israel. But when he heard that Archelaus reigned over Judea in place of his father Herod he was afraid to go there, and being warned in a dream he withdrew to the district of Galilee. And he went and dwelt in a city called Nazareth, that what was spoken by the prophets might be fulfilled,

“‘He shall be called a Nazarene.’”

—Revised Standard Version.



Behold, He Cometh!

A. M. Jones



ABOUT seven hundred forty years before the birth of Christ, the Prophet Isaiah wrote under inspiration of God: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this" (Isa. 9:6, 7).

We are reminded at this time of year of the supreme love of God for the people He created. The golden text of the Bible, the key to salvation, John 3:16, tells us in Jesus' own words, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The celebration of that miraculous birth has lost its meaning to a great many people. We give, but not to Him; we feast, but not to His glory; we live, not for the service of God, but for our own gratification. Hence we are prone to lose the full significance of the event we are supposed to be remembering.

A young virgin was approached by the Angel Gabriel as she was about her work. She was strangely troubled by his words, "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 forever; and of his kingdom there shall be no end" (Luke 1:30-33). After some explanation, the brave young woman replied, "Be it unto me according to thy word."

Time passed. The Roman ruler, Caesar Augustus, sent forth a decree that all the world should be taxed, each in his own city. There was a great surging of the people. Up in the hill country of Nazareth lived a young carpenter and his wife Mary. Together they set out for Bethlehem, the city

of David, for it was there he must register. Arriving at their destination after a long and hard journey, they found the home of every acquaintance filled to overflowing. Since there was no room in the inn, they were forced to seek shelter in a humble stable on the hillside.

We are reminded at this season of the stories, old, yet ever new, which the Word of God brings of that occasion; how the shepherds tending their flocks on the hills were frightened by a great light, and an angel said to them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger" (2:10-12).

We thrill anew at the song the angels sang, "Glory to God in the highest, and on earth peace, good will toward men." We go in fancy with the shepherds to find the babe, and worship with them.

The baby Jesus was presented at the temple according to the law. There was an aged priest, Simeon, who had been promised that he would not see death, before he had seen the Lord's Christ. He took the baby in his arms, blessed God, and said, "Lord, now lettest 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). It is recorded that wise men from the

Orient were given a special sign. They followed a star over many weary miles and finally arrived in Jerusalem. There they sought out King Herod, asking him, "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). The ignorant Herod sent for the chief priests and scribes, who recalled an ancient prophecy, "And thou Bethlehem, in the land of Juda, are 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; Micah 5:2).

Our hearts recoil from the evil in King Herod's heart; for he told them that when



they had found Him, they should come and report to him, that he also might worship. But God told them Herod only wanted to destroy the Babe, so they departed another way. We remember with horror Herod's edict that all baby boys under two years of age must be slain. God notified Joseph in a dream to arise and take the Baby and His mother, and flee into Egypt. Thus was another prophecy fulfilled when God sent word that Herod was dead and they could return. "For out of Egypt have I called my son" (Hosea 11:1). But finding that Herod's wicked son ruled in his stead, Joseph took Mary and the baby to their old home in Nazareth. It was also written, "He shall be called a Nazarene" (Matt. 2:23).

For every prophecy concerning the birth of Jesus, there are many which foretell His second coming. "For unto us a child is born, unto us a son is given" was only the beginning of that great prophecy. The balance of the prophecy with the words of the angel to Mary, foretells that "He shall sit upon the throne of his father David forever." So, with the disciples of old who learned from Him and wrote of Him, we look forward to that great event of which so much is written.

It came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with Him" (Luke 8:1). Again we read the promise made to His disciples: "Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). Of Himself He said, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations" (Matt. 25:31).

We live in troubled times. Fear and distress of nations are on every hand. Famine and pestilence, earthquakes, droughts, wars and rumors of wars dominate every newscast. Jesus Himself said of these times: "There shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:25-27). In the same chapter, He admonishes, "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."

There are countless promises given to the faithful people of God, "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). What a marvelous picture of perfection Isaiah gives in chapter 35. We cannot begin to visualize the glories portrayed in the last chapters of Revelation. From the beginning of His inspired Word unto its end, we are assured of God's love, His faithfulness to keep His promises, His watchfulness over His people, and His preparations for their eternal welfare.

May we, His people, take firm hold of His hand, remain firm in faith, proving our faith by our works, unto the end of life or unto the coming of His Son. "Thy word have I hid in my heart," said David, "that I might not sin against thee" (Psalm 119:11). May we hide that Word richly in our hearts, that we may resist all temptation, and remain steadfast unto the coming of the Messiah.

May this season be one of peace and happiness to all of us, "looking for and hasting unto the coming of the day of God. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless . . . Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To whom be glory both now and forever. Amen" (2 Peter 3:12-14, 17, 18).

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Jesus is coming again! "Unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28). . . . "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).

DAILY HOME READINGS

- M. Dec. 21. 1 Kings 19:15-21. The call of Elisha.
 T. Dec. 22. 2 Kings 2:1-14. Elisha succeeds Elijah.
 W. Dec. 23. 2 Kings 2:15-25. The first miracles of Elisha.
 T. Dec. 24. 2 Kings 4:8-17. Elisha and the Shunammite family.
 F. Dec. 25. Matt. 2:1-23. The infant Jesus escapes the plot against His life.
 S. Dec. 26. 2 Kings 4:18-37. Elisha restores life of the Shunammites' son.

What Are the Prospects?

By Harvey U. Krogh, Jr.

IF you were asked the question of our subject you would ask, "The prospects for what? for whom?" I would reply, "For you, for your family, for our nation, for the world, and not just for tomorrow, or the new year, but for all the future."

The prospects are good; they are excellent; they are magnificent beyond anything that we can imagine, if we will heed the message of Christmas. The real message has been drowned out at times by the commercial world, our selfishness, or contention over the exact date of Christ's birth. It also has been ignored by many who will not see beyond this present life.

This life has been difficult for many people. When we consider that the majority of people in the world have never had all of the necessities for a full life, we can see why many would not think the prospect good. In fact, from almost the very beginning of the human race the prospects did not seem to be good. All of mankind has had the prospect of working for a living and, sooner or later, dying. It is rather a hopeless outlook, isn't it?

There have been some, however, who have known the message of Christmas and have seen the brightness of the future for themselves, their families, their nation, and the world. There were the prophets to whom God revealed His plan and purpose for His creation. Though it was not known as the Christmas message, it was the glorious hope held out to all who would believe. Job expressed it in the inspired answer to his question, "If a man die, shall he live again?" The answer came with the assurance, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands" (Job 14:14, 15).

Jeremiah received these words from God, "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" (Jer. 23:5, 6). Moses knew of the wonderful future, for God had said unto him, "But as truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21).

It was about nineteen and a half centuries ago, that the glorious message was announced to some humble shepherds by an angel from heaven, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). A few days later a devout man of Jerusalem named Simeon came into the temple by the leading of God's spirit and, when the parents brought in the child Jesus, he took Him up in his arms and 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: 29-32).

Simeon had a bright prospect as well as peace in his heart. Surely he understood the birth of Jesus was a fulfillment of the prophecies concerning the Messiah, the Saviour of Israel, and that His birth would make possible the fulfillment of many other prophecies. There was the resurrection which was mentioned in the Book of Daniel when the angel said, "And many of them that sleep in the dust of the earth shall awake" (Dan. 12:2). This will be the salvation of the individual from the power of the grave.

The birth of Christ has made possible the salvation of the nation of Israel, for He is the King who is yet to sit upon David's throne and rule over the house of Jacob forever. Christ is the seed of the woman whom God said would destroy the adversary. Christ will remove the curse from the earth that came as a result of man's sin.

What is the prospect? The Christmas message is that the Christ was born to be the Saviour, the one to save you from sin and death, to save your family, to rescue this earth from the end that sin would make of it.

But every prospect is dependent upon certain conditions somewhere along the line. For you it is to accept Christ as God's Son and Saviour and to be faithful to Him. You may be able to help your family to believe and have the glorious prospect of eternal life.

Some may have a difficult struggle with their own desires that would lead them away from Christ. The cares of this life

(Please turn to page 7)



The Unexpected Guest



CHRISTMAS was approaching. Mary's missionary circle and all the others had duly observed the season of prayer for foreign missions and had brought in their offerings, and now that all was over, Mary could make ready for the real thing—the usual celebration of Christmas.

But probably it would be better to let Mary tell you the story in her own words:

You see, we were planning for an unusually happy Christmas. Our oldest daughter, Julia, had gone to college that fall and would be home for the holidays

and, of course we wanted her to have a happy time. I planned to have our family dinner on Christmas Day. John's sister lives in our town and she has two children; and my Aunt Sally also lives here and she has a daughter Julia's age—so, of course, I included them. Following the dinner we were to have the family Christmas tree. I told John he would have to get an unusually large one, and he did! It was a beauty! But you know, when I got out the decorations that I had put away so carefully from last Christmas, I found that I didn't have half enough for that tree. It looked too skimpy for words, so I had to dash off downtown to get more decorations. It seemed that they had never shown such beautiful tinsel and so many kinds of lights and, oh, they showed me the most adorable ornaments and I knew they would look so beautiful that I couldn't resist buying two or three dozen of them. So, the first thing I knew, I had not only broken that five dollar bill I had in my purse, but had spent every bit of it and more for extra decorations. About that time a little buzzer went off in my conscience and gave me a twinge, but I quickly silenced it by assuring myself that I just had to buy those things. Anyway, Christmas comes but once a year and you just naturally have to have things pretty, whether or not.

Christmas morning was bright and beautiful and we were so happy as we assembled around the breakfast table, with Julia home again. As soon as breakfast was over, Julia started to get the car. She wanted to run

around to see some of her friends, but I stopped her and said, "Wait a while, Dear, you know we always have our Christmas morning devotional the first thing." We went into the living room and little Fred told the Christmas story from Luke and then we all clasped hands and John and I prayed. In closing my prayer I said, "Oh, Christ of the Christmastide, come and be our Guest this happy day."

Then the children were off in the car and I got busy with the many last-minute preparations for that dinner. About noon everything was finished and, if I do say so myself, my table was attractive, with its miniature Christmas tree centerpiece and the red and green decorations. I took a final look at our big tree. My, it was a thing of beauty! Then I closed the doors so that no one could see the tree until after dinner, and went upstairs to make ready for my guests. Oh, I forgot to say that John's present to me was a new dress. I hadn't had one that cost twenty-five dollars for a long time. I was dolling up in it, putting on the final touches, when the door opened and John came in excitedly.

His face was white. Oh, I knew something was wrong, for he is usually so calm.

"Oh, John, what has happened?" I asked. Then the mother instinct asserted itself and I said, "Have Julia and John gotten back with the car?"

"Yes," said John, "the children are all downstairs in the living room—but, a guest has arrived!"

"Well," I said, "that's nothing to get excited about; I was expecting the guests about noon."

There was a queer light in John's eyes as he answered, "Yes, but I hardly think you were expecting this one." Then John said in a tense tone, "Mary, the Master Himself is downstairs."

I could never put into words the emotions that surged through my heart—amazement, awe and, yes, fear. "Oh, John," I said, "You can't mean that!"

"Yes, Mary, the Lord Jesus is here.



The children and I were sitting in the living room when there was a knock on the door and we hastened to greet our Guest. When we opened the door, there stood the Master Himself. Seeing our great amazement He seemed to hesitate and then He smiled and said, "Oh, you were not expecting me? But Mary is, for she prayed to me this morning to come and be her Guest today!"

Then I remembered that closing sentence in my prayer that morning and suddenly realized how little I really meant those words. Well, as soon as I could calm myself I went downstairs to greet my Guest. One look into His radiant, loving face and the tumult of my heart began to calm and it seemed so wonderful to have Him with us in person. Of course, we gave Him the honored seat at the table and when He raised His hands in blessing, we saw for the first time the jagged scars in His palms and quick tears came to every eye.

All would have been well but for that Christmas tree. From the minute He came, the question uppermost in my mind was, what will He think of my gift to Him when He sees that tree? Every minute my embarrassment and pain of heart increased. What could I do? Oh, I would have kept the living room door shut and not had any Christmas tree that day, but—well, I knew that closed doors did not shut out anything from His all-seeing eyes. One idea came to me and, as soon as dinner was over, I called John aside and said, "John, you know we have a hundred dollars in the bank in the lock box for an emergency. Do get it and let me put it on the tree for Him!"

"But," John said, "We can't get it—this is a holiday!"

There was nothing to do but proceed with our plans. The doors were opened. The Master was seated. John turned on the lights, and ornaments all besparkled with Christmas snow glistened and gleamed, but it had lost its charm for me. I noted the Master's calm, appraising gaze as He looked over the tree. I knew that He knew the ornaments on that tree, to say nothing of the gifts, cost twice as much as I had given Him. As the many gifts were handed out, my cheeks burned and I sat with downcast eyes.

Finally, drawn by an irresistible impulse, I looked up at the Master. In His open hand there lay the lonesome five dollar bill—my so-called "Love Gift" to my Saviour and Lord. There was such a sad expression on His face and a faraway look in His eyes. Then His eyes met mine. Oh, if He had only censured me, if only He had said the words I deserved to hear, I could have borne it! But He only looked at me with that hurt look, the hurt of wounded love, and said slowly and tenderly, "Mary, I see you weren't expecting Me today, either"—and as I extended my hand to beg His forgiveness, He was gone!—*Ambassador Tracts*, H. Milton Chase.

WHAT ARE THE PROSPECTS?

(Continued from page 5)

and the deceitfulness of riches and pleasures that are only for the moment will dim the light of the glory of God if we do not turn our thoughts regularly toward that one who was born so long ago.

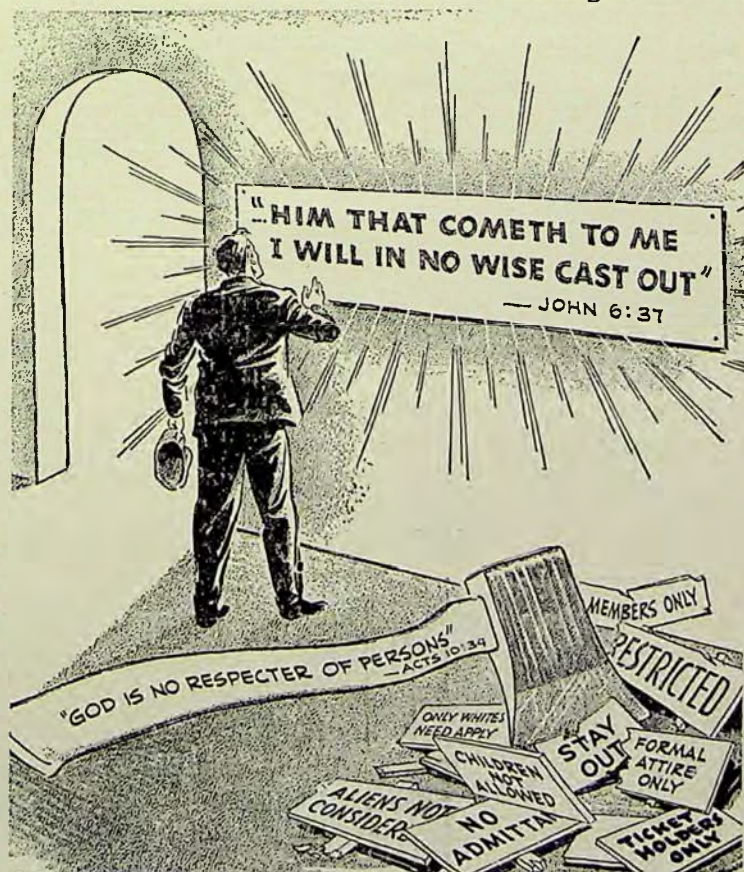
It is good that we be reminded of God's blessed message at this time of year, but we dare not forget it between Christmases. If we would have this gloriously bright prospect we must keep the message clear in our minds. To do that we must repeat it often that others also may hear and believe.

READY

"Preparation of the heart is from the Lord."

I like the bad weather! I really mean that . . . I've a raincoat, galoshes and for my hat . . . A plastic cover, so let it rain . . . I visit my friends and never complain . . . Attend my shopping, sit through the game . . . Cheer and enjoy it, glad that I came . . . That goes for misfortune and meeting the foe . . . Armed and prepared you are ready to go . . . Against all odds, you can't be whipped . . . If in advance you are well equipped.—Julien C. Hyer.

World's Greatest Welcome Sign



Have You Found the Christ?

A Message for Our Young People

By Mary A. Gesin, deceased



THE Christmas season! The very words bring to our hearts a warm glow of joy and to our minds visions of happy days, glad meetings with long-looked-for loved ones, exchange of greetings with absent friends, and fireside chats with those most dear.

What joy must have prevailed on that first Christmas morning when to the anxious waiting hearts of many came the glad news that the Christ was born! Long had Jewish seers and prophets waited for that event. Witness the joy of Simeon, the devout, when he held in his arms the tiny Babe in whom rested the hope of Israel. See the contentment in the eyes of the aged Anna as she beheld the One for whom she had waited so long.

But not to the aged ones alone did the coming of the Messiah bring joy. Think you that among those rugged men, watching over their flocks under the stars of the still Judean night, there were no young men who "came with haste" and found the Saviour? We are apt in our minds to picture those to whom the wonderful message was given as gray-bearded men, leaning on their shepherds' crooks for security. Perhaps we will not be reading too much between the lines to see them in the vigor of young manhood, leaping with joy to see the fulfillment of their dreams and, on returning to their tasks, "glorifying and praising God" with youthful voices "for all the things that they had heard and seen."

Passing on in the history of the One announced on the night of His birth by the very angels from the throne of God, we see others seeking and finding the Saviour. A very human touch is given in John's narrative (chapter 2) of the emotions of Andrew as he heard Jesus asking two who followed Him, "What seek ye?" The foremost desire of Andrew, by no means an old man, was to find "his own brother Simon" and tell him the glad news, "We have found the Messiah." In fact, we are justified in believing that many of the apostles and early

disciples of our Lord were near His own age, which was just entering the thirties.

In these days of unrest and turbulence youth is prone to seek relief from the strain and tension of daily life in more excitement, resulting only in greater tension. "Leave that for the old folks" is their reaction toward religion in too many instances. And perhaps it is the fault of the viewpoint of many of us "old folks" that they see it from this distorted angle. Perhaps we have not shown them enough of the satisfaction that is realized in seeking and finding the Saviour.

Dear young readers, you who are filled with the zest of life, you whose minds are keen and alert, the pathway to success in your life's work lies along the pathway to the Christ. More abundant powers He has promised those who give their hearts to Him, and that, not only for the future, but for today as well. Witness for yourself the success of those whose energies are spent in self-seeking as contrasted with those who early seek the Christ. Notable examples are all about you. The results speak for themselves.

The Master has a special work for you to do today, for youth calls youth. When you see one of ability and promise giving his heart and service to God, you can only conclude, "There must be something in it." Be one yourself to lead others to seek Jesus; tell the glad news of His birth, His life of accomplishment, His forceful message of the Kingdom, to your friends and associates. Above all, live the life which the Saviour laid down as the pattern which all of you may follow with His help. He, too, was human, tested, even as you are.

One of these days, young people, the One whose birth instituted the season of gladness which we are now enjoying will again come to earth, proclaimed by the "voice of the archangel and with the trump of God." He will call to His side those who have made themselves worthy by seeking Him today. He will have the greatest work of all time to perform—that of healing, blessing, and reclaiming this sin-swept world—and He will need helpers. Do you not desire to be at His side?

You who have visions of great things you are planning to accomplish, seek the Saviour today; and in finding Him you will find the solution of your problems, the realization of your hopes, and the fulfillment of your ideals.



"ON EARTH PEACE"

By R. H. Judd

"Because of the mercy of our God, wherein the day-spring from on high shall visit us, to give light to them that sit in darkness and the shadow of death,—to guide our feet into the way of peace."



PEACE on earth, good will toward men." So accustomed are we to regard these words as indicative of peace in a national and universal sense, foreshadowing the time when "nations shall not learn war any more," that we are apt to forget that there is a present meaning, meant to be understood and enjoyed before the ultimate ideal is realized.

Undoubtedly it is God's purpose that eventually "righteousness shall cover the earth as the waters cover the sea," but until that time does arrive and universal peace is attained, God does not mean that His people shall be without peace during the intervening ages. That these words, "On earth peace, good will toward men," have more than one signification may be gathered from the Revised Version, and the readings given in the margins.

"On earth peace, good will toward men" is the reading of the Authorized Scriptures, and it undoubtedly carries a message to the world at large, both as to circumstances on the earth and the people living upon it. It is in line with these wonderful prophecies of Micah 4:3, Isaiah 65:17-25, and others. These inspiring predictions, so in contrast with conditions in the past and in our times, have been, still are, and will be the theme of their song and the buoyancy of their hope—not only of hope, but of restful assurance that the promise will be made good by the Promiser, for "he is faithful that promised" (Heb. 10:23).

The Revised Version reads, "On earth peace among men in whom he is well pleased," which gives to the message a much more restricted sense. Here we find a hint of peace differing in kind from that referred to above and, incidentally, giving proof of divine authorship by thus portraying in one message, as Scripture frequently does, both a present and future fulfillment. In this rendering of the text, peace is not applied to earth conditions, but only as it affects "men in whom he is well pleased." It is God's provision for the present, pending the time of universal peace and concord (for such is the meaning of the word "peace") with God, when God shall be all and in all. The two marginal render-

ings are each representative of the readings we have given from the text, that of the literal Greek giving its weight to the reading of the Revised Version.

The message that "the dayspring from on high shall visit us . . . to guide our feet into the way of peace" is indeed a wonderful message. Not that peace had not been known before. It had, as is well illustrated in Psalm 85:8, "I will hear what God the Lord will speak: for he will speak peace unto his people and to his saints," and perhaps better still in Psalm 119:165, "Great peace have they that love thy law: and nothing shall offend them." (See also Prov. 3:2; Isa. 32:17; 48:18; Jer. 33:6.)

That the writers of these sublime passages had themselves known this inward peace because of their accord and concord with God one cannot doubt. Let the reader turn to the foregoing passages and he will admit that they are no formal declaration, but are the overflowings of experience. Moses (see Num. 6:25), Daniel, Isaiah, Ezekiel, and Jeremiah stand out as living testimonies in their day—as beacon lights on Israel's highway—of the peace that may even now be realized between man and his Maker.

Here seeming digression may give us helpful thought. Every once in a while in the vegetable kingdom, in the animal kingdom, and in the human realm, some outstanding attainment is achieved. Plants, seemingly without traceable reason, suddenly burst into a perfection unknown before; and specimens of unique strength and beauty are born into the various branches of the animal kingdom.

In the human sphere, men of unprecedented attainment along the varied lines of human endeavor, every now and again stand out in sharp contrast, not only to the ordinary level, but even to those who rank high in their respective callings. These are, to the writer's mind, examples of what may be, or of what, perhaps, should be; and they serve to give us a passing glimpse of the wonderful powers entrusted to mankind. Were every

one of man's faculties thus similarly developed, what marvelous progress might be his if dedicated to God's service.

In the spiritual realm, Moses, David, Isaiah, Daniel, and others are indicators to us of what will be, to an even greater extent, the normal experience of man when righteousness shall cover the earth, for the work of righteousness shall be *peace*, and the effect of righteousness quietness and confidence forever. Each of these heroes of the past has been a witness of the peace that the wicked do not know (Isa. 59:8), and they were also in some degree types and forerunners of Him whom Isaiah calls "the Prince of Peace."

Psalm 55:18, R. V., eloquently expresses the spiritual conflict that every earnest Christian knows something of. "He hath redeemed my soul in *peace* from the battle that was against me, for they were many that strove with me." One cannot help being impressed with the thought that it was such men as those we have named, who were earnest and active in the things of God, who knew most of this personal *peace* with the living God, and in spite of the terrible odds against which they labored could exclaim, "Thou hast covered my head in the day of battle" (Psalm 140:7).

In the New Testament the same truth holds good. Those who endured hardness for Christ's sake were the men who knew much of the peace of God "which passeth all understanding." So true was this fact in the experience of Paul that seven times in his epistles he speaks of God as "the God of peace," and many times, as in Galatians 1:3 and Ephesians 1:2, does he call our attention to the fact that God is Himself the source of *peace*. In Ephesians 2:14 he tells us that "he [Christ] is our *peace*."

Peter, too, seems to have been wonderfully conscious of the angel's message that Christ came to bring peace, for in Acts 10:36 he links both the Father and Son in this rapturous theme and tells us (see R.V., marg.), "He [God] sent the word . . . preaching the gospel of peace by Jesus Christ."

Again and again do the New Testament epistles ring with the message of *peace* from God our Father and the Lord Jesus Christ. I wonder if we realize that every time we read the name "Christ" we are reading of Him whom Isaiah called "the Prince of Peace." He has not yet been called by that name, but the very promise that He "shall be called" by that name is our God-given guarantee that the conditions that will entitle Him to it are sure to come.

The peace He gives is deep and strong,
A calm, majestic river.
It matters not the way is long,
I always have the Giver.

—*The Restitution Herald*, 1933.

Thy Guiding Star



"Thou who in a manger
Once hast lowly lain,
Who dost now in glory
O'er all kingdoms reign,
Gather in the people,
Who in lands afar
Ne'er have seen the brightness
Of Thy guiding star.

"Onward through the darkness
Of the lonely night,
Shining still before them,
With Thy kindly light,
Guide them, Jew and Gentile,
Homeward from afar,
Young and old together,
By Thy guiding star.

"Until every nation,
Whether bond or free,
'Neath Thy starlit banner,
Jesus, follows Thee
O'er the distant mountains
To that perfect home,
Where no sin or sorrow
Evermore shall come."

—*Adapted from Godfrey Thring*

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"Prayer is the Christian's vital breath."
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NO CHURCH FOR NEW COMMUNIST CITY

The Berlin Church Information Bulletin in its issue of October 28, published the following statement: "Stalinstadt, the new residential town being built by the Eastern Steel Hut Combine near Furstenberg-an-der-Oder, is not to have a new church. The town, described as the first Socialist city of the German Democratic Republic, will have some fifteen thousand inhabitants. No provision is made for any church in the plan now agreed upon, although both the Protestant and the Catholic authorities have done their utmost to obtain permission for the erection of a place of worship. Even the proposal by the Protestant Church to put up a hut temporarily for this purpose in the new town, to insure pastoral care for the church members there, has so far not been approved. The Gossner Mission has in the meantime sent one of its 'Gospel caravans' to Stalinstadt, from which two young pastoral workers sent by the leaders of the church are endeavoring to perform this service."



Christmas Hypocrites

By H. Gary France

THE man who ignores the Saviour commonly finds relief by pointing an accusing finger and crying "hypocrite" at a Christian—especially an erring Christian. This man, however, also shouts, "Merry Christmas" and exuberates "Good will" to all men.

Christians resent the commercializing of Christmas. But what is one's reaction to seeing the lukewarm and ice-cold donning angelic personalities, lauding the birth of their despised, and spreading thick "the Christmas spirit"? The world is unashamed of making of Christmas one huge blowout—a wide open time of license.

Listen to them squak! When Christmas is on Sunday, the taverns cannot be open to distribute their version of "holiday cheer." The desecration of Christmas is not limited to the commercializing of the holiday. The hypocrites who laud the day for the license it offers share in misusing the season.

Probably the most universal excess of the holiday is the habit of gauging Christmas by the stomach. Those who are forbidden by health to dig their graves with their teeth, we pity!

One desiring to celebrate Christmas in truth rather than in hypocrisy may do so by being considerate of the reason for the holiday. Christmas was developed to celebrate the birth of the Saviour. And the birth of Christ is inseparable from the Kingdom of God.

When the angel 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 for the purpose of ruling 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 into 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 his 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.

During the season of celebrating Christ's birth, man has the opportunity of doing so in hope, in anticipation of the Kingdom of God. One enjoying that hope must seek that Kingdom with 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 verse 14 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."

The story of the babe in the manger is without significance when one omits the prophecies teaching the value of Christ to the world. The story of the wise men, the shepherds, and the angels is lost amid Christmas presents, "holiday cheer," and license.

Be not a hypocrite! If there is any who is not inclined to recognize the religious part of the holiday, let him not say "Christmas," "good will to all men," "peace on earth," or "glad tidings of great joy." God has reserved the birth of Christ for those who love Him.



The Young Shepherd Boy

Children's Page

By Mary A. Gesin, deceased

"Father, don't you ever get tired of reading that old scroll?" young Ben-Levi asked crossly.

"No, Son," replied his father. "Listen to these wonderful words from Isaiah: 'Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder.'"

"You may believe it, Father," said the boy, "but I don't! It will never happen in our lifetime. Father, let me go to Rome where I can become a wealthy merchant. Then I can come back for you and Mother and the little ones."

"We will see, Son, I can't bear the thought of your trading with those hard masters. You yourself will grow as hard as they."

"I am inwardly, Father. How can anyone look upon their deeds of violence and not grow hard? The only way to conquer them is by watching their deeds and outwitting them."

"Say not so, Son," begged the father, as the tears gathered in his eyes. "The Prince of Peace, who will come ere long, will conquer them, but in His own way, and it will be the way of love."

"Always the Messiah! You speak of no one else. In the meantime must we allow Rome to take the bread from Mother and the little ones?"

"Moses tells us, Son, that man does not live by bread only, but by every word that proceedeth out of the mouth of the Lord," quoted Levi, as he rose, put away the beloved scroll, and said, "Come Ben-Levi, it is time for us to go to the flocks to watch. See, already it grows dark. Samuel and Ben-Samuel will think we are not coming."

"I go with you tonight, Father, but this is the last time. Tomorrow I start for Rome," said the boy as they trudged over the rough fields to their waiting comrades.

The father's lips seemed to move, but no words came. He was praying God would melt the boy's heart, which had been hardened by the sufferings they had endured.

Before long they reached the flocks. Samuel and his son, whose places they took, were ready to turn homeward for their evening meal and night of rest. The father seated himself on the ground, but Ben-Levi tramped back and forth. Anything but peace was in his heart, though his father spoke often of the Prince of Peace.

Thus the night hours wore on. The father, growing chill, arose and walked among the sheep. But the boy was

entirely unaware of his surroundings. His eyes were on the heavens in the direction of the distant city of his dreams.

"Father, see yonder brilliant light!" The boy came running toward him, pointing to a light, the like of which he had never seen. "It seems to move toward us. It is --"

The words halted on the boy's lips. Fear froze every feature, as from the center of the brightness a being not of earth spoke to them. These were the words he said:

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign; ye shall find the babe wrapped in swaddling clothes, lying in the manger."

Suddenly, before father or son could recover from fright, a chorus of angels joined the angel who spoke to them. The music that came from their lips was so beautiful, Ben-Levi knew it came from heaven.

"Glory to God in the highest, and on earth peace, good will toward men," was the song they heard. It could mean but one thing. The Messiah for whom Levi had waited so long was here.

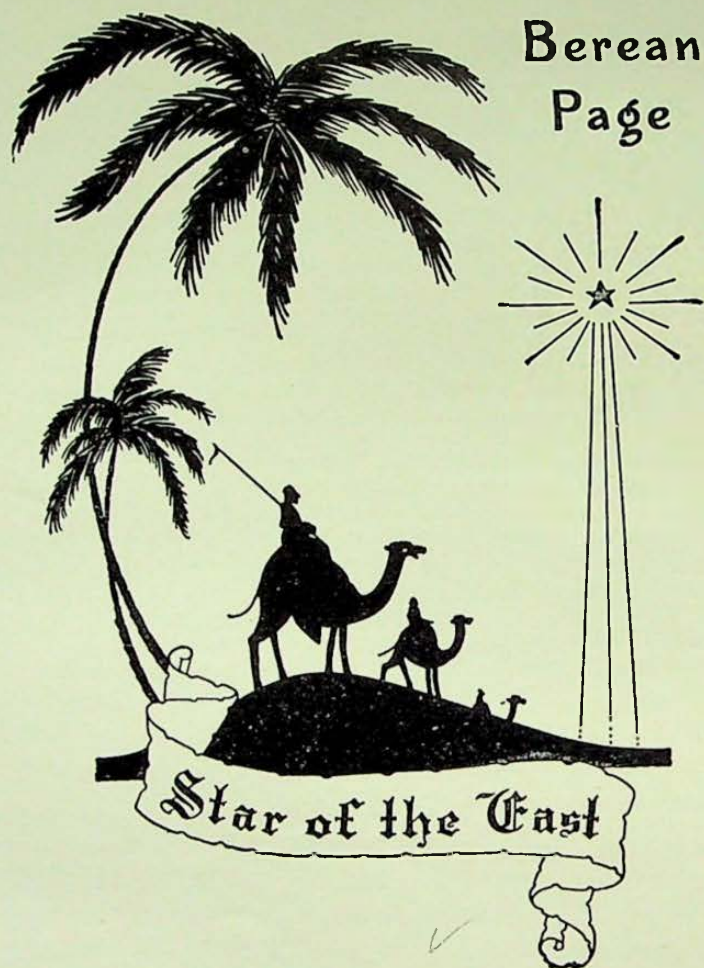
"Come, Father," cried the boy, "let us go to Bethlehem and see if God has at last sent us Messiah. Hurry, Father, I must see Him with my own eyes."

Thanking and praising God, scarcely realizing what he was doing, Levi stumbled over the rough fields after the boy in the direction of near-by Bethlehem. On the outskirts of Bethlehem they found a cave-like place that sheltered cattle. Perhaps this held the manger.

Entering, they found, even as the angel told them, a babe lying on a bed of hay, a young woman hovering over the little one, and a man standing watch over both.

Levi and Ben-Levi knelt at the manger, thanking God for His great Gift to the needy world. Something like a stone melted in Ben-Levi's heart as he knelt there. He knew he would not go on the morrow to Rome. He would stay and learn from the lips of Messiah. For if one of God's promises came true, all the others would also.

"And the shepherds returned, glorifying and praising God for all things that they had heard and seen."



Berean Page

JESUS was born in Bethlehem. One would think that the whole world would be paying homage to the King above all kings. But very few people knew about it. Very few Jews in the little land of Judea bothered themselves about their newborn Messiah. The very Son of God was born in obscurity. The royal Prince came not into the world in a luxurious palace but a humble manger.

Among those who first took notice of the Christ child were the shepherds who left their flocks of sheep in the field to come to the manger to see the baby. Eight days later, Joseph and Mary took the baby Jesus to the temple where Simeon and Anna saw Him and praised the Lord. Nearly two years after His birth, wise men came from an eastern country looking for Him.

These wise men were magi who had gained the reputation of being learned philosophers, scholars, and astronomers. In their study of the stars, an unusual and brilliant star which seemed to hover over the land of Judea attracted their attention. There had already been rumors that a universal empire would stem from that little country. These wise men would not be satisfied until they found out what this was about!

They started on the long journey following the direction of the mysterious star. They arrived in Jerusalem,

the capital city of the Jews, expecting to find all Jerusalem at the feet of their new King. They were astonished to learn that no one could answer their questions about Him. Had they been foolish to follow such a star?

The wise men were so convinced of the event that they did not ask if such a person had been born. They kept asking, "Where is he that is born King of the Jews?" Perhaps curious Jews wanted to know, "Why do you think we have such a king?"

"We have seen his star in the east," the wise men replied. Perhaps others still questioned, "What have men of the east to do with the King of the Jews?"

Their quick answer was, "We are come to worship him."

It was not long until news of the wise men from the east and their repeated questions came to the court of King Herod. Although King Herod was called the Great, he was well known for his falsehood and cruelty. The rumors about men looking for a new king were not good news to Herod. He was troubled. And not only he—all of faithless, wicked Jerusalem was troubled with him.

Nobody knew where the new King *was*, but Herod intended to find where He *should be*. The chief priests and scribes read to him the prophecy which said that their Governor would be born in Bethlehem of Judea. Herod decided to share this information with the wise men and summoned them to talk privately with him. The jealous king was anxious to know when they first saw the star so he would know how to carry out his wicked plan. He sent them to Bethlehem asking them to report to him again if they found the child. To keep them from being suspicious, he said he wanted to worship Him also.

Apparently, the wise men had lost sight of the star as they neared Jerusalem. Perhaps they had arrived during the day. As they left the city, the evening shadows began to fall. "Look, there is the star!" They rejoiced to see again their guide. They had not taken the long journey in vain. The star led them to a small cottage in Bethlehem.

As they entered, they recognized the King of kings, and fell, and worshipped Him. We have no record that they worshipped King Herod in this manner. As was their custom when paying a visit to royalty, they presented their gifts of gold, frankincense, and myrrh. Their mission accomplished, they departed.

The wise men probably did not suspect Herod's evil designs and might have returned to Jerusalem. But God delivered them from evil and directed them to go home by another route.

That is the last we hear of the wise men. We know very little more about them and the star of the east. But we can learn more about the King they came to worship. Are you worshipping Him today?

AMONG THE CHURCHES

Church Calendar

Special Events

Dec. 23—Arkansas Youth Rally at Cleveland.

January 26-29—Midwinter Ministerial Conference at Church of God, Oregon, Ill.

March 22-29—Evangelistic services at Fredricktown, Mo. (guest speaker, Walter Wiggins).

April 4-18—Evangelistic meetings at Hope Chapel, South Bend, Ind. (guest speaker, Walter Wiggins).

SAN JOSE, CALIFORNIA

On Sunday, November 29, 1953, Bro. Walter Wiggins baptized five into the Church of God of the Abrahamic Faith.

Bro. Wiggins arrived at San Jose on November 14 and started preaching services on Sunday at 11:00 a. m. We had services at 7:30 p. m. each night through the following week at the home of Sr. Ruth Kinsey. November 21-29 we met at the Y.M.C.A. building for services.

During the latter part of the meeting five confessed their belief in the Lord and Saviour Jesus Christ. They are: Dorothy Lemon; Kristin Lemon; Steve Lemon; Ralph LeWarn, and Max Kinsey. The baptizing took place on Sunday, November 29, in Saratoga. After the baptizing service we returned to the home of Sr. Ruth Kinsey to observe the Lord's Supper. Bro. Wiggins left immediately thereafter, as he had an appointment in Los Angeles Monday.

Sr. Thayer Conducts Bible School

Sr. Verna C. Thayer arrived in San Jose on November 15 and began the school on November 16 at 4:30 to 6:00 p. m.

The school was held at the home of Sr. Ruth Kinsey. The first day there were 28 present; the record attendance was 39 and the average 30. Points were given for daily attendance and for each person brought. A Bible was offered for the most points at the end of the school. Two Bibles were won. The winners are Roland Fellman and Larry Ferris.

While Sr. Thayer was in our midst, she helped start a young people's group. The young people are already busy, as they have a Christmas pageant planned. The officers are: president, Glenn Kinsey; vice president, Marcia Parkhurst, secretary-treasurer, Marion Lemon. Iva Dehn is the adult in charge.

We hope to see Sr. Thayer again next year.
Glenn Kinsey, S. S. Seey.

HESTER V. BERRY

Mrs. Hester V. Berry was born on April 6, 1862, the daughter of Mr. and Mrs. Commodore Perry Cummins, at Paynes Point, Ill., near Freeport, the fourth in a family of eleven. She died at the Henkel Convalescent Home in Traer, Iowa, November 26, 1953.

She was paralyzed on her left side for about six weeks, when a small child, which left her lame throughout her life. She spent her early years with her grandparents, Mr. and Mrs. Hiram Gifford, north of Waterloo. After finishing high school, she took a teaching preparation course in a Des Moines college, and taught kindergarten and primary grades about sixteen years. She also took a correspondence course in short story writing, and later published a book of poems, "A Bundle of Twigs," and a book of short stories and poems for children.

She was married to Gordon W. Berry on October 14, 1898. They established their home in Gladbrook, Iowa, where she helped raise six step-children, worked in the Sunday school and church, and in the W.C.T.U. She held her membership in the Church of God, and was the first president of the Iowa State Berean Society. After the step-children were grown, she finished raising a step-grandchild, Robert Spaulding.

She is survived by a sister, Christiana Roth; and the following step-children: Mrs. Mable Newton, Des Moines; Ralph Homer Berry, Hutchinson, Minn.; Mrs. Addie Howard of California; and Mrs. Myrtle Buckles, Boone, Ia.; also by another step-daughter, Floy, who was adopted by Mr. and Mrs. J. P. Allard, when she was very small.

Sr. Berry's hope was in the resurrection of the dead.
Charles W. Howe.

EMMA LEWIS PAISLEY

Emma Lewis Paisley was born January 25, 1882, near Ripley, Ill., the daughter of Thomas and Eunice Lewis, now deceased.

She lived most of her life in and around Ripley. She was married to Fred Paisley on November 6, 1901.

Surviving are her husband and three children: Vera Cox and Merle Vann of Mt. Sterling, and James of Rushville.

Two sisters, Katie and Nellie, and two brothers, William and Albert, preceded her in death.

There are five grandchildren: John Cox, Jimmy Vann, David, Janet and Marianne Paisley.

Mrs. Paisley was a member of the Church of God at Ripley.

Funeral services were held in the Hardy Funeral Chapel on Sunday, November 29, at 3:00 p. m., conducted by the writer, with interment in the Ripley Cemetery.

R. Warren Sorenson.

HERALD RECEIPTS

Mrs. Arthur Carr; Mrs. C. E. Lapp; Willis H. Turner; Mrs. Verda Unger; Hillisburg Fellowship Missionary Class; Linford Moore; Mrs. Don McCombs (2); C. B. Smead (2); Mrs. Myrtle Mitehener; J. B. Mock; Mrs. J. E. Delancey; Ruth Tomlinson (2); Mrs. W. C. Price; G. M. Siple; Mrs. Ray Maysilles; Mrs. E. L. McIrwin; Margaret Turner, Percy Cross; W. A. Reid; Mabel Netts; Mary J. Pry, Mrs. Minnie Telsehow; Earl Mogle; Mrs. E. Zizert (2); Helen Burnett; Mrs. Ralph Kennard; Mrs. Lillie Larrington; Mrs. Arthur Barnett; Dale Ward; Mrs. J. A. Hancock; Elmer Gockler.

Sr. T. J. Ellis is suffering from a heart attack and is unable to write to all her friends in the faith. A card would be welcome and cheering to her. Her address is: Allen Memorial Hospital, Waterloo, Iowa.

Sr. Verna Thayer has completed a month's work with the Southwest Conference. Bible schools were held at Tempe, Ariz., Pomona and San Jose, Calif. During December she has been working at Mullin and Gatesville, Texas.

On December 25, Bro. J. M. Morgan will be eighty-five years of age. He is still active in the work of the gospel. Congratulations and many happy returns! His address is 304 E. 5th St., Bristow, Okla.

Mr. and Mrs. Don Orr have a new son, born November 6, 1953. Mrs. Orr is the former Elfrida Morgan. They live at 413 S. Bristown, Drumright, Okla.

"Please increase the number of our tracts on regular order to two hundred. The tracts are very attractive." Bro. M. W. Lyon is using our new tracts in the campaign at Font-hill, Ont.

MARY SPEAKS

"I gave Him birth in a strange town, with a stable for my bed.

We took Him into a far land where, warned by a dream, we fled.

We came at last to our home place to live in quiet there;

But His heart turned to the whole world, and all men everywhere.

Through pride and pity and anguish I prayed He might have rest.

But, lo, He had found the Kingdom where in all souls are blest!"

—Helen L. Pardee.

THE CROWNING GLORY

By *Mary Railton*

THE crowning glory of your teaching will come when one of your pupils tells you of a great discovery he has made, and you find it is the very thing that you have wanted him to learn.

Teaching involves more than telling facts. Pupils may fail to understand facts, or become inattentive, or become bored with memorized notes. The secret of successful teaching is the ability to move your pupils to think out for themselves the truths you teach.

We can tell our pupils, "God's Kingdom will be on earth," fifty times without their acceptance of the fact. However, the teacher who lets her pupils read from their Bible themselves those scriptures that teach that truth will hear her pupils say, "Why, that says the saints are to reign on the earth in God's Kingdom." The pupil has discovered this truth for himself and believes every word of it. It will stay with him the rest of his life, for he has discovered that fact by himself.

The wise teacher will help more pupils to accept Jesus as the Son of God and their Redeemer by this one fact. Prepare your lesson in such a manner as to get your pupil to thinking in terms of his own knowledge and experience. He will need your guidance and your questions to set his mind in action. Let him reach the goal of your lesson through his own mind, *but* you must be on the job to help him think progressively. Get his interest and arouse his thinking through attractive, thought-provoking material. Present your lesson to him, but let him reason out in his own mind your aim for the lesson.

You will be surprised how easily and quickly he will reach the conclusion you want him to reach. Arouse his interest! Make him think through the lesson! Present your story and let him lift the curtain and discover how to apply the story to his own life. Never discourage or dampen his interest by saying, "Why, I have been telling you that all along. I've been wondering how long it would take you to realize that fact." Do not let on that you have said such a statement. Let him enjoy his discovery and create in him a desire to make another discovery next week.

Too often we try to load their minds with all the facts we can find in the lesson. Rather, we should present the bare lesson, and start their minds to thinking towards a conclusion through questions, suggestions, and illustrations.

They have the ability to reason out the aim of a lesson. All we need to do is provide prodders here and there. Lead them along with you to your climax, but let them thrust back the veil and discover the aim of the lesson for

themselves. They will remember it ten times longer than if you tell them.

They will be pleased to think they learned the truth all by themselves. And the next Sunday they will return, eager to discover another truth. It will surprise you how quickly they learn and how interested they will become in their Bibles.

IT ALL DEPENDS!

I do not know the course that you may choose,
Nor what your plans in life may be;
I only know if wrong that you will lose,
If right you'll win—success you'll see.

To choose the right and wisely shun the wrong,
And lay your plans in God's good will,
Will bring you out beyond the erring throng,
And lead you up the victor's hill.

Your knowledge—wisdom—may be great or small,
And you, yourself, quite strong or weak;
But if you heed in life God's holy call
You'll reach the goal in what you seek.

To leave God out and try to make your way
By what you choose and what you do,
And by the plans you think you wisely lay,
But brings defeat when life is through.

Walter E. Isenhour.

WE ARE TO FORGIVE

A young and able boy in one of our southern cities fell in with a bad crowd and ended up in the penitentiary. The people in the church where he had gone took it upon themselves to follow after him. They petitioned the governor and had him pardoned. Then they went after him, brought him back to the church, and told him of their forgiveness. "We want you to come right back to the church and take your place in the choir. The past is to be blotted out, forgiven and forgotten, and is as though it had never been." Then, one by one, the members shook his hand to assure him of their forgiveness.

Later the man became an outstanding businessman in New York. He never forgot what had been done for him and, among other things, he built in his home town a beautiful church with these words carved over the threshold, "To the Divine Love That Lives in the Hearts of Men."—*Quiet Hour.*

Season's Greetings
to all
from the Staff
of
National Bible Institution

Mr. & Mrs. Harvey U. Krogh, Jr.
1717 So. Leer
South Bend, 14, Ind.
11-1-34



The

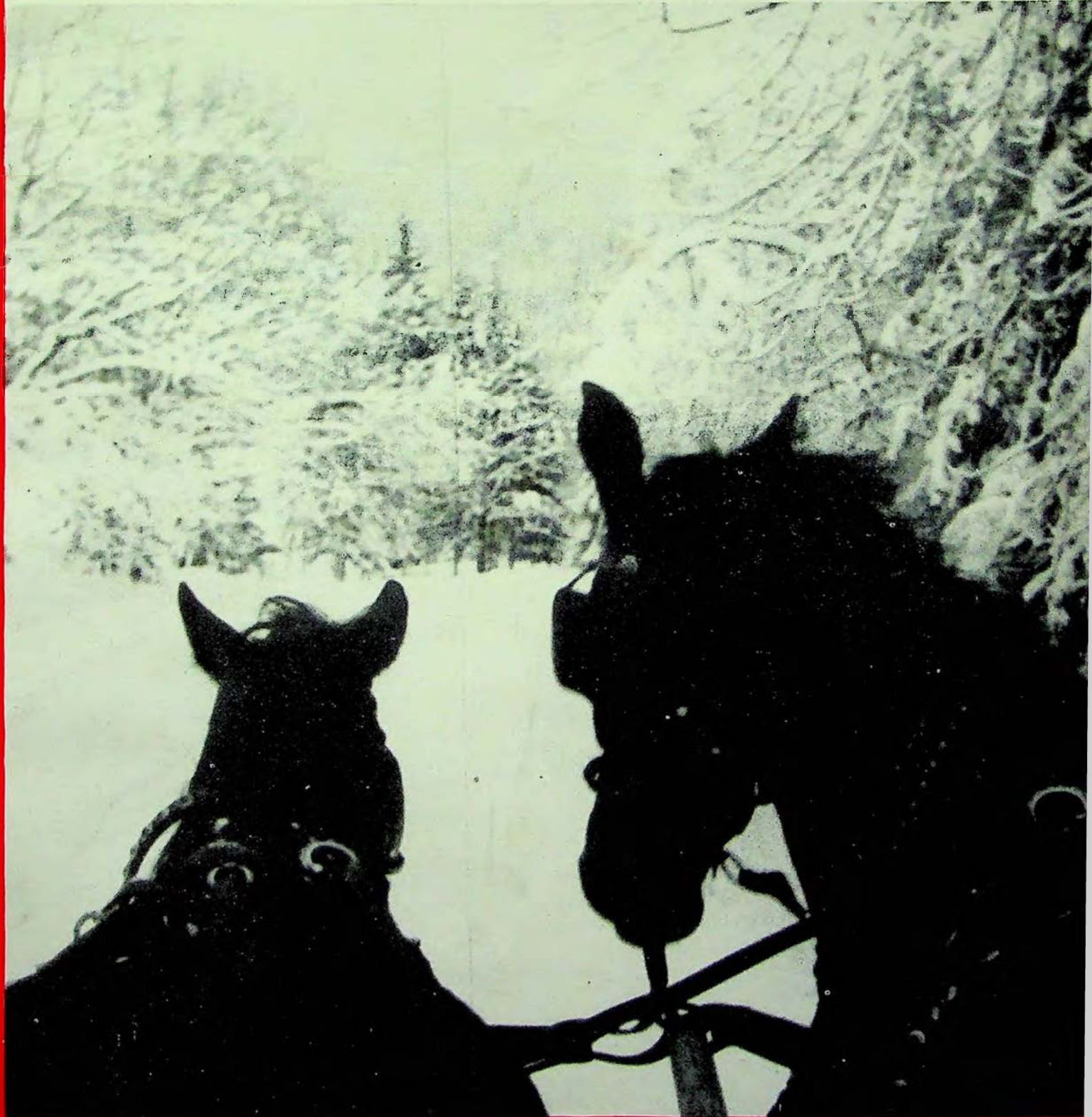
December 22, 1953

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VOLUME 43

VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 12





Editorial

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James M. Watkins, Editor \$3.00 per year Paul C. Johnson, Associate Editor

Time, and Trends, March On!

Twenty years ago, in *The Restitution Herald* of January 2, 1934, Brother G. Eldred Marsh presented an editorial entitled, "Affirmation Versus Controversy."

This editorial, presented as a new year's commentary on the church, pointed to the changing pattern of our association with other groups. It suggested that a new door of opportunity was being opened by an affirmative presentation of the gospel. Our experiences over the twenty years since makes his words especially interesting. We quote his editorial in its entirety.

"The Church of God as a denomination has apparently, and no doubt fortunately, passed largely beyond the controversial stage of its development into that of more or less dogmatic affirmation. This change is not so much due to a premeditated alteration of policy on our part as it is to a readjustment made necessary by the shifting of front on the part of other religious bodies with which we come into contact, and to the atheistic trend of the times.

"Our extreme polemic tendencies of the past were created by conditions and circumstances. We were kept constantly on the defensive by those who opposed our teaching, and we naturally responded with counterattacks against their doctrinal positions.

"Most of these discussions had to do with matters pertaining to the future: immortality, and how and when it could be obtained; the final destiny of the wicked; the eternal home of the saints; and the events that are to accompany and follow the Lord's coming. These were the principal points of contest. Religious people in those days were deeply interested in these matters, and 'searched the scriptures daily' in order that they might support their own contentions and overthrow opposition to them.

"A great change, almost revolutionary in character, has overtaken the churches in these latter days. Few, indeed, either in or out of the churches concern themselves about the future. They live only in and for the present. Their slogan seems to be, 'Live for the present and let the future take care of itself!' We hear very little from the modern pulpit about 'heaven' or 'hell.' The minister's time is occupied with social and political reform work of

various kinds. Even when called upon for a funeral sermon he seldom mentions the situation of the deceased whether good or bad.

"Of course the old idea still quite generally prevails that some hazy undefined 'heaven' awaits the righteous, and that 'hell,' robbed of all its Jonathan Edwards fiery literality, throws open its doors to receive the ungodly at death. But when it comes to making an attempt to present these subjects Scripturally these modern religionists are too indifferent toward the entire matter of future life to give sufficient study to the Bible to learn whether or not their position is Scripturally defensible.

"Under such conditions it is quite without value to appeal to the Bible to determine the facts in so far as the average churchgoer, or even minister, is concerned. They will not longer discuss or even study these subjects. 'What difference does it make anyway?' is their answer to every question along these lines.

"This condition of apathy, while to us most reprehensible in the religious leaders, should, and does, open wide the doors of opportunity to us for the presentation of the truth in a positive, affirmative manner that results in conviction on the part of the hearer. The facts of the Bible are too little known in these days to provide a basis for many honest seekers after salvation ready to accept the plain truths of the Scriptures when simply stated as facts, with no direct and obvious attempt being made to overthrow hazy and outgrown conceptions that no longer exercise an appreciable influence over the minds of men.

"Let us, then, approach a divinely given task of evangelization from the affirmative standpoint. Let us state the truth positively, but not argumentatively. Let us assert with all the power God provides, that salvation depends upon faith in and obedience to the 'things concerning the kingdom of God, and the name of Jesus Christ!'"

Twenty years have passed. The trends which were apparent in January, 1934, have continued to increase and develop. The general apathy toward Biblical discussion and a doctrinal approach to faith have continued to keep pace with social trends. This means that the opportunity for presenting a positive, affirmative gospel continues to be a growing opportunity.



These words, penned for the January 7, 1930, issue of The Restitution Herald, well serve as an equal challenge for the year 1954.

Unitedly Pressing Forward

By F. L. Austin, deceased

IN CHRISTIANITY, as in all the business affairs of the world, the New Year always brings for consideration new programs, new visions for accomplishment, new and higher aims. While the business world is reviewing past accomplishments and surveying new routes into the future, designing new methods and shoving its ideals further forward, the church and the individual Christian should also be studying. But Christianity should be studying the problems of Christianity. It is very well to review the past; it is well to discover errors made and to detect the causes of those errors; it is also well for Christianity to survey the future. The Christian church has its duties to perform as well as does any material labor to which man sets his hands. God has placed the ultimate aim ever before the Christian. That aim may never be realized in its fullness until the Father shall have sent His Son the second time "without sin unto salvation." Yet the Christian should ever advance, year after year, generation after generation, toward those ideals.

In this ever-changing world the duties and opportunities of Christianity today may not be altogether the same as were such duties and opportunities before those of previous generations. The exceedingly rapid increase of knowledge in the world, the tremendous running to and fro, the drawing of the nations and races of the world together by means of communication and transportation—all of these things have rapidly changed conditions and forced new surroundings about the church.

If there ever was a time in this Christian dispensation when all Christians should stand together and unitedly labor for stronger testimony as to the truthfulness and certainty of God's Word that time is now. Also, Christianity needs more and more to manifest itself as a living, effective principle in the everyday affairs of man. True, the first and outstanding duty of the individual is to bring self into such close fellowship with the Father and with His Son that They shall abide in him and shall lead and sustain him throughout his lifetime. If this is faithfully performed to the end there is no question as to the individual's salvation. But no individual can faithfully serve the Father by drawing himself into some snail-like shell. If he would serve God and his Saviour he must do

so by reaching out in his Christian efforts in every opportune direction.

The marvelous achievements in communication and in transportation have made it both possible and advisable for the business world to combine smaller industries into one organization that, with the combined strength of all, more strenuous efforts may be put forward for the accomplishment of the desired end. The results of such unification are seen everywhere. The axiom, "In unity there is strength," is true in Christianity as elsewhere. The Christian church is challenged by the circumstances of the day; it is challenged to meet the problems thrown out by the world and to solve them in a Christian way to the honor of Christ and of God; it is challenged to prove to the living generation that Christianity is what it claims for itself. There is apparently no way in which it can so effectively answer these challenges as by uniting its forces and moving unto the guidance of a single Head.

The forces of the church are, in part, as follows: First, prayer. Prayer is the greatest motive power known to man. Experience has taught all those who have properly given themselves to prayer that there is nothing in life that affords such unmistakable assistance, direction, and achievement as does prayer. As in other matters, so in prayer, the binding together of forces of different individuals increased the possibilities of all. Jesus said, "Where two or three are gathered together in my name there am I in the midst."

A second latent force in the Christian world is the moral strength and standing of its people. More than any other calling in life, Christianity claims the highest ideals in this particular. A unification of the moral forces, a blending of the best, the highest, the strongest in each individual, all devoted to the Father for His guidance and for His use, would constitute a Christian force with which to meet the current problems of life.

A third force in the Christian field is financial power. The world has moved on marvelously rapidly in financial matters. It is readily seen that those industries which have advanced most and have thus gained most for themselves are those which have apportioned a wisely but most liberally large budget with which to teach the public the

uses of their products. Their advertising campaigns run into hundreds of millions of dollars. These amounts are merely invested with the expectation of being returned in newly developed business. Christianity, too, has large resources in its financial ability. We seem to be speaking of Christianity as a business problem. While this may be true in a sense, yet really this is not the case. The church of tomorrow will be stronger than the church of today in some such ratio as the budgets of today are carefully, wisely given with which to teach and disciple others, bringing them into true consecration of service to Christ. A thousand true, consecrated converts bring with them a thousand new plans, a thousand added moral standings, a thousand added purses for the activities of the church.

As a church let us unite all our strength in making 1930 the best year of activity and service in the history of those now living. Let us remember the ever-fundamental truths of the gospel and hold them with increasing strength of faith. In view of all the surrounding circumstances of life let us ever seek the best way of applying these truths to the problems of today and working together as one individual, all under the leadership of Christ the Lord. Let us put forth every effort to make this, 1930, the most effective year for gospel work thus far in our lives.

OUT OF REACH



The Teacher's Corner

I RECALL the days when, as a child, I played with the neighborhood kids on Battery Hill, back in the old hometown in Alabama. We used to have a "playhouse" upstairs in the unused servant's quarters at the home of one of the kids.

We played "Mamma 'n Pappa" . . . and "keeping house" with old dishes and dolls and things. Then we'd play "store" and purchase old shoes and clothes and articles of every description from the "storekeeper" . . . I can just see the kids now as we played together day after day through the years.

I remember, too, how we used to "play church" and "play Sunday school." Sometimes I would be the "teacher" and then at other times I'd be the "preacher," and we went through all the form of church and Sunday school.

And ya know—sometimes I wonder if we, as men and women, aren't still just "playing Sunday school." We manage to glance at the printed lesson in the quarterly and think we are prepared to teach. We go through all the form of teaching—but do those who sit in our classes go out with a stronger faith in God to "face up" to life with a courage that will stand the test? Have we made the Lord Jesus real to them? Have we made the unsaved to feel their need of a Saviour? If we haven't, then we've lost the real mission of the Sunday school.

How long has it been since you visited in the homes of the members of your class? Are you just a teacher, or are you a real friend? Do you know the problems they face each day and try to lighten their load? Are you confining your "teaching" to the classroom? How about it? Are we really teaching, or are we just "playing Sunday school"?

There is a great opportunity for us as teachers and leaders to rededicate ourselves to the great task that is ours. . . . Let's quit "playing Sunday school" and really get down to business for God!—Ina Hart; adapted from *New World's Crisis*.

DAILY READING HELPS

- M. Dec. 28. Acts 16:25-31. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."
 T. Dec. 29. 1 Tim. 2:1-6. "There is one God, and one mediator between God and men, the man Christ Jesus."
 W. Dec. 30. Rom. 3:21-26. One is "justified freely through the redemption that is in Christ Jesus."
 T. Dec. 31. Acts 10:34-43. "Through his name whosoever believeth in him shall receive remission of sins."
 F. Jan. 1. Rev. 1:10-18. Jesus has the keys of hell and of death.
 S. Jan. 2. Acts 4:1-12. "There is none other name . . . whereby one must be saved."

Make Christ Victor



By

Darrell

Maddock

ONCE more another new year has rolled around for us to make our resolutions and then see how soon we can break them. It is high time we stopped breaking our resolutions and started sticking to these resolutions, resolutions for Christ. Our days may be few in this world of today, so let us take the advice of the Psalmist: "So teach us to number our days, that we may apply our hearts unto wisdom" (Psalm 90:12). David's son asked for wisdom to lead God's people Israel. Is it any less necessary for us to seek wisdom in our New Year and then apply our hearts accordingly? There are five things we wish to present to you, that we feel will help to make your resolutions ones that you will want to abide by and keep in mind.

A Worthy Aim

"Wherefore we labour, that . . . we may be accepted of him" (2 Cor. 5:9).

Paul was telling the people of Corinth that he was laboring for one purpose, and that was to be accepted of Christ, to be well pleasing to the Son of God. As each year goes by we forget that we are laboring for Christ and begin to think of ourselves. Being accepted of Christ means, first, crowding out the things that keep us from getting a clear view of the work of our Lord and Master. Laboring, working, yes, slaving for the purpose of pleasing Christ in the work we have to do! A way to start that *worthy aim* is found in Romans 12:1, where we read, "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."

A Fitting Motto

In Philippians 1:21 Paul has captured the essence of Christian life—"to live is Christ." Christ died for us that we might have life and that we might have it in great abundance when the day of our reward arrives. Why, then, do we hold back the meager support we can give for our Lord today? Put ourselves in the position of Paul where not even death itself could count as long as the cause of Christ was advanced. Be able to say, with Paul, "For me to live is Christ." A fitting motto for all to uphold, a worthy aim.

A Safe Rule

"Whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

Human nature is an odd thing. It keeps turning thoughts back to itself with selfish motives in mind. With Christianity that part of human nature must be completely done away. Christianity allows no room for selfish desires of the individual. Personal glory and honor are nonexistent to the Christian. In our labors for Christ, Paul said, "Whatsoever ye do, do all to the glory of God." In doing all to God's glory, is there room for anything that would interfere with that glory? No is the only answer that the consecrated Christian can give. Remember this, "Christ first, others second, and self last." If this is kept in mind, God will automatically get the glory. The kind words we say, the kind deeds we do, all glorify the name of God; but watch when the words and deeds begin to take on a selfish motive for ourselves.

A Helpful Resolution

"Forgetting those things which are behind, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

Forget those things that are behind! Too many times we stop our forward movement to sit back and muse over the things that we have done in the past. A person does not go forward by looking back. The only way to advance is to press toward the mark. Resolve to keep your eyes and mind in line with the high calling of God, which can only be found in Christ, and which can only be realized by the one who keeps his thoughts on the goal. And our goal is putting Christ forward at all times.

First Things First

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

We, as the Church of God, have forgotten to put first things first. For years we have taught truths on the nature of man, his future home, and so forth; but while these truths have dominated, we have put one of the most important truths into the background, that of consecrated Christian living. This can be proved by looking at our membership. How many of our baptized members still smoke, are not above the social drink, attend movies regularly, and do other things not becoming to a Christian? The list, dear reader, is far too long. We have not grown in our church, simply because we have not put first things

(Please turn to page 11)

At the Portal of the New Year

By Mary A. Gesin, deceased

THROUGH the winding bypaths of the year, some of which have been beautiful and others overhung with sorrows, we reach at last a new vista opening up before an untried path which our feet must take. With eager and joyful anticipation we look through the open door of the new year. Of necessity we leave the past, some of us reluctantly, others gladly. But we know that regardless of its successes and its failures, the year 1932 will offer us equal opportunity for growth and development with that of the past.

Come

At the portal of the new year stands our Saviour, beckoning with His hand and saying, "Come," just as He did to Andrew, when He called him to venture forth into the greater opportunities that lay before him. But much sacrifice may need to be endured; many obstacles must be cleared from before our feet. For Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

If we would "come" at Jesus' bidding, we may no longer stray into forbidden paths, into winding ways which would impede our vision, or lead us into country which we must travel alone. But if we "take up" our "cross daily," in imitation of our beloved Leader, who hourly did His Father's will, we will escape many of the heartaches and sorrows and disappointments that come to a self-centered life.

Follow

How cheering the prospect that our Guide does not merely open the door and bid us enter, but He goes before us all the way. He has marked out the pathway for us by the example of His own life. Even David, great and mighty king of Israel, petitioned God thus: "Teach me thy way, O Lord, and lead me in a plain path" (Psalm 27:11).

Whether we look down the future with ardent desire to discover its secrets, or draw back hesitating to tread its unknown ways, there is One who sees the new year in its entirety, One whose vision carries to its consummation.

And if we are content to follow Him, we will experience the best for us that lies wrapped up away from our sight, whether of good or ill. Surely, "goodness and mercy" shall follow us, if we bravely entrust the future to Him.

Abide

If we would follow closely our Master, we must "abide" with Him. John tells us, in verse forty-six of chapter twelve, that Jesus said, "Whosoever believeth on me should not abide in darkness." He assures us also in those blessed last words He left to His disciples, that if we abide in Him, we may ask what we will, and it shall be done, for His desires will be our desires.

How can we know the Master's desires for us? By abiding with Him, we learn to know Him as a dear friend; we discover His will for us; we appreciate the fact, truly and deeply, that whatever is in store for us in the new year, it is for our well-being.

Go

We are now ready to "go" forward in service for Him. Life is not all contained in the little phrase, "sitting at the feet of Jesus." But when we have learned His ways, it is for us to "go

and do thou likewise." The purpose of the lessons we learn from Him is not merely to add to our store of knowledge, but to add to our service in His name. We must remember that after He had instructed His apostles in the meaning of the gospel message, both by precept and by example, He told them to "go" into all the world, carrying these blessed tidings of salvation to all men. For of what benefit are these glad tidings, if they are not imparted to others in such way that they, too, will learn the depths of their meaning in service and sacrifice, and joyfully follow the Lord and Master?

As we approach the open door of the new year, let us take with us these four words found in so many of our Lord's messages to us, "Come, Follow, Abide, Go." Each one is necessary in our Christian life. We must *come* to Him, *follow* Him, *abide* with Him, and then *go* forth to live and work for Him. May these blessings be yours and mine as we travel the new year together.

IN THY HANDS

My times are in Thy hands,
Lord, may they ever be;
My life I dedicate anew
To serve Thee, only Thee.

My times are in Thy hands,
To do, or go, or stay,
To suffer, if the need may be;
Oh, guide me day by day.

My times are in Thy hands,
I'm feeble, Lord, and slow;
But be Thou ever near me, Lord,
Teach me Thy path to know.

My times are in Thy hands,
Oh, may I ever be
Found working in Thy vineyard, Lord;
I love Thee, only Thee.

—Mabel A. Wolfe.

SATAN: the Tempter and Accuser

By Norman J. McLeod



MAN is always trying to find some way to justify himself for his evil deeds. The Apostle Paul shows how easy it is for us to do wrong, and how hard it is to do the right thing in Romans 7:13-25. "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not" (v. 18).

Doing the best thing that we know we should is often extremely difficult because of the lusts of the flesh. So man invented gods of evil that were supposed to be the tempters of mankind. In Persia grew the religion of Zoroaster which taught that there are two gods: a god of good, and a god of evil. According to that religion there is a constant warfare between these two gods for the character of man. But eventually, in some far-off day, the god of good would destroy the god of evil. When the Jews returned to Palestine under the Persians, these two gods were drawn into Judaism in the form of belief in God as the god of good, and Satan as the god of evil.

Jesus made use of that belief of the Pharisees in the Parable of the Rich Man and Lazarus. By that time they also had absorbed Greek pagan teachings of Tartarus (the region of punishment) and of the Elysian Fields (the fabulous abode of the blessed). So Christianity quickly absorbed the pagan ideas that had been previously taken in by Judaism. Certain books of the Bible, however, had been written long before the Jews had adopted Persian teachings about good and evil.

The Book of Job is supposed to be the oldest book in existence. It deals with the most basic problem of the believer. One who believes that God is all-powerful and all-good is immediately confronted with the problem of why evil and suffering are in the world. The Book of Job is a presentation of that problem with its solutions in dramatic form. To say that it is in dramatic form does not need to take away from its value as the inspired Word of God, nor from its truth, nor does that mean that there was no such person as Job. Dramatists nowadays write dramas about Abraham Lincoln, but that does not indicate that Lincoln never lived, nor does it disprove any truths that he spoke. It is a way of presenting certain problems more impressively.

A dramatist has certain advantages. He can tell the thoughts of the characters, or he can show scenes that never took place in order to present his thesis more vividly. Recently we saw a drama which was laid in the Devil's office. Nobody for one moment thought that the scene was real, nor even true to life; but that did not detract from the truthfulness of the play.

In the prologue to the Book of Job, the author depicts a meeting of the sons of God with Satan present. Is the god of evil a son of God? Certainly not! That individual, according to the story, made a bargain with God to destroy Job's property and family to test Job's faith. Later he entered into another bargain with God to ruin Job's health. Would God enter into an agreement with the "evil one" to test anybody's character? If He did, then He would not be the all-good God that is pictured throughout the Bible. We are told that God does not tempt men (James 1:13). If He made an agreement with a god of evil, then He would be tempting men.

The story of Job sets forth, rather, the solution of the problem of evil in the prologue to show that evil and suffering are in the world to perfect men's characters. Even Christ was perfected by suffering: "For 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 sufferings."

In a vein similar to the commonly accepted idea of Satan in the Book of Job is that scripture found in Revelation. The Dragon, that old Serpent which is the Devil and Satan, is shown to be the accuser of mankind. "I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night" (Rev. 12:10).

If that verse is received at face value without analysis of its various elements, it presents astonishing dilemmas. Does the "evil one" accuse the saints before God day and night? Certainly, if that were the case, there would be little reason for the rejoicing in the first part of that verse that salvation and strength and the Kingdom of our God and the power of Christ had come.

(Over)

Another such paradox is found in the Old Testament. The books of Samuel and Kings tell of the same events that are recorded in the Chronicles. There is merely a difference in emphasis in the telling of the events. In 2 Samuel 24:1-4 and 1 Chronicles 21:1-4 are recorded the same events. In one account it says that God moved David to number Israel, and in the other it states that Satan tempted David to number Israel. Is God the "evil one"? Certainly not! Did God tempt David to sin? Not according to James 1:13.

If we read Numbers 13:1, 2 we would think that it was God's idea to send spies into the Promised Land before the Israelites went in. But Deuteronomy 1:22, 23 shows that the idea originated with the children of Israel. There is no conflict in the two stories. God allowed the lack of faith on the part of the Israelites to operate to bring trials upon them that they might learn obedience and faith. Only through suffering is our faith made perfect.

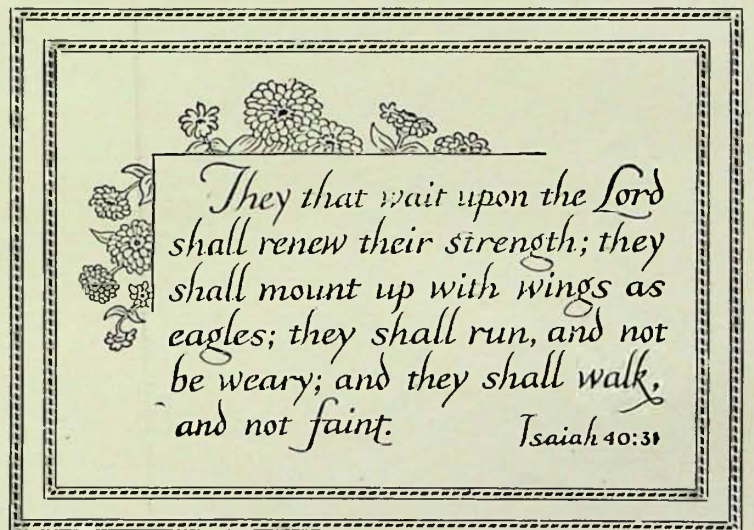
If we examine the account thoroughly, we find that neither God nor an "evil one" tempted David to sin, but David sinned when he was led away of "his own lusts and enticed." His lack of faith led him to take a census of his warriors to bolster his courage for war. Nowadays our leaders either tell us how weak we are in armaments in order to get us to give more easily to national defense, or they boast of our strength in numbers and armaments so as to frighten the enemy. They sin in the same way David did. When the government wants us to support a new and larger tax for armaments, they parade the atrocities of the enemy on television in order to fill our hearts with fear. When they wish to throw fear into the hearts of the enemy, they take a census of our population and our war strength. Faith in God should cleanse our minds of all these fears.

A text which is commonly thought to be difficult to explain is quite simple to understand if we understand the context, and clear away the fog of translation. It is found in 1 Peter 5:8, which reads, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Peter was talking about the persecutions of his day which were already descending upon the church in Jerusalem. Previously he spoke of the "fiery trial which is to try you . . . For the time is come that judgment [judgment here means persecution] must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Peter 4:12, 17).

Then to translate the phrases according to their textual and translated meaning we read: "Your opponent at law, your accuser, as a roaring lion, walketh about, seeking whom he may devour." The next verse bears out this wording: "Whom resist stedfast in the faith, knowing

that the same afflictions are accomplished in your brethren that are in the world" (1 Peter 5:9). The Jews, both Christian and Orthodox, suffered terrible persecutions at the hands of the Roman government. Read of the Jewish pogroms carried on by Caligula and Nero. Nothing in the text refers to an "evil one" who is the opponent at law of the Christian and could be called an accuser or calumniator. The accusers and calumniators were at first Jews and then some of the pagan advisers of the Roman emperors.

Man has invented a personal Devil, or Satan, who tempts him to do evil and is responsible for the evil and suffering that there is in the world. But nowhere does the Bible teach that there is such a being.



The Way to Happiness

The way to be happy is to create happiness for others. A young girl went to college. She had little money. She had no friends. She was embittered with envy of those who had much more than she had.

One day another girl pointed out to her that happiness depends on what we are in ourselves and not on what we have. "Meet everyone with a bright smile to begin with," said this girl.

The other resolved to try. She had a struggle, but she won. Less than a year later two of the college girls were heard speaking of this girl. One of them said, "She is pure sunshine." By creating happiness for others she had won happiness for herself. Forget self if you would be happy.

So a happy Christian life is the result of unselfish, thoughtful service. Happiness comes through giving, not through getting, strange as it may seem. Gifts bring joy to us, it is true, but the gifts we give should bring yet more joy. Try it on the unfortunate. The sight of their joy moves the heart. Service is the only way to true Christian happiness.—R. P. Anderson; adapted.

New Year--New Growth

By *Milon Hall*

IN LONGFELLOW'S declining years a friend asked him how it was possible for him to keep so energetic and write with such power. Pointing to an apple tree in bloom, the poet replied: "That apple tree is very old, but I never saw prettier blossoms on it than those it now bears. The tree grows a little new wood each year, and I suppose it is out of that new wood that those blossoms come. Like the apple tree, I try to grow a little new wood each year."

The privilege that is ours as children of God is many times overlooked. So many feel that once they have come to the knowledge of the saving blood of Jesus, the necessary continued growth will be an automatic development; and when it is not forthcoming, they wonder why they feel no more zeal and inspiration for the service of the Lord. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And 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" (2 Peter 1:4-8).

If we would grow "new wood" we must "add" to what we are by the grace of God. It is impossible to grow beyond the "first principles of the oracles of God" (Heb. 5:12) without constant exercise of those principles.

This new year offers each one of us the opportunity to follow Peter's admonition, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). A Christian man sat in the Master's presence thinking of the coming of the new year. It was a good but solemn thing to do. The man's thoughts in that presence ran thus: "Seeing him I am sure that every year is 'the year of our Lord.' It ought to be 'begun, continued, and ended in him.' He will be with me all the days. My days must be in His hands."

The Christian man continued his meditation—always in His presence, "What sort of man ought I to be, this

year and all years?"

The centuries fade away, and he seems to hear again: "Whatsoever he saith unto you do it."

He asked again, "Where shall I go to be His man and do His work?"

Once more old words leap into new times: "To your household, to your neighbor, and to all the world." "How can I do all this?"

"The entrance of His Word giveth light,' therefore give yourself to Bible study; 'not by might nor by power but by my Spirit, saith the Lord of hosts.' Therefore give yourself to prayer; 'I can do all things through Christ'; therefore give yourself to work; 'in all things He shall have the pre-eminence'; therefore give yourself to Him."

And the man arose from the meditation to make the New Year and all years, years of the Lord. And the Master arose and went with the man.—*N.W.C.A.*

To the man of the world, this new year offers little in peace. The desolate picture facing him is truly making his heart faint and fail. But to the believer, Jesus spoke, according to John 16:33, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Jesus' words, "I have spoken unto you," are His testimony that we have the knowledge of His saving blood. Peter gives us added incentive by saying, "Grace and peace be *multiplied* unto you through the *knowledge* of God, and of Jesus our Lord."

The New Year offers little if anything different to those who are not willing to grow with it. It offers little else than the precious element—*TIME*. The word "abide" carries the thought of time used, and Jesus said, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5). Initial baptism alone does not guarantee this "abiding," but continued diligent Bible reading and study assure us "the knowledge" spoken of in 2 Peter 1:3, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection."

The Whole Gospel

By C. J. Shaw

IF I RECALL correctly there was a large sign in the Oregon, Illinois, Church of God during General Conference which read, "The Whole Gospel to the Whole World." That was a fine sign, but I wonder if we meant it and intended to preach it.

The gospel of Christ "transforms" sinners into "new creatures" (2 Cor. 5:17). It is not a matter of being "convinced," but it is a matter of being "converted." Paul wrote in Romans 6:17, "Ye have obeyed from the heart that form of doctrine," with the result that they were "free from sin and servants of righteousness."

In Acts 2:37, under the spirit-anointed preaching of Peter it is said they were "pricked in their heart," and they asked, "What shall we do?" Peter told them what to do and assured them, "Ye shall receive the gift of the Holy Ghost." This same promise was extended to "all that are afar off . . . even as many as the Lord our God shall call." The baptism of John gave forgiveness of sins (Luke 3:3; Mark 1:4); but only one received the Spirit of God at that time, and that one was Jesus (Matt. 3:16).

Whose baptism do we preach? If we preach the baptism of Christ it is high time that we all preach the spiritual relationship into God's family that is accomplished thereby, not what we as ministers have done, but what God has done for the convert through the "circumcision of Christ," made without hands (Col. 2:11, 12), where one is "buried with him in baptism" and is "risen with him through the faith of the operation of God, who hath raised him [Christ] from the dead."

God's chosen people were born into His family. Even the priests were born naturally into the house of Levi. Isaac, a type of the church, was born because of the operation of the spiritual power of God and was saved by the ram (a type of Christ) caught in a thicket (a type of the world that finally ensnares man) (Gen. 22). Jesus was born into this world by spiritual conception (Luke 1:31-35). Christ received the Spirit of God without measure (John 3:34).

Is it not a reasonable requirement, for those who wish to be members of the body of Christ, that He should tell them, "Ye must be born again"? (John 3:7.) This statement was made to one of Christ's own kinsmen before the Holy Spirit was given. (John 7:37-39.) This same writer stated that "as many as received him" were born by the will of God (John 1:11-13).

Are the requirements of God now less than they were

then? Not for me; neither are they for any minister of God's Word. Even the small letter of Jude was sent to "them that are sanctified by God the Father, and preserved in Jesus Christ, and called."

Over and over again in his first epistle, John called his people to love, and told how to know those who are "born of him" (1 John 2:29). "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (John 3:9). Is this for our day? John thought so! He was telling how one would know God's children from the devil's children (v. 7), and was telling them to "let no man deceive you." In verse 10 he wrote, "In this [their sinless conduct] the children of God are manifest, and [by comparison] the children of the devil [are manifest]."

If verse 9 is not for us, then we will not overcome the world, because 1 John 5:4 reads, "Whatsoever is born of God overcometh the world." I assume he means this present world, because the reward goes to "him that overcometh" (Rev. 2:26).

The "seed" referred to in 1 John 3:9, and that keeps one from sin, is the Word of God (1 Peter 1:23). This verse shows that Peter also believed in being "born again" by "incorruptible seed," by the Word of God.

In the Parable of the Sower (Luke 8:11), Christ said that the "seed is the word of God." David, in Psalm 119:11, wrote, "Thy word have I hid in mine heart, that I might not sin against thee."

James wrote to the twelve tribes scattered abroad, "Of his own will [the Father of lights] begat he us with the word of truth, that we should be a kind of firstfruits of his creatures" (1:18).

Paul, in his letter to the Colossians, said, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (1:12, 13). Praise God for that!

Paul also said that the "mystery" and the "glory of the mystery" among the Gentiles is "Christ in you, the hope of glory." Paul told the same story of how one is baptized into Christ and therefore "puts on Christ." He further stated that in so doing one loses his nationality and becomes one in Christ Jesus. Further, "He that was born after the flesh [Ishmael] persecuted him that was born after the spirit [Isaac], even so it is now [in Paul's day]."

... We are not children of the bondwoman, but of the free" (Gal. 4:28-31).

How could we as Gentiles become kinsmen of Isaac? It is by being "born again." God's Jew is one who has been circumcised in heart, "in the spirit, and not in the letter, whose praise is not of men, but of God" (Rom. 2:29). Do we wish to have a "birthright" in Christ? It is to be gained only by being *born* or *begotten* spiritually into God's family.

By reconciliation, by the "blood of Christ," and by the cross we have access by one spirit unto the Father and are therefore 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" (Eph. 2:12-22).

To be sure, one can sell his birthright as Esau did (Gen. 25:29-34) or lose it as Reuben did by sin (1 Chron. 5:1), or one can lose it by the "cares of this world" (Mark 4:19), or one can stay anchored in the "firstborn among many brethren" (Rom. 8:29), who is also the "first begotten of the dead" who "loved us, and washed us from our sins in his own blood" (Rev. 1:5).

MAKE CHRIST VICTOR

(Continued from page 5)

first. We have not changed our lives enough to make them different from the world.

We are wanting to make this the biggest year in our history, and we can do it. We have something different to offer the world, so let's change our lives to such an extent that people will see that we believe it ourselves. Let us not be ashamed of the gospel of Christ! Let it have full sway with our lives! May God help us to make this year, a year of victory for Christ, and not only this year, but every year until our Master returns, is our prayer.

How Do You Know You Can Do It?

IF THERE is something you would like to do but think you "can't," read this through before you give the situation up as hopeless.

The deep, blue Indian Ocean swallowed up the British freighter *Trevassa* during a hurricane in 1923. Forty-four men started out in lifeboats with a little food and water and a scarcity of hope on an angry sea. Three of the men were sick. In a Houghton Mifflin book "1700 Miles in Open Boats" the captain says:

"Strange as it may seem, the three sick men survived the weeks of extreme hardship remarkably well. One of them had been suffering while on the ship from a discharging hip-bone. A few days after the ship went down, when we were battling for our lives on that stormy sea, his wound healed completely. He suffered no further pain from it until we reached land. Then, curiously enough, the wound broke out again. The other two sick men had been suffering from heavy colds when we were on shipboard. We thought they would be among the first to die: for we had very little food and water to give them, and for three weeks they were exposed day and night to the elements. But after two days in the lifeboat they proceeded to get well, and took their turns regularly at the oars with the rest of us. Apparently the additional effort which the crisis itself demanded effected a cure."

No one can be sure that his hidden forces will fail him. People who never dreamed they could lift much have in times of danger carried others to safety. People who have thought themselves too fearful to tackle something new and untried have shown remarkable courage in a crisis.

People who thought they could do nothing but one kind of work in the same old way have adapted themselves successfully to new situations in countless instances.

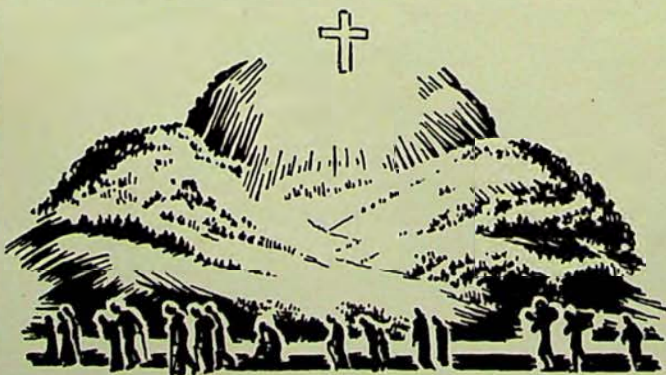
People who thought themselves incapable of great emotional strain have been put to the test and maintained emotional poise—surprised at nature's reserves in and for them.

How do you know you can't do that thing you have always wanted to do? Your unused forces are an unpredictable quantity.

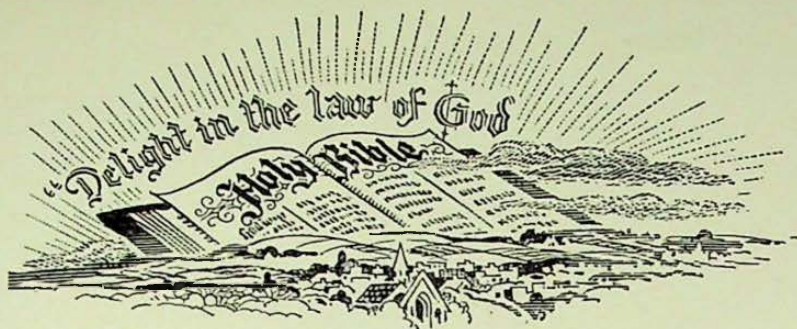
The first thing to do is to make up your mind. Possibly you can start that new something without letting go all at once of something which now gives you a sense of security.

Remember what the farmer said to his hired man one cloudy morning: "Of, course, it may rain today, but we've got to plan the day's work anyway."

It may be that you can't do that thing you have dreamed of doing, but then it will do no harm to plan; and a plan is a step toward fulfillment.—*Selected.*



"Lift up your eyes to the hills"



Solomon's Choice Between Wisdom and Riches

by Mary Railton

King Solomon prepared a thousand burnt offerings to sacrifice at Gibeon. There was no temple in which to worship. The people worshiped on high hills, where they built altars on which to offer their sacrifices.

While Solomon was at Gibeon the Lord spoke to him while he was sleeping. "What do you want me to give you, Solomon?" asked the Lord.

Solomon answered, "Lord, you showed great mercy unto my father David, and made of him a great man. And you promised him that a son would sit upon his throne. You have kept your promise and now I am king. But I do not know how to take care of so many people. When I must judge between right and wrong, I need thee. I pray, Lord, give me wisdom and an understanding heart that I may be a good king."

"I am pleased with your choice, Solomon. Behold, I have given you a wise and understanding heart that you may be a wise and just king. However, because you have made a wise choice, I have blessed you with riches and honour, so that there shall not be any king before or after like unto you. And if you will keep my commandments as your father did I will bless you with long life."

Solomon awoke, raised up on his right elbow, and thought of his vision. He realized that it was all a dream, but a dream in which God spoke to him. He got up and went to Jerusalem. There he stood before the ark of the covenant and offered up burnt offerings and peace offerings.

All of Israel knew that the wisdom of God was in Solomon by the way he judged and tried to understand all the problems of his people.

WHAT IS YOUR CHOICE?

When the new year arrives, you and I have a chance to choose how we will live throughout that year. Will we do the things *Jesus* would want us to do, or will we do the things *we* want to do? Solomon chose wisdom and understanding. He wanted to like people and understand their actions. He could have asked God for money and great glory. But he chose instead wisdom. That same choice is the wisest one for you and me to make also. It

was a wise choice in King Solomon's time and it is still the wisest choice today. During this new year, let us all try to become wiser and ask God to help us understand other people.

A NEW MEMBER

We are happy indeed to welcome Karen Christie of Grand Rapids, Michigan, into the Everyday Christian Expression Club. Let us all make her welcome!

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Frances K. Daily, Dec. 22, age 8, Anoka, Minn.
 Gayle Patrick, Dec. 24, age 7, Acton, Ind.
 Dwaine Morgan, Dec. 24, age 10, Hammond, La.
 Charles R. Richardson, Dec. 25, age 3, Hammond, La.
 Roger Wayne Lucas, Dec. 27, age 4, Macomb, Ill.
 Harlan Swanson, Dec. 29, age 9, Hector, Minn.
 Robert Thomas Zeller, Dec. 29, age 3, Liberal, Kansas.
 Curtis Matheny, Dec. 29, age 12, Blackduck, Minn.
 Thomas F. Stabler, Dec. 29, age 14, Tempe, Ariz.
 William Gaspar, Dec. 29, age 11, Eden Valley, Minn.
 Dwight Eber Smith, Dec. 21, age 9, Big Spring, Nebr.
 Keith Michael, Dec. 31, age 1, Woodstock, Va.
 Jimmie Magaw, Jan. 1, age 10, Wenatchee, Wash.
 Susan Hoskins, Jan. 1, age 6, Corvallis, Oregon.
 Ruth Ann Arnold, Jan. 2, age 7, Macomb, Ill.
 Harold Henry Lefler, Jan. 2, age 5, Anoka, Minn.
 Lawrence E. Biesterfeld, Jan. 4, age 7, Itaska, Ill.
 Gary Turner, Jan. 4, age 7, Oregon, Ill.
 Gayle Elaine Pryor, Jan. 5, age 6, Hendersonville, N. C.

This is Promotion Day for Tommy Stabler. We invite you to read the Children's Corner each week, Tommy, along with the Berean Page.

If you have not joined the ECE Club, start the new year right. Send in your name, address, and birth date to me, Box 231, Oregon, Ill., and I will send you the Club regulations and certificate of membership. Happy New Year to each of you, and God bless you all with wisdom and understanding.

A thought for the new year

Let's Face It!

by William Dick

The Book of Jonah is the story of a man who ran away from God because he could not face life. God had a job for Jonah to do, and he would not receive peace of mind until he had done it. Wherever Jonah might have gone, he would have found that he could not dodge the issues of life so easily.

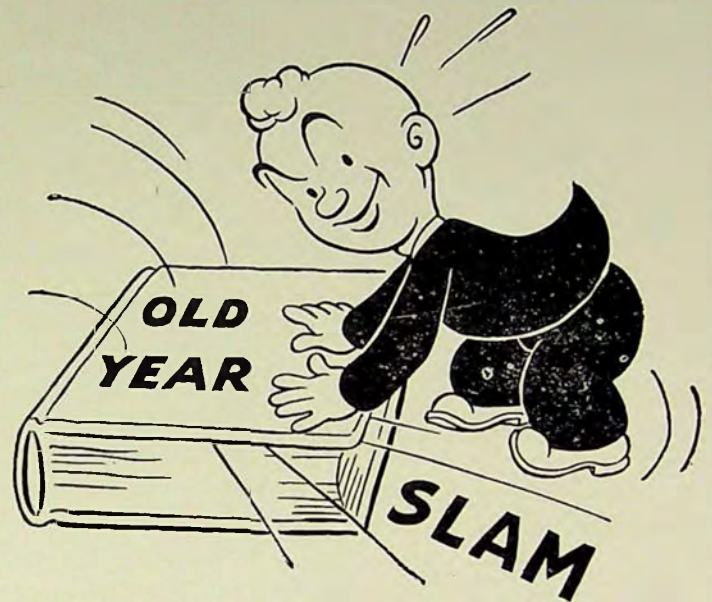
People are still trying to run away from life. Some try to escape reality through intoxicating liquor. Others invent a world of make-believe through day dreams, novels, or movies. Another example of evasion is the fellow who is never willing to admit personal faults but always blames everyone else.

How about you—can you face life? Perhaps this new year would be a good time for you to determine to meet every challenge.

Our Master was one who never ran away from reality. On one occasion, Jesus deliberately walked into Jerusalem where bitter enemies waited to kill Him. "And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem" (Luke 9:51). None of the disciples could persuade Him to change His mind. Peter and Judas proved later that they could not face life, but Jesus faced His sacrifice on the cross courageously.

At another time, this stern Personality had a powerful influence upon a little man who had climbed up into a tree so he could see Jesus when He passed by. Zacchaeus had become rich as a tax-gatherer by collecting more money from the public than had been exacted. While Jesus talked with him in his home, Zacchaeus admitted the corruption of his business ethics and promised to change his ways. "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold" (Luke 19:8).

What a glorious conversion! Zacchaeus had truly repented of his evil deeds and spoken brave words. He did not justify or excuse himself for his way of life but was ready to face the world and make restitution to those he had mistreated. Because Zacchaeus did not evade the responsibility and faced the issue squarely, Jesus said, "This day is salvation come to this house."



What a contrast between Jonah and Zacchaeus; The story of the man who ran away from life ended with the discontented prophet whining because Nineveh did repent. Zacchaeus was the one who "faced the music" and went bravely forth to help the poor and repay those he had defrauded.

We can only expect the misery of Jonah if we attempt to avoid responsibility. Many have excused themselves from blessed service for the Lord by saying, "If I had more time," or "If I had talent," or "If I had more education," or "If I were younger." A person will always be more uncomfortable if he attempts to squirm out of a situation rather than seize the opportunity to accomplish something worth while.

On the other hand, we can experience the joy and victory of Zacchaeus if we say courageously, "This is my task." We will do the best we can under the circumstances. We will accept problems for what they are. We will see things to do. We will perform our tasks with the abilities we have. It is not necessary to have all the advantages in the world. Someone has said, "Many a man can credit his success to the fact that he didn't have the advantages others had."

Learning to face life can be a difficult task if we attempt to do it alone. Zacchaeus might never have made his important decision if Christ had not been there to encourage him and give him strength. We find ourselves weak and ineffective. If we rely upon Jesus, He will help us to overcome our obstacles and make decisions.

In the new year 1954, let's face it! We will no longer make excuses for our inefficiencies. We will have the courage to confess our faults and attempt to do better. We will meet every situation with faith that the Lord will see us through.

AMONG THE CHURCHES

Church Calendar

Special Events

January 26-28—Midwinter Ministerial Conference at Church of God, Oregon, Ill.

February 18-25—Dixon Teaching Mission (Walter Wiggins, guest leader).

March 22-29—Evangelistic services at Fredricktown, Mo. (guest speaker, Walter Wiggins).

April 4-18—Evangelistic meetings at Hope Chapel, South Bend, Ind. (guest speaker, Walter Wiggins).

There will be no Herald next week.

OREGON BIBLE COLLEGE INVADES RIPLEY

What a wonderful spiritual feast we enjoyed the week end of December 12 and 13 here at Ripley, Ill.

Early in the fall, we decided it would be nice to ask the Oregon Bible College Gospel Team to visit us and hold some services. One thought led to another and we decided we'd like more than just a team to come; in other words, all, if they could. Bro. C. E. Lapp and Bro. Otto Dick graciously "talked up" Ripley to the extent that all the students came except three, who were unable to be present. Sr. Lapp came too and used her wonderful talent to accompany the vocalists.

Recently a group of young people from Oregon got together with their instruments and played for the church there. They, too, came to visit us and played for us—oh, such beautiful music. Sr. Leota Hanson visited us, too, using her ear as conveyance for part of the group.

Not a person in the entire group of four carloads was left out of the program, each lending some special touch of his or her own—singing, leading singing, testifying, playing, preaching, praying, or giving a lesson in visual aid.

We cannot praise the students and their instructors too highly. They are a blessing to our whole organization and we here at Ripley are bigger boosters than ever for OUR Oregon Bible College.

Services were closed with the song, "God Be with You Till We Meet Again" and the prayer that we will meet again.

We surely pray and hope that you who are yet young will realize this wonderful privilege and opportunity before you grow too old. Use your youth to the glory of God. Time goes by so quickly that you will be old before you realize what has happened.

Thanks, Oregon Bible College, for giving us the blessing of your presence in our church. Our hearts and homes are open to you all.
Mrs. Wayne Laning, Secy.

EVANGELISTIC REPORT

Beginning the first of November with two services in the Tempe, Ariz., Church of God, we opened a month's stay in the Southwest. Services were continued at the Tempe Church through November 8. While there, we conducted eight services. We enjoyed our work and received a very warm reception. The last two days were the Southwest Conference.

Leaving Tempe on Tuesday, November 10, we continued westward to Pomona, Calif. We preached for the Pomona Church on Tuesday and Wednesday evenings, November 10, 11. Thursday was spent in the San Bernardino field. Finding the leading members sick, no services were held. We stayed overnight with the Gordons in Los Angeles on November 12. Then we continued our trip to San Jose. We arrived Saturday morning in Campbell. Our first service in San Jose was held in the Y.M.C.A. building on Sunday morning, November 15. This was a pleasure to meet many new ones and renew friendship with some of our Minnesota people.

The Lord was with us in these meetings. Our first week was spent in home services, services being held in the homes of different members, the last four being in the home of Sr. Ruth Kinsey, who is confined to a wheel chair in her home. This was an indication of the Christian spirit that prevailed. This made it possible for Mrs. Kinsey to hear some of the sermons. We returned to the Y.M.C.A. hall for the remaining services, November 21-29. Attendance was good, many of these people attending every service of the two weeks we spent there.

On Thursday, November 26, we accompanied Bro. and Sr. Sam Humphreys over the mountains to Atwater, and held a service in the home of Bro. and Sr. Lynn.

We feel the San Jose field is a very fertile one and should be developed. Our work was rewarded with five baptisms on Sunday, November 29. They are: Dorothy, Kristin, and Steve Lemon, Max Kinsey, and Ralph Le Warne. These were all baptized in a small mountain stream which runs back of the H. S. Bell home in Saratoga.

We ask the prayers of all those that are interested in this field. We have visions that a new church will grow out of this work in central California. San Jose is a fast-growing city of more than 100,000 people. It has a wonderful climate. Plans are in the making which may see our return to this field for an extended stay.

We finished our stay with a return stop in Los Angeles on November 30, and a report to the Southwest Conference in Tempe, December 2.

It has been a very pleasant visit to the great Southwest. We hope we may do it again.
Walter Wiggins.

There will be no Herald next week.

BLOOD RIVER CHURCH OF GOD Hammond, Louisiana

The home of Mr. and Mrs. Jim Forrest was blessed with a baby girl, Agnes Marie, on September 6, 1953.

Congratulations to Mr. and Mrs. Hilton Coon on their new and first arrival, Hilton Dale, born on October 17, 1953. Hilton returned from Japan on a furlough to visit his wife and newborn son.

We extend our sympathy to Patsy McKinney who recently broke her arm.

Along with family and friends, we welcome D. T. Ballard home on a furlough from the army, where he has spent one year and nine months.

J. C. Kennedy, who was discharged from the army recently, has now rejoined his family at home.

The young people prepared and presented a special Thanksgiving program on Thanksgiving night. It was enjoyed immensely.

A project of great concern was started by the young people to purchase a new piano for the church. We now have approximately \$67 in the fund.

The Louisiana State Berean Rally was held at the Restitution Church in Baton Rouge, November 13-15, 1953. The theme, "Youth in the Church," provided lessons of interest to everyone.

The semi-annual business meeting was held on Sunday afternoon after a very enjoyable program presented by a special committee. Although Blood River arrived late in the church bus all three times, they enjoyed the meetings and were inspired by them.

We pray that with prayers and fellowship, our church will continue to grow and progress.

Hilda and Ophelia Richardson, Reporters.

A report on Camp Berea is scheduled to appear in The Restitution Herald of January 5, 1954. Watch for recent developments.

OUR COVER PICTURE

This team, trotting through high-piled snow in the forest at Oberammergau, Germany, reminds us of the days when a sled liberally covered with straw provided a safe and effective means of going to church.

In these days our only means of getting to church is in a closed car, warmed to within one degree of home temperature by high-priced air conditioning methods. The trip that used to take an hour and a half now takes five minutes. It is no wonder that we find it so difficult to get to church these days. (Authenticated News Photo.)

OREGON BIBLE COLLEGE NEWS

The dates of December 12 and 13, 1953, will long be remembered in the hearts of those at Oregon Bible College. It was on these dates that the College and faculty went as a group to hold week-end services for the Ripley, Ill., Church of God. Two carloads went on Saturday afternoon and two followed Sunday morning.

Needless to say, the Ripley brethren received us with open arms, and the College student body now knows by experience the meaning of real hospitality.

Most of the boys had to work Saturday afternoon making it necessary for the girls to take over the evening services. Sr. Dorothy Elliott of Fonthill, Ont., gave an inspirational message especially designed to reach the hearts of prospective college young people. It was well received.

On Sunday morning, Bro. Stanley Lawrence of Brush Creek, Ohio, brought a message on Christian responsibility. We are thankful for the wonderful spirit which prevailed throughout the morning. The pastor, Bro. Warren Sorenson, an alumni of Oregon Bible College, then led us in the fellowship of the Communion service.

After a wonderful dinner in the basement, we again assembled in the auditorium for an inspirational service given by the College. We were happy to have with us an instrumental ensemble from the church at Oregon.

The Lord gave us dry roads both ways and a safe journey home, for which we praise Him. We are praying there will be young people come from Ripley to attend Oregon Bible College.

Christmas vacation will start at the College on December 18 and will last until January 5. A number of the students are going home, and as they go we pray God's blessing may rest upon them.

Oregon Bible College Boosters will be receiving their Christmas calendars soon. We sincerely trust each one will pray much for the future of the College. We still believe young people in the Church of God can respond to the call of the Master to give their lives in service to Him. God can do great things! Keep praying! If you are not now a Bible College Booster, ask your pastor how you may become one today or drop a card to Bro. Otto E. Dick, Box 231, Oregon, Ill.

The total amount in the Booster's fund now stands at \$619. Praise the Lord!

On Tuesday morning, December 15, Sr. F. L. Austin was guest speaker at our morning chapel services. Her theme for the season was: "Keep Christ in Christmas." She told of many customs related to Christmas and gave us their origin, but the main thing we found was that most all the customs and traditions about Christmas are of pagan origin. Surely her message was timely, and we may all do well to remember it.

On the evening of December 17 the young people of the College went carol singing. We believe we can bring some of the true spirit of Christmas to others if we engage in this sort of activity.

Our sincere prayer for all of you is that the true spirit of Christmas, even Christ, may be in your hearts both now and always!

C. E. Lapp.

MULLIN, TEXAS

The fall meetings at Mullin were held November 1-8, 1953. Mrs. Orville Evans, Rt. 1, Goldthwaite, came forward at the Monday night service and requested baptism. She was baptized "in the same hour of the night" in a tank on the John Guthrie ranch, near Mullin.

At this writing, the daily vacation Bible school is in full progress at Mullin, under the able direction of Sr. Verna Thayer. We are so happy to have her with us.

Emory Maey, Evangelist.

Attention all ministers! Midwinter Ministerial Conference will convene on Ripley January 26, 27, and 28 at the Church of God in Oregon, Ill. The program is planned and copies will be in the ministers' hands by January 1.

RIPLEY'S HARVEST

Bro. Darrell Maddock's "God's Harvest," prompts us to report on Ripley's harvest. Earlier, I believe, we reported on our wheat harvest, but this fall our share of our 25 acres of corn brought us quite a nice amount so that our new parsonage building fund is about \$1,300. God blessed us in this way and we had a wonderful fellowship harvesting and gleanings together.

Recently, we had our annual election and business meeting and the following were elected to serve in the various capacities: elders, Wayne Laning and Leonard Robins; church secretary, Mildred Laning; deaconesses, Myra Roberts and Ada Brooks; trustees, Bill Fey, Frank Laning and Ivan Porter; Sunday school superintendent, Lozelle Burnett; Berean Superintendent, Carol Porter; Sunday school secretary, Marlin Lewis; Sunday school treasurer, Pauline Chapman; pianist, Joan Hetrick; program chairman, Mildred Laning; librarians, Dan Robins and Gene Burnett. Mrs. Wayne Laning, Secy.

MRS. CHARLES SIMPSON

We deeply regret the loss of Mrs. Charles Simpson, who died on November 23, 1953. She spent many active years in the service of the Lord she loved so well. In a measure, it was through her faithfulness that we have any active work in Grand Rapids today.

Mrs. Simpson was born on May 26, 1872, in New York State, and was married in 1887 to Charles Simpson. She and her husband were baptized by Bro. F. L. Austin at the Niagara Falls Church. In 1912 they moved to Grand Rapids, Mich.

Mrs. Simpson was laid to rest in the Wyoming Township Cemetery, to await the call of our Saviour. Milon Hall.

BAPTISMS AT PENNELLWOOD

Grand Rapids, Michigan

On Sunday morning, December 6, Albert and Louise Dockstader and their son John came forward confessing their need of the saving blood of Christ. They were immersed in the name of Jesus the following Wednesday evening. May the Lord direct us all into greater Christian fellowship. Milon Hall.

GREETINGS FROM

ELDORADO, ILLINOIS

The Restitution Church at Eldorado held its annual church meeting on Sunday morning, December 13, after Sunday school, and elected officers for the coming year. The following were elected: elders, Marshall Wiggins, Herbert Edmister, Ray Barlow; deacons, Lonnie Patton, Jackie Wiggins, Fred Lloyd, Carl Randall Davenport, Jr.; deaconesses, Lorene Wiggins, Silvia Wiggins, Pauline Leithliter, Virginia Davenport; treasurer, Marshall Wiggins; trustees, Marshall Lloyd, Johnston Staer for the third and second year term, respectively. Luther Wiggins has one more year to serve. Secretary, Juanita Lloyd; Sunday school superintendent, Marshall Lloyd; assistant superintendent, Fred Lloyd; superintendent of Bereans, Marshall Wiggins.

We are happy to have Bro. Walter Wiggins visit us again. He is to preach for us the week end of December 20. The Christmas program will be held that evening in conjunction with Bro. Wiggins' sermon. In the near future we hope to have services one week end each month, if we can secure someone from Oregon.

Our Sunday school attendance has been increasing since the summer months and activities in our Dorcas Society are showing signs of health. We ask and need your prayers and interest in our work here.

Virginia Davenport.

"I am in excellent health. In fact, I feel better than I have for many months, and I am very thankful to our heavenly Father for His good gift of returned health and strength."—A. M. Jones, Kokomo, Ind.

HERALD RECEIPTS

Mrs. Helen F. Vance (6); Mrs. J. C. Walker (3); Mrs. Rose Barton; Mrs. A. M. Johns; Mildred Hetrick; Mrs. Veta Hudson (3); Mrs. William Schrank; Ernest Barnum; Darrell Maddock; Mrs. F. Zbinden; Gordon Laundry (4); Ralph Lutton; Sarah J. Spence; E. W. Ritenour; Forest Carpenter; Olof Lewis; Clifford Eyster (2); Willard Naylor; Theron Murphy; Mrs. Phil Jefferies (2); Mrs. Lena Drake; Charles B. Compton; Mrs. H. H. Kent; Mabel Andrew; Emma F. Rankin.



EVANGELIZE!!

—THIS WAS THE CALL TO SERVICE

If we are to accept wholeheartedly the example of the early church, we cannot ignore the degree to which every part was called to fulfill this aim.

—THIS WAS AN EVERY-MEMBER PURPOSE

Every person upon his acceptance of Christ was to be devoted to some phase of the effort of winning, teaching, or supporting individuals in this work of teaching others.

—IT SHOWED THEIR LOVE FOR CHRIST

The desire to carry, or helping others to carry, the blessing of the promise they had received to others was the smallest expression of appreciation that each felt he could offer.

—IT WAS THE LIFE LINE OF ETERNITY

Not only was it the only means of keeping that life line open to others, but it served as the greatest instrument for keeping faith alive within themselves.

—IT COST IN TIME AND DOLLARS

To this cause men gave not only themselves, but their entire substance. They brought to a common treasury all that they possessed, that through this common effort the gospel could go forth to greater lengths.

—IT WAS PLACED BEFORE RETURNS

They gave without question of their time and money—having, nor requiring, no assurance in the matter of returns. They gave as unto the Lord, asking no questions, knowing that of Him they would reap success if they did their part.

SHALL IT MEAN LESS TO US?

National Bible Institution is the satisfactory means by which an increasing number of consecrated Christians are having a self-satisfying part in training, helping, and sending out those who would carry this message to others. Every dollar of your contribution has a guaranteed return in dividends of Christian service and added opportunities for eternal life.

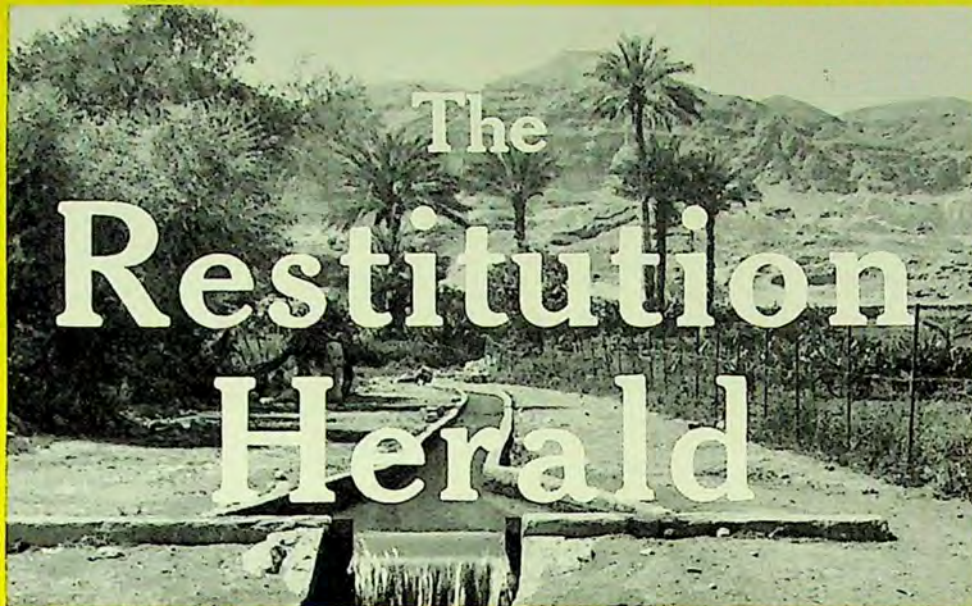
TODAY'S CONTRIBUTION MAY GIVE LIFE TOMORROW

NATIONAL BIBLE INSTITUTION

Oregon

-

Illinois



January 5, 1954

Volume 43

Number 12

“Till I come
give attendance
to reading,
to exhortation,
to doctrine.”





Editorial

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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

The Language of Jesus

When I visited the Holy Land in 1952 I took advantage of an opportunity to visit the ruins of the ancient city of Samaria. This location is identified by the modern village of Sebaste, which is located to the northwest of the city of Nablus.

Due to the fact that this location is close to disputed territory, there is a certain amount of sentiment against tourists. Therefore travel in this area is somewhat restricted and often dangerous.

My companion and my interpreter on this trip was Mr. Reed Zakhary, who, at that time, was in charge of an extensive missionary project in Egypt.

When we arrived at Nablus, we were forbidden to proceed further because there was only our interpreter, a native driver, and myself. Military authorities considered us too few in number for safety. We were told to wait to see if more would come who would be interested in the same trip. In a short time four more men came, asking permission to visit Sebaste. After assurance that we would travel together, we were given a military attendant and allowed to proceed.

Dr. George M. Lamsa, who is an outstanding student of original Aramaic texts of Scripture, was one of those who joined us in our visit. We considered it a privilege to have the opportunity to visit with him while walking around the ancient ruins.

Dr. Lamsa owns one of the oldest authentic manuscripts in existence. Another very old manuscript is in the possession of the Samaritan priests at Nablus. The antiquity of both is well established. Out of consideration for Dr. Lamsa, they showed us their manuscript, which is usually replaced by less valuable substitutes for public display.

From our visit, our talk with Dr. Lamsa, and later study, we have developed a high appreciation for the Aramaic version as a basis for understanding our own versions.

The Aramaic text more than justifies itself by history as an authentic source of much of our Bible. It is conceded that our Lord spoke Aramaic. Northern Aramaic was the language of Galilee and constituted the dialect

spoken in Galilee during the time of Christ and His disciples. It is natural that the disciples would use this language in writing to their converts.

Dr. Lamsa points out that there is evidence that this language was used by early Christians on many occasions. According to the records, the epistle carried by Paul to Damascus in Acts 9:2 was in this language. This is also indicated in several other instances. Because of this Biblical usage, the Aramaic meaning should be very important to our understanding.

According to Dr. Lamsa, the Aramaic spoken in Syria has been misnamed Syriac by the later Greek scholars. He contends that this should not be. Actually they are one and the same. Since Aramaic is the native tongue of Dr. Lamsa, it is assumed that he should be well qualified to interpret the actual meaning of these manuscripts.

From them he gets many interesting insights into the meaning of Jesus' words, as well as other New Testament writers. Perhaps if we were better acquainted with the Aramaic there would be far less misunderstanding about the meaning of many phrases in the New Testament.

For instance, Dr. Lamsa said that the phrase "to be born again" in John 3:5, as used by our versions, is a well known Aramaic phrase meaning "to become as a little child." Is this not consistent with the other teachings of Jesus?

It is also Dr. Lamsa's view that the reply of Nicodemus indicates that he did not understand the statement of Jesus. He spoke the southern dialect which did not convey the same meaning to him.

In Hebrews 7:3 the King James Version describes Melchizedek as being "without father, without mother," etc. The Aramaic clarifies this statement with this thought; "neither his father or his mother is recorded in the genealogies; and neither the beginning of his days or the end of his life; but, like the son of God his priesthood abides forever."

Perhaps a diligent study of Aramaic sources would add much to our understanding of the words of our Lord. Since this was His language, it should carry weight above the Greek and Latin translations of earlier writings.



Sorrow and Death

By Curtis Simpson

To those who have been deeply hurt by death and are now sorrowing do I lovingly dedicate these words of comfort and cheer. May God bless you with comfort and peace of mind.

WHAT can be said to comfort loved ones when death has come and sorrow and grief have seized their hearts? Before this question is discussed it would be well to understand that all who love deeply will greatly miss their loved ones regardless of what is said. In reality, words are not worth much in themselves. They are of value only as they portray love, kindness, and understanding to the bereaved.

No one loved more sincerely or more deeply than did Jesus. The Scripture says that Jesus loved Mary, Martha, and Lazarus. When Lazarus was sick Jesus knew Lazarus was to die and that He would very soon raise him from the dead.

Who can find someone who had more hope or faith than did Jesus? Yet Jesus, who knew He had power to raise Lazarus, also knew that He was about to raise him from the dead. Even so, Jesus was touched by what He had heard.

His friend had died and Jesus felt deeply as He wept before Lazarus' tomb. Did not Jesus have great hope and great faith that God would not fail Him in raising His friend? Why, then, would Jesus weep when He knew He was about to raise Lazarus from the dead? Because He loved Lazarus with deep, warm compassion.

As the first impact of the awful truth comes our way, it makes little difference how much hope we have in resurrection and new life. We are overwhelmed and often weep bitterly, not because we do not have hope; but because, like Jesus, we have loved deeply and have lost. Indeed, we have lost in such a way that we know by the very faith and hope which we have in Jesus' second coming and in the resurrection of saints that the loss can never be replaced in this life. We truly have lost the greatest possession granted us—life itself.

Because this fact is so painfully true, how can we possibly say or do anything to heal the wound which has been opened? It is a wound, and to a certain extent will not be healed until Jesus comes again. To continue in a state of shock and sorrow is not natural and should be overcome as much as possible. Some might think this to be a most cruel point of view, but for the one who is in sorrow it is the best possible course to pursue.

Love and kindness shown to the bereaved and admin-

istered in understanding are like a picture that is worth a thousand words. After the funeral we go home to face the reality that someone is missing from our number. Who can fill that place? There is no one. Thoughtfulness on the part of friends is especially helpful to the bereaved at this time.

When mother or father, husband or wife, is lost, who can share the loss and sorrow which is ours? It is a personal thing, and often tears our hearts deeply. There is no one on the outside who can help. But Jesus is on the inside.

Yes, Jesus is there, and He understands. Oh, the joy of silent meditation with Jesus at this crisis of life. He, and He alone, can soothe and heal. Is there not any balm in Gilead? Yes, praise God, there is! Take your burden to Jesus and leave it there.

What can we do to help the bereaved spiritually? We can be companions with them and hold up their feeble hands. We can show our love and kindness, and, if nothing else, show them that we do care, even though we know not how to express ourselves or know not what to do to aid and comfort.

What can I do to help and comfort? Love of the brethren, as expressed to God in intercession, cannot be denied. Prayer can move mountains, and it can capably handle the mountains of sorrow and sadness which bear down upon us like great weights.

Jesus can lift that burden today, my friend. Our hope and faith are highly practical in nature. This is one of those times when we travel the road of life alone, but it need not be without the comforting, soothing balm which only our great, intimate Saviour can give. We can share everything with our Christ.

Jesus ascended that He might come into our hearts and take charge; that is, become Ruler and Protector, Friend of all who love and trust Him.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." These are the things that comfort me and give me strength in time of sorrow. These same things can help you. Prayers of intercession and Jesus, the great Friend, can work in the heart to heal and soothe it. This is your strength in time of sorrow. Praise God! We are not left without help or hope. We have the balm of Gilead!

(Continued on next page)

Things Which Help

Striking with suddenness and with irreparable destruction, death always comes before we are ready for it. Often swept off our feet with unmitigated swiftness and left breathless and shocked almost beyond our ability to withstand its force, we clutch desperately for any straw in the wind which can supply the pressing need of the moment.

Scripture gives those of the Church of God the most hope and comfort of any people on earth. The fairy tales of heaven at death have little comfort or consolation as we go about the business of saying farewell to our loved one. It must be terribly hard for others to explain to their conscience the obvious fact; for as we view our loved one's body, we know where he or she is. We must face this fact, that our friend is before us and not in heaven or hell. Then we may find the faith and hope that God will give us victory over this gripping episode of life.

God has given the necessary elements to nourish us at this time in life, but the salve of God heals or soothes the wound only as we submit to Him and accept His love and understanding. Death is not pleasant in any sense of the word. Looking realistically at this situation we can see nothing in death which would pertain to the goodness of God. Death is the result of man's insistence upon sinning and he must, of course, reap all of its bitterness, sorrow, and pain, which reach a zenith in death.

People of the world must meet death inadequately prepared and indeed must travel this road alone. When the bitter results of sin surround the Christian, because of the Adamic sin, he finds the love of God abounding much greater, resulting in a temporary comforting or soothing until that complete and final victory, when he will hear Jesus shout the great liberation call from the sting of death.

Our faith is strained and tested to the extreme in death. But the problem of facing death should be lightened if God has been with us day by day. If Jesus has been in our hearts, guiding and strengthening us each day, we have a friend within our bosom who understands and works according to this knowledge. He expertly supplies comfort and hope because He has been through all of this Himself. No one on the outside can do for you what Jesus can do from being in your heart. All power was given to Jesus and He supplies as much strength as we need, if we ask for it.

I believe God is torn when He sees His loved ones stricken in death, even though He knows it will be but a moment until they are resurrected. These are the people who love Him and live for Him day after day. "Precious in the sight of the Lord is the death of his saints." So we start out together with God when one of the faithful falls asleep, because He also has lost for a moment one whom

He has loved, in fact, loved so much that He was willing to call him a son of God.

With God, knowledge is the thing that counts, and devotion and faith accompany it. To witness personally and literally the friendship and influence of God at this time should be of some comfort. To know that God also loves and is hurt by death, that He is walking and talking with us, supplying all our strength and providing for our salvation, should be of some help if our faith and relationship with God mean anything at all.

Sin complicates life to the extent that we can see its powerful effect everywhere, causing misery and suffering. Before death, all will have faced tremendous problems and gone through much suffering. As we stand before our loved one it should be a comfort to know that he is resting in peace. All of the suffering and pain of this life is passed. Resting in hope, nothing can disturb the peace which has come as a pleasant relief and respite from the cares of life. Sleep, with no one to disturb, and peace and rest are sweet relief from this troublesome life. Death is a sleep, but only for a moment, until Jesus comes to the faithful.

Christians are not ignorant "concerning them which are asleep, that ye sorrow not, even as others which have no hope." God has blessed us with the knowledge that our loved ones are asleep where nothing can disturb them and where all is at rest. We sorrow for a time as did Jesus, yet not as those who have no hope. We look forward to the time when Jesus "shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

What a glorious hope! We lay our loved ones in the grave, away from the troubles of this world. When we meet them again, it will be for eternity, time without end. It will be a glorious meeting with Christ, in all joy with

(Please turn to page 10)

DAILY READING HELPS

- M. Jan. 11. John's testimony. John 1:29-36.
 T. Jan. 12. Andrew's testimony. John 1:37-42.
 W. Jan. 13. Nathanael said. John 1:43-51.
 T. Jan. 14. Jesus bore record. Luke 4:17-24.
 F. Jan. 15. This is He. John 7:37-40.
 S. Jan. 16. Art thou He? John 6:5-14.

The Promise of His Coming: The Old Testament

THE second coming of Christ is, according to reports, the most-often-discussed subject in the entire Bible. Yet it is most difficult to find a direct, plain, non-controverted statement of it in the Old Testament. The second advent is implied in innumerable places, but no such statement is found as that in Acts 1:11: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

While preparing two lessons for Bible class on the second coming of Christ, one based on the Old Testament and one based on the New Testament, we were forcibly impressed by the fact of how difficult it was to find such a plain statement in the Old Testament. Why should this be so? The answer is to be found by placing ourselves as much as possible in the position of the ancient Jews.

The Jews had suffered from one oppressor after another. During the period of the Judges, they had been overrun by the various Canaanitish neighbors. God sent various judges, such as Gideon and Samson, to deliver them. Even when they had a stronger military power under Saul and David they still were not free of overpowering neighbors. Only during the reign of Solomon were they powerful enough to have freedom from their enemies.

After the period of the three kings of united Israel, the nation fell apart. One conquest followed another from Assyria through Rome. During all that time the prophets, from Moses through Malachi, had told of a coming deliverer who should set them back in their own land in peace and prosperity. You will look in vain for a statement of two comings. Perhaps the most pointed statement is that found in Zechariah (14:3, 4): "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." That statement, made about three hundred years before the birth of Jesus, when coupled with Acts 1:11, makes one of the most astonishing situations in all prophecy. Jesus left the earth from the Mount of Olives, and is to come in like manner. A prophecy written three hundred years before said that His feet shall stand in that

By *Norman J. McLeod*



day on the Mount of Olives! How marvelous are the prophecies inspired of God!

Such a statement as that in Zechariah 14:4 is involved in statements that would have made it impossible of understanding by the Jews of that day as to the second coming of Christ. In the twentieth century, A.D., we can see that it is still future. But the statements that follow about the Mount of Olives dividing into two parts, immediately involve the Bible student in the controversy over figures of speech and plain statement.

Verse 8 of that chapter speaks of "living water" which reminds us of the water about which Jesus spoke. "Who-soever 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). They are similar to the waters that proceeded out of the throne in Ezekiel's temple. Such water is also mentioned in Isaiah 35:5, 6: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." That was the "fountain of youth" that Ponce de Leon was looking for when he discovered Florida. That Zechariah was speaking of the second coming of Christ there is no doubt. But to the Jews, and one who is hard to convince, it would be difficult to convince with that statement.

Malachi also spoke of the second coming of Christ, but not in clear, definite statements. In the fourth chapter he said, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4:5, 6). Jesus referred to this scripture and applied it to His first coming. "As they departed, Jesus began to say unto the multitudes concerning John . . . For this is he, of

Ropes to Hold a Man



and with justice from henceforth even for ever" (Isa. 9:7); or for the Lord to "inherit Judah his portion in the holy land, and shall choose Jerusalem again" (Zech. 2:12); "and the Lord shall yet comfort Zion, and shall yet choose Jerusalem" (Zech. 1:17); and other passages too numerous to quote or even to cite.

Not the slightest doubt exists that the Old Testament teaches the second coming of Christ, but let us be careful in our application of passages. It is good to re-examine our teachings occasionally to reconvince ourselves of their true worth. Any careful student re-examines his premises constantly to be sure that they are valid. When he realizes that they are valid by such re-examination it strengthens his belief in those principles.

Will It Be Like This?

We sent him off to Sunday school,
We didn't need to go along,
The urge for Sunday morning sleep
For us was much too strong.
We let the church say all to him
That God would have him know,
So we could sleep or lounge around
As off to Sunday school he'd go.

They seemed so glad to have him come,
And they urged us to attend;
To help to guide his future course
In this world of things and men.
But we preferred to stay at home
When he was just a little lad,
But now he stays at home and sleeps
Just like his mom and dad.

We wish that he was just as fine
Today as he was then,
That he would stand for noble things
And walk a manly way with men.
We wonder where the church has failed;
We sent him when he was a child,
But now that he has grown mature,
He seems so reckless and so wild.

We've been so busy all our life;
We gave the business world our best,
And so, when Sunday came around,
We had to find some sleep and rest.
We sent him off to Sunday school,
So, we can't fully understand
Just why it is the church has failed
To make of him a noble man.

—Pennellwood Bulletin.

whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee . . . And if ye will receive it, this is Elias, which was for to come" (Matt. 11:7-15; see also Luke 1:17; Mark 9:11-13).

Furthermore there is no direct statement about Jesus' coming except that it speaks of the day of the Lord. Many hold that the day of the Lord is all the time since Jesus' birth. Some hold that many times are referred to as the day of the Lord; the destruction of Jerusalem by the Babylonians, and later by the Romans, the first coming of Christ, and other great and terrible days.

There is good evidence that any of these interpretations might be valid. Malachi 3 speaks of the Lord coming suddenly to His temple. If He came to a literal temple, then there is no immediate prospect of His coming, because the Mosque of Omar occupies the temple site at the present time. If it is a spiritual temple, there is still no reason to assign it necessarily to the second coming of Christ. I think that Malachi 3 does refer to the second coming of Christ, but to base a doctrine on so ambiguous a statement is not good teaching.

Innumerable Old Testament statements imply the second coming of Christ. It would be necessary for Him to come to sit "upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment

Use of the Tongue

By Mrs. A. E. Phillips

OUR words reveal our character. They are an index of our moral nature. They present a picture of the inward man. If you could see written out here, all the words I have ever uttered, you would know what kind of a person I am. If we would know our true selves, let us consider, not what our words have been and are when we are under the influence of those who hold us at our best, but let us consider rather what our conversation is when we are with those whose presence places no restraint upon us. A man may for a time—it may be for a long time—conceal his inner life, but sooner or later he will drop his mask. Temptations, special incitements from within, or from without, unexpected provocations will force him to do so. Then, as Treach says, "That which has always been the voice of his heart, now will be the voice of his lips."

Not only do our words *reveal* our character; they also *mold* our character. The awful thing about words is that they forever fix impressions for good, or for evil. For example, if we utter words of deceit, it makes the tendency to deceitfulness in us much stronger. If we allow ourselves to make an impure suggestion, we surrender ourselves that much to the sway of impurity. Who can measure the reflex influence of unkind or harsh criticisms and judgments in developing a spirit of unkindness and uncharitableness in our lives? This is a serious consideration. It enables us to see the force of the assertion of James regarding the tongue among our members, "that it defileth the whole body." Never, therefore, let the evil thought voice itself; for in so doing you most certainly strengthen the disposition to be evil and to do evil. There is no psychological law or Scriptural teaching more clear or emphatic.

The control of the tongue is of first importance, also, as a matter of self-discipline. Nothing gives one more complete self-control than the mastery of this member. The experience of every one of us supports the statement of James, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." I venture to say, that unless a man has captured this citadel, which is at such a pivotal point in his being, and so closely related to the other parts of his being, that man would bear testimony that he has not succeeded in bringing into subjection the rest of his nature. Is there, therefore, any better way for a man to get his whole being in

hand, both mind and body, than to bring into subjection this unruly member? James uses apt and not exaggerated figures in likening the tongue unto the bit by which we guide a horse; and also unto the helm which, though so small, enables us to turn a great ship about.

Another consideration emphasizing the importance of the proper use of the tongue is that the tongue was created for high and holy purposes. The office of the tongue is to do good; any other use is a perversion. "Doth a fountain send forth at the same place, sweet and bitter?" As a matter of fact, each one of us confesses with humiliation that the tongue does. This member which was created to utter the praises of God, is occupied with the follies of worldliness and sin, or even defiled by the foul accents of obscenity and swearing. The tongue, intended to be the interpreter of sincerity and the propagator of truth, becomes the exponent of falsehood and deceit. The tongue, designed for the pleasure-giving offices of love, sympathy, kindness, and encouragement, becomes the instigator of jealousy and hatred. "With it we may pour oil and wine of consolation into the bleeding wounds of our brethren, or with it we may rub in biting salt to exasperate those wounds the more. With it we may provoke one another to love and good works; with it we may provoke one another to envy, strife, and debate. It may be a tree of life or a root of bitterness and death." Solomon was right in saying, "Life and death are in the power of the tongue."



**A GOOD WORD is as soon
said as a BAD ONE!...**

You have better success with non-Christians when you—

Speak Their Language

WE WERE walking home from school one afternoon, ten-year-old Julie and I, just chatting. Born of a Yugoslav father and a Canadian mother, Julie was telling me of her cousins in the old country, whom she had never seen.

"Just think, Julie," I remarked, "if you were to go to Yugoslavia to visit them, they wouldn't understand you. You'd have to learn to speak Yugoslavian!"

"Oh, no!" explained Julie, eyes wide in shocked surprise. "I wouldn't talk their language. They'd have to learn to speak mine!"

"But suppose they wouldn't want to?" I queried.

"Then I'd make them!" asserted Julie decisively.

When it comes to our relationship with non-Christians, I wonder if we do not too frequently reflect something of that attitude. We make no attempt to speak the language of our friends; we insist that they learn ours. Then we wonder why they do not feel at home in our gatherings, or seem to think that Christians are a smug, self-satisfied crowd.

Our interest in others is too often not in them, but in their being as we are. And while we may be sincere in wanting them to accept Christ, our thoughtless actions and lack of true understanding of our fellows' needs may bewilder and repel the very ones we are seeking to win.

We do not stop to consider that our way of speaking, praying, and singing may seem strange to non-Christians; much less do we reflect that it may repel them. To people with little or no religious background, or at best a purely formal one, our manner of speech is often almost in the nature of a foreign language.

We talk easily of "being saved" and "separated," of "walking with God," of "testifying," of "what the Lord has done for us," seemingly totally unaware that our guest-listeners may have little or no idea of what we are talking about.

When we pray, we frequently assume an unnatural tone of voice, utterly different from what we normally use, one which a stranger might very possibly designate as sanctimonious. Unconsciously we seem to drop into a phraseology quite mystifying to the uninitiate, wherein we "do just thank and praise the Lord" for this and that, continuing on with such requests as "and now, Lord, we do just beseech Thee, Lord, and Thou come upon us, Lord"; and ending our various petitions with the prom-

ise that "all shall redound to Thine honor and glory."

While most such prayers are offered in utmost sincerity and are heard in heaven, they do little for the non-Christian in our audience. They do not impress him; often they actually repulse him.

Frequently our singing gives even greater cause for offense. We sing of momentous truths in cheap, extravagant language and with jazzy, poorly-constructed tunes which must fall strangely on the ears of many of our non-Christian listeners. We dismiss lightly as stuffy and non-evangelical good and beautiful hymns that have stood the test of centuries, largely because we are too lazy to get to know their worth. We ignore the fact that their depth and dignity of devotion could and should mean something vital to us, and that their very familiarity, if nothing else, will very likely cause them to appeal to our guests.

We may try to make up in forced enthusiasm and volume what many of our choruses lack in beauty and intelligence of expression and musicianship. We think that because we like our songs, our friends should, too, whereas actually they are more quick than we to recognize shallowness, since they know nothing of the living experiences of which we so heedlessly sing.

Before and after our meetings, we are prone to congregate in little cliques with our Christian friends, often making only perfunctory introductions, hastily greeting or actually ignoring the non-Christians who are visiting us. Such scant courtesy is unlikely to commend the joys of Christian fellowship to outsiders.

We condemn non-Christian associates because they show little or no desire to "learn our language." They, in turn, shy away from us and are reluctant to accept our invitations. And Satan laughs in glee because our zeal for Christ on the one hand is not balanced with consideration, kindness, understanding and a sense of the appropriate on the other.

Our failures in these matters are largely due to thoughtlessness. Most of us have been brought up in the atmosphere of the Christian gathering; we do not stop to think how we might react if we were to encounter it for the first time once childhood and adolescence were past. We fail to put ourselves in the place of the non-Christian guest and try to see ourselves and our programs through his eyes.

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Slow of Heart to Believe

By C. E. Randall

JESUS chided the Jews of His time for being slow of heart to believe all that the prophets had written. It seems that every generation is slow to believe. At times this may have its virtue, but ordinarily slowness to believe is nothing short of unbelief.

Some time ago, Mr. J. Edgar Hoover, head of the FBI, warned the people of this country of the dangers of an unprecedented crime wave. Due to the millions of teenagers who have become delinquents, this chief law enforcement officer urged the public and law-enforcement officers to take an awakened stand against crime. People over the country paid little attention to Mr. Hoover's warning; as a matter of fact they gave no heed at all.

The same is true concerning the prophetic Word of God. The Scripture points out that in the last days there will be a marked increase in "disobedience to parents," which is the equivalent of saying there will be an increase in juvenile delinquency.

People have been slow to believe what the prophets have written concerning end-time conditions. One would naturally think that people who professed to be followers of the Lord would be ready and quick to believe what God has said in His Word. Even though this is the right attitude to take, few there be who take it in comparison to the masses.

Jesus said in Matthew 24:37, "as the days of Noe were, so shall also the coming of the Son of man be." Conditions of Noah's time and conditions of the days preceding the coming of the Son of man were to be parallel. To get this comparison before you, I want to read from Genesis 6, the divine record of conditions in Noah's time.

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord.

"These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham and Japheth. The earth also 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 cor-

rupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth" (vv. 5-13).

Now let us analyze the conditions of Noah's time as revealed in this scripture. In the first place, people's minds were centered around evil. They were not interested in spiritual matters. They had lost any concern for God, and, even though God was revealed in His blessings and in nature itself, yet they knew Him not as God. Their thoughts were evil continually.

Jesus said this condition would prevail again prior to His return and the end of the age. This certainly precludes any possibility of the world becoming a place in which righteousness will govern the lives of men and women. The world is not getting better and better but, as Scripture says, "there will be wars and rumours of wars, with people deceiving and being deceived." Evil thoughts give rise to evil actions. The thought is father to the action. With people's minds bent on evil, they corrupted the earth in Noah's day, and, according to the divine record, "the earth was filled with violence."

Jesus said that as it was in Noah's time, so it would be in the coming days of the Son of man, therefore, we can expect violence to fill the earth in the end-time.

The conscience of the people of this country has been shocked recently over the kidnaping and murder of Bobby Greenlease. This innocent lad was shot down in cold blood by his kidnapers and then buried in a shallow grave under a covering of quick lime. This is violence!

The water fronts on the East coast have been the scenes of all types of gangsterism and hoodlum practices. This is violence!

In some of the countries of South America missionaries have been the targets of zealots and religious fanatics who know not the love of God and are void of the spirit of God. This is violence!

The Communists have inspired intrigue, civil war, and wars among nations in an effort to break down democratic processes. This is violence! One could go on and consider every area of life and discover acts of violence in all stations of life. These conditions are going to develop and become more acute as time goes on.

According to the Word of God, the last days are going to be marked with violence, deception, and demonic spiritualism which will negative the doctrines of faith 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" (Rev. 21:4). We bury the faithful to a well-deserved time of rest and peace. When they awaken they will be caught victoriously and gloriously into the air to meet Christ face to face. Our loving and kind God shall wipe away all sadness, tears, sorrow, and death when we fellowship with Him in His Kingdom.

The only virtue which death could possibly have, if it has any at all, is the fact that we find release from the trouble of this life. Comfort during the death of loved ones comes only from our faith in God and hope in Christ. Our brethren can offer us limited relief through kindness and love and understanding, but the church's greatest tool of aid is to be found in intercessory prayer.

SPEAK THEIR LANGUAGE

(Continued from page 9)

Few of our friends will actually voice their objections to our meetings; they will just plan to be otherwise engaged the next time an invitation is extended them. It is for us to be objective and self-critical. We must analyze the situation ourselves and endeavor by God's grace to make our meetings measure up to the standards that are obtained in the gatherings of the world's better circles.

We are not called upon to modify our message to suit our non-Christian friends. But I believe that we might well give prayerful thought to the revision of some of our methods of presenting that message so that our guests may feel more at home among us and be more attracted to the Saviour whom we want them to accept.

What can we do to remedy the situation?

We can talk simply about the Lord Jesus and the satisfaction we have found in Him. We can tell how He enters into all phases of our everyday lives.

We can pray in everyday, non-technical, non-theological language, avoiding such mannerisms as assumed tones of voice and the "catch-phrases" so prevalent in Christian circles. And the way to do that is to remember that it's the Lord to whom we are praying and not other Christians or even the strangers.

We can sing good hymns, ones with reverent music and words, and artistry as well as truth.

Above all, we can live convincingly so that our friends will accept our witness. We can let Christ so possess us that, far from dodging our invitations, students will come to us to ask what is our secret of victorious living. Thus they will be prepared for the gatherings we have prepared for them; without this, the best-planned and executed meetings will fail.—E. Margaret Clarkson in *His* as condensed in *Christian Digest*.

FALLEN HERO

MANY times you've seen the picture of the flag raising atop Mount Suribachi on Iwo Jima during World War II. Associated Press photographer Rosenthal won a Pulitzer prize for it—a shot of five marines and a sailor setting up a piece of pipe to which they had fastened the Stars and Stripes. Three of the marines were killed in action in a short while. This story is about the one second from the left in the group—an Arizona Indian boy named Ira Hayes.

When Rosenthal's photo made the front page of every newspaper in the country, President Roosevelt ordered the surviving members of the flag raising party back to the States. They were given light duty, and sent out on a bond selling tour. This was the undoing of Ira Hayes.

Newsweek tells the story of how the boys were received with great enthusiasm wherever they went. "Everywhere we went, people shoved a drink in our hands and said we were heroes," Hayes is quoted as saying. After he was released from service, he tried to return to his father's farm in Arizona, but folks would not let him again become the carefree Indian kid he wanted to be. They would drive for miles to hunt him up. It finally became unbearable, and he began to drift from job to job. He was bothered by a feeling of guilt. He felt that he had not done anything worthy of all the attention he was getting—a feeling which depressed him and became an obsession. He began to drink more and more.

Recently he was picked up on the streets of Chicago's skid row district, barefooted and ragged, almost completely incoherent in a drunken stupor—a bum at the age of thirty!

Perhaps the story has a brighter ending—for a reporter remembered his name, and arranged for his release. The matter was given publicity, and many job offers came in. Hayes now has a good chance for rehabilitation, and he says he is going to make good.

What does this mean to us? Not much—maybe. That is, unless we have compassion for souls who need Christ. Then it makes us feel heartsick. Instead of liquor—the worst thing to give anyone, but by far the worst thing to give to an Indian, for he seems to be affected worse than others by it—he should have had Christian fellowship. Liquor made his feeling of frustration worse, but Christ could have shown him the way out. Oh for the day when we can give these people the help they really need!

—*The Bible Advocate*.

"The darkest night the world has ever known did not put out the stars."

Jesus' Kindness to a Lame Man

By Mary Railton

Children's Editor



Jesus approached the Pool of Bethesda at Jerusalem. Often, while He was in Jerusalem, He visited this pool and watched the people run into the water. He had seen the same lame man back in a corner each time, and this time He intended to speak to him.

As He stepped up close to the lame man, He said, "Do you wish to be healed?"

"Oh, yes," the man replied, "but I can never get there in time."

"What do you mean?" asked Jesus.

"At certain seasons of the year an angel of God comes to this pool and stirs up the water. All the lame, the blind, and crippled gather around the pool when this happens. Everyone tries to be the first one to get into the water, for it is said that the first one to get into the water after the angel stirs the water will be healed. Of course, I can never get there in time. I used to try it, but you see I am lame. Someone always gets in the water before I can get there. If I had someone who would carry me to the edge of the pool, then I could get in and be healed. But there is no one to help me."

Jesus looked kindly at the man and spoke again. "Do you really want to be healed?"

"Indeed I do, my Lord. I have been lame for thirty-eight years, and I would be very happy if I could walk again as other men do."

"Then," said Jesus, "pick up thy bed and arise. Walk!"

The man was immediately healed. He got up off the ground, picked up his blanket and walked. He was so happy and excited that he walked off without thanking Jesus. However, the look of happiness on his face was enough for Jesus to know that he was grateful.

On the Sabbath Jesus saw the man in the temple. He walked up to him and said, "Hello. Behold, you are healed. Do not sin again, and your life will be fruitful."

Then the man knew he was talking with Jesus. Before he did not recognize Him, but this time he was not only

happy, but thanked Jesus with all his heart, for now he had walked to the temple to worship God in thankfulness and thanksgiving.

Kindness to Others

Jesus was kind to everyone He met. At any time He could, He helped people who were in need. You and I also can be kind people. All we need do is to help people who need us. Did Jesus wait for the lame man to ask for help? No, He asked the lame man if he wanted help. You and I can be helpful by asking if we can help. Let's not wait until we are asked to help. Let's be kind to everyone, every day, even as Jesus was kind.

NEW MEMBERS

We have more new members in the Everyday Christian Expression Club. We are happy to welcome Carolyn and Stephen Stultz.

GOD'S BLESSINGS ON YOUR BIRTHDAY

Doris Hardesty, Jan. 6, age 9, Grand Rapids, Mich.
 Charlotte Ann Robinson, Jan. 8, age 8, Hammond, La.
 Carole Barnett, Jan. 9, age 11, Holbrook, Nebr.
 Faye Ellen McKinney, Jan. 9, age 9, Hammond, La.
 Walden Winner, Jr., Jan. 10, age 4, Ripley, Ill.
 George Hartman, Jan. 10, age 11, Sauk Rapids, Minn.
 William Savage, Jan. 12, age 14, Waite Park, Minn.
 LaVonne Madden, Jan. 12, age 10, Holbrook, Nebr.
 Billy E. Phillips, Jan. 15, age 6, Hickory Ridge, Ark.
 Carol Ann Schakelaar, Jan. 15, age 14, Wray, Colo.
 Pamela P. Thompson, Jan. 15, age 5, Limeton, Va.
 Glen Richardson, Jan. 17, age 6, Hammond, La.
 Cheryl Fry, Jan. 17, age 7, Freeport, Ill.

This is Promotion Day for Carol Ann Schakelaar and William David Savage. They will be fourteen years of age. We invite you both to read, also, the Berean Page.

Virginia Conference Youth News

by Alva G. Huffer



Conference Youth Rally

Our first Virginia Conference Berean Youth Rally was held on Saturday, October 10, at the Maurertown Church. Attendance was excellent.

Three of our four Virginia Conference pastors, Bros. C. F. Pryor, Dean H. Moore, and Alva G. Huffer, presented short messages on "How Bereans Can Work for Christ." Portions of a letter concerning youth work, written by our new National Youth Director for the General Conference, Bro. William J. Dick, was read.

After the group took part in a treasure hunt game, Miss Betty Boyer, president of the Fort Valley Bereans, led the Bereans in singing gospel choruses. At 5:00 p.m., a Berean banquet was served in the church basement. Food for the banquet was furnished by the various youth groups. Banquet tables were arranged in the form of a large white cross lighted by candles. Place cards were in the shape of crosses and made from construction paper. Mrs. Awa Huffer, Mrs. Pauline Hockman, Mrs. Helen Pryor, and Mrs. Grace Grove served the food. The group sang hymns concerning the cross and Christ's sacrifice. The Virginia Conference Bereans plan to hold another Youth Rally sometime in February.

Conference Berean Society Organized

At the business meeting held in connection with the Youth Rally, a Virginia Conference Berean Society was organized. The Virginia Conference District includes Virginia, West Virginia, Maryland, and the District of Columbia. Local societies have been organized at the Fort Valley Church, Seven Fountains, Va.; the Cool Spring Church, Browntown, Va.; and the Baltimore, Md., Church.

Conference society officers elected were: Miss A. B. Grove, president; Miss Carolyn Morrison, vice president; Miss Donna Hicks, secretary; and Mr. Billy Cooper, treasurer.

One of the Virginia Conference Berean projects is the publication of a monthly mimeographed Berean paper to be sent to all young people in the conference. Bro. Dean H. Moore, pastor of the Baltimore Church, was appointed by the newly elected officers to be editor of this paper. The first issue of this attractive bulletin was issued in November. It contained a Thanksgiving article by Miss A. B. Grove, conference Berean president, news concerning local Berean societies, and details of a contest for the selection of a name for the Berean paper.

Virginia Berean Gospel Teams

Virginia Conference workers feel that the best way to win youth to the church is to challenge them to consecrated service to the Lord. Accordingly, Berean Gospel Team services have been sponsored by the conference youth during recent months.

On Sunday, September 20, a Berean Gospel Team from the Baltimore Church presented an informative and inspiring service at the Cool Springs Church. Theme of the service was "Palestine and the Chosen People." The series of eight short messages was illustrated by map, globe, slide projected pictures, charts, and Jewish costume. Special music was provided by the Baltimore Berean Choir. Bro. and Sr. Dean Moore played a piano and violin duet.

On Sunday, October 4, a Berean Gospel Team from the Cool Spring Church, under the direction of Bro. C. F. Pryor, presented an evangelistic service at the Fort Valley Church. Theme of the service was "God's Grace." Sermonettes entitled, "God's Grace," "Christ's Sacrificial Death," and "Man's Faith," were presented by A. B. Grove, Donna Hicks, Charles Pryor, and Jerry Matthews. Nina Hicks read Psalm 51. Anita Pryor recited "Believing and Receiving." Florence Cooper and C. F. Pryor led in prayers. Special music was presented by Donna Hicks, the Cool Spring Choir, the Berean Quartet, and the Fort Valley Mixed Quartet. Betty Rudacille was pianist, William Cooper introduced speakers. The Fort Valley Bereans had mailed special invitation cards to families of the community; a filled church was present for this splendid service.

On Sunday, November 1, the Cool Spring Berean Gospel Team motored to the Baltimore, Md., Church and presented its special evangelistic service. The service was held at the Y.W.C.A. building in Baltimore. Every chair was occupied; attendance was excellent. After the service, the Baltimore Bereans entertained the group in the basement church room at 718 Newington Avenue, where refreshments were served.

Additional Berean Gospel Team services are planned for future months. We feel that every young person should be anxious to do his best in working for the Lord.

AMONG THE CHURCHES

Church Calendar

Special Events

January 26-28 — Midwinter Ministerial Conference at Church of God, Oregon, Ill.

February 18-25 — Dixon Teaching Mission (Walter Wiggins, guest leader).

March 22-29 — Evangelistic services at Fred-ericktown, Mo. (guest speaker, Walter Wiggins).

April 4-18 — Evangelistic meetings at Hope Chapel, South Bend, Ind. (guest speaker, Walter Wiggins).

Bro. Walter Wiggins will have free time during the month of January. If anyone is interested in evangelistic services please get in touch with him, Box 231, Oregon, Ill.

GOD ANSWERS PRAYER

"For many years I used tobacco and thought I could quit most any time not realizing that I was much a servant to it. Several years ago while in deep despair, I made a vow to God to quit. After trying several times to quit, and after three or four years, I found myself with the burden of the vow and also the tobacco.

"I had to do something about the vow. I got on my knees one night in confession to God that I could never carry out my vow to Him unless He helped me. The next morning I had the strangest feeling. I didn't want any tobacco. From that prayer till this day the desire for tobacco is still gone. Easy, wasn't it? It was, after I found the remedy. The atonement has been made, but we must have faith to believe it." C. J. Shaw.

(Editor's note: May we have your experiences in answered prayer?)

THE LORD'S ACRE

"I'm enclosing a check for \$50.00 to help in the spread of the gospel at National Bible Institution.

"This year my husband planted an acre of cotton for the Lord, and this is part of our 'Lord's Acre.'

"We have been greatly blessed by the Lord in our new field of work. No scripture better fits this country in farming than John 4:35, 36, which ably describes cotton, both in the length of growing time and also in the harvest. So should our labor be for the Lord, in His harvest, in the short time we have before His return.

"In farming, more than any other type of work, do we depend upon the love of God to provide a living, for not our work alone accomplishes a year's work."

Johnnie and Evelyn Pennington.

BAPTISM AT BALTIMORE, MARYLAND

On November 29, 1953, following the sermon by Bro. Alva Huffer, Miss Janet Barley came forward to express her desire for baptism. That afternoon a crowd gathered at the edge of a lake southeast of Baltimore where Miss Barley was baptized in the name of Jesus for the forgiveness of sin. The writer performed the baptism assisted by Bro. Huffer. We pray that God will lead Miss Barley in His way, and use her in His service until Jesus comes again to establish God's Kingdom. Dean Moore, Pastor.

HERALD RECEIPTS

Orley Patton; Happy Woods Bereans; Leota B. Hanson (2); Alva Huffer; Mrs. Eldon P. Davis; Harold Hightower; Hazel Reed; A. C. Boyer; Vivian Magaw; Charles Lapp (2); Kirby M. Davis; Dewey Overmyer; Harry Barnett; Willis A. Roose.

GOLDEN RULE CHURCH OF GOD CLEVELAND, OHIO

On Sunday, November 15, about 150 friends and relatives gathered at the Herbert Stadden home at Columbia Station for a surprise twenty-fifth wedding anniversary party in honor of the Staddens. Their three daughters, Joyce, Lois, and Mrs. Hazel Gallagher, planned the affair. Many beautiful gifts were presented to the Staddens. Guests from a distance included the Ballentines from Springfield, Ohio, and the Patrieks from Ashland, Ohio.

During the illness of Pastor G. E. Marsh, the pulpit has been filled at each morning and evening service by J. Arlen Marsh, with the exception of December 20. On that day, a special musical program was presented in the morning by the choir; and the annual Christmas Sunday school program was given in the evening.

The Thanksgiving Day service had an excellent attendance, with visitors from the Fonthill, Ont., Church of God; Bro. and Sr. M. W. Lyon, and Bro. and Sr. Haines. Mr. and Mrs. John Pennington of Hamilton, Miss., also were present. The church young people had charge of the service. Speakers were Kenneth Davison, Edith Sherrill, and Beth Marsh. The Thanksgiving Day service conducted by the young people has been an annual part of the church activity.

A series of worker-training lessons, held Thursday evenings prior to the regular Berean lessons, recently was concluded. The lessons were planned by Sunday School Superintendent Jack Hearp, and led by various members of the church.

The East Side Guild and the Men's Class have been giving support to the McGintytown, Ark., Church of God, which suffered considerable loss during last summer's tornadoes.

Mary E. Marsh, Reporter.

OAK GROVE CHURCH OF GOOD LITTLE ROCK, ARKANSAS

With the greatest of pleasure and happy hearts, we send in two more of our dear sisters' names who have been baptized into the saving name of Christ our Lord. On December 6, 1953, Bro. C. J. Shaw baptized: Edith McCown, Rt. 7, Box 261, and Jane Huggler, Rt. 3, Box 257, both of Little Rock.

We thank God for these sisters. May God guide them on the straight and narrow way, until Jesus comes. Mrs. R. D. Stanton.

BLOOD RIVER, LOUISIANA

On December 4, 1953, the Bereans of the Blood River Church of God held their annual business meeting and elected officers for the coming year. President, Ophelia Richardson; vice president, Lucinda McKinney; secretary, June Breland; treasurer, Hilda Richardson, and reporter, Juanita Gainey.

We were glad to have Billie Kennedy home for Christmas from Oregon Bible College. Mrs. Dan Kump, Jean, and Louis also came down to visit Bro. and Sr. Gordon Landry.

D. T. Ballard, a member of our church, has been home for Christmas and is going back to the army soon. We all hope and pray that he will keep his faith in God throughout his lifetime.

The young people of our church are trying to raise enough money for a badly needed new piano.

On Wednesday, December 23, a Christmas program was given. Since our three pianists were in the play, Sister Landry played for the crowd.

We pray that God will continue to guide us in our work for Him and for His watch and care over us always.

Juanita Gainey, Berean Reporter.

FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Hugh Huffer celebrated their fiftieth wedding anniversary with open house December 27, 1953, at their home, 506 N. East St., Winchester, Ind.

Mr. and Mrs. Huffer were married December 24, 1903, near Scireleville, Ind., by the late R. S. Hatch. Mrs. Huffer was the daughter of the late William M. Finney. They lived near Frankfort, Ind., until 1920, then moving east of Winchester.

They have five daughters, Mrs. Paul Huth, Mrs. Thelma Stout, and Mrs. Arthur Shelley of Richmond, Ind.; Mrs. Cecil Addington, Winchester; Mrs. Floyd Arnold, Greenville, Ohio; and one son, Glen near Winchester. There also are twelve grandchildren and two great-grandchildren.

Both belong to the Hillisburg Church of God.

REPORT OF MINNESOTA MISSIONARY MEETING

(In fairness to Sr. Ross we explain that the original copy of this report was lost, which explains the lapse of time in the news element.—Editor.)

The Minnesota Missionary Society met at the Eden Valley Church of God on October 3, 1953. The meeting was called to order by President Orpha Ruhn at ten o'clock. Bro. Ellsworth Routson, pastor of the Eden Valley Church, was guest speaker, and at this time he brought us a wonderful message on "The Great Commission" (Mark 16:15, 16). He also told us about the work the Michigan Missionary Society and Conference are doing at Zeba, Mich. Following his message, a report was given by Bro. William Wachtel on the meeting of the national mission organization held at General Conference. Also a report was given by Sr. Madge Savage on the Holy Land Christian Approach Mission. Following discussion of these reports we adjourned for a luncheon served by the Eden Valley ladies' aid.

In our afternoon session we launched into reports from each Aid or Doreas belonging to the state organization and discussion of new business and projects for the coming year. While our attendance was not as large as at some of our meetings there was truly a spirit of missionary zeal shown.

After hearing reports from Bro. Manoah in India and viewing pictures of his orphans and church groups and realizing how much work he has to do and how little he has with which to work, we voted to increase our aid to him from ten to fifteen dollars a month. He had also expressed a need for Bibles in native dialect so we voted to send him five dollars to procure them there in India in the dialects in which they are needed. Our Missionary Society has been in contact with Bro. Manoah over a period of several years and we feel his work is truly a Church of God Mission, as he receives and teaches from our Herald and other religious writings of our faith. We hope and pray others interested in foreign mission work will contact him and learn more of his labor in India. His address is S. S. Manoah, 118-B. Narrain, Pillay St., Civil Station, Bangalore, South India.

There was a discussion of the work at the Christian Approach Mission. It was voted to discontinue our aid there and send somewhere a near amount (exact amount to be decided by the board) to our National Missionary Society to be used for sending a missionary to a foreign field. Since we know that every journey small or great is begun by a single step, we wish to make that single step. We hope and pray that in this, also, others will catch a vision of this need and add to the fund, as we know our local Missionary Society is too small to handle this alone.

It was voted also to send money (the amount to be decided by the board) to go toward pastoral aid to Bros. Joe Fletcher, Dean Moore and James Mattison in the new fields in which they are working. Since some of the churches in Minnesota have received pastoral aid from both state and national conferences we realize what a blessing this

type of missionary work is to a new church.

It was urged that each local Ladies Aid get out boxes of used clothing to where there is need and each Aid get out as many tracts as possible in its local community.

It was voted to have a midwinter meeting sometime in January, at a time when the men and children could attend, as we know that they, too, are interested in spreading the gospel.

The officers for the coming year are; president, Mrs. Arthur Otto, Eden Valley; vice president, Mrs. Robert Johnson, Hector; and secretary-treasurer, Mrs. Willard Wood, Litchfield.

A rising vote of thanks was given to the Eden Valley ladies for their hospitality and the meeting was adjourned.

We ask the prayers of those of "like precious faith" that all we do in this work will be according to God's will.

Mrs. Stan Ross, Reporter.

Sr. Verna Thayer plans to travel from Texas to Hammond, La., to hold a Bible school for the colored children there. Following that she will attend the Ministerial Conference at Oregon, Ill.

BAPTISM AT MULLIN, TEXAS

Mary Sandra Conner, Rt. 1, Goldthwaite, Tex., was baptized recently. May the Lord guide her in pathways of righteousness.
Emory Maey.

**NATIONAL BIBLE INSTITUTION
December Sponsors**

Mary C. Railton	\$ 10.00
Burr Oak Church	30.08
Mrs. Charles Stump	25.00
Mr. & Mrs. Burton Smith	100.00
Cecil & Mary Patrick	75.00
Mrs. J. L. Harland	12.00
Helen Burnett	17.00
Mr. & Mrs. Otto Dick	10.00
Mrs. Etta Mattison	7.00
Virida Sitler	10.00
Oregon Sunday School	8.20
D. A. Shelton	2.00
Wilda McCorkle	5.00
Mrs. Hettie Fetters	10.00
Mr. & Mrs. George P. McMurtrie	25.00
Mrs. Arthur Carr	5.00
Maybelle Hanson	5.00
Carolyn Huey	50.00
Mrs. L. R. Hillard	23.00
Geraldine Miller Stewart	5.00
Mr. & Mrs. G. M. Hartman	3.00
Lucille Wulff	2.00
Mrs. Helen Beemer	5.00
Kate Olmstead	3.00
Emma Coleman	25.00
Truth Seeker's Church of God	25.00
Happy Woods Church of God	41.38
Mrs. & Mrs. Herbert Stadden	10.00
Mr. & Mrs. Delos Andrew	5.00
Friends	50.00
R. T.	100.00
Mrs. Ray Maysilles	10.00
Paul Schaer Family	10.50
Mr. & Mrs. E. E. Warren	10.00
Macomb Church of God	14.46
Mrs. Mabel Netts	5.00
E. F. Marsh	12.00

Mr. & Mrs. C. D. Whitmer	\$ 10.00
Mr. & Mrs. C. E. Lapp	60.00
Delta Church of God	125.00
Brush Creek Church of God	60.00
Mr. & Mrs. Walter Wiggins	20.00
Hattie A. Woods	2.00
Mrs. Anna Cochran	2.00
Almeda Wertz	20.00
Mr. & Mrs. Walter Skinner	15.00
David Skinner	15.00
Mrs. M. R. Richards	120.00
Margaret Ballentine	5.00
Mrs. A. Gilbey	5.00
A Family	5.80
Mrs. C. C. Fuson	10.00
Gertha Blair	5.00
Mr. & Mrs. Howard E. Huey	200.00
Mr. & Mrs. Vern Lansbery	10.00
Grace Laning	10.00
Alice Lindstrom	5.00
Maurertown Sunday School	23.42
Donald E. Schace	1.00
Olof Lewis	30.00
Mrs. Eska E. Evans	10.00
Ernest Barnum	2.00
Verna Thayer	5.00
Church of the Open Bible	21.43
Mr. & Mrs. Donald Overmyer	25.00
Anonymous	5.00
Mr. & Mrs. E. T. Renner	25.00
Mr. & Mrs. Lyle D. Lewis	20.00
Mr. & Mrs. Francis Burnett	100.00
Mr. & Mrs. Robert Hardesty	25.00
Two Isolated Members	50.00
Mary Powell	2.00
Emory Maey	5.00
Mr. & Mrs. O. H. Berry	10.00
Mrs. E. C. Railsback	5.00
Azalia Winfrey	10.00
G. R.	1.00
Johnnie & Evelyn Pennington	50.00
Mrs. Hedvie Jackson	10.00
Ida Vogel	5.00
Mr. & Mrs. V. I. Corbell	100.00
Mr. & Mrs. Don McCombs	50.00
Mr. & Mrs. Fred Tavenier	10.00
Jessie M. B. Kauffman	5.00
Mrs. Nellie Gesin	10.00
Mrs. Ora Maples	2.00
Esther D. Jenkins	5.00
A Friend	50.00
Oregon Church of God	11.58
Clyde Smith	75.00
Mr. & Mrs. Paul McPherson	35.00
Mr. & Mrs. George Reye	10.00
Mr. & Mrs. A. E. Karnett	15.00
Golden Rule Sunday School	30.00
Hazel Reed	12.25
Pennellwood Church of God	33.92
Mr. & Mrs. D. W. Kirkpatrick	50.00
Hope Chapel	5.00
Mr. & Mrs. Harvey U. Krogh, Jr.	30.00
Mrs. R. C. Drew	10.00
Interested Ones	300.00
California Friend	20.00
M. A. Patrick	100.00
Mr. & Mrs. Howard Moore	5.00
Mrs. Jessy Sullivan (in memory of my parents, Mr. & Mrs. J. H. Luman)	150.00
Mr. & Mrs. Paul C. Johnson	15.00
Georgin Thoupson	25.00
Leota B. Hanson	15.00
Phoebe Kessler	5.00
Mr. & Mrs. Howard Tjessem	10.00
Mr. & Mrs. Willis A. Roose	50.00
A Brother	66.50

1717 So. Leer
South Bend, 14, Ind.
11-1-54



Camp Berea Report

Every day we receive some letter of inquiry about the progress being made in building a camp of our own. It has been a long and slow procedure. We have had a great deal of difficulty in finding the proper place to build.

So that you might know what has been done we are printing a report from Bro. William Dick in regard to land on the Lake of the Ozarks. Definite action is going to be taken at the next meeting of the General Conference Board. We would like to hear from the people in our conference in regard to the Missouri site. We feel we are making a great step forward and solicit your prayers. May the Lord's will be done.

David Holquist.

To Whom It May Concern—

When Bro. David Holquist submitted plans for building a youth camp of our own, we suggested building it on the Lake of the Ozarks in Missouri. Our people wanted to know more about the possibilities of securing a spot on the lake, and since I lived rather close to it, I was asked to do some investigating.

Bro. James Mattison did some investigating at the lake this summer. Bro. Bill Sundwall, one of our church members living at Cross Timbers, Mo., has spent his spare time ever since then looking also. I have made two trips to the lake myself and spent four or five days looking for a suitable site. All our searching has convinced us that a tract of land called "Thornberry Point" is the best location on the lake for what we want.

Several other tracts are available at reasonable prices but can't even be considered, because they do not have a sloping beach for swimming purposes. Some 40 and 50 acre tracts can be bought for about \$1,000, but they have steep banks or no beaches.

The Thornberry tract contains 112 acres and has 5,000 feet of shoreline. It has a gentle, sloping beach around the entire point, but has an especially nice swimming place in the middle of the point where there is a bed of sand.

The view from this point is one of the best on the lake. It is situated on the main course of the lake and not on an arm. One can look up and down the lake a long distance.

This tract of land is about 4 miles from the state highway 35. Three and one half miles of county road take us up to the tract. About another mile of road which we would build ourselves would take us to the water's edge. The land is covered with timber and is somewhat hilly but it is suitable for building purposes.

Now comes the disappointing part. The two fellows who own Thornberry Point want \$7,500. This is really too much, but they shouldn't have any difficulty getting that much if they really want to sell. We feel that they might take \$6,000. Of course, for that much land along a lake, that still is not too much money.

However, the point is this—we thought we could get a very desirable location for \$1,500 or so. We still can. I am sure that these two fellows will sell us a slice out of Thornberry Point for that amount.

I have talked this over with others, and they have felt that it would be better if we could buy the whole point of land to keep undesirable people from moving in close to our camp and producing an unhealthy environment. They felt that many of our church people would like to own cabins by the camp so they could live close by to attend meetings. Perhaps we could get most of our money back by selling lots for such purposes to our church people. This is just a suggestion.

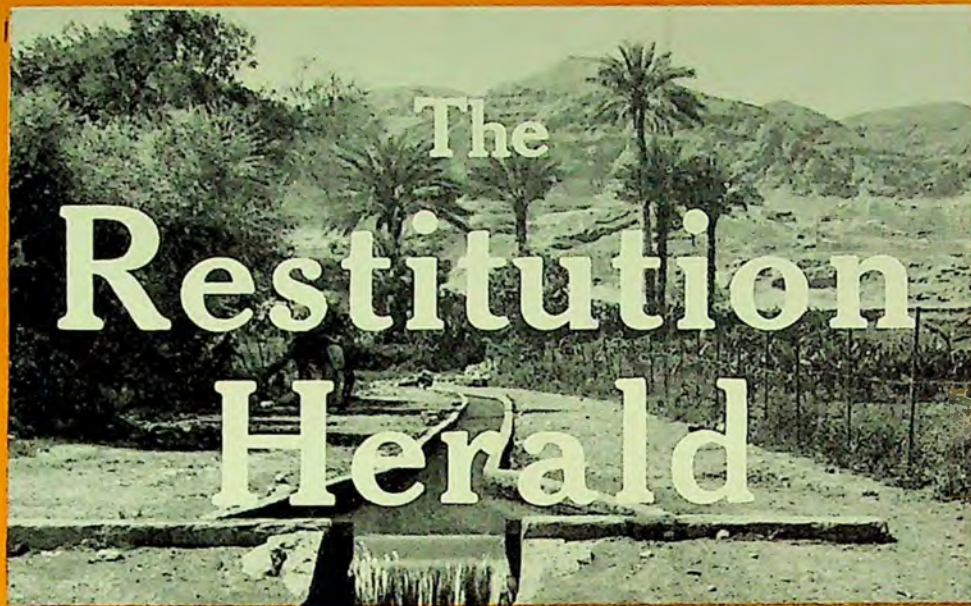
Bro. Sundwall and I estimated that we could build the camp for \$15,000. He has the machinery to build the road, and that could be done for almost nothing. Plenty of lumber would be donated since that section of the country has many oak trees. Gravel for concrete work would be free except for hauling. Bro. James Mattison investigated building materials and found that 2 inch lumber could be bought for \$50 a thousand, haydite blocks would cost 30c each (including laying in the building), sheathing for roofs at \$40 a thousand, and roofing at \$6.85 a square.

It is not my position to decide where the camp should be placed, but I do feel there are advantages to building on this lake. Missouri is centrally located making it convenient for more people to come to youth camp. This spot we are interested in is a peaceful, beautiful location. The Lake of the Ozarks is the largest man-made lake in the United States. I am convinced that the cost of building the camp would be much smaller than would be possible in many other areas of the country.

Bro. Sundwall and I feel that we have gone as far as we can in securing a campsite. It is now up to someone with authority who represents the Board of Directors to come to look things over for himself and complete the necessary business transaction.

It is our prayer that our people will agree upon a proper location and will carry out this work in a manner pleasing to the Lord.

William Dick.



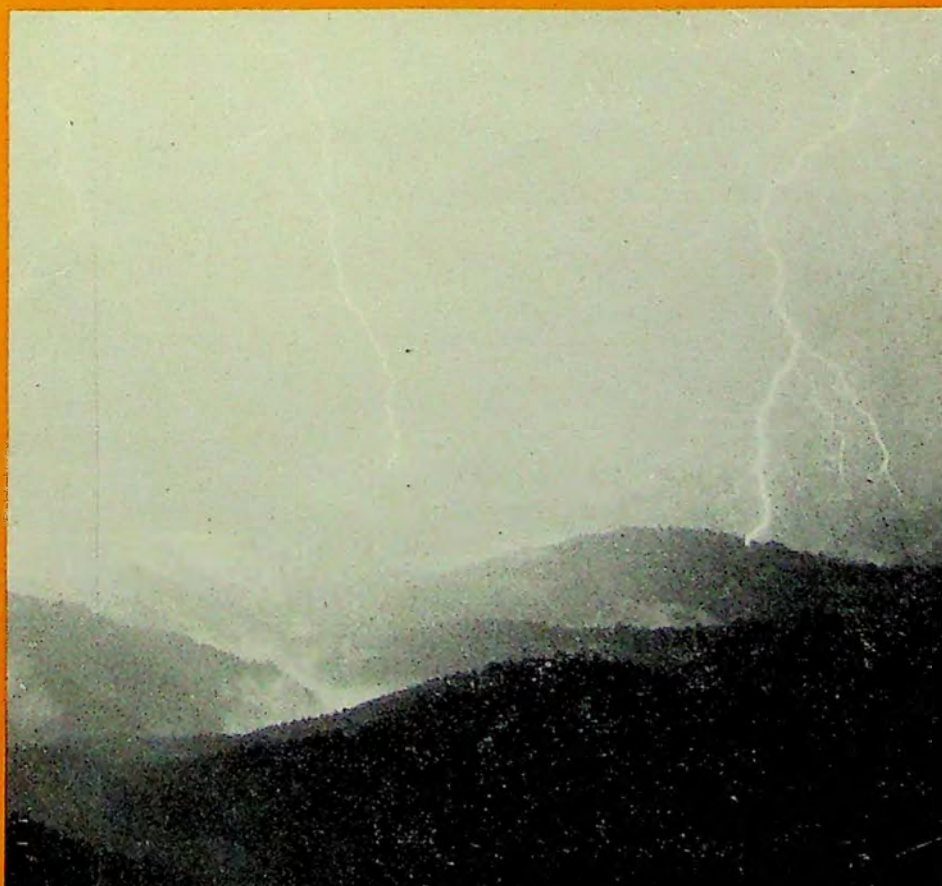
January 12, 1954

Volume 43

Number 14



“Hear attentively the noise of his voice, and the sound that goeth out of his mouth. He directeth it under the whole heaven, and his lightning unto the ends of the earth.”





Editorial

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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Greetings to Pithecanthropus Erectus

Politics, the state of the union, the Korean peace, and even speculation about the next Russian moves have been sidetracked temporarily by a report from Malaya.

Rubber estate workers have been terrorized by the appearance of so-called apemen. Or perhaps, we would say by two apemen and one apewoman. A "Bring-'em-Back-Alive" order has been issued to gather in these new "strange creatures." What conclusions will be drawn by the men of science remains to be revealed.

First-hand witnesses seem to be agreed as to the appearance of these new creatures. They seem to be about six feet tall, very well built, and, although very light in color, are covered with thick hair over chests and arms. They wore a yellow loin cloth made of bark or skin. They ran like human beings and did not use their arms to propel themselves as the apes do. No one is willing to define who or what they are as yet, but the usual "missing links" theory is being advanced. It is said that they may be "one of the biggest anthropological discoveries in years."

It is hard to say whether these creatures will ever be caught or not. It is too early to judge the significance of first-hand observation if they are caught. The description reminds us of the characteristics of certain hypothetical beings which Ernst Haeckel advanced as logical, and necessary, steppingstones between ape and man in the theory of evolution. He described these beings as ape-like men with man-like form and gait, but without man's power of speech. He defined this group by the name Pithecanthropi.

Professor Eugene Dubois added fuel to this theory with the discovery of fossil remains in Java in 1892. The fossil remains which provided the background for Prof. Dubois' creation actually were five fragments. One was the skull cap; another a portion of the left thigh bone; and finally, three teeth. These limited remains of Pithecanthropus constituted the substance of Exhibit A in favor of the theory of the missing link between ape and man in the story of the evolution.

Since we know what the advocates of evolution did

with the skull cap, thigh bone, and three teeth, we have adopted a hush of expectancy. We expect the announcement any day that Pithecanthropus Erectus walks again, this time in the fringe areas of Malaya. Since the description is consistent with the hypothetical appearance of so-called Pleistocene ancestors, it is to be expected that the evolutionists will take advantage of their opportunity.

All of this raises an interesting question that has been in our mind for several years. The proposition is best stated by two statements and a question. 1) It is obvious that evolution, as related to the origin of man, has become an accepted fact in common usage. 2) The very evidence that supports the theory of evolution also is the basis for its most successful refutation if properly presented. 3) Why has no successful counter theory of evolution ever been successfully advanced?

We must assume that there is as much intellectual and scientific development among Christian individuals as non-Christian. In all sincerity we feel that the time has come when the Christian world must deal satisfactorily with the theory of evolution. Christians cannot let every thing that is presented in favor of evolution go without question. Unless we find a satisfactory challenge to this growing supposition, it is apt to undermine the very foundations upon which godliness and Christian theology are built.

It is interesting to notice that the author of "Man," as recorded in the Encyclopedia Britannica, makes this observation. "By the end of the nineteenth century, he (Sir Edward Tylor) had seen chair after chair in the universities of the world filled by men who were convinced that evolution was true; at his death in 1917, at the age of 85, he had seen another generation of inquirers grow up, who, after applying Darwin's teaching to all departments of man's world—to his body, mind, and culture—remain convinced, that as a working hypothesis, the doctrine of evolution had no rival."

We do not agree that the doctrine of evolution has no rival. We believe that it remains only for men of sufficient learning to cast off their sense of defeatism in the face of these hypothetical theories advanced by every new ape that appears on the horizon.



by Dean Moore

Living a --- Disciplined Life

IT is said that in the training of men for the armed services, a key word is discipline. This is true with any specialized work of importance. In no field of work is discipline more important than Christian work which concerns mankind's eternal destiny and the honor of the Creator. Christians are called to teach men the will of God, in order that they might have hope of eternal life. Their purpose is to "turn many to righteousness" (Dan. 12:3). It is only by discipline and personal experience in God's way that they can turn others to righteousness. When a Christian truly loves God and Christ, and his fellowmen, he is willing to be disciplined for service.

Discipleship primarily involves discipline. Discipline is training which corrects, molds, strengthens, and perfects. We cannot truly follow Christ without the kind of discipline which removes our faults and establishes virtues. Christian training is primarily moral training. It is education in the noble things of life. It concerns learning to live spiritually in a spiritual world. Therefore, doubt, conceit, and all wrong desire must give way in order that God's will may be done, and life may be lived in truth. When this is done a man's life shines forth as a light and men glorify God because of the good works they see. Concerning Jesus, the Bible states that He was made "perfect through sufferings" (Heb. 2:10). How else can we become like Him than by accepting God's discipline in our life?

Every part of our life is important to God. He is concerned that we live a holy life, for He is holy. He intends that we become morally strong. He delights in purity of heart, and is weary of puny man's age-lasting rebellion in practicing sin.

One part of our life where discipline is needed is our selfishness. Pride, and love of self always has caused men to doubt God's truth. If pride is broken down, then faith is easy. A truly humble person receives God's Word as a child. We should learn to curb our selfishness so that instead of always seeking some personal benefit, we could always be seeking another's benefit. In 2 Timothy 2:21 we read: "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." A self-centered person is seldom happy because

he is not living for his fellow men. He is living against life. It is intended that each man love and serve his neighbor. Self-love causes us to seek public applause or approval. Christ said to the Pharisees: "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" (John 5:44).

Another part of our life that requires discipline is that of our habits. Since character is formed by one's habits, a Christian life cannot be formed without establishing Christ-like habits. Many lukewarm Christians are content to live year after year without changing. The poor habits remain. This is extremely dangerous because eventually their consciences will cease to warn them and they will eventually convince themselves that sin is right. When the right is long refused, God judges in a terrible way. "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31). If a man has a habit of swearing, smoking, or filthy thinking, he should forsake it in fear of God. Some common, poor habits are: taking the line of least resistance instead of standing up for principle, evading responsibility and excusing oneself when opportunities are presented, raising objections to positive plans, criticizing, faultfinding, and picking flaws in others. Selfishness is seen in the habit of self-reference which always says "How would that affect me?" This person habitually compares himself with other people instead of comparing with the will of God. In order not to remain weak and unmanly we should kill such habits, even if we think we will die doing it.

To succeed in his work, the Christian needs also to discipline his time. Since his work is for the welfare of others and concerns their most important needs, every hour of time wasted means an hour of valuable help not given. People whom we could help may turn to the world and follow a downward path of life due to a lack of knowledge and inspiration from God's Word. To converse with someone "after intelligence has run out," is to waste time. To daydream, or spend one's evenings watching television, is to let valuable time slip by, and leave one worse for the experience. Many come so far short of doing their Christian work really well, that all of their time is needed if they are to succeed. Sometimes

"Surely, Lord, You Don't Mean It!"



the work of a Christian is shoddy work because he refused to discipline his time, and prepare fully for his tasks. When this type of work is offered to God it is a disgrace. The Israelites offered the leftovers in sacrifice to God and the Prophet Malachi said: "When you offer blind animals in sacrifice, is that no evil? And when you offer those that are lame or sick, is that no evil? Present that to your governor; will he be pleased with you or show you favor? says the Lord of hosts" (Mal. 1:8, R.S.V.). We should budget our time, plan our work, and wholeheartedly perform it to the best of our ability.

Now is the time to prepare for full-time Christian service. If we are to serve in God's Kingdom, we must learn to do His work today. This can be done by giving up worldly cares and pleasures and learning discipline as Jesus taught. Perhaps you have thought about preparing to be a minister and haven't fully made up your mind. Possibly you can gain a lot by not doing so, but if, by faith in Christ, you could give this up to follow Him completely the rest of your life, you will gain infinitely more than all that is offered to you now. "Whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" (Luke 9:

24, 25). If you are sure God would not want you to serve Him in this way, will you dedicate your life in service as a layman to earn money to send someone else? People on every hand are in desperate need of God's blessing in their lives. Will you carry it to them? Their future could be different if you will witness God's truth to them. As the days go by, our opportunities go with them. An old hymn says:

"While the days are going by,
While the days are going by,
Oh, the good we all may do!
While the days are going by."

PRAYER GROUP CLAIMS "SPIRITUAL CURTAIN" AROUND COUNTRY

Miami, Florida (E.P.) A prayer group that asserts it has saved Miami from hurricanes for four years announced here it will seek to establish "a spiritual curtain" around the United States to protect this country from any damage by a hydrogen bomb, James R. Adams, 88, who with his wife Elsie founded the Hurricane Control Prayer Group in 1949, said that "only one small hurricane slipped through our prayer defense" in the four-year period during which greater Miami was threatened by thirty-two "big winds." The group offers its prayers in pairs from the roof of a Miami hotel whenever storm warnings are posted.

Spurred by this record, Mr. Adams said, "We now propose to make a supreme test of Jesus' promise in Matthew 18:19: 'Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.'" "We will work in pairs," he said, "to establish not an iron or bamboo curtain but a spiritual curtain of protection around the whole United States of America through which no peril may pass."—E.P.

DAILY READING HELPS

- M. Jan. 18. Matt. 6:26-33. Seek ye first.
- T. Jan. 19. John 14:16-21. Jesus sends the Comforter.
- W. Jan. 20. John 10:24-29. His sheep.
- T. Jan. 21. John 6:32-40. Everlasting life.
- F. Jan. 22. John 15:1-5. Inseparable.
- S. Jan. 23. Phil. 4:9-13. He supplies every need.

Look to Philadelphia

by Curtis Simpson



REGARDLESS of whether or not the seven churches of Revelation have any reference to the seven great church ages, it would seem that these churches are general types or pictures of the various churches in any given age. Revelation gives a picture of real value concerning the church because its virtues and faults can be seen and, if heeded and applied, can spare the church much grief and future judgment.

All seven churches are located in Asia Minor, but with vast difference in their quality. Smyrna and Philadelphia were very good, being composed largely of the humbler classes of people. Sardis and Laodicea were considered bad churches, being composed of the ruling classes of people. These cities were nominally Christian as a whole, but meant little as far as Christ was concerned because the people were still heathen in their manner of life.

Three churches, Ephesus, Pergamos and Thyatira, were partly good and partly bad. For example, the Ephesians were orthodox, but rapidly were becoming indifferent. Pergamos was heretic, but also faithful to the name of Christ and even went so far in its faith as to submit to martyrdom. Thyatira was most zealous and was growing rapidly but she was indeed heretical.

Briefly analyzed, these churches present a pretty good picture of church life today. All had some virtues, but none were acceptable with Christ. Many churches have people who fight bitterly to defend truth and doctrine, but are completely indifferent as to their manner of life. Other church groups, who are heretic without question, have the virtue of dying for that which they do believe. However Christ was forceful and stern in His judgment when He challenged, "Change or face the judgment."

In five of the seven churches Jesus was walking in their midst and told them He would come in judgment or with reward. All issues involving faith were to be seen in the light of the second coming and of that day when we would stand in the presence of Christ. This thought had a salutary effect upon them. This warning was to promote spiritual health or be a cure for their faults. It was to bring them to their senses, having a present beneficial outcome with its corresponding ultimate compensations.

Without doubt, according to Scripture and by personal observation, one can tell that the Spirit of God is

working with groups other than our own. The church picture of Revelation is proof enough that Christ is on the inside of the church working diligently to point out the faults peculiar to each church.

Two churches Christ was not working with were the bad Laodiceans and Sardinians. Why? Because they were dead or lukewarm. Sardis was dead, without signs of life anywhere in her midst. Laodicea was lukewarm, a condition which Christ despises. Furthermore, Christ was on the outside looking in.

The picture of Christ standing at the door knocking to gain entrance is a fine portrayal of His seeking to enter the sinner's heart. But Jesus should never be on the outside of His church seeking entrance. Certainly Jesus does not belong on the outside of His own body. No wonder the church had little power with Christ on the outside! Jesus was nowhere to be found in their presence to edify and to lead. Christ will not be found in either a dead church or in a lukewarm, indifferent group.

Ephesus was called the mother of the Asian churches because of her pre-eminence in all matters. It was here that Paul did his most effective work, where Timothy labored diligently, and where John came to live and work. What a powerhouse for truth and righteousness! She grew immensely and numerically. She evidently fell prey to her own virtues because she soon became indifferent to her true love, Christ. Instead of loving Christ more and more, she was loving Him less and less because she fell in love with her own fame and power. Whenever this condition arises it means that we are headed in the wrong direction. Love for doctrine ahead of love for Christ is the problem here.

Much can be learned from the proud Ephesian fathers. Doctrine cannot stand alone. Christ is our first love and must remain as such. Doctrine, plus the love of Christ, is necessary to salvation. The Ephesian church, if it teaches nothing else, shows the necessity for sound, truthful doctrine and Christ as our first love.

Christ found no fault with Smyrna, the suffering church. Smyrna, located on a fine bay, was splendid and beautiful. These people were referred to as being "poor, but rich." Two lessons can be seen clearly and are of equal importance. Christ expects and demands that His church be perfect. At first this may seem impossible, almost incredible and unattainable, but pure faith

and complete love must be found among those who are acceptable. Nevertheless when Jesus comes only those who have kept the faith virtuously and truthfully unto the end will be caught away. Lesson number two which this church affords is that the church must endure unto the end even though she be cruelly persecuted.

Located at Pargamos we see both the center of the political world and the center of heathen worship. Here the church was tolerating false doctrine and false teachers. Jesus' name was held high, which constituted its virtue. Pergamos shows that both doctrine and the name of Jesus are essential to be in good standing with Christ.

Thyatira was the old church of compromise which we see so much of today. Church leadership in the world will never come by compromise. Many churches today are trying to win converts with basketball teams and church dances. But bringing the world into the church will never do the work that only the Spirit of God can do. Many are compromising the truth. Everywhere present is the impotent plea, "What difference does it make what I believe?" Christ is the power within the church and it is this power which convicts and converts, not on the principles of fine sportsmanship or a social good time, but only on the principle of Jesus' blood and its power to cleanse.

Sinful Thyatira tolerated Jezebel and everything for which Jezebel stood. There were those in the congregation who militantly insisted upon the privilege of indulging in all kinds of licentious practice. She was trying to be liberal in a vain effort to influence people to Christ. Jesus had a most powerful, stinging rebuke for her. She was to change or face judgment.

Jesus knew her virtues: works, charity, faith, and patience. These are fine qualities for even the best of churches. However, these virtues by themselves are not enough to bring divine sanction. Complete separation from the world, adherence to doctrine, and explicit love for Christ are rigid requirements given to the church.

Sardis, the dead church, had a great reputation. Being rich and composed of the higher classes of people she made a profound impression upon the world. Her religion was only nominal because she still clung to her heathen practices. Her lesson to us is, "Crucify yourself, for you cannot mix Christ with the world."

Philadelphia portrays everything that is good and desirable in a church. She was humble but faithful. Her people were content to exemplify in themselves the life of Christ. They were lovers of God's Word and were intent upon keeping it. This church won converts and was not to be denied because she had Christ with her.

Philadelphia found herself weak, but had little to worry about because Jesus was her strength and, of course, Jesus never fails.

This is our goal, is it not? Is this not a picture of all that we love and hold dear? We have humility and doctrine, a love for God's Word and all of the truth which it contains with the intent to keep every word of it. We have people with Christ-like lives, living in purity and loving every moment of it. None can hinder the progress of such a church because Christ is with her and she, of course, is winning converts to Him.

The lukewarm church, Laodicea, stands for all that can be wrong with a church. Christ is on the outside and those inside do not care. Falsehood is being taught but no one cares. They are lukewarm and indifferent. "What difference does it make?" is their general attitude in church matters. The lukewarm church sees its members only whenever they feel like attending; or they attend to see what happened, if anything, while they were away. Such people are "rich, but poor." It reminds one of those Christians who give little or nothing to the work of the Lord. As a result they are rich unto themselves, but poor as a church mouse in Kingdom hope.

Need we go any further in this description of the Laodicean brethren? What is its lesson to us? Christ is on the outside looking in when we are indifferent about our beliefs, consecration, and attendance at church.

A perfect church is demanded. The church is the temple of God and is divinely possessed through Christ. God's Spirit is in this temple. Dare it be anything but true and holy and consecrated?

Christ expects His church to be a glorious church, shining forth as lights in a dark world holding forth the word of life. Jesus gave Himself for the church "that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:26, 27).

All churches would do well to look to Philadelphia and see what Jesus would have them be. Certainly it is godly wisdom for the church to re-examine her position in the light of this church picture and ascertain that she is walking worthy of her Lord and Master Jesus Christ.

NECESSITY

"Since strength is never strong enough
To bear the grief too great to bear,
And wisdom is not wise enough
To hope in spite of all despair,
The strong and wise must still prevail
By faith, when strength and wisdom fail."

—Jane H. Merchant.

God's People -- Israel

By Thomas Savage

WHEN we think of Israel as God's people, there must be a definite reason and purpose for so doing. So many people hate the Jews. We find this hatred among so-called Christian people. How can anyone win a Jew for Christ with hatred in his heart? "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" (Gen. 17:7).

Thus we have God's answer to a covenant with Abraham: a *God to Abraham* and his *seed* for all generations!

The people of Israel disobeyed God many times, followed after idols and served other forces contrary to the commandment of God.

God claimed a relationship to Israel. He said He was married to Israel. "Turn, O backsliding children, saith the Lord; for I am married unto you" (Jer. 3:14). God also said He was a husband to Israel, for we read: "Thy Maker is thine husband" (Isa. 54:5). "I was a husband unto them, saith the Lord" (Jer. 31:32).

Another claim of the Lord's was that He divorced Israel. "I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also" (Jer. 3:8).

Would it seem that God has cast Israel away? Yes and no. We know that Israel was a divided nation. Ten tribes were known as Israel and two tribes were known as Judah. God did cast away the nation of Israel (the ten tribes) because they continually worshiped idols instead of the living God. We must not forget that as God cast aside Israel as a nation, many individuals of Israel are in the nation of Jews (Judah). The cause of this was that when Judah returned to the Lord, many feasts were held and messengers from Jerusalem were sent to the nation of Israel from one end to the other; and they came and worshiped the living God. Many did not return to their tribes or homeland. Therefore there are many of Israel today. Also we must remember that Judah is also of Israel.

"Unto us a child is born, unto us a son is given" (Isa. 9:6). Without any mystery whatsoever we see that the "us" is representative of two parts instead of one.

Scripture informs that Christ is God's Son by begetting. So we see that God had His part in the birth of Jesus. Mary, the mother of Jesus, was of Israel, or the second portion of the "us."

"Thou art my servant, O Israel, in whom I will be glorified" (Isa. 49:3). Here we find God speaking of Christ as Israel. Therefore the Son of God is also the son of Israel.

The power of God is beyond question, the most perfect as well as most orderly. Before the birth of Jesus, Gabriel, an angel from God, told Mary that she was to conceive and bring forth a son, and that His name was to be Jesus. There was life in the words spoken by Gabriel.

"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

"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).

You believe the Scripture as to Christ's calling Lazarus from the grave. Was there any other method used than the power of the words, "Lazarus, come forth"? Yes, there was life in the words spoken by Christ in the raising of Lazarus from death. Surely we must not grant our Creator any less honor or glory for the Words of life which became flesh in Christ.

Christ's Seed

There was much rejoicing in a household when a son was born. We find this throughout the old Scriptures. Would you expect any less from the marriage of God to Israel than a son to be born? Natural, isn't it?

Maybe you can see more plainly why "us" was used in Isaiah 9:6.

"So it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit" (1 Cor. 15:45).

The first Adam was given life by the breath. The second Adam was a begetting by the Word. What position or rights would we be willing to give Christ? Would you be willing to see Christ have a bride? His Father was married. What about the Son?

"Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom

shall be taken from them, and then shall they fast" (Matt. 9:15).

"He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease" (John 3:29, 30). The bride of Christ will be the church of the living God.

The first Adam was a living being, subject to death. All men are of the seed of Adam; all are subject to death. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

"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" (Isa. 53:10). What likeness do we find between these two verses?

The serpent was to bruise the heel of our Lord, which occurred when He was given as a sacrifice on the cross for the sins of the world. Yes, Christ turned His back on Satan, whereby His heel was bruised.

"He shall see his seed." Was Christ born not to bear a seed for mankind? To be the seed of the flesh is to die; to be the seed of Christ is to have a rebirth and everlasting life.

What will be the seed of the Son of God? Eternal life!

The church or bride of Christ is the seed of Christ.

The church or bride will go into the Kingdom of God to rule with His Son, Christ.

What will the wife of God be doing? (Those who will accept Christ will be with Christ, having eternal life.) At the time of the Kingdom rule there will be a gathering from the four corners of the earth for the people of Israel.

Israel of that day will still be in a mortal state, subject to the death of Adam; whereas the church or bride will have eternal life.

We have heard many say they are "spiritual Israel." Why anyone wishes to usurp any part of Israel, the writer cannot understand. There is no known place in the Scripture where he can find the term "spiritual Israel."

Israel is the wife of God and I am willing to let God do all His mercy will allow. But I do know that God gave His Son, Christ, so that we may have eternal life through Him. That is Scripture. My desire is to be of the seed of Christ through rebirth.

"Less than 5 per cent of Americans go to church on Sunday night."

A Redcap Who Cares

RALSTON YOUNG, Redcap Number 42, was sorry for a little silver-haired lady who sat in her wheelchair. She was in pain and crying. As they reached Grand Central, Number 42 took off his red cap and whispered to his customer, "Lady, that's a sure-enough pretty hat you're wearing this morning."

In astonishment she looked into the Negro face.

"And your dress, too. It's the prettiest one I've seen today."

A faint smile appeared on the suffering woman's face. "What ever made you say that to me?"

"The good Lord. I asked Him how to help you, and the answer came to take a look at your hat. The dress was my own idea."

She smiled as he pushed her chair to the Pullman. "I am ashamed of crying. But I am in pain always. Can you imagine what that is like?"

"Yes, ma'am. I lost an eye. For years it hurt like a hot iron."

"How could you endure it?"

"By praying."

"Did praying take the pain away?"

"No, ma'am, but it gave me strength to stand the pain."

A year later, a voice was paging Number 42. The little old lady's daughter said, "Mother has gone to her last rest, but she asked me to find you and tell you that what you said to her last summer made all the difference in the world to her."

Off came the red cap, and he looked into the resentful face of the daughter.

"Don't be bitter, Miss, and don't be ashamed to cry. Jesus wept. Why can't we? Why don't you say a little prayer of thankfulness to the Lord?"

"Why should I be thankful?"

"Because your mother lived to be an old lady, and you had her a long time. There are lots of orphans left when they are young. Besides, your mother's pain is gone now. That's good Miss, cry real hard."

Redcap Number 42 is an eager servant of God. His faith in God and his common sense brings comfort to many as he carries their luggage and assists bewildered people in finding their way at Grand Central station.

—*Saints' Herald.*

"A top authority on alcoholism says that today 60,000,000 to 70,000,000 Americans, mostly parents, drink alcoholic beverages and 4,000,000 of them are potential or confirmed alcoholics."—*E.P.*

Soul and Spirit

By C. E. Randall

THE words "soul" and "spirit" are used a great many times in Holy Scripture, several hundred times in all. In all of these occurrences they are never used interchangeably or synonymously. A great many people in Christendom think of them as being identical and many leaders who should know better, and many do, use and interpret them as though they concerned the same thing.

Misuse of these terms has led to a great many errors set forth as Bible teachings, but which are in direct conflict with the simple and plain teachings of the Word. It will do us no good and accomplish no purpose to make statements about these words unless Bible evidence is brought forth to reveal the way God uses them in His inspired Word.

People should be interested in a "Thus saith the Lord," rather than what men may think or say. My views are of no intrinsic value. Only as one conforms his thinking and interpretation in conformity to the explicit teachings of Scripture can he hope to find salvation and eternal life and the truth that makes men free.

The word "soul" is a term used of all orders of animal life. The Hebrew word from which the English word "soul" is translated is *nephesh*. The primary or basic meaning is "living creature." A few examples are Genesis 1:20, "moving creature"; vv. 21, 24, "living creature" v. 30, "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 (*nephesh*), I have given every green herb for meat."

The underscored words come from the original word that is translated "soul," and in these few cases are applied to the lower order of animals. Soul is a term that applies to more than men,

The soul is subject to death and can be killed. Here are a few of the numerous cases: "Joshua took Makkeh-dah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein" (Josh. 10:28). "The soul that sinneth, it shall die" (Ezek. 18:4, 20).

The word "nephesh" occurs 752 times in the Old Testament and not once is it associated with such terms as immortal, never-dying, disembodied, imperishable, or deathless. These definite terms have been tied to the word "soul" by men rather than God.

The corresponding Greek word "*psuche*" of the New Testament is used 105 times, and, like its Hebrew counterpart, applies to the whole person and is used of all forms of animal life. Anyone desiring a leaflet covering the usages of the Hebrew and Greek words as compiled by Dr. Bullinger, writer of the Companion Bible, can obtain it by request. This summary, taken from the Companion Bible, has been put in tract form and is available from National Bible Institution, Oregon, Illinois.

We now notice the word "spirit." Quoting from the Emphatic Diaglott, the following gives a very concise review of the usages of the words from which spirit is derived.

"The Hebrew word *ruach* occurs 400 times in the Old Testament and is rendered "spirit" 240 times, "breath" 28 times, "wind" 95 times, "mind" 6 times, and the balance in 18 different ways.

The Greek word *pneuma* has been chosen by the inspired writers of the New Testament as the equivalent in meaning of *ruach*. It occurs 385 times, and is the only word rendered "spirit" (with two exceptions, Matt. 19:26; Mark 6:12).

Pneuma, like *ruach* of the old Testament, has four significations: 1) It represents, primarily, the air we breathe. 2) It denotes a being, as angels. 3) It represents an influence from a being. 4) It indicates a state of feeling. It is believed that there is not a passage where these words rendered "spirit," occur, but what may be classified under one of these significations. Like the word *psuche*, neither *ruach* nor *pneuma* is ever once connected with words which indicate that it is deathless, never-dying, or immortal.

		1954						
		Jan	Feb	Mar	Apr	May	June	
Sunday	1	3	10	17	24	31	3	10
Monday	2	9	16	23	30	6	13	20
Tuesday	3	8	15	22	29	5	12	19
Wednesday	4	7	14	21	28	4	11	18
Thursday	5	6	13	20	27	3	10	17
Friday	6	5	12	19	26	2	9	16
Saturday	7	4	11	18	25	1	8	15
		1954						
		July	Aug	Sept	Oct	Nov	Dec	
Sunday	1	8	15	22	29	5	12	19
Monday	2	7	14	21	28	4	11	18
Tuesday	3	6	13	20	27	3	10	17
Wednesday	4	5	12	19	26	2	9	16
Thursday	5	4	11	18	25	1	8	15
Friday	6	3	10	17	24	31	7	14
Saturday	7	2	9	16	23	30	6	13

Brotherly Kindness

THE warmth of human kindness is a virtue described and taught by the Scriptures. God allows man to share the burden of his brother's agony, sorrow, or discouragement by means of sympathy or kindness. When one experiences the loss of a loved one, disappointment, or even business failure, kindness, like warm sunshine, relieves his emotions, quiets his heart.

Understanding often is gendered by a similar experience of the comforter. As the need for kindness is increased, the appreciation for kindness is increased.

Jesus was kind toward the world. He felt compassion on the multitude, opened the eyes of the blind, cured the diseased, healed the maimed, and raised the dead. One definition of "kind" is "having feelings befitting our common nature." Jesus' kindness is intimated in the expression, "we have not an high priest which cannot be touched with the feeling of our infirmities" (Heb. 4:15). The Saviour understands the grief of temptation, of pain, of mental agony. Kindness is closely related to affection not only by dictionaries, but by life's experiences. Shechem "loved" Dinah, "and he spoke kindly unto the damsel" (Gen. 34:3).

Roget's Thesaurus associates with "kindness" the terms "good Samaritan" and "fellow-feeling." The Parable of the Good Samaritan is rich with fellow-feeling. Political feelings caused the others to leave the beaten man in the ditch, but fellow-feeling, human kindness, caused the Samaritan to aid his fellow human.

Warfare seldom allows its participants to feel human kindness. The participants are taught and are duty-bound to hate, wound, and kill. With political problems ruling, kindness bows to hatred.

Kindness genders good will. "Be ye kind one to another, tenderhearted, forgiving one another" (Eph. 4:32). Forgiveness is the kindness which relieves a fellow being of carrying the burden of hard feelings. "Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Rom. 12:10).

Solomon wrote, "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1). Saul spared the Kenites because they had been kind to Israel on a previous occasion (1 Sam. 15:6). David spared Saul's descendants because of Jonathan's kindnesses (1 Sam. 20:15; 2 Sam. 9:1).

The meaning of kindness includes concern and consideration for others. Hundreds of thousands of people are missing and miffing the opportunity for eternal life. Many think it makes no difference what a person be-



by H. Gary France

lieves, so, because there is no value in understanding the truth correctly, they either slide over what they read, or they do not study the Bible at all. How should one be kind to them? By saying, "Believe whatever you want. We are all going to the same place anyway"?

"Uncle Jim, who never went to church in his life, died. The preacher thinks he is in heaven. I am as good as Uncle Jim, so I can do what I want, too."

Should one allow another to lapse into condemnation? If a person considers his hope valuable, and if he is kindly concerned for the welfare of others, he will assist them in understanding essential Bible teachings.

Sympathizing when confronted with death, consoling the disappointed, cheering the sick, and comforting those in pain are forms of kindness designed for temporal life. Let us be kind also in regard to others' eternal well-being.

WHICH WAY ARE YOU GOING?

A little girl went home from church one day, full of what she had heard. A day or two afterward, when talking with her father, who was not a godly man, she said suddenly: "Father, do you ever pray?" He did not like the question, and in a very angry manner asked her:

"Is it your mother or your aunt who has put this into you?"

"No, father," said the child; "the preacher said that all good people pray, and those that don't pray can't be saved. Father, do you pray?"

This was more than the father could stand, and in a rough way he said:

"Well, you and your mother and your aunt may go your way, and I will go mine."

"Father," said the little creature with great simplicity, "which way are you going?"

The question pierced his heart. It flashed upon him that he was on the way to death. He started from his chair, burst into tears, and began to pray for mercy.

Which way are you going?—Selected.

Tomb of Rabbi Gamaliel Found

EXCAVATIONS at Beit Shearim (near Tivon) have led to the discovery of tombs from the period of the second temple. The excavations were conducted by Dr. N. Avigal of the Israel Exploration Society. They are the first excavations to have been made at this site since Professor Benjamin Mazar, now president of the Hebrew University, had to abandon his excavations there in 1940. Among the tombs were found the resting places of Rabbis Simon and Gamaliel, two members of the Sanhedrin (the supreme legislative and judiciary body of the period). The tomb of "Aidessios, head of the Council of Elders at Antioch" was also uncovered.

The significance of these discoveries lies in the philological insights which may be gained from the many inscriptions found among them. Professor Schabe of the Hebrew University Classic Department explained that among inscriptions found, there were about six Greek to every Hebrew or Aramaic inscription. This was held to be an indication that the culture after the destruction of the second temple was far more hellenized than previously assumed. A short inscription of Greek words written in Hebrew characters is the first of its kind to be found. Philologists noted with interest that the Greek word *apsis* is used on the stones uncovered to indicate a whole chamber with a burial niche, and not the niche only, as had been true of inscriptions previously discovered. Another inscription mixes Phoenician with Aramaic expressions.

The excavations of Beit Shearim are by no means complete. Nevertheless, the observer is easily able to imagine the general contours of the town set in the hillside. The synagogue of this town rose high over the modest houses of the sages. It was the building which housed the Sanhedrin and the judgment hall. A three-aisled structure, it is similar, but much larger than the synagogue of Kfar Nahum. The grandiose trifold gate of the synagogue, the rich vousoirs of which have been completely excavated, must have been the landmark of the town. Beit Shearim is the town in which Rabbi Judah the Prince codified the Mishna (circa 200 C.E.). It was part of the domain of Berenice, sister of the last Herodian King, and Queen of Chalkis in her own right. The ruins of Beit Shearim belong to the second and third century. The city flourished until it was destroyed during the revolt against Caesar Galius in 352 C.E.

The Necropolis of Beit Shearim, which was found by Professor Mazar, is much larger than would be expected for a town of this size. After burial on the Mount of Olives was barred, this necropolis was the favorite burial place for the privileged Jews of the Orient. Inscriptions

tell of Jews from Palmyra and the Yemen, from the banks of the Euphrates and the Nile. Caravans from the farthest borders of the Roman and Parthian empires brought the lead coffins of the pious, who wanted to be buried in Israel's soil. Small stepping holes, hewn into the stone, lead up to the dark entrance of the catacombs. In square openings the ancient stone doors still hang on hinges, that turn in the living rock. The names of the dead are often just scratched in with Greek or Hebrew letters. A light marble tablet is sometimes set into the brown rock.—E.P.

What Is a Protestant?

WHAT is a Protestant? The obvious answer is, "One who protests, who speaks out against something"—an action, a statement, an idea. We think first of the reformers of the 1500's whose protests against certain doctrines and practices of the Roman Catholic Church led to the formation of the churches we call Protestant. But to confront sin, error, or tyranny with a protest has been for centuries an honorable duty of man in both the religious and political realms. Consider the ancient prophets who spoke against the idolatry and loose living of Israel. The Lord Jesus Himself protested against the sanctimonious selfishness of the Pharisees. In the political field, our own Declaration of Independence protests in detail against those infringements upon American liberties which impelled separation from the mother country.

It is not enough, however, to be "against" wrong; one must be "for" something. The word "protest" has a positive meaning: to assert, to declare solemnly, to affirm formally or publicly as if in face of doubt. It comes from the Latin *protestari*—to be a witness for. To witness to one's convictions even in the face of doubt or antagonism—this, too, has been an obligation of man for generations. The Bible, as well as history, is replete with these positive testimonies. The three Hebrews, threatened with a fiery death, affirmed to King Nebuchadnezzar the omnipotence of their God.

Job, hard beset by his own miseries and the reproaches of his friends, declared: "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." Peter, who had once wavered and denied Christ, witnessed to the Jews of the death and resurrection of the Lord.

These worthies knew whom they had believed, and were persuaded of the truth and importance of the things they had believed.—Mildred A. Hooper; adapted from *Herald of Life*.



Forgiving

by Mary Railton

It all started when Aunt Ruth gave Marian a lovely pair of roller skates for her birthday. They were shining and new and oh, ever so fast. As soon as school was out, Marian ran home to get her skates and skim over the sidewalk until supper time.

Steve had skates, too, but they weren't as nice as Marian's. They were old, and once Steve had left them in the rain, and they were all rusty. Steve liked to skate and he wished he had new skates like Marian's. One morning he looked at the two pairs of skates, side by side, and decided to buckle Marian's on, to see how they felt. He liked them so much that he skated on to school, and Marian didn't know about it until afternoon.

When she saw they were gone, she was cross for a moment. She had intended to go over to Jane's, whose doll, Belinda, was very sick. But it wasn't very far, so Marian decided she wouldn't be angry with Steve this time.

When Mother tucked her in bed that night, Marian told her about how she had forgiven Steve. Mother smiled and said she was glad. Mother said she thought Jesus would be happy, too, and told her a little story.

It was about Peter, who was a follower of Jesus. Once Peter came to Jesus and asked Him how many times he ought to forgive someone who did something wrong against him. He asked if he should forgive him as often as seven times. Jesus told him to forgive seventy times seven, which means there is no limit to the times we should forgive.

Then one lovely spring day, Jane and Betty and Marian decided they would go skating after school. They were going clear to the other end of town. They ran home after school to get their skates and some cookies. They were almost out of breath when they reached Marian's house, but they hadn't run fast enough. Steve had gotten there first, and had taken her skates for himself and his rusty ones for a boy friend.

Marian was so angry that she wouldn't play with the girls and she became very rude to Mother. She cried and cried and all the time she became more furious. She wouldn't listen to Mother. She tried to think of something naughty to do to get more attention. When Mother went upstairs, Marian began to play with the

pretty little china shepherd boy and girl that Mother never let them touch. Mother kept them because her grandmother had given them to her when she was a tiny girl, and she didn't want them broken. Marian put them on the floor and moved them around and pretended they were talking to each other. Then she had them quarrel, and she pushed them together to make them hit each other. Suddenly the little china boy hit the little china girl too hard, and her tiny arm came clear off and there was a big crack in the little boy.

Marian looked up guiltily, and there was Mother standing in the doorway. Marian had never seen Mother look that way; she thought she was going to cry. Instead, Marian cried because she was so very sorry. She would rather have given Steve the skates than break her Mother's keepsakes. She begged Mother to stop looking so sad and to forgive her. Of course, Mother forgave her.

After Marian thought about how she had disobeyed Mother and how kind Mother had been, she forgot to be angry with Steve. Instead she thought about all the naughty things she had done, and how her Mother forgave her every time. She remembered the story of Peter and Jesus, too, and wondered if Mother hadn't forgiven her more times than seventy times seven. She realized that she had hardly ever forgiven Steve or anyone else.

HAPPY BIRTHDAY TO YOU!

Rosemary R. Gould, Jan. 18, age 7, Jacobson, Minn.
 Rachel Krogh, Jan. 19, age 12, South Bend, Ind.
 Jan Paul Vanderwall, Jan. 20, age 7, Laporte, Ind.
 Cheryl Macy, Jan. 21, age 9, Gatesville, Texas.
 Sally Tremaine, Jan. 21, age 10, Corvallis, Oregon.
 Sharon Houser, Jan. 22, age 12, Lakeville, Ind.
 Sidney Cunningham, Jan. 22, age 9, Arco, Idaho.
 Cecil S. Richardson, Jan. 22, age 12, Hammond, La.
 Ricky Lee Landry, Jan. 24, age 4, Hammond, Ind.

New Members to ECE Club

We are happy to welcome Michael Furber to our Club. His mother and father sent in his name. We are happy also to welcome Steven and Dan Gallagher to the Everyday Christian Expression Club. Their mother sent in their names, also.

Children's Corner



Your Private World

by William Dick

One of America's leading family magazines recently published a story entitled, "The Private World of a Fourteen-Year-Old Girl." The story was written about a girl who was supposed to represent the typical American girl of her age. As you read the story, you become interested in the fascinating daily life of this girl. You follow her to school, to a football game, to the corner drugstore, to a movie, or a dance. She invites you to her home where you see her monopolizing the telephone, raiding the refrigerator, and finally enjoying a slumber party. But the more you read, the more certain you are that something important is missing from this girl's life. In all this story of words and pictures not one mention is made of church. Not once is the girl seen attending a worship service or kneeling in prayer.

I hope that the story that we have been reading is not the story of the typical American girl or boy. I am sure there are many young people who have not become so wrapped up in themselves that they have forgotten God. If a reporter made a story of your life, would it be any different from the one we have been reading? Does your private world include God?

A teen-ager's life is crowded with so many activities, it is necessary to decide which things are most valuable, and then give them first place in our lives. There is nothing wrong with many of our school and social activities, but when we spend so much time doing these that we have no time for devotion to God, then they are wrong. Christ should be the central figure in our private world. He should receive the best of our time and talent. Paul said, "He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Col. 1:18). When we see Christ in the correct perspective we will put aside all other affairs that would hinder our paying proper respect to Him.

From the magazine story, we assumed that the girl was thinking mostly of herself and the enjoyments she could get out of life. She was the center of her attractions. Would I be going too far if I suggested that the church and worship of God should be the center of our

life? When the Israelites journeyed through the wilderness, the center of their life was the tabernacle. The ark of the covenant represented God to them. When they stopped to make camp and pitched their tents all around it. The tabernacle not only was the center of their camp, but it was the center of their thinking.

We can learn a great lesson from the Israelites of old. We can place the church in the center of our community and then attend often to worship God. What blessings do we gain from attending church? In Hebrews 10:24, 25, Paul tells us not to forsake the assembling of ourselves together and encourages us to exhort one another and to provoke unto love and good works. Church members who cause dissension and hatred because they wish to get attention or forward their pet theories evidently disregard these verses.

Young Bereans can set a good example by showing a true Christian spirit of co-operation. By meeting together, we can encourage one another. We need to help others, we need to lift up their hands, we need to give them strength. "Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up" (Eccl. 4:9, 10).

Church is like many other activities we have in life. The reason we enjoy school games and parties is that we are a part of them. Too many times we fail to take active part in church functions. But we go because our parents make us go. When we get to the age when our parents no longer can tell us what we have to do, we break away from church and become lost in the world of darkness.

The church could be just as interesting and enjoyable as other activities if we would give it a chance. By taking active part in church worship and contributing the efforts you can do best, you will find a new circle of Christian friends and experience many moments of inspiring joy. Nothing will be missing from your private world. Will you give it a try?

The Berean Page

AMONG THE CHURCHES

Church Calendar

Special Events

- January 26-28 — Midwinter Ministerial Conference at Church of God, Oregon, Ill.
 February 18-25 — Dixon Teaching Mission (Walter Wiggins, guest leader).
 March 22-29 — Evangelistic services at Fredricktown, Mo. (guest speaker, Walter Wiggins).
 April 4-18 — Evangelistic meetings at Hope Chapel, South Bend, Ind. (guest speaker, Walter Wiggins).

Morning Star Church of God and Hope Chapel Church of God in South Bend, Ind., are co-sponsors of a new radio program. The program is on the air at ten o'clock on Saturday mornings from Station WJVA.

HARLINGEN, TEXAS

A wonderful Bible school with Sr. Verna Thayer has ended. The boys and girls gave a fine program, with many of the parents attending.

Sr. Thayer arrived from Gatesville on December 21, looking very tired. In spite of the heavy schedule here, she looked quite rested when she left for Riviera, then on to a colored Bible school near Hammond, La. Our Bible school was conducted December 28 through January 1, mornings and afternoons. The program was on Friday night, January 1. One hundred ten were enrolled, and the average attendance was 54. Teachers who assisted in the school were Srs. Dean Williams, Opal Hayse, Wanda Williams, and the writer. Besides the three large classes of boys and girls (Sr. Thayer teaching one), we had an adult class, with some fine discussions.

Sr. Thayer has done a marvelous work here, with fine lessons, and fine handling of the boys and girls. We all can take a lesson from it. May the Lord's blessing be upon her as she serves Him in the colored Bible school near the Blood River Church.

During December we made two trips to Corpus Christi for very enjoyable classes with the Kirkseys, Gocklers, and Mrs. Rackley.

The Sunday school here in Spanish Acres has averaged fifty the past two months. Attendance has been good for morning preaching.

The Texas State Bereans are looking forward to a good youth rally in central Texas next summer. The state Berean dollar-a-month club has to date \$104.50 toward the rally. If possible, it is hoped that some of the money from the dollar-a-month club will go toward the purchase of land for our own rally camp along some river or lake in central Texas. We pray the Lord's guidance in every step and plan, that it may be for His glory.

May we all draw closer to the Lord in the new year of 1954. James Mattison.

MIDWINTER MINISTERIAL CONFERENCE

January 26 - 29, Oregon, Illinois

Tuesday

- 7:30 Breakfast
 8:30 Devotions led by President Alva Huffer
 9:00 "Organizing Churches, New and Old," Kenneth Milne
 10:20 Recess
 10:30 "A Unified, Systematic Evangelistic Approach," Walter Wiggins
 12:00 Dinner
 1:10 "A Systematic Theological Approach," Alva Huffer
 2:20 Recess
 2:30 Open Period
 3:40 Recess
 3:50 "Our Youth Evangelism," David Holquist
 5:30 Supper
 7:30 Evening Speaker, Richard Smith

Wednesday

- Theme for the day: Evangelism's Greatest Opportunity—the Sunday School.
 8:30 Communion Service, C. E. Lapp
 9:00 Address by Dr. Lee E. Baker, President Executive of the Advent Christian General Conference of America, speaking on the theme of the day.
 10:20 Recess
 10:30 Question Period on Dr. Baker's message
 1:10 "Promoting Planned Teacher Training," Harvey U. Krogh, Jr.
 2:20 Recess
 2:30 Symposium of Church of God Sunday School publications conducted by the National Sunday School Association of the Church of God
 3:40 Recess
 3:50 Open Period
 7:30 Evening Speaker, Milton Hall

Thursday

- 8:30 Devotions led by Warren Sorenson
 9:00 "Was the Gospel Preached to the Gentiles the Same As That Preached to the Jews?" C. E. Randall
 10:20 Recess
 10:30 "Movies and the Conscientious Christian," Harry Sheets
 1:10 "Visual Illustrations in Christian Teaching," Harold Doan
 2:20 Recess
 2:30 Business meeting, including the report of the Pension Plan Committee
 3:50 Recess
 4:00 Open Period
 7:30 Evening Speaker, Dale Ward

Friday

- Program to be announced.
 Program Committee
 Harold J. Doan
 Harvey U. Krogh, Jr.

Our cover picture is an Authenticated News photo.

ARKANSAS

We are enjoying very mild winter weather. Until two weeks ago we had petunias, thrift, and snapdragons blooming.

The McGintytown Church of God was very happy to have Bro. James W. McLain, evangelist for the Western Nebraska State Conference, to be with them and to conduct evangelistic meetings November 24-December 4. The inspirational meetings gave the whole community a lift. The interest and attendance were very good. The sermons were on the great covenants of the Bible. When Bro. J. W. McLain was national evangelist for the Church of God, he reorganized this church; and it has been functioning ever since. So, to him, it was like coming back home. We hope the next time he can be with us for a longer period of time.

This church hopes some day to be able to build a new church. Bro. J. W. McLain is drawing the blue prints for it.

The Cleveland Church of God has a very good looking church house. They have put in gas heat and made and installed new benches. They have recently built two Sunday school rooms. The last youth rally was conducted here on December 13. It was the best rally that we have had both as to attendance and program presented. Each church plans a program and presents it at the rally. The program consists of vocal and instrumental music, poems, recitations, short talks, and prayer. The dinner is one of the good features of the rally, as well as the inspiration that we receive by unity. The churches that presented programs were McGintytown, Oak Grove, and Cleveland.

There was an Arkansas-Oklahoma Conference Board meeting there that day also. Finances and the conference paper were discussed, and ways of carrying out a program.

The next Youth Rally will be at the Oak Grove Church of God near Little Rock on May 30. There will be another conference board meeting on that day.

The Oak Grove Church has been doing some redecorating inside their church house.

At Walnut Grove we were glad to see Bro. and Sr. Troy Coverdill from Altheimer, Ark. He is the son of Bro. J. B. Coverdill. Mr. and Mrs. Sid Karnes from Benton were in our services on December 27, 28. Bro. and Sr. Opal Pledger were in Havana from California.

We were glad to have Mrs. America McLain, my mother, from Mt. Sterling, Ill., with us in our services at Cleveland and Walnut Grove.

Our radio broadcast over KVOM, Morrilton, Ark., is doing a great deal of good. It has increased our attendance at the Salem Church of God which meets in the Lord's Schoolhouse, five miles north of Morrilton. The attendance is between 25 and 30. The radio broadcast is on the first Sunday afternoon of each month from 3:00-3:30 over KVOM.

C. Alan McLain.

FONTHILL, ONTARIO, SUNDAY SCHOOL

The Fonthill Church of God Sunday School held its Christmas program under the leadership of Bro. J. H. Fletcher, superintendent. The church was decorated for the occasion and there was a large attendance of parents and friends.

Members of the classes, who had attended Sunday school faithfully during the past year, were presented with pins, as follows: adult class, teacher, J. H. Fletcher, 7; True Blue Class, teacher David Elliott, 3; Little Jewels, teacher, Mrs. Doris Fletcher, 4; Happy Helpers, teacher, Mrs. Jean Elliott, 8; Sunbeam Class, teacher, Thelma Barnhart, 3; Wideawake Class, teacher, Caroline Dilmarter, 7; L.O.T. Class, teacher, Thomas McArthur, 2; with a total of 34 pins given.

Mrs. M. W. Lyon led in the singing of several choruses. At the close of the program gifts were distributed to the children from the beautifully decorated Christmas tree. They also received a box containing nuts, candy, and oranges. On Sunday, December 20, the Sunday school observed White Christmas when many articles wrapped in white were received under the direction of Mrs. M. W. Lyon. The articles were packed in baskets to be distributed to less fortunate families.

Our annual Sunday school meeting was held on December 29 for election of officers. We had an average attendance for the year 1953 of 74, being four more than for the year 1952. There were a few changes in the officers for the coming year. They were elected as follows: superintendent, J. H. Fletcher, Jr.; assistant superintendent, David Elliott; secretary-treasurer, Phillis Kirkwood, assistant secretary-treasurer, Howard Shute; organist, Dona Zwiskie; assistant organist, Marion Elliott; True Blue Class teacher, Bro. M. W. Lyon; Sr. Lyon to assist Thelma Barnhart; Sr. Beemer, Cradle Roll.

We added four new members to cradle roll in 1953. On Sunday, January 3, Bibles were given for perfect attendance. This was also promotion day. This year Bibles were given to Bros. Albert and Kenneth Napper. Douglas and Marion Elliott had perfect attendance as well as a few adults. Many others missed only one Sunday or two.

We were glad to have Weldon Holland, Dorothy Elliott, Robert Kirkwood, Arthur Fletcher, and Walter Larsen home for Christmas.

Bro. and Sr. Lyon held open house at the parsonage on December 30, 31 ending with a watchnight service.

We are sorry to report that Bro. W. H. Holland will be in bed for some time yet. Your prayers are requested to uphold his cheerful and patient waiting to get on his feet again. May the coming year be a busy and happy one for you all.

J. H. Fletcher.

Sr. Mary Laning is in the hospital at Rushville, Ill. Anyone wishing to cheer her may send cards and notes to the Culbertson Memorial Hospital in Rushville.

IMPORTANT NOTICE TO MINISTERS

All ministers planning to attend the Midwinter Ministerial Conference at Oregon are urged to notify Bro. J. R. McCrone at once if they desire sleeping quarters in the homes of the Oregon brethren. This is extremely important! Do not neglect it! The fact that you are on the program, or that you attend every year should not be regarded as sufficient notice that you will wish a place to sleep. A postal card is all that is necessary. Get yours in the mail today.

WISCONSIN AND MINNESOTA

At Graytown Church of God in Wisconsin, we are holding services in the basement, hoping that in the near future the upper part of our church may be built. I believe it to be one of the nicest locations for a church.

Two Sundays a month services are held in homes at Mora, Minn.; also two Sundays a month services are held in the Bergen Church at Lester Prairie. We have had a fair attendance, and hope to have more when weather conditions permit.

Tom Savage

HAHN - MCCOY

On January 1, 1954, Miss Gertrude Hahn, Bourbon, Ind., became the bride of A. Weldon McCoy, in a quiet ceremony at the Burr Oak parsonage. They were attended by Bro. and Sr. Ray Heyde.

Sr. McCoy is a newcomer to the Church of God, having been baptized last fall. She is a member of our North Salem Church, where she is proving a congenial and capable member.

Bro. McCoy is well known among a number of our churches where he has served as pastor. At present he is pastor of the North Salem Church.

After a three weeks' honeymoon trip to Florida, they will return to resume their labors with the church.

We pray that God will bless their lives together with happiness and usefulness in His service.

Harry Sheets.

Sr. Idona Romine writes that she has had a breakdown in health—a heart difficulty. She is living with her son Otis in order to have complete rest. She had moved from Los Angeles to San Diego in order to be close to her children and had just begun work when this occurred. Her address is 1810 Broadway, Apt. 15, San Diego, Calif.

HERALD RECEIPTS

Jennie Townsend; William C. Poland; Vern Todd (2); Austin Scroggs; Mrs. Otis Lippincott; Mrs. Ora Maples; Roseoe V. Halstead; Ivan Porter; Mansel I. Rogers; Mrs. Elmer Winfrey; Mrs. George Starr (3); Sanford Derry; Sylvan Richey (4); W. P. Corbaley; H. D. Hathaway; Margaret Rankin; Silas Claypool; Darrell Maddock; Mrs. J. M. Prime.

BESSIE C. EICKMEYER

Bessie C. Eickmeyer was born in Kansas on March 5, 1884, and died in Spokane, Wash., December 8, 1953. She was a member of the Church of God (faith of Abraham). Leaving behind to mourn her loss are: her husband, H. C. Eickmeyer of Deer Park, Wash.; five sons; one sister; one half-brother; twelve grandchildren, and many friends. The word of the Lord was set forth concerning the hope of the righteous that the living might take heed to their ways and find strength and comfort from the Lord.

Lyle Rankin.

ELLIOT GOODWIN

Brother Elliot Goodwin of Graytown, Wis., died on December 9, 1953, at the home of his brother, John Goodwin, at New Richmond. Bro. Goodwin was 61 years old. He was baptized into the body of Christ in 1920.

Many have shared the hospitality of his home on the farm.

His nephew, Bud Goodwin preached the sermon, assisted by the writer. Bros. E. E. Graham and Ray Brown sang solos, with Sr. Doris Brown at the piano. Bro. Goodwin was laid to rest in the Huntington Cemetery near Star Prairie, there to await the call from the grave by his Master.

T. M. Savage.

JAMES BUCHANAN

James Buchanan, son of Hugh and Elizabeth Buchanan, was born on March 10, 1874, in Ontario, Canada. He died on December 26, 1953, in Leavenworth, Wash. He was a member of the Church of God. He leaves a wife, Ethel Buchanan, four sons, two daughters, twelve grandchildren, one brother, one sister, and many friends. Those attending the last services for him were encouraged to live for the life to come.

Lyle Rankin.

ARNOLD CAPPS

Mr. Arnold Capps was born on December 11, 1894, at Harriman, Tenn., and died instantly in a coal mine accident on November 3, 1953, at Skelton, West Virginia. He was the son of James and Mary Russell Capps.

He is survived by his wife, Mrs. Icy Dorssett Capps; a sister, Mrs. Gordon Toney; two brothers, Lon and Roy Capps; two half-brothers, Clarence and Clyde Poland; four daughters, Mary Jane and Hazel Capps, Mrs. Gerald Ewings, and Mrs. John Hays; a son, Lester; and three grandchildren.

He was a member of the Church of God of the Abrahamic Faith, and was laid to rest in Sunset Memorial Park, Skelton, W. Va.

Dean Moore.

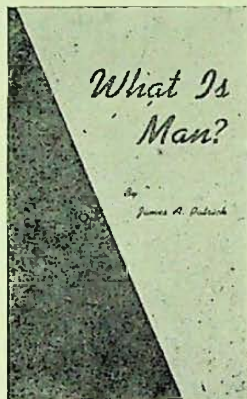
WILLIAM ALLEN STONE

William Allen Stone was born in Meigs County, Ohio, May 26, 1875, and died December 14, 1953. He was a resident of Washington for over fifty years and a member of the Church of God nearly as long. Nearest known relatives are Maude Flannigan, a niece, of Pomona, Calif.; and Harriet Hviid, a cousin, of Holden, Alberta, Canada. Words of instruction from the Book of Comfort were given for the living.

Lyle Rankin.

"CAST THY BREAD"

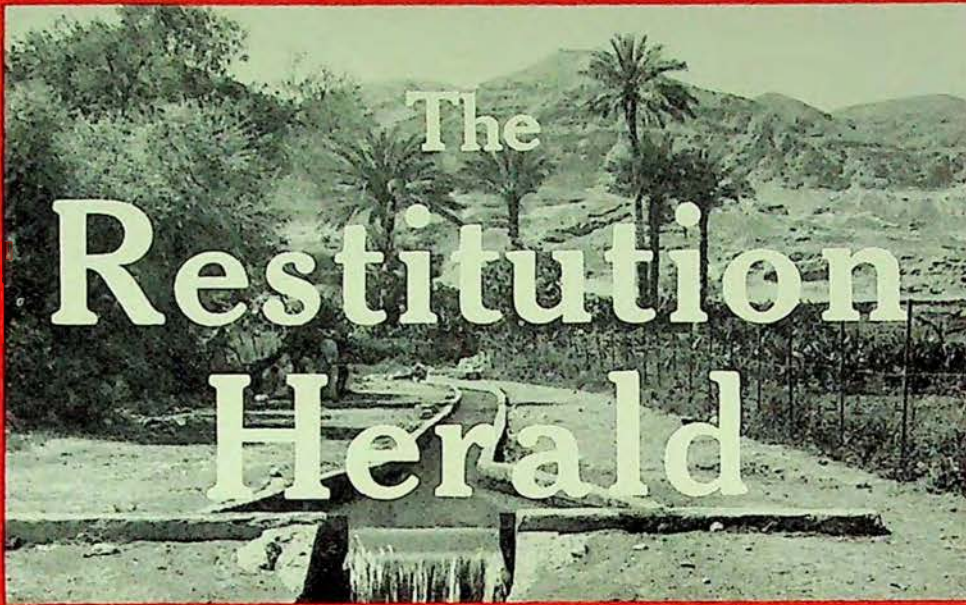
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National Bible Institution,

Oregon, Illinois



January 19, 1954

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This will I do: I will pull down
my banns, and build greater; and
there will I bestow all my fruits
and my goods.





Editorial

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James M. Watkins, Editor

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Paul C. Johnson, Associate Editor

Evolution Versus Retrogression

In last week's editorial we stated that there were those who believed the doctrine of evolution had no rival. We are convinced that this is not true. Actually, the very facts used in support of evolution could be used against it. Several years ago we became convinced that there was a sound antithesis to the theory of evolution. This, we believe, is the theory of retrogression.

We mean simply that the arguments used to support evolution can support the theory of retrogression. Man has an equal, or greater, tendency to degenerate in all areas of life than he has to evolve upward.

We feel that any of the sciences which pertain to man directly or indirectly will, if given a proper chance, substantiate that man in his beginning had a comparatively high standard of physical, mental, and spiritual perfection. The so-called "missing links" are actually evidences of a degeneration away from this primary state.

We have never felt qualified to substantiate these facts with all the necessary scientific data in the various fields related to it. We have waited, hoping that some good, Christian men of science would consider this possibility. Since none have, we make this suggestion to the limit of our personal ability.

Let us begin where Darwin started. His theory, released in 1871, was titled the "Descent of Man." Out of it we are supposed to assume that man "descended" upward. We would much rather believe he "descended." It is pointed out that the Aborigines of many isolated jungle areas are steppingstones in this process of evolution.

Yet the folklore and traditions of these groups show that at some time in the distant past they had contact with godly truth and knowledge. As an example, the traditions of many of the most backward tribes have some variation of the story of the Flood. Where could these and many similar thoughts come from if their knowledge and intelligence evolved out of a perfect vacuum?

Let us consider also the question of color. The Biblical theory of man's creation necessarily accepts that he was more or less white when he was created. Evolution assumes, since man is a product of the age of anthropoids, that he was dark during creation.

Perhaps by the time you read this, more information will be available about the mysterious creatures which appeared in Malaya. At the present we must depend on the meager accounts available. The account states that they have a very light skin. This is especially significant. The report also states that they are more or less covered with hair as are members of the ape family. If they are a "missing link," it is far more logical to conclude that they indicate a white ancestry rather than that of the anthropoid ape.

What we have here may be a most valuable example of the theory of retrogression. It has been well established that man adjusts himself to his environment. An arm that is not used withers and becomes useless. A muscle, tooth, or finger that is subjected to undue or unusual strain over a long period of time adjusts itself to the need.

If man was turned loose in the jungle and compelled to tear his food with his teeth, there is every reason to believe that he would, in a few generations, develop the protruding teeth and jaws necessary to his new environment. These are the ape-like characteristics that are prevalent in these ancient examples. This could well explain the tusk-like protusions of teeth which have been noted in the Malayan ape men.

Diminished intelligence, over several generations, will begin to manifest itself with a receding forehead and similar characteristics. If a child was turned loose in the jungle and would survive, nature would attempt to protect the body with a hairy growth and many other such adjustments for self-protection.

Science is attempting to explain away the light skin of these so-called "ape men" by saying that they probably have lived for years in dark, overgrown jungles where the sunlight rarely penetrates. This is a far better case for the theory of retrogression than it is for evolution. It acknowledges clearly the ability of men to adjust himself to his surroundings. Science has yet to produce an example of an anthropoid type that has bleached out for the same reason.

Certainly, in these very creatures, there is a distinct dividing line between the animal and the human.



"I Met Her at the Dance"

By G. E. Marsh

I HAD not heard that their marriage had "gone on the rocks" until the young man walked into my office the other day and told me about it. In fact, I had quite forgotten him and the circumstances under which we had met until he recalled them to my mind, as he was not a resident of our community when I first came into contact with him. He also had forgotten my name, he said, and experienced some little difficulty in discovering just who it was that had asked the questions and received the answers which had made him a husband five years before.

"We always went to the dance on Saturday night," the young man told me. "That was where I met her in the first place. After we were married," he continued, "and even after the baby came, we went to the dance on Saturday night."

It seemed it was almost a religious rite for these young people to attend a dance each Saturday night. Life would not have been complete without it. They lived the other six days of the week as an unavoidable interlude between dances. Marriage and parenthood made no change in their habits.

"Yes," he said, "I met her at the dance. After we were married, as I worked late on Saturdays, she generally got to the dance before I did."

This was no complaint on his part, but a simple statement of a commonplace fact. The quicker one could get to the dance, the better, that was all! The young man didn't blame his wife for leaving the baby with the neighbors and going early. That was the natural thing for her to do.

"She met other fellows there, of course," he went on, "and one of them in particular got to running around with her to other dances and places of amusement while I was at work. But that was all right, too!" he added with considerable emphasis. He may have observed a questioning look in my eye. "That was *her* business!"

"Finally it got so that she spent so much time away from home that my meals were never ready when I got back from work. Then I *did* put up a holler! I told her that if she couldn't have my meals on time we'd better split up."

"All right, big boy,' she said, 'that's okey with me! So that was *that!*'"

My visitor went on: "She got her divorce a short time later" (through a false statement which they agreed upon) "and the next Saturday she married the guy I told you she had been running around with.

"A week later I went to the dance as usual. It was one of those dances where you change partners and she and I danced a set or two together just as we always had. Between sets," he said, "I told her I thought we should get together about the kid. He wasn't quite two years old at the time. So after the dance was over I told her husband to 'beat it,' as we had something to talk over that was none of his business.

"We finally agreed to sign a paper giving the boy to me part of the time and to her part of the time. But later we decided that he had better stay with his mother all the time so when he got bigger he wouldn't have to change schools so much. She said I could have him or come and see him any time I wanted to."

Parental feeling could not have been very strong in the young father, because he told me he had made no special effort to see his little son during the three years or more of their separation.

Just why the young man came back to look me up is not important. It seemed that another change was anticipated in the marital relations of one or the other of the parents, and new arrangements must be made to care for the boy. But that doesn't matter. What difference does it make who cares or fails to care for the child of divorced parents? A child cannot be allowed to keep his father and mother from going to the Saturday night dance! Of course not! So let's forget the little boy whose mother had no time to care for him and whose father really did not want him either, and consider other matters associated with the situation.

Of course the little fellow may have some difficulty in determining what the words "father" and "mother" mean, and just who is his father and who is his mother. There will probably be other men whom he will be told to call "Father," and perhaps other women whom he must remember to call "Mother," before he becomes a man. But "that is neither here nor there;" but I can't help thinking about it now and then.

I wonder if the result would have been the same had these young people met in Sunday school or at church for the first time? Would their matrimonial bark have "gone

(Please turn to page 11)



Is Life a Miracle?

(probably after millions of years) there were innumerable living molecules, which began to evolve into many types.

So far the hypothetical molecule was neither plant nor animal—just an infinitesimal speck of life which had resulted from blind forces of chemical reaction. Finally, one of these molecules “learns” to use energy from sunlight, which releases oxygen into the air and enables the molecule to absorb carbon compounds. These were the first plants, which, after having multiplied a few more million years and after having liberated enough oxygen, gave the world an atmosphere that would support animal life. Then, according to the theory, oxygen-breathing plant eaters evolved. These animals fed on the existing plants, and now all that remained, giving sufficient time, was for plant and animal life to evolve into the manifold living things that fill the earth today.

If all of this is not a miracle, enough to stagger the imagination, someone please tell us what it is. Also we would like to know where the ammonia, methane, water vapor, sunlight, and salts in the ocean came from. Evolutionists talk glibly about the elements composing the earth, the sea, and the air, but they still do not tell us who created the elements and endowed them with their characteristic reactions.

Undoubtedly Dr. Urey's theories will be accepted as the true explanation of the origin of life by many who would scorn to accept the Biblical account of creation. But, for us it requires a great deal more faith to believe a theory that tries to account for all forms of life, plant and

(Please turn to page 10)

TO BANISH God from creation, men indulge in an unbelievable amount of toil and speculation, and their speculations lead them into many marvelous meanderings of fancy, not to say phantasy. A recent illustration of this is given in the *Time* magazine report of a lecture on the origin of life delivered by Dr. Harold C. Urey, Nobel prize-winning chemist, at the November meeting of the New York Academy of Medicine.

“Life is not a miracle,” says the famous chemist. This is characteristic, for evolutionists have no place in their scheme of things for miracles; yet how many miracles must they assume in order to explain that there never have been any miracles!

Briefly, this is what we are told happened a billion-plus years ago. In an oxygenless atmosphere of methane (a hydrocarbon gas), ammonia, water vapor, and other compounds, the sun's light, after millions of years, produced chemical reactions which resulted in larger and more complex molecules—aldehydes, amines, and organic acids.

The latter, probably from sheer weight, dropped into the primeval oceans, where they reacted with one another and with the salts already in solution, evolutionists say. Here occurred infinitely more chemical reactions; and, it is claimed, from the great variety of compounds this formed, the blind forces of chemical reaction created, accidentally, after a billion or so more years, a molecule which had the ability to absorb other molecules and create a duplicate of itself. This was the beginning of life and of the power to reproduce. How this happened is not stated, but it did happen, according to the theory.

This first living thing now multiplied and fed on the teeming chemical compounds that filled the sea. Soon

DAILY READING HELPS

- M. Jan. 25. Luke 5:18-26. “The Son of man hath power . . . to forgive sins.”
 T. Jan. 26. Matt. 15:21-28. “Great is thy faith: be it unto thee.”
 W. Jan. 27. Mark 1:21-27. “With authority commandeth he.”
 T. Jan. 28. 1 John 3:2-8. “He might destroy the works of the devil.”
 F. Jan. 29. Isa. 61:1-3. “Trees of righteousness.”
 S. Jan. 30. Rom. 6:3-11. “The body of sin might be destroyed.”

The Need and Work of Atonement

By C. E. Randall

WHEN the angel appeared to Mary, he said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord" (Luke 2:10, 11).

According to this announcement, Jesus was born a Saviour. This was His chief purpose in life. He was brought into the world to save people. During His public ministry, He announced His purpose as "I am come to seek and to save that which was lost." The question naturally arises, Why was it necessary for a savior to be introduced into the world?

The fact that Jesus was raised up to be a Saviour indicates that mankind needed to be saved. In order to appreciate the work of Christ as a savior, we must understand the condition of man who needed to be saved. To get hold of this thought it becomes necessary to go back to the entrance of sin and learn from the Word what transgression did to the transgressors.

Sin was introduced into the human family through the disobedience of our first parents. It is written in Romans 5:12, "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." This one man through whom sin entered concerns our first parents, for "man," as here used, is in the generic sense and applies to both sexes. In writing to Timothy, Paul stated, "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. 2:13, 14).

It was this first pair that committed sin and brought the consequences of the transgression upon their posterity. When Adam and Eve sinned, they were driven out of the Garden of Eden and on them fell all the consequences of sin. These penalties as pronounced by God are stated in the following words: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And 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 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. 3:16-19). These penalties imposed on the first pair have likewise been inflicted on all of their offspring in that all have sinned through Adam.

The purpose of the Saviour was to redeem mankind from all of these consequences. Too often, the work of Jesus is limited merely to the forgiveness of sins, but Jesus did not come into the world for the mere purpose of bringing forgiveness to the transgressors. He came into the world to save men and women from both sin and all its consequences. To achieve this purpose the Son of God has a great and long work to do. It was not fully accomplished on the cross. It has not been accomplished as yet. It was started when Jesus was born and will be completed when He has reigned to put down all rule and all authority and power and has destroyed the last enemy, death.

From the very beginning of time, man has tried to save himself and to make an atonement for his own sins. When our first parents had sinned, they sought to cover up their transgressions by making themselves aprons of fig leaves. Man cannot redeem himself nor give to God a ransom for his brother; hence, the attempt on the part of Adam and Eve to cover themselves resulted in their revealing a guilty conscience by hiding themselves when they heard the voice of God in the Garden. The only covering for their sin was that which God provided by the skins of animals which had been slain for that purpose. God was the only one that could provide atonement and and it had to be a sacrifice in which life was offered.

This was the objection to the sacrifice which Cain brought and offered before the Lord. His offering was of the first-fruits of the field. There was nothing wrong with the first-fruits. The text would seem to indicate that they were of the best. The weakness in the sacrifice was that there was no life offered. On the other hand, Abel brought a lamb as his offering. When the lamb was offered, life was offered. It takes life to atone for life.

When the Passover service was instituted, the children of Israel were told to take a lamb of the first year, and one without blemish, and offer it, and apply the blood to the

sideposts and the lintil over the door. This account of atonement is recorded in Exodus 12:5-7. "Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two sideposts and on the upper door post of the houses, wherein they shall eat it."

Why was the blood taken and applied on the door posts? We find our answer in Leviticus 17:11. "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." The blood was the life of the animal. When the blood was offered, the life thereof was offered.

Hence, the words of Paul in His Hebrew letter read as follows: "Without shedding of blood is no remission."

However, in Hebrews 10:4 we read, "For it is not possible that the blood of bulls and of goats should take away sins." Animal sacrifices did not bring the forgiveness of sins. Had it been possible to obtain the remission of sins under animal sacrifices they would not have ceased. These sins during the age of animal sacrifices were carried over from year to year and kept on accumulating until the real Lamb of God, which takes away the sin of the world, offered Himself without spot and without blemish.

Christ's death reached backward as well as forward. Paul expressed this in Hebrews 9:15. "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." It becomes evident why it was necessary for Jesus to pour out His blood in making atonement.

He poured out His life, for Jesus' life, like everyone else's, was in His blood prior to His death. He lived the blood life. When His blood was spilled it was then that He laid down His life, and the sacrifice of Jesus was a realistic thing. When Jesus poured out His life, He ceased to live as a conscious entity until God "brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant."

Sometimes we hear it expressed that Jesus, after He was put to death in the flesh, went to some other region and carried on an evangelistic campaign among sinners of Antediluvian times. Isaiah, in describing the life, sacrifice, and death of Jesus, tells us that "He made His grave with the wicked and with the rich in his death," when He "poured out his soul unto death."

To do away with this sacrifice and destroy it through

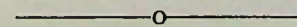
symbols and spiritual applications makes void the reality of the death of Christ, I would like to read of the sacrifice and death of Jesus as found in Isaiah 53: 9-12. "He made his grave with the wicked, and with the rich in his death; because he hath done no violence, neither was any deceit in his mouth. 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. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. 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."

Unless Jesus literally and completely died it would have been impossible for Him to make His grave with the wicked and the rich, and the sacrifice which He made will be shorn of much of its power and reality.

When the women, according to Matthew's account, came to the sepulcher to anoint Jesus' body, they were amazed as the angel of the Lord descended and rolled the stone back from the door of the tomb and sat upon it. As the women approached, the angel said: "Fear not ye: for I know that ye seek Jesus which was crucified. He is not here: for he is risen, as he said, come see the place where the Lord lay." The only place where Jesus was during the three days and three nights He was subjected to the cruelty of unjust hands and evil minds was in the grave.

Oftentimes, people, being unacquainted with the meaning and usage of "spirit," confuse the words of Jesus when He said to the Father: "Into thy hands I commend my spirit," as though the spirit was alive. "Spirit" as used in this instance means nothing more or less than the breath which He inhaled and exhaled. When Jesus gave up the spirit or ghost He merely exhaled the breath which God had given Him and was just a part of the complete work of atonement in which He gave His life.

The Psalmist expressed the thought in these words: "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). This is true of every person and was true of Jesus. When He yielded up His spirit, He gave up His breath. It was all a part of His work of atonement in which He literally and actually died for the sins of the world.



"Oil the home and school relationships with charity and understanding."

A paper presented at Aurora College

By W. Weldon Holland

CROSS

When the writer chose the topic of CROSS for this paper he considered himself rather intelligent in selecting what he thought would undoubtedly prove to be one of the least difficult of the list of suggested topics provided by the instructor. The writer has since come to the conclusion that he overestimated himself and greatly underestimated the list of suggested topics. He therefore humbly hopes that the reader may in some way glean from this paper at least a few of the golden kernels of truth that the writer has been privileged to taste in spending time in God's storehouse of inexhaustible love.



Cross in Paganism

ANYONE who stops to think clearly for a moment will soon realize that the cross is far from being uniquely a Christian symbol. The swastika, for example, is a form of the cross, and has been found in India and the Buddhists employed it largely. Among the Chinese the equilateral cross inscribed in a square stands for the earth. These are only two of the many uses of the cross that could be enumerated.

Thomas Inman in his intriguing book entitled, *Ancient Pagan and Modern Christian Symbolism*, says, "Rival sects have been ranged in ancient times under the symbol of the T and the O, as in later times they are under the cross and the crescent."

Let us look now at the uses to which the cross has been put. Because of its very nature, forms of the cross have been used for decorative purposes. This, however, is not the main point of emphasis in this section; it is rather to give some real significance in the form of background material to the cross of the New Testament.

Thus we come to the crucifixion. It was a terribly cruel form of "punishment widely employed in ancient times. It has been known to have been used by nations such as those of Assyria, Egypt, Persia, Phoenicia, by the Carthaginians, Macedonians, and possibly employed by the Greeks, and from very early times by the Romans, who inflicted it only on slaves and criminals of the lowest class." It is said that "the Romans used three kinds of crosses: 1) Saint Anthony's Cross; 2) the Latin Cross; 3) Saint Andrew's Cross." Sources differ as to which of the first two of these three Jesus was crucified on. Tradition prefers the Latin Cross.

Cross in the Old Testament

In the Old Testament the word "cross" is not used as such. However, a reasonable facsimile thereof is used—the word "tree."

Now, although the normal Jewish mode of execution as capital punishment was by stoning to death, the law did say, "If a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, his body shall not remain all night upon the tree but you shall bury him the same day, for a hanged man is accursed by God: you shall not defile your land which the Lord your God gives you for an inheritance" (Deut. 21: 22, 23, R.S.V.). (See also Josh. 8:29; 10:26, 27).

A. M. Hunter seems to feel that "this reference to hanging on a tree must be part of the primitive Kerygma," the Kerygma being the name which the New Testament gives to the message of salvation. The Greek word is normally rendered: preach, in the sense of to proclaim an event; the event being the coming of God's redemptive rule in Jesus Christ.

It seems of interest in passing to mention that the Catholic Encyclopedia asserts that there are "several clear allusions in the Old Testament to the Cross and crucifixion of Jesus Christ. For example, the Greek letter *tau* appears in Ezekiel 9:4, and the brazen serpent in Numbers 21: 8, 9."

Cross in the New Testament

"Letters and words mark the ordinary current of man's thought, whilst religious symbols show the nature of this aspiration. But all have this in common, viz., that they may be misunderstood." The foregoing quotation seems to the writer to be extremely apt, not only as the subject

of *cross* is approached in the New Testament, but any time that the sacred pages of Holy Scripture are opened.

It seems that most people approach the cross something like this: "The Crucifixion seems historically justifiable and even normal. Men and women tend to think of it, however, either as some foreordained divine event which happened only to someone else—Jesus Christ—or as the courageous end of a very good and noble person who was true to his convictions. In either event, it happened long ago; it deserves commemoration, and is a valuable reminder, but it is not particularly related to meeting life's problems."

Let us first of all approach the problem by attempting to find out what the cross meant to the people of Jesus' day as a form of punishment and just how it obtained that status.

When Palestine became Roman territory the cross was introduced as a form of punishment, more particularly it seems, for those who could not prove their Roman citizenship. Later it was used as punishment for highway robbery, sedition and tumult, thieves, and malefactors. The cross became a familiar sight erected outside the gates of towns, but in places of frequent resort so that all might see. Thus to the Jew, crucifixion was a public demonstration of servitude to the Roman overlord and the cross a constant reminder of it.

Crucifixion itself was a horrible form of torture and death and among the Romans degradation was an important part of the infliction. This consisted of the person being stripped naked of all his clothes, being severely scourged and carrying the heavy cross-beam of his cross through the streets so that all might see him. Then he was stretched out on the cross and nails driven home to the wood through his outstretched arms and feet which might be nailed either separately or together. The cross was then raised and lowered jarringly into a hole in the ground prepared so that the feet of the victim were but a little raised above the earth. In this position the condemned man was within easy reach of all who wished to strike. We paint this incomplete picture merely to give the reader some small indication of what our Lord went through for us.

Richardson in his *Theological Word Book of the Bible*, states that, "When Caiaphas decided that Jesus must be crucified, there can be no doubt that his intention was to attach to him the curse of Deuteronomy 21:22, 23, 'he that is hanged (on a tree) is accursed of God' (This passage has been previously quoted in its entirety), so that every Jew would regard it as demonstrated that this was not God's Blessed One but a blasphemous impostor." The concept is central to the doctrine of the cross that Jesus became a curse. "Christ redeemed us from the curse of the law, having become a curse for us—for it is written,

'Cursed be everyone who hangs on a tree'" (Gal. 3:13).

Of all the sources consulted only Lightfoot seemed to mention a facet of thought that the writer thought important to mention. It is that the parallel between Deuteronomy 21:22, 23 and Galatians 3:13 is not quite complete, in that Jesus did not actually fall under the category of the curse in its restricted sense because Jesus *died* on the cross (please refer to Acts 5:30 and 10:39). The Jews did not crucify; they merely hung victims who were already dead on the *tree*. As Lightfoot says, however, and this is the really important point made by all the sources consulted, "Though the passage in Deuteronomy did not contemplate death by crucifixion, *the application is quite legitimate.*" Therefore in the wider sense of the passages Jesus did fall under the curse.

It is difficult for a person living in the twentieth century to understand the deeply religious ramifications which this situation set up unless he delves into this and related problems a little deeper than what a casual reading of the New Testament will reveal.

So, let us consider 1 Corinthians 1:23, which reads, "But we preach Jesus crucified, a stumblingblock to Jews and folly to Gentiles." For both Jews and Greeks the cross was aesthetically offensive and an evidence of weakness rather than strength. It is easy to see what a great barrier this must have been for early Christians to surmount.

The *Interpreter's Bible* looks at it this way: "The belief that a Messianic pretender who had been crucified for treason was the Son of God was intolerable to all religious imperialists, whether Jews or Romans; and the gospel of a God who could suffer by sending His Son to die for sinners was equally intolerable in the eyes of all who followed the Greek philosophical tradition that Deity and suffering were mutually exclusive ideas."

Another "stumblingblock" of the cross is brought to our attention in Galatians 5:11, which reads, "But if I, brethren, still preach circumcision, why am I still persecuted? In that case the stumblingblock of the cross has been removed." How hard it must have been for Jews to go against their God-given law and against their friends, yes, and even relatives many times, to become followers of the Christ. "Paul could have eliminated the scandal of the cross for the Jews by agreeing that circumcision and obedience to the law were necessary in addition to faith. . . . But because he insisted upon keeping the cross and cross-bearing at the center of his faith in Christ . . . he was being persecuted. Not the law but the cross is the center of Christian conduct. The cross rules out all other motives and sources except the reclaiming and the persuasion of the Christian heart. Christian virtues form the circumference of a life which has the cross as its hub. Christian graces derive from Christ's graces; and that means the cross." . . .
(Please turn to page 10)

This article is presented through the courtesy of the Sunday School Association to help all superintendents of Sunday schools.



The Superintendent's Responsibility

by Charles W. Brewbaker

ANY position, whatever the magnitude of its scope or action, if its objectives are worthwhile, is a responsible position. The measure of the Sunday school superintendent's responsibility is determined largely by the position he holds in the life and activities of the church, and we believe in most schools that position is next to the pastor. This makes him largely responsible for the success or failure of the school. There are four outstanding types of Sunday schools: the impulsive school, the contentious school, the standpat school, and the progressive school. It is the last mentioned that we have in mind.

The superintendent is largely responsible for his own personality, which is his richest asset and highest qualification for leadership. His Christian integrity, his habits, his daily life, and his appearance count mightily in his work as a leader. The success of any organization depends largely on the personality of its leadership. A leaderless organization is an inefficient and non-productive organization. A person may be pious and good and yet be unable to awaken in others the spirit, the zeal, and the joy of service. Personality is a big factor in a superintendent's success.

The superintendent must know the purpose and objectives of the school. We must remember that the Sunday school is a school of religion. Therefore the superintendent must be a religious educator, one who fellowships with and commits his life to God. In order to do this he must constantly draw upon the available spiritual resources without which he cannot succeed. In fact, he must be a spiritual engineer as well as an educational leader.

The superintendent should acquaint himself with the great Sunday school movement, its origin, history, progress, and its many present activities.

The superintendent is also responsible for knowing the present-day trends in Christian education. The fact is, he needs to know the educational task of the church. He needs to know that the Sunday school is not separate from, but a definite, integral part of the church. He should read and study books on this subject.

The superintendent must be an organizer and administrator and be able, with the pastor and his staff of officers and teachers, to build a thorough, workable, productive organization, whether the school be large or small. Size does not mean efficiency. He should be able to visualize or carry in his mind constantly the kind of school he desires and should work zealously toward that end. In order to do this, he must be able to work with others co-operatively and sympathetically. He must give and take. He must be able to delegate responsibility. He must have certain objectives and goals toward which he leads the whole school. Standards of efficiency should have a big place in this thinking and planning. He should have numerical goals such as enrollment and attendance. He should have leadership training goals. He should have spiritual goals such as church attendance, worship, decisions for Christ, uniting with the church, Christian giving, enlistment in Christian service, and personal Christian living. Without these the school is a failure.

The superintendent must have a time and program schedule for all his work as far as possible. By this we mean: (1) Time for beginning the sessions of his schools and the program and associates to be used. An on-time schedule is vital. A belated superintendent means a sluggish, inefficient, uninteresting, unattractive school. (2) His schedule should include a prompt and detailed monthly report to the church board. (3) He should provide time for personal counsel with his officers and teachers with a view to aiding them in the solution of their problems. (4) It is vital that he have a regular monthly meeting of his Sunday school council, which is composed of all his workers. (5) He must not fail to share and to lead his school to share the co-operative Christian education agencies, such as his denominational board, the city, county, and state councils of Christian education.



The superintendent should be progressive. A status quo, stereotyped procedure is the chronic disease of too many schools today. People get tired of the same old thing over and over again under the guise of religion. The superintendent's concern should be for the best in preparation, promptness, programs, lesson material, equipment, personnel, and preparation of his staff of workers, in records and reports, in grading and organization, in proper observation of the outstanding seasons of the church year, in music and finance, in the school's relation to the church, in the discovery of weak places in the school, and in the best use of every member of his staff.

The superintendent should keep in close touch with the pastor, the director of Christian education (if the church has one), his assistant superintendent, and all other officers and teachers, and be on the lookout for results constantly. It is a great and glorious privilege to be a Sunday school superintendent, and at the same time it is a great responsibility.—*The New Century Leader.*

IS LIFE A MIRACLE?

(Continued from page 4)

animal, by making it the result of blind forces of chemical reaction which accidentally produced a single molecule of aldehyde or an organic acid, though they had a billion billion years in which to do it, than it does to believe the Bible story of life originating with an omniscient and omnipotent Creator.

We invite the reader to compare the speculations of science with the simple statements of inspiration: "In the beginning God created the heaven and the earth." "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). "For with thee is the fountain of life: in thy light shall we see light" (Psalm 36:9). And the best part of it is that God's Word is true. For many years scientists who believe in God as the Creator have shown that the creationist view of the world is really the rational and consistent one.

Through the years many scientific theories have had to be discarded; but scientists are adept at inventing new ones, and they rush off into new speculations just as enthusiastically as they did into the former ones and announce them to the world with the same uninhibited fervor. For the moment the new theory explains everything. The person who accepts it is broad-minded and liberal, and he scorns the "ignorant" and "narrow-minded" believer in the divine creation.

One of Dr. Urey's students at the University of Chica-

go is trying to prove the theory in the laboratory, under conditions similar to those supposed to have existed before the first living molecule was formed in the sea. If in an atmosphere of methane, ammonia, and water vapor, flooded with ultraviolet rays, organic compounds are formed, the experimenters believe they will have proof that such compounds could have been formed in the pre-life atmosphere of the earth. Should the experiment take as long as the original reactions are said to have required, *Time* will not be reporting the results very soon.

Though God has revealed Himself to man through His creation, the modern world has largely left Him out of its knowledge. In this it repeats the mistake made by the ancient world. This is stated by the inspired Apostle Paul: "Because that which may be known of God is manifest to them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened" (Rom. 1:19-21).

We are thankful for the Scriptural revelation of a God who "made the world and all things therein"; who "giveth to all life, and breath, and all things"; and in whom "we live, and move, and have our being" (Acts 17:24, 25, 28). We are thankful, too, for the revelation that man is the son of God, not the descendant of gaseous molecules accidentally combined after floating around for millions of years in an atmosphere of methane, ammonia, and water vapor.—C.D.U. in *Signs of the Times.*

CROSS

(Continued from page 7)

Thus we have worked our way to *cross* used in the more figurative sense rather than the literal wooden cross on which Jesus died. "The word 'cross' has certainly been one of the most misunderstood words in the whole vocabulary of Christianity. We have given the name of 'cross' to so many things that are not a cross at all in the truly Christian sense of the word. Men speak of calamity as a cross that they must bear. But a calamity is not a cross. It may be a tragedy. Men speak of sorrow or loss as a cross. They are a heavy burden, but not necessarily a cross. People speak of their own shortcomings of temperament and disposition, their uncontrolled anger, their undue sensitiveness, their impatience, as a cross they must carry. They often grow quite pious about it. Taking up a cross is not enduring stoically what happens to us. That is a great virtue, but Christianity is more and other than the mod-

ern stoicism into which it is frequently distorted."

Let us now consider for a moment passages concerning "taking up the cross." We will use two specifically, as examples. Taking Mark 8:34 and Matthew 16:24 together, they read alike when they say, "If any man would come after me, let him deny himself and take up his cross and follow me." Luke, on the other hand, in Luke 9:23 is somewhat different. "If any man would come after me, let him deny himself and take up his cross *daily* and follow me." There seems to be a good deal of discussion among the scholars at this point. Some feel that Luke is "toning down" the idea of Mark whom they think undoubtedly meant actual martyrdom when he used this parallel passage. Others believe that Luke is making the problem more acute in suggesting that to "die daily" is perhaps harder than simply to die. (See 1 Cor. 15:31.) However we choose to look at it, it is plain to see that the cross is a way of life, the love of Christ is supremely revealed, constraining us to a life of love and of dedication to God's will.

Let's bring it closer to home now. Taking up the cross, for a disciple (that's you and I, remember) means the deliberate choice of something that could be evaded, to take up a burden which we are under no compulsion to take up, except for the compulsion of God's love in Christ. It means the choice of taking upon ourselves the burdens of other lives, of putting ourselves completely at the service of Christ in preparing a way for the Kingdom of God.

Thus it seems to the writer in a final glance, that the Christian would do well to look upon the Cross as did the Apostle Paul, for he meant by it all that was included in the mystery of God manifesting Himself in Jesus, the spotless and holy manhood, the life of sympathy and healing, the heavenly wisdom of the teachings, the great condescension, the great love, the great sacrifice, and the great redemption. And he thought there was nothing within the range of human vision or human imagination worth glorying in, worth boasting of, save that alone; nothing of which the world had any reason to be proud of, only the cross.

Cross Right After the New Testament

Many scholars claim with persuasiveness that the cross gathered divine meaning only after Jesus died on a cross. My! What a powerful symbol for the early church; what courage it must have taken for the young Christians to choose as the symbol of their new way of life the very hated symbol that had killed their Messiah, not as a symbol of suffering, but rather of triumph.

The New International Encyclopedia asserts that "the sign of the cross has been made in Christian worship since the second century at least, as an act of homage to God in remembrance of the redemption, and of blessing to the person or object over which the sign is made. It is

differently made in the Roman Catholic and Eastern Churches, and has been disused among most Protestants, as a ceremony of human invention tending to superstition."

It would seem for the most part that in the early centuries of the church the employment of the cross as a sign was restricted and private among themselves.

A rather well-known quotation from Tertullian (c. 160-220) seems of interest at this point. "At each journey and progress, at each coming in and going out, at the putting on of shoes, at the bath, at meals, at the kindling of lights, at bedtime, at sitting down, whatsoever occupation engages us we mark the brow with the sign of the cross."

The cross was not used publicly until the time of the Emperor Constantine and under him it became the acknowledged symbol of Christianity, and at the same time the most dreaded of all deaths, crucifixion, was done away with.

It is important to make the following distinction before bringing this final section to a close. The emblem of the cross must never be confused with the image of the crucifix, because the crucifix (i. e., a cross with the body of Jesus nailed to it) at its earliest appearance was not until the beginning of the sixth century, and this image became virtually worshiped by many Christians in the church.

Much more interesting material could be presented on this phase of the topic; however, limited space prohibits the further study of it.

Conclusion

"The cross of Christ stands as an everlasting sign of God's suffering love and plan of redemption."

This statement seems to catch up as best the writer knows, not only the impact of the cross in church history, but the way we should regard it in the world today.

We need never be ashamed of the cross of Jesus Christ either in our church worship or in our personal life, *if* we understand its significance and power for good.

"I MET HER AT THE DANCE"

(Continued from page 3)

on the rocks" as quickly as it did if they had not gone to the dance every Saturday night, but saved their energy until the next day and then gone to the house of the Lord together? And I can't help wondering if that little boy would not have been happier and his prospects in life brighter if his father and mother had taken him to Sunday school each Sunday and attended a class with other young married people.

Just what do *you* think about it?—*The Restitution Herald*, 1937.



On the Road to JERICHO

By Mary Railton

"Thy faith hath saved thee."

One day a blind man heard the shuffle of many, many feet. He could not understand what was going on, for surely many people were coming to Jericho. He turned to the noise of feet close by and asked, "What is happening?"

The boy beside him replied, "Sir, there are many people coming. They are following Jesus of Nazareth. Everyone loves him and wants to follow him everywhere he goes."

The crowd drew nearer and were passing the place where the blind man was sitting. He held out his hands, but no one paid any attention to him. All the people were engrossed in what Jesus was saying.

The blind man called out, "Jesus, son of David, have mercy on me!"

"Hush," said the boy. "Listen to what He has to say. It will do you much more good than money."

But the blind man wanted to be heard and cried louder, "Thou son of David, have mercy on me."

This time Jesus heard and stopped. Slowly He turned to the poor man sitting beside the road. He spoke to some of the men near Him, "Please bring that man here to Me."

Quickly the men guided the blind man before Jesus. Some of the women in the crowd were whispering to one another, wondering what Jesus was going to say to this man.

Softly Jesus spoke, saying, "Sir, what do you want Me to do for you?"

"Lord, let me have my sight back that I may see and believe."

The people gathered closely around these two men to see and hear what was said and done.

Jesus spoke again. "Receive thy sight! Man, thy faith hath saved you!"

The man immediately could see everything around him. As he looked upon Jesus' kind face, he glorified God

for sending His Son to him. He followed Jesus on into Jericho and all the people who had seen this miracle followed too. They all praised God for the wonderful power bestowed upon His Son, Jesus.

His Faith Saved Him

Did you notice what the blind man called Jesus? He must have known what great power Jesus had. He called Him "Son of David," and "Lord." He knew that if he could only talk to Jesus that Jesus could make him see again. Did Jesus reward him for his faith? Yes, and He will reward us, too, if we will trust in Him.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

- Karen Sue Lansbery, Jan. 25, age 11, Terre Haute, Ind.
- Margaret Hutchinson, Jan. 25, age 11, Hammond, La.
- Harry Grove, Jr., Jan. 25, age 8, Front Royal, Va.
- Wanda L. Macy, Jan. 27, age 13, Urbana, Ohio.
- Bobby Rose, Jan. 27, age 12, Welland, Ont.
- Karen Hardesty, Jan. 27, age 10, Grand Rapids, Mich.
- Mary Hunt, Jan. 30, age 12, New Castle, Del.
- Harold Magaw, Jan. 31, age 14, Tipp City, Ohio.

This is Promotion Day for Harold Magaw. We invite you to read the Berean Page, also.

SOMETHING TO DO

Below, someone in the middle of the block has a message for you. Cross out all of the even numbers, and you will discover his message. Write it out below.

	27	4	3	19		31	28
	U	A	S	E		C	L
5	23	50	11		34	7	2
A	R	C	E		R	I	F
62	43		24	48	39	10	7
O	N		C	L	T	F	H
20	12					15	
G	L					E	
79	16					34	13
C	I					K	H
71	42	9	21	36	47		53
O	E	I	C	F	E		O
46	61		12	33	14	25	3
H	F		J	F	S	R	I
34	97	22	17	11	24	27	
C	E	L	N	D	O	S	

Watch!

By Terry Ferrell

When Jesus revealed to His disciples the signs of His coming and of the end of the age, as recorded in Matthew 24 and Mark 13, He was emphatic in His exhortation for them to "watch," adding, "What I say unto you I say unto all, Watch" (Mark 13:37).

The unmistakable fulfillment in our day of the infallible signs foretold by Jesus does not permit mere observation on the part of the Christian as though all this were just an interesting episode in the world's history, and something which does not affect him. The last days are "perilous" days; they are days of trouble, days of trial in which some will prove themselves unfaithful. The Christian is led to "watch and pray" (Mark 13:33).

"Watch ye therefore, and pray always," said Jesus, "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). The end-time Christian must watch and pray for God's Kingdom to come, and pray for strength to remain true to the Lord that he might escape the wrath of God that shall come upon that child of disobedience.

It is not everyone who starts in the Christian race that shall be saved, but "he that shall endure unto the end, the same shall be saved" (Matt. 24:13). Therefore, it behooves the Christian to "watch . . . [and] stand fast in the faith."

We have been warned that a departing "from the faith" is one of the signs of the "latter times" (1 Tim. 4:1). We must watch and stand fast because as Paul warned the Ephesians, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember" (Acts 20:30, 31). Too many people are satisfied with what they are told, whether it is God's Word or man's word. We must be vigilant!

Christian watching also involves being ready for the coming of the Lord, as Jesus said, "Watch therefore . . . be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:42, 44). Jesus emphasized readiness through the Parable of the Ten Virgins in Matthew 25; all ten were watching for the bridegroom, but only five were ready.

Too many Christians are delaying the Lord's coming, that is, saying He won't come for a long time yet: therefore they are not ready. Do not be deceived. Grandfather may have believed Jesus was coming soon in his day, and Jesus didn't come, but there has never been a time in this world like the present. Israel is a nation again! The nations of the world are gathered together and have an army, which they will use against Jerusalem and God. Crime and moral decay are rampant! Economic distress is inevitable! False teachers are among the people, some

even saying Christ has already come, and is in secret. Believe Jesus when He said "Believe it not" (Matt. 24: 26). Jesus is coming in this generation (Matt. 24:32-34). Watch and be ready!

Have You Made This Mistake?

from the Hillisburg Bulletin

There are many members of the Church of God who have had every opportunity to know the Word of God. Many of them consider themselves good students of the Bible, and yet we believe that they have neglected one of its most important teachings—the doctrine of works. The Bible teaches plainly that we are not saved by our works, but it teaches just as plainly that we can have no hope of salvation without them. James said, "Faith without works is dead" (James 2:20). We believe that a dead faith is as useless as no faith at all.

What a sad thing it is to talk with people who understand about the promise of the return of Christ and the establishment of the glorious Kingdom of God upon the earth, and yet know that they are doing little or nothing to serve God. Some that understand these truths well do not even attend church. Do you really believe that you can wait idly for the return of Christ, and that when He comes, you will be rewarded? Jesus taught plainly that those who *used* their talents were the ones accounted faithful at His return. Many who are waiting for the return of the Lord had better hope that He doesn't come until they have proved their faith by their works. Jesus said, "Therefore whosoever heareth these sayings of mine, and *doeth* them, I will liken him unto a wise man, which built his house upon a rock" (Matt. 7:24). Please study John 15:1-8. In the eighth verse we have these words of our Lord recorded, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

We are glad that as we present the Bible doctrine of "doing" that many have recognized its importance. We are becoming a busy church, and that is as it should be. If you have made the terrible mistake of thinking that knowing about the promises of God is all that is necessary to please God, we ask you to re-examine the teachings of Christ and the apostles. Their lives were lives of service, and they taught that ours should be also. Let us not underestimate the importance of the work God has left for us to do. If we are not willing to give of our time, talents, and money for the Lord's service, we will be "barren" (margin, idle) and "unfruitful in the knowledge of our Lord Jesus Christ" (2 Peter 1:8).

Of first importance is that all members of the Church of God make an effort to attend all of the services of their church. Then as we study together, the Bible will teach us how we can best put our talents to work.

AMONG THE CHURCHES

Church Calendar

Special Events

- January 26-28 — Midwinter Ministerial Conference at Church of God, Oregon, Ill.
 February 18-25 — Dixon Teaching Mission (Walter Wiggins, guest leader).
 March 22-29 — Evangelistic services at Fredricktown, Mo. (guest speaker, Walter Wiggins).
 April 4-18 — Evangelistic meetings at Hope Chapel, South Bend, Ind. (guest speaker, Walter Wiggins).

Sr. Otto E. Dick is in Warmolts' Clinic in Oregon, Ill., taking tests and trying to help her back which has caused much pain for several weeks.

OREGON BIBLE COLLEGE NEWS

Coming Events: Oregon Bible College students will be in the midst of semester examinations the latter part of this week and then will register for the second semester on Monday, January 25. During the week of January 25-29 students will be privileged to attend the interesting sessions of the Midwinter Ministerial Conference.

Following the Ministerial Conference, Sr. Verna Thayer will conduct for the College another short course in training for Sunday school teaching and leadership. All students are required to take this course. This course is also open to the public for a small tuition fee.

At the time of this writing a College gospel team is making plans to assist in a College Day program at Southlawn Church of God, Grand Rapids, Mich., on Sunday, January 17. Those making the trip will be Jesse Pestle, David Holquist, Sara Savage, Anita McCorkle, and Bro. C. E. Lapp.

Roy Humphreys will preach for the Kosta, Iowa, brethren; Walter Larsen will again serve the congregation at Flagg Center, and Stanley Lawrence will preach as usual for the congregation at East Oregon. The writer spoke for the Oregon congregation on Sunday morning while Bro. J. R. LeCrone and his family attended the fiftieth wedding anniversary of Bro. LeCrone's parents.

We are happy to confirm an earlier report that we shall have at least two new students for the second semester and another returning. Miss Betty Kennedy and Robert See are planning to enroll for the second semester. Robert Pierce will return after an absence of about two months. We are praying that others may join us when the second semester opens.

The response to our campaign to secure more Boosters has been fairly good, with almost seventy-five added members. We hope that many more will send their membership cards.

Otto E. Dick.

A MISSIONARY CHURCH

The following quotation is taken from the bulletin of the Pennellwood Church of God, Grand Rapids, Michigan.

"During the past year, you, the congregation of the Pennellwood Church have given \$659.38 for Missionary work. This shows an increase over the amount given last year, \$390.16.

"During the year we have made layettes, bandages for lepers, children's clothing, and bandages for cancer patients at our Doreas meetings. Our money was spent for tracts, supplies, films, Bibles, tuition for a college student, the State Mission at Baraga, and to help a new church at Gatou Rouge, La.

"Our first effort this year was a birthday present to Jesus in the form of \$110 given to Mrs. Mael, missionary to the Jews. The money will buy Bibles for the Israelites."

An eternal truth regarding missionary activity is: "The church that GOES, GROWS!" The church that reaches out beyond its own borders to help others is obeying the command of Jesus, who said, "Go ye into all the world!" By obeying His command, His blessing is bound to follow, for He said, "Lo, I am with you alway!"

In another of its bulletins we found the church at Pennellwood planning to help one of their young men by providing financial assistance so he may attend Oregon Bible College the second semester. "How can they preach except they be sent?" C. E. Lapp.

Srs. Leota B. Hanson and Vena Logsdon and Bro. and Sr. Paul C. Johnson of Oregon attended the funeral services of Sr. Mary Laning at Ripley, Ill., on Thursday, January 14.

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$3.00.

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

A HOME MISSION OPPORTUNITY

The following was taken from the bulletin of the Church of God at Baltimore, Md.:

"The Baltimore Church is purchasing five lots for a future church building site. On Tuesday, January 5, Bros. Dean Moore, Keith Baird, and Jay Baird cleared off the lots, located at the intersection of McClean, Cloyville, Hemlock, and Grindon Avenues. They plan to erect an attractive sign on the lots bearing the name of the church. Total cost of the lots, including legal fees and interest on loan, was \$3,676.22. Total present indebtedness is about \$3,000."

The building site is well located in a new housing area at the top of a hill where the busy streets converge. Brick homes line all of the streets and there is no other church for a considerable distance. This church group is struggling to go, and grow, and then sow the Word of God in their city. We believe they will be successful, for they have a will to work.

Would it not be a wonderful gesture of Christian helpfulness if all of the strong established churches would take up a Home Missions Building Fund and help this church and other churches go forward. We feel confident they will eventually be able to erect a church, but how wonderful if, by the help of others, they were able to do in five years what would normally take fifteen or twenty.

Surely the opportunities for home mission work are many if we do not care to go to foreign fields. Evangelism and Missions, C. E. Lapp.

The poem entitled, "Will It Be Like This?" published in the Restitution Herald of January 5, 1953, was written by Bro. Fred J. Statler of Fredericktown, Mo.

New seats have been installed in the Oregon, Ill church auditorium. If it is possible to make them fit, the old ones are to be used in East Oregon Chapel.

HERALD RECEIPTS

Flora E. Anthon (3); Mrs. G. H. Scherger; Mrs. Lydia Chapman; James Sorenson; Mrs. Frank Hodnett; William J. Halls; Glen Hoskins; Mrs. Eugene Myers; Fred N. Schuld; Mrs. Maurie D. Robinson (3); Lewis Lindsay; W. C. McKinney; Mrs. C. C. Ezell; M. A. Green; Mrs. R. E. Powell.

Elmer McChesney (33); Mrs. C. R. Brackett; Mrs. Victoria Dunn; Mary E. Magarian; Percy Murphy; Emory Macy; Mrs. Charles Meth; E. E. Warren; Thomas H. Davis; R. E. Hood; Walter Good; Elvin Campbell; Clarence Dimmick; Mrs. Lawrence Anderson; Ernest Ransom.

The Mightiest

THERE was once a wealthy merchant, a citizen of a distant land, who had become very successful in trading. One day one of the servants came to him and said: "O Master, I bring thee bitter news indeed. One of thy servants hath stolen a silver goblet from thee. What shall I do?"

"What?" raged the merchant, becoming instantly infuriated. "How dare this man steal from one who is so rich, powerful, and great as I?" And he gave orders that his unfaithful servant should be imprisoned, saying: "It is too much for a person of my position to be treated so by an ungrateful servant."

Now it so happened that this merchant was a close friend of the governor of his province, and on hearing that the governor was ill, he went to visit him.

On entering the governor's chamber the merchant exclaimed, "O, Excellency, what ails thee?"

The governor replied, "I have had the misfortune of being deceived by a wicked servant. Thinking the man honest, I entrusted a great sum of money—almost my entire fortune—into his care. And how did he repay this trust? By stealing the money from me. Upon hearing of this theft, I began to worry and subsequently became ill, because if my money should never have been recovered I would have become a very poor man. Fortunately the officials apprehended him, and he was brought before a magistrate who pronounced a hard sentence upon him."

The governor shook his head, wrinkled his face into a scornful grimace, and continued. "It's unbelievable, but since then he has several times implored my forgiveness and requested my intervention on his behalf. But I would not, for why should one so great as I assist such a rogue?"

"Why, indeed!" exclaimed the merchant, who went on to explain matters pertaining to his own unfortunate affairs with his servant. And both men agreed that in such cases the only solution was to deal hard with the culprits and show no mercy.

As they thus conversed, a servant interrupted by announcing to the governor that the king had come to visit him. The king entered, seated himself, and listened with interest as the two men told him about their untrustworthy servants and what had befallen them because of their servants' deceitful doings.

At last the king broke in and said, "Ah! I myself had a similar experience—." And he went on to tell how his treasurer had been caught misappropriating funds. "And how didst thou punish him?" interrupted the merchant.

"Punish him? I never punished him," answered the king. "I forgave him."

"Forgave him?" his friends echoed.

"But," said one excitedly, "thou art the king—the

mightiest one in all the land! And this man hath stolen from thee. Why didst thou not seek revenge?"

The king's eyes twinkled. "Was not Christ more mighty than I? And did He not forgive Peter, even though that disciple denied Him thrice? And on the Cross at Calvary did He not find it within His heart to pray for those who were responsible for His crucifixion, saying, 'Father, forgive them for they know not what they do'? If Christ, the King of kings, the Son of the one infinite God, could find it within His heart to forgive others, who am I to punish my brethren and seek revenge? No! I forgave my treasurer, released him, and today he serves me well."

The king smiled, raised one eyebrow, gave the pair a knowing look, and concluded: "True greatness isn't measured by the position we hold but by the mercy we extend to others."—Edgar Pillsbury in *The Saints' Herald*.

LOST

"Somewhere between sunrise and sunrise: two golden hours, each set with sixty diamond minutes. No reward is offered because they are gone forever."—From *You Can Find a Way*.

JORDAN BUILDS GRANARIES

Foreseeing famine in Egypt, Joseph's advice to Pharaoh was, "Take up the fifth part of the land in the seven plenteous years . . . And that food shall be for store to the land against the seven years of famine . . . that the land perish not through the famine" (Gen. 41:34, 36).

In Jordan today a similar plan is being put into operation. A United States Point Four Mission and Jordan's government are sponsoring the building of granaries in which to store grain in years of plenty for use in frequent years of famine. As in the days of Abraham, famine still comes to the Near East. Jordan estimates a complete crop failure every five to ten years and below-average harvests any year.

The structures being built look like igloos; each can hold about five hundred tons of grain. They are vermin and moisture proof. Construction is of concrete, which is sprayed on an inflated rubber balloon that is later removed. The first ten units are being constructed outside Amman. More are being planned for other parts of the country.



Voice of Missouri—

Francis E. Burnett, Editor

It may seem unusual to some that this page is so late. Since there are only two appearances of this page during the year, we thought it best to divide the time evenly. This page is written that we might be better informed of the doings of our state conference and to draw us into closer fellowship.

Mailing List

We have in the last year revised our mailing list for members in Missouri. If anyone reading this page knows of a member in Missouri who does not receive the Missouri issue, please send name and address to the editor.

Church News

It is hard to report the activities of each church in the state, but here are some of the highlights.

Bro. William Dick, pastor of the Fredericktown Church, has been going to St. Louis once a month or more to help the brethren with their worship services. As far as we know, the services have been held on Monday evening.

Bro. Francis Burnett is going to Doniphan on fifth Sundays. The first trip was made in November.

The Kansas City brethren are planning special meetings in May. They are to be conducted by our national evangelist, Bro. Walter Wiggins.

Plan Now

The annual conference of the Missouri Churches of God will be held August 7-15, 1954. Bro. James Mattison, Harlingen, Texas, was selected as guest speaker. We understand that he has accepted.

Make plans now to attend the annual conference at Jordan. Perhaps you need to ask now of your employer for vacation time during that week.

The 1953 Annual Conference

Once again the Fredericktown Church was host to the forty-sixth annual conference of the Churches of God in Missouri, August 8-16, 1953.

Bro. C. E. Randall, Tempe, Arizona, was guest speaker and taught the adult Bible class. The theme of his sermons was spiritual application of the prophetic word to everyday living. There were other sermons concerning Church of God doctrine.

Bro. Francis Burnett and William Dick taught the

young people's class. Bro. Burnett's lessons were on confidence in the Scriptures. Bro. Dick's lessons were on the geography of Palestine and church organizations.

Sr. Verna Thayer conducted a vacation Bible school for the children and it continued for the week following the conference. She was assisted by other ladies of the church.

Dinner and supper were served by the ladies of the Fredericktown Church each day in the church basement. Special music at each service was furnished by the choir of the Fredericktown Church and individuals. Other ministers present were Bros. A. Weldon McCoy and Roy Graham. Both helped in the conference.

Annual Business Meeting

Following a hymn and prayer, the president, Bro. Burnett called the annual business meeting of the conference to order on Saturday afternoon, August 15, 1953.

The secretary's report was read and approved. The treasurer's report was given and approved. The next order of the meeting was old business. Bro. W. A. Sundwall asked for the conference in 1954 to be held at Jordan. The request was voted upon and granted. The date set was to begin on the last Saturday night of the Illinois Bible School and Conference and to continue through the following Sunday.

The quarterly conferences were discussed. A motion was made by Ralph Thomas that the quarterly conferences be held on the last Sundays of October, March, and June. The motion carried. Doniphan asked for the October conference.

A motion was made by Mrs. Roy Thomas to continue to have two issues of the Missouri page in *The Restitution Herald* during the coming year. The motion carried.

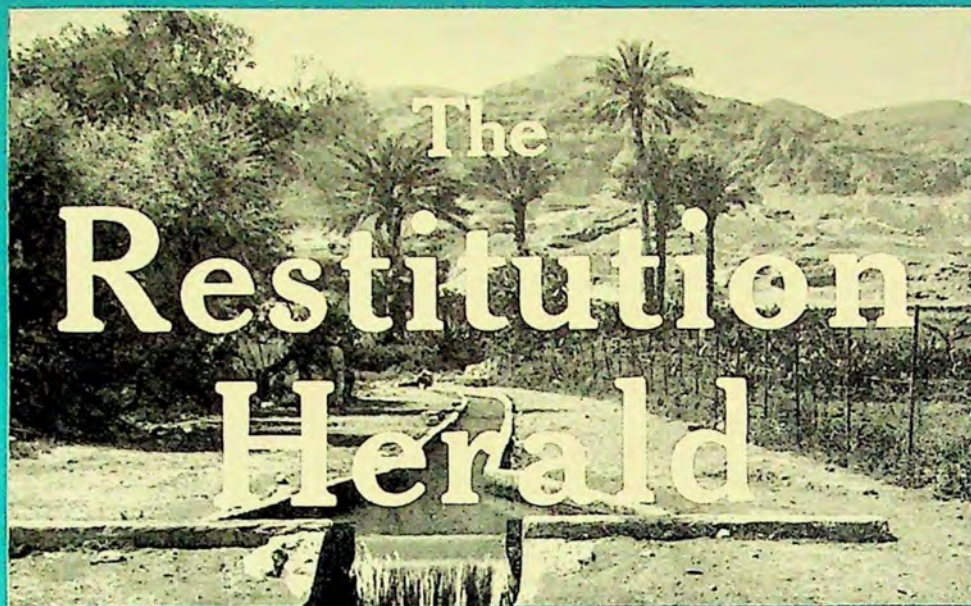
A motion was made by Ralph Thomas to continue to have two dollar days during the year to help finance the state work.

There was no new business. The next order of business was the election of officers. Bros. Robert Cooper, second vice president, and Ralph Thomas, were unanimously elected again for a term of three years.

The meeting closed with a hymn and prayer.

Melvin Rogers, Secy.

“Entertain no words of criticism concerning the leaders of the army of truth.”



January 26, 1954

Volume 43

Number 16

INFLUENCE

The slightest breeze that ever blew,
Some slender grass has wavered;
The smallest life I ever knew,
Some other life has flavored.

We cannot live our lives alone,
For other lives we touch
Are either strengthened by our own
Or weakened just as much.

—*Anonymous.*





Editorial

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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

The Beginning of Man- Part 3 on Retrogression

We cannot emphasize too strongly the obvious fact that the Christian world has laid down completely on the job of defending the Bible against the theory of evolution. We have pointed out that retrogression is the antithesis of evolution. We repeat also, lest it be overlooked, that the time has come for Biblical scholars to take the offensive in this battle against atheistic evolution. We have no justification for remaining on the defensive.

Anthropology—the study of man—embraces several specialized fields. It covers such fields as physical anthropology, social anthropology, technology, prehistoric archaeology, linguistics, and to a lesser degree, the more ill-defined fields of ethnography and ethnology.

In considering the origin of man, the fields of physical anthropology and prehistoric archaeology are perhaps the most important. The other fields are important to the extent that they shed light upon the development of man himself.

We need not have a defeatist attitude because we are faced with public acceptance of these theories of evolution. One thing is clear to those who believe in the Bible. It is the fact that the Bible is true. We must accept that a truthful background and understanding of the story of man is indicated clearly in its pages.

Where the Bible and scientific theory do not agree, we must assume one of two things. Either we have not clearly understood what the Bible has said, or the arguments advanced in support of a given theory are contrary to fact. From this premise we can go on to the goal of establishing effective and well-grounded assumptions that will stand the test of time and study.

When we attempt to evaluate any theory related to the origin of man, we must begin our search with the background upon which modern thinking is based. There is no need to deny that evolution has become deeply entrenched in modern thought.

Evolution presupposes a long era of time in which life constantly unfolded and enlarged itself through a series of successive stages of development. Generally speaking, these billions of years are distributed over three periods of

time. The first is the primary period, the era of ancient life; the secondary period, the era of middle life; and the third is the tertiary period of so-called recent life. To this some have added a quaternary period which follows the tertiary period.

Peculiar as it may seem, man, as we know him today, does not reveal himself in any tangible way until the very close of the tertiary period. No definite evidence of his existence, in the form of fossil remains, appears until well into the quaternary period.

In this the evolutionists recognize certain elements of Bible truth. The story of creation as given in the Bible indicates clearly that a period of time elapsed in which the world, animals, vegetation, and other forms of life were created before man came into being. There is this agreement between the Bible and evolutionists, that man as we know him is associated only with the period of time since the very last stages of the creation period.

This thought is well borne out by studies in prehistoric archaeology. The earliest work of archaeology begins with geology. The strata in which man is found, the way in which he is buried, the evidences of animal life which are found with him, all combine to date his existence.

There are three major geological periods. They are the Paleozoic, the Mesozoic, and the Cenozoic. Archaeology does not deal with the first two periods. Thus seven eighths or more of the time span of these periods is eliminated, by science's own reckoning, without reference to man.

The last age, the Cenozoic is subdivided into six further divisions. They are the Eocene, Oligocene, Miocene, Pliocene, Pleistocene, and recent. This corresponds to the tertiary and quaternary periods of time.

Here again there is no evidence of life until we approach the borderline between the tertiary and quaternary period. All the patterns of fact and Scripture fit together perfectly. Confusion comes only when we make ill-advised attempts to attribute billions of years to these respective periods of time.

Jesus Saves

by Harold Doan

THE truth, "Jesus Saves," is synonymous today with fundamental, evangelical Christianity. We see "Jesus Saves" carried on automobiles, on signboards, in neon on churches, in songs and in sermons. The statement, "Jesus Saves," is true, and we hold it precious and preach it strong. Like many theological truths, however, the phrase bears some explanation for better understanding. Jesus saves! From what? When? How does He save? Whom does He save?

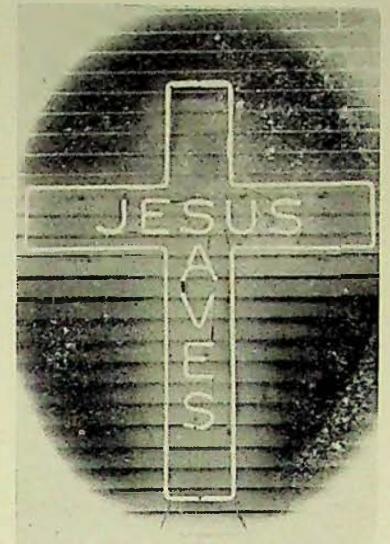
Jesus saves us from the power of sin. Jesus saves from the consequence of our personal sins. Jesus will save eternally from sin and death at His coming again.

Jesus saves believers from the *power* of sin, today! Let's face this truth: sin is a power. It exerts a tremendous influence in life. The power of sin is strong, it is everywhere, and everyone feels its goading and call.

Ephesians 2:1, 2 reads, "You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Other translations call this prince the master-spirit of evil in the earth. All about us, as thick as the air, is the influence of this master-spirit of evil, this force of sin—invisible, yet compelling. Everyone feels its goads and realizes the struggle against it.

Peter said, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world" (1 Peter 5:8, 9). The source of evil moves among men seeking to devour them, to lead them into rebellion against God. Everyone feels the hot breath and hears his beckoning call.

Sin is a power, a force, a real influence in the world, seeking to lead all men to destruction. To me it is more than a self-conceived tendency. Sin is an organized conspiracy against God, seeking to destroy us all. If Jesus saves, He must save us from this power of sin. He must break us loose from the stranglehold of Satan, and free us from the influence of this power of the air, this master-spirit of evil. Can He? Does He? Yes, Jesus saves us from the power of sin—today!



By His own victory upon Calvary, by His own overcoming Spirit, those who belong to Christ become overcomers. For His own, by His own power, Jesus breaks the hold of sin.

In John 8:32-36 Jesus said, "Ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, Verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." Jesus promised freedom to those who would believe in Him. Freedom from what? From the power of sin? We pride ourselves upon our freedom, and what we have is a wonderful blessing. Yet, there are few people in the world really free. The greatest slaveholder of them all, even Satan, who makes Stalin look like an apostle, is claiming more and more subjects every day. He owns them not for life, but for eternity, and his wish is the world's command, unless someone can free them. Jesus offers just that. He can free His disciples from the power of sin. He can free from evil habit, evil desire, and perpetual slavery to the wants and wishes of an evil world.

Romans 6:16-18 reads, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." What does Paul mean when he says we are made free from sin? Does he speak only of our past sins? or Adam's sin? or does he not mean we are free from the power of sin? Satan is no longer our mas-

ter; his hold is broken; we are no longer compelled to serve him; we need not obey him at all. We are free from sin; Jesus saves from the wiles of the devil. He can lead us unscratched from temptation. He can preserve us faultless until His coming again. Jesus saves today!

Jesus saves today from the consequences of sin. Though Jesus has won for us a victory over Satan, and has broken the power of sin over His disciples' lives, occasionally through personal weakness we fall. When we do, Christ is able to save us from the consequences of sin—through His forgiveness.

In a study of oriental philosophy one notices frequent mention of the law of Karma. This is a supposedly irrevocable law which teaches retribution, that we will reap what we sow. To a general degree this law is in effect in the world, but for Christians the hope of forgiveness is greater than the law of Karma. Because Jesus is faithful to forgive us our sins, Christians do not suffer the deep abiding guilt and conscience of the world. Though God may allow a Christian to suffer for His sins in order to teach him the folly of sin, He can, when the lesson is learned, take away the shame and guilt. In this sense Jesus saves from the consequence of sin, relieving us of the burden that sin places upon us.

Acts 13:38, 39 records, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." All that believe in Christ are justified from all things. This is present salvation. Justified means "being made righteous or acceptable to God and worthy of salvation." To be justified means to be vindicated, acquitted, cleared of all guilt. Jesus saves—justifies—frees us from the consequence of sin.

Romans 8:1 promises, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." When condemnation is gone, consequence of sin is gone. We can be saved from our sins now—fully justified—no longer condemned for our folly. Jesus saves from the aftermath of mortality. We can be fully pardoned, not made to serve out the just sentence for sin.

Thirdly, Jesus saves eternally from all sin and death when He comes again.

We cannot truthfully say in this life that we are fully saved. We must die. We will sin. Some may even fall from grace and no longer be numbered among Jesus' true disciples. Salvation is conclusive, and we cannot be fully saved till we are made immortal, sinless and deathless at Jesus' coming again. Today our salvation is temporary, depending upon our continuing in faith; but when Jesus makes us new, we will be eternally saved—no more to fall, no more to die.

Romans 6:22 reads, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." We are free today. We are God's children today, and to this extent we have been saved if we believe in Jesus; but only in the end, when Jesus comes bringing everlasting life will we be fully, wholly, forever saved. When this mortal has put on immortality then will come complete victory over the enemy. Today we are saved in battles; then we shall be victorious in the total war.

"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). In that day we will be saved, when Jesus comes and we receive the crown of righteousness laid up for the faithful. Jesus saves from all sin and death when He comes again.

Jesus saves from power of sin, from consequences of sin, eternally from wages of sin. He saves those in Him. Are you in Him?

TROUBLE FOR ISRAEL

A newspaper report from Cairo, Egypt, dated January 11, 1954, stated:

"The eight-nation Arab league today approved a plan to supply Jordan with arms to 'check Israeli aggression.'

"The decision to build up the military might of the nation on Israel's eastern flank came in the final session of a three-day conference of the league council. It includes the foreign and defense ministers of all members—Egypt, Jordan, Syria, Iraq, Saudi Arabia, Lebanon, Yemen and Libya.

"Gen. Mohammed Ibrahim, assistant military secretary of the league, said the council also approved a project for a joint defense fund to finance military operations."

DAILY READING HELPS

M. Feb. 1. John 8:12-19. "My judgment is true."

T. Feb. 2. John 8:21-27. "I have many things to say and to judge of you."

W. Feb. 3. John 12:44-50. "He that rejecteth me . . . hath one that judgeth him."

T. Feb. 4. 2 Tim. 4:1-5. "Jesus Christ, who shall judge the quick and the dead."

F. Feb. 5. Jas. 5:7-11. "The judge standeth before the door."

S. Feb. 6. 1 Pet. 4:1-6. "Him that is ready to judge."

The Promise of His Coming:

The New Testament



By Norman J. McLeod

IN contrast to the Old Testament, the New Testament abounds in plain statements regarding the second coming of Christ. So numerous are they that only a few select ones can be studied. The plainest, most direct statement is that of Acts 1:11. It uses such phrases as "this same Jesus"; "shall so come"; "in like manner" to make the statement completely clear. How anybody could read that statement and deny that Jesus will ever come back to the earth actually and physically is not understandable. That is not the only text, however.

The Book of Revelation is involved in figures of speech and symbolism to such an extent that we hesitate to quote from it to prove a point. But there are plain, positive statements in it. One point compared with Acts 1:9 is quite forceful. When Jesus ascended to heaven, the account in Acts 1:9 reads: "A cloud received him out of their sight." Revelation 1:7 records: "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." The clouds received Him out of the apostles' sight when He left; He shall come in clouds.

Another item in this selection in Revelation 1:7 is the manner of His coming. Every eye shall see Him, even His enemies. Several sects say that Jesus has already come back, but is to be seen only by a select few of His followers. Our text, however, definitely refutes that statement. For a further statement as to the manner of His coming let us refer to Matthew 24: "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" (vv. 26, 27).

Two such plain statements as these, coupled with the statement of Acts 1:11, that He is coming in "*like manner*" as He went into heaven, would preclude all teachings of His coming secretly to a small group of His followers first, as man teaches. The language of 1 Thessalonians 4, though not so definite on that particular point, gives the same impression: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (v. 16).

Certainly all the noise of shouting and blowing of trumpets does not give the feeling of secrecy. Even 1 Co-

rinthians 15 gives the same idea of speed and publicity. "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" (vv. 51, 52).

Although this scripture does not say in so many words that Jesus is coming again, by relating its events to 1 Thessalonians 4, we know that it is speaking of that same event. Here again is the noise of trumpets that does not give the feeling of Jesus' coming in secrecy to a few followers. Matthew 25:31 gives the same impression, because Jesus is coming in His glory, with all the holy angels with Him. All these passages tell of Jesus' coming openly, with glory, with noise, and with publicity. The emphasis on publicity is equaled only by the emphasis on the speed and suddenness with which the coming of Christ is accomplished.

Some will quote 1 Thessalonians 5:4 and verses following to show that Jesus' coming will not be as a thief in the night to the church. "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 . . . For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:4, 5, 9). That scripture does not prove that His coming shall be known beforehand to His followers. Jesus, speaking to His disciples, said, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

Many people have accepted the promise of His coming, but few understand the purpose of His coming. Why should Jesus come back to this earth? Scripture gives us the answer.

(1) *To wake the sleeping dead.* "Now is Christ risen from the dead, and become the firstfruits of them that slept. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1

Cor. 15:20, 23). Notice that this event is dated by the phrase "at his coming." 1 Thessalonians 5:13-18, records that God will bring the sleeping dead with Jesus. "We which are alive and remain unto the coming of the Lord": "For the Lord himself shall descend from heaven"—all are associated with the statement of the resurrection of the dead.

(2) *To establish His Kingdom.* Matthew 25:31 reads: "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." When Jesus was before Pilate "Jesus said unto him, Thou hast said: nevertheless I say unto you. Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:64). "Then shall they see the Son of man coming in a cloud with power and great glory. . . . So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is now nigh at hand" (Luke 21:27, 31).

(3) *To reward His followers.* In the picture of the scene of His second coming in Matthew 25, we read: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then the last phrase reads: "but the righteous unto life eternal" (25:34, 46).

(4) *To destroy the wicked.* "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:7-9). "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:8). Concurring with these scriptures is the statement of Matthew 25:41. "Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." In the last verse of that chapter we read, "These shall go away into everlasting punishment: but the righteous into life eternal."

The picture of Jesus' second coming presented to the Jews was not a pretty one because of their disobedience. "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).

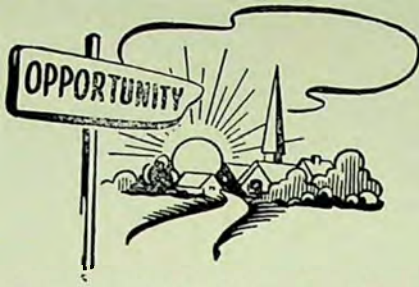
Isaiah in picturing the second coming of Jesus,

Painted a very dismal picture. "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. . . . And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth" (63:2, 6).

In the parables of the Kingdom, Jesus taught the same things. In explaining the parable of the tares, He said: "The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear" (Matt. 13:39-43). Matthew recorded the parable of the net full of fishes, saying, "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:49, 50).

(5) *To give blessings to the world in eternal peace, prosperity, and social justice.* The various things which people think of as the gospel of grace, or the social gospel, are merely concomitants of the Kingdom of God. In Isaiah 11 and 35 we have poetic descriptions of the glories of Christ Jesus' Kingdom in eternal peace, elimination of sin, sorrow, and sickness. The last enemy that shall be destroyed is death (1 Cor. 15:25, 26). That blessing is inherent in the resurrection. The destruction of the greatest enemy of mankind—death—is the fulfillment of the entire teaching of the Bible, of the life and sacrifice of Jesus, and of the promises of the Kingdom of God.

"Bible lessons and Christian ethics will be introduced soon in the government-run schools of Moslem Egypt and the courses given by regular government-paid instructors. In the past, only Islam has been taught in the government schools. Under the new policy, all Christian students will receive Christian instruction during the same period when Moslem pupils are studying their own religion. Textbooks for the Christian classes are to be published by the government press, which already has printed an outline of the curriculum."—E.P.



A Busy Woman

as told to Mary Railton

YOU say you haven't called at the homes of your absentee pupils? Let me tell you a true story as it was told to me.

During the hustle and bustle of taking attendance and getting her class under control, a teacher was slowly gathering her courage to present her lesson, which had been prepared only a few hours before. Some of the boys and girls in her class were such problems that she often became discouraged. But there was one little boy who always sat attentively and listened to every word she said.

He never heard such nice stories at home. The man, Jesus, seemed so very kind and gentle that the little boy loved to hear about Him and often imagined himself beside Jesus in the stories. Every Sunday he was in his little chair. Though his mother and father never came to Sunday school or church, he was always there.

The teacher grew to love this dear little boy. She spoke often to the minister of his faithfulness in attendance. Soon he was known and loved by many of the boys and girls in the Sunday school.

But this Sunday, as she took the attendance record, she found his little chair empty. Bewildered, she asked the other boys and girls if he was coming. None of them knew, for he was not in their neighborhood. The teacher proceeded with the lesson, glancing often at the empty chair, hoping he would come, even though late. By the end of Sunday school, however, her favorite pupil had not come.

All through the following week, her mind returned to the empty chair. She wondered why he had missed Sunday school. Busy with her own many chores, she dismissed her pupil from her mind, saying, "His folks must have gone somewhere and taken him along. That happens many times."

Late Saturday night, she hastily gathered up her children's quarterlies and began going over the lesson for the next morning. She tried especially hard to have a good story for the little boy, for she was sure he would be there this week.

Sunday morning came and Sunday school began. The teacher watched the door expectantly and excitedly. She never realized before how much she enjoyed having that little boy in her class. Classes assembled in their own

rooms, and attendance was taken. Still that one chair was empty. Two of her problem children were absent, too, but somehow those two empty chairs did not mean so much.

When, at the end of Sunday school, her pupil had not appeared, a cloud of gloom settled over the teacher and she said to herself, "I can't understand why he doesn't come. Maybe someone has hurt his feelings. I must call, as soon as I can, and try to get better acquainted with his mother and father.

Every day of the week was filled to capacity except Thursday. She planned to make her call then. By Thursday she realized she had neglected her own cleaning and family's needs, so hastily she dug into the mountain of work. As she lay in bed that night and sleep was fast closing in, she suddenly remembered she had not called on the little boy. "Oh well," she thought, "he will surely come this Sunday. I don't have any other time this week to call."

The third Sunday came and went and still the little chair was empty. By now she had resolved at all cost, to call on his parents; but another week went by without a minute for calling.

With dread in her heart and almost despair she smiled at her pupils the next Sunday, even though she did not feel happy. Again, he was not there. Within herself she thought, "Well, I guess something happened that he just doesn't want to come any more. I suppose his parents decided he was coming too much and told him he couldn't come any more. Or he has probably gone to some other Sunday school where they have more boys and girls. So many are led astray that way." She crossed his name off the roll.

A couple months later, she was standing on the corner downtown waiting for the bus. Watching a lady pass, she said to herself, "Why, there is that little boy's mother." She stepped out of the crowd and spoke to the mother.

"Hello! I have not seen you for a long time. I remember meeting you at the children's program about a year ago when your little boy gave a recitation. I am his teacher, and certainly enjoyed having him in my Sunday school class. He is such a dear, and I have missed him so much since he stopped coming. Why he has not

been to Sunday school for at least three months! I began to think you folks had moved away."

The mother said, "Yes, Johnnie, thought a great deal of you, too. He always came running in the house from your Sunday school to tell us the story of Jesus that you had told. He kept asking why you didn't come to see him while he was sick."

"Sick?" the teacher asked. "Why I never thought of his being sick. I meant to call, but everything got in the way, and I just didn't have time to come over. Is he better now? What was wrong?"

The mother looked into the teacher's eyes, then turned away. "He caught a cold and before he could get over it, the cold developed into penumornia. He—he died."

Hurriedly, the mother looked again into the teacher's eyes and walked on down the street, wiping the tears from her eyes. The teacher seemed glued to the sidewalk as she stared after the mother. Tears came to her eyes and her heart ached with a strange emptiness. She couldn't run after the mother. There was nothing to say.

For a long time her busy days meant nothing to her. She kept saying to herself, "Why didn't I call? Why didn't I go to see him? Why didn't I find out what was wrong?" The nights were long and sleep was scarce as the burden grew in her heart. Whenever she closed her eyes, the face of a hurt and saddened mother loomed before her.

Too late she thought of all she should have done. Too late she thought of the comfort her minister could have given to that family. Too late she thought of the little boy who grew to love Jesus, but she had done nothing about it. She was too busy!

Lord, Is It I?

"One shall betray me," the Master once said,
"And because of his treachery I'll die."
His faithful disciples were troubled at heart,
And they questioned, "Oh, Lord, is it I?"

"Thou shalt deny me," the Master once said,
"And thy mouth shall be filled with a lie."
But Peter protested, with fear in his heart,
"Oh, no, Master, surely not I."

"Someone has failed me," the Master once said,
And He spoke with a sorrowful sigh.
He gazed straight at me, and I quailed in my heart,
And confessed, "Oh, Lord, yes, it was I."

"Thy sins be forgiven," the Master once said,
"For the sins of all men did I die."
I looked in His eyes, and His peace filled my heart,
And I said to Him, "Lord, here am I."

—Ronald Murch.

For a Powerful Prayer Meeting

1. Pray before you gather with others for prayer.
2. Avoid distracting conversation while waiting for others to come.
3. Begin on time.
4. Devote the whole time to prayer except for a few minutes given to read the Scripture prayer promises.
5. Assign to each one the subject for which to pray.
6. Pray for yourselves and put away all known sin in your hearts.
7. Make the prayers very definite. This is vital to effectual prayer.
8. Make brief prayers. This gives everyone opportunity to pray once or more than once.
9. Be in earnest. Your prayers can rescue men from eternal death.
10. Keep a record of answered prayers.
11. Urge each one present to bring another earnest Christian for the next prayer meeting.
12. Meet at a regular time and keep on praying!

—Selected.

God's House---Where Worries Fade Away



"CASTING ALL YOUR CARE UPON HIM; FOR HE CARETH FOR YOU."
— I PET. 5:7

When Will Relief Come?

THE guard walked wearily around and around his post. He was so tired that it seemed he would go to sleep while walking. Two hours and a half had passed since the relief was supposed to come and replace him. He was tempted to leave the post and walk to the guardhouse to find out what was wrong. Twice he had called for the corporal of the guard, but he had received no response. The wind was high, and he decided it kept back his voice from reaching the nearest guard post, who was supposed to relay the message on to the guard house.

Once again he called out, "Corporal of the guard, post number ten!" Still no response. Again he thought of leaving the post to find out what was wrong, but the instructions came back to his mind which had been a part of his training. "You men are not to leave your post until properly relieved under any circumstances." He thought, "But what about this—did they mean under circumstances like this? What if the guard on the next post is hurt, or asleep—shouldn't the corporal of the guard know about it?" Again, he thought of the instructions which said, "You are not to leave until relieved *under any circumstances.*" The last part seemed to appear underlined in his mind. He decided to stick it out.

What the soldier didn't know was that his officers had purposely placed him on trial. They wanted to test him to see if he would follow instructions. They had in mind promoting him, but they must first know that he was a man on whom they could depend.

Finally, after two more hours, just as the daylight began to show through, along came a lone soldier. The guard called out, "Halt—who's there?"

"A relief guard," came back the reply.

"Advance to be recognized," called out the guard. The lone soldier came closer and the guard called out again, "Halt." The lone soldier stopped. The guard looked him over with his flashlight, but didn't recognize him. He was disheveled, his cap gone, his trousers muddy, and he had no gun.

The guard became suspicious. "Who sent you out?"

"Why, the corporal of the guard, silly," came the reply.

"Why are you so late?" asked the guard, still keeping the lone soldier at a distance.

"Well, we got kinda sleepy, and forgot when to come out," was the answer.

The guard asked a few more questions, wanting to know where his gun was and why he was not clothed

right—and where was the corporal of the guard who was supposed to accompany relief? The lone soldier seemed to grow impatient and said, "Look, Buddy, nobody but a stupe would stand there and ask questions like this when he has been on guard four and a half hours too long already. Since I had forgotten mine, the corporal of the guard told me to come and get your gun and to relieve you."

The guard's mind was in a whirl—"What if this fellow is telling the truth? Will I get in trouble for not letting him have the gun? But what if he's trying to get into the camp when he doesn't belong here? The words "properly relieved" passed through his mind again, and he said, "Mr., my instructions are not to leave my post till I'm properly relieved, and that I'm not to allow unidentified personnel on the post. I'll have to hold you here until I am properly relieved."

The guard called out again, "Corporal of the guard, post number ten." He still got no response. The daylight was brighter now, and he knew it wouldn't be long till he could see whether the guard on the next post were making his rounds properly or not. He could not see all of his own post, for it lay partly behind some buildings. He marched the lone soldier along in front of him around and around the post, calling out occasionally, "Corporal of the guard, post number ten."

Finally, the light having grown bright enough for him to see fairly well, he noticed a man approaching from the direction of the guard house. He halted the lone soldier and waited for the approach of the man. He thought the man coming was the officer of the day, but he called for him to halt to be sure.

Having identified the officer, he reported the events of the night to him, and the officer took custody of the lone soldier promising that relief would be coming soon.

Before long the corporal of the guard came with his relief. He was given instructions to report to company headquarters at once.

He was tired and felt that he would rather be dead. As he went by the mess hall on the way to headquarters, he saw the fellows lined up for breakfast. He was tempted to fall in line and report to headquarters later. His better judgment prevailed and he went on to headquarters where he learned that the whole sequence of unexpected events, even down to tempting him by sending him by the mess hall during chow time, had been

planned to test his faithfulness. He was dismissed to go eat chow, and his officer concluded that he was quite worthy of the promotion they had in mind.

God may be testing you to determine your faithfulness and ability to follow instructions in case of unexpected hardships. He may have in mind a more important joy for you. "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. 22:14).—Roy Marrs in *The Bible Advocate*.

College Training Causes Doubt

Upper class college students tend to be more liberal in their thinking about religion than they did as freshmen, according to a survey among students at the University of Buffalo. George E. Crandall, director of the College Work Department of the Council of Churches of Buffalo and Erie County, New York, conducted the survey. He said that scores on certainty of belief in religious concepts of upper classmen averaged considerably lower than those of freshmen.

While some college students lost the certainty about some orthodox Christian belief of their early youth, he explained that many strengthen their faith by gaining a better understanding of what they do believe about religion. "College training," he said, "tends to make students interpret religion from a more intellectual point of view. Many no longer accept without reservation the things they had been taught, such as belief that everything they have been taught about the Bible is true.

"As they progress in college, they tend to question some of these beliefs, begin to analyze and come to an understanding of what they do believe. To be able to have a really strong faith, individuals need to be able to understand it. When they have this understanding, it has meaning in life. If they don't understand the faith of their childhood, when certain questions come up in college there is danger they might throw out their faith completely."—*E.P.*

"It is estimated that Americans spent \$450,000,000 for toys this Christmas, ten per cent above last year. This does not include the millions of dollars that were spent on gifts for adults, decorations, feastings, and so forth. Staggering sums are spent, ostensibly to celebrate the birth of the Saviour, while millions of souls whom He came to save are perishing in heathen darkness, without Christ and without hope, simply because the missionary program is hampered by lack of funds."—*E.P.*

SERVE NOW

By H. Gary France

EVERY person is faced with the problem of what he should do with himself. Solomon said, "Fear God, and keep his commandments: for this is the whole duty of man" (Eccl. 12:13).

Paul quoted Isaiah, saying, "Now is the day of salvation" (2 Cor. 6:2). If a person is to serve God, the Bible teaches that he should begin that service immediately. The quip, "Don't put off till tomorrow what you can do the day after tomorrow" is futile, for no person has the assurance of living another day. Millions of people die unexpectedly in accidents or because of heart failures; newspapers describe innumerable such occurrences. In delaying service to God a person risks eternal death.

To the Romans Paul wrote, "It is high time to awake out of sleep: for now is our salvation nearer than when we believed" (13:11). The parable of the ten virgins illustrates that hesitation is fatal.

When Paul was converted, he was with the disciples at Damascus, and "straightway" he preached (Acts 9:20). Paul did not hesitate before working.

When Jesus called Peter and Andrew, "they straightway left their nets, and followed him" (Matt. 4:20). Because they recognized a greater value than they had anticipated they forsook all worldly ties, business demands and social requirements that were of no further importance in the light of the new opportunity. They left nets, livelihood, income, and support; then they followed.

Man must sacrifice to serve God.

Jesus said, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matt. 19:29). No promise is listed here for one who has not forsaken anything. Sacrifice is required!

One may think he is in such circumstances that he can serve God without sacrificing. Jesus' statement in Matthew 16:24 indicates that such circumstances do not exist. He said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Denial of oneself is the first and most necessary sacrifice in following the Lord. Self-denial is necessary before following Christ. The second necessity He listed was to take up the cross, which requires support of His work and sacrifice of desire.

Jesus continued the thought by saying, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (v. 25). If one does not sacrifice his carnal life, he will lose his eternal life.

Jesus, however, asked a businesslike question: "What is a man profited, if he shall gain the whole world, and lose his own soul?" (v. 26).

The world's outstanding objection to sacrificing one's life is that a person is no longer able to make great "profit." Jesus' expression reduces the importance of profit.

The parable of the rich fool describes a man who spent his energies to make himself materially rich. He said to himself, "Thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." God said to him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Luke 12:19, 20).

This carnal life, which is to be sacrificed, is of little value.

The world's glittering offer to a man during this life is empty! The world system offers: you work for me; I will give you wealth; you may build homes, raise families, travel, and enjoy happiness. This contract, however, is a poor offer, because the final clause always reads DEATH!

A News Man Tells Why He Tithes

Mr. Robert Quillen is a well-known newspaper man whose writings have been syndicated and distributed very widely. He is a frequent contributor to popular magazines. The following was written at the request of the United Stewardship Council, the interdenominational organization for promotion of Christian stewardship.

"God's plan is the sensible and businesslike plan. At the end of each month I know to a dollar the amount of my earnings, and one-tenth of that amount is set apart as God's share, to be used in his work. It isn't a large sum, but it has increased in size every year since I began to tithe, and I am old-fashioned enough to believe that God had much to do with the increase.

"I was once asked in a meeting of tithers, if the payment of the tithe had not brought me a spiritual blessing, and I answered frankly that I did not know. I do not know how to define a spiritual blessing. It is a careless term, much misused. At any rate, I am content to consider the matter as a cold-blooded business proposition and leave the discussion of the spiritual side to those more competent to understand it.

"Running God's business is much like running any other business. You cannot foot the bills unless the cash comes in. And the greater the amount of cash coming in, the more you can expand the business.

"I think one great weakness of the church is too much sentiment and not enough sound business sense—too

much joy in the fact of eternity and not enough sane effort to make earth a little more like eternity. My own opinion is that songs of praise cause much less rejoicing in heaven than an organized effort to relieve the sufferings of humanity.

"Christ drew but one picture of the judgment, and there He pictured men condemned because they had not ministered to their fellows, and others rewarded, because in serving humanity they served Christ. It should be clear enough, therefore, that man best serves God by serving his fellows.

"If this be true, charities of every nature are the peculiar province of the church of Christ and not of secular organizations.

"It will be answered at once that the church has not the money to handle these matters. Certainly it hasn't. And it never will have until it adopts God's reasonable plan. And it never will have the prestige it should have until it follows in Christ's footsteps and goes about doing good.

"If every professing Christian paid a tenth of his earnings into the church, and the hungry, the sick, the maimed and the homeless could appeal to the church and be served at once in the name of Jesus, how long, think you, before the world would be won to a religion as vital and real as that?"—*Layman Tithing Foundation* bulletin.

Why Have a Family Altar?

1. It will sweeten the home life and enrich home relationship as nothing else can do.
2. It will remove all misunderstandings and relieve all friction that may enter the home.
3. It will hold our boys and girls to the Christian ideals, and determine their lasting welfare.
4. It will send us forth to our work for the day; in school, office, store, and factory, true to do our best and determined in what we do to glorify God.
5. It will give strength to bravely meet any disappointments and adversities, as they come.
6. It will make us conscious during the day of the attending presence of a divine Friend and Helper.
7. It will hallow our friendship with our guests in the home.
8. It will reinforce the influence and work of the church, the Sunday school, and other agencies which may serve to establish Christian ideals throughout the world.
9. It will encourage other homes to make a place for Christ and the church, through our example.
10. It will honor the Father above and express our gratitude for His mercy and blessing.—*Selected.*

From Death to Life



By Mary Railton

A woman and her husband sat at a table eating. The man glanced out the window down the road. "I wonder what has happened to that man who stops for bread as he goes through town," he said.

"I believe he is a holy man of God," replied the woman. His name is Elisha. It is wonderful that he likes to stop at our home."

"Let's fix up a little corner for him where he can rest when he comes," suggested her husband. "Then he can eat with us and be on his way."

Busily they worked to make a little room holding a bed, table, a stool, and a candlestick. When Elisha stopped at their home they showed him his room. He immediately laid down on his new bed and rested. When he had eaten and rested he spoke to the woman, saying, "You have been very kind to me. What would you like for me to do? Shall I speak to the King in your behalf?"

"Nay," she answered, "I am but a servant of God, dwelling with my own people. But my husband is very old, and we have no children."

"Thou shalt have a son in thy home," commanded Elisha.

In due season, the woman and her husband were happy to have a son in their family.

When he was old enough to run and walk, he went out often into the fields to see his father. One morning he did not run, but walked rather slowly. His father saw him coming and watched closely, for he seemed to weave back and forth and had his hands around his head.

"My son, what has happened," asked the father as he heard him crying.

"My head, my head," he cried between sobs.

The father called a servant. "Hurry! Carry the boy to his mother. Maybe she can help him."

The servant ran with the little boy and placed him in his mother's lap. She could do nothing for him. At noon his sobs began to stop and his breathing slowed down and, as the mother watched, he died.

Quickly she took him into the room they had fixed for the prophet of God. She laid him on the bed, shut the door, and went out. Calling her husband she said, "Send me, please, one of your young men and a donkey that I may run to the man of God."

Quickly he granted her wish and she rode hurriedly to Carmel to see Elisha.

When she found Elisha, she bowed before him and caught him by the feet. "What is the trouble, my good woman?" he asked.

"Did I not ask of thee a son? Today he fell and injured his head. He sat on my knee till noon and then died."

Elisha gathered his cloak about him, picked up his staff, and quickly they traveled back to her home.

"He is on your bed," the woman said.

Elisha went into his room, shut the door and prayed unto the Lord. He lay upon the child, putting his mouth on the mouth of the child and his hands upon the child's hands. The flesh of the child began to be warm.

Elisha got up from the bed and walked back and forth throughout the house. When he returned to the room, he stretched himself upon the child again. Suddenly the child sneezed, and sneezed again for seven times. Then, as Elisha watched, the boy opened his eyes.

Elisha called the boy's mother. When she came into the room, her joy was complete, for there was her boy, alive again. She bowed herself to the ground before Elisha, thanking him deeply. Then she picked up her son and went out to show him to his father.

GOD'S BLESSING ON YOUR BIRTHDAY!

David Wolfe, Feb. 1, age 6, Baton Rouge, La.
 June Buskirk, Feb. 3, age 13, Grand Rapids, Mich.
 Ruby Wendroth, Feb. 5, age 13, Eden Valley, Minn.
 Ruth Ester Bender, Feb. 5, age 10, Moorefield, Nebr.
 David Kirkpatrick, Feb. 6, age 11, Holbrook, Neb.
 Dale Houser, Feb. 7, age 11, Lakeville, Ind.
 David Burnett, Feb. 7, age 7, Mt. Sterling, Ill.
 Michael Furber, Feb. 8, age 1, Auburn, Ind.
 Diana Sue McGraw, Feb. 9, age 5, Denver, Colo.
 Diane Claussen, Feb. 9, age 10, Oregon, Ill.

The Children's Corner

DO YOU WANT TO BE

By William Dick

What is your one ambition in life? Do you want to be rich? Nearly everyone of us will admit that at one time or another we had the secret desire to have all the money we could spend. If we did start the task of accumulating great wealth, it would be highly improbable that we could become one of the ten richest men in the world. Nevertheless, we think it would be wonderful to have lots of money.

Perhaps we can blame our present civilization for instilling this attitude in us. So many values today are measured in dollars and cents. The popular song, "Diamonds Are a Girl's Best Friend," describes our world very well. Too many people value friends not for their personalities or loyalty, but for how much they are "worth." The world measures success not by achievement or happiness, but by the amount of salary received.

Christian young people must not be deceived by the glitter of gold. If we are faithful to God, He will help us to recognize the valuable things of this life. Do you realize that God has given you everything you own? At first we may be indignant and contend that we have worked hard for everything we have, but the truth is that all things belong to God—even money. "The silver is mine, and the gold is mine, saith the Lord of hosts" (Hag. 2:8). When we acquire possessions, God is merely giving them to us for our use.

Truly, it is no sin to be rich. But there are so many disadvantages to being rich that the wise person would be more content with an average living. For one thing, money seldom brings satisfaction. "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase" (Eccl. 5:10). Perhaps you have said, "Oh, if I could only have a television set, then I would be perfectly content." When you get the television set, it makes the rest of your room look drab, so then you wish to have a new living room suite. And the desire for more never seems to cease.

A most serious disadvantage to being rich is that it may stand in the way of our salvation. When the young man asked Jesus what he could do to be assured of eternal life, Jesus instructed him to distribute his wealth among the poor and then follow Him. "But when the young man heard that saying, he went away sorrowful: for he had great possessions" (Matt. 19:22).

Money and the things it will buy often distort our



Rich?

evaluation of the things of God. The more money we have, the more concerned we are about investing it to our best advantage. We can't think about anything else. "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful" (Matt. 13:22).

When we have more money than we need, we begin to forget God and think more of ourselves. We become intoxicated with the power our money can buy us. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. 6:9, 10). Would it be wise to sacrifice eternal life for a moment of wealth and pleasure?

Too many possessions often develop in us a feeling of complacency. The Bible predicts that the modern church will become lukewarm in faith, because it has an abundance of possessions and sees no need for anything else (Rev. 3:17). Modern church-goers may have much of this world's goods, but they still need Christ!

Someone asked a Negro servant if he would like to be rich. "No, suh," was his reply. "I don't want to be rich." "And why?" asked his friend.

"Because all the rich people I work for nebber laugh," was his answer.

Andrew Carnegie once said, "Beyond a competence for old age, which need not be great and may be small, wealth lessens rather than increases human happiness. Millionaires who laugh are rare."

Another disappointing fact about wealth is that after a person spends his lifetime building a fortune, he is too old to appreciate it, and his life ends in misery while his relatives fight over their inheritance. The expression, "You can't take it with you," is certainly true. "For we brought nothing into this world, and it is certain we can carry nothing out" (1 Tim. 6:7). Do you still want to be rich?

AMONG THE CHURCHES

Church Calendar

Special Events

- February 18-25—Dixon Teaching Mission (Walter Wiggins, guest leader).
 March 22-29—Evangelistic services at Fredericktown, Mo. (guest speaker, Walter Wiggins).
 April 4-18—Evangelistic meetings at Hope Chapel, South Bend, Ind. (guest speaker, Walter Wiggins).

BOARD OF EVANGELISM AND MISSIONS MEETING

Due to the Ministerial Conference at headquarters this week, Bro. Alva Huffer, president of the Board of Evangelism and Missions has called a meeting of this Board to discuss plans and objectives for the coming conference and for future work.

Sr. Harold Simpson of Grand Rapids, Mich., is secretary and Brs. C. E. Lapp is vice president. Pray much for the Lord's guidance in this meeting that He may open our eyes to the work He would have us do, and then give us the grace to take the open door of opportunity and work.

"When the Church builds Evangelism, Evangelism will build the Church!" The Church that Goes Grows! By God's grace we are building for a better Day!

C. E. Lapp.

ILLINOIS SUNDAY SCHOOL CONTEST

The Sunday schools of Illinois are co-operating in a contest. The purpose of the contest, backed by the Sunday School Association, is to encourage regular attendance in Sunday school classes. All Sunday schools have equal opportunity to obtain the award, for the totals are on a percentage basis.

At the end of January, the Illinois Sunday school with the highest percentage of regular attendance will receive an award. At the end of February, that award will go to the Sunday school with the highest percentage for that month. If the same Sunday school retains the highest percentage, the school will retain the award; otherwise it will be shipped to the winning Sunday school for February.

The contest will continue for six months, at which time the Sunday school with the highest percentage for the six months will be given the award to keep.

Watch in succeeding *Heralds* for the winners of the race. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain" (1 Cor. 9:24). Sunday School Association.

The committee planning the program for the Illinois Bible School and General Conference in August met on January 26 to make up the program and choose evening speakers. Watch for further details!

TEACHER TRAINING COURSE Oregon Bible College

Oregon Bible College is offering a short course for Sunday school teachers and workers. The classes will be conducted in the College rooms Monday through Friday from 10:00 to 10:50 a.m., February 1 through 12.

Sr. Verna Thayer will be the instructor. We know from the past two years that her training classes are uplifting and helpful for teachers of all ages. The tuition cost for the two-week course will be \$3.00.

Anyone wishing to attend these classes for any period of time can get in touch with Bro. Otto E. Dick. He can make any arrangements to stay overnight. If you wish any further information, please write Bro. Dick. He will be happy to help or make any arrangements necessary for you.

HERALD RECEIPTS

Mrs. A. H. Lindh; Mrs. Bess Bemis; Leroy C. Schaefer; Mary Marjorian; Mrs. Arthur C. Staggs; Mrs. J. A. Macy; Mrs. C. S. Prime; Milton Long; Tella Griffin; Mrs. Amber Koontz; Hillisburg Fellowship Class (3); Claude B. Sandifer; Mrs. John Pifer; Gerald K. Niles; Mary E. Elton; Mrs. Alice Koontz; William W. Walls; Clara E. Fredyl; Harold K. Klindt; S. H. Boyer; Herman Laning; Floyd Swihart (2); Donald E. Overmyer.

ONCERS

"O Lord, I thank Thee for the love
That makes my life so bright.
For this I praise Thee Sunday morn,
But not on Sunday night.

"I'm glad to hear our choir chant
My pure and deep delight,
On Sunday morn I hear them sing,
But not on Sunday night.

"I love to hear our pastor speak:
His views are sound and right.
They feed my soul on Sunday morn,
But not on Sunday night.

"At 10:45 a. m., I stroll to church
In Sunday garb bedight,
But, Lord, I crave my easy chair
And slippers Sunday night.

"Lord, bless our church and help to fill
Our preacher's soul with might,
To charge the sinful ramparts of
My empty pew at night."

—Selected.

COLLEGE NEWS

Semester examinations are over and students are looking forward to a new semester and many new courses. Students will register for the next semester on Monday, January 25; then they will be attending Ministerial Conference during the remainder of the week.

After the conference Sr. Verna Thayer will present her course for Sunday school workers at 10:00 a.m. daily for two weeks. Handbills announcing this short course are being distributed to all Sunday school teachers and superintendents in this community.

We are happy to welcome Sr. Betty Gay Kennedy of Hammond, La., into our College family. She came to Oregon with Sr. Thayer.

Our College Booster list continues to grow. Over the week end of January 16 and 17 a College gospel team drove to Southlawn Church of God, Grand Rapids, Mich. They were: Jesse Pestle, David Holquist, Sara Savage, and Anita McCorkle. Bro. C. E. Lapp accompanied the quartet on the trip and reported a truly warm welcome.

On Saturday evening a potluck supper was given in the basement of the Southlawn Church to get acquainted with the members of the team. Several musical numbers were given in Sunday school and during the morning church worship service. Bro. Lapp gave a short talk about the College—its past accomplishments and its present aims. At the close of the service twenty-seven new names were added to our College Booster Club. Dinner was served in the basement. The gospel team drove home in the afternoon so as to be present for Monday morning classes.

If the brethren at Southlawn were blessed as much as the gospel team because of the meeting together, we are sure the trip was well worth while. We are thankful that more and more of our brethren are becoming vitally interested in the Christian education of their young people. We thank the Lord for what He has done thus far, and trust you will continue to pray for the College, the faculty, the students, and all our problems to the end that Christ may become a more wonderful Saviour to the youth of our day. Otto Dick.

The Board of Directors for the General Conference is meeting at Oregon on January 29, 30 to discuss problems and future plans for the Church of God. Representatives from the Berean Society Board will meet with the Board of Directors to discuss plans for Camp Berca.

Officers of your Sunday School Association will meet during the midwinter Ministerial Conference to make plans for an all-day Sunday school convention at General Conference in August.

A REPORT FROM LONG AGO

The rest of this article is a report which Sr. F. L. Austin, Oregon, Ill., copied from "The Herald of the Coming Kingdom" of October 15, 1868. We hope some of our readers may enjoy seeing the names of some of the workers of that time.

Conference Report

The Northern Illinois and Southern Wisconsin Annual Conference, which convened at Antioch, Ogle County, Ill., September 11-13, 1868.

On Friday evening, September 11, a number of brethren of the "One Faith" assembled at the above named place. After a social reunion we listened to a lecture from Bro. J. M. Stephenson, after which, we were invited to the homes of our brethren, where we shared of their hospitality.

On Saturday, we met at nine o'clock, and the day was devoted to business, and the investigation of several questions. This being the beginning of another Conference year, A. J. Eychaner was appointed president, S. D. Fahrney, secretary, and J. Moyer, P. D. Stouffer, and S. Nohe a Committee of Arrangements. After consulting the brethren, the following questions were brought up for investigation:

I. What constitutes a Gospel Faith?

II. What is the most efficient means for the maintenance of our position as the body of Christ, and the dissemination of the Gospel?

The questions were fraught with interest to all, and the investigation of them was listened to with attention.

The propriety of supporting an evangelist was then discussed, after which, Bro. J. M. Stephenson was chosen to act in that capacity, and it was agreed that each church should donate for his support whatever they could raise, by voluntary subscription, payable quarterly in advance.

In the evening, we again listened to a discourse from Bro. Stephenson.

On Sunday morning, reports from the various churches represented were in order. Those of Antioch, Franklin Grove, Dixon, Silver Creek, Payne's Point, Pine Creek, East and West Plum River, Lanark, and Crane's Grove were reported. Twin Grove and Albany were not represented. Brethren from Chicago and South Northfield were present, and reported favorably of their respective congregations. Bro. Reed gave a report of the church at Harvard, and Bro. Stephenson gave a general report of his labors for the past year. The rest of the day was devoted to preaching by H. V. Reed and Dr. Barriek. In the afternoon, the breaking of bread, and the partaking of the cup, in commemoration of our dying Lord, were participated in by about one hundred brethren and sisters, as near as we could ascertain.

On the whole, our meetings were well attended. Two additions were made by immersion. On Sunday, the house, and the little grove around it, were thronged all day with people who manifested an interest to hear what was said. The cause of truth bids fair in this vicinity, and prospects are entertained of others being obedient to the Gospel.

Several resolutions were offered and approved:

I. That the "Herald of the Coming Kingdom," published at Chicago, be made the organ of the Conference, and that we give it our patronage.

II. That the Conference recommend Bro. A. J. Eychaner to the brethren everywhere as a man of character, and one in whom we can confide as a preacher of the Gospel.

III. That a vote of thanks be given to the brethren at Antioch for their kindness and hospitality during the meeting. After which, the meeting adjourned to meet in December, D.V., at Baileyville, Ogle County, Ill., of which due notice will be given in the "Herald."

A. J. Eychaner, President
S. D. Fahrney, Secretary.

"We were very happy to have Bro. Walter Wiggins with us the last part of December. He spoke at the Oak Grove Church two nights. We enjoyed his messages very much, and hope he can be with us again in the near future. We always love to have him come, and any other visiting brethren. We ask your prayers for this church."—Mrs. R. D. Stanton.

THE ABSENTEE

"Someone is absent," the Shepherd said,
As over my classbook He bent His head;
"For several Sundays absent, too;
So tell me, Teacher, what did you do?"

"I didn't visit as perhaps I should;
I wrote some cards, but they did no good;
I've never heard and she never came,
So I decided to drop her name."

He answered gravely, "A flock was mine,
A hundred—no, there were ninety and nine,
For one was lost in the dark and cold—
So I sought that sheep which had left the fold.

"The path was stony and edged with thorns,
My feet were wounded and bruised and torn;
But I kept on seeking, nor counted the cost,
And, oh, the joy when I found the lost."

Thus spoke the Shepherd in tender tone,
I looked, and, lo—I was all alone;
But God a vision had sent to me
To show His will toward the absentee.

—Mrs. Donald Doan.

"We surely would be disappointed to miss an issue of such good material for study. I especially enjoy Bro. Harold Doan's articles and those of Bro. Emory Maey."—Dick Coulter, Eden Valley, Minn.

BAPTISMS AT TEMPE, ARIZONA

On Sunday night, January 3, 1954, three young people were baptized into Jesus Christ. These three are: Elaine Montgomery, Nancy and Robert Foster. With a full life ahead of them and the prime of youth before them, we bid them God speed in their new-found relation with the church and, above all, with the Head of the church, even Jesus the Christ.

C. E. Randall.

MANNA—JESUS

Shortly after leaving Egypt, the children of Israel had begun to complain. They had left an abundance of "good" food (Num. 11:5), and had been led into a wilderness in which they would starve. God's answer was to send manna from heaven, daily, except on the Sabbath, until they had entered the Promised Land.

Jesus came with a different manna. That which was eaten in the wilderness sustained, but did not give, life (John 6:49), and therein lay a difference which the Jews could not see. What was apparent was a man, a prophet of Nazareth, who had an unusual power. He could take five barley loaves and two fishes and miraculously multiply them to feed five thousand men, plus the women and children. Here was the man for them to make their king. He could, by His power, supply their temporal needs. What need they of work? He could speak gracious words to them as they followed Him from place to place, and He could supply their lusts.

Never was a man so misunderstood as was the man Jesus. After supplying the assembled multitude with spiritual food, Jesus had compassion on the people and supplied them with physical food. In vain did He preach, "I am the bread of life." In vain did He proclaim that His flesh was the true bread of life, and that those who were partakers of His flesh and of His blood (Communion) would receive eternal life at the resurrection at the last day. In vain did He preach that those who were partakers of His flesh and blood were one in hope with Him.

Jesus came, not to furnish food miraculously to a few thousand people, but to furnish them with the words of life. This message was one of freedom for the people who had nearly lost hope. They were so hedged in with the oral traditions the Pharisees had added to the law, that it was almost impossible to meet all the requirements. Jesus came to free them, to reinterpret the law, and to show them the love of God. He, the Son of God, had been born to preach life to all the people.

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$3.00.

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

EVANGELIZE!!

—THIS WAS THE CALL TO SERVICE

If we are to accept wholeheartedly the example of the early church, we cannot ignore the degree to which every part was called to fulfill this aim.

—THIS WAS AN EVERY-MEMBER PURPOSE

Every person upon his acceptance of Christ was to be devoted to some phase of the effort of winning, teaching, or supporting individuals in this work of teaching others.

—IT SHOWED THEIR LOVE FOR CHRIST

The desire to carry, or helping others to carry, the blessing of the promise they had received to others was the smallest expression of appreciation that each felt he could offer.

—IT WAS THE LIFE LINE OF ETERNITY

Not only was it the only means of keeping that life line open to others, but it served as the greatest instrument for keeping faith alive within themselves.

—IT COST IN TIME AND DOLLARS

To this cause men gave not only themselves, but their entire substance. They brought to a common treasury all that they possessed, that through this common effort the gospel could go forth to greater lengths.

—IT WAS PLACED BEFORE RETURNS

They gave without question of their time and money—having, nor requiring, no assurance in the matter of returns. They gave as unto the Lord, asking no questions, knowing that of Him they would reap success if they did their part.

SHALL IT MEAN LESS TO US?

National Bible Institution is the satisfactory means by which an increasing number of consecrated Christians are having a self-satisfying part in training, helping, and sending out those who would carry this message to others. Every dollar of your contribution has a guaranteed return in dividends of Christian service and added opportunities for eternal life.

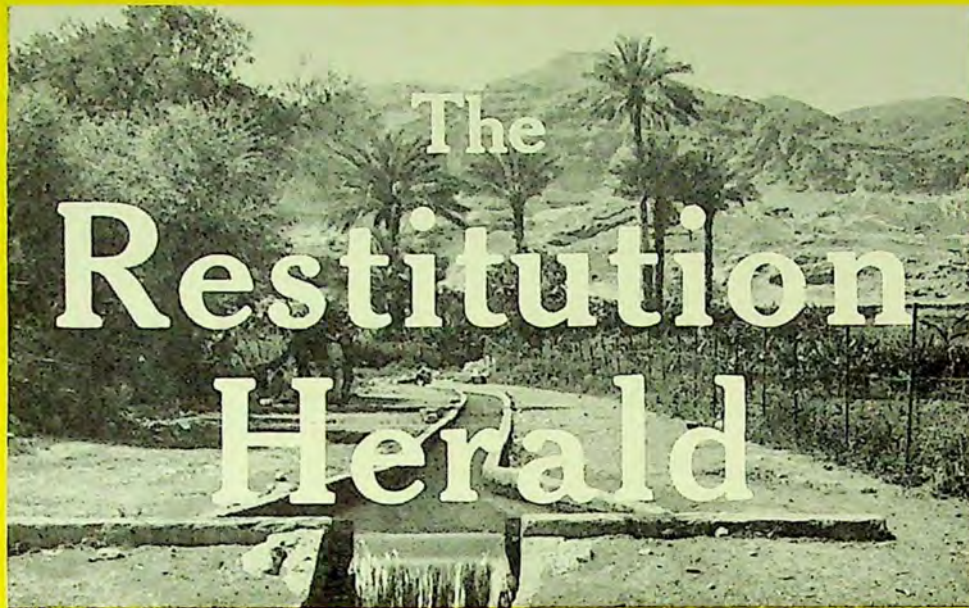
TODAY'S CONTRIBUTION MAY GIVE LIFE TOMORROW

NATIONAL BIBLE INSTITUTION

Oregon

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Illinois



February 2, 1954

Volume 43

Number 17



OLD MATT'S CABIN

This landmark was made famous by Harold Bell Wright in "The Shepherd of the Hills," the story of a man with a sincere and simple faith in God.





Editorial

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.
James M. Watkins, Editor \$3.00 per year Paul C. Johnson, Associate Editor

Problems of Evolution

Part 4 on Retrogression

Both science and the Bible agree that man did not appear until the very close of the ages attributed to the process of creation. The earliest remnants of man that science has been able to produce is that of *Pithecanthropus erectus*, mentioned previously.

No attempt has been made to date this man before the close of the Pliocene period. This agrees with facts as we know them. Even science is agreed that man appeared in an age marked by certain Edenic conditions.

The close of the Pliocene age, at which the first evidence of man is found, is regarded by archeologists as being a time in which tropical or sub-tropical climates existed over all of Europe. Fossil evidence of animals which exist only in such climates is found as far north as Germany. This evidence is important. It reflects a perfect agreement with Scripture.

One problem for the supporters of evolution comes from the fact that this first evidence of man that they have been able to produce indicates a very high state of development. Evolution must of necessity suppose that there was a long period of development prior to this stage. Yet, evidence of such a prior period of development has not been found.

Believers in evolution readily acknowledge that they are confronted with the problem of determining at exactly what point ape became man. They will also acknowledge that a higher form than *Pithecanthropus* must have existed before his time. This is indicated by evidences of other types of development that have been found. To the evolutionists this presents a considerable problem.

If we believe in retrogression, however, it is very logical. It would show that there was a higher order of existence prior to that time. The lack of harmony between *Pithecanthropus* and other fossil remains that have been found could result from the degree of degeneration away from this primary creation. We hope to present further evidences along this line as we consider individual remains that have been found.

So far we have not challenged the supposition of the

whole theory of evolution. This supposes that, by a miracle of gradual development, life continued to progress along lines that created both male and female with equal degrees of development. Yet, how are we to support this contention? Did this all start with one ape man and one ape woman? If so, why?

There is no justification for believing that out of the hundreds of apes that must have existed before evolution had reached this point only one pair would evolve into this new order of existence. On the other hand, if there was more than one pair involved, again we ask, why did this process of evolution stop when the first man was created? Certainly there should be evidences of a continuing process of evolution out of the apes. Yet no such evidence exists.

Evolution is further confronted with the obvious fact that many prehistoric tools and stone instruments that have been used to date these prehistoric ages are still in existence today. Certain Australian aborigines continue to chip flints in exactly the same way that the flint implements used to identify the palaeolithic age were made.

It is interesting to note the comment of one writer who said, "As the use of the tools, (Acheluean age types that have been found) is unknown, one cannot say whether the change in the working was an improvement or degradation of the Chellean tools." There seems to be doubt in the mind of this writer as to whether or not the technology of man's implements indicates he was evolving upward or going downward.

These facts combine to give us far more proof of a degeneration from an original creation than there is to support an evolution upward. The fact that there are people today who continue to work and live as did their prehistoric ancestors refutes the thought that systematic advancement is a natural law for all creation.

Retrogression does not require this supposition. When a man has adjusted himself to his environment, further retrogression is not required. Life then becomes a stable pattern and can continue unchanged so long as the environment remains unchanged.

The Ideal Family

by Harold Doan

WHAT elements will we find in the ideal home? First of all, there will be love. I do not refer particularly to the emotion which is spontaneously generated between men and women, but love which expresses itself in the life of the home—love like that which Paul defines in 1 Corinthians 13. I always read a portion of this chapter in wedding ceremonies, from the Moffatt translation, because it is the ideal love which contributes to the ideal home. "Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears" (vv. 4-8). The ideal home is built around this kind of love, which expresses itself in these ways. Such love can be attained, though every home will experience brief moments of irritation and impatience.

Remembering this definition of love from the pen of the Apostle, listen to his further words on the subject of love in the ideal home. In Ephesians 5:22, 23, 25, 31-33, we find: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. . . . Husbands, love your wives, even as Christ also loved the church, and gave himself for it . . . For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." Love which is less than this detracts from the ideal home.

In the ideal home, there should be religious agreement, and love of the Lord. Amos said, "Can two walk together except they be agreed?" The ideal home is one where the whole family is united in the Lord, acknowledging Him as the true head of the home. When people are united in the Lord, this spiritual union overrides many petty and major problems. It is true in the home and in the church: "The family that prays together, stays together."



The Bible gives some very definite instructions about this in the Books of Corinthians. 1 Corinthians 7 and 2 Corinthians 6 deal specifically with the matter of religious unity in the home as an ideal.

Think of the home of Abraham. He and Sarah and Isaac and even the servants were united in the Lord. They served together, shared the same hope, and made God the head of the home.

Later, when God gave the law to Moses and Israel, the ideal of a united family was included in it. God said, in Deuteronomy 7:3, 4: "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly." Now remember these are God's words, not mine, though I agree that this is an ideal which makes possible an ideal home.

In one night two different mothers came to me and said, "I do not know what to do about my children. They are grown and working and they take no interest in the church." This created a very poor atmosphere in the home and caused these mothers great sorrow. The whole trouble was that the mothers began to do something about it too late, after the damage was done. The ideal home is one united in the Lord.

In the ideal home there are children. Sometimes this is not possible, but, ideally, children make the home. David, who had several children, said, "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth" (Psalm 127:3, 4). "Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labour of thine hands; happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. Behold, that thus

shall the man be blessed that feareth the Lord" (Psalm 128:1-4). We remember what Jacob said about his children. "Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant" (Gen. 33:4, 5).

Children contribute much to the ideal home. There is joy derived from seeing them grow and learn. There is joy in the responsibility of their care and proper training. Children fill out a home and give it a purpose and a reason for being.

On the other hand, a disobedient, unruly child can keep us from the ideal home rather than help to make it so. Here, too, various factors enter in. Improper training or care may be the cause, or it may be one of those difficult problems to which no one has an answer. But, nevertheless, the ideal home is one in which there are children who have loving care, and careful training.

The ideal home is one in which there is a unity of purpose, but division of responsibility. No father alone can make an ideal home—nor can a mother alone—nor children alone.

Each member, as in the church family, has a part to play and a responsibility to take.

The Bible, in many passages, defines the place of each member of the family in the ideal home. Let us notice just one such scripture concerning each part of the family. To wives these words in 1 Peter 3:1 are directed: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives." To husbands these words are directed in 1 Peter 3:7: "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." Husbands are to be the breadwinners, and the head of the family. Children are to be obedient. In Ephesians 6:1-3 we read, "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth."

It is the break-up of this God-given arrangement which is leading to much trouble today. The series of articles recently appearing in the Chicago Tribune on drinking by teenagers shows this. The authorities, questioned about the problem of 13- and 14-year-old children in taverns, say that the real fault is in the break-up of the home, and the disintegration of home life. Women are doing men's work. Men are forsaking their job as head of the house, and children run the streets, respecting no authority.

In the ideal home there is unity of purpose and division of responsibility.

The ideal home, as outlined by Scripture, is one in which there is love which is patient, kind, not jealous, looking for the best. There is agreement in religion, with the whole family united in the Lord. There will be children to bind the home together and give it purpose and a sense of accomplishment. There will be unity of purpose, with each member doing his part, husband as breadwinner and head of the family; mother the keeper of the house and family; children, obedient and helpful.

This is the ideal set before us by the Lord. When we have our eye upon the ideal, we will strive to reach it. There will be things that will stand in the way, some of which can and some of which cannot be overcome. But for our own benefit we must strive to the best of our ability, with God's help, to reach the ideal in our home—which is the foundation of the church and the nation. To keep that foundation from crumbling we must approach the ideal.

—○—

"The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. 16:9).

—○—

"All children should have religious training, according to an eminent psychiatrist of New York. Most psychiatrists think so, Dr. Sol W. Ginsberg of New York wrote in a recent issue of the *Child Study Quarterly*. 'Religion has always stressed the importance of living not for the moment but for the future; modern psychiatry changes the language but mirrors the exact sentiment.' Dr. Arthur Swift, Jr., wrote in the same issue that religion creates and exerts a strong inner force on 'the sensitive stuff that is the character and personality of the growing boy or girl.'"—E.P.

DAILY READING HELPS

- M. Feb. 8. John 6:41-51. Life from the Living Bread.
- T. Feb. 9. John 6:52-59. The Life-Giving Bread.
- W. Feb. 10. John 6:60-71. Choosing the Bread of Life.
- T. Feb. 11. Num. 11:4-10. Murmuring at the manna.
- F. Feb. 12. Isa. 55:1-3. "Come ye, buy and eat."
- S. Feb. 13. Rev. 7:13-17. Every need supplied.

The Water of Life

By *Alva G. Huffer*



SECOND only to air, water is of major importance to man. The human body is ninety per cent water in its composition. Water covers seventy per cent of the earth's surface. If the earth were leveled and all the mountains were to fill the depths of the oceans, we are told that water would cover the earth to the depth of one and one half miles.

Rivers and oceans have determined in a large way the distribution of the human race on the earth. These constitute some of the natural boundaries God has used in order to distribute the human race according to His plan. According to Acts 17:26, God "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."

The great civilizations of ancient history were located near bodies of water. Egypt was located along the Nile River. Babylon was between the Tigris and Euphrates Rivers. Around the Mediterranean Sea lay the Roman world.

The water cycle in nature is mentioned in Ecclesiastes 1:7, "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again." Water moves to the ocean by way of streams and rivers. There it is lifted by the sun thousands of feet into the air where it is suspended until it moves inland and drops as rain. The balancing of clouds, the movements of air currents, the location of mountain ranges—all indicate a governing Mind and Power behind the workings of nature.

Importance of Water in Scripture

Water is used in God's Word to symbolize destruction, cleansing, and life. Noah was saved from the Flood. Moses was rescued from the Nile River. The Israelites passed through the Red Sea and the Jordan River. Lavers containing water for ceremonial cleansing were placed in the tabernacle and temple. In Psalm 1:3, a righteous man is pictured as a tree planted by the rivers of water. Revelation 22:1 describes a pure river of water of life, clear as crystal, that shall proceed out of the throne of God and the Lamb in God's tomorrow.

Jesus was baptized in the Jordan River. The risen Christ commanded the disciples to go into all the world and preach the gospel. He said that men who believe and are baptized shall be saved (Mark 16:15, 16). Paul explained, "We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

Water Symbolizes Eternal Life

Water is used in the Bible to represent eternal life. "Whosoever will, let him take the water of life freely" (Rev. 22:17). "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1).

Eternal life is a gift of God. On the basis of God's grace and Christ's sacrifice, sinners are urged to accept the saving benefits God is willing to bestow upon them.

PRISONERS OF DARKNESS



As a refreshing drink of water satisfies thirst, Christ's provision of salvation satisfies the needs of the believer's heart.

Water Symbolizes God's Power

Water is used in the Bible to represent God's power, the Holy Spirit. Jesus said to the woman at the well, "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).

In John 7:37-39, Jesus explained that the rivers of living water referred to His holy power and presence that He would send into the disciples' lives after He had ascended into heaven. He said, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

The power of God is symbolized by water because it is life-giving. It is the means through which the believer becomes a new creature in Christ today. It will be the means through which God will resurrect sleeping saints

to immortality. Today, God, through His power, transforms believers' inward lives until they are like Christ in character and conduct. When Jesus comes, God through His power, will transform believers' physical bodies so that they will be like Christ in immortality and glory.

Water is used to symbolize God's Spirit because His power is received currently in the believer's life. As a river flows on and on, God provides a constant supply of power for the believer. As a tree by the river receives only as much moisture as it can use at a time, so do believers receive God's power moment by moment and day by day. This requires a constant dependence upon Him.

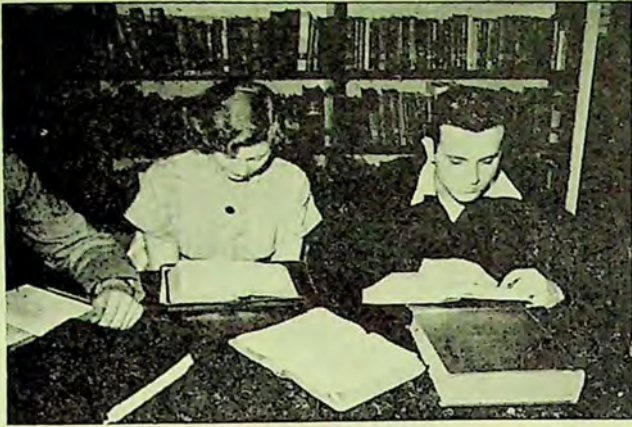
Water is used to symbolize God's Spirit because, like water, God's power transforms, deposits riches, and gives ability. As water carves the earth's surface and transforms the face of the land, God's power transforms the believer's heart and life until he is like Christ. As water deposits rich minerals and soil as it flows through the land, God's power deposits rich blessings in the believer's life. It deposits the riches of salvation; it produces the fruit of the Spirit. As water turns the turbines and produces electrical power, God's power gives overcoming ability to the believer and strength for Christian service.

"To do well, rather than much, should be the desire of those who desire to please God."

VALUE OF PRAYER

J. Edgar Hoover, Director of the F.B.I., says: "The spectacle of a nation praying is more awe-inspiring than the explosion of an atomic bomb. The force of prayer is greater than any possible combination of man-made or man-controlled powers, because prayer is man's greatest means of tapping the infinite resources of God. Invoking by prayer the mercy and might of God is our most efficacious means of guaranteeing peace and security for the harassed and helpless peoples of the earth.—E.P."

"An ancient scarab, apparently lost by the commander of the Philistines when he was defeated by King David at the battle of the Vale of Raphaim, has been found on the site of the Biblical battleground outside Jerusalem. Israeli scholars say it may be the earliest relic ever discovered here. The scarab, found by Arieh Wittenberg, teacher in a Jerusalem Agricultural school, is of terra cotta, three inches long and one and one-half inches wide."—E.P.



NOTES

to Students

of Prophecy

By Norman J. McLeod

ALL of us should bear in mind several things when studying prophecy, in order not to fall into some rather ridiculous errors.

When I was many years younger, I followed definitely what is known as the historical interpretation of the Book of Revelation. I followed the teachings of Martin Luther that the pope was the individual whose number was 666. The reason given for that number was that the papacy was established in 666 A.D. But if that is the case, then the reckonings of the Jewish calendar would be all wrong. According to the Gregorian calendar, the one we now use, 666 A.D. would not be 666 A.D. according to the Jewish calendar, the one that John probably used, nor the Julian calendar, the one in force in the Roman Empire. These considerations are also true in the study of various other prophecies.

Our present calendar was not adopted in America until the eighteenth century A.D. In studying some of George Washington's diaries some years ago, I was surprised that there appeared two dates at the top of the page, Old Style and New Style. I was puzzled by that fact until I found that our present calendar, decreed by Pope Gregory XIII, was not adopted until 1582 in Western Europe, and not until 1752 by the British Empire. Some of the countries of Eastern Europe and the Near East did not adopt the Gregorian calendar until 1923. The legal, secular year began on January first, but in many instances the ecclesiastical year still does not begin until the Old Roman New Year's Day, which is March 25 on our calendar, or March 15 on the Julian calendar. That is the famous Ides of March, the inauspicious day on which Caesar was assassinated.

The various peoples of the world all had their own systems of reckoning time. Most of the ancient peoples used the lunar system. The months were only 28 days long instead of 30 and 31 days. The old Jewish year originally was of ten lunar months of 28 days, or 280 days long. But soon the seasons began to change throughout the year.

The Egyptians used the solar year many centuries be-

fore Joseph entered that country, but they did not know the true length of the year, and so had the same trouble with the seasons changing through the year. To correct that, at one time, they had a celebration of fifty days to bring the seasons back into line. The beginning of the year was then fixed at the time when one stood on top of the Great Pyramid of Khufu and sighted across the head of the Sphinx of Rameses II and the sun was in a direct line.

When Julius Caesar went to Egypt, he found that the Egyptian solar calendar was much better than the old Roman lunar calendar of ten months (December means the tenth month). So he decreed the Julian calendar, which originally began the year on the Ides of March, which was March 15. Later it was changed by adding two months at the beginning and thus making it January first. He thought that it would be fine for his birth month to have 31 days instead of 30, and so he took a day off of February and added it to July. Augustus had the same idea in mind when he took another day off of February and added it to August. By this peculiar juggling of the calendar, all chronology was thrown off.

Naturally, Julius Caesar did not use the birth of Christ for his chronology. The Romans reckoned everything from the founding of the city of Rome which is approximately 590 B.C. by our chronology. The Jews did not use the birth of Christ either; first, because He had not been born yet, and later after He was born they did not recognize Him as the Messiah. Our system of B.C. and A.D. was not used until the time of Origen and Eusebius, who lived about 500 A.D. In the margin of the King James Version of the Bible it will be seen that Christ was born 4 B.C. That was due to changes made in our chronology by Archbishop Ussher who lived in the seventeenth century in England. He based his chronology on the theories of Origen and Eusebius.

When we figure Daniel's "seventy weeks" we should know that Daniel's year was not the same as ours, and that Daniel was not using Archbishop Ussher's chronology. Seventy weeks of Jewish years of the time of

(Please turn to page 15)



Two Aspects of the Kingdom

By E. Richard Smith

WE believe there are two phases of Kingdom life; the first phase is now, the second begins with the return of Christ. The first is the response to, and enjoyment of the spiritual influence of the King; the second will be enjoyment of the physical Kingdom under the rulership of the King, Jesus. We deny that the Kingdom of God is within us or among us now. However, by the grace of God, through faith, we are the Sons of God even now.

John said, "Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God . . . 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 3:1, 2). That we may enjoy life to its fullest, God has set certain requirements as the key of entrance to the Kingdom.

The first is a voluntary humility that places God, Christ, and fellow man above self. Jesus said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. 5:3). This poorness of spirit recognizes God as Creator, with the universe under His subjection: Jesus as Saviour, with all mankind dependent upon Him for salvation; and man as an instrument of righteousness to be used to the glory of God.

As "Faith cometh by hearing, and hearing by the word of God," knowledge brings a desire for a new way of life. We do not argue the interpretation of John 3:3; but we can scarcely deny that except a regeneration or conversion takes place in this life, one can hardly expect to be "born of the Spirit" at the resurrection when Jesus returns. We believe as did Paul that now is the day of salvation. God is requiring that man fit himself to specifications of great exactness that he might be a proper building stone in the Kingdom of God. One cannot be placed in a position of authority in this life without meeting requirements of knowledge and training, and showing the ability to get the required work done. So God prepares us now in spiritual ways for a greater task in the world to come.

Like the rich young man of Matthew 19, we are required to cast aside "the weight [and the sin] that doth so easily beset us"—namely, sinful inclinations that keep us from service.

Then is required perseverance that keeps us moving toward the goal of life, a place of service in God's Kingdom (Luke 9:62). Endurance of tribulation internally and externally, and the fight against sin, also fit us for service in the future. Paul stated, "We must through much tribulation enter into the kingdom of God" (Acts 14:22). By these tribulations and chastisement from God, the rough edges of our lives are polished away and an awareness of the power and majesty of God is sharpened that we might serve God better day by day.

So we are brought by faith to a deeper appreciation of God's plan of salvation. Through the eyes of God's Spirit, we behold the glories of the coming physical Kingdom. John stated, "Every man that hath this hope [of living in and beholding the glory of the Christ in the Kingdom of God] in him purifieth himself, even as He is pure" (1 John 3:3).

The Kingdom cannot be complete without the glorified saints within it. They shall be priests of God and of Christ, and shall reign with Him a thousand years (Rev. 20:7); nor can it be complete without the King of Kings and Lord of Lords (Rev. 17:14), or without the mighty power of God. "Alleluia; for the Lord God omnipotent reigneth" (Rev. 19:6).

Be truly a child of God now, that you might be a citizen of the Kingdom of God in the world of tomorrow.

"Prayer is not an easy way of getting what we want but the only way of getting what God wants us to have."

SOMETHING PENDING

Something is coming! An old Jewish rabbi, acting as a guide in Jerusalem, said to a visitor one day. "Very few of the people coming into the land [Palestine] are orthodox Jews in the strict sense. Most of us have limited faith in our Scriptures. We are being brought back by blind impulse—just as birds are drawn to the south in winter. We feel that something tremendous is portending . . . and yet is far larger than this little country of Israel. Something is going to burst that is bigger than an atom bomb."—*Selected.*

God's Purpose with Man

By C. E. Randall

WHEN I consider thy heavens, the work of thy fingers, the moon, and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet" (Psalms 8:3-6).

The questions, What is man, and Why was he brought into being? are as old as man himself. It has been an interesting study from the very beginning of man's existence and continues to be so at this present time. To understand man's creation and the reasons for his existence will help us to understand the dignity, worthiness and beauty that surround him.

The first proposition that I want to submit concerning man is as follows: Man is a created being. He is not a product of chance or the result of evolutionary process, but is, as affirmed by the Word of God, a creation of the eternal God. In Genesis 1:27, and Deuteronomy 4:32, we have God's word that He created man, which reads: "So God created man in his own image, in the image of God created he him; male and female created he them . . . For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?"

We accept this proposition as being true, for time has confirmed the inspiration of the Word. God having created man, one would naturally expect that he would be a creation of unexcelled structure, beauty, and perfection. In these respects he is all this and more. David has given us a fair appraisal of man in Psalm 139:14-16, which read:

"I will praise thee; for I am *fearfully* and *wonderfully* made: marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and *curiously wrought* in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

The physical structure of man is the most marvelous

working unit known, The words that he was "fearfully and wonderfully made" and "curiously wrought" bespeak the nature of the man which God made. These wonderful bodies of ours are great for the simple reason that when man was originally created, he was made in the image of God. I would like to quote from Genesis 5:1-3, which describes in part, the creation of man. The record says:

"This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth."

This likeness in which man was made resembled his Creator. As Seth was made in the likeness and image of his father, Adam, so our first parents were made in the likeness and image of God. Physically man looked like God who made him. He not only resembled man in physical likenesses but in his likeness in general make-up.

The five senses by which we live and express ourselves are all credited to God. The intricate operations of seeing, hearing, feeling, tasting, and smelling reveal creative design and it is no wonder that Scripture states that man was made in the likeness of his Creator. Having created man in His own likeness and after His image, we find that God had a very distinct purpose for man to fulfill. We are told in Scripture that man was created to have dominion over God's creation. Scriptures supporting this thought are found in Genesis 1:26 and Psalm 8:6.

"God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."

The purpose behind man's creation becomes as plain as the design in his physical make-up. This rulership for which man was created and the dominion which was given into his hands required an allegiance and an obedience to his Creator and one who had given him his

calling. Failure to appreciate his relationship to his Creator and acknowledge God in all his doings caused man to lose his dominion and forfeit his high place in the purpose of God.

When man was in first and true rapport with God, peace and righteousness and headship over the earth was his status. When man left obedience and pursued the course of disobedience he forfeited his original position and sin separated him from his God. The consequences of this separation have plagued man and his offspring all these milleniums. Today we are still in the throes of the results of disobedience. If man's likeness of God has undergone a change and his dominion over God's creation has suffered for want of authority then sin is the answer. The man which God created, and man as we know him today, are widely separated in their positions and relations to God. Sin has taken a terrible toll of man—the sinner.

Ultimately, man will have learned his lesson and the divine handiwork and the pattern of wisdom will reveal the sadness of man's depravity by the ultimate triumph of the purpose of God. The lost dominion and the want of self-control can be recovered for man only by the second Son of God, who also was made in the image of His father and unto whom will be given the first dominion. This recovered estate by the second Son of God came through obedience, where that which was lost in the first case was by disobedience.

Thus far, we have discussed the glory that attended men in his creation and the dominion which God had committed to him. With the passing of his control over self, much of the glory that attended his original condition was lost through transgression, or at least will be forfeited when man comes to the end of life's way.

In his First Epistle, chapter 1, verse 24, Peter wrote, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away." From the foregoing language it can be seen that the glory which God placed upon man became a transitory thing because of man's disobedience. Now, man's glory is like the grass of the field. It appears for a little while and is cut down. The comparison of man to the grass in the field or its flowers indicates the brevity of man's present existence.

David bounds man's life with a fence of strength. He said, "The days of our years are threescore years and ten; and if by *reason of strength* they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away." Strength is the factor that determines the length of man's existence as far as this present life is concerned. His frailty came through his transgression and the pursuit of wickedness. In this condition, man is in God's sight a creature of unclean habits. In the words

of Isaiah, his righteousness is likened to filthy rags. Because of our iniquities we are taken away like the leaf in the wind. The language of the prophet reads: "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities like the wind, have taken us away" (64:6).

While this unclean state is charged against the natural man, through the second Son of God, man, in his lost condition can be reclaimed and his filthy rags of unrighteousness can be replaced with the imputed righteousness of God's grace, in which sin will be remitted and shall come into remembrance no more at all.

While man has been likened to the grass of the field and as a vapor and smoke that vanishes away, this has to do with his life, which Scripture terms, "the life that now is," and, of course, his nature corresponds to the life which he possesses. This brevity of man is due to sin and not his original creation. Apart from sin and its consequences, God looks upon man as being of infinite value. The value of man can be measured by the price of redemption. It was because of man's worth that God gave his only begotten Son that man might be recovered from his lost condition. Man was not redeemed with corruptible things, such as silver and gold; but it took the precious blood of Jesus Christ, as of the lamb, without blemish and without spot. The Prince of the kings of the earth laid down His life, making it possible for us to be washed from our sins in His own blood. This puts a value on man and gives us an idea of his worth in God's sight. May we do nothing more to depreciate our worth, but through Jesus Christ put forth every effort to recover man's original value.



Colombia Outlaws Protestantism

The National Government of Colombia, by an order dated September 3, 1953, directed departmental governors to stop every form of religious activity distinct from the Roman Catholic Church in eighteen parts of the country designated as Catholic Mission Territories. The Government's directive means the abandonment of thousands of Protestant Christians and tens of thousands of Protestant sympathizers. Forty-one foreign missionaries and about 20 Colombian pastors are presently stationed within the Mission Territories. The Protestants affected own 25 churches and chapels, with an equal number of manses, one Bible institute, 3 dispensaries, a dozen cemeteries, and some 25 primary day schools. The value of their property in the Mission Territories is approximately 364,000 pesos (\$145,600).

No Protestant religious services are to be allowed, not even under the direction of Colombian pastors. The sacraments, as a consequence, are also proscribed. Protestant primary day schools and health centers are disallowed.

Hardest hit by the interdict are San Andres and Provenca, Colombian islands in the Caribbean Sea, entrusted to the spiritual care of Spanish monks of the Capuchin Order by terms of the 1953 Treaty with the Vatican. The islanders, predominantly Protestant, have one Adventist and six Baptist congregations which, by terms of the Government's order, are prohibited from gathering for divine services.

The Mission Territories referred to in the Government injunction are 18 regions of the Republic enumerated in a 1953 Treaty on Missions between Colombia and the Vatican. Made up of 11 Vicariates and 7 Prefectures Apostolic, they cover an area of 331,000 square miles and are equal in size to the combined areas of France and Italy, or to the State of Texas plus the six New England States.

For this vast region, containing 1,064,000 people, there are 200 Roman Catholic missionary priests. This means that each priest must oversee an area of 1,660 square miles (larger than the State of Rhode Island) in which there live an average of 5,323 persons.

The Roman Church fixes one priest for every thousand Catholics as the ideal ratio for adequate pastoral care and prefers that in no case should that ratio drop below one for every two thousand. It should be noted that in the Mission Territories of Colombia the proportion is over five times lower than the church's standard. Much of the territory set aside for Roman Catholic missions is jungle and wilderness. Many of the Indian tribes living there are unevangelized and, after four centuries of Catholic domination in Colombia, are as com-

pletely pagan as any primitive people to be found anywhere in the world. The tremendous distances to be covered, coupled with the lack of roads and transportation facilities, make it humanly impossible for the small force of missionary priests to shepherd and evangelize the more than one million souls of the Mission Territories. Protestant missionaries, educators, and nurses have shown their willingness to aid the Colombians living in the Mission Territories, and for a number of years have demonstrated their effectiveness. The conclusion is unavoidable that Colombia's pro-clerical Government prefers that the backward segment of its population remain in ignorance and paganism rather than be taught by Protestant missionaries.

The order proscribing Protestant Christianity in the Mission Territories is a glaring contradiction of Article 53 of the Constitution of Colombia. "The State guarantees liberty of conscience. No one shall be disturbed because of his religious opinions, nor compelled to profess beliefs nor to observe practices contrary to his conscience. Liberty is guaranteed to all worship which is not contrary to Christian morality or to the laws. . . ."

In 1948 Colombia's representative signed the Universal Declaration of Human Rights, Article 18 of which states: "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."

Roman Catholics shall enjoy freedom, but not Protestants. Their religious services are outlawed. For them no possibility exists for "spiritual growth under circumstances of liberty, dignity, equality of opportunity . . ." The Government has reduced Protestantism to a position of inferiority, denying it equality and liberty, in open contradiction to the affirmation it made in signing the OAS charter five years ago.

The Government's arbitrary and unconstitutional act involves a violation of conscience which Colombian Protestants cannot accept. Protestant pastors, in the time which remains to them before expulsion from the Mission Territories, are instructing their congregations in ways and means of preserving their spiritual heritage in the evangelical faith. The church members will meet in secret, if necessary, for divine services. Indeed, some are doing that at this time. Holy Communion and the sacrament of baptism will be administered to small, concealed groups. Until this shameful denial of freedom is ended, Protestant Christianity will exist underground as the *Church of Silence*.—E.P.

In God's Keeping

Prepared by
Mary A. Gesin



Freddie, who was eight years old, lived with his father and mother and a little baby sister on the edge of a small town. Near by was a farmhouse, and every evening Freddie had to go there for milk for his little sister.

Along the side of the road leading to the farm was a dense woods. And Freddie shuddered every evening as he walked quickly by. Every shadow looked like some animal ready to jump out at him. Every noise of the birds or insects in the woods sounded like a person in distress, calling to him for help.

Freddie suddenly decided one evening on the way home that he couldn't go again after milk. No one else could go, because Mother couldn't leave the baby, and Father returned home too late from work. Baby sister would be too hungry to wait that long.

Freddie had come to the edge of the woods that evening when he looked up into the sky. There he saw a big, bright star, and it seemed to go ahead of him as he walked along with his pail of milk. He was whistling to keep up his courage and to drown out the sounds that frightened him so terribly.

When his eyes saw the beautiful star, he thought of the words Mother had read to him the evening before. "He that keepeth thee will not slumber." He could still hear her soft voice.

"The Lord is thy keeper," Mother had also read, "the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night." Why should he be afraid? he asked himself.

Then Freddie thought of the One who had made the stars and the moon. Yes, God had made the woods and the birds and insects also! He thought that the One who had created all things for man to enjoy surely would not allow harm to come to a little boy who was going after milk for his sister.

God was so great, thought Freddie, that He could make all these things. And God never sleeps! Why, God was awake up there somewhere beyond the stars, and He was watching over him as he walked along the path!

Freddie stopped whistling so that he could hear the last bird call to his mate that night was coming. He wanted to hear the crickets chirp also. He looked at the woods and saw the tall, straight trees. They seemed to be lifting their arms up to God for His blessing before darkness came down and hid them from sight.

Suddenly Freddie discovered that he was at the edge of the woods, and in a few minutes he would be home safe with Mother. Then little baby sister could have her milk. How glad he was he had not told Mother, as he had planned to do when he started out tonight, that he couldn't go again! That would have worried Mother very much indeed.

As the small boy neared the house he began his cheerful whistle, which his mother had often told him made her feel so happy in having such a dependable son. He straightened up his small shoulders and entered the house.

Every evening after that Freddie found something new or something interesting in the woods or in the sky. But best of all, Freddie knew deep down in his heart that God was with him at all times. This thought kept him brave and cheerful no matter what errand he had to do.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Marilyn Haines, Feb. 10, age 13, Fonthill, Ont.
 Velma Foster, Feb. 10, age 13, Hammond, La.
 Mary Overholser, Feb. 12, age 14, Lawrenceville, Ohio.
 Gary Bormes, Feb. 14, age 5, Saint Cloud, Minn.
 Jane Thompson, Feb. 14, age 8, Calmar Manor, Md.
 Dale Lynn Larington, Feb. 15, age 9, McCook, Nebr.
 Eddie David Bender, Feb. 15, age 9, Moorefield, Nebr.
 Donna Lawrence, Feb. 16, age 4, Cashmere, Wash.

This is Promotion Day for Mary Overholser. We invite you to read the Berean Page also, Mary.

If you have not joined the Everyday Christian Expression Club, do so today. Send in your name, birth date, and address to me. I will send you a membership certificate, with the club rules. Your name will appear on this page every year in time for your birthday. Join us now!

The Children's Corner

The Berean Page

What Are You Reading?

From the Litchfield Bulletin

You are seated comfortably in the easy chair, reading a book or magazine. Someone comes into the room and asks, "What are you reading?" Probably we have all had an experience like that. If we were reading something good and worth while, we gladly showed it to our questioner; but if it was something trashy and cheap, we were rather ashamed and wanted to hide it.

Let us suppose, for a moment, that the one who suddenly came into the room was the Lord Jesus Christ, and He asked the same question: "What are you reading?" Your reaction would, of course, depend on what you were able to answer Him. If you could hold up a Bible or a Sunday school quarterly or some good religious book or magazine, you would be very happy. Nor would you be ashamed if you had to show Him a school book or textbook of some kind, or some other form of profitable reading. But think how embarrassed and ashamed you would be if you had to show Him a book or magazine that was trashy, low, vulgar, questionable, or even indecent!

Much of the reading matter sold today is of this latter class. Wherever one goes, he sees for sale paperbound books with lurid covers, the attractive but demoralizing "love," "true" and "crime" magazines. Parent-teacher committees have discovered that most of the so-called "comic books" for children are not worth the paper they are printed on and are definitely harmful to the child's thinking and emotional development.

As we consider these facts, it seems clear that there is need for a definite, consistent Christian stand on what we shall or shall not read. We know that as a person thinketh in his heart, so is he" (Prov. 23:7), and that our reading can strongly influence our thinking. Therefore, let us read only those things that are "true, honest, just, pure, lovely, of good report, (having) virtue, and praise" (Phil. 4:8).

Do You Need a Friend?

From the Hillisburg Bulletin

Friends are a joy to everyone. We cannot have too many friends. Unfortunate, indeed, is the person who has no friends. Fortunate is the one who has true friends.

Far too many people, however, have overlooked the friendship that has been offered by Jesus Christ. Jesus wants to be your friend. He called His apostles "friends"



when they met His requirements. We read in John 15: 13-15, "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. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." In the same manner He is willing to be your friend. When you keep His commandments, He becomes not only your friend, but your Lord and Saviour also. He becomes not only a friend for life, but a friend for eternity because He has made it possible for His followers to live forever. When you come to know Jesus as Saviour and have the hope of eternal life through Him, you have received God's greatest gift to man.

God's plan of salvation through Christ is very simple. God has said in effect, "If you receive Jesus as your Saviour, I will save you. If you receive Him as your friend, I will receive you as my friend. If you reject Him, I will reject you."

It will be well for you to consider the friendship Jesus offers you. He is God's gift to you. You would not be pleased if you loved someone enough to offer him as a gift your most valuable possession and he refused it. God is not pleased with those who reject the friendship of His Son. "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."

When you come to know Jesus, He will mean more to you than any other friend you have. Begin to get acquainted with Him now by Bible study and church attendance. His invitation is, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

AMONG THE CHURCHES

TEACHER TRAINING CLASSES

Happy Woods, Louisiana

Sr. Verna C. Thayer conducted teacher training classes for the Happy Woods Church of God on the nights of January 6, 7, and 8. It was an inspiration to have her with us and to learn from her experiences and training. The first two meetings were held in the church; but because of a new heating system being installed, the third meeting was held in Warren Landry's barber shop in Hammond. Average attendance was about twenty.

Sr. Thayer discussed with us the importance of uniting the Sunday school and church, with the Sunday school being under the supervision of the church board and pastor, with the superintendent serving under the overall direction of the church board and pastor. Where there is a definite separation, the church fails to grow and the purpose of the Sunday school in training people to be followers of Christ is lost. Teachers should urge their students to stay for church services and find ways to participate in church projects and activities.

We were impressed with the great responsibility a teacher carries in teaching the Word of God. Sr. Thayer taught us that a successful teacher must be well equipped, not with material things as tables and chairs, but with a thorough knowledge of the Word and a prayerful, dedicated life. The teacher should have an enthusiastic approach and a well-prepared lesson.

Sr. Thayer showed pictures in connection with her work, one concerning extension work in the church. This consisted of workers visiting those who are unable to come to church on Sunday because of employment, ill health, or isolation. Through this means the church can be brought into their homes.

The lessons Sr. Thayer brought us have helped our teachers to see the need of working harder than ever to teach our children, as well as our young people and adults. Our teachers have recently adopted a Home Study Project in which each teacher will visit the students and ask the co-operation of the parents in helping the student one night a week with extra home work. By this means it is hoped that the interest and activity of the student can be increased and thus the Sunday school and church will profit from this extra work and zeal. Mrs. Harry Goekler.

PENNELLWOOD CHURCH OF GOD

Grand Rapids, Michigan

On January 17, Mrs. Annabelle McBrien and her twin sons, Daniel and Donald, were immersed in the name of Christ, accepting the Son of God as their Saviour. During the morning worship service on January 24, they received the hand of fellowship with three others. The others were Mr. and Mrs. Claire Akumbrack and Mrs. William Gleason.

Milon Hall, Pastor.

Church Calendar

Special Events

February 18-25—Dixon Teaching Mission (Walter Wiggins, guest leader).

March 22-29—Evangelistic services at Fredericktown, Mo. (guest speaker, Walter Wiggins).

March 27, 28. Illinois Spring Conference at Ripley.

April 4-18—Evangelistic meetings at Hope Chapel, South Bend, Ind. (guest speaker, Walter Wiggins).

July 27-August 8—Illinois Bible School and Conference at Oregon.

August 4-6—General Conference Business meetings at Oregon, Ill.

MARY LANING

Mary Agnes O'Neil, eldest of four children of Frank and Laura O'Neil, was born at Ripley, Ill., on March 7, 1861, and died at the Culbertson Memorial Hospital at Rushville, Ill., on January 12, 1954.

She was united in marriage to William Henry Laning, and to this union four children were born, three of whom survive: Mrs. Florence Howell, Tempe, Ariz.; Frank Laning, Mount Sterling, Ill.; Herman Laning, Champaign, Ill.; one sister, Mrs. Flora Taylor; six grandchildren; eight great-grandchildren. Her husband and son Dwight preceded her in death.

Sr. Laning was united with the Church of God at Ripley in 1899, and was faithful in her attendance as long as her health permitted.

Funeral services were held January 14, 1954, at the Ripley Church of God by the writer. Interment was in the Ripley Cemetery where she awaits the call of her Master. Warren Sorenson.

STEPHEN SIMMS

Many hearts were saddened by the death of Mr. Stephen Simms, 55, whose funeral was held on Sunday, January 17, at the Maddox Funeral Home, Front Royal, Virginia. Services were conducted by the writer, using the glorious message "Resurrection Hope." He was a lifelong resident of Brownstown, Va., until three years ago when he went to Charleston, W. Va., to reside with a nephew, Thomas Banks, his only survivor. He was baptized by Bro. John Mercer and was known to be an excellent Bible student. He was a member of the Cool Spring church and so far as is known was the only Negro member of the Church of God of the Abrahamic Faith.

May his sleep of death be short, for we believe that we are fast nearing the time when Jesus will come and awaken to everlasting life those who have believed on Him and have been baptized into His name.

C. F. Pryor.

THROUGH TEXAS AND LOUISIANA

The month of December was spent in Texas. My first stop was for one night at El Paso. From there we went on to Mullin. Here a surprise awaited me—double doors in front of the church, sanded and polished floors, new heating system, piano, redecorated walls, and although the new pews had not yet arrived they were due the first of January. Bible school was held each night for a week. There was good attendance and much interest. We always enjoy our work here.

From Mullin, the next stop was at Gatesville. Here a Bible school was conducted each evening after school for a week. Our attendance increased over last year, due, no doubt, to the time of day it was held.

Then we went on to Harlingen where another Bible school was held. The enrollment reached past the one hundred mark. Much interest and enthusiasm were shown.

We are hoping you will receive individual reports from each of these three places.

On the way to Louisiana, we stopped for a short visit with the Stephenson family at Vidor.

The purpose of the visit to Louisiana was to start some work with the colored people. Our first visit was to their school between Springfield and Albany. We received consent to have the Bible school each night after school. The next step was to contact the ministers of their churches near the school. How willingly they assisted us, giving us welcome invitations to visit their churches on Sunday during the Sunday school hour! A downpour of rain prevented any attendance at the one and only two persons were present at the other.

On Monday the school started with 34 present. It increased until there were 61 on Friday. Such wonderful conduct and such interest certainly thrilled us through and through. Bro. Gordon Landry took the children home each night in the Blood River Sunday school bus. Sr. Gaipey and Sr. Kennedy from Blood River, Bro. and Sr. Barnum, and Bro. and Sr. Goekler assisted in this work. A schedule was worked out among them that four were present each day to assist. How we wanted to continue. We pray the Lord may open the way for a return visit. We can still hear these words, "You will come back, won't you?" The church at Delta, Ohio, is assisting us in this effort.

At the same time a teachers' training class was held at Happy Woods. A report of that will be given by them. One visit was made to Baton Rouge. What a worshipful new church was found there! We are hoping to work with them in the near future.

May God bless the seed sown.

Verna C. Thayer.

A well-attended Midwinter Ministerial Conference has just ended at the Oregon, Ill., Church of God.

The Kingdom Appointed

By A. S. Bradley, deceased

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 above shows that Jesus made an appointment. But the question is: When was this appointment, or promise, to be fulfilled? The Bible is its own interpreter, and shows when they will come into possession of that which was appointed unto them. Daniel in the seventh chapter, gives a brief history of the world from his day until this "appointment" is fulfilled. He saw four kings arise (7:17). Then, still another power arose after these ten kings had risen (vv. 24, 25). All Protestants believe this last power to be ecclesiastical Rome. After it arose and did its work (v. 25), Daniel saw this appointment, or promise fulfilled (v. 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." Here is where Daniel said they will come into possession of that kingdom, that is appointed unto them. Again, let the Lord tell us when He expects to fulfill that promise. It will be when He comes to judge the nations (Matt. 25:31-34). "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (v. 34). Here is where they will come into possession of that Kingdom appointed unto them, not on Pentecost.

As further proof of the fact that that Kingdom is yet future, Christ said in regard to the Passover, "With desire I have desired to eat this supper with you" (Luke 22:15). Why did He thus speak? Because that fulfilled the old Jewish Passover; and it has never been taken by divine authority since. Then He instituted a new supper (Luke 22:19, 20). Jesus said in Matthew 26:29, "I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." He has never drunk it thus since; therefore we have never drunk it in the Kingdom, for when we drink it in the Kingdom, He is to drink it with us. We, while here in the church, are to do it in remembrance of Him (Luke 22:19), and show forth His death till He comes (1 Cor. 11:25, 26). When He comes, the Kingdom will come (2 Tim. 4:1). "For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come" (Luke 22:18). Hence, when the Kingdom comes, He will enter the Kingdom (2

Peter 1:5, 11; Acts 14:22). Then He will drink it with us, and it will be fulfilled (Luke 22:16). We no longer will need to do it in remembrance of him, for we will then be in His presence.

"They were to sit on thrones judging the twelve tribes of Israel." Paul and Christ tell us when that will be (2 Tim. 2:12). "If we suffer, we shall also reign with him." We are now suffering with Him (Matt. 25:21; Luke 19:15-19). These scriptures show when we will rule and reign with the Lord. They also show when we will meet the Lord in His Kingdom and partake of this supper the last time it is to be done. We will then begin to rule and reign with Him in His glorious Kingdom.—Reprinted from *Word and Work*, January 1, 1908.

"There can be no new world save through new men. There is no way of making new men save in Christ Jesus."

NOTES TO STUDENTS OF PROPHECY

(Continued from page 7)

Daniel were not the same as seventy weeks of the Gregorian calendar with Archbishop Ussher's chronology.

Some time ago I heard it explained that forty-two months (a number used in one of the time-setting prophecies) is three and one half years. By what reckoning? By the Jewish calendar of the time of the prophets, or the Julian calendar, or the Gregorian calendar? Let our studies be based on sound scientific research. When a reckoning of any kind of time, whether it be in terms of days, weeks, months or chronology, let us be sure we are figuring in a knowable medium before we come to any definite conclusion.

I am left unmoved and unconvinced by most numerical interpretations of prophecy for the reason that Daniel and John are interpreted in terms of the Gregorian calendar and Archbishop Ussher's chronology. As I have grown older, I have lost interest in numerical prophecies, and those that attempt to determine the time of Christ's coming. The more I delve into them, the less I find I know.

Neither historical nor futurist interpretations fit the pattern of events. They cannot both be right, but they can both be wrong. As we have pointed out in other articles in *The Herald*, prediction is not the chief purpose of the prophecies. The only value that predictions have is in warning the sinner of the consequences of his wicked ways, and to give encouragement to those who would live godly lives in Christ Jesus our Lord.

EVANGELIZE!!

—THIS WAS THE CALL TO SERVICE

If we are to accept wholeheartedly the example of the early church, we cannot ignore the degree to which every part was called to fulfill this aim.

—THIS WAS AN EVERY-MEMBER PURPOSE

Every person upon his acceptance of Christ was to be devoted to some phase of the effort of winning, teaching, or supporting individuals in this work of teaching others.

—IT SHOWED THEIR LOVE FOR CHRIST

The desire to carry, or helping others to carry, the blessing of the promise they had received to others was the smallest expression of appreciation that each felt he could offer.

—IT WAS THE LIFE LINE OF ETERNITY

Not only was it the only means of keeping that life line open to others, but it served as the greatest instrument for keeping faith alive within themselves.

—IT COST IN TIME AND DOLLARS

To this cause men gave not only themselves, but their entire substance. They brought to a common treasury all that they possessed, that through this common effort the gospel could go forth to greater lengths.

—IT WAS PLACED BEFORE RETURNS

They gave without question of their time and money—having, nor requiring, no assurance in the matter of returns. They gave as unto the Lord, asking no questions, knowing that of Him they would reap success if they did their part.

SHALL IT MEAN LESS TO US?

National Bible Institution is the satisfactory means by which an increasing number of consecrated Christians are having a self-satisfying part in training, helping, and sending out those who would carry this message to others. Every dollar of your contribution has a guaranteed return in dividends of Christian service and added opportunities for eternal life.

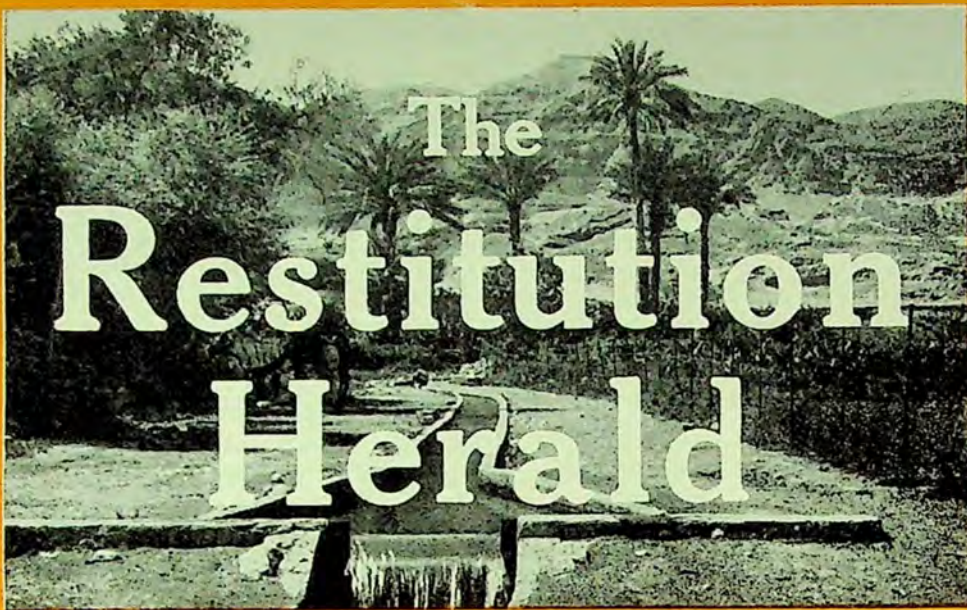
TODAY'S CONTRIBUTION MAY GIVE LIFE TOMORROW

NATIONAL BIBLE INSTITUTION

Oregon

-

Illinois



February 9, 1954

Volume 43

Number 18



**In later life
I'll win or lose,
Depending now
on how I choose.**





Editorial

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James M. Watkins, Editor

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Paul C. Johnson, Associate Editor

The Beginning of Man--

Part 5 on Retrogression

In considering the story of man, it is evident that positive proof of the successive stages of man's development as outlined by the evolutionists is lacking. Fair-minded scientists will point out the great gaps in this theory. Many are willing to recognize apparent contradictions.

Since there is this obvious lack of a sound justification for the contentions of those who believe in evolution, it is high time that believers in the Bible challenge their right to present these theories as unquestioned certainties. Our schools, books, and periodicals of the present time are presenting this theory as established truth.

We realize that it is impossible to present our thought on the story of man completely by the printed word. However, if you would like to understand the subject more thoroughly, we suggest that you make a brief pencil sketch. In our previous editorials, we mentioned the major divisions of the geological periods. The last we divided into six divisions. Our story of man concerns itself only with the last two of these divisions, and principally with the fifth, the Pleistocene period.

We suggest that you draw a line and call this the Pleistocene period. Divide this into three sections; the first call the lower Paleolithic; the second, the middle Paleolithic; and the third, the upper Paleolithic. These periods, of course, are not equal; but for the sake of our consideration, this does not matter.

Now divide the lower Paleolithic into two periods—Chellean and Acheulean. The middle Paleolithic constitutes one era called Mousterian. The upper Paleolithic should be divided into three divisions—Aurignacian, Solutrian, Magdalenian, in that order.

Once this is done, it will be easier to understand the story of the fossil remains of man with which they are associated. Science concerns itself primarily with the following races—Pithecanthropus, previously mentioned, Ecanthropus, Neanderthal, Rhodesian, and the Cro-Magnon races.

Of these Eoanthropus, the so-called Piltdown man, has recently been proved a complete hoax. As such it has no justification for a place in our thought.

Pithecanthropus is also very obscure and hard to associate with any definite facts. Since the study of these ancient races is made primarily upon the basis of skull structure, Pithecanthropus presents a riddle. His skull is completely the skull of an ape. The brain size, as indicated by the skull capacity, is, however, the brain of a small sized man. Perhaps he, too, will go the way of the Piltdown man.

There is one thing on which authorities seem to agree. Pithecanthropus cannot be regarded as a steppingstone in evolution. Writers for the Smithsonian Institution state, "With all this it would not be legitimate to assert that the Pithecanthropus was either a form of early man, or one that "eventually evolved into a man." This leaves him as a detached part of the entire picture. If, however, you want to place him on your sketch, write it under the lower Paleolithic age. This will give you a reference for future comparison.

Neanderthal man, of which we have a fairly accurate account, should be recorded under the Mousterian period. Cro-Magnon man covers, in unusual sequence to be mentioned later, the entire three eras of the upper Paleolithic period.

In addition to these there is unusual evidence of two other races worthy of note. First, there is a woman and child known as the Grimaldi remains which are dated at the close of the Mousterian and which are definitely Ne-
groid. In addition there was the Brunn man which is dated in the Solutrian period. Brunn man occupied eastern Europe at the same time that Cro-Magnon man occupied western Europe.

A brief study of these races will produce many strange indications in the story of their existence. To the Bible student they are proof of the Bible story of creation. To the evolutionist, they should constitute a tremendous headache.

All that is necessary for a reasonable agreement of these facts with the Bible story is to lay aside all attempts to determine the number of years involved in either case. Comparisons should be made only between obviously related events. It will be surprising to notice the extent to which the sequence of the Bible and known facts agree.

"They Shall Be One"

By G. E. Marsh

TO HAVE and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and cherish, till death do us part."

The familiar words of the Episcopal marriage service, formal as they are, touch a chord in the human heart that vibrates with the deepest and most sacred emotion. The love of a good man for a good woman, the love of a good woman for a good man, have drawn these twain together and make them one! This is indeed "a great mystery."

The solemn words of the minister, "Do you take this woman to be your lawfully wedded wife?" Do you take this man to be your lawfully wedded husband?" and the equally solemn responses of bride and groom, "I do!" "I do!" place the seal of human approval and acknowledgement upon the most blessed and the most binding compact that men and women can make.

As idealistic and impractical as it may appear to many in these days of easily broken vows and shattered romances, God Himself has a part in every lawful marriage that is solemnized. Not alone does the will of God inject itself into the consummation of unions brought about within the boundaries of the church, but wherever in the world one man takes one woman to be his life-companion and faithful helpmate in conformity with the divine purpose as it was expressed in the beginning, God lends that union the sanction of His approval and places upon it the seal of endless perpetuity.

Marriage is not the shackling of two free spirits! It is not the binding together of two reluctant prisoners to serve out a life sentence in a single cell! It is the opening up of the doors of glorious opportunity for the enjoyment of attainments, of pleasures, of joyous experiences which neither of the twain could ever know without the other. The blended experiences of both make for a well-balanced life for each.

Permit me to illustrate it in this way.

"None of us liveth to himself." No life is complete in itself. Looking upon the beautiful home which He had created for Adam and considering all the provision He had made for his comfort, the Lord said, "It is not good

that the man should be alone; I will make him an help meet for him" (Gen. 2:18). And out of the man's side, out of his own bodily substance that lay nearest to his heart, the wise Bestower of all good formed woman. She was all that Adam declared her then to be: "Bone of my bones, and flesh of my flesh."

Without her, Adam would have been incomplete. He would have been inadequate to the service for which he was created. Henceforth he would be conscious of qualities which he had not known before. While it is true that all that went into the make-up of woman had first been in man, the man had not realized it all. Certain forces and powers were so far imbedded within his nature that he did not recognize their presence. And yet those hidden sources of impulse and of energy were not only essential to his happiness, but they were necessary to the success of the service he was to render to God.

If Adam was not complete without Eve, neither was Eve complete without Adam. They belonged inseparably to each other. Each brought into the life of the other possibilities and powers which neither could possess or develop alone. Hence, God declared, "They shall be one."

This thought of a perfect unity of husband and wife as it was exhibited in the case of Adam and Eve is more accurately expressed by Alexander Pope in his Iliad than it is in the familiar lines of Bellinghausen:

"Two souls with but a single thought,
Two hearts that beat as one."

Pope translates Homer's immortal line on friendship,

"Two bodies with one soul inspir'd."

Adam "became a living soul," a unit soul, before Eve was brought into being. Out of the living soul of Adam was formed another body, a division of Adam's soul, or of Adam himself. Adam and Eve were literally "one soul."

In the process of time that oneness of personality became even more apparent, even more unquestionable. When the marriage of the first man and the first woman was crowned with parenthood, the flesh and blood, the mind and heart, the character and disposition, of Adam and Eve were blended forever in the lives of their chil-

(Please turn to page 15)





A Man Calls Men

By C. E. Lapp

A ROMAN governor stood before a bloodthirsty mob of Jews, while beside him stood a Man bound as a criminal. A peculiar sort of wreath was upon his head, and blood matted in His hair as it streamed forth from the newly pierced wounds made by the thorns' pricks. From His shoulders hung a loosely draped robe which covered a bleeding back that had a short time before felt the lash of the scourge. All night long the Prisoner had borne the brunt of abuse and torture until He made no effort to answer the blasphemous tirades heaped upon Him.

Pilate, the governor, spoke; and may we meditate upon the words he uttered. "Behold, I bring him forth to you, that ye may know that I find no fault in him." "Behold the man!" Despite all that the Jews had said and done against Jesus, Pilate could find no fault with Him. Furthermore, Pilate placed upon Him a title that might well be coveted by men today. He was a "man." Jesus was a *man* among men and in spite of all the lies and faultfinding, He stood before them as one in whom there was no fault.

The Church of God is desperately in need of *men* today. It needs men who will be willing to follow in the footsteps of *the Man*. There are a great many criticisms placed upon the church of today, and many times rightly so, but none of the critics or faultfinders have yet been able to find anything wrong with Him who was a Man. Tradition and custom have a tremendous influence upon us, even as they had on others during Jesus' time; but, regardless of whether a denomination may be right or wrong, we know one thing, that Christ, the *Man* is perfect. As of old, we are sure to make mistakes if we follow tradition, but if we walk as He walked, only perfection awaits us because He is our righteousness.

A Man of the Desert

There was a man sent from God whose name was John. It was he who came to tell of One greater that should come after him. When Jesus came to him for baptism, John revealed *Him* as the "Lamb of God, which taketh away the sin of the world." Two of John's disciples heard Jesus and followed Him. The Church of

God needs men today who, upon hearing about Jesus as the Lamb of God, will gladly follow Him in service.

Fishermen

"One of the two which heard John speak, and followed him [Jesus], was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ." With this word, Andrew brought Simon to Jesus. To follow Jesus is not enough, and one of the greatest needs today is for men who, after they have learned of Jesus, will bring others to Him. When Jesus saw Simon He said, "Thou shalt be called Cephas, or a stone!" There are still many "diamonds" in the rough who need only to be brought to the Master of men that they may be polished to radiate His glory.

Useful Men

There is an old saying that if one would get something done, ask a busy man to do it. Jesus worked upon that same principle when He called His disciples, for He called useful men to work for Him. He knew there would be *no loaves for loafers*. One day while walking by the seaside, Andrew and Peter were casting their nets into the sea. Jesus said, "Come ye after me, and I will make you fishers of men." A little farther, Jesus saw James and John in the ship mending their nets. He called them, and immediately they left their father and servants, to follow Jesus. To catch fish was to bring them out of life into death, but to catch men was to bring them out of death in sin to *life* by faith in Christ. The Church of God needs men today who will fish earnestly for men.

Government Men

Matthew was a tax collector, but that did not hinder Jesus from giving him a call into His service. Jesus needed men from all walks of life, and when He had finished calling the twelve, they were given a training course of instruction in the great work of saving men from sin. "He called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits. . . . They went out, and

preached that men should repent. And they cast out . . . devils, and anointed with oil many that were sick, and healed them" (Mark 6:7-13).

The Church of God needs men who are willing to be used in every phase of Christian endeavor. Christian laymen are needed who will help to bind up the broken-hearted, proclaim liberty to the captives of sin, and to proclaim the acceptable year of the Lord.

Men of All Walks

A chief tax collector climbed into a tree to enable him to see Jesus. When Jesus went to the home of Zacchaeus, Zacchaeus became very repentant, and it was then that Jesus said, "This day is salvation come to this house."

A lawyer and judge of the Jews came to Jesus by night seeking the way of salvation, and Jesus said, "Ye must be born again," and, "Except a man be born again, he cannot see the kingdom of God." The last tribute Nicodemus paid to Jesus after His crucifixion was to bring a mixture of myrrh and aloes to wrap around Jesus' body.

After Jesus' resurrection, He came to a group of sad-hearted men who were all "in the notion" of going back to the old way of life; and, when the Saviour revealed His identity as being risen from the dead, great faith was reborn in their hearts to remain until their death. Jesus loved men and ministered to their every need, but His greatest ministrations were to their spiritual needs. Men are as needy of spiritual help today.

Spirit-Filled Men

The Master of men knew the disciples' hearts. Because He knew what was in their hearts, they were called to be filled with a Spirit that was higher and nobler than their own. He taught His men to pray and depend on Him for strength, rather than each one depending on his own talent and ability. On the Day of Pentecost, they were all with one accord in one place waiting for the promise of the Father. When God's power came upon them, they became bold and fearless, even in the face of skeptic Jews, and with such great force did they proclaim the gospel that three thousand souls accepted the Lord and great fear came upon the people.

Tentmaker and Lawyer

Persecution came to the members of the early church, but God turned their trouble into a blessing. In this new trouble they were more zealous than before and, as they were scattered over the land, they spoke the Word so fearlessly that many believed. One of the greatest opponents of the early church was a tentmaker and a high-ranking Pharisee. He was zealous, but was mistaken,

and it was necessary for him to meet Jesus face to face on the Damascus road before he understood his mistake. The Apostle Paul became the greatest missionary of all time, and suffered for Christ even to his death. His was the privilege of first preaching the gospel to the Gentile peoples, and everywhere he went churches were established.

A Doctor Follows

Perhaps there is no more beautiful "word picture of the birth and infancy of Jesus" than is recorded by Dr. Luke. He was also the writer of the *Acts of the Apostles* from which many have been inspired to a greater service for the Lord.

Jesus Calls Men Now!

"Today if ye will hear his voice, harden not your hearts." Jesus, the Master and Leader of men, is still calling for sincere workers. He calls men for pastors, superintendents, teachers, missionaries, and spiritual leaders in His body, the church. In too many instances only the women have heard the call and answered. How great the privilege to be associated with Him who is saving men today, and will ultimately bring righteousness to this old sin-cursed earth! There is one thing certain! We may fail, and in moments of weakness fall short of the standards set before us by our great *Example*, yet Jesus the Saviour, the Man among men, is always the same, *yesterday, today and forever*.

"It is not enough to put salvation 'on the market.' Our product has to be advertised if we are going to do any business."

"The cost of making the first two atomic bombs was two billion dollars. This amount would have put ten thousand missionaries in the field for a period of one hundred years at \$2,000 each a year."—*E.P.*

DAILY READING HELPS

- M. Feb. 15. John 7:40-53. Divided opinions concerning Jesus.
- T. Feb. 16. Matt. 16:13-20. The apostles' opinion concerning Jesus.
- W. Feb. 17. Matt. 17:1-8. God confirms the judgment of the apostles.
- T. Feb. 18. John 10:27-39. Jesus said, "I am the Son of God."
- F. Feb. 19. John 14:6-14. He who believes will work.
- S. Feb. 20. John 1:1-12. Authority to become sons of God.

"The gospel of Christ . . . is the power of God unto salvation to every one that believeth."

The Gospel in Relation to Life

By C. E. Randall

ETERNAL LIFE is not something which we receive by natural heritage, nor is it a common possession of all men. Eternal life comes to the believer through Jesus Christ. Unless one takes hold of Christ, he has no right to expect eternal life, which is the gift of God through Jesus Christ.

Scripture very clearly states that "he that hath the Son hath life, and he that hath not the Son of God hath not life." Life in this case, of course, applies to the future or eternal life. To us it becomes apparent that eternal life is conditioned on one's acceptance of the Son of God. Paul tells us that this eternal life is hid in Christ and will be given to the believer when Christ returns.

In Romans 1:16 it is written, "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."

According to Paul's statement here, the gospel is the means of salvation; that is, one cannot obtain salvation apart from the gospel. Some years ago a friend of mine in New York State became enamored with a line of thought in which she felt she had received the Spirit of God and, as such, the Spirit would lead her into all truth apart from and independent of the Word of God.

The salvation which the Bible sets forth is described in the Bible, and the plan of redemption whereby one can become heir of the salvation which is in Christ is set forth in the Word. Those who are to obtain it must accept it on the basis of requirements made. If the Word of God is not important and essential to salvation, then it would not have been necessary for its proclamation and the Great Commission, which was given by Jesus to the apostles and to those who later on were to carry on the work, would not have been given. The Great Commission as recorded in Mark 16:15, 16 reads: "He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

The early church was told to tarry in Jerusalem until they were endowed with power from on high, which

came to them at Pentecost with the gift of the Holy Spirit. They then were to spread the Word first in Judea and Samaria and unto the uttermost parts of the earth. The easy-going life in Jerusalem of eating bread from house to house with singleness of heart was so satisfying that they neglected their mission and failed to carry out the charge to spread the Word everywhere. It became necessary to scatter them by persecution. When their sufferings became too severe, they were scattered abroad and went everywhere preaching the Word. Of course, this is what they should have done in the first place.

The reason why it was necessary for them to preach the Word was because the Word was important in revealing to men and women the way of eternal life which Jesus Christ came to offer. Jesus stated in Matthew 24:14 that the "gospel of the kingdom must be preached in all the world for a witness unto all nations." It can readily be observed the important place which the Word of God has in the matter of salvation and eternal life in Christ Jesus.

If eternal life were available apart from the gospel, then those who do not accept the gospel would be in line for eternal life as well as those who have the gospel. The moral teachings of Mohammed, the practical philosophy in the Talmud, and other idealistic teachings which form the basis for good works would be sufficient, if sincerity of purpose and virtue of character were all that were required.

Not only must the gospel be preached but it must be believed if one is to receive the benefits from it and particularly the life which it offers. It is often said that all one needs to do is to call upon the name of the Lord in order to be saved. It is true that such a statement is to be found in the Bible, but usually it is lifted out of its context and isolated from the purpose which it was intended to set forth.

Let us read from Romans 10:13-17: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom

they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the Word of God."

It is clear from Paul's statement here that one cannot call upon the name of the Lord without having first heard, and then it would be futile to call upon Him unless one believes in His Word. Without faith it is impossible to please God; and faith comes from and through the Word.

There is no alternative for believing the Word of God. It is vital to God's plan of redemption. It is the only means which God has made available by which His will is revealed and the plan of salvation brought to light. Perhaps He could have provided some other way, but the fact remains that He did not. Therefore the truth that makes men free is bound up in the gospel which is the power of God unto salvation.

The next proposition that I would like to have you observe is that one must not only hear and believe the Word, but must act upon the requirements of the gospel if its promises are to be appropriated and its blessings received. How true the saying, "Obedience is better than sacrifice."

In that great Pentecost experience, at which time Peter was preaching a most powerful discourse, the thousands listening to him were pricked in their hearts and cried out, saying, "What shall we do?" There is an ellipsis here and when these words are supplied, their plea would read, "What shall we do to be saved?" They realized that there must be some action on their part.

You and I must realize it too. It is not something that is handed to us on a silver platter without some decision and action on our part. Peter's reply to their question 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, and ye shall receive the gift of the Holy Ghost."

It must be apparent to everyone that the thousands who responded to the preaching of Peter had to make some personal commitments in order to be saved from their sins. Peter plainly told them that they must repent and every one of them be baptized in the name of Jesus Christ if they were to receive the remission of sins. This was not some special requirement for those on Pentecost, but was a pattern of action which people

all down through the gospel dispensation have had to follow to obtain the same goal—the remission of sins. Unless one does receive remission of sins, surely he cannot be an heir of God and a joint heir of Jesus Christ and be in line for the gift of God which is eternal life. It is not a question of making it easy or making it difficult for people to obtain forgiveness of sins. It is a matter of obeying the divine mind and complying with the Word of God.

After the stoning of Stephen, the church was scattered and Philip went down to the city of Samaria and preached Christ unto the people. This preaching is found in Acts 8:5. In verse 12 we read, "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." There are several things that should be noted in connection with this preaching. 1) That Philip preached the things concerning the Kingdom of God and the name of Jesus Christ. 2) People believed his preaching. 3) They acted on their belief and showed their faith in what they had heard and believed by being baptized, both men and women.

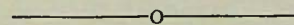
Following this meeting in Samaria, Philip was directed by the Lord to go down to the desert near Gaza where he met with the Ethiopian eunuch, who had been up to Jerusalem to worship and was returning by chariot back to Ethiopia. As he was traveling along, he was reading from the prophecy of Isaiah when Philip joined him. Philip inquired if he understood what he was reading, to which the eunuch replied, "How can I, except some man should guide me?"

Then Philip began at the same scripture and preached unto him Jesus. As they journeyed along they came to some water and the eunuch said, "Here is water; what doth hinder me to be baptized?"

Then Philip said to him: "If thou believest with all thine heart, thou mayest."

At this point the eunuch made this confession, "I believe that Jesus Christ is the Son of God."

These cases could be multiplied many times but these should be sufficient for the inquiring mind to see that if one is to become an heir of salvation and receive the gift of eternal life through Jesus Christ, he must hear the gospel, believe it and obey it. There is no short cut. God's way is the only way. May we all be willing to walk therein.



"He who obtains his Christian experience by patient toil and prayer, is very apt to keep it untarnished until the judgment, while the one who merely finds religion at a church by shaking the preacher's hand may carelessly lose it in unguarded moments."—*Nelson*.

Kingdom of God---Christ's Doctrine

By H. Gary France

THE coming Kingdom of God cannot be separated from the rest of God's plan. The Kingdom is the climax of God's blueprint of history. It answers the needs of mankind. The reward of the faithful and obedient will be the Kingdom of God. Christ is to return to the earth to establish 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 headlines of Christianity are properly, "The Kingdom of God."

"Jesus came into Galilee, preaching the gospel of the kingdom of God" (Mark 1:14). Jesus also "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 questions that he taught the death, burial, and resurrection of Christ. His example of the eunuch's baptism is 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." "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 defined as the Kingdom of God, it behooves the man of God to give his attention to the subject and to understand it correctly. Of course Philip taught of Christ in those sermons; the gospel of the Kingdom of God includes all phases of God's plan—any Scriptural doctrine. 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. "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 chapter 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" (vv. 23-27). The emphasis with which Paul accented believing the doctrine of the Kingdom of God allows no license to neglect this gospel.

"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). 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.

In 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 wayside" (Matt. 13:19). The one who hears the word of the Kingdom and does not understand it dies! One should understand the true doctrine of the Kingdom of God. Too, he must believe it.

Jesus said, "Blessed are the meek, for they shall inherit the earth" (Matt. 5:5). The reward of the righteous will be an entrance into the Kingdom of God. If the reward of the righteous is the Kingdom of God, and if the meek will inherit the earth, the Kingdom of God must be located on earth.

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 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."

David wrote of the reward of the righteous in Psalm 37:9: "Those that wait upon the Lord, they shall inherit the earth." David recorded not only that the meek shall inherit the earth, but that there would be an abundance of peace when they inherit the earth. We read, "The meek shall inherit the earth; and shall delight themselves in the abundance of peace" (v. 11). The earth cannot not now claim peace. The earth has never been able to claim an abundance, as David described. This peace will be abundant when the Kingdom will be on the earth—the same time the meek inherit the earth.

Solomon 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? 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).

Another 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 imaginations 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 will no longer walk after the imagination of their evil heart.

"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 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).

DOES TITHING PAY?

Some Testimonials

"I have been tithing for about twenty-five years, and have also done all I could to get others to do the same. I have never known anyone who was not happier or more blessed than if he had not been a tither. Of course, we sometimes have losses, and feel hard times, but in some way God always supplies the need when the time comes, and gives us the happiness of having something for His work too."

"One man in particular, the public school janitor, is giving not only his tithe to the support of his own church and her missions, but a few days ago gave \$15.00 to a mission church in a neighboring village just opening. When I reproached him on giving more than the Lord required, his reply was, 'I have not suffered any, it does me good.' His very life is an expression of his love for the church."

"Five years ago I first became a tither. I tithed for two years. The next year I gave one ninth. The next year I gave one eighth. Last year I gave one seventh. This year I am giving one seventh. If life be spared next year I want to give one sixth. As a result I can truthfully say that I am more happy, more generous, and more financially prosperous."

"Myself and wife are the only ones in our church that tithe our income. I am a poor man, and God has given me money to meet all needs ever since we paid the Lord His tenth. We do more than that, for we make freewill offerings, and are abundantly blessed with health and enjoy His church greatly in every department. Our pastor told me we paid more for missions than any other member of the church, and we have some rich members. When there is a call made for money, ours is always there, and the collector does not have to wait or call again. It is paid on the spot."

"My mother was a widow for about fifty years. She worked hard, raised two girls, educated them in music and tithed. I am a widow with a son and daughter, and am giving them a business college course. I teach music to support them. I pay more than the tithe, as the tenth is not mine. It makes us hustle and economize, but we have good health and are happy."—*Layman Tithing Foundation.*

How to Destroy Evil and Establish Peace

By Harvey U. Krogh, Jr.

WE have read of some of the crime in our large cities. It seems that our capital, Washington, D. C., has many places of vice. There have been many murders and slightly lesser sins that quickly lead to death. When the police are asked to put a stop to such crime in some cities, they simply state that they have no jurisdiction over many of the places of evil. We do not often hear of much of this crime, because those who sponsor such things have the filthy lucre to buy the newsmen.

The free use of alcohol by many has added greatly to the wickedness of the nation. Judging from all indications, conditions are not going to get any better. In an editorial in the *Brewer's Digest*, the following statement was made: "One of the finest things that could have happened to the industry was the insistence by high ranking officials to make beer available in army camps. . . Here is a chance to cultivate a taste for beer in millions of young men who will eventually constitute the largest consuming section of our population." Anyone knows that the use of beer is the first step toward drunkenness, and we need not go into the evil practices of that.

Both medical science and industry have found that liquor reduces efficiency, endurance, and accuracy, all of which are essential to national defense. Yet, radio announcers bellow out the beer advertising, while the nation is asked to use less gasoline so there will be more for defense. What about the more efficiency, the more endurance, and the more accuracy for defense? That doesn't matter so long as certain ones get their rake-off from the whiskey that makes broken homes, early deaths, and national weakness.

If we continued telling you of the gross inconsistencies and described some of the horrible details of wickedness in both high and low places, we wonder if your indignation would not rise against the wicked and their wickedness? Maybe you would get to thinking what a blessing it would be if someone would drop a ton bomb on every brewery and burn out every nest of vice in our nation. It is true, however, that some have tried force in destroying these breeding places of sin.

Carrie Nation smashed the saloons and started a reform movement that undoubtedly saved many a mother's son from becoming a drunkard, but where are we

today? We may think that if God would just help those noble reformers a little and if all Christians would rise up and put down some of this evil, maybe fear would fall upon the people and a great change would come over our nation.

Let us look at some of the records to see if it changed things very much when God did show His mighty hand. One time many rebels in Israel were swallowed when God cause the earth to open and close upon them. Though it was a definite act of God, and accounted so by the people, the nation was not changed noticeably. At another time God slew the whole Assyrian army in one night while it was encamped near Jerusalem, but this great miracle did not put enough fear in the hearts of the Israelites to turn them from sin. They continued in their wicked way, and when God could no longer support them as a nation called by His name, He allowed their enemies to carry them to Babylon.

Yes, there are many who would like to have God help them put down this evil by force, but we see what little good was done when even God used force to put down some of the evil in Israel's day. It seems that this method of stopping sin and strife does not work out satisfactorily.

Not long ago we were asked why God does not put a stop to this terrible World War. We tried to explain that God would certainly put a stop to it, and eventually peace would reign on earth, but that God may first allow man to really become sick of strife.

When we become anxious about the madness that is in the world, we might well turn to Psalm 46:10 and read these words, "Be still, and know that I am God." Why know that the Lord is God? We understand by reading the verse before. "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." God also will cause the explosives to fail, the trigger fingers to become paralyzed, and will sometime cause all wars to cease forever.

What are Christians to do? God said, "Be still and know that I am God." We are to understand that we are not the ones who are running this universe; it is God. He is the supreme Being, and we are to know

that. To be still does not mean to do nothing. It means that we are to take no action until we understand that Jehovah is God. When we know that, we will then seek His will concerning us.

If we should not be trying to stop this wickedness in the world, someone may ask if we are not supposed to be peacemakers. Jesus said, "Blessed are the peacemakers: for they shall be called the children of God." Yes, this is true, but Paul told us how far we might go toward making peace. "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18). Paul's thought was that peace is something that starts with the individual, and as far as a Christian is concerned, he is to be peaceable. If we as Christians go just as far as Paul advised, we will never enter a quarrel to stop it. Our best contribution to peace is to see that we do not leave the path of peace.

For the individual to see that all of his actions are peaceable is the basic principal of world peace. Likewise, the first step toward destroying sin is to be as sinless, yourself, as God will help you to be. Therefore, if everyone would live as peaceably and sinless as he could, with God's help, there would be no war and no wickedness.

Besides the reasons why we cannot stop war and sin by force, Jesus said, "Resist not evil." If we are not to resist evil, what then are we to do? If we would help put down evil and bring peace, we must do it in God's way. Since we are told in Psalm 46:9 that God is the one who stops wars, the most we can do is to co-operate with God in His plan. His way to attack the problem of sin is at its root. Sin starts in the mind of the individual. Therefore, step number one for you is to show some individual the great love of God. That love was demonstrated when God gave His Son Jesus, that men might be saved from sin and its terrible results. The next step is to cause that person to have faith or confidence in God and His plan. If the person receives faith, he will then desire to become a member of God's family and be baptized in the name of Jesus Christ for the remission of his sins. Then, as one of God's children, he will strive to please the Father by serving as a faithful child, laboring to get others to do as he is doing.

There is only one way to really get a man to do that which is right—that is to get him to want to do right from his heart. If a person really wants to do right, it is not hard to show him God's way. Now to some, this may look like the long way around, but if we try it any other way, we shall be like the young fellow who took the short cut through the swamp. He never reached his intended destination!

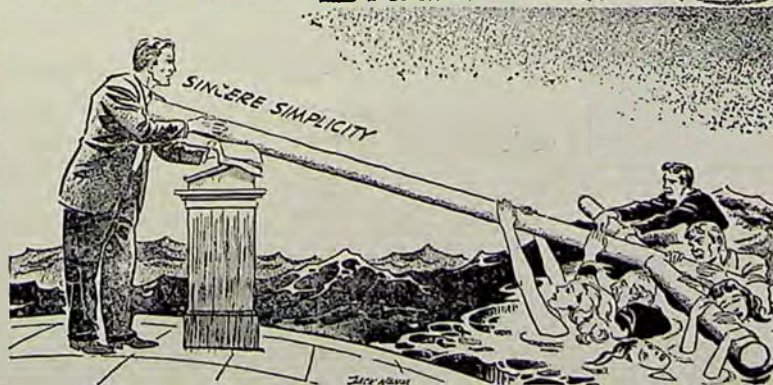
If you would make your life count toward the destruction of sin and its results, begin with yourself. Clean

your own mind and actions, then help others to do so by wholly trusting in God. At the time of God's choosing, He will further use you after the second coming of Christ and the resurrection of faithful ones, to help cover this earth with righteousness and peace. Are you serving God in the right way?—*The Restitution Herald*, 1941.

"According to an Associated Press report the tomb of Alexander the Great may be found near Alexandria, Egypt, following discovery of a huge marble statue which Egyptian archaeological circles believe was buried near the Macedonian conqueror. Although Alexandria died in Asia, traditions say he was buried in the vicinity of Alexandria."—*E.P.*

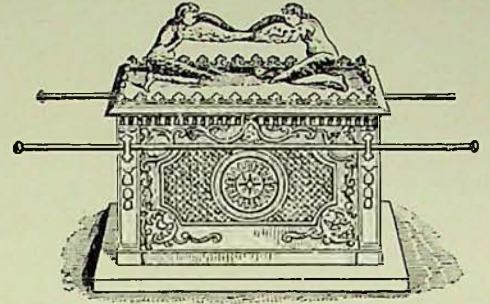
"When in Sydney, Australia, I knew a man who started tithing, who was then a comparatively poor man; a baker by trade. He prospered wonderfully and gave largely. He used to say he 'could not send out of the front door goods and money for the Lord as quickly as the Lord sent them in at the back door.'"

OF PULPITS AND PEOPLE



The Ark of God

By Mary Railton



A messenger ran through the gates of the city of Shiloh. His clothes were torn and his hair was matted with dirt. He dropped to the ground to rest and get his breath. People began to gather around him to learn the news.

The women and older men had been waiting for some news, for Israel was at war with the Philistines.

Eli, the prophet of God, had been sitting on top of the city wall waiting for someone to come with news. He feared the result of the battle. Only a few days before, his two sons, Hophni and Phinehas, had run all the way to Shiloh. They had said, "Father, the Philistines are winning. If we could have the ark of God with us, we would win the battle." So Eli had let them take the ark.

Now as Eli heard the noise and cries, he called to the messenger. "Come up here and give me the news."

The messenger went to the top of the wall. He said, "I have run away from the Philistines. They have killed many of our men and captured others. I am sorry to tell you that your two sons were killed in the battle."

A look of pain came into Eli's face as he turned in the direction of the battle and sadly asked, "And what of the ark of God?"

"Sir, the Philistines have taken it!"

The news was too much for the old man, for his sons were killed and now the ark of God was gone. He had been entrusted with the ark as a prophet of God. His heart grew heavy with grief and he slumped backward, falling over the edge of the city wall.

Hurriedly, the messenger called to someone to help, but when they got to Eli, the fall had broken his neck and he had died. Everyone was saddened, for God seemed to have turned away from Israel. The men who returned from the battle were without the ark of God.

The Philistines shouted for joy, for they had not only won the battle, but they had captured the God of Israel. They took the ark to the city of Ashdod, where they placed it beside their own god, Dagon, in a temple.

The next morning when some of their priests went into the temple of Dagon, they were astonished. "Look!" one cried. "How did our god fall over on his face like that?" They set their god in position again.

The next morning the same thing happened. Dagon

had fallen again on his face before the ark of God, and he was broken. It seemed almost as though that little wooden god knew the ark was from the true God of heaven and had bowed down before the ark.

It frightened the priests of Dagon and they removed the ark from Dagon's temple, but everywhere they took the ark the men were stricken with sores on their bodies.

They carried the ark to the city of Gath. The Lord smote the people in the city and many died. Others had the same sores on their bodies.

They carried the ark to Ekron, where the same thing happened. The leaders of the Philistines had a meeting and said, "We will send the ark of the God of Israel back to his own people, for he is killing all of our men."

Said one leader, "But who would be willing to carry it into their land?"

"We will build a new cart, tie two oxen to it and put the ark on it. Then we will put jewels with it for a peace offering and let the cattle take the ark where they will."

Sure enough, when they watched to see which way the oxen would go, they carried the ark right into the land of Israel. God seemed to be leading them.

How happy the children of Israel were to see the ark of God back with them.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Glen Swartz, Feb. 17, age 10, North Olmstead, Ohio.
 Merle Wilcoxon, Feb. 18, age 4, Marseilles, Ill.
 Sharon Kennedy, Feb. 18, age 6, Hammond, La.
 Sharon E. McKinney, Feb. 19, age 4, Hammond, La.
 David Lee Smith, Feb. 19, age 3, Browntown, Va.
 Florence R. Cooper, Feb. 20, age 11, Browntown, Va.
 Margaret France, Feb. 20, age 1, Wenatchee, Wash.
 Alvin McKinney, Feb. 20, age 11, Hammond, La.
 Harold L. Thomas, Feb. 21, age 12, Overland, Mo.

Children's Corner



What Are Your Assets?

from "The Searchlight"

In most business houses this time of the year, it is the custom to take inventory of the stock on hand. Perhaps each of us would also do well to take an inventory, not only of our material wealth, but the wealth that we as Christians have in the form of blessings. When I am inclined to think that God has forgotten me because some prayer has seemingly gone unanswered, I turn to Psalm 103 and read the words that enumerate the countless blessings I receive each day, and which often go unnoticed.

The blessings in our inventory need not be the obvious things of our lives. Rather, we should consider blessings such as the freedom to continually seek out God in everything we see, everything we do, and everything we think. For only in so doing can we find the answers to our problems, the ever-desired personal happiness, peace of mind, and God's requirements for salvation.

Have you considered recently that life itself is a blessing unsurpassed? When you add health and the five senses, don't you wonder at the beautiful creations of Michelangelo, the paintings of DeVinci, Rembrandt, and Tou Louse-Lautrec, and the inspiring compositions of Handel, Mozart, and Gounod? In many instances, God has given one blessing that in turn avails many more.

A few weeks ago we observed the day of Christ's birth. This again is a blessing often gone unheralded. What a wonderful thing it was that God could send us someone that we as mortal men could accept as a true representative of our heavenly Father. How many times has each of us said, "This we ask through Jesus'

The Berean Page

William Dick, Editor
711 West Main Street
Fredericktown, Missouri

name who died for us," without truly realizing the deep meaning of the words spoken? Jesus' death on the cross I count as one of the greatest blessings. To think that someone suffered, and suffered alone, bled, and died, that someone as small and unimportant as I might find forgiveness of my sins.

Perhaps we should not be satisfied to simply count blessings, but should provide for the new year by designing some resolutions what will earn us our blessings. At the top of this list let us put the age-old Golden Rule, as well as the new commandment given us by our Lord. If only each day each one of us would do something or say something to help those less fortunate than we, we would be adding to our happiness as well as lending a strong hand to someone downhearted.

We, as Christians and Americans, also have an obligation to lead the way for the oppressed people in all countries in maintaining "peace on earth, good will to men." Let our resolutions be well influenced by the teachings given in the Word of God, for in them we are given assurance not only of earthly blessings, but also that greatest gift of all, eternal life. Probably with little effort at all, your list of Christian resolutions can grow and build each day of the new year.

Fonthill News

The first meeting of our Bereans was held on November 1. At that meeting we had the election of officers for the coming year. They are as follows: president, Marion Elliott; vice president, Douglas Elliott; secretary-treasurer, Joan Rose; Berean Banner editor, Donna Zwierschke; assistant editor, Phyllis Kirkwood; social committee, Clyde Barnhart, Douglas Elliott; pianist, Donne Zwierschke; news reporters, Marilyn Haines, Mary Lou Payne.

The Bereans have the opening exercises at the evening services every first Sunday of the month.

We decided to divide the Bereans into two groups, junior and senior, because of the wide difference in ages. Bro. M. W. Lyon is teaching the senior Bereans and Sr. Lyon is teaching the juniors. The seniors are learning how to study the Bible and the juniors are learning the stories of the creation.

AMONG THE CHURCHES

Church Calendar

Special Events

- February 18-25 — Dixon Teaching Mission (Walter Wiggins, guest leader).
 March 14-21 — Special services at Oregon, Ill. (Walter Wiggins, guest speaker).
 March 22-29 — Evangelistic services at Fredricktown, Mo. (guest speaker, Walter Wiggins).
 March 27-28 — Illinois Spring Conference at Ripley.
 April 4-18 — Evangelistic meetings at Hope Chapel, South Bend, Ind. (guest speaker, Walter Wiggins).
 April 30 - May 2 — Southwest Conference at Pomona.
 July 27-August 8 — Illinois Bible School and Conference at Oregon.
 August 4-6 — General Conference Business meetings at Oregon, Ill.
 August 12-22 — Virginia Conference and Bible School at Maurertown (Kenneth Milne, guest speaker).

NORTH SALEM CHURCH

Plymouth, Indiana

A business meeting of the North Salem Church was held on January 10, 1954. The officers elected are as follows: elders, Eugene DeMein, Ray Heyde; deacons, Walter DeMein, Stillson; deaconesses, Mrs. Mary Etta Fritz, Mrs. Iris Kirkley; secretary, Mrs. Norma Kizer; treasurer, Mrs. Iva Boyd; pianist, Mrs. Norma Kizer. Norma Kizer, Secy.

EL PASO, TEXAS

Though we are few in number we are still struggling here in the west corner of Texas. We started the New Year very well. On our first Sunday of this year we had William Wachtel from Litchfield, Minn., and Bro. and Sr. Arthur Otto from Eden Valley, Minn., as our guests. Bill spoke for us on Sunday morning and gave a lesson on Sunday night. We meet at 3221 Hueco St. On Jan. 31, ending the first month of the year, we had as our guest Sr. Jeanette Reeves of Loving, N. M., mother of Bro. Jerry Reeves, pastor of the Rockford, Ill., Church of God. The devotional was given by Mrs. Raleigh Peace; the lesson was led by Sr. Reeves. There are ten coming regularly and we extend a welcome to others to come and study with us and pray that we may all be approved unto God as good workmen. God has a job for us!

Richard Paul Fluharty, Secy.

HERALD RECEIPTS

Gordon Landry; Arnold Johns (3); Milton Hall; Alice A. Blyth (2); Ellsworth Richardson; Leslie W. Eaton (2); Clarence Dimmick; Ernest Davis; Mrs. R. C. Drew.

JANUARY SPONSORS

Mr. and Mrs. Frank Montross	\$300.00
Ruth Sealey Congdon	125.00
(In memory of Mrs. Agnes Sealey Congdon, my mother)	
Mrs. Amber Koontz	25.00
Mr. and Mrs. Hollis Partlowe	25.00
Mr. and Mrs. Austin Scroggs	5.00
Ruth M. Bauserman	10.00
Brush Creek Church of God	60.00
Mary C. Railton	10.00
Mr. and Mrs. C. D. Whitmer	10.00
Joe D. Lawrence	600.00
Hope Chapel Contributors	56.50
Mrs. Anna Cochran	2.00
Hattie A. Woods	2.00
Burr Oak Church of God	124.01
Truthseekers Church of God	25.00
Golden Rule Family	70.00
Dr. and Mrs. William D. Lawrence	1,000.00
Virida Sitler	10.00
Mr. and Mrs. C. E. Lapp	30.00
Delta Church of God	125.00
Mrs. Mabel Netts	5.00
Dwight Pestle Family	25.00
Happy Woods Church of God	21.36
Open Church of the Bible	30.00
Hillisburg Church of God	33.76
Wilson E. Kirkwood	10.00
Ida Lapp	10.00
Mrs. L. R. Hillard	23.00
Macomb Church of God	14.39
Verna Thayer	5.00
Mr. and Mrs. E. E. Warren	5.00
Mrs. Frank Moran	5.00
Helen Burnett	20.00
Ripley Church of God	109.74
Maurertown Church of God S. S.	24.32
Maybelle Hanson	60.00
Jessie M. B. Kauffman	5.00
Karl K. Gabelmann	1.00
Mrs. A. H. Lindh	7.00
Mary Marjorian	1.00
Mr. and Mrs. A. E. Karnett	15.00
R. H. Judd	3.00
Mr. and Mrs. Nile Larington	29.00
Mrs. Ethel W. Gross	25.00
Southlawn Park Church	100.00
Mr. and Mrs. S. H. Boyer	50.00
Clyde Smith	42.00
Almeda Wertz	20.00
Mrs. H. L. Davis	2.00
Mrs. Clark Ballentine	5.00
Blessed Hope Church of God	187.85
Pennellwood Church of God	39.39
Mr. and Mrs. Paul J. Louzeczy	200.00
Nebraska	2.00
Amy and Alice Young	50.00
A Family	9.00
Mr. and Mrs. Eddie Demmitt	50.00
Mr. and Mrs. Dale Dunbar	25.00
Oregon Church of God	18.51
Alice Marie Plantner	30.00
Kate Olmstead	3.00
East Side Guild, Golden Rule Church	10.00

LEWIS — HOLT

On January 26, 1954, Miss Jacqueline Lewis became the bride of John E. Holt in a single ring ceremony held at the home of the bride's parents, Mr. and Mrs. Seward Lewis. Their home at present, is an upstairs apartment of the bride's parents, 508 18th Ave. S., Clinton, Iowa. May their lives together be in the love of Christ.

Leon Driskill.

HERALD RECEIPTS

Mrs. W. E. Gammel; Devere Larington; Mrs. W. H. Holland (8); Verna C. Thayer (3); B. F. Peck; Hollis A. Partlowe; Mrs. Ada Updike; W. A. Sundwall; Leonard Robbins; Verda Sitler (2); Pauline Chapman; Lonnie R. Anderson; Nettie B. Grundwell; Mrs. Ray Saylor (4); Mrs. H. L. Davis; Mrs. D. D. Gillespie; Mrs. A. E. Wahlgren; Mary C. Railton; Floyd Carpenter; Allan M. Ramsey; Della A. Overmyer; Gospel Gleaners S. S. Class (3); Mrs. Andrew Forsberg; Linda Waggoner; R. S. Cooper; Ruth Blankenbaker; Paul Louzeczy; Mrs. G. D. Redfern; Laurel Maey; Kyle Davis; Mrs. Earl Warmolts; Mrs. Harold Starbuck (4); L. K. Punter; Ida Kelley; J. T. Gandy; Mrs. May Mercer; Mrs. Clara L. Venard; M. O. Williamson; Amy Young; Brush Creek Missionary Society; Mrs. J. A. Patrick (4); Mrs. Helen M. Doll (2).

Mrs. Anna Cochran (2); Ralph Thomas; Ivan Magaw; Mary C. Railton; Joe Couch; Phyllis Phelps; Delilah Huffer; Mrs. N. S. Hoeg; Ieel Stedman; C. H. Munch (2); Ernest Poole (2); Mrs. W. H. Holland (4); C. D. Whitmer; Mrs. Hattie Long; Clarence Schier; Harold Carlson; Arlene Keyes; Mrs. John Hayse (2); Alfred R. Reighard.

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$3.00.

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

TWO MINUTES TO MIDNIGHT

The clock on the cover of the *Bulletin of the Atomic Scientists* (published in Chicago) has been moved again.

Originally, following the explosion of the atom bombs over Japan, the clock was set at eight minutes to twelve. The scientists knew it was only a matter of time until some enemy power would be able to manufacture and detonate an atomic bomb, and they warned the world of its danger. They designated twelve o'clock as civilization's midnight hour, the moment of doom.

In September, 1949, when President Truman announced that Russia had detonated its first atomic bomb, the clock on the *Bulletin* was moved ahead to read three minutes to twelve. The hour of doom was said to be drawing very near.

Then came the announcement a few weeks ago that Russia had successfully exploded a hydrogen bomb. Immediately the clock was advanced another minute, commencing with the September, 1953, issue of the *Bulletin*. Now it reads "two Minutes to Midnight." Says the editor:

"That we live in imminent danger that an untoward event tomorrow may trigger a tense world to erupt in flames of atomic or thermonuclear warfare, that there will be 'no place to hide' for the great masses of civilized mankind—these are the tortuous facts which compel our leaders to spell out for us the tragic nature of the times in which we live . . .

"The hands of the clock on the *Bulletin's* cover now stand at two minutes to midnight. Not to terrify, certainly, but to warn and to awaken, the clock is intended to be symbolic. Wishing will not stop the clock. The *Bulletin* may be wrong. It may actually be one minute—perhaps seconds—to midnight."

In another place the *Bulletin* says: "As the Paul Reveres of the postwar period we have not met with overwhelming success. And as the hands of the clock creep closer to the midnight hour—the black point of history—we find the countryside fast asleep. Only a few can be aroused."

The Bible warns that we have a limited time in which to work for God. Our Lord Jesus realized it and He said, "I must work the works of him that sent me, while it is day. The night cometh when no man can work." He wasted neither time nor opportunity, but kept busy at the task of teaching, preaching, and winning souls. Why are we so lax in following our Lord's example?

Perhaps the warning of the *Bulletin of the Atomic Scientists* will arouse us to redeem the time and win the lost before both we and they are hurtled into eternity by a downpour of atomic or hydrogen bombs.—E.P.

Church Membership Increases

Church membership in the United States has reached a record number of 92,277,129. Last year's gain was 3,604,124 or 4.1 per cent. These ecclesiastical statistics come from the 1953 Yearbook of the United States. The number of local churches has reached 285,277, as compared with 284,592 for 1951. The number of clergymen having charges is 183,899, as against 181,123 for 1951. Sunday school enrollments showed a gain of nearly two million. Protestant and Roman Catholic church membership gains were virtually the same, as they have been for years past: 3.9 per cent Protestant and 3.5 per cent Roman Catholic. The over-all gain in church membership is partly attributed to greatly increased birth rates of the 1940's. Other factors have been widespread, systematic evangelistic programs carried out by the churches and the generally felt need for guidance in times of international upheaval.—E.P.

"Teach your children to forgive one another."

"THEY SHALL BE ONE"

(Continued from page 3)

dren. Both parents were re-embodied in their sons and daughters. So long as the line of descent continued the oneness of Adam and Eve would go on unbroken. Nothing could separate them.

What was true of the first marriage and its result is also true today of the man and woman who enter the holy estate of wedlock. For, for good or ill,

"Our lives go on in our children."

The oneness established by marriage is eternal. Should a single descendant of a father and mother, no matter how many generations may intervene between them, attain a place in the Kingdom of God and the endless life that goes with such a position, that father and mother shall live on as one forever in the immortal character of their child.

Husband and wife! How good God is! "To have and to hold . . . till death do us part!" And beyond death the quenchless fires of love and of unity burn on! Into the endless ages, into the farthest eternities of God, so long as sun and moon and stars reflect the glory and wisdom of the Creator's handiwork, just that long shall the flames once kindled on the marriage altar of the home shed forth their divine light!

Husband and wife! Parents and children! United forever in love and in service which love inspires, for God has willed it so.—*The Restitution Herald*, 1937.



Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was an hungred, 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.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

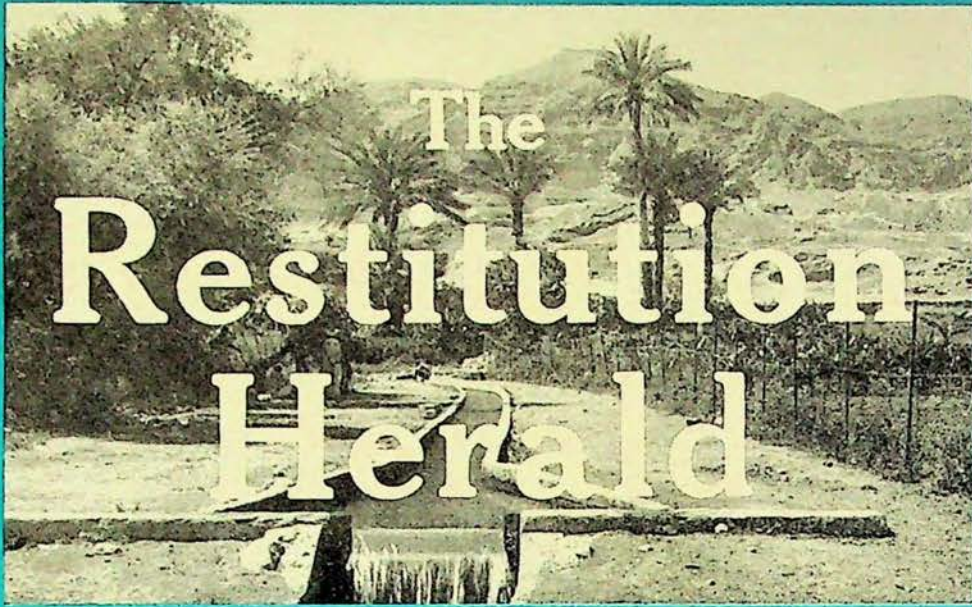
When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

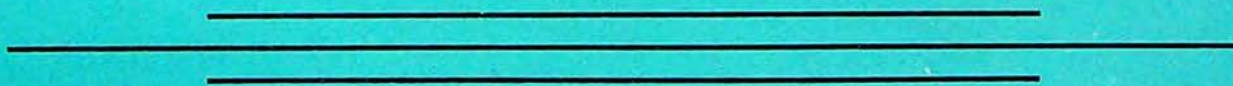
And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

—Matthew 25:34-40.



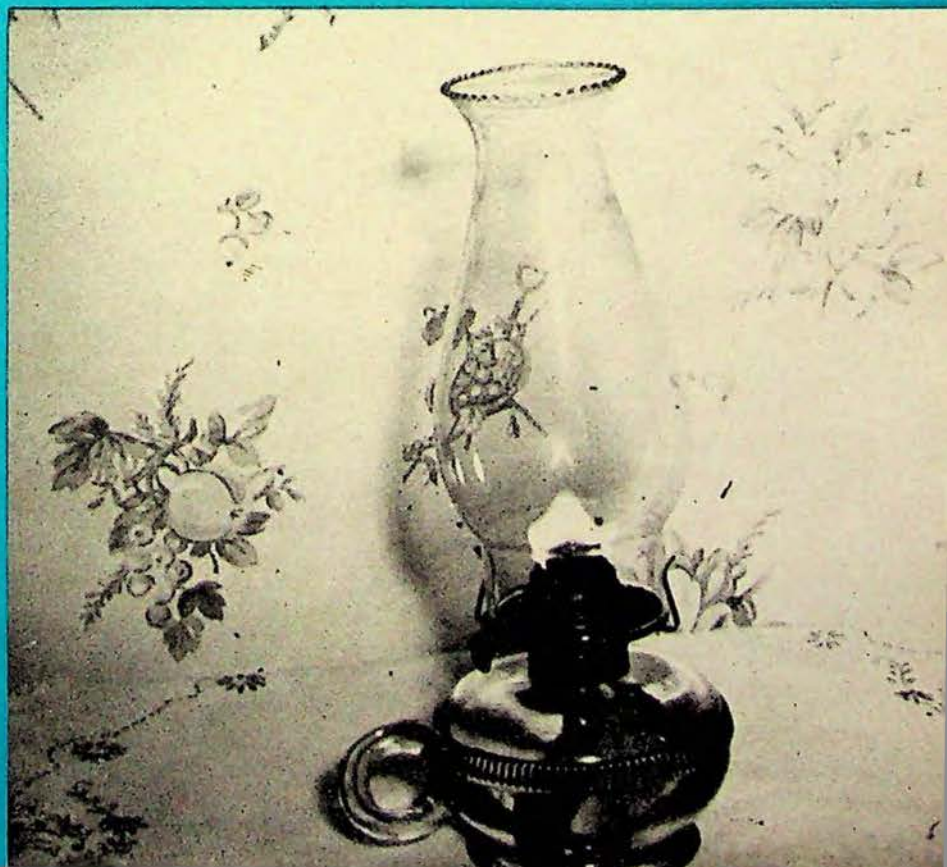


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**“Thy word is a lamp
unto my feet, and a
light unto my path.”**

---Psalm 119:105.





Editorial

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James M. Watkins, Editor

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Paul C. Johnson, Associate Editor

The Story of Man--Part 6 on Retrogression

There are many facts in the story of man to challenge the proponents of evolution. It is equally clear that we are failing in our devotion to God and the Bible when we allow these theories to support atheistic precepts without question.

It is the contention of the Bible that man, as a race, was created in a state of perfection. By reason of the curse he degenerated. It is our contention that many of the backward races which exist in the world today are actually continuing evidence of various stages of deterioration. We believe that these facts are clearly upheld by what is known as the story of man.

Refer to the pencil sketch we suggested last week! The first race which we have recorded is Neanderthal man. Prior to that, of course, are one or two isolated remains that we have mentioned previously. Generally, however, the Neanderthal race is the first of which we have definite knowledge.

It is clear that when Neanderthal man first appeared upon the scene, he had a high state of development. There is no evidence of evolution during the period of his existence. He seems to have existed for a period of time and then came to an abrupt end. If man always followed the practice of evolving upward, it is hard to explain why these races suddenly terminated without explainable reason.

One thing is clear. Neanderthal man can hardly be represented as a steppingstone in the process of evolution. He co-existed for a period of time with the Cro-Magnon race. He was separate and distinct from that group. His abrupt termination leaves many questions to be answered.

The Cro-Magnon race is likewise interesting. One revealing thing we have read regarding this race is in the *Smithsonian Series*, from which we would like to quote.

"The splendid Cro-Magnon race first appears in Europe at the beginning of the Aurignacian. At this time, in addition to its other fine attributes, it enjoyed exceptionally great stature, *which it later lost*. The men actually averaged over six feet in height, and individuals have been found who stood over six feet, four inches. In

addition to this splendid height, the men had deep chests and broad shoulders, and the proportions of their leg bones show that they were capable of great speed in physical activity. The Cro-Magnon race stands, in fact, among the finest that has ever existed anywhere in the world. It has been suggested that the race originated somewhere in Asia and moved slowly westward."

This scientific analysis speaks for itself. It is clear that the Cro-Magnon man first appears as one of the best examples of physical development. This status was later lost through a process of deterioration. This is not the story of evolution. It is the story of retrogression.

Science affirms that Cro-Magnon man existed over the three periods of the upper Paleolithic era. It is said that the Soluterian period, the second of the three, "ended abruptly." In the following period man is spoken of as a "re-emergence" of the Cro-Magnon race.

The story of man is not one of continuous evolution. It is marked by abrupt changes and complete racial differences that can be explained only by the accounts of the Bible. In these discussions, we have mentioned the Neanderthal man, which probably showed less of the nature of modern man than the others; the Brunn race, which were "tall, fair, and narrow skulled;" the Cro-Magnon race, which seems to be physically superior in every way with a brain capacity greater than modern man, and regarded as the finest race that ever existed. Also, the Grimaldi woman and child, which emphasized Negroid characteristics. If these all came from apes, they must have come from strangely different apes.

No evidence of man is found in the new world. It is obvious that he branched out from the point of his origin somewhere in the old world. It is hard to believe that man would evolve into an ape in one place and nowhere else in the world.

We deplore the fact that the evolution story of creation is being presented in all schools and magazines as an accepted certainty. For common usage, at least, we are expected to accept this theory without question as a basis for all our thinking. It is high time that we challenged this supposition. Certainly the possible truth of the Bible story of creation should not be denied our children.

Decision for Christ

By Harold Doan

JESUS prophesied that a sign of His coming would be the growing cold of many Christians' love and zeal. Paul prophesied that in the last days professing Christians would have a form of godliness, but not the power of godliness. The day has come! One of the real threats to the church is lifelessness, the coldness of spiritual death, the weakness and inertia which come from a lack of godly power. Spiritual deadness, the lack of passionate love and fervent zeal in the Lord's service, is a creeping paralysis, a wet blanket, an extinguishing fog, which can kill effective Christian service. This enemy is subtle like the serpent, and not so easily recognized as Communism, Modernism, and our other enemies, but it is far more dangerous because it works from within. Lifelessness, is an internal, not an external enemy. To face this enemy and overcome him we have to get personal! One of our most serious weaknesses is lifelessness—a lack of real spiritual power and enthusiasm. Where there is life, there is hope, in spite of blunders. Where there is little life, there is little hope.

The symptoms of spiritual lifelessness are these: inability to maintain active interest in church work; inability to get enthused over evangelism, irregular church attendance, difficulty in finding workers and leaders; lack of vital interest in reading God's Word with prayer, lack of consecration and separation from the world, a lackadaisical attitude toward error and sin in the church and in the world. When one begins to feel listless, rundown, headachy, and wracked with pain, he recognizes the symptoms as a physical lack and does something about it before he dies. When we see these spiritual symptoms of lifelessness we know something is wrong; and we had better do something about it, lest we die.

The answer to lifelessness is personal conversion. The reason for spiritual listlessness and apathy is a lack of full conversion. Somewhere there is a short in the circuit and we are not getting the power we should from the source of spiritual power of God. Somewhere along the line we have dammed up the stream of the water of life and are suffering a spiritual dry spell.

Full, powerful, enthusiastic, self-sacrificing, consecrated Christian life is a product of conversion. "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). Where there is no sign of life, we know

there is not full conversion. Life, full and complete Christian life, is the result of our being made new creatures.

What is conversion? This is a question asked over and over by people of the world. It should also be asked by some people of the church. First, let me tell you what conversion is not! Baptism is not conversion! It is a part of conversion, an inseparable step, but only a part. In Luke 22:32 we read, "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Peter had been baptized with water. He was active in the indigenous church. But he was not yet converted. Activity is not conversion. The convert will be active, but all active people are not converted.

Notice the Laodicean church! It must have been active; it had buildings and money and regular services, but Jesus was not in it. The activity of the church was a front for its spiritual poverty. Many church members are active, flitting about doing this and that, sometimes worthwhile—more often not. Often this business is a front for spiritual emptiness. Try to get some of these socially active Christians to win the lost, enter into prayer, or help in the personal work of the church. The real convert will be active doing the Lord's will. All activity is not worth while; and all active church members are not converted.

Thorough knowledge of the Bible is not conversion. The convert and his Bible will be inseparable, but knowledge alone is not conversion. Look at the scribes! They spent their whole lives studying and writing the Word. They knew whole chapters and books from memory. Yet Jesus said, "Woe unto you scribes and Pharisees." Robert Ingersoll, the infamous atheist, could quote Bible by the hour. Voltaire, the French agnostic, often quoted the Bible, and he even established a church, but what fool would call these men converts? The Word of God cannot be separated from the process of conversion, but a knowledge of the Word is not conversion. Nor is conversion a mere refraining from evil. Many misguided people think that because they are not outrageous sinners they are converted. There are Indian mystics who lead very pure lives, yet they are not in Christ. The Pharisees led pure lives as a result of their moral codes, but Jesus had not any hope for them. Cornelius was a good, upright, devout man but he still had to be converted. Mere refraining from evil is not conversion. (Over)

What, then, is conversion? The word literally means a turning, and implies a complete moral change in an individual. Notice with me a few texts which describe the convert. "Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18: 2-4). After one is converted he becomes as a little child. These characteristics of childhood become his spiritual character: humility, faith, enthusiasm, zest for life, searching, dependence, trust, friendship and rapid growth. The convert has a new life. In Romans 12:2 we find, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." The convert is a transformed being, with a renovated mind, able to discern God's will and empowered by God to perform His will.

Perhaps we can illuminate conversion with this story. Here is a man who owns a bobby pin factory. With women's hair getting shorter and shorter and Fords becoming more plentiful, the man thinks about converting his factory from the manufacture of bobby pins to the manufacture of baling wire. The man will sit down and count the cost. What must be changed? Is it worth the effort? Can it be done? After balancing the cost against the advantage of change, he decides, "I will do it!" From this point on it is only a matter of time. There is much to be done. The old machinery will have to be taken out and thrown away. New machines will have to be installed. All the kinks will have to be worked out and production begun before the conversion will be complete; but when he has made an intelligent decision, based upon his knowledge of the future of his present business as contrasted with the future of his new business, and has faith that the new is better than the old, the most important step has been taken.

Personal conversion, the answer to lifelessness, is based upon a decision for Christ. This is, in my mind, one of the neglected fields in our teaching of conversion—encouraging and preaching decisiveness. Too many folks grow into Christianity, blunder into the church, are brought in by main strength and awkwardness without any decisive action on their part.

The first step in conversion is decision, based upon a weighing of the costs and the realization of the promised reward. Jesus said, "If any man will come after me." Decision! "How long halt ye between two opinions?" "Choose you this day whom ye would serve." Decision! "Why tarry ye?" Decision!

In John 6:66-69 we read, "From that time many of his

disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

We read of Moses in Hebrews 11:23-26, "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." Moses' parents had much to do with his later decision, but the time came when Moses had to decide for himself the course of his life. Choosing between being a prince in the most powerful nation on earth or being a slave among the despised children of Israel, he chose to do the Lord's will and remain with his own people. Balancing the cost of renouncing his Egyptian foster parents against the cost of renouncing his heavenly Father, Moses wisely chose to forego the momentary pleasures of sin in favor of the eternal riches of God. By faith he chose. He had no written contract with God. He had no written title to a piece of property and eternal life in God's coming Kingdom, but he had faith that if he put his trust in God, he would not be let down. He based his decision upon that faith. This is the first step in conversion—decision based upon faith in God and in His ability to keep us and to save us through Jesus His Son.

There are millions in this world who have never made that decision. There are people in the church who have never made a real decision for Christ. A real decision is based upon understanding and faith. These are two dif-

(Please turn to page 11)

DAILY READING HELPS

- M. Feb. 22. Ezek. 34:1-10. Woe to the shepherds of Israel.
- T. Feb. 23. Ezek. 34:20-31. One Shepherd over all.
- W. Feb. 24. Psalm 23:1-6. The Lord is my Shepherd.
- T. Feb. 25. Luke 15:1-7. The Shepherd's concern for the lost sheep.
- F. Feb. 26. 1 Peter 5:1-4. When the Chief Shepherd shall appear.
- S. Feb. 27. Heb. 13:17-21. That Great Shepherd of the Sheep.

The Jews, the Church, and the Kingdom of God

By Norman J. McLeod



WHEN the Angel Gabriel announced the birth of Jesus 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" (Luke 1:32, 33). Here is no conditional promise. This promise did not depend upon the Jews' acceptance of Jesus, or any other conditions.

This also corresponds to the statement of the Prophet Isaiah in his prediction of Christ: "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" (Isa. 9:7).

No one ever supposed that the throne of David is any other than the government of the twelve tribes of Israel. In both these passages is the same statement, that Jesus is going to sit upon the throne of David. The statement in Luke is more emphatic than the one in Isaiah. If the angel had said that Jesus was going to rule the house of Israel, there would immediately be some controversy. Some would say it was "spiritual Israel" (a term not found in Scripture), and others would say that he referred to the half kingdom of Israel which had its seat of government at Samaria. But by saying "the house of Jacob," the angel left no doubt as to what was meant.

When the prophets wanted to refer to all twelve tribes they usually referred to the House of Jacob. (See Isaiah 2:5 and innumerable other passages). When Jesus was before Pilate He was not so specific, but He made the same statement. Pilate asked Him: "Art thou the king of the Jews?" After some discussion, Pilate said again: "Art thou a king then?" Jesus answered in terms which we could now translate into the vernacular as "You said it" (John 18:33-37). Many other passages of Scripture speak of Christ's reigning over the House of Jacob.

What about the apostles? What is their position? The apostles will be co-rulers with Jesus over the nation of Israel. When Peter asked Jesus what they would receive for forsaking 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).

That this is a position of supreme honor there can be no doubt in the language of Paul in the Ephesian letter: "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" (Eph. 2:19, 20).

In the Revelation (21:14) we see that the "wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." If Jesus and His twelve chosen apostles are going to rule the nation of Israel, what is going to be our position? If we are fortunate enough to gain that great, true Church of God, what will be our position?

The Apostle Paul, in speaking of our own reward for faithfulness, said: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:16, 17). The saints will also be rulers with Jesus and His twelve apostles over the redeemed Kingdom of Israel. The church, both Jews and Gentiles, shall be rulers along with the Christ and the apostles. Under their immediate government will be the nation of Israel, not the atheistic and infidel groups that often control affairs of state in the present nation, but a redeemed Israel, a purified Israel, a purged Israel. Through that organization will be governed God's great empire that shall fill the whole earth.

We are quite familiar with the British Empire as it existed before 1914. It was more or less a mixed up kind of thing, but it, in general, had the same outline of things that shall exist on the earth when Christ shall come. At Westminster met the parliament which immediately governed the United Kingdom. Under this were a hodge-podge of dominions that were in turn governed by the United Kingdom. That condition did not exist exactly in as simple a form as that, but the general outline was there.

At the head of the Kingdom of God will be Jesus and His twelve apostles and the true church as co-rulers over

the Kingdom of God—which is the restored Kingdom of Israel. Under all this will be the various dominions. This idea is carried out by the following quotation, and by inference in other places: “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: 27). All the kingdoms of this world will form the dominions of God’s great world empire.

Most Gentiles will not concede that the nation of Israel has any part in the future because they rejected Christ. But several passages of Scripture give us an idea of what is going to happen first. The rebels are going to be purged out first.

When I was a boy my elders looked upon the glorious side of the regathering and restoration of Israel. They used to read about how the children of Israel were going to be gathered back in peace and prosperity into their land and would never more be uprooted again. But they overlooked an interim that was not so blissful.

Ezekiel spoke of the regathering which has now been going on for some time in quite different terms. “As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you . . . And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God” (Ezek. 20:33, 35, 36).

When the children went into the wilderness of the land of Egypt, the rebels were purged out of them until only two out of those who were twenty years old or upward finally reached the Promised Land. “I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord” (Ezek. 20:38).

That is anything but a peaceful gathering. We have seen that kind of thing happen in our own time. When the Jews tried to go to Palestine at the end of the last World War, they were herded together in various places like criminals, and lodged at last on the Island of Cyprus for a long time before they finally were permitted to go to Israel.

Jeremiah tells of the same kind of a regathering: “Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks” (Jer. 16:16).

Certainly fishers and hunters do not go after their

game lightly. These verses would also imply that they were to be hunted out of the countries where they have been scattered. Nothing peaceful is seen in that affair.

Even in Isaiah, the regathering of Israel does not appear to be a peaceful thing: when they are back in their land and are at peace with one another we read: “But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them” (Isa. 11:14).

This does not sound like peace, does it? What are the children of Israel doing now? They are preparing at the present moment to renew their aggressions toward the nations of the Arab League all around them. The very fact of the existence of the nation of Israel is a provocation to the Arabs, because it is not in the personality of the Jew to live at peace with his Arab neighbors.

But eventually, after a thorough purging, and their final repentance at the coming of the Christ, (Zech. 12), they will be accepted as the Kingdom of God, to form the nucleus of His Kingdom. At that time will the new covenant be made with Israel as is set forth in Jeremiah 31 and quoted in the Book of Hebrews: “Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: 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: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people” (Jer. 31:31-33).

During the years 1913-14, the following question was published in a large number of religious newspapers in this country and Canada: “Have you ever known anyone who was less happy, less generous or less financially prosperous from being a tither?” A total of more than ten thousand “No” replies were received; not one “Yes.” Only a small proportion were satisfied to give a mere negative but added something by way of emphasis.

We believe that the tithe law was created, not for God’s benefit, but for the benefit of the giver, for it not only makes Christ a partner in our business, to prosper us and to keep us from covetousness, but it gives every true tither his part in soul-saving efforts, no matter how weak and worthless he may seem to be in other church activities. This thought builds character and keeps many a weak one from backsliding. (Psalm 50:12; 1 Cor. 9:6; 2 Chron. 31:5-10.)—*Justin Prescott.*



HEIRS OF PROMISE

By C. E. Randall

WHAT is meant by the expression, "Abrahamic faith," or "the faith of Abraham"? People, in general, are unfamiliar with this Biblical expression and its meaning. To introduce the subject, let us read from the fourth chapter of Romans.

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. 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. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who

is the father of us all, (as it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were."

We have in this lesson the call of Abraham. God imputed righteousness to him as a result of his faith. Abraham is said to be the "father of all them that believe." The question naturally arises, How did Abraham become the father of the faithful? God's plans and purposes are the result of a well-conceived and executed plan. Abraham became the father of the faithful because God knew that Abraham would be faithful in both his own life and in the exercise of parenthood.

In Genesis 18:17-19 it is written, "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

Thus it can be seen from this scripture that Abraham was chosen because God knew he would be faithful and would perform the work and mission to which he was called. Abraham's call was built around faith. Through faith he believed God and staggered not at the promises God made to him. He had unwavering faith, with a willingness and readiness to take God at His word. He became the father of all them that believed. Paul states in our lesson that those who walk in the steps of that faith of our father Abraham become the children of Abraham, or children of faith. There are some that are going to walk in that faith of Abraham. To do this, necessitates one being acquainted with the nature of the faith which Abraham had. One cannot walk in the steps of that faith without knowing what it is. Abraham's faith was built around the promises which God made to him and which Paul said concerned heirship of the world. Here is the way he put it: "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."

This promise that God made to Abraham was a land



Was Jesus Real after His Resurrection?

By James A. Patrick, deceased

WAS JESUS real before His resurrection? What constituted Jesus? Mary was told that she should conceive and bear a Son and call His name Jesus. What did Mary conceive and bear? Was it not the physical being?

In Genesis 5:1-3 we are told, "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. And Adam lived an hundred and thirty years and begat a son in his own likeness, after his image; and called his name Seth." What constituted that which was begotten and born? Surely the physical image! Then Adam's physical being was made in the image of God, for in Genesis 9:6 the man made in the image of God had blood.

"But," someone will say, "what has this to do with the reality of Jesus after His resurrection?" Very much. Whatever it took to constitute Jesus before His resurrection, it took to constitute Him after it. If it did not, if He was changed to something else, was He still Jesus?

I was talking to a lady a short time ago who believes and teaches that Jesus is here now, and if asked where He is, she replies, "He is all around us like the air, or ether." If this be true, is He the real Jesus that is the Saviour from sin?

In John 19:38-42 it is said of Joseph, "He came therefore, and took the body of Jesus," and then we are told of the coming of Nicodemus, and it is said of the two, "Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury." Then John described the sepulcher, "wherein was never man yet laid. There they laid Jesus." They took the body down and wrapped it in linen; but when they laid it in the tomb, John called it Jesus. Was the dead body Jesus? If not, did John tell the truth?

In Matthew 28:1-6, Matthew, in describing the coming of the woman to the tomb and the appearance of the

angel to them, tells us that the angel said, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay." Now, if we analyze the foregoing language very carefully, can we come to any other conclusion than that the body that was taken from the cross, and was wrapped in linen, and the Jesus that was laid in the tomb, and the Lord that the angels said had lain there, and that they sought, and the One that had risen and was not there, were One and the same being?

Let us take in connection with the foregoing, Acts 2:30-36. Speaking of David, Peter said, "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus [whose flesh saw no corruption] hath God raised up, whereof we all are witnesses." There is no word for "soul" in the Greek in verse 31. So He, Christ, "was not left in hell," or *hades*; no, for His flesh saw no corruption. In verse 33 it is said that the Jesus spoken of in verse 32 was exalted by the right hand of God into the heavens, where David has not been exalted. In verse 36, it said, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." What same Jesus? The same Jesus whose flesh saw no corruption, who ascended up and sat down at the right hand of God.

This all agrees with the language of Christ to His disciples when He so plainly told them, "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." If Christ had become gas, air, or some other intangible substance, could they have handled Him? What did He mean when He told them to handle Him and "see that it is I myself." Could any other being than that which they had known before and handled be the "I myself" which they were now to handle? If so, I would like to know what it could be.

Someone may ask, "What is meant by the expression, 'Flesh and blood cannot inherit the kingdom of God.'"

Flesh and blood are here used (1 Cor. 15:50) as a synonym for mortality and corruption, as indicated by the following verses: "For this corruptible must put on incorruption, and this mortal *must* put on immortality." However, Paul did not say that flesh and bone cannot inherit the Kingdom. If he had, that would have cut Christ out, for He said He had flesh and bone.

It also may be asked how a flesh and bone body can become a spiritual body. Well, Christ said He had flesh and bone and Paul says that He is a spiritual body. "It is sown a natural [soulical, Emph. Diag.] body and is raised a spiritual body." So we see that the body that is

sown a "soulical" body is raised a spiritual body. It lives by the blood, in which is the soul, in this natural state, and when raised to the immortal state, it lives by the spirit. Some say that the mortal must pass away or disappear before the immortal can appear. That is true of the mortal nature. Mortality is swallowed up of life by the mortal *putting on* immortality.

Then the Jesus that now sits at the right hand of God is the same Jesus that the disciples saw and handled, excepting that now He lives the spirit life. So we see that He cannot have come the second time as a spiritual force or power.—*The Restitution Herald*, 1928.

The Rich Man and Lazarus



THERE has been so much about this parable lately, on the radio and in the pulpits, that has been confusing, that it seems well to refresh our minds with the true meaning of the story.

There is no doubt but that it is a parable. It is not an historical event. It is listed in the backs of most Bibles with other parables. It begins with the same words as the Parable of the Unjust Steward in the same chapter.

It could not be literal without contradicting Psalm 13:3; Ecclesiastes 9:5, 10, and John 14:10.

Let us note the symbols herewith:

1. The rich man represents the Hebrew priesthood. Note the clothing and food.

2. The poor man represents Jesus at the gate (Heb. 13:12).

3. The crumbs are the prophetic portions of the Word of God applying to Jesus.

4. The dogs are the Gentiles (Matt. 5:15-22).

5. Death of the poor man represents Jesus, entombed, resurrected, and ascended.

6. Abraham's bosom represents God or heaven, where Jesus is (Acts 1:11).

7. Death of the rich man represents the end of the Hebrew priesthood A.D. 70. The priesthood had a shock A.D. 30, when the veil of the temple was rent. They died, and the funeral was attended by the Romans in A.D. 70.

8. The rich man was buried in *hades*, the *grave*. A quiet place, no fire; for sleep.

9. The rich man is tormented in a flame. *Torment* comes from the Greek *basaniezo* which means persecution, anguish, pain, loss, affliction. There is no hint of

fire. The Martyrs were tormented on earth (Heb. 11:37). A sick man was tormented with palsy (Matt. 8:6). No hint of *fire* here. *Flame* comes from the Greek *phlox* which means rage or anger. No *fire*. Jesus presents His teaching in a supposed conversation, for the dead cannot talk or even think. They are asleep (Psalm 13:3). Obviously dead men tell no tales. Here the dead are personified as in Judges 9:8 and 2 Kings 14:9.

10. The great gulf represents the new covenant, presented in A.D. 26 to 33, to the Jews. It was a stumbling-block to them (1 Cor. 1:23). We cannot go back to the old covenant, neither can the Jew be saved without the new covenant (Gal. 3:29).

11. The five brethren were: the Scribes, the Pharisees, the Sadducees, the Essenes, and the lawyers.

12. They had Moses and the prophets. Who? Why, the Jews, of course, no one else! This parable is definitely a teaching directly to them about the new covenant which they were rejecting. It has absolutely nothing to do with the nature of man. All this talk of torture in a burning hell of fire is read into the story. It is *not* in the story till you put it there with your notion of natural immortality, which is the perpetuation of the devil's lie.

13. "Though one rose from the dead." Did *one* rise from the dead? Yes, Jesus did, and His disciples carried on with the Jews for three and a half years and then turned to the Gentiles. The Jews do not believe today. Many have come to Christ, it is true, but the Orthodox Jew is obstinate. Let me quote a noted Jew, in reference to the grave (*hades*), where the Hebrew priesthood is today. Max Norden says: "We are dead, in a tomb, in a

grave lacking the peace of a grave. We are in anguish, in distress. We sit in solitude and mourn for the temple, in a hostile world."

Dear friends, there are three "hell" words in the New Testament. 1. *Hades* is the grave. It is properly so translated many times. 2. *Tartaros* is the earth's atmosphere—the home of the evil angels. 3. *Gehenna* is the lake of fire at the end of the age. It is not yet established.

Today there is no burning hell. This idea is a figment of the imagination. But, sinner friend, remember that at the judgment day, *Gehenna* fire will be hot enough to burn up all evil men and their works—to utterly destroy and annihilate them. There will be no hell of evil when God's new-earth-kingdom is established, for the Glory of God will fill the *whole earth*.

Friend, be sure your theories can be backed up with plain, easy-to-understand Scripture.—C. V. Tenney in *Present Truth Messenger*.

When Is the Christian Born of the Spirit?

By Emma C. Railsback

IS THE Christian born of the spirit at his conversion or at the resurrection at the coming of Christ? (2 Tim. 4:1.) All adults know that in the natural life, there must be a begetting and a period of development, before there can be a birth. The same is true in the spiritual life.

However, in the Greek language there is but one word for all this: begetting, development, and birth. The Greek word is *gennao*. Because of this, the word "born" is used in a few places by the translators instead of the word "begotten." A bit of information from a Jewish rabbi was given to me recently. It was this: If reference is made to the father, *gennao* should be translated "begotten," but if to the mother, it should be translated "born." A little meditation along this line should clear up any confusion in the minds of truth seekers. With this thought in mind we will look at a few of the texts where *gennao* has been rendered "born" instead of "begotten." (John 1:13; 1 Peter 1:23; 1 John 2:29; 3:9; 4:7; 5:1, 4, 18.) If the above rule of the Jewish rabbi had been applied to each of these texts, *gennao* would have been rendered "begotten."

In James 1:18, the apostle tells us how and why the Christian is begotten by God. "Of his own will *begat* he us with the word of truth, that we should be a kind of firstfruits of his creatures." The word of truth is the incorruptible seed which is sown in the mind and heart of the individual who desires to lay hold of the promis-

es and yields obedience by being baptized, which is the seal of his faith and with his faith constitutes the divine begetting to the new or spiritual life. The birth of the spirit life does not take place until the resurrection. In Colossians 1:18, the apostle states definitely that Jesus is the "*firstborn* from the dead." He was raised to the power of an endless life (Heb. 7:16). In 1 Corinthians 15:20-23, we find, "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead . . . But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." So it is at the second coming of Christ when He raises the saints, that the Christian is born of the spirit. Notice especially that the Apostle Paul said in Romans 8:11, "But if the Spirit of him that raised up Jesus from the dead shall dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." This, then, is when the Christian is born of the spirit.

In Jesus' reasonings with Nicodemus, that devout member of the Jewish Sanhedrin, He ascribed to the divine begetting a figurative or water birth, but to the birth of the spirit He ascribed the powers that are obtained by all who are worthy of that wonderful position.

"Light your heart with the flame of the holy scriptures."

DECISION FOR CHRIST

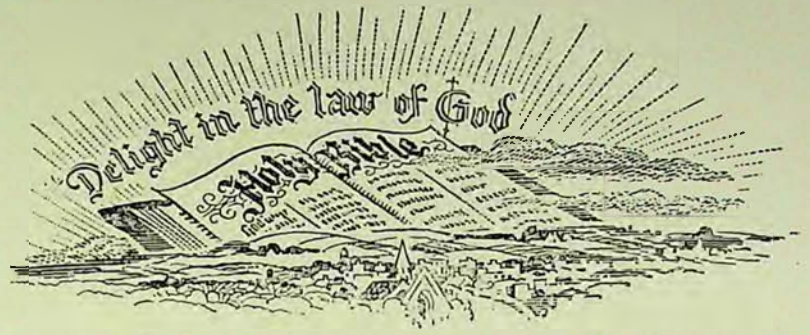
(Continued from page 4)

ferent things. It is one thing to know something can be done, or hope it will be done, and another thing to live upon the principle that it will be done without a doubt. Conversion begins with a firm decision. We cannot say, "What have I got to lose?" or "I'll try it for a while," or "I guess I'm old enough now to join the church," and call this a decision to serve the Lord. Such a farce as this can only result in lifelessness. We have to decide upon the basis of understanding of the Lord's requirements and promises, and upon the basis of our personal faith in Him, once and for all to serve Him.

Did you ever make such a decision? Did you ever really weigh the cost in your mind and, balancing worldliness against the promise of God, say, "I will serve the Lord. I will love Him and do His will. I will live as He wants me to live and go where he wants me to go"? If you haven't, how can you have life—liveliness, now and forever?

A Bargain With Death

By Mary C. Railton
Children's Editor



King Ahab of Israel leaned over to talk to King Jehoshaphat of Judah. Gathered around their beautiful throne were four hundred one prophets. The king of Israel said, "The king of Judah and I want to go to battle against Ramoth-Gilead. Shall we have victory, or shall we not go?"

Quickly, all of the prophets but one said, "Go. For the Lord shall deliver them into your hands."

Ahab, king of Israel, noticed that Micaiah stood silent and said nothing. He turned to Jehoshaphat, king of Judah, and said, "That silent one causes me nothing but trouble. He speaks evil things of me."

Jehoshaphat replied, "Let us hear him. He is a prophet of the Lord, isn't he?"

Micaiah said, "As the Lord liveth, what the Lord saith unto me, that will I speak. Hear the word of the Lord, for I saw the Lord sitting on His throne and all the host of heaven stood by Him on His right hand and on His left.

"The Lord said, 'Who shall persuade Ahab to go to Ramoth-Gilead, that he may die?'

"One came before the Lord and said, 'I will persuade him. I will go forth as a lying spirit in the mouth of all his prophets.'

"The Lord answered, 'You shall persuade him. Go now, and do thy work.'

"Now, therefore," said Micaiah, after telling his vision from the Lord, "these prophets all lie. The Lord hath spoken evil of you, King Ahab, for you shall surely die, if you go to battle."

Ahab was very angry with Micaiah. He spoke sharply to one of his guards. "Take Micaiah, and put him in prison. Feed him bread and water until I return. I shall show him and his god that I will win."

Micaiah said, "King Ahab, if you return, then you will know that I am not a prophet of God. But, if you do not return in peace, then all will know that I have spoken the Lord's words."

King Ahab turned to all the people in his court and cried, "You heard this man. You are all witnesses."

Micaiah was taken to prison. King Ahab and King Jehoshaphat prepared for battle. Ahab said, slyly, "You dress in your kingly robes, and I will disguise myself, so

they will not know me." They called their men and mounted their chariots for battle against the Syrians.

The king of Syria also had plans of his own. He commanded his men, "We are not interested in killing all the men in chariots. We want only the king of Israel. Hunt him out, and kill him. Now go."

When the Syrians saw the kingly robes, they were sure they had found the king of Israel. King Jehoshaphat saw them closing in around him and shooting arrows at him. He shouted, "Wait, I am not Ahab of Israel."

Quickly they turned away from him and hunted the battlefield for the king of Israel. The warriors closed in again, when they found him, aimed carefully, and hit King Ahab. He shouted to the driver of his chariot, "Turn back, for I am wounded."

As the pain grew worse, King Ahab thought of the prophet Micaiah. Too late, he realized that Micaiah was truly a prophet of God. Before he reached home, he died. He was very sorry he had not listened to Micaiah, for he knew that the prophet spoke the words of God.

GOD'S BLESSINGS ON YOUR BIRTHDAY

Nancy Ann Reeves, Feb. 21, age 13, Mullin, Texas.
 Roger Lee Story, Feb. 22, age 11, Cozad, Nebr.
 Martha Earlene Friend, Feb. 22, age 9, Newkirk, Okla.
 Martha Anne Burnett, Feb. 22, age 11, Jordan, Mo.
 Viola Foster, Feb. 22, age 11, Hammond, La.
 Norma Richardson, Feb. 23, age 14, Hammond, La.
 Mary Jane Wilson, Feb. 26, age 8, Macomb, Ill.
 Clayton Lawson, Feb. 26, age 1, Minneapolis, Minn.
 George M. Bankston, Feb. 26, age 9, Hammond, La.
 Neal Brewington, Feb. 27, age 13, Fredericktown, Mo.
 Mary Jane McKinney, Feb. 28, age 6, Hammond, La.

This is Promotion Day for Norma Richardson. We invite you to read the Berean Page, too.

NEW MEMBERS

Mrs. Pauline Mahoney has sent in the names of her two granddaughters, Deborah Louise Peace and Kathryn Illene Fluharty. Bro. Alva Huffer has given us the names of his two boys, David Allan and Keith Michael. Mr. and Mrs. Donald Philpott have sent in the name of their son, David, for membership in the ECE Club.

HOW TO HAVE INTERESTING *Youth Meetings*

by William Dick



The typical Berean youth meeting is divided into four periods—singing, prayer, business discussion, and Bible study. Your program may have more or less, but these four periods seem to make up the average youth program.

An ideal youth meeting will be planned to get an expression from everyone present. One person should not do all the talking. The leader should strive to get every young person to express his opinion. In each of the four periods of activity, each Berean can express his worship to God, whether in song, prayer, or in discussion. Following are suggestions to help you plan more interesting Berean meetings.

★ A meeting usually gets off to a good start with lots of enthusiastic *singing*. We never seem to tire of singing gospel choruses. Old stand-by choruses are still popular and new ones are being written all the time. While we enjoy the light and short choruses, we must not forget to appreciate and sing the more majestic church songs and hymns. You can make hymn singing more interesting by learning the stories about how certain hymns came to be written.

A good piano player and song leader are necessary for good group singing. You may appoint one person to be the leader for all singing, or you may take turns, giving everyone an opportunity to lead the singing. If you take turns in leading, your president should select and inform each leader at least a week before the time arrives. There is no excuse for last-minute appointments.

The song leader and piano player should know thoroughly a new song before they attempt to teach it to the Berean group. The song leader should prepare his list of songs before he comes to the meeting. He should see to it that there are plenty of song books to go around. Some groups do not have song books but know their songs from memory. Even in this case, words to new songs should be written on the blackboard or mimeographed on sheets of paper.

★ We would not think of gathering together in the name of God without *prayer*. The prayer period is

of little value if it is looked upon as something to fill time. We pray for a reason. The prayers of our Bereans should be sincere and thought-provoking.

This period need not be monotonous. You can think of new ways to inject variety and freshness into your prayer sessions. Pray in unison the Lord's Prayer or prayer verses and benedictions you have learned. Have group seasons of prayer. I like to hear short sentence prayers, with everyone in the room taking part. If you start at one side of the room and go to the other side, you will be sure to leave out no one.

★ The *transaction of business* has a proper place in our youth meetings. Bereans have many projects they like to do, and planning and discussion should be carried out in an orderly and business-like way. This is a good place to learn how to conduct church business meetings. Too many church business meetings show the lack of training of our adults about how to transact church business properly.

The Berean president can inspire discussion and encourage young people to give their views on issues at stake. He should get approval from the majority of the Berean society before he goes into action on any project. He must not be disappointed if he does not get one-hundred-percent approval, for we can never seem to satisfy everyone.

★ The final highlight of a youth meeting is *Bible study*. Although you may study the Bible in any way you wish, the National Berean Society has prepared new lesson guides for your convenience, entitled "The Bible's Answer to the Bereans." We believe you will find these new lessons very helpful.

The ideal plan for Bible study is for each Berean to take turns in teaching the lesson. Be sure your pastor "sits in" on each meeting so he will be available for counsel. If this plan is not possible in your church, you can secure your pastor or an adult layman as regular teacher.

The Berean Page

AMONG THE CHURCHES

Church Calendar

Special Events

- February 18-25—Dixon Teaching Mission (Walter Wiggins, guest leader).
 March 14-21—Special services at Oregon, Ill. (Walter Wiggins, guest speaker).
 March 1-12—Evangelistic meetings at Kansas City, Mo. (guest speaker, Walter Wiggins).
 March 22-29—Evangelistic services at Fredericktown, Mo. (guest speaker, Walter Wiggins).
 March 27, 28—Missouri Quarterly Conference at Fredericktown.
 March 27-28—Illinois Spring Conference at Ripley.
 April 4-18—Evangelistic meetings at Hope Chapel, South Bend, Ind. (guest speaker, Walter Wiggins).
 April 30—May 2—Southwest Conference at Pomona.
 July 27-August 8—Illinois Bible School and Conference at Oregon.
 August 4-6—General Conference Business meetings at Oregon, Ill.
 August 12-22—Virginia Conference and Bible School at Maurertown (Kenneth Milne, guest speaker).

COLLEGE HONOR ROLL

Each semester Oregon Bible College announces an honor roll consisting of those students who make a semester average of B plus. Students making the Honor Roll for the first semester are Lois Crouch and Dorothy Elliott.

VIDOR, TEXAS

Bro. Emory Macy and family came from Gatesville to the writer's house on January 30, for Bible classes. We had 22 in attendance that night. Sr. Macy taught the children and Bro. Macy taught the adults on Saturday night.

On Sunday no outsiders came, so Bro. Macy taught all of us. Bro. Macy's lesson January 30 explained how Noah preached for all to prepare and how few were prepared, then how we have been warned to prepare for the coming of Jesus for years.

On Sunday, January 31, the subject was of Solomon picking goodly trees for the temple of God. Bro. Macy compared that to Christians who have been called out, brought to their knees, have been baptized, and are staying prepared till Jesus comes so they will fit into the Holy City. The Sunday afternoon class was on "Spirit and Soul."

We really enjoyed Bro. Macy and family being with us and hearing God's Word. So, come again! Pray for us!

Mrs. Olive H. Stephenson.

COLLEGE NEWS

Teacher Training Course

During the two weeks after the Ministerial Conference, Sr. Verna Thayer conducted a teacher training course for Sunday school workers and teachers. All college students, their instructors, and a number of Sunday school teachers both in and out of the city of Oregon took advantage of this opportunity to learn of methods and ways of presenting the Word of God to their Sunday school classes.

Sr. Thayer has called her course: "Shaping Stones for God's Temple." She has talked about the following subjects: 1. What Is the Sunday School? 2. The Teacher. 3. The Pupil. 4. The Book. 5. Sunday School and Evangelism. 6. Teaching Young People. 7. Teaching Adults.

The later part of the second week was spent in demonstration classes with children present taking part in the classes. The attendance was greater than last year, and we trust much inspiration and lasting help has been derived from the two weeks spent together in this work.

New Students

Sr. Betty Gay Kennedy of Hammond, La., and Bro. Robert See of the Pennellwood Church, Grand Rapids, Mich., are becoming adjusted to the routine of college life and taking their places in training for the Lord. Bro. See says his church is back of him one hundred per cent, so he will have to do his best to make good. We believe every student could and would do his best if he knew that his church or some church was backing him in prayer and with financial help. How would your church like to back up some worthy student and help him to train for a greater work for the Lord? Could you invest in something more worth while?

New Courses

Several new courses this semester are drawing added interest from the student body. Archeology of the Bible is being presented with a view to making the stones give their testimony for the Lord even today. Geology is being studied as an indication of what God's great creative power is able to perform. Chalk talks are being studied with a view to presenting the gospel in a visual way for greater information and inspiration.

Do you have some stones, petrified wood, calcium deposits, crystals, minerals from mines, obsidian, or fossils which you would like to give to the college? If so, document them, and send them in so we may see with our eyes what God has done in many parts of the nation.

C. E. Lapp.

"He who learns the rules of wisdom without conforming to them in his life is like a man who plows in his field but does not sow."—As Saadi.

MAPLE GROVE CHURCH OF GOD

Lawrenceville, Ohio

Plans are now under way for a state conference to be held here sometime this spring. We hope that in future years this may become an annual affair.

We are happy to report that our new building is now in use. Although it is not completely finished, some classrooms are being used every Sunday. It certainly does make a difference!

Sylvia Ballentine, Reporter.

Sr. Otto Diek still remains bedfast. We will appreciate the prayers of our brethren on her behalf.

SOUTH TEXAS

During the month of January two regular trips were made to Corpus Christi for services. The three Goekler young people are planning to attend the Texas youth rally. They are Louise, Lester, and Leslie.

In Harlingen, fifteen regular services were conducted, besides the regular Sunday school and Berean work. Sunday school attendance average 49 in January, with an average Sunday school offering of \$8.00. Evening offerings for the month were \$79.24. The last Sunday's offering, which goes to Texas evangelism, was \$20.

Texas youth rally plans continue to go forward. To date, \$158.50 has been given by 38 different ones for the rally in the dollar-a-month club. We are waiting for a meeting of the Texas Conference board before deciding the date, and of course, the place of the rally. Bro. E. L. Maey has several places in mind. We hope, in a year or two, to purchase land for a rally camp. Sr. Emma Billings, Riviera, Texas, has given a beef to the rally, and the February issue of the Texas Church of God News will carry an appeal to the ladies of the state for canned goods. We expect that much of the rally work will be donated. One lady has already volunteered to help and, as the time grows closer and enthusiasm mounts, we believe the need will be supplied. We ask God's help in every plan. Pray with us that this Texas youth work might bring glory to Him through the preaching of the gospel and the Christian fellowship.

There are many needy people in this part of the country. Our ladies' missionary group has been making clothes and giving them to the needy, but they cannot make them fast enough to meet the needs of such a large group. If you have any children's shoes, boys' clothes, dresses, etc., you would like to send, would you send them to me? New clothes, or good used clothes would be fine. This climate is warm most of the year, with some chilly weather in the winter.

James Mattison, Rt. 1, Harlingen, Texas.

GOLDEN RULE CHURCH OF GOD

Cleveland, Ohio

The resignation of Pastor G. E. Marsh, to take effect on September 1, 1954, or at such earlier date as the church might find another pastor, was given to the elders January 24 and accepted at its semi-annual meeting the following day.

At the business meeting, three motions, following upon the resignation, were adopted: that J. Arlen Marsh be asked to continue filling the pulpit during such times as the pastor's health prevented his own activity, or until a new pastor could be obtained; that the pastor's salary be continued until his resignation takes effect; that a committee of five be appointed by the church moderator, Paul Louzecky, to propose candidates for the pastorate.

Sunday school attendance was reported by the superintendent, Jack Hearp, to be running well ahead of the average of a year ago. Reorganization of certain classes, he said, had established separate groups for unmarried young people, for young adults, for children age 10 and for children age 11 and 12.

Evening services were ordered discontinued, beginning January 31 and continuing until April 1. This action was taken primarily because bad weather and a series of epidemics had combined to reduce Sunday evening attendance; it was hoped that by early spring, conditions would be more favorable to maintaining evening services.

On the recommendation of the Sunday school, a church committee was asked to prepare plans immediately for dividing the building basement into separate classrooms by means of movable partitions.

Ralph Lindstrom now is stationed with the armed forces in Cuba. He was able to visit the church in Cleveland over the New Year holidays.

A combination church social and New Year's Eve worship service was held at the church on December 31. The church social committee took charge of entertainment and refreshments; the Berean society sponsored the worship program, which ended with a prayer exactly at midnight.

Sr. Dan Hayes has been seriously ill for some time. Many others of the congregation have been kept at home for as long as three weeks by flu, bronchial disorders, or bad colds. Larry Ramsey, small son of the Allan Ramseys, was hospitalized for two weeks recently by a virus infection that attacked his lungs.

Visitors from other churches during the holiday season included Sr. Mattie Agard, Oregon, and Bro. and Sr. Melville Lyon from Fonthill, Ont.

The son born to Mike and Hazel Gallagher on December 13 was named James Herbert. The Ellis Onderdonk family has been vacationing in Florida.

Mary E. Marsh, Reporter.

"Seek not proud wealth but such as thou mayest get justly, use soberly, distribute cheerfully, and leave contentedly, yet have not any abstract or friarly contempt of it."
—Francis Bacon.

GRAYTOWN, WISCONSIN

After two years of working, we are holding Sunday school and church in our new basement, which is not yet finished. We very much want to go on with the building this summer.

Our minister, Bro. Tom Savage from Waite Park, Minn., has given us much spiritual help by driving from Waite Park to Graytown every Sunday to deliver the message to us. Also, he has helped us obtain material for the building. Our congregation, being small, our means are very limited. We would greatly appreciate any money donations, however great or small, from any individual or church organization which would care to render help.

May the Lord bless you all richly.

Mrs. M. Van Blaricom, Sec'y.
Rt. 1, Downing, Wis.

HERALD RECEIPTS

Mrs. L. C. Kirkpatrick; Donald Philpott; J. L. Maggard; Paul A. Trimble; Howard H. Moore; J. Harold Domigan; Mrs. Clyde B. Andersen; Pearl E. Kellogg; Mrs. Guy Wrenn; Mrs. Eddie Lee Howell; Richard D. Torry; Virna Sitler; Ben Carpenter (5); S. J. Humphreys; Mrs. Dale Ward; Alta McCormack; Frederick Claussen; Frank O. Johnson; Mrs. Myrtle Houser; Philip Leithliter; Melvin J. Osborn.

"Do not look forward to the changes and chances of this life in fear; rather look to them with full hope that, as they arise, God, whose you are, will deliver you out of them. He has kept you hitherto—do you but hold fast to His dear hand, and He will lead you safely through all things; and when you cannot stand, He will bear you in His arms. Do not look forward to what may happen tomorrow; the same everlasting Father who cares for you today will take care of you tomorrow, and every day. Either He will shield you from suffering, or He will give you un-failing strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginations."—Selected.

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$3.00.

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

G. WARREN CRONBAUGH

George Warren Cronbaugh died early Wednesday morning, February 3, at the home of his daughter, Mrs. Vernon Young, Blairs-town, Iowa. He was born on April 21, 1872. On October 9, 1901, he was married to Susanna Arter of Clutier, Iowa. He lived the greater portion of his life near Koszta, Iowa, and was a member of the Koszta Church of God for many years. Those who survive him are his widow, one daughter, and four sons, besides several hundred relatives, and friends.

In order to accommodate the large crowd which came to pay their last respects to our brother, it was necessary to hold the funeral at the Methodist Church of Belle Plaine, Iowa. He was buried on the hillside south of the Church of God at Koszta.

May the comfort of God's holy Word abide in the hearts of his widow, children, and loved ones until Jesus comes.

Pastor Heath of the Methodist Church, Bro. Roy Humphreys, pastor of the Church of God at Koszta, and the writer conducted the funeral services.
C. E. Lapp.

THOMAS J. WILLIAMS

Thomas Jefferson Williams, son of Isam and Sara Wideman Williams, was born on June 24, 1864, and died on Thursday, January 28, 1954. He spent most of his life in Jefferson County, Mo., where he was married on November 2, 1884, to Emily Jane Wideman.

To this union were born four children: Mrs. Minnie Ogle, St. Clair, Mo.; Mrs. Nora Davis, Eureka, Mo.; Horace Williams, Victoria, Mo.; and Otto Williams, St. Clair. Bro. Williams is survived by his four children, eleven grandchildren, fifteen great-grandchildren, six great-great-grandchildren, one sister-in-law, one brother-in-law, a number of nieces and nephews, and a host of friends.

Bro. Williams became a member of the Church of God at Morse Mill, Mo., in August of 1918, and has remained a faithful member.

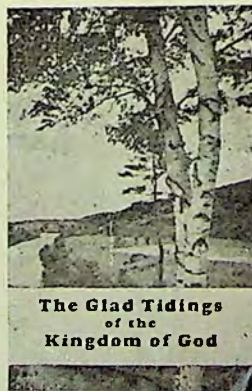
Funeral services were conducted in the Church of God at Morse Mill on January 31, wherein the writer delivered a message based upon scriptures of the resurrection hope. Interment was made in the little cemetery adjoining the Morse Mill Church, where he sleeps, awaiting his Lord's soon return.
William Dick.

"Nearly three-fourths of the nation's college students drink, and most of them associate liquor with 'morally questionable sex behavior.' Yale University disclosed recently in its long-awaited 'booze' report. The 214-page report, entitled 'Drinking in College,' disclosed that 74 per cent of the 17,000 students questioned imbibe. Forty-five per cent of the men and 56 per cent of the women drinkers said they had a drink before they were eleven years of age."—E.P.

"The sublimity of wisdom is to do those things living which are to be desired when dying."—Jeremy Taylor.

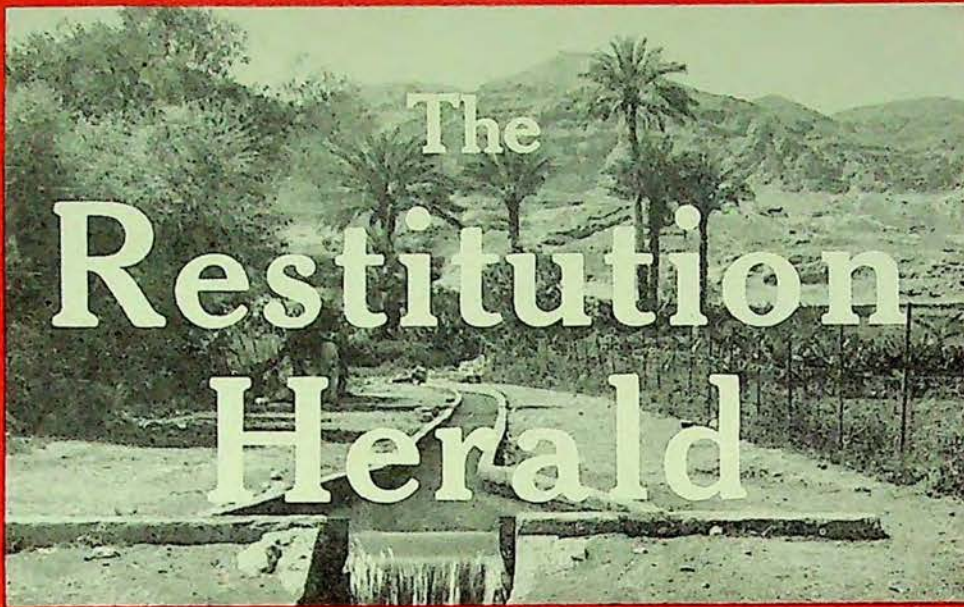
"CAST THY BREAD"

Listed below are some tracts and books which feature real Gospel Messages. Some are attractively printed in color; the rest are printed in black. Each tract or book treats its subject well, presenting the truth of Scripture in a convincing way. Order the quantity you need for personal study or for distribution among friends and neighbors.



	Per Doz.	Per 100
A Study of the Word "Soul," 4pp.	.15	.85
Basis for Tithing, A. Marsh, 2pp.	.10	.45
Baptism, Lindsay, 8pp.	.25	1.60
Can You Believe? Reed, 6pp.	.20	1.25
Coming Events in the Light of Prophecy Corbaley, 60pp.	10c each,	\$1.00 doz.
Essential Truths, 2pp.	.10	.45
First Principles, G. E. Marsh, 20pp.	.55	3.55
God's Promises, Drew, 2pp.	.10	.45
God's Two Great Witnesses, Anderson, 16pp.	.45	2.95
God's Two Laws, Railsback	.15	.85
Hell—What Is It? 8pp.	.25	1.60
I Am, A. Marsh	Free for postage	
Jehovah Is One God, A. Marsh, 4pp.	.15	.85
Pleasures of Youth, LeCrone, 8pp.	.25	1.60
Position of Women in the Church Macy, 6pp.	.20	1.25
Resurrection, Magaw, 8pp.	.25	1.60
Search the Scriptures, Robins, 50pp., each	.50	
Sin in the Church, Railsback, 6pp.	.20	1.25
The Coming of Christ, Curtis, 6pp.	.20	1.25
The Glad Tidings of the Kingdom of God, McLain, 8pp.	.25	1.60
The Glad Tidings of the Kingdom of God, McLain, Spanish edition	.20	1.25
The Gospel Plan of Salvation, Railsback, 8pp.	.25	1.60
The Kingdom of God, Goekler, 6pp.	.20	1.25
The Kingdom of God, Goekler, Spanish edition	.20	1.25
The Nature of the Soul, Hardesty, 10pp.	.30	1.95
The Rich Man and Lazarus, Anderson, 12pp.	.35	2.30
The Sabbath—Saturday or Sunday, Doan	.20	1.00
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.35	2.30
The Word Made Flesh, Thomas, 16pp.	.45	2.95
Thus It Becometh Us, A. Marsh, 4pp.	.15	.85
Tithing in the Scriptures, Gordon, 4pp.	.15	.85
Truths a Child of God Should Know, Louise Lapp, 6pp.	.20	1.10
We Have a Message, Lyon, 6pp.	.20	1.25
What Is Man? Patrick, 12pp.	.35	2.30
What Does the H-Bomb Mean to You, Doan	.20	1.00
What Happens After Death, Doan	.20	1.00
What Is the Tithe? Denchfield, 6pp.	.20	1.25
What Must I Do to Be Saved? Waggoner, 6pp.	.20	1.25
Who Are Led by the Spirit of God? Jones, 6pp.	.20	1.25
Worshiping God with Music, Macy, 6pp.	.20	1.25
Words of Comfort, G. E. Marsh, 4pp.	.15	.85

National Bible Institution - Oregon, Illinois



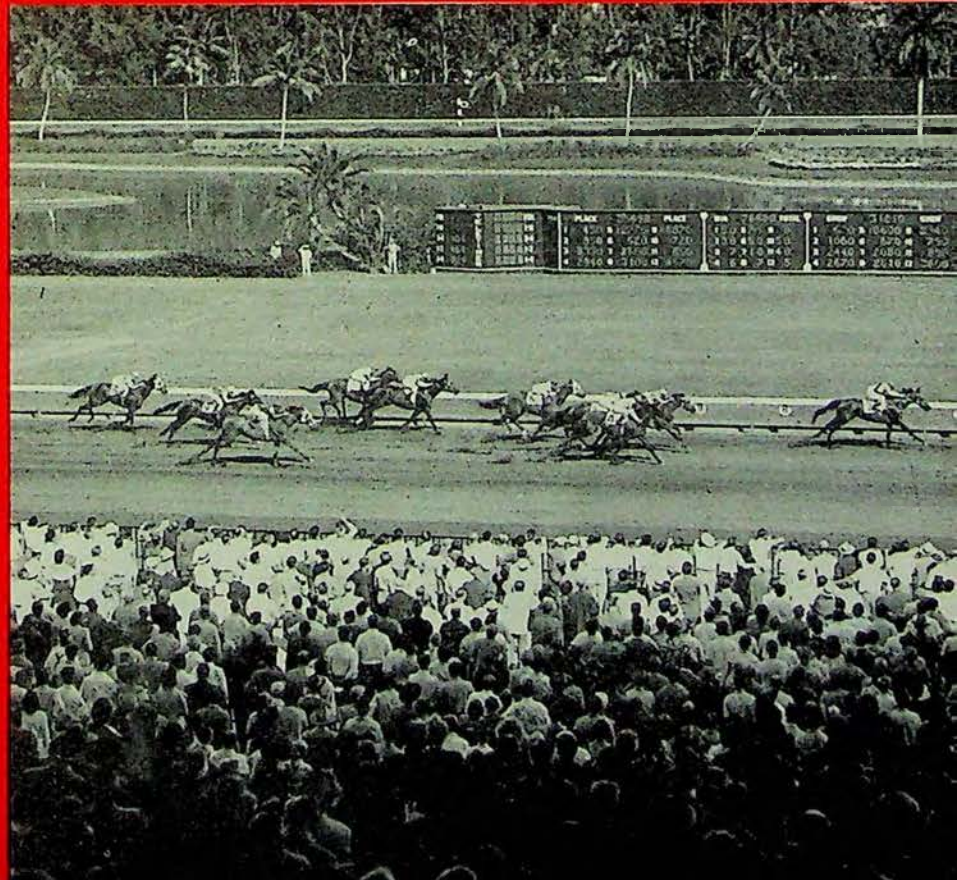
The Restitution Herald

February 23, 1954

Volume 43

Number 20

**"This Know...
that in the last days
men shall be... lovers
of pleasures more
than lovers of God"**





Editorial

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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Israel's Attitude Toward Jesus

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:37-39).

Many feel that the new nation of Israel is ordained of God and should be upheld in everything it does. Some even feel that it is completely sanctioned by God, so can do no wrong. Others feel that this is the great restoration promised, so naturally shares God's utmost blessing.

We should be much more realistic in our thinking. The nation of Israel, in the past, present, or future can expect God's blessing only to the extent that it upholds God's laws. Jesus said they would not see Him until they said, "Blessed is he that cometh in the name of the Lord." If we are to believe the present press releases, the new nation of Israel is a long way from that frame of mind.

We received recently an account written by David Horowitz, a feature writer stationed in the United Nations. Since Horowitz controls most of the press dispatches that go to the nation of Israel as well as that which is sent out in this country, we can assume that he expressed the official viewpoint of the nation.

The release we received is entitled, "The Roman Jesus." In it he takes one Alfred Segal to task for a column he wrote entitled, "The Jew Jesus." He calls Mr. Segal a complete "ignoramus" for thinking that Jesus was a Jew or upheld the Old Testament teaching in any way. In an attempt to discredit Jesus, he stated, "All the facts of the evangelical work known as the 'New Testament' (the only document in existence from which we know anything at all about Jeshu) prove the opposite." What he does with the genealogies recorded by Matthew and Luke is not made clear.

Horowitz continues, "How does Segal know that Jesus was a Jew? From the records we have, no one seems to know who his father was. If Segal would take the

pains to look into the late Herford's work known as 'Jesus in the Midrash and Talmud,' he might change his mind about Jesus being a Jew. Jewish records show his father to be one of the many Romans living in Israel during that dark era in man's history."

Whatever issue we want to take with Horowitz, one thing seems obvious. He has divested Jesus of all His divine paternity. This leaves Him an unknown nobody.

In supporting his position, Horowitz contends that in "the renowned Sermon on the Mount—now proved to have been plagiarized from a Jewish sage, Ben Sira, who lived some two hundred years before Jesus—Jesus cast aspersion upon the basic Mosaic faith." He ignores the statement of Jesus where He said, "I have not come to destroy the law, but to fulfil it."

On the other hand, he quotes the Sermon on the Mount—which he said was not written by Jesus—to prove that Jesus opposed the law. He said the law of Moses advocated opposition to evil and aggression. He maintains that Jesus said, "Resist not evil," "agree with thine adversary quickly," "love your enemies." He concludes by saying, "That is, acquiesce to all evil, accede to the tyrants of mankind." It is hard to believe that anyone could so misinterpret these words of Jesus.

The strangest contention in his release is the assertion that all anti-Semitism has come from the "Christ idea." He stated that it is the inoculation of a poison which began long ago in the nurseries of Christendom. When we look upon the waves of anti-Semitism that have swept the world in recent generations, it is hard to justify this assumption. Anti-Semitism has been born of social ideologies and social conflict with the Jews.

His tirade is summed up in these words, "Whether Jesus was just an ordinary man or even a myth, the fact remains that the "Christ idea" exists—and that idea has brought nothing but sorrow, suffering, and havoc upon Israel for two thousand years. Let's end the idea, the myth, and vindicate the eternal truths of the Mosaic law."

Are we to assume then that this is the official attitude of new Israel? If so, the blessings that can come only through the acceptance of Jesus are a long way off, and bode evil for the nation.

The Renaissance

By G. E. Marsh

of Primitive Christianity

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein" (Jer. 6:16).

OUR theme suggests both a question and an answer to the question. The phrase, "Primitive Christianity," suggests the question; and the word "Renaissance," the answer. Placing the accent upon the word "primitive" would imply that while Christianity exists at the present time, the Christianity of today differs in some manner from its original form; that through the course of the ages it has lost something of its pristine vigor, something of its freshness and vitality, something of its power and interest. Assuming that this is true, the word "renaissance" would indicate the revival of Christianity from its long period of slumber, and the restoration of its ancient meaning and power.

To carry this thought to its ultimate decimal point would be assuming more than is justified by events at the present time. Christianity has not returned altogether to the "old past." Christianity has not forsaken all of the false gods it has raised up unto itself.

There are significant transitions taking place in the religious world that indicate that thoughtful and devout men are beginning to "ask for the old paths, where is the good way," that they may "find rest for [their] souls."

The zealous intensity of the early disciples gave the church an initial impetus along the pathway of truth that heathen influences could not easily or quickly overcome. An arrow shot into the air will continue to fly in a straight line until it loses its original velocity; but when that first power of motion is exhausted, it may easily be turned from its way by the lightest passing breeze.

So it was with the church during the first few hundred years of its history. The memory and inspiration of the Lord's presence remained with His people. They were constantly thinking about Jesus Christ and His coming again. The early disciples were motivated in all they did and thought by that glorious hope. "When the heavens might part asunder at any moment, and reveal the final doom," as Lightfoot expressed it, they had no time to consider the philosophical vaporings of "them that knew not God," and much less were they inclined to be led away by them.

The theology of the primitive church was very sim-

ple. There was nothing elaborate or complex about it. No one dreamed in those days of attempting to compile any finished exposition of God's purposes in His relation to man. Duty was too pressing: the Lord's coming was too near! The fathers could not take the time to question vaguely about the triune nature of God and the immortality of the soul. Jesus was coming! The judgment was near!

"No nothing else will matter when the King we see,
And stand before the great eternal Majesty!
Nothing else will matter then!"

Such was the state of mind of the early believers. Intricate theological questions, labored interpretations of esoteric scriptures held no interest for the primitive church.

They who had heard the youthful Stephen preaching the Lord Jesus Christ as the promised Messiah of Israel; they who had witnessed his stoning without the walls they upon whom his final words had fallen so wondrously sweet, so tenderly kind, as he offered to the Father his final prayer, "Lord, lay not this sin to their charge"; they who had been scattered abroad as a result of the great persecution that arose against the church at Jerusalem carried with them, wherever they were driven by the relentless fury of their enemies, just one big thought, one great inspiring idea: *The Lord is coming!* Such, history sacred and profane, declares to have been the first tenet of Christian faith.

It is true they believed in God; but it was the God of Israel in whom they believed, the One of whom it was said, "He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:20, 21).

It was not a mysterious, triune God, "having neither body, part, nor passion," but the great I AM, the God of Abraham, and of Isaac and of Jacob, the God of their fathers, whom they worshiped. They did not look for Jesus to come as God. They expected Him to come with the power and the authority of God; but beyond this simple conception, their theistic philosophy did not go.

God was a very real person to them. They believed that He saw, heard, and felt. They believed that their beloved Lord Jesus Christ was actually on the right hand of God in the heavens on their behalf; that it was from there that He would soon come again to receive unto Himself His own.

They had nothing to say about the salvation of those who had died in the past—those who had died in ignorance of the one true and living God and His Son, their Lord. There were too many millions dying in sin and dying in ignorance right then, for them to divert their attention to any extent to the needs of past or future sinners.

The Lord was coming! The day of His coming already had been determined by the Father. Paul voiced the faith of the entire early church when he assured the Athenians that God no longer winked at the ignorance of men: "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).

Suppose they had worshiped "strange gods"? Suppose they had bowed down before "Gold, or silver, or stone, graven by . . . man's device"? What did the past matter now? Jesus, the Judge of all the world, was coming. Let all else be forgotten; let that one great truth remain, vibrant in their hearts and lives! The early church must never pause; they must never loiter; they must never retreat; they must carry the glad tidings of a coming Saviour to living men and living women. "Let the dead bury their dead"; they must carry on!

If they gave any thought to the past, to those who had lived and died without knowledge of God, they probably said with Hezekiah, their ancient king: "The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth" (Isa. 38:18, 19).

We cannot preach to the dead, for "the dead know not anything." But we can, and must, like our Lord and Master, "preach the kingdom of God to other cities also: for therefore [are we] sent" (Luke 4:43). Like the Apostle Paul, they felt very deeply the responsibility that rested upon them. "For 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).

This constant urge to preach the gospel acted as a strong wall of protection against the entrance of false and demoralizing ideas. They thought about nothing, they

cared about nothing, save the coming of the Kingdom of Christ.

As the church grew in numbers and in influence, it drew to itself many who in the past had been "aliens from the commonwealth of Israel, and strangers from the covenants of promise," and, as far as salvation is concerned, they have "no hope, and [were] without God in the world" (Eph. 2:12).

These strangers found in the church of God a sanctuary of beauty, surpassing anything they had ever known when they worshiped in the temple of their gods. But while they recognized and appreciated its glory, they were not altogether freed from their former religious ideas. Some of those false theories they brought with them into the church.

The Jewish element already in the church, and which formed at the beginning its entire membership, struggled long and valiantly against these encroachments of error. In spite of the prophetic warnings of the apostles many such erroneous theories did creep into the rapidly growing body of believers, and soon demanded a place among the accepted doctrines of the church.

As Jews and Jewish influence diminished in the church, and Gentiles gained in numbers and in consequent power, the demands of the former Greek and Roman religionists were granted in a measure. Through the influx of foreign and unchristian philosophy, the church lost much of its early simplicity both in doctrine and practice. Among other losses of tremendous importance beginning some five hundred years after Christ, that which had ever been the greatest of all Christian doctrines, the hope of the coming of the Lord to establish His Kingdom upon this earth, began to be questioned.

Under Constantine, the church became a national institution in a measure. It received national recognition and worldly emoluments from the rulers of Rome, which was

(Please turn to page 11)

DAILY READING HELPS

- M. Mar. 1. Job's hope of a Life-Giver. Job 19:23-27.
 T. Mar. 2. God's dead will live. Isa. 26: 19-21.
 W. Mar. 3. The sleepers shall awake. Dan. 12:1-3, 13.
 T. Mar. 4. Christ the Life-Giver. John 5: 21-29.
 F. Mar. 5. Made alive in Christ. 1 Cor. 15: 20-28.
 S. Mar. 6. His life-giving shout. 1 Thess. 4:13-17.

"What is the Almighty . . . and what profit should we have, if we pray unto him?" (Job 21:15).

The Profit of Prayer

By Arlen Marsh



FEW Biblical problems have been the cause of as much controversy as that resulting from the second of these two rhetorical questions, recorded fifteen hundred years before the birth of the Christ. In pulpit and in class the cry has gone up for countless years, "What is the Almighty . . . and what profit should we have, if we pray unto him?"

Why was it that the apostles of the Christ gathered about Him as reported in Luke 11:1 and asked, "Lord, teach us to pray, as John also taught his disciples"? Why had the great forerunner of the Saviour taught his disciples to pray? What profit was there in the agonized prayer of Jesus, sent up on the eve of His betrayal from the Garden of Gethsemane? For what cause had Daniel knelt thrice each day, and prayed, and given thanks before his God, as he had before Darius had signed his infamous decree? Is prayer answered?

It is inconceivable that men of this distinction should have prayed to their God without good reason; it is not possible that the Christ would have wasted His energies in nugatory conversation with His Father. Certainly they must have expected to derive some benefit from the time they spent in communion with the Deity.

To all this there can be but one conclusion. Each of these, each of the ones who have offered their petitions for divine intervention and their affairs must have possessed in full degree the belief expressed by a sorrowing Christ in His prayer over the tomb of Lazarus, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always" (John 11:41, 42).

True, the spiritual gain which always comes from a prayer sent up in a deep sense of devotion would compensate to a great extent those who used their time in pleading with God; but only the expectation of an answer to their cries could have prompted the petitions of Daniel, of Hezekiah, and of Moses. Their requests for favors would have been meaningless, would have been

an actual waste of effort, had they not held the hope of a literal response.

The theory of unanswered prayer must go down before the cold fact of answered prayer as definitely presented by the Bible. The historical portions of Scripture are so interspersed with examples of literal answers to prayer as to present an insurmountable wall of evidence in favor of the faith held by the ancients in pleas to their God. From the time of Adam to the time of the "revelation of Jesus Christ," there is no record of the failure of God to hear the sincere prayers of any man.

Faced with the tyrannical demands of Rabshakeh, Hezekiah, ruler of Judah, sent ambassadors to the haughty emissary of the king of Assyria (Sennacherib). Proudly did Rabshakeh send them back to their master, saying, "Who are they among all the gods of these lands . . . that the Lord should deliver Jerusalem out of my hand?" (Isa. 36:20). Quickly did Hezekiah send to Isaiah, asking, "Lift up thy prayer for the remnant that is left" (Isa. 37:4).

Then came the answer as delivered through the prophet, "Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land" (37:7). Almost immediately were these promises fulfilled. The faith of Hezekiah in prayer had been justified, even as it was three years later when God granted his request for prolonged life as a reward for faithful service.

Such examples of the practical efficacy of prayer are too numerous to arouse special comment. The pleas of an Israel repentant of its sins were answered by blessings untold. Samuel, David, Solomon, Jonah, Abraham—the roll of those granted that for which they asked is far too large to be given here. In not one recorded case has a sincere prayer been ignored.

The hypothesis that the age of answered prayer has passed is, to say the least, illogical. Would the Christ have taught His disciples to pray had He known that their prayers would be unavailing? Would Paul have written the Thessalonians to "pray without ceasing? In every thing give thanks: for this is the will of God in Christ

Jesus concerning you," had he believed that prayer was useless? Would he have continued with the entreaty "Brethren, pray for us," had he thought that it could do no good?

To believe that the Christ and His apostle to the Gentiles would ask their followers to do that which could accomplish nothing is contrary to reason. Such a belief is particularly hard to accept in view of the Christ's promise in the greatest sermon ever preached—that which He delivered to His disciples on the mount—"Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7: 7, 8). This may be applied as well to the church today as to the church of A.D. 31.

One entire parable was devoted by the Christ to teaching the value and necessity of prayer. Luke comments, "And he spake a parable unto them to this end, that men ought always to pray" (Luke 18:1). A judge who was being beseeched by a widow to avenge her wrongs hesitated long before deciding that "because this widow troubleth me, I will avenge her, lest by her continual coming she weary me" (Luke 18:5). "And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily" (Luke 18:6, 7). Here is the great Teacher asking for constant prayer and, in addition, He is holding out the promise of its being answered. Further, He did, according to Luke, speak that parable for men—all men, of our day as well as of His.

Even more definite is the statement of the Christ in John 14:13: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." This asseveration is strengthened by John 16:23, 24: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."

Anything, therefore, that we may ask of the Father as a member of the body of the Christ, will be granted to us, providing, of course, that we ask with true sincerity and faith. Our prayers may not have an immediate, spectacular fulfillment; but they will in some way, at some time, be answered by our God. Perhaps they will not be answered exactly as we had expected, but indubitably the Bible promises that they will be answered.

Logic, history, and Biblical evidence all support the conclusion which has been reached. Prayer has been answered, is answered, and will be answered to the very end of time. We must, in the face of such assurance, exclaim with Ethel Roming Fuller,

"If radio's slim fingers
Can pluck a melody
From night and toss it over
A continent or sea;

"If the petaled white notes
Of a violin
Are blown across a mountain
Or a city's din;

"If songs, like crimson roses,
Are culled from thin, blue air,
Why should mortals wonder
If God hears prayer?"

—*The Restitution Herald*, 1931.

"Respect the ideas and opinions of others."

"Twenty-five million copies of the Scriptures will be published or circulated throughout the world next year, though the need is twice that number, the Advisory Council of the American Bible Society learned at its thirty-fifth annual meeting in New York City."—*E.P.*

Appointment With Man and With God



The Threat of Communism

By C. E. Randall

I WOULD like to present to you one of the great dangers that is rising up like a flood to destroy our way of life and all that we hold dear.

This deluge to which I refer is communism. Few people realize the potency of this immoral and ungodly power that is raising its ugly head in all parts of the world. At the present time, there are hundreds of millions of people that are under the iron rule of communistic domination. It has been estimated that there are twenty million communists, more or less, in a world of 2,300,000,000. This means that there is about one communist to every 115 persons. There are 200,000,000 directly, and 200,000,000 indirectly, and another 250,000,000 under daily communist rule or pressure to surrender.

In this country, according to J. Edgar Hoover, head of the FBI, there are approximately 80,000 communists, in our population of nearly 150,000,000. For every communist in this country there are ten others who are ready and willing to do the bidding of the communists. This makes a potential army of traitors and subversives of nearly 900,000. Eighty thousand communist members seem to be a small nucleus, and so it is. The danger becomes more realistic when we listen to the testimony of J. Edgar Hoover before the Committee on un-American Activities of the United States House of Representatives in which he said: "In 1917, when the communists overthrew the Russian government, there was one communist for every 2,277 persons in Russia. In the United States today, there is one communist for every 1,814 persons in the country."

It is not so much the number of communists that creates the greatest menace, but those who are willing to do the party's work and who infiltrate and corrupt our various segments of government, educational institutions, labor unions, and religious bodies.

It is high time that people realized, not only what communism takes away from them, but what it gives in place of that which it takes away. Some of the things that would be taken away from us, should communism become a controlling power in this country as it has in many others, is found in the sworn statements of William Z. Foster as head of the communist party in the United States: he said:

"No Communist, no matter how many votes he should secure in a national election, could, even if he would, be-

come President of the present government. When a Communist heads the government of the United States, and that day will come just as surely as the sun rises, the government will not be a capitalist government but a soviet government. Behind this government will stand the Red army to enforce the dictatorship of the proletariat."

Foster went on to say: "Under the dictatorship all the capitalist parties—Republican, Democratic, Progressive, Socialist—will be liquidated. The Communist Party will function alone as the party of the toiling masses. Likewise will be dissolved, all other organizations that are political props of the bourgeois rule, including chambers of commerce, employer's associations, Rotary Clubs, American Legion, YMCA, and fraternal orders."

Further, under the communists, one could not own a farm, or real estate in a town or city. A recent issue of *Life* magazine showed pictures that have been smuggled out of Red China, in which some were shot to death like animals for no other reason than that they were landowners. One person had the large holding of two thirds of an acre, yet, he was charged with exploiting the people through his holdings. These pictures, and the article in connection with it, will be an eye-opener of the merciless, ruthless, and relentless methods of the ungodly communists.

It is with communism and religion, however, that I want to concern my remarks particularly. To the shame of every true Christian in America there are many religious organizations in this country that have served as fronts for the stooges of communism. In commenting on this, J. Edgar Hoover said: "I confess to a *real apprehension*, so long as communists are able to secure *ministers of the gospel* to promote their evil work and espouse a cause that is alien to the religion of Christ and Judaism."

Earl Browder, former head of the communist organization in this country said: "We communists do not distinguish between good and bad religions, because we think they are all bad." Religion is enemy number one to the communists. Out of their own mouths they have condemned religion with all the venom at their command. In a pamphlet on "One Hundred Things You Should Know About Communism and Religion," the committee on un-American Activities begins with these few short paragraphs.

"This is to tell you what will happen to *You* and *YOUR CHURCH* if *Communism* ever takes over the United States of America.

"The long and the short of it is this: *You cannot be a Communist and believe in God. You cannot believe in God and have a peaceable life under Communism.*

"In all their plans and actions, the communists mark down religion as enemy number one. Where they dominate, they attack it *head on*. Where they do not dominate, they try to deceive and to corrupt from within, as they do in government, in education, in labor unions, and throughout a nation's life in general.

"The aim and object of communism is always the same—complete control over the human mind and body, asleep and awake, in sickness and in health, from birth to death. That is why communism marks religion enemy number one, for religion in some form is always a basic influence in the life and thinking of any people."

Freedom of religion is unknown where communism controls. Churches are confiscated and used for secular purposes. Bibles are destroyed and no new ones can be printed. No one legally could be married in a church. No funeral could be conducted from a church. Sunday schools would be prohibited. It would be a crime against the state to teach children religion. The only way that children could be taught the faith of the fathers as given us in the Word of God would be at home, and that under the constant danger of information being elicited from the children and the child compelled to testify against the parents, which would mean death.

The communists teach atheism. They support it. They do everything in their power to destroy religion. Nikolai Lenin, leader of the communist revolution in Russia in 1917 and founder of the red government said: "Down with religion! Long live atheism! The spread of atheist views is our chief task." Where communists rule, Jesus Christ has been burned in effigy and the Lord's Supper made a mockery.

Scripture very plainly affirms that there is going to be a determined attempt in the end time to destroy Christianity from off the face of the earth. In view of what has been accomplished and what attempts are being made at the present time to achieve this end, one cannot ignore the warnings that are contained in the Word of God. The Word points out that traitors will rise up in the last days. The Word of God points out that there will arise in the end time an antichrist who will gain power and control through a superior government that will banish true religion and substitute a pseudo-worship of man.

"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" (2 Tim 3:1-4).

There is one particular statement of Paul that I want you to observe, and that is that there are going to be traitors in the last days. There has never been a time in the history of this nation or any other nation when there were as many traitors as now infest us. We fought a war in Korea because of the Jessups, and the Lattimores, and the Hisses who used their places of influence to discredit the Christian leader Chiang Kai Shek. They created a sentiment in favor of the Chinese communists, enabling them to take over control of the Chinese nation. They turned this great nation that was a friendly ally to a deadly enemy. Traitors! Americans in Austria betrayed the country that had adopted them and joined a spy ring with a member of the Russian embassy in Washington. One of the most sordid pages in the history of this country has been the stories of unmasked traitors who swore allegiance to uphold the constitution of the government of our nation and, all the while, plotting and carrying out their wicked and shameful underground work of honeycombing our national security and bartering away our vital secrets to our greatest enemy.

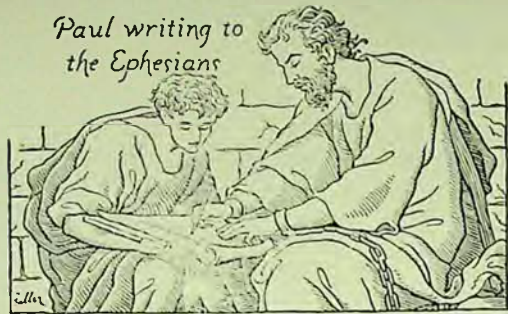
Prophecy has warned us that traitors would come and that Christianity would be wickedly assailed. *This is happening*. Either we must fully embrace and uphold Christ in our lives or chaos will overwhelm us.

Man With Consecrated Car

"He couldn't speak before a crowd,
He couldn't teach a class;
But when it came to Sunday School,
He brought the folks en masse.
He couldn't sing to save his life,
In public he couldn't pray
But always his auto was crammed,
On every single Lord's day.
And though he could not sing,
Nor teach, nor lead in prayer,
He listened well, he had a smile,
And he was always there—
With all the others whom he brought
Who lived both near and far,
And God's work prospered—
Because he had a consecrated car."

"Create opportunities for your children to serve others."

Paul writing to
the Ephesians



Falling Away

by H. Gary France

AN outstanding sign of Jesus' return to the earth is the falling away from the truth taught in the Word of God. The disciples asked the Lord, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" One will note that Jesus' answer reveals that one of the signs of His return is the weakening of the church and the falling away from the truth. Jesus explained that the cause of the trouble among Christians is to be the persecution at the hands of the nations. The persecution will cause some Christians to be offended and they will betray one another. Jesus concluded by saying that only those who endured until the end would be saved.

The disciples having asked Jesus for a sign of His return, "Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved" (Matt. 24:4-13). In that passage of Scripture, the following clauses are notable: "Then shall they deliver you up to be afflicted, and shall kill you"; "then shall many be offended, and shall betray one another, and shall hate one another" and "He that shall endure unto the end, the same shall be saved."

One student of the Greek language, Irwin, comments on the clause, "then shall many be offended." Irwin wrote, "Times of persecution usually produce many apostates, who are often the first to betray those whom they have forsaken." Therefore we suggest that following persecution, one can expect a falling away from the truth, a forsaking, and finally a betrayal of the truth.

Everyone is acquainted with the Parable of the Sower.

Jesus described the sower casting seed in various places. Some seed fell along the wayside, some in thorns, and some on rocks. He said of the seed that fell on the rocks, "As soon as it was sprung up, it withered away, because it lacked moisture" (Luke 8:6). He explained the meaning of that seed as follows: "They on the rock are they which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away" (Luke 8:13). This description of the seed falling on rocks indicates that this seed represents those who fall away. Jesus said that in times of temptation they fall away. The word "temptation" is defined as "proof" in Young's Concordance. Thus, these people believe until the time of *proof*, then fall away. Christians should anticipate and prepare for a time of *proof*.

In preparing for the time of proof and the time of falling away when one is to betray another, the Christian would do well to make this consideration. If he is to fall away from the truth when he is afflicted, where will he go? The problem of finding life, peace, and absolute justice with mercy is not to be underestimated. Jesus offers these, but if one falls from the way of life, where else can he go? The Bible tells of others who have faced that same problem. At one time many of Jesus' disciples went back and walked no more with Him. "Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God" (John 6:66-69).

Paul wrote to Timothy, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1). Paul mentioned that some shall depart from the faith in the latter times, and he revealed the element that would lure some—seducing spirits and doctrines of devils.

One has everything to gain by continuing his faith in times of trial. The writer of Hebrews advised, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin" (Heb. 3:12, 13).

In another part of the same book one may read, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4-6).

The succeeding two verses illustrate the point of falling away. "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned" (vv. 7, 8). All the earth receives rain from God, and the earth that produces fruitage for man uses God's blessings to advantage. But the earth that produces thorns despises the blessings of rain by producing the thorns. Similarly, the word of the Kingdom of God is given to all who will receive it. Some will grow thereby, but some will betray it, using God's blessing against its original purpose!

"If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:26-29).

Within a century after Christ, John noticed several antichrists. He wrote that these people forsook the true way to manifest to others that they were not associated with the way of life. "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: 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).

Jesus mentioned in Matthew 24:9 that Christians would be hated of the nations, the result of which is to be the betrayal of those who will fall away. One may note that the purpose of those leaving the truth as described in 1 John 2:19 is to show to everyone that they are not associated with Christians. The Bible reads, "They went out, that they might be made manifest that they were not of us."

The certainty of the falling away before the return of

Christ is mentioned in Paul's writings. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (2 Thess. 2:3).

Peter pointed out that to a large degree the falling away will be caused by false teachers drawing weak Christians from the truth. He wrote, "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 brought 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" (2 Peter 2:1, 2).

Prepare for seducing spirits! Prepare to stand in the day of proof, lest we become one of the "signs of the times" by falling away!

A recent report from London states: "More than three million Scriptures in 217 languages were published and distributed by the British and Foreign Bible society last year, the society reported. The gospel spreading organization celebrates the 150th anniversary of its founding in March."

THE BEST THING

A successful man, loved and respected by all who knew him, sat at the head of the table at our father-and-son banquet. I asked him to tell the fathers and sons present about the best thing his father ever did for him.

"When I was a boy," he began after the applause had subsided, when he was introduced, and his subject announced, "my father took me on a trip that included Pike's Peak in the itinerary. We climbed the peak and waited to see the sunrise. The morning air was refreshingly cool on that August morning. The atmosphere was clear, displaying a wonderful panorama of color as dawn faded into day. We were standing beside a high boulder nearly as high as I was. We stood enraptured for a few minutes after the sun flung its mantle of splendor over mountain and valley and mesa. We stood there entranced by the mystic splendor of the scene before us. My father turned to me, took my right hand in his, and placed it on the big boulder beside me, 'Promise me, my boy, as we stand here before this vision splendid, that you will never drink intoxicating liquor, nor take the name of God in vain!' I promised him as he asked me to do. As I look back on that vow, I think it was the best thing my father ever did for me."—*Homiletic Review*.

THE RENAISSANCE OF PRIMITIVE CHRISTIANITY

(Continued from page 4)

still the mistress of the world. This close association, and in a measure, co-operation, with carnal governmental affairs deadened the millennial hopes of the believers. Why should they look forward to the coming of Christ to establish His Kingdom when they were in possession of one already? Could they consistently acknowledge the supreme authority of Rome and at the same time pray, "Thy kingdom come"? Could they devote their time to the furtherance of Roman political interests and at the same time really desire the Lord to come and overturn that government?

With the passage of the centuries, the one great hope of the humble followers of the Nazarene was buried deeper and deeper under the false theories of men. God did not permit, however, that blessed hope to be entirely forgotten. In the early centuries it had been incorporated in the most widely accepted statement of Christian faith in the familiar phrase, "from thence he shall come to judge the quick and the dead," but interest in carnal politics had robbed the phrase of its power and meaning.

Another great doctrine of the early church closely associated with that of the coming of Christ was likewise cast aside in deference to the demands of the heathen philosophers who had entered the church. That was the doctrine which, perhaps, is the most distinctly and peculiarly "Christian" of all the teachings of the church: the resurrection of the body.

The church of God was founded on the resurrection of Jesus Christ. It was a cardinal tenet of Christian faith, because, among other important reasons, it was the means God had employed to establish the truth of Christianity. Paul made mention of this in the text we have quoted: [God] hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

The resurrection of Jesus was the vital element in Christian teaching for many reasons. Peter, agreeing with Paul, as he always does in matters pertaining to essential faith, in adducing the resurrection of Jesus as an evidence upon which to build Christian hope of a future life, said, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Peter 1:3).

Paul makes the resurrection of Jesus more important from the standpoint of Christian evidence by affirming that by it God acknowledged the divine sonship of Je-

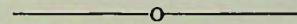
sus Christ, and declared Him to be "the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4).

The resurrection of Christ was more than the "chief cornerstone" in the foundation of Christian faith. It comprised the promise, the assurance, the evidence, of individual life after death. To attach to the resurrection of Christ an evidential value in support of his sonship and mission only is to overlook one of the richest purposes of that glorious event. For Jesus died to show us the way of life; He died in demonstration of our own mortality; He was buried that He might take every step in the road to life that other men must take; and then He rose from the dead to show the possibility and certainty of life after death, and, equally important, the manner in which future life will be obtained. Thus, the resurrection of the body occupied a very important place in the theology of the primitive church, if so simple a system of belief may be termed "theology."

When the church and the Roman Empire were wedded, as we have seen, the church lost its interest in a future kingdom on the earth because such a kingdom was out of harmony with their desires. In losing their interest in an earthly kingdom to be set up in the future, they naturally lost all desire to be restored to life after death upon the earth. By the introduction of heathen philosophy and political power into the church, the two most important and most uniquely Christian doctrines were discarded.

Now, however, as one of the most impressive signs of the times, interest and belief in both of these primitive apostolic articles of faith are being gradually developed. Religious leaders are not yet ready to acknowledge all their errors of the past. They must cling a little longer (perhaps they will cling too long) to some of the heathen ideas that have found their way into the church.

One significant truth which they have recovered and are now generally confessing is that the future life cannot be complete without the body. Further, that the hope of the Christian is not going to heaven at death, but the coming of Christ and the resurrection from the dead. Life, radiant and deathless, in a new and glorious body—such is the desire and hope of thoughtful men, and that this hope is to be realized at the coming of our Lord and Master Jesus Christ.—*The Restitution Herald*, 1931.



"I will extol thee, my God, O king; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. Great is the Lord, and greatly to be praised; and his greatness is unsearchable" (Psalm 145:1-3).



God Hears

By Mary C. Railton

and Answers Prayer!

There was a quiet shuffle outside the room and, then, a soft knock on the door. Inside the room, Hezekiah, king of Judah, lay sick in bed. All his life as king of Judah, he had done as God commanded him. Many times God had helped him to win battles; He had answered Hezekiah's prayers time and again.

Again, there was a soft knock on the door. A servant opened the door and King Hezekiah saw a man in whom he had much faith. Isaiah, a prophet of God, had come to see him. "Come in," said the king happily.

Together the two men visited, recalling the time when they stood alone on God's side and God helped them. Then quietly and sorrowfully, Isaiah delivered the message he had come to give Hezekiah.

"The Lord sent me unto you, Hezekiah, to say, 'Set thine house in order; for thou shalt die, and not live.'"

Hezekiah looked long into Isaiah's eyes. Both men were silent as they meditated on the words spoken. Isaiah knew that Hezekiah had been a good king. He had cleaned the temple and destroyed all the groves and idols.

Hezekiah turned his face to the wall and, after a short time, prayed unto the Lord. "Remember now, O Lord, I pray thee, how I have walked before thee in truth and sincerity of heart, and have done that which was good in thy sight."

Isaiah left the room, for he realized that King Hezekiah wanted to be alone with God. As he closed the door softly, he heard the king crying.

Sadly, he shook his head and walked through the house, to go outside. When he reached the court in the center of the house, the Lord spoke to Isaiah, "Turn around and go back to Hezekiah. I have heard his weeping and prayer."

As he entered the room the second time, Hezekiah looked up in surprise as Isaiah smiled. "O King Hezekiah, the Lord has heard thy prayer and has seen thy tears. Behold, he will heal thee. On the third day thou shalt go into the house of the Lord. And He will add unto thy days fifteen years."

"What shall be the sign that the Lord will heal me," asked Hezekiah happily.

"Which would you have it to be; shall the shadow on the sundial go forward ten degrees, or shall it go back?"

Hezekiah thought for a moment, then spoke. "It normally goes forward, let it go backward ten degrees. Then

I will know that the Lord has performed a miracle."

Quickly, Hezekiah spoke to a servant, "Run out and watch the dial turn back ten degrees."

The servant returned, excitedly telling King Hezekiah that the dial turned backwards, a thing that no one but God could have done. Hezekiah knew that the Lord had not only heard his plea, but had healed him and given him fifteen more years to live because of his faithfulness to God.

GOD'S BLESSINGS ON YOUR BIRTHDAY

Vance Austin Stott, Mar. 1, age 4, Mitchell, Nebr.
 Denyce Evonne Stilson, Mar. 1, age 2, South Bend, Ind.
 Joe D. Powell, Mar. 1, age 8, Judsonia, Ark,
 Judith Marie Jenath, Mar. 2, age 11, Huntsburg, Ohio.
 Janet Marie Friend, Mar. 2, age 7, Newkirk, Okla.
 Terry Lee Lewis, Mar. 2, age 2, Mt. Sterling, Ill.
 Stephen T. Ferrell, Mar. 2, age 9, Tipp City, Ohio.
 Mildred McKinney, Mar. 4, age 13, Hammond, La.
 Nancy A. Kirkley, Mar. 4, age 14, Plymouth, Ind.
 Anita Jean Litchfield, Mar. 4, age 10, Macomb, Ill.
 Richard Hartman, Mar. 5, age 8, Sauk Rapids, Minn.
 Floyd Houser, Mar. 5, age 10, Lakeville, Ind.
 John R. Reeves, Mar. 5, age 8, Mullin, Texas.
 Scott Ross, Mar. 5, age 8, Litchfield, Minn.
 Lewis Ransom, Mar. 5, age 10, Rushville, Ill.
 Harold Elliot, Mar. 6, age 10, Fonthill, Ont.
 Richard Vanderwall, Jr., Mar. 7, age 2, LaPorte, Ind.
 Patricia McKinney, Mar. 7, age 6, Hammond, La.
 Richard Lee Pierce, Mar. 7, age 5, Mishawaka, Ind.
 Molly Jo Morris, Mar. 7, age 10, Beaumont, Texas.

This is Promotion Day for Nancy Kirkley. We invite you to read the Berean Page, too, Nancy.

Anyone wishing to join the Everyday Christian Expression Club can write to me, Box 231, Oregon, Ill. You will receive a certificate of membership with the rules of the club. Any boy or girl under fourteen years of age may enter. When you become fourteen years of age you will be promoted to the Berean Department. Send in your name, address, and birth date today!

CHILDREN'S CORNER



The man who got what he wanted

JACOB TRIUMPHS

by William Dick

Jesus said, "If thou canst believe, all things are possible to him that believeth" (Mark 9.23). The truth of this statement was illustrated well by the man, Jacob.

The turning point in Jacob's life came when he had left his father-in-law, Laban, and was on his way home. He was looking forward to seeing his father and friends again, for he hadn't been with them for a long time. It was true also that Laban hadn't been exactly fair and square in his dealings, so Jacob thought now would be as good a time as any to get out from under his thumb.

Yet one fear haunted Jacob. What would happen if he met his brother, Esau? The two brothers weren't on very good terms. Esau had threatened to kill him the next time he saw him. But then that had been several years ago. Did Esau feel the same way about it? At any rate, Jacob wasn't going to take any chances.

Jacob and his family weren't kept in suspense very long. Soon messengers rushed to Jacob informing him that his brother, Esau, was coming to meet him with four hundred men! Jacob was terrified. It was too late to turn around and flee. He would have to think of something else quick. Perhaps he could appeal to his brother's good will and mercy. It was worth trying anyway.

He gave instructions to put his plan into effect. His caravan was divided into two companies. If the first company was attacked, perhaps the second one would have a chance to get away. Then he took animals from his flocks for a gift to Esau and sent them on ahead in little groups as a peace offering. Surely this would appease Esau and cause him to deal kindly with his brother. When Esau ran to meet him, the two brothers clung to each other and wept. Jacob had triumphed again.

Jacob's life is the story of one triumph after another. He had the uncanny knack of getting what he wanted. When he was a young man, he bargained with Esau for his birthright and got it. Esau had come in from the fields so tired and hungry he would give anything for the food his brother was preparing. Jacob seized the opportunity and won the birthright.

Later through the help of his mother, Jacob tricked his aged and blind father and obtained his very signifi-

cant blessing. Once again Jacob had supplanted his brother. When he went to another country, he met the beautiful Rachel. Falling in love with her, he was determined to have her for his wife. He agreed to work for her father, Laban, seven years, then he would be free to marry her. At the end of the seven-year period, Laban did not keep his agreement and presented Jacob with Rachel's older and not so beautiful sister, Leah. Jacob had been tricked this time, but he wouldn't give up. He negotiated again with Laban for Rachel and triumphed.

As he continued to work for Laban, he was cheated and received repeated cuts in wages. Jacob knew how to cross-breed farm animals, however, and prospered more than his employer. Then, finally, Jacob knew how to heal the wounds of enmity between Esau and himself and managed to win his affection and favor.

The climax of Jacob's triumphs came when he stepped out of the realm of dealing with men and prevailed with God. It happened the night before he met Esau. Camp had been set up and everyone else had gone to bed. For some reason, Jacob couldn't sleep, so he wandered away from the camp. Suddenly a man attacked him and Jacob fought with all the strength he had. They tumbled and wrestled. Neither one prevailed. It looked as if Jacob would not get what he wanted this time. And no wonder! He was wrestling with an angel of God!

The angel pleaded with Jacob, "Let me go, for the dawn is breaking."

But Jacob replied, "I will not let you go, unless you bless me."

"What is your name?" the angel asked.

"Jacob."

Then the angel said, "Your name shall no longer be Jacob, but Israel, because you have wrestled with God and man, and have been the victor." Jacob had triumphed again, and this time won God's respect!

THE BEREAN PAGE

AMONG THE CHURCHES

BLOOD RIVER CHURCH OF GOD

Hammond, Louisiana

Because of our delayed report, we'll catch up on Christmas news.

On December 22, a Christmas party for the young people was given at the home of Mr. and Mrs. Maurice Robinson. Everyone had a wonderful time riding over on the church bus, playing games, exchanging gifts, and riding back home on the bus.

On Christmas Eve the young people and intermediates went Christmas caroling in Hammond and other vicinities. All in all, Christmas week was a very busy, but enjoyable week for all.

The church election was held on December 6. The officers that were elected are the same as last year: first vice president, Melvin Richardson; second vice president, Ellsworth Richardson; secretary-treasurer, Allie Fauntleroy. The board members remaining consist of Maurice Robinson, Jim Forrest, Orine Robinson, Russell Lobell, Travis Lobell, Charles Hutchinson, Walter Kennedy, Columbus Breeland, and Irene Richardson.

On December 13, the Sunday school election was held. Officers elected were: superintendent, Melvin Richardson; assistant superintendent, J. E. Fauntleroy; secretary-treasurer, Ophelia Richardson; assistant secretary-treasurer, Orine Robinson; reporter, Richardson.

These officers took their respective offices in January.

We were indeed honored to have Bro. and Sr. C. J. Shaw and family of Little Rock, Ark., as our guests on December 27. The entire congregation enjoyed the fine singing presented by the Shaw children and the wonderful sermon by Bro. Shaw. We welcome you folks and any others who will pay us a visit.

Now, as always, we want to greet the new arrivals and congratulate their proud parents. Born to Mr. and Mrs. Roderick Ballard on January 25 is Judy Marie, their second child and first girl. Also, to Mr. and Mrs. Taft Richardson, go congratulations for their seventh child, little Dianne Mona, born February 6.

Our sympathy goes to little Marie Hutelinsen who fell out of a wheelbarrow and broke her arm. Also we extend sympathy to the many people who are sick. Measles are prevalent now, along with bad colds and flu.

We wish to take this opportunity to welcome back all the recent visitors we have had. It always enhances our services and makes us proud to see the faces of other young people who come to visit. This is due largely to the operation of the church bus on Sunday mornings.

A general clean-up day for the church and grounds was planned for February 13.

On January 23 the young people had their annual election. The officers are: president,

Church Calendar

Special Events

March 1-12—Evangelistic meetings at Kansas City, Mo. (guest speaker, Walter Wiggins).

March 14-21—Special services at Oregon, Ill. (Walter Wiggins, guest speaker).

March 22-29—Evangelistic services at Fredericktown, Mo. (guest speaker, Walter Wiggins).

March 27, 28—Missouri Quarterly Conference at Fredericktown.

March 27-28—Illinois Spring Conference at Ripley.

April 4-18—Evangelistic meetings at Hope Chapel, South Bend, Ind. (guest speaker, Walter Wiggins).

April 30-May 2—Southwest Conference at Pomona.

July 12-25—Texas Youth Rally near Gatesville (guest teacher, Delbert Jones).

July 18-25—Texas Conference and Bible School on the Youth Rally grounds, near Gatesville (guest speaker, Delbert Jones).

July 27-August 8—Illinois Bible School and Conference at Oregon.

August 4-6—General Conference Business meetings at Oregon, Ill.

August 12-22—Virginia Conference and Bible School at Maurertown (Kenneth Milne, guest speaker).

Lucinda McKinney; vice president, Shirley Hutchinson; secretary, Hilda Richardson; treasurer, Juanita Gainey.

We close our report with a prayer for our church and others of like precious faith.

Hilda Richardson, Reporter.

HERALD RECEIPTS

Mrs. Lester Strickland; Harvey U. Krogh, Sr.; G. L. Huffmon; A. Weldon McCoy; Lloyd Wiltsey; Elbert Ferrell; Mrs. Mary Jackson; Mrs. Earl Bowen; Mrs. Mary L. Hale; Howard K. Elton; Claude E. Mills; Maybelle Hanson; Mrs. Arthur Otto; Georgia Holmesley; D. W. Kirkpatrick; Mrs. David Bender; Inez M. Titus; Linda Waggoner; Earl L. Moore; A. W. Norton; Henry V. Warren; Mrs. Jack P. Croy; Lillie Matthews; B. A. Colpitts; H. Gary France; Mrs. Bessie Lawrence; Mrs. Nellie Gesin; Mrs. Joe Flint; Mrs. Frank Henry; Wayne L. Laning; Mary E. Wilson (2); Mrs. D. F. Medford.

In the Illinois Sunday School contest, Dixon has been given the award for the month of January. They had 126% attendance; Oregon followed second with 108%; and Rockford was third with 102%. Who will have the award for February?

TEXAS NEWS

The official board of the Texas Church of God Conference met at Gatesville on February 14, 1954. The meeting was called by the state president, Bro. John Hayse, San Benito, for the purpose of planning the 1954 Texas Youth Rally, State Conference and Bible School.

The Texas Youth Rally, which is the state's newest evangelistic effort, required much of the Board's time. The Board elected to have the Texas Youth Rally thirteen miles south of Gatesville, at a youth camp. The camp has facilities and accommodations for 300-350 students. The dates of the Texas Youth Rally are July 12-25.

A telephone call to Bro. Delbert Jones, Hector, Minn., added him to the Rally teaching staff. The board also appointed Bro. and Sr. John Hayse as superintendent and matron; Sr. Effie Whisenhunt, Jonesboro, as the cook; Bro. James Mattison, Harlingen, recreation director and teacher; Bro. Emory Macy, dean and teacher.

It was the desire of each member of the board, that the Youth Rally should be sponsored by the adults and that the adults should shoulder much of the financial burden. It was estimated to require fifteen to twenty dollars to house each student for the two weeks. The registration fee will be lessened for each student in accord with the contributions received from the adults.

Emory Macy, Evangelist.

SAN JOSE, CALIFORNIA

The annual business meeting of the San Jose Church of God is to be held on Sunday, March 7, at the Y.M.C.A. Sunday school is scheduled for 10:00 a. m., followed by the business meeting at 11:00 a. m. Plans for the day include a potluck dinner at noon to be held at the home of Sr. Ruth Kinsey.

All members and interested people are urged to attend. Only through a combined effort and God's blessing will we continue to move steadily forward. May God bless our work!

Leona Strickland, Secy.

PAUSTIAN-BEAVERS

On February 5, 1954, Miss Eleanor B. Paustian became the bride of Bill Beavers in a double ring ceremony held at the Church of God, Omaha, Nebraska. A joyful reception was held at the home of the bride's parent who reside at Millard, Nebr. Everyone was happy that the bridegroom's parents were able to come by plane for the occasion from California.

For the present the young couple will live in Omaha, and then move to California. God bless these two!

Kyle Davis.

WOMEN'S MISSIONARY GROUP

Harlingen, Texas

The Women's Missionary group met for first time in the Spanish Acres Church of God building on March 4, 1952. Our first project was a quilt for the Golden Rule Home in Oregon, Ill. We began the quilt on April 1, 1952, and it was finished in July.

In June of 1952 the secretary ordered a set of teaspoons for the Texas Conference. On August 5, 1952, work was started on our second project, a quilt for the Texas Conference. Work was continued on that quilt and a baby quilt through September, October, November, and December monthly meetings.

In December of 1952, out of the missionary fund, we paid \$10 on a new coat and bought gifts for two little boys in the hospital.

On January 3, 1953, we began our third project. We bought material and made a box of clothes for the orphan children in Israel. In July, 1953, the secretary sent off the first box of clothes for the orphan children. Our fourth and fifth projects—the women rolled bandages for the Leper Colony outside Jerusalem.

During November and December of 1953 the women worked on our sixth and seventh projects—making new clothes for two families of children. In November, 1953, the women made up a box of groceries. The night before Thanksgiving Day, Tommie Whitis, Jenny Lee Williams, and I called on the family and gave them the basket of groceries and a box of new and used clothes.

At our last meeting, work was continued on clothes for the needy, and we made scrapbooks for the children in the Crippled Children's Ward at the Valley Baptist Hospital.

Our group has grown a lot since our first meeting, and our prayer is that we can get more people interested in our work and do all things in the name of the Lord.

Dean Williams, Secretary.

SARAH ALENA ELLIS

Mrs. Sarah Alena Ellis, Waterloo, Iowa, died of cerebral hemorrhage on February 12, 1954, at Allen Memorial Hospital.

Sr. Ellis, daughter of John and Miriam Appleyard, was born on August 8, 1876, in Oregon, Ill. At the age of four she moved with her parents to Odebolt, Iowa, where she attended school. Following graduation, she taught school near Odebolt, and at Sac City and Wymore, Neb.

On June 2, 1903, she was married to Thomas J. Ellis. In 1906 they made their home in Waterloo.

She was a member of the Church of God at Oregon, Ill., but attended the Conger Street Church of God in Waterloo.

Her survivors include one daughter, Mrs. Edward H. Berek, Waterloo; one sister, Mrs. George H. Loudenslager, Oregon, Ill.; and five grandchildren.

Her parents, one son, Eldridge, one brother and her husband preceded her in death.

The funeral services were held on February 15. The writer officiated, assisted by Bro. Linford Moore. Burial was at Memorial Park Cemetery, where she awaits the resurrection morn.

J. R. LeCrone.

ANDERSON - HEAVENER

Miss Mary Louise Anderson, daughter of Mr. and Mrs. Paron W. Anderson, of 920 W. Jefferson Blvd., Mishawaka, Ind., became the bride of Mr. William A. Heavener, Jr., son of Mr. and Mrs. William A. Heavener, Sr., of 1146 S. Lafayette St., South Bend, Ind. A double ring ceremony was performed at 7:30 p. m., Saturday, January 23, 1954, at the home of the bride's parents with the writer officiating.

The home was decorated with spring flowers. Preceding the ceremony the bride's sister, Miss Lois Anderson played the nuptial music. The bride, given in marriage by her father, wore a white chantilly lace and tulle over taffeta gown, her fingertip veil of silk illusion was held in place with a tiara of white velvet leaves and seed pearls. She carried a bouquet of red roses and white carnations on a white satin Bible. The matron of honor was Mrs. Herschel Heavener. Mr. Herschel Heavener, brother of the groom, acted as best man.

Following the ceremony, a reception was held in the Hope Chapel Church of God in South Bend for relatives and friends of the immediate families of both parties. Mrs. William Heavener is the Sunday school pianist at Hope Chapel.

The couple will make their home at 204 S. Wells St., Mishawaka.

A. Weldon McCoy, Sr.

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$3.00.

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

FIRST IN EVERYTHING

We can never study thoughtfully anything in the life of Jesus without being impressed with the wonder that always attaches to everything about Him. He is holy, and stands apart from us in so many ways.

He was born, first of all, of a virgin womb. Lastly, He was laid in a virgin tomb. The same was true of the ass which He rode into Jerusalem. Never before had any man ridden her. Jesus Himself is a virgin—He never married. He is the first-begotten of the Father, the first-born from the dead, and His name is the first of all names of things in heaven and things in earth.

BUILDING THE TEMPLE

It was David, the father of Solomon, who first proposed to replace the tabernacle with a more permanent dwelling place for the Lord. Comparing his own luxurious palace with the tent in which the ark of the Lord was kept, he became conscious stricken and resolved to build an even more luxurious dwelling place for the Lord, where the people could go to worship Him.

Jehovah heartily approved the spirit which caused David to desire to build the temple, and sent the Prophet Nathan to encourage him to collect the material for the temple. But because David had "shed blood abundantly" and "made great wars," he was not permitted to have any part in the actual building operations (1 Chron. 22:1-10).

The directing of the actual building operations was left to Solomon, who was to be a man of peace. Solomon, however, was not left to build the temple according to his own whim. David selected the site, and "gave to Solomon his son the pattern . . . that he had by the spirit" (1 Chron. 28:11, 12). Each detail of the temple had its special plan and purpose, and could not be altered upon the wishes of men.

"God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:8).

ON GIVING AND RECEIVING

The great secret of Solomon's success was his faith in God and his obedience to God's commands. Another secret of Solomon's success was his generous heart. He gave willingly and gladly whatever was needed for the comfort of his people. The more we give, the more we receive in blessings of all kinds, both spiritual and material.

We can find a lesson on giving and receiving or getting and keeping in the two seas in Palestine. One of the seas in Palestine receives fresh flowing water from the Jordan River. Trees grow along its banks and fish abound in it. Children play along its shores. The Sea of Galilee receives the water from the Jordan River, and gives of its fish and pleasant beaches and shores. From the lower end of the Sea of Galilee the Jordan River continues its course to another sea. This is a quite different picture. No fish live in this sea. Nothing lives along its shores. The air smells. People do not go to bathe and to enjoy its beaches. This is the Dead Sea. The Jordan River empties its waters into both seas. What do you think makes the difference? Of course! The Sea of Galilee allows the Jordan to flow into it, through it, and out of it. The water stays fresh and good. The Dead Sea receives and keeps the water from the Jordan River. It is a difference between sharing and greedily keeping all for oneself.

There is a little verse which describes the Dead Sea:

"All that it got, it kept and did hold;
All tributary streams found here their
grave,
Because this sea received but never gave."



Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

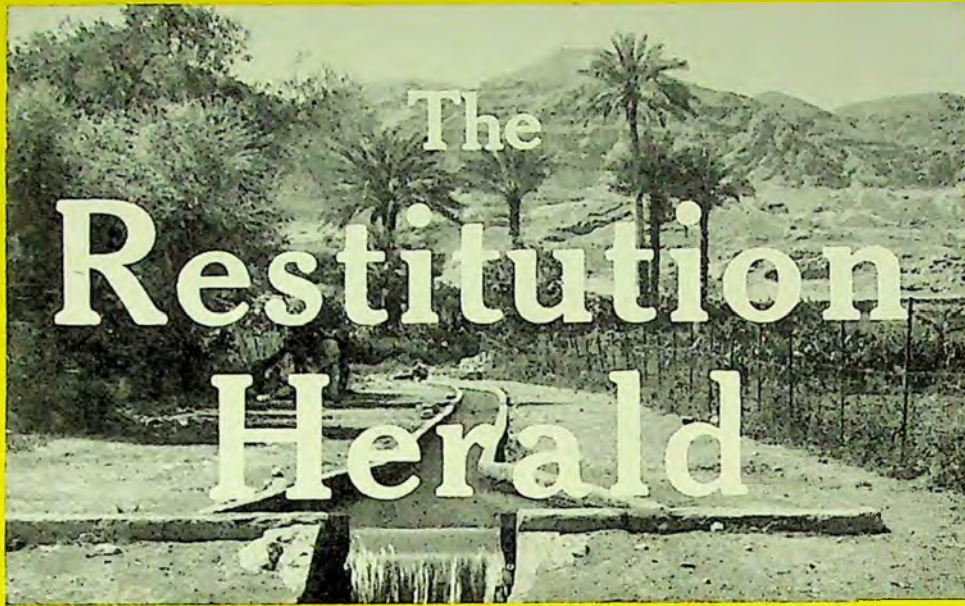
For if ye love them which love you, what reward have ye? Do not even the publicans the same?

And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?

Be ye therefore perfect, even as your Father which is in heaven is perfect.

—Matthew 5:43-48.





March 2, 1954

Volume 43

Number 21



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**The City of Nazareth,
where Jesus lived as
a boy.**

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Editorial

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James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Churches Can Be Built

A few days ago we had the opportunity to talk to a leader in another church group who was interested in building and developing new churches. His thoughts were very revealing. We would like to pass along the practice and experience of this group for what help it may be to us.

It is interesting to note that they apparently do not think in terms of possible failure. They simply look over available opportunities, select a district where there are no churches in the immediate vicinity, and set out to construct a church and build a congregation. They assume that a church can be built anywhere.

They pay particular attention to new subdivisions in large cities. They never doubt that they will secure necessary support and membership for the new church. In one city alone, with a population of 65,300 they have built thirteen churches in this way.

Their program appears to be well organized, simple and satisfactory in practice. A district is selected for a new church, of which there seems to be thousands. The Mission Board proceeds with the construction of a church immediately. A specially qualified minister is assigned to pastoral service in that district. This minister is expected to devote his full time to the sincere effort of building a church. Any deficit in salary not raised by the local group is supplied by the national until the work becomes self-supporting. They expect, and so far have experienced, that it takes no longer than *two years* for such a church to become completely self-supporting. Since we often have churches which go from twenty-five to fifty years before becoming self-supporting in a fair way, it is obvious that we should sincerely reappraise our methods.

It is interesting, too, to know that they refuse absolutely to proselyte. They devote themselves entirely to reaching the unconverted, non-church members. He pointed out that there was only one city in which they departed from this procedure. Their attempt to start a church in this city was a complete failure, and they were compelled to withdraw without starting a church. It is the only place, said he, where they ever failed to start a church. He was convinced that God simply refused to bless their

effort when they devoted themselves to changing the minds of others, rather than reaching the unconverted.

Our work has been based one hundred per cent on the historical premise that we must change the opinions of others. We have lived entirely by the practice of proselyting. Neither our thinking, our organization, or our practice has been so ordered as to meet a need of reaching the unconverted. Here again, we should take time to sincerely reappraise our attitudes in these matters.

This logically raised the question of how they reached these unconverted individuals in the community selected. The method seems to be simple, direct, and effective. Everyone connected with established churches considers it an obligation to help build new churches.

When a community work is to be started, several carloads of preachers from the surrounding territory converge upon that particular district. There they call house to house, becoming acquainted with the people, eliminating those who have any church connections, and retaining names of unconverted for the future attention of the church.

These ministers also call upon other ministers in the community. They assure them that it is not their purpose to harm their work in any way; but they are attempting only to add to their effectiveness in the community. Out of this, and repeated calling plans, grows the nucleus of a new congregation.

They have adopted more or less a standard procedure for the construction of churches. They are built wide in front and designed to present a pleasing appearance to the street. Ample room for expansion is left to the rear and only the bare necessities are used in finishing this part. Future expansion is logical.

When actual building gets under way, several men from surrounding churches come in and join together in the construction of the new church. The whole plan seems very simple, very logical, very economical, and certainly most effective.

Churches can be built; it is just that *we* are not building them. We need to decide whether or not we want to build churches bad enough to develop effective methods that will insure success.

The Personal God

by F. L. Austin

NO impersonal being," as Fairbairn says, "whether named fate or chance, necessity or existence, the soul or the whole, can be an object of worship . . . The impersonal must be personalized before thought, which is a subject activity, can pass into worship, which is a reciprocal action, or a process of converse or intercourse between living minds."

"Both love and religion," as Knudson says, "seek for union . . . of mutual understanding and sympathy." No being can give and receive love or worship that is not personal. But "God is 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." He sought the love of His creatures when He directed, "Thou shalt love the Lord thy God with all thy heart"; and He accepted their worship when He said, "Thou shalt have no other gods before me." Surely, from God's own Word we *must* realize and accept the personality of God.

The personality of God does not necessarily imply corporeality. "The essential meaning of personality," as Professor Bowne puts it, "is selfhood, self-consciousness, self-control, and the power to know."

In the history of Israel, God's chosen nation, God made known most positively that He had personal knowledge of, and sympathy with, His people. He revealed His constant interest in their welfare; He manifested the power of His own influence upon them. Israelitish history cannot be written according to the same rule as is the history of other nations. History is the record of cause and effect. But the injection of the mighty force of the unseen God into the affairs of Israel so altered the shaping and development of Israel as to render insufficient the effort of man to intelligently present the history of that people into following generations. Ever and anon there were interspersed through the warp and woof of Israel's historic pattern the threads of God's infinite and invisible power which introduced into the finished pattern outstanding designs inexplicable by man. Both Biblical and profane record are content by writing simply, "God blew; and we conquered."

"Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God" (2 Kings 19:15, 16).

Pharaoh felt doubly able to cope with the uprising of Israel. But God was present with Moses and Aaron. He personally, consciously, spoke, and directed His power in the interest of Israel. His personal presence changed things. Pharaoh was baffled.

Sennacherib prophesied blasphemously against Jerusalem, the city of God, and against God. According to all rules of cause and

effect, he with his mighty army was able to capture the Jews like as he had captured greater than they. He worshiped "he knew not what." He took no account of Him who personally watched Israel. But in one night the God of all power and wisdom shot His threaded shuttle through the Assyrian loom, and the whole picture was changed. The personal God changed the course of events. Such an One, though unseen, the Jews could recognize as an ever-present, watchful, powerful, conscious Personality. They could love and adore and worship Him with a sense of closeness, of oneness, of endearment.

Brother, sister: that is the God whom Jesus brought to us. He who was present in the doings of the nation is also ever ready to weave the threads of majestic power into patterns of outstanding realness and beauty upon your lives and mine. The unchristian may not understand; nay, neither can he understand or explain, or record. But that personal God who heard the prayer of His Son at the tomb of Lazarus and changed the picture of home and life for Mary and Martha, is your God and my God. He is the same personal Father that He ever was, and is ever ready to intercede in our behalf.

Then, too, by His personal messages to prophets of old, He has made known that He will yet again stand up personally in behalf of His people, as of yore. Man cannot understand. Historians cannot comprehend. Therefore the experiences of Pharaoh, Sennacherib, Nebuchadnezzar, will be repeated unto them. For God is again going to speak and do and accomplish for His people and for mankind. His Son is to be sent to redeem and set at liberty. God will fight as when He fought in the day of battle. By His own personal power

(Please turn to page 11)

The Hid Treasure

"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field" (Matt. 13:44).

By Lyman Booth

THIS and the following parable were not spoken to the multitude, but to those within the house and to the more immediate disciples. Jesus addressed them as having found the hid treasure—the pearl of great price—and He warned them of the surpassing value of these, and exhorted them that for their sakes all worldly things should be joyfully renounced.

For the want of secure banks of deposit in those eastern and ancient lands, the practice of hiding money and jewels and other articles of value had become a common practice. In some places it is still in vogue. Precious utensils and ornaments were often hid in some secret nook in the walls of the homes or buried in a field or garden. It sometimes happened that the owner died without revealing to friends where his valuables were hid. In some instances they were never found. In others, perhaps after a lapse of several years, they were discovered. It was extremely dangerous for the one who found the treasure to remove it from another's field; but, having purchased the field, he could safely wait and work in secret, and the coveted treasure was his. Because that country had always been subject to wars, invasions, and calamities, a feeling of insecurity prevailed.

The truth of the Kingdom of God is the pearl of great price, and he who would find it must remove those things upon which he has placed the greatest store. When the lover of money renounces his covetousness, the indolent man, his ease, the lover of pleasure, his pleasure, and the wise man, his confidence in worldly wisdom, then each is selling what he had that he may buy the field containing the treasure.

The occupation of a traveling merchant or jeweler was common in those days and is still practiced to some extent. He dealt in precious stones and pearls, and traveled in search of others to buy or to exchange.

They who are, therefore, seeking for the knowledge of the Kingdom, they who feel that there is some absolute and lasting good for man in which he shall find true satisfaction for all his hopes and desires, may be likened to the merchant who is constantly seeking goodly pearls. The person who unexpectedly finds a treasure may have the liveliest joy; but he who finds it after long and tedious search may experience the greatest appreciation of its value. Lessons easily learned are sometimes sooner forgotten than those that require more thought and concen-

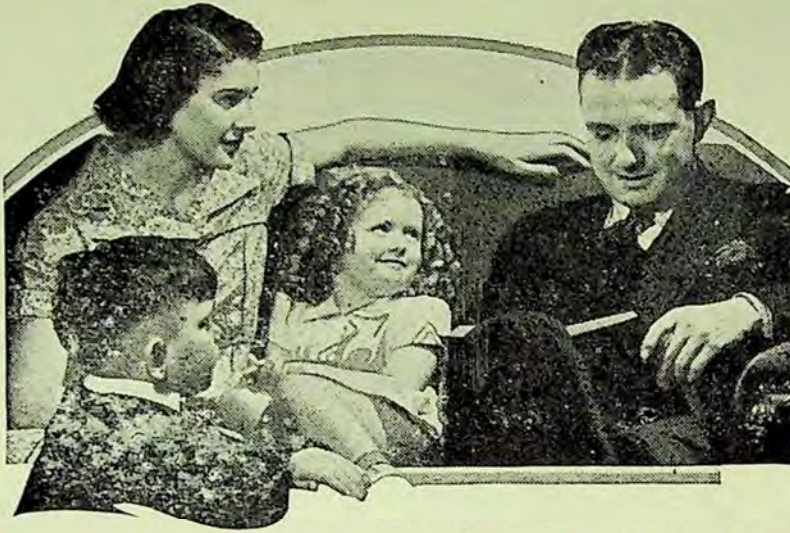
tration of effort. Likewise the preciousness of the truth of the gospel when found after long and anxious study renders it more profound, and deepens the cravings of the mind for greater knowledge of God's holy Word.

Jesus taught His disciples that not all who joined Him were fitted as genuine followers, and that the false and true should mix and mingle till that day which God held in reserve for the final decision between the two classes. To convey this truth He compared the Kingdom of God in the process of its development to a net cast into the sea, in which all kinds of fish, good and worthless, are caught. This net was much like our seine, weighted at the bottom and buoyed on top, then drawn in a circle and pulled ashore. This represents the wide range and scope of the gospel, not like a net cast into a small stream, but into the wide sea or world, gathering in and drawing together some out of every kindred, and tongue, and people, and nation.

While Jesus taught things that were new to them, He confirmed the old, showing that the law and gospel were not contrary, for both were from the same all-wise Author. In listening to His teaching, they learned things old and new. New duties were taught, principles declared, and emotions touched that were unknown before. A new light dawned upon their hitherto clouded minds, and they beheld something "new," and no less sublime as it was new. Little by little He sought to teach them the nature and development of the everlasting Kingdom, which, in God's provision, shall embrace every nation and cover the entire world, at the same time holding firmly all the good in the "old" and treasuring the newness of the gospel.—*The Restitution Herald*, 1931.

DAILY READING HELPS

- M. Mar. 8. Love in the law. Lev. 19:9-18.
 T. Mar. 9. Importance of love. Matt. 22:35-40.
 W. Mar. 10. Love fulfills the law. Rom. 13:8-10.
 T. Mar. 11. Characteristics of love. 1 Cor. 13.
 F. Mar. 12. Love in action. 1 John 3:11-24.
 S. Mar. 13. Love proves regeneration. 1 John 4 and 5.



A Family Bible Study

By the Smead Family

JONAH'S EXPERIENCE WITH GOD

WE are a family exploring the Bible as any family might do. The Bible is rich in promises for your help and guidance. It lights the way to life eternal. You, too, can find salvation and enjoy a marvelous fellowship with the heavenly Father if you will but allow God's spirit to guide you as you search the Scriptures daily. Now, grace and peace to you from God our Father, and from our Lord Jesus Christ as we explore the Bible together.

Our Scripture for this week is found in John 12:46-50. "I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."

John: From that text I gather that whatever Jesus said must be absolute truth, having been given Him by the Father.

Cecil: So it is, John. Jesus reveals the merciful attitude of the heavenly Father toward mankind. He also witnesses to the truth of the Bible. If the Bible could be proved false or untrue it would also prove Jesus an impostor and not what He declared Himself to be.

John: Jesus mentioned Jonah as a sign of Himself. Do you mean then if we do not believe about Jonah being swallowed by the whale we are in effect saying that Jesus Himself is an impostor?

Cecil: We are. Jesus stands back of, and vouches for the record of Jonah in Matthew 12:40: "For as Jonas was

three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

John: But how could Jonah stay alive in a fish for that long?

Cecil: Actually, John, the record does not say he was kept alive for three days and three nights in the fish. It says his soul fainted in Jonah 2:7. He was as a man being buried alive. As a drowning man, all the thoughts of the second chapter of Jonah went through his mind before he fainted, and he made one last prayer for deliverance. Three days later the fish threw him up on dry ground and he revived.

Mildred: He was unconscious for those three days then.

Cecil: Yes, and Jesus said Jonah was a sign of Himself. Jesus is the only one ever to be resurrected to immortal life, but there are several instances in the Bible where God's power was exerted to bring people back to this present mortal life.

John: How did Jonah happen to get swallowed by the fish in the first place?

Cecil: He didn't want to warn Nineveh that it was about to be destroyed because of its wickedness.

Mildred: That seems strange. The fourth chapter tells us there were more than one hundred twenty thousand children in Nineveh. God was concerned about those children of a heathen race. It seems as though Jonah ought to have been. Christians today send help all over the world to help the children in trouble. Look at the wonderful response for missionary money for the children who need a home and care when war comes to their lands.

Cecil: Yes, today the Christian spirit says Jonah was wrong in refusing to help Nineveh. God thought he was wrong, too. Of course there were extenuating circumstances.

(Over)

John: How can you excuse Jonah for disobeying God?

Cecil: I do not excuse him. I just wanted to point out why.

Mildred: Will that do any good? People today do wrong and then blame circumstances. No one wants to take the blame when he has done wrong. Recently when a banker stole his bank's money he said he didn't know why he did it, maybe a psychiatrist could figure it out. But, then, go ahead and give us Jonah's excuses.

Cecil: Jonah didn't make excuses for himself for going the other way. He was actually making an attempt to influence the action of God. The prophecy had been that Nineveh was the nation to eventually punish Israel for the nation's wickedness.

John: I see, and Jonah saw a chance to get Nineveh destroyed before Nineveh could destroy Israel.

Cecil: Yes, that is what Jonah thought. And he figured that by not preaching to Nineveh they would remain so wicked that soon the nation would fall.

Mildred: I think the lesson today is that Christians, by being Christian, can keep our nation from harm even more so than greater armaments.

Cecil: Yes, and another lesson is that man cannot frustrate God in His purposes.

John: The record says Jonah went the other way, paid his fare on a ship, and went to sleep below decks. Then the Lord sent a great wind and tempest.

Mildred: Yes, and the sailors tried to do everything they could to save the ship. Everyone prayed to his god.

John: Then they awakened Jonah and asked him to pray also.

Cecil: Those sailors felt this tempest was not an ordinary storm, but that it had been sent by God because of someone on board, so they cast lots to see who it was. Who was the *Jonah!* It was Jonah, himself.

Mildred: He confessed he was running away from God.

John: Jonah volunteered to have them throw him overboard. He said if they would throw him overboard the storm would stop.

Mildred: The sailors were a very decent sort and did not want to throw him overboard. But at last they felt they had no choice, the storm was so bad.

John: The sailors were not angry with Jonah when they threw him overboard?

Cecil: No, all through this account there are wonderful similarities and differences between Jonah and the Christ. Christ also volunteered to lay down His life. Jonah had thought to change God's plans for the punishment of Israel by being himself destroyed. Jesus thought to serve God and show forth His love for the world by laying down His life. Those that threw Jonah overboard were not angry with him. Those who crucified Jesus were filled with malice and anger.

John: As soon as Jonah was thrown overboard the sea ceased from her raging, and the sailors made vows and offered sacrifice to the Lord.

Cecil: But God was not done with Jonah. He had found him down in the ship. God had had him brought out and cast overboard. Now God had prepared a great fish to swallow up Jonah. God had sent him to preach to Nineveh and to Nineveh Jonah would go and preach. But Jonah would have to go of his own free will.

Mildred: Yes, then it was that Jonah really prayed, as he was losing consciousness. He said he would do what he had vowed to do for God. That is, go wherever God wanted him to go and do what God wanted him to do.

Cecil: Three days and nights later Jonah regained consciousness on the shore where the fish had thrown him. This time, when told to go to Nineveh, he went.

Mildred: Actually, his preaching was much more effective than it might have been, for the inhabitants of the city at once repented and began to change their ways.

John: I wonder if the sailors had spread the story of what had happened to Jonah?

Cecil: They may have. We are not told. But, anyway, the preaching of Jonah worked like magic on the inhabitants of Nineveh. Maybe there was a change in Jonah himself that made him more effective.

Mildred: The experiences of life do that to us. Sometimes the unpleasant happenings make better people of all of us. It was said of Jesus that He was made perfect through suffering.

Cecil: Jonah was a type of Jesus. Jonah was a sign to the Ninevites. They figured that if God could forgive Jonah for disobedience God also could forgive them. And He did! "God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not" (Jonah 3:10).

John: What is there about this record that is so hard to believe? If anyone can believe that Jesus rose from the dead after three days and three nights, he should be able to believe the record of Jonah and the whale.

Mildred: I guess some people find it hard to believe in miracles. Actually, though, God does not violate natural law by performing a miracle, He uses laws of nature that mankind is not yet able to comprehend. God acts in the dimension of immortality. We operate in the dimension of mortality.

Cecil: God has means at His control that we know nothing about. The radio can send this message through the air and does not go over a wire, as by telephone. The radio was thought impossible by those who used the telephone a few years ago. Before that, the telephone was thought impossible.

John: I see, and because the process God uses in resur-
(Please turn to page 11)

*"Now they desire a better country,
that is, an heavenly" (Heb. 11:16).*

The Heaven of Human Desire

By G. E. Marsh

MEN of all time and of all races have dreamed of a "home at the end of the road," a time and a place where the frustrated hopes of a lifetime will be realized, where the severed cords will be rebound, where the cause of sorrow will be vanquished, where the "creeping palsy" of old age will be stayed, where the "inhabitant shall not say, I am sick" (Isa. 33:24), where "there shall be no more thence an infant of days, nor an old man that hath not filled his days," where "youth is renewed like the eagle's" (Psalm 103:5), where sorrow and pain and death shall be no more.

Such, I say, has been the dream of the ages; such has been the desire of every human heart. And hence, men have painted their pictures of "heaven" in the blended colors of their dreams! Vain are the dreams and vain are the hopes of men unless their expectations rest upon a sure foundation of truth.

When we turn to the Bible, to the amazement of the many, we find revealed in the promises of God a vision of "The Heaven of Human Desire" that broadens out wide enough to satisfy the richest and deepest longings of the human heart!

"Lo, the poor Indian, whose untutored mind
Sees God in the cloud, and hears Him in the wind"

looks forward to a "happy hunting ground" at the end of his journey that is filled with the abundance of forest and field, the rivers of which teem with fish, while birds and beasts await the hunter's flying arrow on every side.

So the Indian draws his picture of the "home at the end of the road" according to the visioning of his own mind, according to the desires of his own heart. Yet, behind those "longings, yearnings, strivings" that animate the savage bosom, there lies a great truth, and a hope that is justified by the promises of the eternal Father of us all. Resolved into its simplest terms, the hope of the Red Man is the hope of a fruitful land, a land of sunshine and plenty, a land where the eye of the Great Spirit rests kindly upon His children of the earth.

And that is the promise God has made; that is the assurance He has given! The time is coming when the earth shall be filled with fruitage and the forest teem

with life. But the conditions prevailing then will be quite different from those pictured in the Indian's dream of a "happy hunting ground." When that day shall dawn, neither man nor beast shall "be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday" (Psalm 91:5, 6). For "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" (Isa. 11:6).

Here, surely, is a "Heaven of Human Desire" that all men can understand. It is not located upon some distant sphere, but upon this earth. It is not peopled by invisible and mystical spirits of the dead, but by living men and women and children like unto those whom we know and love today. The soft hand of childhood twines itself into the tawny mane of the lordly lion without fear and without danger; the feathered songsters flit from bough to bough unharried by the fowler's shaft. The peace, the quietude, and the safety of forgotten Eden prevails throughout the earth! The reason for this wondrous condition is clearly stated: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9).

"The Heaven of Human Desire" differs in its attractions and in its allurements according as one man's desires differ from another's. Yet there is something there for all! Something that will appeal to the old and to the young, to the weak and to the strong, to the one who is filled with a consciousness of strength and vigor demanding action, and to the one who has grown weary of the toil-some road and is longing for rest.

The young and ambitious person, the church of God today, and the Kingdom of God tomorrow, offer wider and more promising opportunities for service and assurance of richer and more lasting rewards than any other possible vocation or calling.

The pictured "heaven" of our fathers no longer appeals to young men and young women who have tasted somewhat of the joy of service. They have learned to find

pleasure in work, in the perfecting of plans, and in the fruition of their own efforts. They do not look with satisfaction upon a picture of "heaven" where they are assigned a place in the orchestra of the angels, strumming a harp throughout eternity!

Young people of this age of research and of learning have discovered that true satisfaction is found only in accomplishment. A "heaven" of perpetual idleness does not appeal to their sense of the desirable. They demand an opportunity to increase in knowledge and power and service.

And that is what the Kingdom of God promises to the young man and the young woman of today—an endless and limitless capacity for growth! For it is said of Him whose "name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," that "of the increase of his government and peace there shall be no end" (Isa. 9:6, 7). Where growth continues without cessation, where increase goes on forever, there is opportunity for the continued learning of new things, and unending fields for active service.

Paul assured us that Christ "must reign, till he hath put all enemies under his feet" (1 Cor. 15:25). All the enemies of man are not enrolled among the soldiery of the world. When "all kings shall fall down before him," when "all nations shall serve him" (Psalm 72:11), there will still remain rich fields for future conquest. All of the mighty forces of nature must be subdued. All of the hidden resources of the earth must be revealed. All of the vast riches of the ocean's depths must be explored. The earth, the air, and the waters of the sea open up before us limitless vistas of opportunity and research. As limitless as the universe are the possibilities of those who, through faith, become "heirs of God, and joint-heirs with Christ" (Rom. 8:17).

The promise has been made "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). And what is included in this promise? "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" (Rom. 4:13). "Joint-heir with Christ!" "Abraham's seed!" "Heir of the world!" All this is assured to the one who believes in the Lord Jesus Christ and is united with Him in baptism.

But all are not young and ambitious! Many have grown tired of the struggle and are longing for rest. And this is how the Kingdom of God, the "Heaven of Human Desire," provides for these weary ones of the earth. "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" (Isa. 65:17, 18).

Does this beautiful picture possess a meaning for Israel alone? Surely it reaches further than that favored nation! When "the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever" (Luke 1:32, 33), we shall reign with Him: for He has 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). When "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), He shall not reign alone. When Jerusalem is a "rejoicing, and her people a joy, "we shall be there to see and to enjoy it all with them!

Rest—yes! Glorious, eternal rest, such as men have never known; rest untroubled by fears of coming evil; rest of body and mind and spirit! "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 be faint" (Isa. 40:31), for "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).

"The Heaven of Human Desire!" How inspiring the thought! And soon those "desires" of the human heart will be realized by some! Will you be among them when Jesus comes? Will you be of that number of glorified children of the most High who will join in the glad song of eternal rejoicing? "They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10).—*The Restitution Herald*, 1931.

"Accept no compromise with evil."

THINGS TO CONSIDER

- The best day is today.
- The greatest mistake is giving up.
- The most expensive indulgence is hatred.
- The cheapest, stupidest thing to do is find fault.
- The greatest trouble-maker is talking too much.
- The worst bankruptcy is to lose our enthusiasm.
- The meanest feeling is jealousy.
- The greatest need is forgiveness.
- The best gift is common sense.
- The greatest sin is prayerlessness.

—*Dulin's Grove Church Bulletin*.

Harvest of the Earth

By C. E. Randall

THE scene pictured in Revelation 14:14-20 has to do with the reaping of the earth. It is the harvest of the earth. It is not a pleasant scene, but there is profit in it, if, with honesty of purpose, we carefully consider its contents.

"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

"And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."

The earth vine mentioned concerns the ripening of sin. In the picture, sin has come to its full. The cup of iniquity is full and overflowing: the judgments of the Lord are already to be poured out and executed. This is the final consummation, in which sin comes to its end, and sinners no longer fling their evil ways and delight themselves in that which is contrary to God and which flaunts the very purpose of God.

One of the truths which God set forth early in His dealings with man was couched in these words, "The way of the transgressor is hard." This is true in everyday life, but will find its fullest expression when the earth vine is reaped. The reaping of the earth vine will not be a new and unprecedented action. It will be larger and more complete. On several occasions the sin of man has become so great it has been necessary in the providence and long-suffering of God to stop the maddening increase of sin through judgment of transgressors. We observe a few of these cases. Early in the history of man as covered by the divine revelation, men had departed far

from the will and ways of God and their minds were warped and fashioned after sin. Their thoughts were evil continually. The antediluvian people so grieved the Lord at heart that God repented that He had even made man on the earth. Their feverish ways are described in these words: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth" (Gen. 6:5, 11-13).

The way of the transgressors had brought them to a place where the unfruitful works of darkness had come to their fullness. The time of the harvest was at hand. The end of that age well illustrated the pronouncement, "The wages of sin is death."

The judgment that befell the antediluvian world has been set forth as a warning and an example of what can be expected in the end of this evil age. Comparison of the two consummations will indicate what can be expected before too long in a world that is running to the lust of the flesh, the lust of the eyes, and the pride of life.

Another example which is set forth in several places of Scripture concerns Sodom and Gomorrah. Jude sets them forth as such in these words: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." The vine of Sodom is used in Scripture to represent the depravity of the lowest state to which sin casts a willing world.

When the people of Israel and Judah were gradually forsaking the ways of God and forgetting the words of the Almighty, the rulers were likened to the people of Sodom and Gomorrah.

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of

rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood" (Isa. 1:10-15).

The people of Judah were likened to Sodom and Gomorrah because they were acting like the people of Sodom and Gomorrah. When folks live and act like the people of Sodom, they should expect the same fate which befell the people of Sodom. The people of Sodom were brazen in their sinning. They were not at all shamefaced about their evil ways. So it was with the people of Jerusalem and Judah.

In Isaiah 3:9 we read: "The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto the soul! for they have rewarded evil unto themselves."

Two things stand out in this description of the sins of Judah who were likened unto the people of Sodom. They made no attempt to hide their sins, and they sinned openly as though no offense had been committed. Sin was no longer looked upon as sin. It was accepted as a way of life characteristic of the times, but not necessarily a way of life that would be unfruitful in the end. Secondly, they rewarded evil unto themselves. Sin was justified; it was laughed at; it was not condoned; it was accepted as part and parcel of society. But everyone knows what happened to the people of Sodom and Gomorrah and to the children of Israel and Judah. If one is willing to be impartial it would not be hard to see a marked semblance between the ways of Sodom, and Sodom-like ways of Israel, and our own way of life.

The destruction that is to come to the wicked will have a twofold aspect to it. 1) The greatest punishment will be in the loss of life. The cutting off will separate them from the blessings and good things which man enjoys from day to day. 2) Their punishment will end in the second death from which there is no promised deliverance.

In neither of these phases of judgment is there room for suggestion or conclusion that the fate of the wicked is a state of unending torment. The unrighteous will have meted out to them the penalty for their wrongdoing in the earth where they committed their offenses against God. Their end has been determined by the Judge of all the earth who will do right.

Concerning the final end of the wicked, God said, "For

evildoers shall be cut off, but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. . . . But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away. . . . I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright: for the end of that man is peace. But the transgressors shall be destroyed together: the end of the wicked shall be cut off" (Psalm 37:9, 10, 20, 35-38).

These passages of Scripture very clearly and in simple language describe the end of the wicked and confirm other scriptures which say, "The wages of sin is death."

My friends, these scriptures which we have called to your attention concerning the coming of the harvest of the earth vine, when sin will come to its full, and sinners will be destroyed out of the earth are as much the truth of God as are the scriptures that set forth the blessings of the saints and the rewards of the righteous. I urge you to give careful and earnest heed to these warnings. It doesn't matter if sin has been dressed up to appear modern and conventional in social circles. Sin is sin, regardless of its plumage. When the hour comes for God to reckon with mankind, the frightfulness of sin will be brought into full focus and every sinner will realize that the way of the transgressor is hard.

"The Church bell is far more important than the fire bell, but it does not make the people run so fast."—*Selected.*

SET UP EARTHQUAKE OBSERVATORIES IN HOLY LAND

The construction of two seismological observatories recently has been completed by the National Physical Laboratory of the Israel Research Council. One of the stations has been set up in Jerusalem, and the other in Safed. The importance of seismological stations in the Near East has been felt increasingly in recent years in view of the great number of quakes which have occurred. Israel is situated in two overlapping tremor zones: the East-West zone, extending from the maritime Alps through Italy, Greece, Turkey, Israel, and Afghanistan to India and the North-South zone which produces tremors in the rift valleys of Africa. The Jordan valley is at the outer fringe of that zone. (Read Zech. 14:4-8.)—*E.P.*

The Heaven That Now Is

By Florence Pease

"He said unto them, I beheld Satan as lightning fall from heaven" (Luke 10:18).

JESUS, foreseeing the end of man's corrupt government on earth in these latter days, and His second coming with vehemence upon the wicked nations to destroy them, spoke the foregoing scripture. Corrupt man in high places of power on earth, had conceived in the heart to overthrow God's heaven, meaning God's government with His people, and had raised himself in government and elevation above God. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the side of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms?" (Isaiah 14:12-16).

Yes, evil man has made a heaven on earth for himself, deceiving the majority of so-called Christians with false Christianity. But these evil messengers, or evil angels, will be destroyed. Jude 6 reads, "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."

According to 2 Peter 3:9, 10, the heaven that now is on earth will pass away. "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. 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."

To rightly define the word "earth," turn to Revelation 13:12. "He exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."

It is written in Ecclesiastes 1:4, of this planet on which we live: "One generation passeth away, and another generation cometh: but the earth abideth for ever." The majority of peoples on the earth, was spoken of as "earth." Will atomic power provide the fervent heat to destroy the kingdoms of today, the heaven that now is? "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" (2 Peter 3:7).

Jesus will come in the midst of the great battle of Armageddon to gather the saints unto Himself and they will be changed to immortality. The heaven that now is will close its final chapter with a plague upon all that have fought against the Lord. "This shall be the plague wherewith the Lord will smite all the people who have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth" (Zech. 14:12).

But for the righteous are these comforting words in 2 Peter 3:13: "Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness."

May God's heaven or government on earth soon come!

THE PERSONAL GOD

(Continued from page 3)

er and word and presence, rebellious man will yet be thwarted and the glorious pictures of His own long-foretold patterns will be woven into the fabric of God's world.

Surely Thou art God and there is none besides Thee.
—*The Restitution Herald*, 1931.

"Skid Row is the end of far too many 'men of distinction.'"

JONAH'S EXPERIENCE WITH GOD

(Continued from page 6)

recting the dead cannot be demonstrated by ourselves with our limited powers, we are apt to think it is impossible to raise the dead.

Cecil: Exactly. But God has demonstrated resurrection many times in the Bible. The great demonstration, of course, was when He raised Jesus from the grave; that time it was a resurrection to immortality. Never again will Jesus die. Jonah was a sign to the people that Jesus would be in the "heart of the earth," that is, in the grave, for three days and three nights, and that He would then be resurrected. That is the faith that Christians have, not in something unreal and impossible; but faith in a reality of something that is still beyond the power of mortal man—something that God only can do. God has raised the dead in the past. He will raise the dead again when Jesus comes back to earth.



As a Christian Serves

By Mary A. Gesin

"Well, I'm not going to play at any old charity concert. You can do as you please, Patsy. So there!" And with these scornful words Annabelle turned in at her own gate and disappeared around the bend of the walk.

Patsy walked slowly and thoughtfully on to her own home in the next block. She didn't want to go way over on the other side of town either, particularly on the night when the girls of her crowd had planned to make fudge at Lou's house and spend a delightful evening together.

But, she mused, for some reason their music teacher had his heart set on taking his two star pupils to assist with the benefit program he was giving for an old acquaintance. This, he had explained, was an aged musician whose fingers were no longer nimble enough to skip over the keys and bring forth the liquid notes of melody.

Patsy and Annabelle, chums from babyhood, made an excellent two-piano team, and one felt lost without the other. Still, Patsy decided, she had two or three solo numbers with which she might do her teacher credit.

All the remainder of the week Annabelle was firm in her declaration that she "couldn't be bothered," and when Friday night came, Patsy went alone with Mother and her teacher to the hall. Thinking of the forlorn figure for whom the concert was being given and the hopeless look in his eyes, Patsy gave her contributions to the program with exquisite sympathy and her usual skill. And before eleven o'clock she was back home and tucked into bed.

The next day was the one for her regular music lesson, and she and Annabelle met as usual at their teacher's home. When Patsy had finished her lesson, the Professor told her he had some news for her. It seemed the committee which acted as judges to determine who should receive a term's lessons each year under the finest instructor in a near-by city music school had been present at the concert, and the lucky one had been chosen that night.

"I'm very happy to tell you, Patsy, that of all those who so gladly gave their services you are the one who has been chosen for that honor," he ended. And Patsy hurried home as if in a dream to share the wonderful news with her family, too sorry for Annabelle to say even a word to her about it. For she knew how greatly Annabelle had coveted that scholarship.

A Christian Service

We cannot think only of ourselves as Annabelle did.

In fact, Patsy was rewarded for her service, wasn't she? Jesus was always thinking of someone else. No matter how tired He was Jesus was willing to travel miles to heal someone or preach for hours to multitudes of people. Jesus was rewarded for His faithful service to God. He now sits on the right hand of God's throne in heaven. You and I will be rewarded for service to God also. When Jesus returns to earth, He will give us a place in God's Kingdom, but only according to what our "work shall be."

HAPPY BIRTHDAY TO YOU ALL!

Shirley Jean Nyhoff, Mar. 8, age 13, Wray, Colo.

Arden Neil Wert, Mar. 10, age 5, South Bend, Ind.

Tommy Richardson, Mar. 11, age 11, Hammond, La.

Cheryl Diane Porter, Mar. 13, age 7, Mt. Sterling, Ill.

NEW MEMBERS

We are happy to welcome two new members into our Everyday Christian Expression Club. They are Deborah and Gregory Thompson of Falls Church, Va. Their mother sent in their names.

GOD WANTS BOYS AND GIRLS

God wants the boys, the merry, merry boys
The noisy boys, the funny boys,
the thoughtless boys—

God wants the boys, with all their joys,
That He as gold may make them pure,
And teach them trials to endure;
His heroes brave He'd have them be,
Fighting for truth and purity.

God wants the boys.

God wants the happy-hearted girls,
The loving girls, the best of girls,
the worst of girls—

God wants to make the girls His pearls,
And to reflect His holy face,
And bring to mind His wondrous grace
That beautiful the world may be,
And filled with love and purity.

God wants the girls.

The Children's Page



“The Harvester”

Bro. Dean Moore, Baltimore, Maryland, edits and publishes a new paper called “The Harvester.” The paper is written especially for young people and is sent to all the young Bereans in the Virginia Conference area. In the following lines, he explains why the young people have entitled their paper “The Harvester.”

“We realize what a great need there is for workers to lead non-Christians in Jesus’ way. There is a greater need today than any time in history, because there are more people in the world today, and because there are strong forces throughout the world that weaken and corrupt human character, as there has never been before.

“Laborers are strong people. The motto, ‘Pray ye therefore the Lord of harvest, that he will send forth labourers into his harvest,’ expresses the desire for God to call men and women of strong Christian character to go into the world and work for Him. We are glad to have this name and motto, because it expresses our desire and purpose. Through the means of this paper, we intend to become better acquainted, better informed, and better prepared for other work we plan to do.”

We think the Virginia Conference young people have a fine paper and would like to encourage young people in other districts to get together to publish such a paper.

Harvester Editorial

The Bereans of the Church of God in the Virginia Conference area are interested in learning better ways in which they can serve as Christians in the world today. Never before has there been such need for strong young men and women who know their Creator and are willing to stand for their faith regardless of what men may say or think. While worldly young people are seeking thrills and pleasure and losing their character by practicing sin, we are seeking to build our lives as God intends, disciplining ourselves as Jesus taught, and preparing ourselves for work on behalf of our fellow men.

Berean News from the Virginia Conference

The Bereans have organized a district society and have begun regular district meetings or rallies. One person is training for service at Oregon Bible College, and perhaps another will decide definitely to go. Our church has provided one of the finest schools in the country for our training, and many of the young people are looking forward to the time when they can attend this Christian college of their own faith.

Virginia News

From Browntown, we hear that President A. B. Grove is making plans for the coming district meeting and banquet. This will be our second youth rally since last fall. The Browntown Bereans changed the time of their Sunday evening meeting at 5:30 p.m. The young people there enjoyed a nice New Year’s Eve party at Donna Hick’s home. The Berean young people are engaged in gospel tract distribution work. They have purchased one thousand tracts and are distributing them in their community.

Carolyn Morrison reports that there are approximately ten young people who meet each Sunday evening for Bible study at Maurertown. They are state Bereans but do not have their own society.

The Fort Valley Bereans held a Valentine party in the church basement on Friday, February 12. They miss Charlotte Boyer who is attending Oregon Bible College.

At Christmas time, the Bereans at Baltimore enjoyed preparing and distributing boxes of food for needy families. At least three large boxes were prepared and taken to the homes of three mothers whose families were extremely poor, because their fathers were drunkards and would not care for them.

At the last Berean meeting at Baltimore, there were some visitors present who are friends of Bro. and Sr. Jay Baird. These people seemed to enjoy our meeting and were interested in the truths we believe. This is a good way to increase attendance at our meetings, each invite other friends to come. Why not plan to interest many other young people in your community in your Berean work?

AMONG THE CHURCHES

TEMPE, ARIZONA

The following report was given by Mrs. A. R. Leavitt, president of the Doreas Society, at the annual church meeting on January 13, 1954.

The fiscal year of Doreas begins on October 1, so this report covers 15 months' work. From October 1, 1952, until October 1, 1953, our work was done mostly for the Christian Approach Mission in the Holy Land. We shipped 37 boxes of new, or good used clothing, quilts, and 10 complete layettes which were made by the Doreas members. We also tore old sheets and rolled bandages for the leper colony home. We gave Christmas gifts to several elderly people in rest homes in Phoenix.

We paid \$10.00 each month for the support of our orphan in the Mission, and spent \$16.00 for birthday and Christmas gifts for her. She is Marta Moses, a 13-year-old girl.

A portion of our money for our work was earned by collecting and rolling newspapers. Almost two tons were rolled and sold to the Van and Storage companies, for which we received \$85.00.

Several sunshine showers for members who were ill, and wedding and baby showers were given during the year.

The Doreas sponsored a tea for the Tempe Council of Church Women. This was held in our Annex on May 23, 1953.

Since October 1, 1953, the ladies have made new draperies for the large room of our Annex. We then bleached and re-dyed the old curtains and made them into draperies for some of the Sunday school rooms. These new draperies were purchased from a special fund made up for that purpose, and not from our treasury.

Just before Christmas we sent two boxes to one of our faith in California, who is ill. These boxes contained a quilt, a double blanket, 6 sheets and 6 pillow cases.

Three boxes were sent to a church family in Texas. These contained good clothing, a large quilt, and a crib quilt. We also sent them a gift of \$10.00.

Two boxes were sent to a church family in Arkansas. Mrs. Thayer had given us their name, and suggested that some of our help be given them.

Four boxes were sent to the Holy Land. Two were clothing, and two were rolled bandages.

Mrs. Leavitt, president, and Ardith Hudson, vice president, called at three different children's homes in Phoenix, and took a crib quilt and 5 lovely scrapbooks to each place. These scrapbooks were made by Phyllis Mumford.

The church made up two boxes of food for needy families in Tempe. The Doreas bought toys for these two boxes and they were taken to the two families on December 24.

During the first week in January the officers of Doreas made a visit to the "Valley

Church Calendar

Special Events

March 1-12—Evangelistic meetings at Kansas City, Mo. (guest speaker, Walter Wiggins).

March 7-14—Revival meeting at Hillisburg Church of God in Indiana (Harold Doan, guest speaker).

March 14-21—Special services at Oregon, Ill. (Walter Wiggins, guest speaker).

March 22-29—Evangelistic services at Fredericktown, Mo. (guest speaker, Walter Wiggins).

March 27, 28—Missouri Quarterly Conference at Fredericktown.

March 27-28—Illinois Spring Conference at Ripley.

April 4-18—Evangelistic meetings at Hope Chapel, South Bend, Ind. (guest speaker, Walter Wiggins).

April 30—May 2—Southwest Conference at Pomona.

July 11-18—Camp Bible School at Wenatchee, Wash.

July 11-25—Texas Berean Youth Rally near Gatesville, (Delbert Jones, guest leader).

July 18-25—Texas Conference and Bible School on the Youth Rally grounds, near Gatesville (guest speaker, Delbert Jones).

July 27-August 8—Illinois Bible School and Conference at Oregon.

August 4-6—General Conference Business meetings at Oregon, Ill.

August 12-22—Virginia Conference and Bible School at Maurertown (Kenneth Milne, guest speaker).

of the Sun" home and school for handicapped children. Some of the children are mentally retarded, but many are spastic, cerebral palsy and mongoloid patients. We found their needs very great and, after reporting our visit to the ladies at general meeting, it was voted to do the mending during 1954 and also make some gowns and pajamas for the most needy ones.

We submit this report to The Herald to let other Doreas societies know what can be done by a group of willing workers, who love missionary work. Edith L. Dimmick, Secy.

OAK GROVE CHURCH OF GOD Little Rock, Arkansas

During January we were happy to have Bro. William Wachtel and Bro. and Sr. Arthur Otto, all from Minnesota. They arrived at Bro. C. J. Shaw's home on Saturday afternoon. That night a group gathered and we had a wonderful fellowship meeting. The following Sunday and Sunday night Bro. Wachtel spoke at the Oak Grove Church of God. We were happy to have them. Come again!
Mrs. R. D. Stanton, reporter.

HILLISBURG, INDIANA

Another new year is well on its way. This year brings us all closer to the return of our Lord and Saviour Jesus Christ. May all who are members of the Church of God of the Abrahamic Faith be ready and looking forward to that great and glorious event, praying always that we may be ready for that day.

May we so live our lives that we may be able to bring others to see and understand the wonderful truths of the Bible, and help them to accept Christ as their Saviour. Gentile times are fast fulfilling and when the door is closed to the Gentiles, then it will be too late for those who are outside of Christ to accept Him as their Saviour.

The Morning Light Radio program, which is being broadcast each Sunday morning over station WILO, Frankford, Ind., at 9:00 a.m. is sponsored by the church and conducted by our pastor, Bro. Dale Ward who has given fine messages. Special music is rendered each time by different ones in the church. Our theme song is **Awake! Arise!** sung by a group from the church. We have had several comments from people of other churches who have heard these messages. They like to hear them.

We pray that it may bring those to know the truth who have been led astray by other teachings, and also bring those to the knowledge of the truth who have not accepted Christ as their Saviour. May these messages be not preached in vain!

Plaus are being made for a two week's revival meeting to begin March 7 and continue through March 14, each evening at 7:30, with Bro. Harold Doan as guest speaker. The committee is planning a program of special music for each evening. Our invitation goes out to all who can come to worship with us at these special meetings.

Our Sunday school is progressing well under the leadership of our new Sunday school superintendent, Sr. Geneva Bond, and the new teachers for the different classes. Our attendance for the year thus far has been from 55 to 70. We have been having visitors each Sunday. We hope they may become regular attendants. We ask God's blessings upon these new officers. May He give them strength, help, and courage to continue in His service.

There has been some sickness in our community. Sr. Marie Ward, Sr. Nora Anderson, and Bro. Claryl Huffer have all been ill but are able to be out again. Sr. Azorah Foreman, who has been ill and bedfast ever since last October, remains about the same.

We were sorry to hear of Sr. Blanche Dick's illness and pray that she may soon be well again.
Mrs. Lota Walker, reporter.

"The eyes of the Lord are in every place, beholding the evil and the good."—Solomon.

FONTHILL, ONTARIO

The Church of God at Fonthill, Ont., held its annual business meeting on January 13, 1954. Bro. Joseph Fletcher, chairman, called the meeting to order. Bro. M. W. Lyon led the group in prayer for the success of the work.

The minutes of previous meetings were read by the secretary and approved. The treasurer gave his financial report and it was approved. Bro. Lyon presented his own account and thanked the church for its fine spirit of help, especially when he and Sr. Lyon arrived from Omaha.

Bro. Lyon made a few suggestions on how to improve the work of the Lord in this area. He felt that more reverence could be experienced in the auditorium whenever prayer or Scripture was given. He expressed the desire that there be no disturbances during that time. He also suggested that we follow up our distribution of literature to the neighborhood by sending out teams to those who were considered church prospects in the Crusade Campaign last year. He urged that we should gather together more often as we see signs pointing to the near return of Jesus. He and Sr. Lyon both thanked the church for the fine co-operation in the evening services; they especially enjoyed the talent used for the Lord through voice and musical instruments. They expressed their joy in having the choir and being a part of it.

The church bought furniture for the parsonage and also a new oil burner for the church basement. A new heating system was installed and cold-air registers helped to give more even heat. These improvements were appreciated by all.

One thing regretted by all of the church has been the absence of Bro. Will Holland, who has been so faithful these many years. Prayers are offered daily for his early recovery. It is hard to realize that many months have passed since our brother was injured and he still is not able to be present with us. We look forward to the day when he will once more have his place in our church activities.

The officers elected for this year are: senior elder, Joseph Fletcher, Jr.; elder, Will Holland; deacons, Ross Anger and David Elliott; assistant deacons, Gerald Rose, Herbert Lampitt, Peter Standing, and Raymond Dilmarter; junior assistant deacons or ushers, Clyde Barnhart and Douglas Elliott; deaconesses, Thelma Barnhart, Mellic Kirkwood; trustees, Howard Shute, C. B. Elliott, Thomas McArthur, and Horace Haines (chairman); secretary, Wilson Kirkwood; treasurer, Irvin Barnhart; assistant treasurers, Clyde Barnhart and Ross Anger; organist, Blanche Page; assistant organist, Winnie Lampitt; property committee, Maurice Anger; social committee, Fairy Lyon; kitchen committee, Jean Elliott; Herald reporter, Irene Holland; church news reporter, Wilson Kirkwood; auditors, Phyllis Kirkwood and Pearl Brown; special news reporter, Pearl Brown.

We are happy to have a wonderful junior choir. They have been an inspiration to us and many have assisted in the senior choir.

It was a constant source of joy to see people flock out to all meetings of the church, especially so when we miss our Bro. and Sr.

Holland from Thorold, who were so constant in service of the Lord.

We thank the General Conference for co-operation in that we have a trained minister. He stressed the need of new work for our boys who will be graduating from Oregon Bible College. We offer our prayers for all as we place our hand in the hand of God for the new year. The meeting was dismissed with prayer by Bro. Joseph Fletcher.

Wilson Kirkwood, Secy.

"Please send a sample of your magazine, containing the article, 'The Ideal Family.' We take this opportunity of congratulating you on your increasingly interesting magazine."—Pastoral Bible Institute.

FEBRUARY SPONSORS

Omaha Church of God	\$100.00
Mr. and Mrs. Willis Turner	10.00
Mr. and Mrs. Delos Andrew	5.00
Mr. and Mrs. C. D. Whitmer	10.00
Virda Stitler	25.00
Mrs. A. Christian	13.60
Mr. and Mrs. Glenn M. Birkey	25.00
Hedrick Church of God S. S.	19.00
G. W. Shoemaker	25.00
Ellen Riesener	250.00
Mrs. Mabel Netts	5.00
Alice Lindstrom	5.00
Mrs. Clyde B. Andersen	4.00
Hope Chapel	15.00
Golden Rule Church of God	100.00
Mrs. L. R. Hillard	23.00
Burr Oak Church of God	37.01
Clyde Smith	49.00
Happy Woods Church of God	33.37
Truth Seeker's Church of God	25.00
Brush Creek Church of God	420.00
Macomb Church of God	15.62
Mrs. Kate Olmstead	3.00
Almeda Wertz	20.00
Mrs. Ruth Bulhaus	100.00
M. J. Osborn	10.00
Mr. and Mrs. Harvey Krogh, Jr.	6.65
Verna C. Thayer	5.00
Delta Church of God	125.00
Mr. and Mrs. Lloyd Wiltsey	5.00
Maybelle Hanson	80.00
A Family	11.00
Helen Burnett	20.00
Mary C. Railton	10.00
Mr. and Mrs. Arthur Otto	50.00
Elmer H. Magaw	2.00
E. F. Marsh	12.00
Margaret Ballentine	5.00
Mr. and Mrs. A. E. Karnett	15.00
Maurertown Church of God S. S.	24.84
Two Isolated Members	50.00
Jessie M. B. Kauffman	5.00
Mr. and Mrs. George McMurtrie	32.00
Mr. and Mrs. E. A. Frederick	100.00
Mr. and Mrs. C. E. Lapp	30.00
Mr. and Mrs. E. E. Warren	10.00
Flossie G. Thompson	1.00
E. Carpenter	44.00
Mrs. Joe Chapman	5.00
Russell and Laura Harman	40.00
Mr. and Mrs. Edward Zizert	3.00
Mr. and Mrs. Glenn Canfield	75.00
Ed Eades Family	20.00

COLLEGE NEWS

Oregon Bible College students have organized themselves for another semester's work, and in student council have chosen their officers. Roy Humphreys of Arkansas was chosen president; Walter Larsen of Washington, vice president; Jack Keenan of Colorado, secretary; and Dorothy Elliott of Ontario, treasurer. We are praying the last half of the year will be one of greater growth and development than ever before.

The freshman class has chosen a worthy work as a class project outside of their regular studies for this semester. All ministers Please Help! They are requesting that the complete names and addresses of newly baptized people be turned in to the freshman class so they may write letters of encouragement to the new life in Christ.

The geology class is discovering many of the wonders of God's handiwork by contact with His creation. We gathered at 7:00 a.m., February 16 to visit the silica works west of Oregon. We were told that there is a layer of silica sand all over the face of the earth even under the ocean beds. The girls were quite surprised to find that some of the finely ground silica is used to make face powder as well as dishes and tile. To study God's great handiwork does give one a greater appreciation of our heavenly Father.

Sr. Verna Thayer took time off to show pictures of the great harvest field where she has been working with children. If all could have seen the pictures of her work there would never be a question about its eternal value. The crying need now is for more workers who will give their lives to bring in the lost ones while it is yet day.

Young people, why not let God use your life to save others? Fathers and mothers, why not encourage your sons and daughters to give themselves for this great harvest field? Pray much that the College may train and send out many before Jesus comes!

C. E. Lapp.

Bro. V. J. Reeves, pastor of Blessed Hope Church of God, Rockford, Ill., left February 22 with Sr. Reeves and children for Texas, called by the serious illness of his father.

Srs. Leota B. Hanson and Leila Mac Dooden of Oregon, Ill., are vacationing in Hammond and New Orleans, La.

One lady comments that the editorials on "The Beginning of Man" have helped her on the idea of evolution.

WHY FORGIVE?

There is no reason or purpose for forgiving sins unless the person who commits sin is sorry for it. So the first step is to repent. The act of baptism is the symbol of destroying past sin and starting a new life. It must be in the name of Jesus Christ, for He is the pattern for us and at the same time the propitiation for our sin (1 John 4:10). The reward is that the "gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).



In His Footsteps

by Claude D. House

All hail to our Master, Shepherd, and King.
All praise and homage to Him we sing.
For under His mandates, peace we will find.
Follow His footsteps: we are walking behind.

No other Master whose word is so sure,
No other leader whose promise endures.
He will the nations in one kingdom bind.
Follow His footsteps: we are walking behind.

Over his shoulder He watches His flock,
Sure is His guidance, strong as a rock.
He leads on His children, He knows His kind.
Follow His footsteps: we are walking behind.

Then at His coming His sheep we will be,
Lead us to pasture, where all fear will flee,
For there in His Kingdom joy we will find.
Follow His footsteps: we are walking behind.

Then at His sheepfold, eternal we graze,
In verdant pastures, throughout endless days.
So, open your eyes, all ye who are blind,
Watch in whose footsteps you are walking behind.

The Restitution Herald

March 9, 1954

VOLUME 42

VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 22



—Warmolts P

MID-WINTER MINISTERIAL CONFERENCE

1954



Editorial

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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Will Peace Be the Theme of the False Prophets?

"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 be no flesh saved: but for the elect's sake those days shall be shortened. 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" (Matt. 24:21-24).

In the *Collier's* magazine of March 5, Marshall MacDuffie, former chief of the UNRRA mission to the Ukraine, presents an interesting account of a recent visit to Russia. Traveling over 10,000 miles in 65 days, MacDuffie made every attempt to ascertain the true state of affairs as they exist in Russia at the present time.

One interesting fact in his report is the extent to which the Russian people are being saturated with talk of peace. He states, "The extent of the Soviet domestic propaganda campaign for 'Peace' is beyond belief if you haven't seen it, and almost impossible to describe adequately if you have. I couldn't walk a city block without coming across a poster, billboard, or banner bearing the slogan, 'Peace for the World,' or some other like it. The newspapers, magazines, and radio, blare 'Peace.' I saw the Pablo Picasso dove, the communist symbol of peace, being inlaid in tile in the wall of an apartment house under construction in Minsk; I saw 'Peace for the World,' spelled out in white stones on a pile of coal in the wilderness of the Caucasus Mountains. The famous Moscow Circus is decorated with ten banners, each carrying the word 'Peace' in a different language.

"The Soviet people, in short, are being absolutely saturated with peace talk. I believe that if they ever go to war, they'll go with the feeling that they are carrying on a great crusade for peace. Of all the people I talked to at length in the Soviet Union, not one failed to stress the peace theme at some point in the conversation—not one!"

MacDuffie points out that the theme, "Peace for the

World," is being dinned into the ears and eyes of the Russians at every opportunity. Banners, posters, radio, and newspapers are all used to harp upon this theme. A picture of a small train in a children's amusement park shows the same inevitable "peace" propaganda inscribed on the tender. When parades are held, "peace for the world," posters play a predominant part.

The effect of this propaganda is astonishing. It is a fact that over two hundred million people of the world's population are being convinced that their fanatical devotion to an international policy that creates war and unrest is serving the cause of peace.

No greater loyalty and devotion can be secured for any cause, even war, than by having the participants feel that they are serving one hundred percent the cause of right and justice. If, as MacDuffie feels, the Russian people are being propagandized to the point that they believe even war is a fight for peace, its effect upon future policies will be tremendous.

In what way does this propaganda relate itself to the Scriptural predictions of the latter days? The greatest theme in the gospel of Christ is peace. Isaiah, prophesying of the Christ, said, "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, Counselor, The mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end."

Since Christ is designated as "The Prince of Peace," we may better understand His work and thus any false claims to His position. A false Christ naturally would be an individual who laid claim to the title of a "Prince of Peace." When a multitude of people become completely saturated with the assumption that their entire life is devoted to the cause of peace, it is only natural that they will ultimately raise up, or support, a ruler who is the embodiment of their propaganda. Such world events should encourage us to lift up our heads for "redemption draweth nigh."

Such a ruler cannot fulfill, and often runs contrary to, the cause of peace. What else can he be but a "false Christ"?

Christ the Mediator



by Alva G. Huffer

THERE is one God, one human race, and one Mediator between the two. The one God is a unity who alone is the source of all created things. His character is holiness, love, and truth. The one human race has descended from its common ancestors, Adam and Eve. The total human race is in sin and needs salvation. The one Mediator is Jesus Christ, the only begotten Son of God. He is the only person who could ever have served as Mediator between the one God and the one human race. If Jesus had never fulfilled His work as Mediator, it never would have been accomplished. Included in this truth, therefore, are the facts of the unity of God, the unity of the human race, and the uniqueness of Christ.

Man's Need for a Mediator

Before Adam sinned, the human race had no need for a mediator. Man's character reflected the moral likeness of God; he lived in submission to God's rulership; he obeyed God's will. Man walked in fellowship with God. A satisfactory divine-human relationship was sustained between Creator and creature.

Adam and Eve, who constituted the total human race, however, rebelled against God's authority; they refused to obey His will. The original divine-human fellowship was broken. Fallen man walked alone. In choosing self, Adam had erected a barrier between himself and God. The windows of his heart that had been opened heavenward now were closed. His heart was filled with darkness. His vertical contact with God had been destroyed. The posterity of Adam, therefore, was born with unlikeness to God's character, opposition to God's government, and a predisposition to transgression of God's laws.

What a contrast there is between the one God in His holiness and the one human race in its sin!

Sin violates God's holiness, His essential moral nature. His justice requires that sinners be condemned and punished with death. God cannot approve sin. Sinners stand before God, therefore, as criminals under condemnation, as enemies estranged from God's fellowship, and as dead ones having no vital contact with Him.

Consider the dark picture of sinners' position before God as presented in Ephesians 2:12. "At that time ye

"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" (1 Timothy 2:5, 6).

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."

Man in sin had erected a barrier between himself and God that man himself could never remove. God in His holiness could never forgive sinners unless His justice were satisfied by sin's penalty being paid. To bridge the gulf between God and man required the work of a mediator.

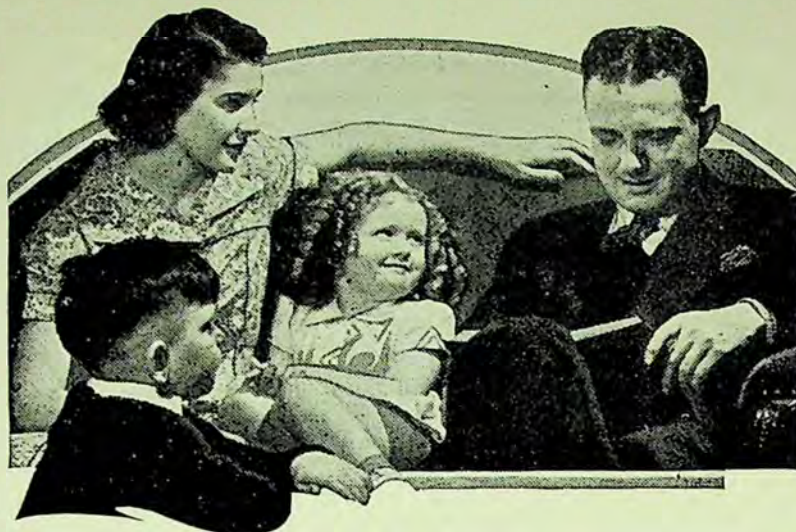
Christ the Only Mediator

Jesus is the one and only Mediator between the one God and the one human race. Christianity is not merely one religion among many. It is *the* religion. Christ is the only Saviour. Christianity is the only way to God. Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14:6). Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Paul said, "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). Christ is the only redemptive link between heaven and earth. He is the only door between God and man. If man shuts that door, there is no other opportunity for salvation.

Christ as Mediator is unique. No other person could ever have occupied His position or performed His mediatorial work. No angel, no animal, no sinner could have served as mediator. Jesus stands alone in His ability to fulfill the requirements of a mediator between God and men.

Christ is the only mediator required. Animal sacrifices merely pointed forward to His glorious, all-sufficient sacrifice. Human priesthoods merely pointed forward to His eternal priesthood. Animal sacrifices and human priesthoods today are unneeded. There is nothing that should stand between the believer and God except Jesus Christ. He is a window through whom one can see God; He is an open door through whom one can come to God! There is no need for believers to pray to dead saints or to Mary who still lies buried in her grave unconscious in death. There is no need for a system of earthly priests to stand

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A Family Bible Study

By the Smead Family

SIGNS THAT JESUS IS COMING AGAIN

OUR Scripture is found 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."

Cecil: This scripture was spoken by Jesus as He sat on the Mount of Olives. Earlier that day His disciples had pointed out the magnificent buildings of the temple that Herod had built.

John: I understand that this temple was much larger and more beautiful than the one they had to tear down to put this one up. But why does it say "buildings," in the plural?

Cecil: That was because Herod had greatly enlarged the temple area by a huge platform of stonework on the top of the hill of Zion. It was about a thousand feet square. And on the outside of this platform were beautiful colonnades made of marble with roofs of cedar. The gleaming buildings, towers, and colonnades sat like jewels on Jerusalem.

Mildred: It was said that from a distance it resembled a dazzling snow-covered mountain.

Cecil: It was one of the most beautiful buildings ever constructed. By the way, it took forty-six years to build this temple with all its walls and courts. The gates were overlaid with silver and gold.

John: I know how amazed the Jews were when Jesus said, "Destroy this temple, and in three days I will raise it up" (John 2:19).

Mildred: They didn't know He meant the temple of His body. They would destroy the temple of Jesus' body and in three days He would rise again.

Cecil: The Jews twisted that statement of Jesus when they brought the false witnesses to the trial, who said that Jesus said, "I will destroy this temple that is made with hands, and within three days I will build another made without hands" (Mark 14:58).

John: I see. Jesus never said He would destroy the

temple Himself. But if they destroyed it He would rebuild it.

Cecil: Yes. Actually His Father raised Him from the dead, as Peter said in Acts 2:24, "Whom God hath raised up." This is suggested by the words of Jesus in John 10:18, "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." Jesus had authority from God to lay His life down and take it again.

John: But the temple of Herod was destroyed and there is a Mohammedan mosque built now where the temple used to stand.

Mildred: It is just like Jesus said when the disciples showed Jesus the magnificent buildings of the temple, "There shall not be left here one stone upon another, that shall not be thrown down." The Romans destroyed the temple about forty years later. Not a stone was left on another.

Cecil: There are some stones today that are said to be left from the old platform of the temple area enlarged by Herod. The Jews have gone there for years to wail over the past glory of the temple that was there.

John: That sounds as though there were some stones left on another after all. The pictures of this wailing wall show enormous stones in a wall.

Mildred: If that is true then Jesus' prophecy is still to be completely fulfilled some day. But at least, when the Romans destroyed the city the temple area was left level with the ground, and the city a heap of ruins.

Cecil: When Jesus spoke of that destruction the disciples wanted to know more. "Tell us, when shall these things be and what shall be the sign of thy coming, and of the end of the world?"

John: They were asking about more than just the destruction of the temple, were they not?

Mildred: I would say they asked three questions, When

would the temple be destroyed? when would Jesus come again? and what is this last one about the end of the world? Is the world actually to end?

Cecil: The word for world here means a period of time called an "age." When this age ends, immediately the coming age will begin. The length of an "age" is very indefinite. An age is an indefinite period of time.

John: Well, then I see how the disciples meant it here. By what sign will we know when this age is ending and the new one is beginning? But then, why wouldn't the last two questions mean the same thing? This age will end with the return of Jesus.

Cecil: I have no doubt the disciples thought all three questions meant one and the same thing. It must have seemed to them that the destruction of so beautiful a temple would be the end of that world. In a sense, they were right, for in his own eyes man has gone through a great many ages, some golden and some dark. Civilization has fallen and risen and fallen again many times. In God's sight, though, it is all the age of Adam or man.

John: There is talk of the atom bomb bringing a new age of darkness on man. They even talk about the complete destruction of life on earth.

Mildred: The Bible gives us hope in the face of such an idea. God is in control and will bring a revival whenever it appears the world is headed for annihilation.

Cecil: History proves that, Mildred. Whenever the world reaches the depths of depravity God steps in to save us. He starts a revival. God has promised and made a perpetual covenant as symbolized by the rainbow to Noah when he came out of the ark after the flood.

Mildred: I believe God's greatest means is in putting His Spirit into people who allow Him to use them for His work.

John: But, even so, is it going to go on always like that? One of these times when humanity gets into its greatest trouble the only thing that will save it will be the coming of Christ.

Cecil: That is what Jesus tells us about in Matthew 24. The time will finally come when man can go on no longer without a literal Kingdom of God on earth—capital city, government, and all. We who study the Bible think that it must be very close.

John: What signs did Jesus give that make you think that?

Cecil: We haven't time to look at them all this morning. But never before in history have there been so many wars, or even earthquakes as in the past half-century. Along with these we have had famines and pestilences as Jesus said. (Matt. 24:7.)

Mildred: I think the greatest sign Jesus gave is the one about the fig tree in verse 32: "When his branch is yet

tender, and putteth forth leaves, ye know that summer is nigh." This refers to the Jews putting forth national leaves as they have in Palestine lately.

Cecil: The Bible is full of prophecies of the return of Israel to the Holy Land. One of the most dramatic is the one in Ezekiel 37 about the valley full of dry bones. At the word of God the bones came together and grew flesh and lived. God called them the whole house of Israel, who had come up out of their graves.

John: The verse you read at the beginning is a sign of His coming. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." We are preaching the gospel here today, and others are doing it, both in person and by radio. The Bible has been translated and distributed into almost every known language and nation.

Mildred: Everybody doesn't believe the gospel, but then belief isn't part of the sign.

John: No. The sign is that everybody hear, that all the world have the opportunity. Christians are to witness to everybody.

Cecil: I guess you have hit the nail on the head as far as we are concerned, John. We are to be individual witnesses to the gospel of the Kingdom. Not the preacher, nor the church as a whole, but the individual member of the church is the one who must fulfill this sign.

Mildred: I can see how that is because each Christian lives in a little world of his own circle of acquaintances. There are smaller worlds within the world. No church can reach all those little worlds through its minister or its church papers or radio, but each member can succeed in reaching his own world with the gospel.

Cecil: That is the way God uses to make up the complete number of the spiritual temple or body of Christ. Actually the thing that keeps Christ from coming back, the thing that holds up the end of the age, is merely that not enough have yet been added to the church. Christ tarries for a few more. He would like all to come but,

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DAILY READING HELPS

M. Mar. 15. John 13:1-17. Washing the disciples' feet.

T. Mar. 16. Matt. 10:24-39. The disciple is not above his Master.

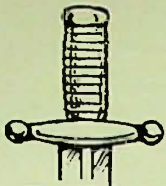
W. Mar. 17. Psalm 119:57-64. Humility: found in being companions of all.

T. Mar. 18. Matt. 20:20-28. Greatness through service.

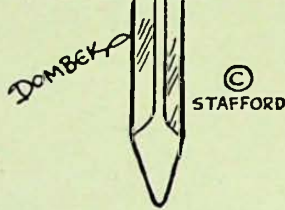
F. Mar. 19. Phil. 2:1-11. Humility of Christ.

S. Mar. 20. Matt. 5:1-12. Blessed are the poor in spirit.

The Results of Bible Study



"FOR THE WORD
OF GOD IS QUICK,
AND POWERFUL,
AND SHARPER THAN
ANY TWOEDGED
SWORD." Heb. 4:12



by Glenn Birkey

©
STAFFORD

JOHN 5:39 tells us, "Search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me" (R.V.). Many other texts impress us of the importance of the study of the Word of God.

We quite often hear good people say, "You can twist Scripture around to prove any point both true or false." But first of all you must understand this, "that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God" (2 Peter 1:20, 21, R.V.).

We should be very careful not to become like those mentioned in 2 Peter 3:3, 4, "First of all you must understand this, that scoffers will come in the last day with scoffing, following their own passions and saying, Where is the promise of his coming? For ever since the fathers fell asleep, all things have continued as they were from the beginning of creation."

During World War II a book came to my hands containing lectures given by a minister of one of the large popular churches in Pennsylvania, Mr. Perry F. Haines. Evidently he had given the Bible serious study and had arrived at the same conclusion that all true Bible students are bound to accept if they live up to their convictions. In the third chapter of this book entitled "The Jew and the Return of His Messiah," the minister said, "One might ask, why have you gone so carefully into the death, resurrection and ascension of the Lord Jesus Christ?" He answered, "This Christ of mine is the very one whom the Jews are going home to Palestine to meet."

Though these lectures deal mostly with the Jews and their Messiah's return to them in Palestine, we should

mention that before our Lord meets His chosen people at Jerusalem, He will have previously caught up to Himself in the air His redeemed people—those who have previously died in Him and those who are His when He calls. (Read Phil. 3:20, 21; 1 Thess. 4:13-18; 1 Cor. 15:51-58.) With His resurrected saints ruling in close relation with Him and Israel cleansed and restored to favor, He will bring in a golden age on this earth, the like of which mankind never dreamed. That is the only hope held out for mankind. Many may say they do not accept such a visionary hope. However, there is no other way in the Word.

Men have invented ways and taught certain ways of world redemption. I believed at one time and taught that the gospel would permeate the whole world of mankind until all the world would be converted. All men finally would be brothers. The result would be universal peace and world-wide prohibition. Then Christ would come to earth, bring in the eternal state, and send the good to heaven and the bad to hell. If the above is what the Bible teaches, I do not find it there, nor do I find any signs of it coming to pass in the world today, even though we have had nearly two thousand years of the preaching of the gospel.

Where is there evidence that the gospel would ever conquer the world as we see it promulgated today? Think of the 130,000,000 people in the United States of which about 49 per cent belong to a church. Of this 49 per cent, only 8 per cent attend the morning service. Many churches have no evening service at all.

Our Lord gave the disciples His plan when He told them He would build His church, which was to take the place of His rejected Kingdom for a while. After His resurrection His followers asked Him about restoring the Kingdom to Israel. He did not say there would be no kingdom; but He did say it was not for them to know the times and the seasons which the Father has put in His own power, but they were to wait for power. This power came on the Day of Pentecost with the coming of the Holy Spirit (Acts 2:1-13). Christ started to build His church of believers from that time until He would return to earth the second time. From that time on until the present time the Holy Spirit has been calling out of Jew and Gentile a people for the Lord Jesus Christ, which people He will use in furthering His plan when He returns to earth.

This is not a modernistic idea, but it is the Biblical.

The inspired Apostle tells us in Acts 15:14-18 that God will keep calling His people and when Christ's church is completed He will return and set up the Kingdom of David and bring in that glorious day for which the world has so long waited and for which the Jews are getting ready as they are slowly driven homeward.

We know God's Word does promise a world-wide victory for Christ. We will keep on preaching and, like Paul, will expect to save some. God will bring the whole world to His Christ for judgment, not by the preaching of His Word but by the glorious coming and reign of Jesus Christ on this earth.

The following ideas and experiments were presented by S. Verna C. Thayer in a recent teacher training class presented in Oregon, Illinois. The purpose of the course was to prepare better workers for the Sunday School.

Shaping Stones for God's Temple

By David Holquist

What Is Sunday School?

The Sunday school is the chief teaching agency of the church. The work of this agency was started in England by Mr. Robert Raikes. He was a printer and a journalist. He had noticed many children in the area where he lived who came from poor homes and he decided to do something for them. His first step was to hire four ladies to start teaching these underprivileged children reading, writing and the Bible. Later a public-minded group asked to take over the reading and writing and let Mr. Raikes continue his school with the Bible study. From this small beginning we have what is now known by all as a Sunday school.

In order to prove that the Sunday school has been and is the most important teaching agency of the church, a survey was conducted by Sr. Verna C. Thayer. One of the questions was, "What effect has the Sunday school had upon your life?" Below are a few of the answers that were received:

"If it weren't for the Sunday school, I couldn't have been influenced to attend church today. I was sent, not taken. So Sunday school was the full influence."

"I believe my Sunday school training had a great deal to do with my accepting Christ."

"I would say that my Sunday school training and attendance have given me most of my knowledge of God's Word."

"Since I was reared in a non-Christian home, most of my religious background was found in Sunday school."

"Two old people taught me in a Sunday school that they held in their home. All my life I have remembered

the things they taught. The lesson once a week keeps our feet on the right path."

From these few examples we can see that the Sunday school is a very important educational institution. As such an institution, it should have an educational set-up working toward a definite goal. The church board should consider this work as part of their responsibilities. They should take an active part in the promotion of the Cradle Roll and the Sunday school. Co-operation is the key word.

The Teacher

A whole book could be written about the qualifications of a good teacher, but we would like to consider only a few of the prerequisites to proper teaching.

Love of people is the most important on our list. It is very easy to like someone that is in accord with your views and is eager to be kind and attentive to your needs. The person who really needs your love is the one who dislikes you. A great deal of time should be spent in learning all about the pupil. In this way many can be won for Christ.

A background of Biblical knowledge is essential. Too often the Sunday school teacher is not well founded upon Biblical truths. In an attempt to keep newly baptized persons in the church, we give them a job. If we compare our approach to the problem with that of the public schools, we are at once convinced that this method is obtuse. This might be illuminated better by an illustration. Suppose you decide you want to teach history in the local high school. You enroll in a class and the directors of the college give you a class in the high school to teach. They



don't spend any time training you, as you may lose interest. Of course the illustration is ridiculous, but nevertheless, it is exactly the way many religious leaders of the church are chosen. Jesus spent several years training His disciples for their work. Why shouldn't we follow the same example?

The last point we want to consider is willingness. The teacher must be willing to learn, serve, and sacrifice. By this method many more can be brought to the saving knowledge of Jesus.

The Pupil

The first concern of the teacher is the learner. We emphasize learner because a pupil is of little value to the church unless he learns something. The proper division of the classes will aid in attaining this goal. Our first class is the nursery group. They are those children who have not yet reached their fourth birthday. It is a difficult age to teach, as their attention cannot be kept for more than five minutes. One of the most beautiful sights in God's creation is the cherry tree when it is in bloom. If a frost should come during this time, the fruit is killed and there will be no crop. In like manner, if these little ones are killed by our disinterest, there will be no crop of new members for the church.

The beginners class is that group of children who are four and five years old. This group would correspond to what is now commonly termed the pre-school class. This group accepts without question what they are told. Once again we see the need for a good Biblical background.

The primary class includes grades one and two. This group has a greater degree of skill. They are beginning to read and write. Also they realize that they are individuals in this big world. They need a teacher who will direct them in their newly acquired talents.

Of course each Sunday school must develop and solve its own problem, but a good suggestion in the division of the rest of the classes is to have no more than two grades in a group.

The intermediates are junior high young people. This group needs Christ, and an understanding of the Christian ways of life. An understanding teacher will help this group solve their many problems.

The other classes of the Sunday school will be discussed under a different section of this article.

The Book

The textbook is a big consideration in any teacher's career. The Bible is the Christian's textbook. The task of the teacher is to get the pupils to own a Bible. As soon as the interest for the Bible is cultivated, time should be spent in encouraging them to study its contents and then to follow its teachings.

After the interest is developed in Bible study, the teach-

er should show the pupils how to study the Bible; the value of supplementary materials like visual aids, lesson helps, and Bible dictionaries; and to teach reverence for the Bible, God's Word. *(To be continued)*

An article in *Time* magazine declares that ever since the discovery of Biblical manuscripts in a Palestine cave seven years ago, archeologists have been looking with renewed diligence for more. Seventeen months ago, in a cave at Wadi Qumran, in Jordan, a band of diggers found a stone writing table almost two thousand years old, and strewn about it scraps of leather and papyrus, enough to fill several bushel baskets. The Hebrew script on the papyrus was minuscule, and many fragments could be read only with the help of an infrared camera. But the texts, when examined, turned out to cover almost half of the Old Testament. Their date, from 200 B.C. to 70 A.D., make them the oldest Hebrew version of the Bible ever discovered.—E.P.

"It is better to light one candle than to curse the darkness."

When all Else Fails



"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" (Matthew 4:23).

The Touch of Jesus

By James J. Millar in *World's Crisis*

EVERYBODY has a distinctive touch. That of some is rough and unfriendly; that of others, tender, soft, and loving. Think of a mother's touch for her baby. How lovely it is! But it cannot be compared with that of our heavenly Father. How tender He is to His own children!

Five touches we bring to your attention. First, the *Forgiving Touch*. How many people there are in this world who go about their daily life without having felt this! They do not know the peace and joy of having their sins forgiven. Some, of course, intend to make their peace with God some day. But when? That is the question. They keep putting it off. The Bible says, "Now is the accepted time; behold, now is the day of salvation." But they say, "I shall have plenty of time for that later on." Will they?

A woman became greatly concerned about her salvation. One night she was so troubled that she could not sleep well. Next day, however, she went on with her usual round of worldly pleasures. The following day she was taken sick and soon became delirious. Before she died, she came to enough to say: "I am too late. I should have made it right with the Lord when I could."

The *Restoring Touch is so sweet!* Just think of the fact that you are a child of God and that whatever comes you are the Lord's. It is a great insurance policy, far better than earthly insurance companies can give. They insure you only for this life, but God's insurance policy lasts into eternity. How blessed the thought! "He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake" (Psalm 23:3). Have you felt God's restoring touch?

Then there is the *Healing Touch*. We read in Malachi 4:2, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth as calves of the stall." Matthew 4:23, 24 reads, "Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which

were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them." What a God we have! Praise His name! He is still healing people now—through Jesus.

I know of many cases where Jesus has healed people in our day. He doesn't have to be on the spot to heal. Matthew 8:5-8 and 13 speaks of a case like this. "When Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour."

Later, when Jesus went into Peter's house, "he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her, and she arose, and ministered unto them." Yes, the touch of Jesus may be a healing one. He touches people today by faith and they are healed. How good our God is to His people!

Then there is that *Blessed Touch*. It's the touch of faith to strengthen our lives. We brush elbows with the world, so that we need to be strengthened in our spiritual life. The prayer meeting is one source, and we always have the source of prayer. Oh, how many things have to be done by prayer. Every Christian can tell you of answered prayer in his life. A talk with Jesus, and His touch make it all right. When we get alone with God in prayer, things change. This is a source of power the world knows nothing about. Only the Christian can feel this touch in life. Are you a child of God, and can you feel this power? If you are not, why not? It is yours for the asking, but you must follow the rules the Lord has laid down in His blessed Book, if you would enter the Kingdom of God.

A young lady attended a revival meeting with her parents. A Christian friend of hers became greatly burdened for this young lady, who was not converted. She labored

with her and pleaded with her to take the step, go forward, join the Christian band, and let Jesus wash away her sins; but all she could do was of no avail. At the close of the meeting they started home. A little way from the church another automobile ran into them; the young lady was thrown out and instantly killed. If she had only known what was to have happened a little while later, she might have given herself to Jesus. How blessed the touch of Jesus would have been then, but she was too late. Don't put it off, my friend, if you are in need of that *Blessed Touch*; get it now. Now is the accepted time; behold, now is the day of salvation. Many people have lost out on this very thing.

The best touch of all is the *Immortal Touch*, when Jesus comes to reward His children. 1 Corinthians 15:53 reads, "This corruptible must put on incorruption, and this mortal must put on immortality." What a great time is ahead for the Christian! We shall be changed some day to die no more. No funeral trains in the Kingdom! No crying and tears, or sorrow and trouble in that land! We seek for a country where these things shall never come. Romans 2:7 records, "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." Jesus only can give that.

Yes, death and all the evil things of this life will be at an end. What a grand future is ahead for those who love the Lord! The beloved Apostle Paul has something to say here, "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1:10).

The touch of immortality is what the Christian needs, and it will be here pretty soon. Cheer up, ye pilgrims: "The golden morning is fast approaching; Jesus soon will come to take his faithful and happy children to their promised home. There those loved ones who have long been parted, will all meet that day; the tears of those who are brokenhearted will be wiped away." What a promise! What a hope! It is better further on, friends.

CHRIST THE MEDIATOR

(Continued from page 3)

between the believer and God. Christ as Mediator is all-sufficient. He is the only one required.

Christ is qualified to serve as Mediator between God and men because He sustains a special relationship with God and a special relationship with men. He is both Son of God and Son of Man. He is a "daysman betwixt us, that might lay his hand upon us both." (Job 9:33.) He was without sin; He was without need of salvation.

The Tithe Is---; The Tithe Is Not---

MOST churches are looking for some panacea to cure their financial ills. Almost any feasible plan will be eagerly seized upon by despairing church boards.

Now we are having an agitation of the tithing system. Many will plan to inaugurate it in their churches. The testimonies are so overwhelmingly conclusive that the *tithing system will produce the money*, that shortsighted preachers and churches may hastily try it out. Their reasoning will be about as follows: "Other plans have not produced the money; we need the money. The tithing system will produce the money; we will inaugurate the tithing system in order to get the money." Thus the main point is missed entirely.

What the Purpose Is Not

1. *It is not to get the money to pay off church debts, nor to pay last year's deficit, nor to pay interest on money borrowed at the bank, nor to pay the preacher's back salary.* If any such selfish low motive is presented as a reason for starting the tithing system, many members will resent it from the start.

2. *It is not merely a substitute for other worn-out methods of attempting to raise money.* To start out with the attitude, "We've tried everything else, let's try this for a while," half defeats the thing before it starts.

3. *It is not a cure-all to cure the many ills of the church.* Someone reads a tract or hears a testimony of a church wonderfully blessed by tithing. He quickly concludes to rush into the plan with visions of a full church treasury. The committee talks money, the preacher talks money, the board talks money. Money is emphasized out of necessity, because of the stupidity and negligence of the past. Hence the main point or purpose is missed.

4. *Primarily and fundamentally the main drive is not for money at all.* To start the tithing system on such a low basis is to doom it in advance. The church has been waiting for one hundred years to be taught a spiritual motive for giving. The time has come for the church to launch a systematic and continuous campaign, teaching the high motives and purposes of systematic stewardship; these purposes and motives to become life principles among Christian people, financially expressed by religiously paying the tithe to the work of the Lord.

What the Main Purpose or Motive Is

1. *It is to teach men to put God and the church first.* With most professing Christians self, home, business, and pleasure come first. After time, attention, energy, and money have been given to other things, if there be any left the church may get it. God takes last place instead of first. The main object, therefore, must be to *reverse the*

order. When a man is asked to become a tither, he is asked to establish as a life principle the habit of putting God first. This, of course, gets the tithe, but it does vastly more; it gets the tither. It creates a new race of Christians who put God and His church where they rightfully belong—*first*.

2. *To teach men to recognize and acknowledge God's ownership.* God owns the property, land, money, and income which we call our own. It is God's world. The gold and the silver belong to Him. This point many church members do not and will not recognize, much less acknowledge. Here the tithing system is vital. The teaching is that the tithe in a special sense belongs to God. We therefore do not ask a man to tithe to pay the preacher, or the debt, but we ask him to pay to God what already belongs to Him. If a Christian will recognize God's ownership of the tithe, he will recognize God's ownership of all.

3. *To teach men that God's ratio of giving is the tenth.* On this point much teaching is necessary. Some have given when they felt like it, and most of the time they don't feel like it. Others give what their fathers and grandfathers gave. Others give as little as possible and still maintain a semblance of religious self-respect. Some give less than one per cent; some less than five per cent. But God's ratio through the ages has always been the one tenth.

4. *To teach that tithing is an act of worship.* Someone has said that worship is self-giving to God. A man's money is a part of himself, his brain, his brawn, his energy. When he gives money he gives a part of himself back to God. His tithe is not merely answering a temporary financial call; it is given as an act of worship. He goes to the Lord's house on the Lord's day, he mingles with the Lord's people, he partakes of the Lord's Supper, and he puts into the Lord's treasury the Lord's money. It is a supreme act of worship. Now, if a campaign on the tithing system is put upon this high plane, the money will come, to be sure, but a greater result will follow. The whole church will be lifted. Out of selfish, negligent, self-satisfied churches can be made real churches of Jesus Christ.

The *main drive*, therefore, is to secure, not the tithe, but the tither; not the gift, but the giver; not the money, but the man; not the possession, but the possessor.—Bert Wilson in *Layman Tithing Foundation* tract.

"Some people are like buttons—always popping off at the wrong time."

A FAMILY BIBLE STUDY

(Continued from page 5)

since this is impossible, God has set a number that only He knows. When that number is completed the Lord will return.

John: That sounds to me like the greatest incentive system ever devised. It makes it appear that Christ will come as soon as enough people will witness to others.

Cecil: Yes, God has devised the greatest incentive system in the universe. He has shown us what He is willing to do. Then He waits for us to live up to His promises. The Kingdom of God is like the treasure hid in a field which we have found and for which, as in Jesus' parable, we for joy sell all that we have and buy that field. And so I would say that the world-wide gospel preaching is to us the best sign of His coming, but only as each Christian preaches the gospel in his own world.

ONLY ONE CREATOR

Creation itself is a word which applies to God alone. He only can bring something out of nothing. Man has made and is making wonderful discoveries, but he only discovers laws which already exist from the fiat of Almighty God. He only uses materials and their combinations which have existed since God made them.—*L.N.B.*

The



Box

Luke 23:26-31 reads, "As they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?"

Now, brethren, please give us your opinion on these questions. Who is the **they** who are doing **these things**? What are the things being done? What is the green tree? And what is the dry?

Mrs. W. L. Robbins.



God Spoke to Elijah

By Mary C. Railton

Children's Editor

How many of you have ever been in a bad storm? One, I mean, in which trees were uprooted, the waters became a flood, and the very earth seemed to tremble. Elijah was in just such a storm. Let's see what came of it.

You know, Elijah had a big job in life. His work was to try to keep the people faithful to God. In the midst of idols, with all the degradation and misery that follow idol worship, Elijah's task was to keep on reminding the people of God's goodness to them so that some of them, at least, would follow the Lord.

Picture to yourselves the land of Israel in Elijah's time. There stood that beautiful temple Solomon had erected in Jerusalem less than a hundred years before, of which they had all been so proud. It was a temple for the worship of the true God, built by all the people, who gave gladly every penny they could spare. Those who were skilled workmen in gold, silver, or brass gave of their time and talent. Everyone gave something.

And here they were allowing ugly idols to be erected. Not only allowing, but falling down in worship before them! They had forgotten the true God.

No wonder Elijah was discouraged! He really thought he was the only one left in Israel who served God. From the king on down to the lowliest servant, it seemed to Elijah they all were exceedingly wicked. When God found out how Elijah felt, He told him to stand up on the top of Mount Horeb.

As Elijah stood there thinking of himself and his troubles, God caused a terrible storm to arise. The earth trembled; great rocks rolled down the mountain side; trees larger than a man's body were bent as little twigs. The lightning flashed; the thunder rolled; but Elijah was unharmed. God was with him.

When the storm was passed and all was calm and quiet once more, God spoke to Elijah and asked him why he had run away from his job. And Elijah told Him there was no use; he was the only one left in all the land who still loved God. Poor Elijah!

But the God who could cause such a storm could also see and care for His own. He told Elijah there were seven thousand who still loved and followed Him, and that Elijah should take up his work once more.

Picture this man of God now. His step didn't lag any more. His eyes were bright, and his heart courageous. Hadn't God shown him His great power in the storm, and yet His tender love in caring for him? Now he could return, remembering that God is always present with those who are true to Him, a very real Helper right by their side.

Hand in hand with God, Elijah went down the mountain, ready to do his work, which was also God's work. God picked out a young man to help Elijah, for God realized that Elijah was getting older and needed strength and encouragement from a young man.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Merry Gaspar, March 15, age 7, Eden Valley, Minn.
 Patricia Ann Manvel, March 17, age 9, Browntown, Va.
 James Holthaus, March 18, age 11, McCook, Nebr.
 Kathleen Jones, March 18, age 5, Astoria, Ill.
 Robert L. Bollin, March 18, age 9, Hammond, La.
 Thomas Grove, March 20, age 11, Front Royal, Va.

I'VE HAD MY WAY

This little poem speaks almost as we do many times. How hard we try sometimes to win, and shove another aside.

I've won my point;
 I've had my way;
 But I'm not happy,
 Strange to say.

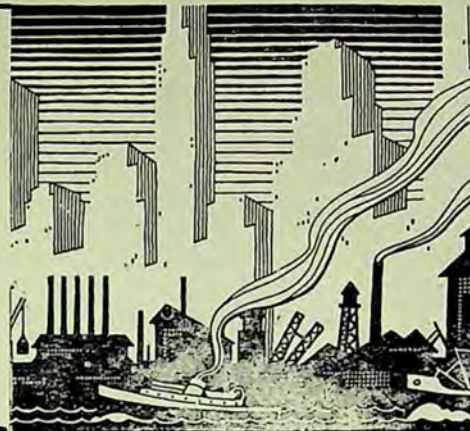
I thought with joy
 I'd long recall
 This hour—
 It isn't so at all.

What Doest Thou Here, Elijah?

The Berean Page

Sailing with Jesus

by Linda Waggoner



We have often heard comparisons made of the Christian's life to a ship at sea. The Christian represents the ship, and life is the high sea on which it sails. I have found some fascinating lessons to be gained from such comparison.

We know that nearly every ship has an owner who chooses the very best materials for the construction of his ship for serviceability, comfort, durability, and even beauty. Then the ship is usually entrusted to a competent captain to oversee its welfare on voyages. The crew in charge is accepted or employed by the captain according to their capabilities and character.

It is so with our lives. We belong to God who accepts us on the recommendation and acceptance of the Captain of our lives, His own Son, Jesus. God wants Jesus to choose materials and crews for His vessels having the same enduring qualities as the shipowner desires. The crew in our life-vessels might be the various members of our body functioning properly and yielded completely to the service and obedience of the righteous Captain. Our feet, hands, mind, ears, and mouth must be dependable and capable to chart the course of our lives as the Captain directs.

Most ships carry cargoes of some kind, and often they are costly or precious goods. Each of our life-vessels also carries a cargo—the fruits of the Spirit! Our goods include faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and an abundance of charity, which makes a very precious cargo for which to be responsible. How carefully guarded and protected our life-vessel's cargo should be until it reaches safely the harbors where we anchor!

Many times a ship at sea is besieged by fierce storms and is tossed and lashed about until loss of cargo and damage to the vessel is suffered. Our life-vessels, too, are often swept about by storms of sorrows and trials, or washed by great waves of doubt and fear that rob our cargo of faith, patience, and virtue, and endanger our eternal safety. The captain of the real ship, as its calm and steady master, restores the confidence of his crew and

orders repairs to be made and a salvage of cargo. The crew hastens to seek his directions and fulfill them so that the vessel's safety is again insured. When repairs for damage to our life-vessels and salvage of our cargoes are called for, we find Jesus our Captain also a steady Master who can restore peace to mind and heart and heal all wounds if He is sought and His commandments obeyed.

A ship has great power. Sometimes its mighty engines cause the entire vessel to throb with their labors. The helmsman feels their thundering and the great boat's power maneuvering under his hand at the wheel and is thrilled with the power in his control. The mighty power of our life-vessels is God's Spirit. It is far more powerful than the great engines of the ship! It has the power to thrill and shake us! It can motivate us to do great things with the Power under our hands! With it, we are able to sail troubled and dangerous waters in peace and safety.

Nearly every ship has high above its decks a "crow's nest." Here a lone member of the crew is posted as "lookout." He can see great distances all around the ship with nothing to obstruct his view. Sometimes his duty is a lonely one as he is suspended high in the air separated from his fellow mates, but he realizes that his task is very important to the safeguarding of his ship. As he holds his post at night, I can imagine him feeling close to God who dwells among the stars just over his head. I am convinced that every one of our life-vessels must have a "crow's nest." It is essential for our safety. Our hearts must often be lifted high in prayer and communion with the great Pilot. In solitude must we contemplate our course from a position where our view is not obstructed by life's turmoils and burdens. Our upward "lookout" must be faithful so we can navigate closer to God.

A ship always has a destination where it anchors and its cargo is unloaded to benefit those waiting in need. Our life-vessels, too, have a definite destination toward which we steer all through this life. We are sailing our vessels to the glorious Kingdom harbor and the eternal haven of rest where surely our cargo is being awaited!

AMONG THE CHURCHES

Church Calendar

Special Events

- March 14-21—Special services at Oregon, Ill. (Walter Wiggins, guest speaker).
- March 22-29—Evangelistic services at Fredericktown, Mo. (guest speaker, Walter Wiggins).
- March 27, 28—Missouri Quarterly Conference at Fredericktown.
- March 27-28—Illinois Spring Conference at Ripley.
- April 4-18—Evangelistic meetings at Hope Chapel, South Bend, Ind. (guest speaker, Walter Wiggins).
- April 30 - May 2 — Southwest Conference at Pomona.
- May 24-28—Vacation Bible School at Moorefield, Nebr. (Verna C. Thayer, guest superintendent).
- May 30 - June 4—Vacation Bible School at Fremont, Nebr. (Verna C. Thayer, guest superintendent).
- June 7-11—Vacation Bible School at Minneapolis, Minn. (Verna C. Thayer, guest superintendent).
- June 14-18—Vacation Bible School at Hector, Minn. (Verna C. Thayer, guest superintendent).
- June 21-25—Vacation Bible School at Litchfield, Minn. (guest superintendent, Verna C. Thayer).
- June 21-25—Vacation Bible School at Eden Valley, Minn. (Verna C. Thayer, guest superintendent).
- July 5-9—Vacation Bible School at Burr Oak, Ind. (Verna C. Thayer, guest superintendent).
- July 11-18—Camp Bible School at Wenatchee, Wash.
- July 11-25—Texas Berean Youth Rally near Gatesville, (Delbert Jones, guest leader).
- July 18-25—Texas Conference and Bible School on the Youth Rally grounds, near Gatesville (guest speaker, Delbert Jones).
- July 27-August 8—Illinois Bible School and Conference at Oregon.
- August 4 - 6 — General Conference Business meetings at Oregon, Ill.
- August 12-22 — Virginia Conference and Bible School at Maurertown (Kenneth Milne, guest speaker).

"He (Christ) did more for humanity than all humanity put together can do for Him. But that should not prevent people from doing what they can for Him; for He said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"—Lydia A. Railsback.

MINISTERIAL CONFERENCE

Midwinter Session, 1954

The annual Midwinter Ministerial Conference of the ministers of the Church of God convened in Oregon, Ill., January 26-29, 1954. A greater number of ministers attended this Conference than have attended in previous years, and interest and enthusiasm were very good. Also, according to custom, the students and faculty of Oregon Bible College were invited to the Conference sessions to share the benefits of fellowship and study with ministers already in the field.

A number of timely papers on various Biblical and practical subjects were presented, and Dr. Lee E. Baker, President of the Advent Christian General Conference of America, delivered an inspiring address on the theme, "Evangelism's Greatest Opportunity—the Sunday School."

In the annual election of officers of the National Ministerial Association, John L. Denchfield was elected president; Milton Hall, vice president; and William Wachtel, secretary-treasurer.

There was a good spirit of fellowship and co-operation in the sessions, and the benefit received by those who attended will be reflected in their respective fields in the days ahead.

William M. Wachtel, Secy.

Reading left to right, the ministers and students attending Midwinter Ministerial Conference are as follows:

Back row: Leon Driskill, Curtis Simpson, Tommy Zirkelbach, Billie Kennedy, Richard Smith, Gordon Landry, Harry Goekler, John Denchfield, Dale Ward.

Next row: Louis Kump, Darrell Maddock, Timothy Pearson, Dean Pearson, Robert Johnson, Jim Rankin, Raymond Brown, C. E. Lapp, J. Arthur Johnson, Milton Hall, William Dick, V. J. Reeves, Jesse Pestle, Daniel Fyfe, Stanley Lawrence, Walter Larsen, Robert See, William Wachtel, Dean Moore.

Next row: Arnold Johns, Alva Huffer, Jack Keenan, Betty Kennedy, Anita McCorkle, Charlotte Boyer, Dorothy Elliott, Lois Cronch, Sara Savage, David Holquist, Harold Doan, Kyle Davis, Kirby Davis.

Next row: J. R. LeCrone, Harvey Krogh, Lyle Rankin, Ellsworth Routson, Terry Ferrell, Warren Sorenson, Kenneth Milne, Francis Burnett, Robert Kirkwood, Arthur Fletcher, Vivian Kirkpatrick.

Front row: Otto Dick, James Watkins, Melville Lyon, Lucille Appleby, Verna C. Thayer, Dr. Lee Baker (guest speaker), C. E. Randall, Walter Wiggins.

Things to Remember

The value of time. The pleasure of working. The worth of character. The virtue of patience. The beauty of cheerfulness. The influence of example.

OREGON, ILLINOIS

At the February 28 meeting of the official board of the Oregon, Ill., Church of God a letter was read from our pastor, Bro. J. R. LeCrone, in which he stated:

"After a great deal of careful and prayerful consideration of the factors involved, I have decided to request that I not be considered as pastor for the Oregon congregation for the church year beginning September 1, 1954."

In accepting Bro. LeCrone's decision, the board does so recognizing that it faces a serious problem in finding a new pastor.

Bro. LeCrone has labored faithfully for the good of our congregation, and at present the spirit of co-operation is better than it has been for many years. May he be directed into a better and larger work and we pray we may find a worthy successor.

Paul C. Johnson, board chairman.

HARLINGEN, TEXAS

During February the Sunday school average was 51. We are trying to teach the boys and girls how to worship in the church building, and services are much quieter.

The Goeklers and Kirkseys were down from Corpus Christi for services on February 21. A basket dinner followed at the park. We are glad for such get-togethers. The local church is planning to take an active part in the newly formed Texas youth work and the rally, July 12-25. About eight young people from here plan to go. Bro. and Sr. John Hayse are to be superintendent and matron at the rally. Others are sending their young people or giving. We are glad for the enthusiasm shown for this project. Complete news of the Rally is contained elsewhere in The Herald.

Two services were enjoyed by the writer in Corpus Christi during the month. These folks enjoy the services so much it is a real pleasure to go there.

The ladies' missionary group will be meeting about the time you read this. Their last project was making scrapbooks for the crippled children at the hospital and, also, making new clothes and mending used clothes to give to those in need.

James Mattison.

BLANCHARD, MICHIGAN

The young people of the Blanchard, Mich., Church of God have recently organized a Berean Society. On February 14, 1954, when they held their first meeting, they elected officers as follows: president, Paul Riley; vice president, Don Ward; secretary, Carol Riley; and treasurer, Dorothy Schuse.

The society would like to thank Bro. Darrell Maddock for helping to begin this Berean society. We hope that we are very successful in this undertaking. Carol Riley, secy.

GOD'S KEEPING POWER

"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."

How true those words are to one who lies low in a hospital room, realizing that those caring for you have not too great a hope for one's recovery. How blessed it is in those circumstances to have within one's self the assurance that though death may be near—almost as near as the resurrection day—death can have no terror for one rooted and grounded in faith.

Last August I had that realization; from countenance and prayer of visitors, from the gravity of the doctors' concern, I knew that the border between the present and the future was very narrow. Yet I had within myself the full assurance that God's will would be worked out in my life—or in my death—and I had no personal concern. The first operation seemed too serious to be undertaken lightly, but it was followed in two days by a much more serious one; then in two weeks still a third. But health was speedily restored. Inside a month after being dismissed from the hospital, we arrived in Kokomo, Ind., to take up our duties as pastor of the church here. The many prayers in my behalf were answered.

God has blessed our efforts here; we feel that the work is going forward. We are very happy in our new location, and only pray we may be worthy instruments through whom God will work out His will in this community. Thank God for His keeping power. Without His grace, many of us realize fully that we would be sleeping instead of serving. Life at present is sweet; but may we all realize that there is no comparison between this life and the perfect one when Christ shall have set up His Kingdom on earth. May we strive for the eternal privilege of serving with Him.

A. M. Jones.

HERALD RECEIPTS

Miss Jessie A. Lockwood; Bernard Hightower; O. F. Marsh; Brush Creek Sewing Circle (28); Mrs. W. B. Walker; Mrs. Eska E. Evans; Mrs. Orville K. Thompson; Happy Woods Church; Howard H. Hawkins; Mrs. L. E. Smith; Edith G. Meredith; Mrs. Harvey Fisher (2); Ben Woods; Francis L. Howell; Curtis Vance; Kenneth C. Turnpaugh; William Waechtel (3); C. J. Kenney; G. W. Kinsey; Ross E. White; Ruth S. Congdon; Mardig Tookmanian; Mrs. Miriam Hendon (2); F. Carpenter (2); Elmo Gaspar; Mattie Agard; Bessie Huffer; Lorraine Gaspar; Oak Grove Church; Mrs. C. Turner Whitworth; Mrs. Lucian Murphy (2); C. B. Smead (2); Cleo R. Dixon; Mrs. Evelyn I. Banta; Mrs. Verna Thayer; Jack Shaw; Warren Sorenson; Mr. and Mrs. Hugh Huffer; Alta Mae Thrush; Mrs. Gus Landry; Edward L. Elliott; Joseph Fletcher; O. A. Pottorf; Howard Appleby; Mr. and Mrs. R. A. Foster; J. M. Morgan; Mr. and Mrs. Herman Kauffman; Wesley Price; William J. Couth; Mrs. John S. Taylor; G. H. Zumwalt; Mrs. Floyd Mills; Mr. and Mrs. Irvin L. Ferguson; Grace Whitaker; John E. Hughes.

TEXAS YOUTH RALLY

July 11-25, 1954, was set by the Texas Conference board as the time of the Texas State Youth Rally. Bro. Delbert Jones was contacted to help with the rally, and serve as guest speaker for the conference, which will convene during the last week of the Rally.

The use of a fine camp was offered us and the board accepted the offer with thanksgiving. The camp is thirteen miles south of Gatesville, on highway 116. There will be no rent required for the camp, but a free-will offering will be accepted from the Rally for lights and use of the facilities.

Tuition: none set. We want the Rally to cost as little as possible for each student, and are praying the Texas people and friends will offer to help the young people. We understand it will cost about \$15 per student. If enough friends send offerings, tuition will be nothing. At present the Dollar-a-Month Club treasury has \$189.50.

We thank God for the enthusiasm shown by adults and young people alike. Sr. Emma Billings has given a steer for the Rally. It is being fed now, getting it ready for butchering. Many have volunteered their services. Bro. and Sr. John Hayse will serve as superintendent and matron; dean, Bro. Macy; teachers, Bros. Jones, Macy, and Mattison; publicity director, Bro. Mattison; kitchen, Sr. Ellie Whisenhunt and others; recreational directors, Sr. Wilda McCorkle and Bro. Mattison.

We are expecting 25 to 35 students. Bro. Macy is sponsoring a contest for best letters on "Why Young People Should Attend the Texas Youth Rally," one hundred words or less. First prize is a Cruden's Concordance. Five next best letters receive \$1 each. The contest is open to Texas and neighboring states.

The Texas state Berean circuit letter has returned to Harlingen with many interesting letters and pictures.

We thank God for His blessing in this movement and pray all of us might do those things most pleasing to Him. Pray for our young people here in Texas, and elsewhere.
James Mattison.

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$3.00.

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

ARTHUR L. SULLIVAN

Arthur L. Sullivan, father of Mrs. Donald Moss, and grandfather of Mrs. Leroy Schaefer of the Waterloo church, died at Blair, Nebr., on February 18, 1954. He was born near Pierce City, Mo., to Peter and Martitia Sullivan on December 3, 1867. He married Nettie Mudge at Attica, Kans., on October 11, 1893. She died on June 12, 1930. He was married to Ada Gustin in 1931. She died in 1943. He is survived by three brothers: John, Newburg, Ore., Ora, Kiowa, Kans., and Junius, Alva, Okla.; four daughters, Mrs. Donald Moss, Waterloo, Iowa, Mrs. Wesley Huff, Minneapolis, Minn., Mrs. John P. Flemming, Blair, Nebr., Mrs. Lee McKinnen, Los Angeles, Calif.; eight grandchildren, and six great-grandchildren.

His hope was in the coming Kingdom of our Lord and Saviour Jesus Christ. In that hope, he awaits the resurrection of the dead, in the little cemetery at Greene, Iowa, where we laid him to rest on February 21, 1954.

Charles W. Howe.

PELLA JOHNSON

Pella Johnson, daughter of Matts and Karina Johnson, was born in Salvesburg, Sweden, on September 2, 1877. She fell asleep on February 15, 1954.

After her father's death, she came to the United States with her mother, a sister, and a brother in 1893. Since that time she lived in the vicinity of Hendley and Wilsonville, Nebr. After her mother's death, in 1920, she made her home with her sister, Mrs. Hedvie Jackson, in Wilsonville.

She was a member of the Church of God (faith of Abraham) in Holbrook, Nebr. She was preceded into death by two sisters and three brothers, and is survived by one sister, Mrs. Hedvie Jackson, a number of nephews and nieces, and other relatives and friends.

Funeral services were conducted in the Baptist Church in Wilsonville by the writer. Interment was made in the Hendley Cemetery.

Those who knew her well, will always remember her cheerful disposition. She had a great love for music, and enjoyed singing, often entertaining friends with her Swedish songs.
V. E. Kirkpatrick.

A good example for us to follow is the life of Jesus. When He was a child He went with His parents to Jerusalem to the feast of the Passover. After the Passover, His parents started home. When they had gone for three days they suddenly missed Jesus. No one had seen Him since the Passover. They went back to Jerusalem to look for Him. When they arrived at the temple they found Him talking to the doctors, asking questions and answering their questions. Jesus was twelve years of age at this time. When His parents told Him they had been looking for Him, He said, "Wist ye not that I must be about my Father's business?" He meant, "Do you not know that I am trying to learn about God?" As Jesus was willing to learn about God and how to follow and serve Him, we should also.



One Half of America

By Alva Huffer

President Evangelism and Missions Board

One half of the population of the United States, according to a recent census report, resides in twelve metropolitan areas. The central cities of these twelve metropolitan areas are: New York, Chicago, Philadelphia, Los Angeles, Detroit, Baltimore, Cleveland, Saint Louis, Washington, Boston, San Francisco, and Pittsburgh. One half of America!

Strong, well-organized, evangelistic-centered Churches of God, located in these twelve cities, would constitute lighthouses of truth whose potential missionary reach would be one half of the population of this country.

Paul, the outstanding missionary apostle, preached the gospel mostly in the metropolitan areas of the first century world. Ephesus, Corinth, Philippi, and Rome were among the important population centers where he performed his evangelistic ministry. If Paul were living in America today, he probably would follow his usual evangelistic procedure; he would establish churches in the large cities.

Church of God congregations are located in six of these twelve metropolitan areas—Cleveland, Ohio; Los Angeles, Calif.; Chicago, Ill.; Baltimore, Md.; Washington, D. C.; and Saint Louis, Mo.

The newly organized Baltimore, Md., Church meets for worship services at the Y.W.C.A. building in that city. The congregation is purchasing building site lots in a new residential area.

The Washington, D. C., Church, recently reorganized, meets each week at the Y.M.C.A. Hotel, two blocks from the White House. When it has experienced sufficient growth, the church plans to erect a building in some new residential area.

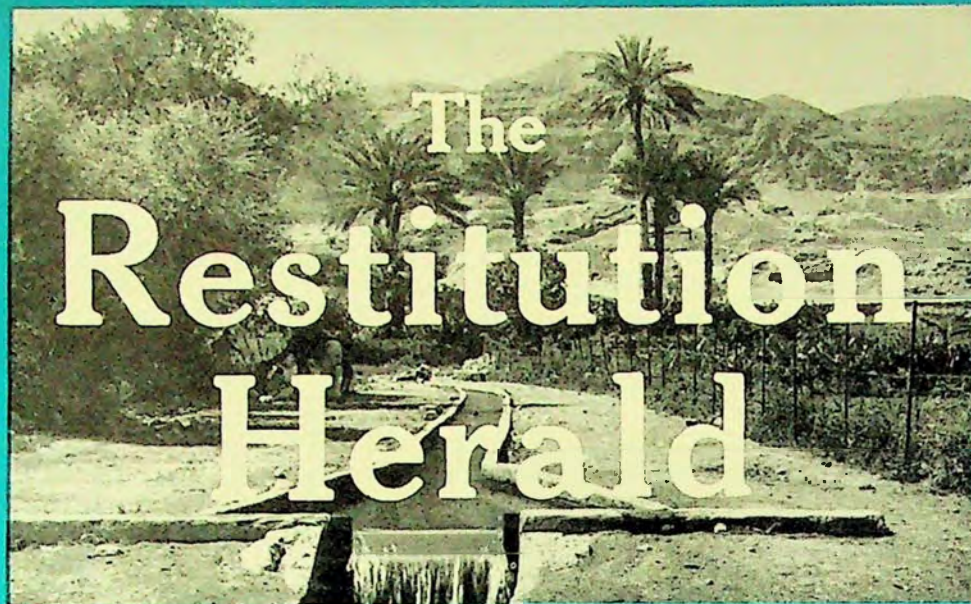
The Saint Louis, Mo., congregation, through the efforts of Bro. William J. Dick and others, is in process of being reorganized, with plans for the establishment of a strong church in that city.

To establish a strong church in a large city, pressing difficulties must be overcome. In large cities, members must spend hours riding street cars or driving through heavy traffic to attend church services. Pastors sometimes must engage in part-time secular employment to meet high costs of living. Real estate prices and municipal building codes make the construction of church buildings expensive.

Our General Conference, through its pastoral aid program and its revolving loan fund, is performing a great work in assisting small churches, in both rural and urban areas, to employ pastors and secure church buildings. Many of our churches, now strong and well-established, could never have been organized if it were not for the outside assistance they have received.

HOW YOU CAN HELP

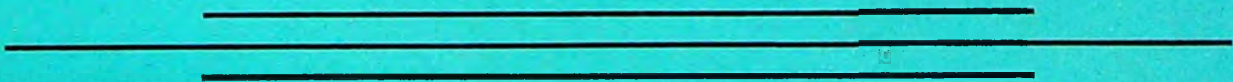
You can help in the establishing and development of new or small churches by upholding them with your constant, consecrated prayers; by supporting your General Conference pastoral aid program; and by sending special designated gifts through National Bible Institution, Oregon, Ill., for needy churches with special projects.



March 16, 1954

Volume 43

Number 23



**Jesus said unto them,
"Follow me, and I will
make you fishers of
men."**





Editorial

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.
James M. Watkins, Editor \$3.00 per year Paul C. Johnson, Associate Editor

Fulfilling the Law of Christ ✓

"Bear ye one another's burdens, and so fulfil the law of Christ" (Galatians 6:2).

The static condition in many of our churches has convinced everyone that something is wrong with our approach to the problem of winning people to Christ.

In an effort to study the matter more seriously, Bro. Walter Wiggins, our national evangelist, and I recently participated in a National Christian Teaching Mission conducted by the churches of Dixon, Illinois.

We feel that the approach and techniques learned from this Mission could provide a sound, practical answer to many of our own problems. These techniques are no longer theories. They are tried and tested. As such they are assured steppingstones in the creation of a one-hundred-per-cent missionary church.

Should any of our churches have the opportunity to join in the National Christian Teaching Mission in their community, we can wholeheartedly recommend that they do so. The program is centered in the local church. There is absolutely no doctrinal conflict or any requirements for participation to which we need object. Each church group provides its own guest leader and conducts the program in their church according to their own doctrinal belief and practice. The pastor and guest leaders attend seminars throughout the day where they receive down-to-earth information on how to apply certain techniques to their own church.

The program concerns itself with four worthwhile goals. The first is the self-study phase. Representatives from various groups or classes in the church gather to evaluate their own work. By a series of questions, the leaders evaluate the various phases of the church work. From this self study, the weaknesses of the church program become very apparent.

The second part of the program is a community census. This is a well-planned program in which all churches of the community participate. The aim is to put every individual on the responsibility list of some church. Those who express an interest in a church are assigned to that particular church; however remote that interest may be.

The non-preference group of individuals is distributed

among the participating churches and each church is obligated to make an honest attempt to add this number to its fellowship. It is interesting to notice that the new responsibility list of the Dixon church is exactly the same number as the active membership. In short it proves that we can enlarge the circle of our potential fellowship by one hundred per cent.

The third step in the program is fellowship cultivation. Teams are assigned to call upon those who have expressed an interest in the church, or who have been assigned to the various groups. Fellowship is the underlying purpose of all activities. It is not an attempt to drive the church down the throats of an unsuspecting public. It is an attempt to win them in the fellowship of one of our study groups and, finally, into church membership.

The final step of the program is "program enlargement." By determining the new opportunity of each group or class and estimating the logical chance for success, it is easy to see that the church has a greater opportunity than it ever supposed. For that reason new classes must be formed, and new fellowship groups must be organized. These new people who are interested in the church must be provided for. This often means new classes for many age groups.

We found that, according to the ages listed of those interested, we were in need of seven new groups or classes to provide for this new interest. One reason that these people were not attending was because we had nothing there for them. How can we expect people to attend under such circumstances. Many churches are hoping for an increase and have not provided classes and facilities by which such increase is possible.

Much of this program can be adapted to our own work. It has sound methods of evangelistic approach that have been proved to work. Methods employed by this fellowship approach get results and surprises even the most skeptical who will give it a sincere try.

During the first five days of Illinois Bible School, we are presenting seminars on the facts and proved results of a similar program for your church. We know that these methods will work in winning others to Christ. We hope that many of our churches can share in these seminars.

Beware Prosperity

By Robert Hardesty



OF the few righteous kings of the kingdom of Judah, Uzziah was one. The tenth king after the division of the tribes, he began to reign when he was sixteen years of age; and his reign of fifty-two years was the longest of any king of Judah, with the exception of that of Manasseh, who reigned for fifty-five years.

That Uzziah was a God-fearing king is noted in 2 Chronicles 26:4, 5: "He did that which was right in the sight of the Lord, according to all that his father Amaziah did. And he sought God in the days of Zechariah . . . and as long as he sought the Lord, God made him to prosper." What blessings did he receive for his faithfulness to God? "God made him to prosper." He was blessed in battle with the Philistines and the Arabians. The Ammonites presented gifts to him. He had great wealth in cattle and vineyards. He made strong the defense of Jerusalem by employing all kinds of weapons and engines of war, and with an army of 307,500 men under the command of 2,600 officers. "His name spread far abroad; for he was marvelously helped, till he was strong" (2 Chron. 26: 15b). Thus, God made Uzziah to prosper "as long as he sought the Lord."

God did not always bless him, however, for "when he was strong, his heart was lifted up to his destruction" (v. 16). How true to human nature this is! When one has acquired wealth, respect, and prestige, how easy it is to become self-confident! Uzziah had become high-minded because of his accumulated wealth and his many military successes, and thought to burn incense on the golden altar of incense in the temple, where only the priests were permitted to enter. During the very act, he was smitten with leprosy and was thrust out of the temple by the priests. The rest of his life he was a leper, living apart from others because of the disease; and his son, Jotham, discharged the duties of the king. What a disgraceful end of one who before had been so wonderfully blessed because of his righteousness!

What a wonderful God our heavenly Father is! Does He not richly bless those who lean upon Him? "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God" (Psalm 92:12, 13). Perhaps God does not always give the righteous abundant wealth, or make them great

in the eyes of men; but He does provide for His own. David said in Psalm 37:25, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Jesus conveyed the same thought, but in future tense rather than past, when He said, "Seek ye first the kingdom of God, and his righteousness; and all these things (temporal needs) will be added unto you." Truly, God does provide for His own. The Apostle Paul said, "All things work together for good to them that love God, to them who are the called according to his purpose." It may not be for one's own good to amass material wealth, to live in luxury, or to gain the high esteem of men, for it might be his downfall, even as Uzziah's prosperity was his downfall. Solomon well expressed this thought in Proverbs 15:16: "Better is little with the fear of the Lord than great treasure and trouble therewith."

It is not wealth in itself which will cause one's downfall. Rather, it is the trust one places in that wealth. It tends to make one forget God. That is what Jesus meant when He said, "How hardly shall they that have riches enter into the kingdom of God!" (Mark 10:23).

Jehovah warned the Israelites to beware lest their hearts be lifted up and they forget the Lord their God when they were blessed and made prosperous (Deut. 6:10-12; 8:11-14), but time and again their hearts did become lifted up and they forgot the Lord, only to bring trouble and adversity upon themselves.

Uzziah may have averted his disaster, had he remembered the words of Solomon: "Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16:18). Uzziah was not the only king who was brought low because of his prosperity. Nebuchadnezzar, the king of Babylon who became so bloated with pride because of the great advancement of his kingdom, 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?" In the next scene he is eating grass as the oxen. (Dan. 4:30-33).

In 1 Timothy 6:10 Paul said, "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." He is, however, often misquoted as having said, "Money is the root of all evil." It is not the

(Please turn to page 10)

Gets Help from God

The following item is the personal testimony of Robert Christenberry, president of Hotel Astor, New York City. We found it very inspiring, and we are sure that you will too.

THE day a fellow ships home after a war should be thrilling. But I was a frightened lad of twenty when a big transport pulled away from France in 1918. I hung over the ship's rail looking at the foreign shores. Somewhere there in France was my right arm.

If ever I was scared stiff in battle, I was twice as scared at the thought of living and what was ahead. How could I keep from being a semi-invalid? Could I live a full man's life?

When I went below to turn in early that first night on shipboard, I was jumpy. I dug through my kit until I found my own special Sedative, the book my grandfather put into my hands the night before I went into service—his Bible.

I poured over it that night, with the ship's nose heading toward the States, and my quiet home town of Milan, Tennessee.

I could remember my grandfather, the minister of our town, standing straight, as he spoke the words of God. I would not see him again. He died while I was overseas.

When I got back home, I found grandfather's answer to my question: "How do you lift the load with one hand?" I took to re-reading the Scriptures, sitting in his study. Over and over Jesus said: "Fear not." What had I to fear?

One day when the sun rose I was no longer afraid. I forgot the empty sleeve and the missing arm.

Since then I've had no hesitation to ask my Father for anything, large or small. Or to thank Him.

I stopped in my favorite haberdashery recently for a sweater I needed. The shop owner, who had been ailing, was quite plainly on the verge of collapse.

"Sam," I told him, "I'm going to send you to the Greatest Physician in the world. Down in the basement is your stock room. You go down there and talk to your God. Tell Him all your troubles and fears. Ask Him to help. After all, if He created you, He can take care of you. You stay down there in the quiet, and listen to Him."

Two weeks later, a big box was on my desk. The card inside said: "A new hat for you, from a friend you made a new man of."

I stopped in his shop later to thank him. He was a new man. But I expected him to be. The help never fails for those who go to God with an earnest and seeking heart "as a little child."

Am I not walking proof?

Our Assurance

By Kyle Davis

FOUR assurances of the promises are 1) the gift of the Holy Spirit, 2) our presence at the communion of saints, 3) the joy of loving one another, and 4) being a live cell in that new creature, the church.

There are two spirits in the world today, one governed by the lust of the flesh and the other by the will of God. The spirit of the flesh proceeds naturally from this present world, while the separate or Holy Spirit is an offering of the world to come. Have you tasted of this power?

Spirit is the unseen power that moves man to action just as wind will turn the windmill and create power to pump water or generate electricity. An ill wind, however, will destroy windmill and houses by its hurricane speeds.

A movement of the Spirit of God causes us to commune with the saints of the new world, partake of the fruit of the Spirit by loving one another, and be a unit in the new creature of God. The destructive power of this world is pessimistic about our world to come. It does everything in its power to deceive the peculiar people of God by promoting this present day. Cares of "this life" (this world) draw us away from our assurances. Our cell in the new creature then becomes atrophied, dried up.

The Russians promised important positions to twenty-one Americans in their world to come. They must have adamant faith in the promise made by the Russian camp, for they have sacrificed all their possessions, including their families, wives, soldier and civilian privileges, no matter how erroneous they may be.

We have a promise according to the "Faith of Abraham" of a place in the Lord's world to come. Has our faith produced a sacrifice worthy of a hope for a position in the new world that shall crush the Russian hope at the coming of Christ?

"Many a man throws his tongue into high gear before he gets his brain going."

DAILY READING HELPS

M. Mar. 22. Matt. 26:36-46. Pray during times of trial.

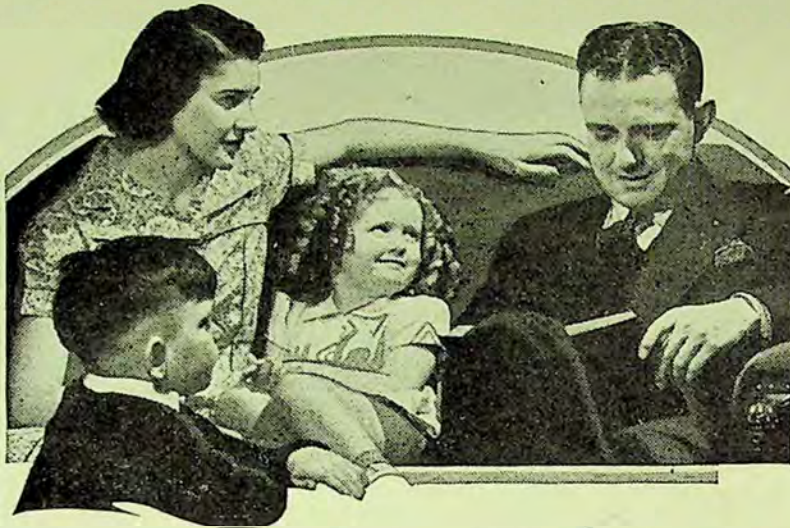
T. Mar. 23. Heb. 7:19-28. Jesus continually makes intercession.

W. Mar. 24. 2 Sam. 7:18-29. Praise to God.

T. Mar. 25. Luke 11:1-13. Teacher of prayer.

F. Mar. 26. Matt. 7:7-12. Ask—believing.

S. Mar. 27. John 17. Beautiful, passionate prayer for others.



A Family Bible Study

By the Smead Family

MOSES—TYPE OF CHRIST

WE are exploring the Bible as any family might do in order to get help and guidance from God. The Bible lights the way to life eternal. Anyone who asks may get wisdom to understand the Bible from God who gives liberally to all. May grace and peace be to you from God our Father and from our Lord Jesus Christ, as we join in exploring the Bible.

Cecil: John, will you read what Moses said about Jesus Christ almost fifteen centuries before the birth of Jesus? It is found in Deuteronomy 18:15.

John: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."

Cecil: Did the Lord agree to do this?

Mildred: Yes, in verses 18-19 we hear the Lord speaking about it: "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."

John: How do we know that Jesus Christ is the prophet like Moses?

Cecil: Because the Apostle Peter said so. He quoted the scripture from Deuteronomy and applied it to Jesus Christ, in Acts 3:22: "For 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."

John: If Jesus was like Moses there must be examples in the life of Moses of things that happened to Christ.

Mildred: Very true, John. A study of the life of Moses will help us understand the purpose of Jesus.

John: Both Jesus and Moses were saved from being killed as babies.

Cecil: Yes, and in both cases it was the king that wanted to kill them.

Mildred: Moses means "my son," because the daughter of Pharaoh made him her son when she found him in a basket or ark floating in the water of the Nile River.

John: I remember the story. The Pharaoh had said the slave Israelites were getting so strong that they might be a danger to Egypt. He said, "Kill all the boys." But Moses was hid by his mother in the reeds at the river's edge.

Mildred: Hebrews 11 records that she did it by faith. So God must have told her to do this.

Cecil: Yes, this was no accident. God intervened to protect Moses, as later He intervened to protect Jesus from King Herod.

Mildred: Notice, too, that when Pharaoh's daughter saw the baby it wept, and she had compassion on him. We might say that the tears of that babe were the means God used to save Israel from all the power and might of Egypt, because those tears brought forth the compassion of Pharaoh's daughter, and started the chain of events ending in the deliverance of Israel.

Cecil: God uses the weak things of this world to work out His plan. Jesus, the Babe of Bethlehem, also had to be protected from the wrath of a king, in order not to frustrate God's eternal plan of salvation. Mary and Joseph simply took Jesus, as instructed in a dream by God, and fled to Egypt for a time. They walked right past the officers of King Herod, and could not be harmed because God was protecting them.

Mildred: I like to think that Pharaoh's daughter was drawn to Moses by compassion, or love. When people are converted to Christ it is love that draws them. God uses the story of Jesus to light the fires of love in our hearts. In this, too, we see an example for us toward displaced persons. How can we shut our ears to the cries of all the little children who have no homes because of the awful wars of our times?

Cecil: According to the Apostle James one of the marks

of pure religion is to visit the fatherless and widows in their affliction. And Jesus compares compassion and help for His brethren in trouble as the same as unto Him.

John: Another example of how Moses' life was similar to the life of Christ is that when he grew up he tried to help his people and they rejected him.

Cecil: Yes, he saw this Egyptian smiting a Hebrew and he defended the Hebrew. He killed the Egyptian, thinking the Hebrews would understand his desire to help them. So the next day he went out and separated two Hebrews who were fighting and asked the man in the wrong why he did it. The fellow rejected Moses as his judge and said, "Will you kill me as you did the Egyptian?"

Mildred: Of course, we feel that Moses should not have taken the law into his own hands. He ought not to have killed that Egyptian.

Cecil: It is easy for us to say that today, but the account in Exodus is very sketchy. The Book of Hebrews speaks of Moses doing this in faith. He was living in luxury as the heir to the throne of Egypt, but we read he gave it up, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt" (Heb. 11:25, 26).

John: I see. Moses was offering himself as a savior to the enslaved Hebrews. He felt God had called him to do what had to be done even to killing the Egyptian.

Mildred: Moses offered himself as a savior even as Jesus did. Both were rejected by the people they came to save. Moses fled to the desert of Midian for forty years, and Jesus ascended into heaven to wait for the appointed time to return.

John: Did Moses know it would be forty years before he would come back to deliver the Hebrew people?

Cecil: No. That was hid from his knowledge until one day he went out and saw a burning bush, but strangely the bush did not burn up.

John: Would this be a violation of natural law? or maybe this is the sort of light that scientists have been looking for. They say they would like to discover light that has no heat, if it is possible.

Cecil: Here may be another of the numerous instances where the Bible lights the way for scientific understanding. But the spiritual significance of the burning bush is the most important to us.

John: What does the burning bush symbolize?

Cecil: It symbolizes the nation of Israel, burning in affliction, yet not consumed.

Mildred: All the afflictions of Egypt had not consumed them, but they grew stronger all the time.

Cecil: It was because God was preserving them even as He preserved the bush while it burned. The long his-

tory of the Jews to this day tells the same story. They are preserved as a people in spite of all the afflictions they have endured, and still endure.

John: What is the meaning in regard to Christ today?

Cecil: Jesus looks upon the afflictions of the Jews of the past few years and is preparing to come back to deliver them. Moses did not see the burning bush until just before he returned. The affliction of the Jews is prophesied to be at the height just before Jesus returns from heaven.

Mildred: That seems to be one of the signs of Jesus' coming, for certainly the Jews suffered their worst persecution from Hitler just a few years ago.

John: But you talk about His coming to save the Jews as though they are more important than the church. Isn't He coming to save the church, too? I have heard you talk about the resurrection at His coming, and living Christians changed to immortality in the twinkling of an eye.

Cecil: Certainly, Jesus is big enough to save the whole world. Prophecy indicates the various groups of the saved. Here the emphasis is on the nation of Israel. But an even better place has been given to the church as revealed in the New Testament.

Mildred: Isn't the church mentioned at all in this example from the Old Testament?

Cecil: I think we can see the church in the example, also. When Moses fled from Egypt he took a bride from the Gentiles, that is, the daughter of the priest of Midian.

John: The priest of Midian had seven daughters and they kept their father's flock of sheep. When Moses came up to the well he sat down and while sitting there other shepherds kept driving away these seven girls and their flock. Moses took their part and gave water to the flock of the seven girls.

Cecil: Yes, and the priest of Midian gave him one of the girls for his wife. She is the type of the bride of Christ, that is, the church. When Jesus ascended to heaven to await His return, His followers proved themselves at the water, that is, the water of baptism. Most of the Jews rejected Him, so He took His bride from the Gentiles. The seven daughters of the priest of Midian are symbolic of the complete church, even as the seven churches mentioned in Revelation 2, 3 really are one church.

John: I see. Moses chose his wife while exiled from Egypt, and Jesus is calling out His bride or church while He is in heaven. What will He do when He returns?

Mildred: The same as Moses did. He delivered Israel and was a judge and king to them as the representative of God Almighty. Jesus will be God's King of all the earth. He will save all of God's people.

Cecil: Yes. Moses delivered them from Egyptian bondage. Jesus will deliver us from the bondage of sin and death. Moses was their mediator between God and man.

(Please turn to page 10)

Prophecies of the Incredible Jew

By H. Gary France

FULFILLED prophecy is perhaps the most intriguing study of the Bible. The Jews are in the process of fulfilling several types of ancient Biblical prophecies, some of which were made as early as forty centuries ago. Some of the Jewish prophecies being fulfilled at this moment are general in nature. For example God said that He would scatter the Jews among all the nations of the earth. He also pronounced a curse upon those who cursed the Jews and a blessing upon those who blessed the Jews. The Jews were scattered. Every nation on the earth has Jewish citizens and, contrary to all laws of nature, the Jews have retained their identity.

Those nations that have persecuted the Jews have, in turn, weakened. Ancient Assyria, Babylon, Rome, Spain, Germany, and more recently England, all persecuted the Jews. By the same token Russia would fall, but a special prophecy is reserved in Scripture for her. The prophecies of Israel's scattering, blessings, and cursings have been fulfilled steadily throughout history, and they have served as a constant and challenging evidence of God's enduring existence and control.

More recently fulfilled prophecies concern the regathering of the Jews. The Old Testament prophets (New Testament passages verify these promises) told of the time when Israel would be regathered to their land of Palestine and when the land would be developed agriculturally. Israel did declare her independence some five years ago, and for the past twenty years the land has boomed agriculturally, industrially, and economically.

These conditions we see now were predicted with amazing accuracy thousands of years ago. Ezekiel was an outstanding prophet describing the restoration of the Jews, the gathering of God's people home again. Ezekiel said that God would regather them for the purpose of demonstrating His existence to the heathen. The promises are linked with the establishing of the Kingdom of God.

The keynote of the warnings that God would scatter the Jews for disobedience was sounded as Ezekiel taught, "Thus saith the Lord God, Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments . . . thus saith the Lord God, Behold I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations. I will execute judgments in thee, and the whole remnant of thee will I scatter in-

to all the winds" (Ezek. 5: 7, 8, 10). Here we have one of the many warnings of God that Israel would be scattered because of disobedience.

Not only did God warn them of being scattered over the whole earth, God gave the Jews hope of returning again. Very commonly the prophecies of the Jews being scattered and being regathered come in close sequence; although nineteen centuries were to intervene between the scattering and regathering. The following passage mentions the fact that the Jews were to be scattered and regathered. "Thus saith the Lord God, Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, Thus saith the Lord God, I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel."

Thus it is that when the Jews declared their independence some five years ago, we began watching the progress of the land with intense interest. Until they declared their independence, Jews were exerting every effort to allow unrestricted immigration, but only a small trickle were being allowed to come in. After their independence the Jews began pouring into the country in unprecedented volume. Since their independence the Jewish population has increased approximately fifty per cent. Thus it is that the agricultural and industrial activities have been revolutionized. So we see today a mammoth fulfillment of the ancient prophecies, of Jewish regathering, and of the land restored.

Punishment was not God's only purpose of scattering and degrading the Jews. God was demonstrating His existence. Notice in the following passage that God's purpose is to demonstrate that He is the Lord: "They shall remove and go into captivity. And I will scatter toward every wind all that are about him to help him. . . . And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries. But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I am the Lord" (Ezek. 12:11, 14-16).

"Thus saith the Lord, . . . behold, I will pluck them

out of their land, and pluck out the house of Judah from among them. And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land" (Jer. 12:14, 15). God by no means intended to regather them. God said, "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks" (Jer. 16:16).

The regathering of Israel is related to the coming of Christ when He will establish the Kingdom. "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" (Jer. 23:5, 6). One should notice not only that Judah was scheduled to be saved from her persecution by the coming of the Lord, but that the righteous Branch here mentioned was to execute judgment and justice *in the earth*. Another prophecy of Israel's salvation occurring in relation to the coming of Christ is written as follows: "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 she shall be called, The Lord our righteousness" (Jer. 33:14-16).

We are living in an age known as the time of Jacob's trouble. "Jacob" simply refers to the Hebrew race, and "trouble" simply refers to the persecution which the Jews have known so often and for so long. In the establishing of the nation of Israel one can see the climax of the age known as the time of Jacob's trouble. Jeremiah 30 describes events climaxing the time of Jacob's trouble. "Lo, the days come, saith the Lord . . . and I will cause them to return to the land that I gave to their fathers, and they shall possess it . . . we have heard a voice of trembling, of fear, and not of peace. 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 . . . I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and

none shall make him afraid. For I am with thee, saith the Lord, to save thee" (Jer. 30:3, 5, 7-11).

One of the outstanding reasons God is regathering Israel after prophesying it thousands of years ago is to prove His existence. The Israelites had the habit of glorifying God for delivering them from Egyptian bondage. "The days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might: and they shall know that my name is the Lord" (Jer. 16:14, 15, 21).

God has not forsaken Israel. God said, "If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then I will cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them" (Jer. 33:25, 26).

(to be continued)

Well Cared for Exterior





Ashkelon Lives Again!

THE first Biblical references to the city of Ashkelon emphasize its most important historical characteristic, namely, that though Ashkelon is part of the land promised to the children of Abraham, it was never permanently occupied by the Jews.

Under the leadership of Joshua, the tribes of Israel subdued many Canaanitish kings. Nevertheless, when Joshua was old the Lord reminded him: "There remaineth yet very much land to be possessed" (Josh. 13:1). There was all that territory of the Philistines, especially the five kings of the "Gazathites, Ashdothites, Eshkalonites [the first mention of that city], Gittites and the Ekronites," which still survived and became a continual threat to Israel in the years to come.

After the death of Joshua the tribes of Judah and Simeon set out to conquer more of the land around Hebron and westward as far as the Mediterranean Sea. They took Gaza and Ashkelon (Judg. 1:18), and their vicinities, but never did they really occupy this fertile coastal plain. The Philistines were still in possession of Ashkelon and its coast from the time of Samson the judge, to Saul the first king of Israel. The next reference occurs in Judges 14:19, when Samson "went down to Ashkelon and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle."

In Samuel's day it was these same people who captured the ark of the covenant from Israel but soon discovered the folly of their transgression when smitten with tumors, or a plague of boils. When returning the ark to Israel the Philistines sent along five golden tumors for a trespass offering unto Jehovah: "for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one" (1 Sam. 6:17).

That exhausts the references to Ashkelon as given in the historical books of the Old Testament, except for a brief reference in 2 Samuel 1:20. They all attest the fact that, though included in the land promised to Israel, the coasts of Ashkelon were never occupied by them.

A few centuries later when the kingdoms of Israel and Judah were taken into captivity by the Assyrians and the Babylonians, these five Philistine cities were also destroyed and made desolate, even as predicted by such prophets as Amos (1:8), Jeremiah (25:20; 47:5, 7), and Zephaniah (2:4). Except for one rather strange prophetic utterance made by Zephaniah (2:7), all these

prophets, including Zephaniah (2:4) and Zechariah (9:5), who spoke of a second judgment some years later, had Ashkelon earmarked for destruction and desolation.

So it has been. For centuries the city has lain in ruins. The "Ruins of Ashkelon" were checked off my list of interesting historical places to explore about eighteen months ago. The Roman statues and temple pillars which I photographed were no doubt the remains of Herod's time. Herod the Great, known as the Great Temple Builder, not only rebuilt and enhanced Zerubbabel's temple in Jerusalem but also built beautiful temples and theatres in Caesarea, Samaria, and Damascus. In his building mania he did not overlook his birthplace, Ashkelon. When I visited Ashkelon that first time these Roman ruins and sand dunes all around us graphically illustrated Jeremiah's and Zephaniah's predictions of destruction and desolation.

Eighteen months ago I was driving along the road that leads to these ruins and, instead of turning off onto the trail, I continued on a new road which had been laid out since my last visit. It soon joined a wide, double boulevard, minus the usual grass and flowers. As I drove over the next sand knoll there was suddenly stretched out before me a panorama of new white bungalows and wide avenues—a sight which will never be forgotten. While slowly encompassing this newly built city I observed several strange features which were uniformly true of each dwelling place. There were no flowers, no grass, no children in the yards, no curtains in the windows, no furniture in the rooms. I had arrived in the new city of Ashkelon a few days before "house-warming" time. The following Monday (June 9, 1952) sixty-seven immigrant families took possession of their new houses. Soon the remaining six hundred dwelling units will be occupied.

Since that visit to new Ashkelon I have often re-read Zephaniah 2, and especially that one isolated prophecy so different from all the other prophetic references to Ashkelon: "And the coast shall be for the remnant of the house of Judah; they shall feed thereupon; in the houses of Ashkelon shall they lie down in the evening; for Jehovah their God will visit them, and turn again their captivity." Is it really possible that the prophet was referring to our day?

This is just the beginning as far as building plans for Ashkelon are concerned. The State of Israel hopes to

make a port here second in size to its chief port at Haifa. The new road to Sodem has been completed, and the potash works located on the southern shores of the Dead Sea have been set in motion once again. Ashkelon is to become the chief port for the export of potash as well as other minerals from the Negev.—Alvin Martin in *The Advent Witness*.

Crushed, Trampled, and Dirty ✓

A bright full moon slipped quickly from one cloud to another, seemingly in a hurry to reach the southern horizon, towards which it made no progress. Gradually the clouds closed together, and the moon continued its race unobserved from beneath the heavy blanket of clouds which covered the face of the earth—that is, in central Oklahoma.

The clouds became heavier and heavier until the warm southern breeze carried in a cooling rain which lasted most of the night; but when morning came, all that could be seen of the rain which the gulf clouds had brought was the thousands of puddles which dotted the country landscape.

For Jerry the new day was another school day, and he looked forward to it very much. He usually did, for there was a certain little girl at school, who sat directly in front of him, whom he admired very much.

As he and his sisters hurried down the seldom-used railroad which was their usual path to school, Jerry noticed a beautiful bunch of pink perfume balls which grew on a very sensitive vine. He immediately thought of the girl he admired and stopped to gather a little bouquet for her.

Hurrying, he caught up with his sisters and carefully carried his token of admiration on to school.

Having placed his lunch in the locker, he hurried out to find the girl and deliver the bouquet. He spied her with a group of other girls playing at the edge of one of the mud puddles created by the night's rain.

Rushing up to her, he held out the bouquet hopefully and could only think to say, "Here!"

Everyone in the group laughed and began to chant, "Bonny's got a boy friend, Bonny's got a boy friend!" Embarrassedly, she grabbed the flowers from his hand and threw them into the mud puddle, then to make matters worse, she took her toe and shoved them into the mud beneath the water. With a haughty air, she turned and ran off with her other companions.

Jerry stood stunned, heartbroken, and on the verge of crying. There in the mud puddle lay his bouquet of flowers, no longer pretty, but crushed, trampled and dirty. His feelings were almost more than he could hide from the boys who called him to come play.

God has sent bouquets to many a "Bonny," only to have them rudely snatched and tossed into a puddle. As He expresses it, "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!" (Matthew 23:27).

Perhaps a little searching of our past would be in line to determine if we have, like Bonny, been ashamed to admit that we love God when others laugh at us for it. When love becomes so strong that it overcomes our embarrassment and we cannot help expressing it even when it brings ridicule, then it is real love. We then show that "we have known and believe the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 John 4:16).—Roy A. Marrs in *The Bible Advocate*.

"The drink evil was introduced among non-Christian people by emissaries from western nations. With truth, therefore, it may be said that so-called Christian nations have been responsible not only for drugging China with opium but for debauching Africa with alcohol."—J. R. Mott.

BEWARE PROSPERITY

(Continued from page 3)

money, but the *love* of it which is the root of all evil.

"Beware . . . lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God" (Deut. 8:11-14a).—*The Restitution Herald*, 1942.

A FAMILY BIBLE STUDY

(Continued from page 6)

Jesus is a greater mediator. Moses gave the laws of God. Jesus gave laws also, and will have a literal Kingdom where His laws will operate in the practical affairs of all mankind. Moses was a judge in his day. Jesus is to be God's judge for all the earth.

John: I can see there are many things in the life of Moses that show him to be similar to Christ.

Cecil: Yes. In prophecy Moses saw that his life prefigured that of Jesus. In fact, the whole Bible is shown to be one. God's plan is found in it all. Wherever we look in it, we find the same message of God's love and plans for the human race.

The Origin of Sin

By C. E. Randall

GENESIS is a book of origins. It gives us the divine record of the creation of the earth and the things therein, including man. Sin had not entered and man was in possession of God's creation with the authority to exercise dominion over it. He was the crowning act of God's creation.

The creation over which man was given dominion was acclaimed of God as being very good; but man was more than good and very good, he was the image and likeness of his Creator. This marked him as being superior to all the rest of God's creation. In this newly created home, man's environment was good and pleasant.

Man did not long retain dominion over the beautiful garden which had been planted eastward in Eden for his use and enjoyment. His yielding to temptation shortly after he was given rule and authority over God's creation brought about a termination of his rule and subjected him to the penalties of sin.

Man's present situation in life can be traced back to our first parents in the garden. If our teeth are on edge today because of sour grapes, much of the blame can be traced to the garden episode that Adam and Eve had with the tempter. Inasmuch as man was personally interested and involved in the results of the first transgression, I want to bring to you the divine record of man's first encounter with the enemy of all righteousness.

"Now the serpent was more subtil than any beast of the field which the Lord had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day . . . Hast thou eaten of the tree,

whereof I commanded thee that thou shouldest not eat? . . . Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And 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 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. . . . Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

The story which we have read is not an allegory, but is a literal account of what took place with some figures of speech used to emphasize the seriousness and degrading effects of the transgression. Adam and Eve had wide liberties in the garden. The only restriction on their conduct and activity concerned the eating of a single tree—the tree of the knowledge of good and evil. When God put the pair in the garden which He had made for Adam and Eve, He plainly told them that they could eat of every tree in the garden, with the exception of the tree of knowledge of good and evil. Of this tree, God said, "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (2:17). It was concerning this single tree and God's injunction not to eat of it that the tempter approached Eve and encouraged her to ignore the prohibition of God and eat of the tree.

The warning of God and the temptation by the devil were in direct contrast to each other. The tempter inferred to Eve that God had been unjust in placing this restriction upon her and Adam. Eve met this suave and subtle approach by stating that they could eat of all the trees of the garden save this one tree. She understood the wrong of eating of the tree by quoting God, saying, "Ye shall not eat of it, neither shall you touch it, lest ye die."

In the first skirmish with the tempter Eve was victorious. To deceive the woman the tempter had to change the truth of God into a lie. God had said if they ate of

(Please turn to page 15)



The King Who Forgot God

By Mary Railton

Rebekah and Dinah sat on the ground in front of their home. They basked in the warm sunlight and visited as they ground their grain for bread.

Dinah said, "Uzziah has been our king for many years now, longer than any other king we have had so far."

Rebekah sighed and said, "Yes, and how he has changed. When he first became king at sixteen years of age, he was a fine, upright young man. But today he is very different."

"He used to consult Zechariah the Prophet," said Dinah. "He did try hard to do what was right in God's sight."

"I guess," answered Rebekah, "the same story is happening all over again. He obeyed God and God blessed him for his obedience. Now Uzziah feels that he can do it all himself; so naturally God can't help him any more. That happens so often. People who depend on God and do as He wishes often become independent of God. They begin to feel they don't need Him."

"He did many good things for our land. He restored the city of Eloth and has won battles against the Philistines, and the Arabians, all with God's help."

"Yes, and the Ammonites brought peace gifts to him. Even down in Egypt they have heard of the mighty power of Uzziah. And He has fortified our Jerusalem."

"My boy is now in his host of fighting men. I hope he returns home safely," spoke Rebekah.

"My friend, I hope the Lord will protect your boy. For the Lord certainly does not protect King Uzziah any more. He has become too haughty. All the nations around us talk of the power of King Uzziah and he is taking the credit. They do not realize that without God the king is nothing."

Rebekah looked up from her work and wiped her brow. Looking closely at the cloud of dust at the end of the street, she exclaimed, "Someone is coming. They must have news to tell."

Hastily a man ran to the two women and spoke hurriedly to Rebekah. "My dear wife, have you heard what has happened in the temple?"

"No, sit down and tell us."

"You know that only the priests are allowed to offer up burnt incense unto the Lord."

"Yes," answered Rebekah with an expectant note in her voice.

"King Uzziah went into the temple this morning to offer the incense himself. He did not ask the priest if he could. He just picked up the censer and decided he would make his own offering."

"Oh, my," said Dinah emphatically, "what is the King trying to do?"

The man continued on, "Azariah, the high priest, gathered eighty of his helpers and they stood before King Uzziah."

"What did Azariah say to him?" asked Rebekah.

"They told Uzziah that he was not allowed to burn incense in the temple of the Lord even though he was king; that only the priests could do that."

"And what did the King say to that?"

"He became very angry with Azariah," continued the man, and I believe he would have killed him, but while he was standing in front of them he noticed how their faces all changed to a pale, horrified color. The Lord apparently struck him with leprosy. They all grabbed hold of him, and thrust him out of the temple. They are now taking him to a house where he will be alone, away from everyone for as long as he has leprosy."

"Ah, yes," spoke Dinah sadly, "if only people would realize how much more powerful is God than they. If only King Uzziah had not become proud of his power he could have remained our king; but now the Lord has smitten him because of his disobedience and haughty spirit."

NEW MEMBERS

We are happy to welcome three new members of our Everyday Christian Expression Club. Mrs. Leona Strickland sent the name of her son, Scott Lee. Mrs. Grace Canfield sent the names of her two girls, Kathleen Joy, and Ellen Jean. We welcome you all!

GOD'S BLESSINGS ON YOUR BIRTHDAY

Larry McMinn, March 24, age 10, Greenville, S. C.
 William Grisson, March 24, age 10, Frankfort, Ind.
 Cloyed Foster, March 24, age 4, Hammond, La.
 Howard McComb, March 24, age 12, Phoenix, Ariz.
 Scott Lee Strickland, March 25, age 1, Concord, Calif.
 Michael Burnett, March 26, age 5, Mt. Sterling, Ill.
 Joy Ann Wood, March 27, age 10, Litchfield, Minn.

Gleaning from "The Harvester"

Edited by Dean Moore

The World.

What is the "world"? One definition is, "persons, places, pursuits, and pleasures from which God is left out or shut out." Another is, "It is the sum total of those forces which seek to draw men away from God. It has its own laws, its own standards, its own interests, its own code of morals, its own rewards, and its own punishments." Christians are compelled to be *in* the world, but need not be *of* it. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil" (John 17:15).

We are not to yield one hair's breadth to the world's fatal pressure. Its standards must not be ours. We must not allow it to shape our opinions, ideals, or choices. The world is the sworn and relentless foe of every person seeking after this highest life, and the least compromise with it is always fatal. The world is ever seeking to detach your loyalty from Christ, to distract your attention from Him, to divert your love from Him to itself. It is a parasite to rob us of our joy in the Lord, a fog to hide His presence, a damper to quench our zeal, and a blight to mar our testimony.

Comic Books

Los Angeles County has passed a law with \$500 fine or six months in jail for the sale of comic books to anyone under eighteen years of age. Detroit, Indianapolis, and Galesburg have the law out after comic books, too.. What has brought the nation to its feet crying out against this evil? Listen to facts!

One Los Angeles sheriff had in custody a fourteen year old boy who had poisoned a fifty year old woman. He got the idea and the recipe, he said, from a comic book. The day before some parents had come to find their thirteen year old son hanging in the garage. At his feet was a comic book picturing a hanging body.

In New Castle, Penn., a boy, six, killed his brother, ten, with a twelve-gauge shotgun in a fight over a comic book. In Chicago, Howard Lang, thirteen, was sentenced to twenty-two years in prison for the murder of his playmate, aged seven. In his defense, his lawyer reviewed in court his unstable home life and his "addiction to bloody, fantastic, comic books."

A boy, seventeen, murdered a boy, thirteen. To the

court psychiatrist he explained, "I don't read many comic books—only about ten a week. I like crime comics." He was convicted of murder "with full intent," or should it have been "with full imitation." These are just a few of the horrors we read about in today's news.

Children today commit 57 per cent of all crime. We are shaking hands with disaster in the form of comic books. There are in circulation over 60 million of these impure, blood-curdling, crime-inciting publications called "comic books."

Television

A writer in the *Christian Herald* said, "We are wondering just how long the government will let the television boys get away with barroom programs they are putting on. They are not just an insult to the intelligent mind; they are even too smutty for some barrooms!"

A recent survey in Stamford, Conn., shows that children spend an average of 26 hours a week looking at TV. "Never has a generation of impressionable youngsters been instructed on the best ways to commit murder, mayhem, and bank robbery as this one has on television." A survey in one large city showed 91 television murders exhibited in one week.

We have heard many say they wish they had never put one in the home. Will our children suffer mentally, morally, and spiritually because we like television more than having a godly home that is completely separate from the world's filth. Will TV move us to love God more, or less, or not at all? Each of us should seriously seek God's will in this matter and do it!

Smoking

Dr. Alton Ochsner, speaking before the Kansas City Southwest Clinical Conference which convened recently, said, "I'm convinced that smoking is a big factor in the increase of lung cancers, stomach ulcers, and heart attacks in men." Dr. Ochsner is a surgeon on the staff of the Tulane University School of Medicine. The speech was given before one thousand doctors of the Clinical Society.

Dr. Ochsner cited 1,400 cases from his own eighteen years of practice and stated that 98 per cent were heavy smokers. He also mentioned that deaths from all kinds of cancer increased 31 per cent from 1938 to 1948, but in that same time lung cancer increased 144 per cent. He added that there is more harm than just the possibility of cancer. "Smoking constricts the arteries, irritates the nervous system. Smoking is unhealthful for basic biological reasons. Man was not meant to be an incinerator."

AMONG THE CHURCHES

Church Calendar

Special Events

- March 14-21—Special services at Oregon, Ill. (Walter Wiggins, guest speaker).
- March 22-29—Evangelistic services at Fredericktown, Mo. (guest speaker, Walter Wiggins).
- March 27, 28—Missouri Quarterly Conference at Fredericktown.
- March 27-28—Illinois Spring Conference at Ripley.
- April 4-18—Evangelistic meetings at Hope Chapel, South Bend, Ind. (guest speaker, Walter Wiggins).
- April 11-16—Vacation Bible School for colored children at Morristown, Tenn. (guest superintendent, Verna C. Thayer.)
- April 18-May 2—Vacation Bible School at Baton Rouge, La. (Verna C. Thayer, guest superintendent).
- April 30-May 2—Southwest Conference at Pomona.
- May 24-28—Vacation Bible School at Moorfield, Nebr. (Verna C. Thayer, guest superintendent).
- May 30-June 4—Vacation Bible School at Fremont, Nebr. (Verna C. Thayer, guest superintendent).
- June 7-11—Vacation Bible School at Minneapolis, Minn. (Verna C. Thayer, guest superintendent).
- June 14-18—Vacation Bible School at Hector, Minn. (Verna C. Thayer, guest superintendent).
- June 21-25—Vacation Bible School at Litchfield, Minn. (guest superintendent, Verna C. Thayer).
- June 21-25—Vacation Bible School at Eden Valley, Minn. (Verna C. Thayer, guest superintendent).
- June 28-July 3—Vacation Bible School at Hillisburg, Ind. (Verna C. Thayer, guest superintendent).
- July 5-9—Vacation Bible School at Burr Oak, Ind. (Verna C. Thayer, guest superintendent).
- July 11-18—Camp Bible School at Wenatchee, Wash.
- July 11-25—Texas Berean Youth Rally near Gatesville, (Delbert Jones, guest leader).
- July 18-25—Texas Conference and Bible School on the Youth Rally grounds, near Gatesville (guest speaker, Delbert Jones).
- July 27-August 8—Illinois Bible School and Conference at Oregon.
- August 4-6—General Conference Business meetings at Oregon, Ill.
- August 12-22—Virginia Conference and Bible School at Maurertown (Kenneth Milne, guest speaker).

MISSOURI QUARTERLY CONFERENCE

Fredericktown—March 27-28

The Missouri Spring Conference will be held at the Fredericktown Church of God on March 27 and 28. The conference will be preceded with a series of evangelistic preaching services conducted by our national evangelist, Bro. Walter Wiggins. These meetings will begin Monday night, March 22, with services every night that week, and will be concluded with the conference services.

The Quarterly Conference program is as follows:

Saturday:

- 3:00 p.m., Bible Classes—children, Betty Dick; young people, Francis Burnett; adults, Walter Wiggins
- 5:30 p.m., Supper
- 7:30 p.m., Worship hour, William Dick, speaker
- 8:30 p.m., Social period

Sunday

- 10:00 a.m., Sunday school, F. J. Graham, superintendent
- 11:00 a.m., Worship hour, Walter Wiggins, speaker
- 12:00 noon, Basket dinner
- 2:00 p.m., Worship hour, Francis Burnett, speaker
- 5:30 p.m., Supper
- 7:30 p.m., Worship hour, Walter Wiggins, speaker

The Fredericktown brethren are anxious to have good attendance at these meetings. We open our doors and our hearts to welcome you and will do everything we can to make you feel at home. Will you come and worship with us?
William Dick, pastor.

ILLINOIS SPRING CONFERENCE

Quarterly conference will convene at Ripley for the annual, spring gathering of all Illinois brethren. March 27 and 28 are the dates. Let us join together for fellowship, study, and spiritual uplift.

The program will begin on Saturday afternoon with a Bible class in charge of Bro. J. R. LeCrone. Services will continue Saturday evening, and morning, afternoon and evening on Sunday.

HERALD RECEIPTS

Ray Heyde; Virginia L. Henninger; Robert Harvey; Hazel Cramer (2); Jessie M. B. Kauffman; D. Hatten; Mrs. G. M. Siple (2); Stanley M. Raymond; Dixon, Ill., Dorcas; Edna Weaver; Elnora Waldo; Mrs. C. E. Kammerdiener; Glenn Brokaw; Blood River Church of God (9); Mrs. Robert Hankins; N. J. Hardacre (2); Marie Harper; Mrs. C. L. McCorkle; Max W. Cronbaugh; John Hearp; Arnold Sealine; J. W. Lent.

OREGON BIBLE COLLEGE NEWS

On Sunday, March 7, an Oregon Bible College gospel team composed of Sara Savage, Anita McCorkle, Robert Sec, Tom Zirklebach, and Bro. C. E. Lapp assisted in the morning services of the group of zealous workers at Aurora, Ill. The work was begun by Bro. Bud Goodwin, who is a student of Aurora College and a graduate of Oregon Bible College. Our gospel team reports that a good work is being done by our students who are now attending Aurora College and that our students received a blessing in their visit with them. We hope that we may be able to visit them again soon.

While Bro. Jerry Reeves is in Texas during the illness of his father, his pulpit at Rockford, Ill., is being filled by students and instructors of Oregon Bible College. Supplying for Jerry are Walter Larsen, Roy Humphreys, Bro. Otto Dick, and Bro. C. E. Lapp.

The entire College with the exception of one assisted in services of the Student Christian Association of Aurora College, Tuesday night, March 9. Miss Dorothy Elliott served as master of ceremonies, and David Holquist preached the sermon. Music was provided by the entire group from our College, accompanied by Sr. C. E. Lapp at the piano. Sara Savage and Anita McCorkle sang a duet; Sara, Anita, David Holquist, and Richard Dick composed a quartet for another number. This is the third year we have been invited to conduct services for the Association. We hope for a return visit from Aurora later this spring.

We are glad that former students remember us by letter and continue to pray for us. Letters were received recently from Ron Dilamarter, Linda Waggoner, and Robert Pierce. Linda is memorizing 1 Corinthians 15 with our New Testament II class. Several of our alumni send their church bulletins, for which we are very thankful.

We were favored with two guest speakers at chapel services this week, Bro. Walter Wiggins on Thursday and Bro. James Watkins on Friday.
Otto E. Dick.

JENNINGS-PURDY

Miss El Loise Jennings, daughter of Mr. and Mrs. Shelby Jennings of Bosworth, Mo., was united in marriage to Ferrill Purdy also of Bosworth, Mo., at 3:00 p. m., Sunday, February 28. Miss Marguerita Panceast sang "The Lord's Prayer" and "I Love You Truly."

Mr. and Mrs. Ferrill Purdy will be at home in their apartment at 14 N. Greenwood, Columbia, Mo. Mr. Purdy is studying medicine and at the present time is preparing himself for research work.

The writer performed a double ring ceremony in the presence of close relatives and friends.

Francis Burnett.

THE ORIGIN OF SIN

(Continued from page 11)

the forbidden tree they surely would die. The tempter said, "Ye shall not surely die." When the devil made this statement he told a lie. Jesus said of him that he was a liar from the beginning. The devil wasn't speaking the truth when he said that disobedience to God's Word would not bring death. Subsequent events confirmed the Word of God and proved the tempter to be a liar.

The divine pronouncement that the wages of sin is death was proved true when our first parents were driven out of the garden. The serpent's lie that deceived Eve has been the cause of deception down through the ages. In referring to a number of commentaries I was *surprised* and *shocked* to discover that nearly every one of them, either omitted or gave little consideration to the falsehood with which the tempter beguiled Eve. One commentary said that the serpent told the truth when he said, "Ye shall not surely die." I want to quote now from the Abingdon Bible Commentary which states, "All that the snake has said comes true, they do not die, and they attain to knowledge." This upholds the tempter's falsehood, saying he told the truth when he said they would not die.

My friends, the greatest wrong done the children of men then and now, was and is the propagation of the serpent's lie saying that sin does not bring death. The philosophy "There is no death; what seems so is but transition," is nothing more or less than the serpent's words, only couched in somewhat different language.

After Adam and Eve had eaten of the forbidden tree, they became aware of their unclothed condition and made themselves aprons of fig leaves. While attempting to make themselves a covering, they heard God walking in the garden in the cool of the day and they hid themselves. While they were in hiding, God called to Adam and said, "Where art thou?" After Adam made certain excuses to God in an effort to justify their disobedience, God pronounced upon the pair His judgment for their transgression.

The main punishment meted out is found in verse 19: "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." This does not sound like a promise of life, does it? No, it is the very opposite. The tempter had assured the pair they would not die, but God in judgment stated that they would die, even as He had warned them.

Most of the error in Christendom can be traced directly to the evils arising from belief in and advocacy of the serpent's falsehood. May we not be beguiled by the satanic teaching which seeks to uproot the teaching that

"the wages of sin is death." God said if man sinned he would die. He sinned and man has been meeting the appointment of death ever since.

Religious Books

An editorial in the Los Angeles *Examiner* points to the fact that American book publishers declare themselves more delighted than puzzled by a phenomenon that has upset some formulas hitherto believed dependable in their business—sales of religious books are skyrocketing. "There's never been any period any time," says one, "when the interest in such books even approached what it is now." "It's no longer confined to conventionally religious people," says another. "People of all sorts are desperately searching for something to cling to. Not saccharine piety, but something they can get their teeth into—that changes them."

What has hit the book business, of course, is something that has never weakened or disappeared in American life—a deep and instinctive yearning for closeness with the Creator, a perpetual quest for understanding and faith that no temporary frivolity ever halts. It just happened to be the book business' turn to feel it, and the publishers' opportunity to stimulate and fulfill the need.

The movement to study religion follows the vastly increased church attendance that has marked the past decade, and just as meaningful and important, the private questioning by those who have no formal affiliation. Books or no books, we can be sure that faith in God, the source of America's existence and the guarantee of America's freedom, is still the mainspring of our country's strength.—*Selected.*

More Ways Than One

Four children were walking along the shore of a lake, when a girl of five years, the youngest, tried to pluck a flower and fell into the lake. The eldest, a boy of twelve, jumped into the water and succeeded in saving his sister.

When the father of the children heard of the occurrence, he said to the third, a lad of ten: "Did you help save your sister?"

"Yes," replied he, "When Martin got near shore, I took hold of his coat and helped pull them out."

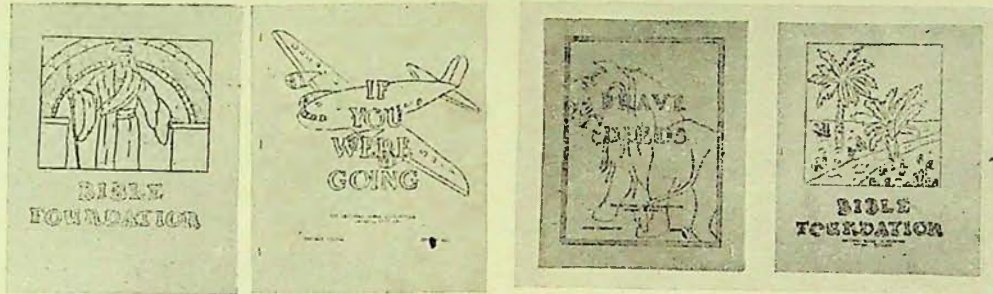
"Well done!" said the father. "And did you help, too?" he asked a boy of six.

"Oh, yes, father—I prayed!"

In the work being done for the Lord, even the least may call to Him for help—in more ways than one.—*The Community Bulletin.*

Children's Quarterlies

OUR CHILDREN'S QUARTERLIES PROVIDE SOUND, HELPFUL STUDY MATERIAL FOR SUNDAY SCHOOL, CLASS, OR HOME USE.



PRIMARY SERIES

The Primary Series is designed for ages 6 to 9 years. However, our Children's Quarterlies are readily adaptable to ages older or younger where ages vary within the class. Each book contains thirteen lessons, sufficient for three-months' work. Each lesson contains complete lesson material on the subjects outlined, as well as color and handwork material designed to impress the lesson upon the child's mind. The Primary Series contains subjects of interest to this age group and is suitable for home use as well as Sunday school.

Ages 6-9

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"PILLAR AND GROUND OF THE TRUTH"



Editorial

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Putting Fellowship to Good Use ✓

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

Have you heard it said that a church was a "friendly church"? Very likely, in the same conversation, the person also said, "That is why I like to go to that church."

Friendly fellowship is an indispensable part of any church which attempts to convey the Spirit of Christ to a widening circle of friends. The use of fellowship is the motivating purpose behind the National Christian Teaching Mission, which we mentioned in last week's editorial.

Almost everyone will agree that the success of the church of fifty years ago was based on its social fellowship. Yet fifty years ago there was far more visiting between neighbors and friends, so less opportunity to appreciate the fellowship of the church than today. There are far more lonely people in the world today, who need sincere friends.

This fact is being recognized by an increasing number of Christian leaders. Some of the largest evangelistic organizations of today recognize that friendly fellowship is the greatest instrument that the church can use to win individuals to Christ. It is not something of the past, it is a modern opportunity.

There are many ways in which the spirit of fellowship can be applied to the church. Quite naturally, it should be an indispensable part of every class and organized group within the church. The members of all groups should have a continuing interest in one another. Not only should they profess that interest, but they should take tangible steps to manifest the interest to each other.

In turn there must be a constant intermingling of the various groups. This is necessary if we do not divide ourselves into small cliques with no interest beyond our group. This requires social activities in which members of all ages can participate.

We must recognize that eating together is one of the most effective means of fellowship. The history of the early church makes clear that one of its greatest sources of strength was based upon its fellowship. It also shows

that the eating and visiting together was a vital part of that fellowship.

We are inclined to think of the Communion service only as an aftermath of an isolated meal. Actually it reflects the spirit of the early church. The entire meal was a time of communing with one another and enriching their fellowship. This was the natural background upon which the communion with God was based. A spirit of communion with God is not possible until we have learned to have a spirit of fellowship with one another. "If we walk in the light . . . *we have fellowship* one with another."

A second opportunity for fellowship is to be found in our homes. The membership of the church will lose its richest opportunities if it does not visit in the homes of each other. Everybody needs friends. There is only one way to be friendly, that is to visit one another and become better acquainted. This requires sharing the homes of those who share our faith. To create friendly fellowship we need to have regular visiting periods each week. Visiting is not something that should be the sole province of the pastor. It should be a vital part of the life of the entire church.

The church can carry its fellowship to the community, also. It requires no sacrifice of doctrines or ideals to be friendly toward the people we meet. Have you ever been in strange communities and left saying, "That was a friendly town"? Looking back for a reason will show that the statement is based upon contact with one or two people. These few persons were friendly, as a result the whole town appeared friendly. The work of a few can create the same attitude toward the church.

We have been told that we must win people to Christ. This fact in itself should teach us that we cannot depend upon the impersonal relationships of a formal church service to exert this personal influence. To influence people to Christ, we must first win them to ourselves. Fellowship is the steppingstone by which we create the desire for a further part in our more formal services. This has been the one, and only, method of approach presented by Scripture. Why have we doubted its effectiveness and neglected its use so completely?

Money Tells the Story

By Curtis Simpson



BITTER conflict rages between faith and fear. Faith urges one to stewardship while fear impels one to worry about insecurity and thus neglect God. Tithing, a plan which glorifies God, is our best protector against our foes—fear and love of money.

Love of money demands neglect of God. Love of God inspires personal sacrifice. Statistics tell the story of how many Christians fail in devotion to God. These financial facts prove that many Christians actually love money more than God. Is our fear greater than our faith? Do we love money more than we love God? Money tells the story!

Probably no church is better informed about apostasy than the Church of God. Yet there is no reason to believe we have escaped one of its more important manifestations. We have become, to a great extent, ensnared in this trap. Our people simply do not give as much per person as many other religious bodies. Why do we have financial difficulties? We love money more than we love God.

Paul wrote concerning conditions in the last days of extreme sinfulness which would affect the church when he said, "Men shall be lovers of their own selves, covetous, . . . lovers of pleasures more than lovers of God." "Covetous" literally means "lovers of money." Men caught in apostasy, and thereby affected by it, will be lovers of self, money, and pleasure.

Certainly this opposes God's way of life. He offers real values in contrast to the world's mammon. Instead of loving self, love your neighbor as yourself. Love spiritual values and not physical money! Love the satisfaction of godly happiness instead of worldly pleasure!

Salvation is free but it costs much in terms of time, energy, money, and sacrifice. Money has nothing to do with buying salvation because blood was the price paid. God wants to know how much that salvation means to us. He wants to know if we love spiritual values more than the ease, pleasure and comfort of mammon.

To become Christian means to make an agreement with God. Baptism is an outward declaration of accepting salvation on God's terms. This includes the idea that God owns us and everything we have or can earn.

If this be true, we are stewards of those things which belong to our Lord. A cardinal principle is taught in the parable of the unjust steward. It is possible for Christians, as stewards of God, to become embezzlers of those things which rightfully belong to God.

So, if we make our life rich with the pleasures money affords, this is our only reward. Let it receive us into eternal life if it can! "It is required in stewards, that a man be found faithful." "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

Christ contrasts foreign riches to values which are ours. If we are not faithful stewards in that which is mammon, how shall God entrust those true riches which are spiritual to us? How can we be spiritual if we cheat God in unimportant financial matters?

God wants us to realize that He has an important claim to a generous share of our income because love of money will rob one of present blessings and may change one's destiny. The love of money is evil and will cause one to err from the faith. Worldly riches are a witness against us if they are not used and administered righteously.

Abraham chose to be a stranger and pilgrim, dwelling in tents in a foreign land. He could have continued living in the luxury which the old world afforded. Archeology completely substantiates the fact that people in Ur of the Chaldees lived in homes, had their places of higher education, and had a developed civilization. Only through sincere and moving realization that Christ offers greater riches than the world will we be justified in the sight of God.

Money tells the story of how much we love God. It is impossible to serve our selfish lusts through spending our money on ourselves and yet serve God.

Money tells the story of how much faith we have in God. Another reason for not giving money to God is the fact that we fear. We fear we will not have enough money to meet expenses. Or we must save as much money as possible for retirement because we fear insecurity. As children of God we are His direct responsibility. God has successfully provided for the righteous since the beginning of the world.

"Gain the world and forfeit life" is another way of expressing "Ye cannot serve God and mammon." God is not receiving His share of income from the Church of God as a whole. There can be only two reasons for this. Either we love money more than we love God, or else our fear of insecurity is greater than our faith in God.

Prophecies of the Incredible Jew

By H. Gary France

EVERYONE is interested in authentic evidence that God exists. God said twenty-five hundred years ago that He would take a nation of people, scatter them throughout the world, and ultimately regather them. That miracle has been in operation for more than two thousand years, and as we watch the Jews returning to the land today, we anticipate the climax not only of this incredible miracle, but the climax of this age as well.

A more specific statement that God intends to prove His existence to the world by gathering the Jews to Palestine is in the following statement: "Ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country" (Ezek. 20:42). In so many words God established the evidence by which He expects the world to know of Him.

The fact that the restoration of Israel appears to be well started is especially encouraging in view of the fact that the predicted restoration is taught with relationship to the Kingdom of God. We expect that the activity in Palestine today is directly related to the imminent return of Christ to the earth.

Two related portions of Ezekiel 34 link the regathering of the Jews to Palestine to the establishment of the Kingdom of God. Ezekiel preached the following in the restoration of the Jews: "Thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day . . . and I will bring them to their own land . . . and in a fat pasture shall they feed upon the mountains of Israel. Therefore will I save my flock. . . . And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it" (Ezek. 34:11-14, 22-24).

When the Jews are gathered to Palestine, God said that His servant David would be a prince among them. David will be their prince only after the establishment of the Kingdom of God. Of course the Jews are homeward bound today. How long will it be before the Kingdom of God is to be established? How much longer will Jesus tarry? The return of the Jews to Palestine may be evidence

to us that we are living on the very brink of a new age—the age of the thousand-year reign of Christ, the age of the Kingdom of God. This age must end. These nations upon the earth must give place to the Kingdom of God.

Another prophecy of the restoration of Israel in conjunction with the establishment of the Kingdom of God was taught by Ezekiel in the following terms: "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: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all . . . and David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them" (Ezek. 37:21, 22, 24).

The Jews have unwittingly testified to the existence of God for hundreds of years. Anti-Semitism is among our most ancient Jewish prophecies. The scattering of the Jews to all nations and countries was to be a miracle to prove God's existence. Their regathering at the end of the age was to be the incredible climax of God's master miracle that would require the Jews, contrary to all laws of nature, to retain their identity as they mixed with the nations of the earth. The establishment of the Kingdom of God is nearing. As we watch the restoration of Palestine's agriculture and industry, and as we watch the fulfilling of the incredible prophecies of the Jews' journey home, we should also prepare for the establishment of the Kingdom of God.

(To be concluded)

DAILY BIBLE READINGS

- M. May 3. Psa. 34:1-9. "I sought the Lord, and he heard me."
 T. May 4. Psa. 116:1-8. "He hath heard my voice and my supplications."
 W. May 5. Matt. 6:5-13. "Thy Father . . . shall reward thee openly."
 T. May 6. Matt. 21:17-22. "Whatsoever ye shall ask in faith, believing . . ."
 F. May 7. Acts 10:25-33. "Thy prayer is heard."
 S. May 8. 1 Pet. 3:7-12. "His ears are open unto their prayers."



The Midnight Hour

by C. E. Randall

THE Prophet Isaiah asked the same question twice: "Watchman, what of the night? Watchman, what of the night?" Then he reported the watchman as saying: "The morning cometh, and also the night: If ye will inquire, inquire ye: return, come." In Scripture this present time is spoken of as a night. Indeed, we might say in the words of the Apostle Paul, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."

From every source in the Bible and out of the Bible comes challenging evidence that this present evil world is coming to a close. This should not frighten us; it should, however quicken our interest in events, particularly those things that will follow the close of this age and the age to come. We are living in a time when great and momentous events are taking place. So tremendous are the happenings of the world that mankind is dazed.

There is a bulletin published in Chicago by scientists engaged in atomic investigation and development. They publish a sheet called "The Bulletin of the Atomic Scientists." When the first atomic bombs were exploded at Hiroshima and Nagasaki, this bulletin carried the picture of a clock on its front page. The hands were set at eight minutes to twelve o'clock being the midnight hour of civilization. When President Truman announced in September, 1949, that Russia had set off its first atomic bomb, the clock on the bulletin was moved ahead to three minutes to twelve. With the announcement a few weeks ago that Russia had detonated her first hydrogen bomb, the clock was moved ahead again to two minutes to twelve. Here is what the editor had to say concerning the moving of the hands the last time:

"That we live in imminent danger that an untoward event tomorrow may trigger a tense world to erupt in flames of atomic or thermonuclear warfare, that there will be 'no place to hide' for the great masses of civilized mankind—these are the tortuous facts which compel our leaders to spell out for us the tragic nature of the times in which we live.

"The hands of the clock on the bulletin's cover now stand at two minutes to midnight. Not to terrify, certainly, but to warn and to awaken, the clock is intended

to be symbolic. Wishing will not stop the clock. The Bulletin may be wrong. It may actually be one minute—perhaps seconds—to midnight."

The world is alarmed over the shaping up of events. I do not want to alarm you. I do want to set before you something that will take away fear and replace it with hope that will create trust and confidence, that will provide an anchor that will securely hold during the stress and strain into which we are entering and through which we must surely pass. The whole world is groaning and travailing under pangs of the maladjustment and evil that have engulfed mankind.

In writing to the Romans, Paul said, "We know that the whole creation groaneth and travaileth in pain together until now" (Rom. 8:22). Surely it is not difficult to realize how accurately Paul has analyzed our world situation. Out of these groans and travailings the world desires something better. Mankind is struggling for deliverance. They are reaching for a better and higher way of life. Paul, in the next verse, outlines this thought. "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." The whole creation is pictured as groaning or struggling for redemption. The tragic thing is they do not realize that deliverance and redemption from the travailings of life can come only when the Redeemer is returned to Zion and establishes His rule over mankind. The world is longing and praying and working for peace, but few realize that the only way such peace can be brought to the world is through the return and reign of the Prince of Peace. If they realized this, they would gladly and heartily say the word to bring back the King.

The burden of wars and preparation for wars through expanding armaments shackles the world economically, blights the aspirations and dreams of youth in planning for life's vocations. As far as men and nations are concerned, there appears to be no solution to this problem. The world is becoming an armed camp. The cries for peace and the urgings for disarmament go unheeded by the forces of aggression.

(Over)

Will the time ever come when the nations will beat their swords into plowshares and their spears into pruning hooks? Will the time ever come when young men and maidens can plan their lives without the threat of war and the constant specter of dying on the fields of battle? Will the time ever come when the earnings of men will not be taken from them through taxation for the purpose of building colossal machines of offense and defense? Will the time ever come when people can sit under their own vine and in their own house and none shall molest them or give rise to fear?

These are the dreams and hopes of mankind in general. These times are coming. They lie beyond the midnight hour which the atomic scientists believe is only two minutes away. They are going to be realized and enjoyed here on the earth by people who inhabit the earth. They will not come in the way man has thought, but come they will and come they must. God has planned it thus. His ways are not man's ways, but His way is always the better way. When the time comes for this work to be started, God will reveal the plan in operation. It has been revealed in promises. The Prophet Micah reveals the time when many of these promises and the hopes of men will be realized. "In the last days it shall come to pass, that the mountains of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and 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: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

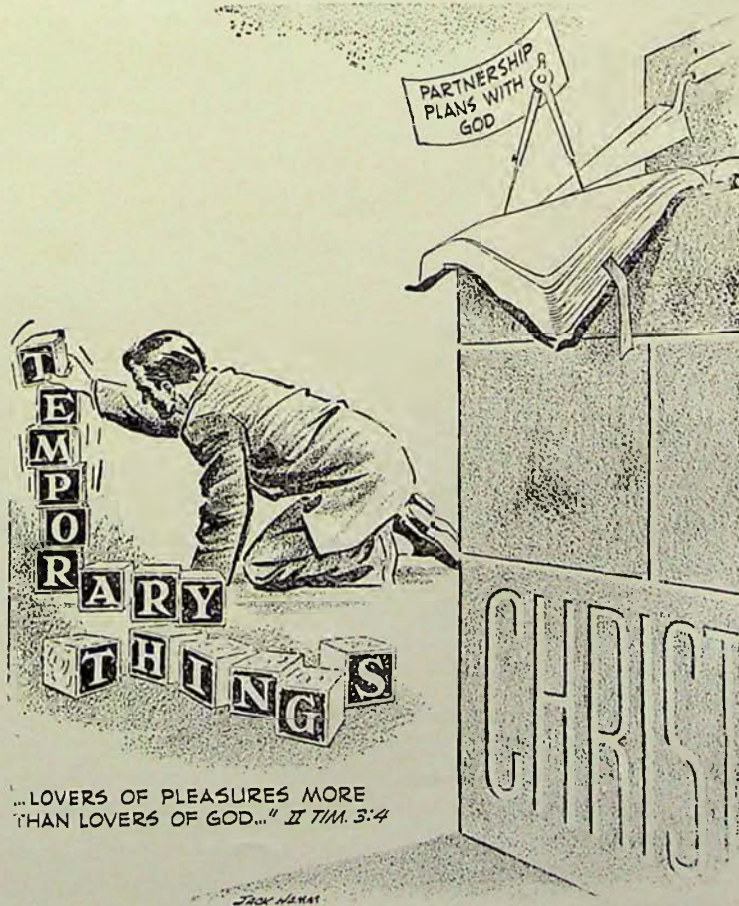
This is a picture of what people have been dreaming about and hoping for over the centuries. The way and time when it may be brought about is set forth in this scripture. It will come when the Lord's Kingdom is established over the kingdoms of this world. It will be realized when the Lord reigns in Mount Zion, beautiful for situation; when the law goes forth from Jerusalem and the Word of the Lord from the city of the great King. Men in general have not anticipated this way of accomplishing the goal of peace and goodwill among nations. But even though it is not man's way, it is God's way and God's way will prevail over all obstacles.

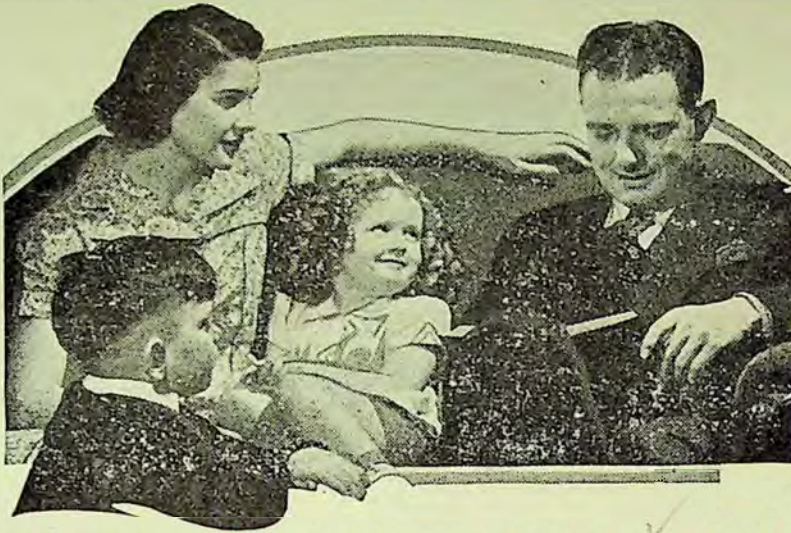
War has been the curse of nations. It has robbed peoples of the earth of the enjoyment of the work of their

hands. The history of nations is the history of periodic devastation caused by wars. It is no wonder that the whole creation is groaning for deliverance. It will come! It is coming! For we have nearly reached the midnight hour. The earthly rule of the Prince of Peace is God's plan and way for bringing peace on earth, goodwill toward man and causing nations to beat their swords into plowshares and their spears into pruning hooks.

In speaking of the Prince of Peace the Prophet Isaiah said, "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). This is going to be fulfilled. Men may ignore it, may deny it, but as long as the Bible exists as the Word of God, it shall be proclaimed. The fulfillment will not be left to men. The zeal of the Lord of hosts will bring it about. Man's midnight hour is but the dawn of God's new day. Man's extremity will be God's opportunity. Man's failure will be followed by God's success. The groans and travailings of creation will soon find complete deliverance under the rule of the Prince of Peace.

Building Materials





A Family Bible Study

By the Smead Family

DARE TO BE A DANIEL

OUR Scripture reading is from 1 Corinthians 13:11. "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."

John: In Social Studies we are trying to learn to understand ourselves. We are to read the papers and find examples of mature emotional or mental behavior. My teacher thinks this will help us understand what "grown-up behavior" should be.

Cecil: That seems a very fine thing for the school to do, John. I for one am heartily in favor of such a course. Now, here is an article in the paper by Bruce Barton along that line. He calls it, "Dare to Be a Daniel," and he uses that old Sunday school song,

"Dare to be a Daniel:

Dare to stand alone.

Dare to have a purpose firm,

And dare to make it known."

Mildred: The Book of Daniel gives several instances of how Daniel and his friends stood against the idolatrous way of Babylon.

John: I remember the story about Daniel in the lion's den and how God saved him. I remember, too, about the three Hebrews who refused to worship the golden image and lived, even though thrown into a fiery furnace.

Cecil: Yes, God was on their side. Bruce Barton said that our biggest danger today is that we will become robots. We are afraid to stand up and be counted when we differ. He said the majority is not always the voice of God. Jesus was crucified by a majority. The majority drove our fathers from the old countries because of their religion.

John: Every great advance in knowledge has been opposed by a majority. Look at Columbus when he wanted to sail west. They said he would sail right over the edge

of the earth. But he dared to be a Daniel and sailed on. History is full of such examples.

Mildred: Bruce Barton has a point all right. All of us want to be popular. We want to be accepted by others. I think it is only right and natural to have this desire. Most of the time, especially in America, we can join in with the majority. But, as Bruce Barton said, we must not sacrifice our principles for the sake of being popular.

John: When we kids join in with the majority, even though we think they are wrong we stand a good chance of getting into trouble.

Cecil: Can you give us an example of that?

John: Well, I heard of a group of kids that were having a snowball fight and really having a good time until someone decided that was too tame. Then they started throwing snowballs at the people on the street. A few kids dropped out and were called "chicken" by the others. Then a snowball broke a man's glasses and for a time it was thought he might be blind as a result. So then they were in real trouble.

Cecil: Yes, it takes great moral courage to stand out against the crowd when you know the crowd is wrong. It means ridicule; and to face ridicule is often harder than to face actual blows.

Mildred: But don't you think moral courage is often the thing that enables us to be physically brave also? The people of the early church who were martyred for their faith faced ridicule and suffering, even death, because they felt they would be ashamed of themselves if they didn't hold true to their beliefs.

Cecil: True. Real physical bravery, not recklessness or a desire to show off, seems to me to be based on moral courage.

Mildred: It is especially hard for young people to show moral courage at times. It is natural to wish to conform, to be a part of the group and accept group standards.

Cecil: Yes, it takes real backbone to say, "I don't drink"

or "I don't smoke," when everyone else is drinking or smoking. You are described by some as a "wet blanket," or a "spoil sport." Even so, there are some who secretly or openly wish they had your backbone.

John: I guess the only thing to do is find a group with standards about like yours and then not care what the rest say.

Mildred: I think you are right. One must choose friends wisely, those whose ambitions and tastes are enough like ours that we have common interests and aims.

Cecil: But even so we do find ourselves all alone once in a while, when no one else can give moral support. Our backs seem to be against the wall. That is the real test of character. One can't become a hermit even if he wanted to. We can be friendly with all kinds of people but keep our own principles intact. Others will respect us even if they do not agree. Anyone who is really grown-up will stand by his convictions.

Mildred: That reminds me of one time years ago in normal college. We were having a big football game one day. The faculty had given us a couple of hours before the game for a rally and pep meeting. A few asked for the whole afternoon off for this. When this was refused they ganged up in the halls. As soon as the bell rang for one o'clock classes they started opening doors, and shouting, "Everybody out!" In most classes almost everyone rushed out. In the class I was in three or four girls and one fellow stayed. This angered the ring leaders and they called the boy a coward. They tried to drag him out by force. He refused to go. He was a waiter in our club, and that night at dinner the students heaped all sorts of ridicule and abuse on him. I thought then, and I still think, he was the one who was brave and not the others who blindly followed like sheep.

John: What was the result? Did you win the game? and did anyone get into trouble?

Mildred: Well, the students had a pep meeting and met the train on which the other team arrived. They formed a snake dance through the streets. Oh, we won the game. But a few ring leaders were expelled.

John: I wonder if they thought that one afternoon of fun and excitement was worth the price?

Cecil: I doubt it. And think of how the parents of those boys must have felt! But you illustrated my point. There occasionally are times when, like the boy of whom you told, we find ourselves all alone, that is, if we hold true to our principles. And that is the real testing time.

Mildred: I think one of the finest things any parent can do for his children is to train them not to be afraid to stand by their convictions even if they sometimes stand alone.

Cecil: As we go back through history we realize what

a debt of gratitude we owe to those who were willing to stand firm in their convictions even when it meant persecution and sometimes death.

John: We could call these people Daniels. Martin Luther might be called a Daniel. I have been reading about him to get background for the film called "Martin Luther." He had a lot of courage to speak out as he did and stand up for his convictions.

Mildred: Yes, not only do Lutherans owe him a great debt of gratitude, but so do all Christians of every faith. He started the Reformation which was so badly needed.

Cecil: The first people to translate the Bible for the common people were wonderfully brave. Some were tortured and burned to death for their work. They persisted because they believed the Bible should be for the people. Others had Bibles in their possession which would have spelled their death warrants if they were caught.

Mildred: Yes, few recognize the name of John Wycliffe, or William Tyndale, or Miles Coverdale, or John Rogers, early translators of the Bible into English. Their work was prohibited by law and they were called heretics. Later, much of King James' version was based on their work. And how important it is for us to be able to read the Bible for ourselves. We take for granted today what they had to suffer for.

John: John Wesley brought further reforms didn't he, and the methodical ways of doing things that many Christians follow today?

Cecil: Yes, he believed that you should make up your mind what is the right way to do anything and then do it the same every time. For example, he went to bed every night at ten o'clock and rose at four every morning. We owe him a lot for his emphasis on following good methods. But at first he stood almost alone. He believed in the power of Jesus to save through faith. He was ridiculed and persecuted, but he accomplished one of the most amazing religious awakenings in history.

Mildred: The early leaders of our own church a hundred years ago met a lot of persecution. They taught the second coming of Christ to set up His literal Kingdom on earth, and they taught that eternal life is only through Christ and that the dead are asleep, waiting for Him to come. As in all new beliefs they ran up against a great deal of opposition. But their study of the Bible convinced them they were right. They stood firm in the face of ostracism and sometimes pretty cruel treatment.

Cecil: But now a great many churches have accepted these teachings and believe them as firmly as we. But in any new movement the leaders are the ones who suffer. This is true not only of religion but also of politics, or of medicine, or in any field of human endeavor. Right is might and in the end will prevail. *(Turn to page 11)*

Jesus, the Righteous Judge

By Gerald L. Cooper

"Judge not, that ye be not judged" (Matthew 7:1).

GENERALLY speaking, when we think of Jesus as a righteous judge, we project ourselves into the future to the time when He will indeed "judge the world in righteousness."

We wish to study the matter in a different manner, that of using Jesus, who proved Himself to be a righteous judge, as an example in our judging of others. We are, if Christians, expected to judge one another to a certain extent. Paul explained this carefully in 1 Corinthians 6: 1-6. He tried to show the people that they had responsibilities one toward another. In matters pertaining strictly to the church, they were not to go to law, but settle their own difficulties. This judging, if we understand it correctly, was and is to be done on a "group" basis and is not that of one individual judging another.

Our text is a portion of the Sermon on the Mount. It is generally believed that the sermon was given to the apostles and other close followers and believers of Jesus. If these needed to be instructed in the manner of judging one another, is it not reasonable to believe that we need that same instruction even more? Jesus enlarged on His subject in verses 3 to 5.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam 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." Another version speaks of the "mote" as being a "speck" and the "beam" as being a "log." Here we can see the danger and difficulty of one individual trying to judge another, for the sins of another always seem to be greater than our own. There appeared recently in *The Restitution Herald* a quotation attributed to an American Indian. "Never judge another until you have walked two weeks in his moccasins." This is a motto that it would be well for all to observe.

Let us see how Jesus carried out this principle of judgment. He was in the temple one day when some self-righteous Jews—Pharisees and Scribes—came in, leading a woman who had been caught in the act of breaking one of the ten commandments—"Thou shalt not commit

adultery." This was a sin punishable with death by stoning, as were many of the sins of the Israelites. These Jews, thinking they could ensnare Jesus into making a wrong answer, told Him that the law of Moses called for the woman's death by stoning and asked, "What sayest thou?"

Here occurs one of the great moments of the Bible, the only recorded writing of Jesus. No one knows what He wrote, but in view of what happened it seems logical to assume that He wrote on the ground some other sins that were punishable by the same death as adultery. When He had finished writing, He looked at them, and said, "He that is without sin among you, let him first cast a stone at her."

Again He stooped and wrote on the ground, perhaps writing some specific sins that He knew these men had committed. When He looked up a second time, only He and the accused woman were left, for her accusers had all disappeared. Jesus asked, "Where are those thine accusers? hath no man condemned thee?"

The woman answered, "No man, Lord."

Jesus proved His right to be a righteous judge, and an example for us in our judging. He said, "Neither do I condemn thee: go, and sin no more" (John 8:1-11).

We have this example of Jesus to follow. Many claim, enthusiastically, to be followers of Him in every way. Yet there is judging among many brethren, even to the point of gossip and slander. Some of it is not intended to be harmful and many even defend gossip in belief that it may be helping another. This is seldom the case. It reminds us of the story of the father who, when preparing to punish his son, said, "This will hurt me more than it will you."

The son replied, "Well, why not skip it and spare us both the pain."

Seriously, as Christians we have a grave responsibility toward each other. It is one of unjustly judging one another.

Let us make certain that we have no "logs" in our own eyes at the time we are trying to remove the "speck" from the eyes of our brethren. We must take Jesus as our example in righteous judging, as in all other matters, and we will be better Christians for so doing.

Blindness in Part Happened to Israel

By M. O. Williamson

BLINDNESS in part has happened to Israel. How long will this blindness last? We hear quite often of a converted Jew. This causes one to wonder. In Ezekiel 37 we have a picture of Israel as a valley full of bones. The Prophet was asked, "Can these bones live?" He did not know, but replied, "O Lord God, thou knowest." The Prophet was commanded to prophesy to them. When Ezekiel had prophesied to the bones there was a noise. To my mind this was the Zionist movement, which was begun by Dr. Theodore Herzl about 1897 and has continued until the present. The object was the ancient homeland, which was promised to the Jews under the Balfour Treaty. Great Britain was made mandatory power and failed to give them their land.

The Prophet also said there was a shaking; the Revised Version says an earthquake. We have had what are called two world wars. Jesus spoke of wars and rumors of war. After World War II, Israel declared herself to be a state. Why did she not call herself a nation? Ezekiel 21:27 tells us that it will be no more "until he come whose right it is; and I will give it him." We understand that Israel died a national death, thus it is called a valley of bones. After the noise or Zionist movement came World War I. The allies needed money, which they borrowed from the Jewish people. The land of Palestine was promised to them as security, but the promise was not carried out.

After World War II Israel declared herself a state. Britain allowed them to return for a while, until the white paper was issued forbidding them to return because the Arabs objected to Jews returning. At one time during the war Israel offered to raise an all-Jewish army and fight with the allies. This offer was refused in accordance with a Biblical statement, which says that the people shall not be reckoned among the nations (Num. 23:9). Israel was not a nation. If they are not a nation, when will they be? The Bible will answer this for us. The Israel of today is a fulfillment of "bone coming to bone." Sinews, flesh, and skin were to come upon them. The United Nations controls Israel to an extent today. No breath has been put into it yet.

The reason that the Jews are going back and building up the land and an army is to have a home. This will give Gog an excuse to go down to unwalled villages to take a spoil. Gog is not yet ready to go down to take the

spoil. One reason Gog is not ready is because Germany is still divided. We should watch the moves to unite Germany. When Gomer, or Germany, is united, Gog can then unite with her and the other allies of Gog and go down to the unwalled villages. Another reason the Jews are returning is so that Joel 3 can be fulfilled, or so that God can judge the heathen or Gentiles. The charge against them will be their scattering of God's people, Israel, among the nations and parting the land.

We notice that the Prophet was to prophesy to the four winds and call for breath. We read about the Big Four trying to unite Germany. We hope that they soon succeed so Jesus can come back to resurrect the dead and change the righteous living. You and I should have hopes of being in this number.

Israel has to have the rebels purged out of her. "Jacob's time of trouble" (Jer. 30:7), will be fulfilled when Gog goes down to take a spoil. Gog will break his covenant with the Big Four when Zechariah 14:1 is fulfilled and the spoil is divided. All nations will gather at Jerusalem to battle as in Daniel 12, where a time of trouble is spoken of and a resurrection, and many of them who sleep in the dust shall awake. For this to take place Jesus will have to come back (1 Thess. 4).

We find that Jacob is to be delivered out of his trouble. His deliverer will come out of Zion (Rom. 11:26). Then shall the Lord go forth and fight against those nations gathered against Israel and Michael will stand for the children of Daniel's people. Jesus said to Pilate, "If my kingdom was of this world [that age] then would my servants fight." Israel is God's servant. Jeremiah called Israel God's battle-axe, a weapon of war. Judah will fight at Jerusalem.

When the Prophet prophesied to the four winds, the breath came into the bones and they lived and stood upon their feet an exceeding great army. Israel today is a fulfillment of this great prophecy. They are ready for fighting and for a captain. The Lord shall be Israel's captain, to go forth and fight against the nations. Jesus, after His temptation, read some of Isaiah's works and fulfilled many of Isaiah's prophecies. He will fulfill the rest when He comes in vengeance of our God. He will then comfort those that mourn and heal the sick. Israel will say, "Lo, this is our God, we have waited for him." Israel will be used by God to end Gentile Times. Then

shall the gold, silver, brass, iron, and clay be broken into pieces by the little stone and it shall become a great mountain and fill the whole earth. The two sticks spoken of by Ezekiel shall become one. Not until then will they be one nation in the land upon the mountain of Israel and one King shall be king to them all. Let us remember the model prayer, "Thy kingdom come," so that blindness can end for Israel.

○

"Christian, rise and act thy creed,
 Let thy prayer be in thy deed;
 Seek the right, perform the true,
 Raise thy work and life anew.
 Hearts around thee sink with care;
 Thou canst help their load to bear . . .
 Let thine alms be hope and joy,
 And thy worship God's employ;
 Give Him thanks in humble zeal,
 Learning all His will to feel."

—Selected.

○

A FAMILY BIBLE STUDY

(Continued from page 8)

Mildred: I remember as a child of about eight or nine years one of my best friends was forbidden to play with me. Her father was a minister and objected to our church and its teachings. That was when the church was first organized in that little town. Now it is accepted and respected even by those whose beliefs differ from ours.

Cecil: Large denominations owe a great deal to these small ones such as ours which persist in studying the Bible closely to see if accepted creeds are in accordance with Bible teaching. They have influenced the thinking of all Christian people more than most of us realize. They have done so when as the song says, they dared to stand alone. They dared to have a purpose firm, they dared to make it known. We say this sort of thing is "daring to be a Daniel." In all fairness we must add that other churches influenced ours also, for we were inclined to put too much emphasis on belief alone. Other groups have emphasized Christian living more than we may have. None of us emphasize it enough. For as James said, "Faith without works is dead." Paul, as he gave us the text we began with today about growing up and leaving childish things behind, was talking about love, for he finished the chapter, "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Just as maturity is a combination of physical, mental, and emotional growth, so daring to be a Daniel is a combination of qualities which might best be described as faith, hope, and love.

Talking Sunday School Lessons for Blind

Recorded Sunday school lessons on long-playing records for the use of blind children and adults will be tried out this year by the John Milton Society, it was announced at the organization's annual meeting in New York City. Dr. Dwight C. Smith, general secretary, said a series of records containing Sunday school lessons for a thirteen-week period will be issued each quarter during 1954 with seventy-five copies of each record in the series made available for distribution on request.

The John Milton Society is sponsored by more than fifty Protestant denominations in the United States and Canada to render Christian service to blind through Braille literature and other methods. Its president is Helen Keller. Dr. Smith also said that a quarterly talking book magazine, begun two years ago with an experimental pressing of 500 copies, now has a circulation of 3,600 records sent free to blind "readers" in more than twenty countries. These are in addition to free monthly magazines in Braille—the *John Milton Magazine* for adults, which goes to readers in sixty-six countries, and *Discovery* for children.

Voluntary gifts of more than \$100,000 received last year from churches, Sunday schools and individuals—including more than \$7,000 from blind readers—made it possible for the society to make grants of more than \$18,000 to Christian institutions for the blind in nineteen countries, in addition to carrying on its work for the blind in America, Dr. Smith reported. Through its scholarship fund, the society also helped teachers of the blind from four countries to take advanced training in the United States, he said.—E.P.

○

An archeological exhibition from the Holy Land broke all attendance records at the Smithsonian Institution in Washington, D. C. More than 30,000 people saw the two-week exhibit, sponsored by the American Fund for Israel Institutions, which featured ancient Bible manuscripts. This considerably exceeded the best previous record for a scientific display at the museum. The exhibition will tour several major cities.

○

The atom is already at work in everyday peacetime uses. More than 1000 industrial firms now employ the atom in everyday factory operations; while in hospitals and clinics, atomic medicines are being administered on a growing scale. It is estimated that more lives have already been saved by the atom than were wiped out in the Hiroshima and Nagasaki A-bomb blasts.

The Council Meeting

By Mary Railton

*"Jesus therefore walked no more
openly among the Jews"*



The long, low room in the temple was filled with the high priests and Pharisees. A meeting of the council had been called. All doors were closed and bolted as the men talked in hushed tones.

One Pharisee related the event he himself had seen only a few days before. Jesus had raised Lazarus from the dead, and many people who had seen Lazarus come out of the tomb now followed and believed on Jesus.

One of the leading Pharisees stood before the council and spoke. "We must do something about that man and do it fast. He performs miracles that we cannot do. If we let him go on, everybody will believe in him, and no one will listen to us. They will set him up as their king and then we will be in trouble with the Romans."

Caiaphas, who was the high priest that year, said, "It would be better that he die, rather than make the Romans angry with us and kill us all."

Another Pharisee spoke up, "Let us plan to kill him and then we will be rid of all this nonsense."

"If he or any of his friends hears of our plan, they will hide him," spoke one priest.

"How will we know when we find the right man," asked another priest.

Slyly Caiaphas said, "Why, we can offer to pay the man who will betray Jesus to us. That will get results."

The meeting was ended and slowly the men filed from the room. One man could be heard saying, "Say, this is a fine time to find him. It will soon be time for the feast of the Passover. All Jews come to Jerusalem then. Surely he will come too."

"Yes," replied a companion, "we must tell everyone we know that we are offering a reward to anyone who will help us to arrest Jesus."

DO YOU HAVE YOUR PENCILS?

Read your Bibles at John 11:12 and corresponding scriptures in the other Gospels and then see if you can get a perfect score on these questions.

1. Who had Jesus raised from the dead?

2. Why did the priests and Pharisees want Jesus killed?
.....

3. What reward did they offer for the betrayal of Jesus?
.....

4. What did Caiaphas tell the council to do with Jesus?
.....

5. What did Jesus do when He heard of their plans?
.....

6. How long did this event happen before the Feast of the Passover?

7. Why did the chief priests plan to kill Lazarus too?
.....

8. Where did Jesus and His disciples go?

9. What kind of man was Judas?

10. Why was a meeting of the council called?

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Brenda Sue Ralston, March 30, age 7, Rushville, Ill.
 Marccille Pearson, March 30, age 12, West Milton, O.
 Joseph Byford Wright, March 31, age 8, Paris, Ill.
 Virginia McKinney, April 1, age 10, Hammond, La.
 Charline Lee, April 1, age 8, Hammond, La.
 Marilyn Louise Mercer, April 1, age 14, Macomb, Ill.
 Sharon Kauffman, April 2, age 11, West Milton, Ohio.
 Marlo Kay Vanderwall, April 2, age 6, Laporte, Ind.
 Vivie Kay Mercurio, April 2, age 6, St. Louis, Mo.
 Christine Carlson, April 4, age 6, Macomb, Ill.
 Sharon Goit, April 4, age 11, Niagara Falls, N. Y.
 Glenda Ruth McMinn, April 5, age 10, Asheville, N. C.
 James D. LaRue, April 5, age 6, Tucson, Ariz.

This is Promotion Day for Marilyn Mercer. We invite you to read the Berean Page, also, Marilyn.



by William Dick

THE PAGE FOR YOUTH

The Great Physician

Most of Jesus' ministry was spent in teaching and healing. Multitudes flocked to Him because they wanted to be healed or because they wanted to see Jesus perform miracles on others. He gained great popularity in the role as the Great Physician. Why did Jesus perform so many miracles? Did He want to put all the physicians out of business? Did He do it for show and self-glory? Certainly not! Let us meditate upon reasons why our Master wanted to be the Great Physician.

First of all, Jesus' ability to perform miracles, through the Holy Spirit, *proved He was the Son of God*. It would be difficult to convince skeptics that He was the Son of God merely by saying He was. He needed positive evidence that would leave no doubt in people's minds. If a man could do the impossible, surely he must receive power from God. While John the Baptist was in prison, he was not convinced that Jesus was the Christ and sent two of his disciples to inquire of Christ. Jesus' testimony was "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Matt. 11:4, 5). Such evidence should be proof enough to convince John.

When the wicked Pharisees witnessed Jesus' ability to cure insane people, they accused Him of being Beelzebub, the prince of the devils. But Jesus quickly put them to shame by logical argument, "Every city or house divided against itself shall not stand" (Matt. 12:25). If Jesus were the leader of the devils, why should He want to cast them out? The Pharisees had no answer. Evidently Jesus was successful in teaching people that He was doing these things through the power of His Father. When Jesus healed the man sick of the palsy, Matthew 9:8 tells us, "When the multitudes saw it, they marvelled, and glorified God, which had given such power unto men."

Secondly, Jesus may have used miracles to *attract followers*. His message was attractive enough, but His miracles never failed to fascinate many more and get them interested in His message. Notice the effect of His ministry as recorded in Matthew 4:23-25, "Jesus went about all Galilee, teaching . . . preaching . . . healing . . . and his

fame went throughout all Syria . . . and there followed him great multitudes of people."

For a third reason, Jesus performed miracles to *produce faith*. He never did such sensational deeds for show or to pose as a magician. His miracles were always accompanied by teaching and preaching. Just as a public speaker used illustrations to give life to a speech Jesus put action into His words. We can see that miracles would be very effective in causing people to believe. John 2:23 records, "Many believed in his name, when they saw the miracles which he did." They would have to be blind in heart and mind to do otherwise.

An amazing thing about Christ's miracles is that their influence is still felt today. Many people today believe in Him because of His miracles. We have not witnessed personally Christ's healing power, but we have heard enough to cause us to have faith in Him. "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30, 31). Do you believe?

For a fourth reason, I believe Jesus healed miraculously because He had *sympathy for suffering people*. Like any true doctor dedicated to his calling, He could not stand by withholding healing so many people needed. "Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick" (Matt. 14:14). Jesus had so much love and mercy for those afflicted with infirmities that He could not help but relieve them from pain.

Jesus "went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God." We can understand how Jesus could preach about the Kingdom, but how could He show it? By miracles!

As a fifth reason, *He showed how wonderful it would be to live in the Kingdom*. Then there will be no more death, no more pain, no more sickness. Every time Jesus healed someone, He was giving a sample of the great healing and restitution that will take place in the Kingdom of God. Will you be present when the Great Physician performs the greatest of His miracles?

AMONG THE CHURCHES

HILLCREST CHURCH OF GOD Morristown, Tennessee

Greetings from Morrilltown. We enjoy the work here in Morrilltown and wish to extend a welcome to all of you to visit us at any time. We have concluded a week of radio devotional programs on WCRK, a local station. We investigated the feasibility of starting a regular daily broadcast but at present the only time open is on Sunday morning from 6:30-7:00 a. m. and then again at 10:15-10:30 a.m. The cost is prohibitive. We firmly believe that our Lord will provide a way for the true message of salvation to reach those who have a sincere desire to learn the truth. At present we are being given newspaper space in both local newspapers in the church news once a week. Each week we insert an article based on our essential doctrines. It is a single column article, from six to eight inches long. At least, our message is getting out.

We do not wish to give any false impressions, for we feel that the work here is slow and will take time. We still have a lot to learn about Southern customs. Our doctrines are steadily gaining support as we have contacted others who are very much in sympathy with them. Church attendance is regular and will average about eight adults, and four teenagers (three of them will be high school graduates this year). There are about six or seven little children in two separate classes. Our highest attendance has been around twenty-four. We pray that the Lord will open the way for a greater service here.

A Southeastern Conference has been organized and will hold its first meeting at the Guthrie Grove Church of God at Pelzer, S. C., during the week of July 4-11. You are invited to attend.

Arnold Johns, pastor.

We are happy to announce that Macomb is the winner of the picture for the month of February in the Illinois Sunday School contest. We shall soon announce the winner for the month of March. We are all wondering who will be able to keep the picture at the end of the contest.

SLATER - REYNOLDS

Many friends and relatives assembled in the Hedrick Church of God to witness the marriage of Miss Marilyn Slater to Mr. John Reynolds, Jr., on March 14, 1954, at 2:30 p.m.

They requested two things be stressed in their ceremony: a rich, happy marriage through mutual love, honor and service, and Jesus as the Head of their home, who is their Friend and Life both now and in the life to come. May they live together joyfully!

Curtis Simpson.

Church Calendar

Special Events

- March 27, 28—Missouri Quarterly Conference at Fredericktown.
- March 27-28—Illinois Spring Conference at Ripley.
- April 4-18—Evangelistic meetings at Hope Chapel, South Bend, Ind. (guest speaker, Walter Wiggins).
- April 11-16—Vacation Bible School for colored children at Morrilltown, Tenn. (guest superintendent, Verna C. Thayer.)
- April 18-May 2—Vacation Bible School at Baton Rouge, La. (Verna C. Thayer, guest superintendent).
- April 30-May 2—Southwest Conference at Pomona.
- May 17-23—Michigan Conference at Southlawn Church, Grand Rapids (guest speaker, Alva Huffer).
- May 24-28—Vacation Bible School at Moorefield, Nebr. (Verna C. Thayer, guest superintendent).
- May 30-June 4—Vacation Bible School at Fremont, Nebr. (Verna C. Thayer, guest superintendent).
- June 7-11—Vacation Bible School at Minneapolis, Minn. (Verna C. Thayer, guest superintendent).
- June 14-18—Vacation Bible School at Hector, Minn. (Verna C. Thayer, guest superintendent).
- June 21-25—Vacation Bible School at Litchfield, Minn. (guest superintendent, Verna C. Thayer).
- June 21-25—Vacation Bible School at Eden Valley, Minn. (Verna C. Thayer, guest superintendent).
- June 28-July 3—Vacation Bible School at Hillisburg, Ind. (Verna C. Thayer, guest superintendent).
- July 4-11—Southeastern Conference, Guthrie Grove Church of God, Pelzer, S. C.
- July 5-9—Vacation Bible School at Burr Oak, Ind. (Verna C. Thayer, guest superintendent).
- July 11-18—Camp Bible School at Wenatchee, Wash.
- July 11-25—Texas Berean Youth Rally near Gatesville, (Delbert Jones, guest leader).
- July 18-25—Texas Conference and Bible School on the Youth Rally grounds, near Gatesville (guest speaker, Delbert Jones).
- July 27-August 8—Illinois Bible School and Conference at Oregon.
- August 4-6—General Conference Business meetings at Oregon, Ill.
- August 12-22—Virginia Conference and Bible School at Maurertown (Kenneth Milne, guest speaker).

BAPTISMS AT PENNELLWOOD Grand Rapids

We were happy to have four come forward to accept Christ as their Saviour. Mrs. Jack Bailey, Frances Bailey, Shirley Slagter, and Jim Sheneman were immersed in the waters of baptism. Our prayers are with them.

Milon Hall, pastor.

HAPPY WOODS CHURCH OF GOD Near Hammond, Louisiana

The attendance at the various services of the church in recent months has shown a slight increase. This is especially true of the weekly Bible class, with the attendance almost double that of six months ago.

Two new pulpit chairs were recently bought for the church by the Dorcas. These chairs match the new Communion table and pulpit, also purchased by the Dorcas. All these new articles of furniture add beauty and reverence within the sanctuary.

We are happy to report the recent baptism of Mrs. Eleanor Chain into the saving name of Jesus. Mrs. Chain's present address is 126 Hennessey St., New Orleans, La.

Mr. and Mrs. George Siple, of Oregon, Ill., have spent part of the winter in Hammond and were regular attendants at all services. Mrs. Siple served as teacher for the young people for several Sundays. Other visitors for a shorter period of time include Clarence Goekler, the pastor's father, of Marshall, Ill.; Leota Hanson and Leila Mae Doeden, of Oregon, Ill.; Mrs. Verna Thayer, Oregon; and Bro. and Sr. C. J. Shaw and family, of North Little Rock, Ark. To all these friends and visitors we say, "We're glad you came, and hurry back."

We might add that Sr. Thayer conducted several teacher-training classes for the Happy Woods Church, previously reported in The Herald, and Bro. Shaw preached the evening sermon on December 27. Bro. Shaw's four children sang several numbers and the service was greatly appreciated by all.

The pastors of the Happy Woods, Blood River, and Baton Rouge churches exchanged pulpits Sunday morning, March 7. We plan to exchange pulpits again later in the summer.

Harry Goekler, pastor.

GROBE - KRAFT

Miss Elsie Grobe and Mr. Everett Kraft were united in marriage at the Dixon Church of God, Dixon, Ill., the afternoon of March 14, 1954. An overflow crowd of friends and relatives attended the double ring ceremony in which they exchanged their mutual vows.

Elsie has been an active member of the Dixon Church and Everett has been very active in our fellowship. We sincerely pray that theirs may be a life of happiness and Christian service.

James M. Watkins.

SARAH BERKEY MANUWAL

Mrs. Sarah Berkey Manuwal, North Michigan St., Plymouth, Ind., fell asleep in Christ on March 2, 1954, at her home. Sr. Manuwal had been in declining health for five years. A few days before her death, she became afflicted with flu, failed to rally to medical treatment, and death relieved her of all suffering.

Sr. Manuwal was the daughter of James and Sophia Wheeler Berkey, and was born on her parents' farm near Plymouth, Ind., January 21, 1867.

On September 2, 1883, she was married to Howard J. Grossman. To this union were born two daughters, Mrs. Olive Barts, Bremen, Ind., who so faithfully cared for her mother during her last prolonged illness, and Mrs. Walter Rhodes, Niles, Mich.; and one son who died in infancy.

After the death of her husband on September 9, 1888, she and her two daughters lived with her parents. On March 29, 1893, she was married to Charles M. Manuwal. To this union was born a son, James A., who died on October 16, 1937; a daughter, Mrs. C. O. Goodrich, near Plymouth, Ind.; and another son, Ernest Milo, Detroit, Mich. Sr. Manuwal taught in the District Schools of Center Township for four years. She had been a member of the Church of God for more than fifty years, and was a faithful member until her death.

Her husband preceded her in death on May 5, 1926. After his death she lived with her children until she bought her present home. Words of comfort were spoken by the writer to a large gathering of relatives, friends, and neighbors at the Johnson and Son Funeral Home, the theme being, "Resurrection, Our Hope of a Future Life." Sr. Manuwal fell asleep with full assurance that at the appearing of the "chief Shepherd" she will receive "a crown of glory that fadeth not away" (1 Peter 5:4). May that day soon come is our prayer.

A. Weldon McCoy

Bro. Paul Hatch, Oregon, Ill., submitted to surgery recently at Rockford Memorial Hospital, Rockford, Ill.

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$3.00.

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

PARENTAL RESPONSIBILITY

Responsibility for rearing children properly always has rested squarely on parents. Solomon's conception was that if a child from a "good family" turned out badly, something was wrong with the training. (Prov. 22:6.)

That children themselves gather their attitudes toward religion beginning with their earliest lives, is obvious. The way their parents and others about them talk; the way those about them act; their general environment—these mean far more in confirming children in religious faith than any formal teaching in Sunday school and church.

Dr. Carl Rogers, writing in "Clinical Treatment of the Problem Child," points out that the single factor presented by the attitude of the parents toward the child will, more than any other influence over him, determine whether or not he is delinquent. The child can learn, yes; but his parents exercise the prime influence over him.

"O changeless Word of life and light,
A perfect rule to guide me;
I take thy counsels, trust thy truth,
And in my heart I hide thee.
Here law and love and wisdom stand
Revealed through bygone ages;
And children read a message sweet
Upon thy simple pages."

—Julia Johnston.

ARE YOU BUILDING A TEMPLE?

David could not build the temple because he was a man of war. God chose Solomon to build the temple. David admonished Solomon to be careful to obey God's commands. "Now therefore in the sight of all Israel the congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it" (1 Chron. 28:8-10).

Before Solomon could build a temple for God of stone and wood, his own life had to be made perfect. David called his attention to this. We are told the same thing in the New Testament. "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). We need to keep our lives pure and clean if we would serve God.

"He that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building" (1 Cor. 3:8, 9).

Do You Agree? Prove It From the Bible!

TEMPLE FACTS

About the middle of the nineteenth century, a missionary by the name of Dr. R. G. Barclay discovered the opening of the huge underground quarries from which the stones for the temple were taken. Inside he found huge chambers, rivaling those of Mammoth Cave in size. In these quarries one can see how the stone was broken from the bed, how it was passed at once to the masons, who shaped and smoothed it—the floor is in places many feet deep in tons of chips—and how it went straight into the daylight ready to take its place in the building of the temple.

So rich a prize was the temple considered by the nations round about, that its spoils form the principal illustration of one of the most beautiful Roman triumphal arches.

The choice of the site for the temple appears to have been determined by sacred associations going back to a very ancient date. Tradition holds that this is the "mountain in the land of Moriah" (Gen. 22:2) where Abraham laid his son Isaac upon an altar and would have sacrificed him at the command of God, had not his hand been stayed.

This was the site of the threshingfloor of Araunah where David refused to offer a burnt offering to God of that which cost him nothing. He refused Araunah's offer to give him oxen for the sacrifice with the words, "Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver" (2 Sam. 24:24).

There were 183,000 men employed in the building of the temple. The Israelites supplied 30,000, who worked by rotation, 10,000 each month; the Canaanites supplied 153,600, of whom 70,000 were bearers of burdens, 80,000 wood and stone workers, and 3,600 overseers. Careful preparation and thorough organization and supervision were necessary in order to prevent complete chaos among so many. Nothing could be left to chance. Plans must be followed exactly.

ELIJAH AND ELISHA

God told Elijah to anoint Elisha to be his assistant and successor. He was to help destroy the idol worshippers in Israel. He belonged to a family noted for its opposition to calf worship, which was common then. Elijah found him plowing in a field, threw his mantle over Elisha's shoulder, and walked away.

After providing a feast for his friends and relatives, Elisha followed Elijah. They were together seven or eight years before Elijah was taken away in a whirlwind.

Elijah promised Elisha he should have his office as prophet if he saw him taken away. Elisha saw this happen and picked up Elijah's mantle as it fell. According to the custom of the East, this indicated him as Elijah's successor. Of course God sanctioned it and supplied the power by which Elisha ministered to the people. He was "prophet in Israel" for at least fifty-five years. After the departure of his master, Elisha returned to live at Jericho.

"Shew me thy faith without thy works, and I will shew thee my faith by my works" (James 3:18).



Home Missionary Welfare Work

By Alva Huffer

President of Evangelism and Missions Board

Many of our local missionary groups and ladies' auxiliary organizations, such as Dorcas societies and ladies' aid societies, are anxious to learn of opportunities to help those who are in need of material things. They realize that the work of helping those in need is an outstanding way to show their love for Christ and His people.

Frequently, our local and national church workers come into contact with families and individuals within our church groups who are in need of food, clothing, and other material things.

The Department of Evangelism and Missions of your General Conference is providing a way whereby you can learn of these special welfare projects. Brother C. E. Lapp, vice president of our National Missionary Society, is serving as "clearing house" for this information. Two lists are being compiled. One is a list of special welfare projects; the other is a list of those local groups and individuals who wish to help in these projects.

How You May Help

Inform us concerning needy ones. If you know of ones who are in need of material things, send such information to Brother E. C. Lapp. Be sure to relate sufficient details concerning such needs. If individuals need clothing, be sure to designate ages or sizes as required.

Inform us if you are willing to help. If your local group is interested in helping in these special Home Missionary welfare projects, send your name and that of your group to Brother C. E. Lapp, Evangelism and Missions, Box 231, Oregon, Illinois. Tell him that you wish to assist in special welfare projects. He will send your group a list of those special welfare projects as the information is received at our national headquarters. Your group can then choose the welfare project or projects that it wishes to sponsor.

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Editorial

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The "Palm Sunday" Crowd

"A very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee" (Matt 21:8-11).

Palm Sunday commemorates the coming of Jesus to Jerusalem for the events leading up to the crucifixion. From the chain of events, one lesson is inescapable. The story of the high acclaim given to Jesus by the so-called "Palm Sunday" crowd is typical of the human race everywhere. No story expresses better the fickle loyalty of the crowd.

Great multitudes walked around Him, spreading their garments and branches of trees in testimony of the most complete subjection to His will. Yet, less than one week later they had forgotten entirely all of their professions of devotion and service.

In the twenty-third chapter of Leviticus there is a record of God's instruction to the children of Israel. They were told that on the fifteenth day of the seventh month, they should observe the Feast of Tabernacles. This was to be observed for a period of seven days. The first day was to be a sabbath and the eighth day was a sabbath. This was to follow the day of atonement which occurred on the tenth day of the same month.

During this period of eight days' celebration, the children of Israel left their homes to live in huts made out of branches. This was done in remembrance of their exodus from the land of Egypt. Thus the Feast of Tabernacles came to be an expression of thanks for the harvest and a memorial to the wilderness journey toward the Promised Land.

They were told, "Ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days" (v. 40).

Thus strewing branches was well established by the feasts of the nation. It is easy to assume that this practice also looked forward to the ushering in of their millennial Messiah. Spreading boughs and branches was a means of rejoicing over the harvest of God and a reminder of His leading hand that guided them toward the Promised Land. Bundles of branches were carried in their hand until used to establish the little hut in which they were to live. These branches were an evidence of a national faith that looked forward to its fulfillment in God's Kingdom under the Messiah.

It is easy to see how this application would be made to the coming of Jesus. They felt that He was the coming King. They believed that He would establish the Kingdom immediately. This was a time for rejoicing at the harvesting of the world. By spreading branches, an evidence of homage, they were acknowledging a complete willingness to submit to the will of God and the rule of the coming King.

On my visit to the Holy Land I had the opportunity to visit a large monastery on top of the Mount of Olives. It so happened that one of the high officials of the church was to visit this particular location on that day. It was a rare visit and much preparation was made. It was most revealing to see this modern example of the "Palm Sunday" episode. The long lane extending from the entrance to the chapel itself was being strewn with branches and leaves as a public recognition of this distinguished visitor. It was clear that this method of paying tribute is well known in the traditions of the Holy Land.

Great multitudes professed a most willing acceptance of Jesus' kingship and rule. Yet, He lived to know how fickle and unreliable that tribute could be. The same multitude demanded His death a few days later.

Nor was Jesus the only one to witness the unreliability of the "Palm Sunday" crowd. The Christian world has developed great multitudes who pay the most profuse tribute to Jesus from Palm Sunday to Easter. It is most astounding to notice that the same multitude forgets their devotion to a prospective king on Monday morning after Easter. Anyone may win the acclaim of the multitude for a time. But the real test of loyalty is found in the faithful endurance of that profession.

The Triumphal Entry

By C. E. Randall

THE so-called triumphal entry of Jesus into Jerusalem and the events connected therewith provide some of the most fruitful teachings in relation to the past and future work of Jesus which we have in the entire Bible. The scene of the historic ride began in Bethany, but the prophetic background reached back to the days of the prophet Zechariah when he declared:

“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee” (Zech. 9:9-12).

The entry into Jerusalem fulfilled only the first verse of this great prophecy and left three verses unfulfilled. We will consider the fulfillment of the first verse, and then endeavor to show how the preliminary fulfillment was a prelude to the completion of the whole Scriptural outline.

Coming now to the ride into Jerusalem, we will follow Luke's account (19:29-48). As the cavalcade got under way, the priests and rulers perceiving the spontaneity of the whole affair, moved by jealousy, asked Jesus to rebuke His disciples. To this request Jesus replied: “I tell you that, if these should hold their peace, the stones would immediately cry out.” Prior to this, Jesus had restrained His disciples from giving vent to their feelings and had asked them on different occasions not to tell of the miracles of healing which He had performed. Now, however, that the entry into Jerusalem was under way—the typical march that foreshadowed the time when He would come with power and great glory with even the archangels joining in the shout of victory—these loyal followers would not be restrained. No doubt Jesus had in mind the words of the Prophet Habakkuk: “The stone shall cry out of the wall, and the beam out of the timber shall answer it.”

This march into Jerusalem was an important event. It was the fulfillment of prophecy, and a fulfillment of prophecy is always an event of great significance. It must be witnessed, and if the people had not given witness to the fact, God would have caused the stones to give forth the testimony. When God's Word is fulfilled, it is not a passing event of trivial concern. It is a milestone in the onward movement of the eternal purpose and shadows the near approach of other events.

The next scene in the victory procession is a touching one. The city loomed into sight. While the multitudes were carried away with elation and thought only of the moment, Jesus saw and anticipated the future, for He knew that what was taking place was merely the calm before the tempest and soon the shouting of “Hosanna” would give way to barking of “Crucify, crucify him!” Jesus looked at the city and remarked: “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes . . . because thou knewest not the time of thy visitation.” At this moment we are told as “he beheld the city,” He “wept over it.” The heart sent forth its tears. All the sufferings of Gethsemane, the agony of the judgment hall, and the sorrows of Golgotha, could not bring the “man of sorrows” to weep, but here, “touched by the infirmities” of His brethren and the age-long curse which they would soon call upon themselves and their children as they cried out, “Let his blood be upon us and our children,” pierced the sanctuary of His innermost feelings. He wept for the people who knew not the time of their visitation. Sad then, but sad today, too, as the world of mankind marches along unmindful of the fact that it is flitting away the day of visitation and the time of salvation, shelving duty, putting off acceptance of the Lord and obedience to His divine requirements. No doubt if Jesus were here today, He would weep again as He would see the plight, hopelessness, and helplessness of the masses as they move toward that fateful decision, “Away with this fellow.”

The action of the people in casting palm branches in the path of the Son of David as He rode along was most significant. Luke did not give the account of palm branches being scattered in the way of the procession. John furnished the record of this, as did Matthew and

Mark. The waving of palm branches was the token of the arrival of a conqueror. In the Maccabees, when Simon returned to the city, it was celebrated with the waving of palm branches and music of harps and cymbals. Bethany was known as the "house of dates." It was from the mount here that palm branches were brought for the observance for the first time after the return from captivity of the "Feast of Tabernacles." The palm tree was a sacred tree to the children of Israel. The Maccabean coins were decorated with the palm and the vine. In the Revelation, the great company of tribulation saints is pictured as having "palms in their hands." The very presence and use of the palm branches signifies the readiness of the common people to acclaim Jesus as Conqueror and King and as Son of David, the rightful heir to the throne. Their conclusions were right, the time for the Christ to fulfill all of these roles was premature.

The next scene was within the temple. Worship had degenerated into a formalism void of consecration and power. The Passover service had become a bizarre affair in which the sanctity of the temple had given way to a commercialism that resembled the marts of trade and commerce. The outer court had been divided into stalls in which sacrifices were offered for sale to worshipers from distant points and countries, and tables of exchange were operated for the benefit of those who came with foreign currency.

Much of this activity was necessary but not within the confines of the temple. The evil of it all seems to have been according to the Master's stern words, "My house is a house of prayer; but ye have made it a den of thieves." One lesson needs to be drawn from this temple episode, that disapproval of the Lord is incurred whenever the dedicated house of worship is devoted to any purpose that savors of a worldly character. The house of God is for the purpose of prayer, meditation, and worship in song and Word, and to lose sight of this end will rob the worshipers of the blessing and good which true and genuine worship assures.

What we have considered so far is past history. Important as it was, its true significance lies in that which it foreshadowed. The events in connection with the fulfilling of the prophecy of Jesus riding into Jerusalem on an animal on which no one previously had ridden is of little consequence unless they are related to the unfulfilled portions of the great prophecy from which the ride into Jerusalem was drawn. It was merely a token fulfillment of what can be expected and which will surely come to pass. To the unfulfilled prophecy of Zechariah we now turn our attention.

Here are the next words after that which we have been considering in connection with the entry into Jerusalem: "The battle bow shall be cut off: and he shall speak

peace unto the heathen: and his dominion shall be from sea even to sea, and from the river to the ends of the earth." What a prophecy! What a vista of work and purpose is laid before us! My friends, the "bow has not been broken." The battle among nations still continues, and the age in which "nation shall rise against nation and kingdom against kingdom," is the one in which we live. No one should require evidence of this fact. When our boys must march off to train for war, we know only too well that the bow has not been broken or cut off from the nations. War is to cease, and it will not come to an end by such means as the Stockholm Peace Petition, although signed by millions. It will not come by nations forming power alliances, for power or the desire of power creates war.

The ending of wars and rumors of war must come through the only channel which makes war unnecessary and that is transformed and changed hearts of men. Hearts are not changed through legislation. Millenniums of experience have taught that it is impossible to legislate people into doing what is right. New hearts and a new spirit that emanate from new hearts can come only through Him who speaks peace to people. He is known in Scripture as the "Prince of Peace." When Jesus came the first time, the time of which most of our talk has been devoted, He came not as the "Prince of Peace," but according to His own words, "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matt. 10:34). When He comes to bring peace and to speak peace to the nations, they will beat their swords into plowshares and their spears into pruning hooks, for He will come to rule from the "river even to the ends of the earth."

How futile it is to expect that ungodly men whose hearts are desperately wicked can be controlled by pact and legislation to walk the way of the spirit, for, it is the way of the spirit by which peace comes. The animated spirit that forged the hearts and minds of the people as Jesus rode into Jerusalem is as nothing in comparison
(Please turn to page 10)

DAILY BIBLE READINGS

- M. May 17. An incorruptible crown. 1 Cor. 9:24-27.
 T. May 18. Profit and loss. 1 Tim. 6:6-12.
 W. May 19. A crown of righteousness. 2 Tim. 4:1-8.
 T. May 20. If there be no prize, why race? 1 Cor. 15:24-32.
 F. May 21. Run with patience. Heb. 12:1-11.
 S. May 22. Competitors are gazingstock. Heb. 10:32-39.



“Way of the Cross”

by Mary Mae Nedrow

MANY churches throughout the land will observe Palm Sunday. It was on this day that Jesus made His triumphal entry into Jerusalem, in kingly style, on the colt of an ass. As He drew near the city, the multitudes strewed garments and palm branches along the road. Many people went out to meet Him, crying, “Hosanna: Blessed is the King of Israel that cometh in the name of the Lord” (John 12:13).

As Jesus came near the city He wept tears of pity for the Jerusalem He loved, the Jerusalem that had refused to accept Him as the Messiah. He probably knew, too, that before many years passed, the city would be besieged and laid waste.

Some of the people inquired: “Who is this?” We notice it was the multitude who replied: “This is Jesus the prophet of Nazareth of Galilee” (Matt. 21:10, 11). He went into Jerusalem and into the temple and looked all over. Then, as it was already late, He “went out unto Bethany with the twelve” (Mark 11:11).

The next day, often alluded to as the Day of Authority, Jesus went into the temple and cast out the money-changers and those who sold doves, saying, “My house shall be called the house of prayer; but ye have made it a den of thieves” (Matt. 21:13). Two years previous to this time Jesus had cleansed the outer court, only to find this traffic restored.

The next day, called the Day of Conflict, was the last day of His teaching and warning the people. It was on this day the religious leaders challenged His authority and tried in every way to entrap Him with their questions. Jesus’ day of conflict came to an end when He denounced the scribes, Pharisees, and Sadducees most scathingly.

When the time drew near for the Passover Supper to be observed, the disciples inquired of Him where it should be prepared. “He sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water:

follow him. And whersoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us” (Mark 14:13-15). Some think that because it was eaten in an “upper room” it was at the home of John Mark’s mother, while others think it was at the home of Joseph of Arimathea. However, it is all conjecture, for no one really knows.

The Paschal lamb was to be eaten the night it was killed. Nothing was to be left for the next day (Ex. 12:6-10). The preparation of the Passover and Paschal sacrifice took place, according to the Jewish calendar, on the fourteenth day of the first month, Abib, of the ancient Hebrew year (Ex. 12:2; 13:4). It is nearly equivalent to our April or March. Later, after the Babylonian exile, Babylonian names were used and are still used by the Hebrew people. Abib is called Nisan (Neh. 2:1).

While they were eating the Passover supper, Jesus said: “Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said” (Matt. 26:21-25).

Once while Jesus was on an evangelistic tour He said to His disciples: “The Son of man shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised again” (Matt. 17:22, 23).

On another occasion He called Judas a devil. He said: “Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve” (John 6:70, 71). The Apostle John called him a thief (John 12:6).

In Jesus’ intercessory prayer for His disciples and all

future believers, He said: "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition" (John 17:12).

At the close of the Passover supper, Jesus instituted the Lord's Supper. "As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:26-28).

All are familiar with the agony Jesus experienced in the Garden of Gethsemane; of the betrayal kiss of Judas, and of Jesus' arrest in the night when "all the disciples forsook him and fled." Judas had come to betray his Master "and with him a great multitude with swords and staves, from the chief priests and elders of the people" (Matt. 26:47). "Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. . . . Now Annas [ex-high priest] had sent him bound unto Caiaphas the high priest" (John 18:12, 13, 24). They said, "He is guilty of death . . . they spit in his face, and buffeted him; and others smote him with the palms of their hands" (Matt. 26:66, 67). Kind, impulsive Peter, who promised he would never forsake his Lord, denied Him three times.

Not having the authority to pronounce the death penalty, the Jews took Jesus to Pilate, the Roman governor, and accused Him of high treason. After questioning Him, Pilate said: "I find in him no fault at all." Pilate then referred Him to Herod, because He was from Galilee, but Herod sent Him back to Pilate. Because Pilate feared he would be accused of being disloyal to Caesar, "he delivered him to be crucified," even though he believed Him innocent. Jesus was led to Golgotha where "they crucified him, and parted his garments, casting lots . . . and they that passed by reviled him, wagging their heads" (Matt. 27:35, 39).

Jesus truly was the "Lamb of God," John the Baptist had proclaimed Him to be when he saw Jesus coming toward him while he was baptizing "in Bethabara" beyond Jordan. The Paschal lamb was to be without blemish. Peter tells us, "Ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19).

We read in Exodus 12:46 that not a bone of the Paschal lamb was to be broken. No bone in Jesus' body was broken, for when the soldiers "came to Jesus, and saw that he was dead already, they brake not his legs"

(John 19:33). When Jesus died, the "veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent . . . When the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God" (Matt. 27:51, 54).

Joseph of Arimathaea requested and received permission from Pilate to take away the body of Jesus. "When Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed" (Matt. 27:59, 60). The chief priests and Pharisees desired of Pilate that the tomb be sealed, and a watch set. Pilate said: "Ye have a watch: go your way, make it as sure as ye can" (Matt. 27:65).

For three days and three nights Jesus lay in the tomb. Then an angel of the Lord rolled the stone away. Jesus arose from the dead and became the first fruits of those who slept. He arose triumphant from the grave! He "endured the cross, despising the shame," that He might bring us to God. Only the "Way of the Cross" will lead to life everlasting, when Jesus comes.

INEFFECTIVE SENTINELS



Prophecies of the Incredible Jew

PART 3

By H. Gary France

THESE prophecies are verified by the minor prophets and by the New Testament. Hosea contributed valuable information to these prophecies. He wrote the following early in the eighth century before Christ: "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days" (Hosea 3:4, 5). This scripture does not specifically mention that they were to be scattered. However by stating that they would be without a prince, a king, and a sacrifice, Hosea precluded the possibility that the Jews would have any national existence. Then the prophecy said the children would return, which necessitates that they would have to depart from the land. Hosea concluded that passage by saying they would seek the Lord and David their king in the latter days. The restoration of Israel is linked with the coming of the Kingdom of God.

Hosea accurately predicted the scattering of the Jews among the nations. He wrote: "My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations" (9:17). "Wanderers among the nations"! How could a prophet predict so accurately the plight of the Jew? The prediction was made hundreds of years in advance, and the Jews have fulfilled to the letter the unique description of being wanderers among the nations, having been driven from one nation to another for nineteen centuries.

Joel's contribution to the subject of the restoration of Israel is valuable, for that prophet links the return of Judah's captivity with the gathering of all nations to Palestine for the Battle of Armageddon. "Behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land" (Joel 3: 1, 2). So we see that God had the nations scatter the Jews. God said they would return to the land, and God intends to gather all nations there to battle. The nations are guilty of scattering the Jews by purge and they are

guilty of parting the land of Palestine, as Joel predicted.

The Jews have been returning to Palestine in official capacity for about five years. Not only do we see powers gathering the Jews to the land, but we see powers gathering all nations of the earth to Palestine. The greed of the world is interested not only in the wealth of the agricultural developments and of the mineral deposits in the Dead Sea, but the world is interested also in the strategic location of Palestine with reference to the oil producing countries of the world, with reference to the Suez Canal, and with reference to the location of three continents joining the land. So the Jews are not the only ones to be gathered to Palestine in the last days. All nations of the earth are to be gathered there to play hob in the Battle of Armageddon.

Amos also contributed to the information revealed concerning the restoration of Israel. Amos placed most of his prophecies on the subject in his concluding verses. His descriptions are accurate and vivid. "The eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos 9: 8-9). Not only did Amos graphically describe the scattering of the Jews, but he also quoted God's careful notation that when God was to destroy Israel, God would leave a remnant.

Amos continued the subject with, "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 sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of 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 9:13-15).

Micah and Zechariah both contributed substantially to the subject of the restoration of Israel describing not only the regathering but also the Kingdom of God and the

reign of peace which were to accompany the return of the Jews to the land of Palestine. The battle of Armageddon must be fought, however, before the Kingdom of God brings peace to the righteous.

The New Testament verifies all the teachings of the prophets concerning the restoration of Israel. Not much new information is added to the subject except in the teachings of Jesus. Paul made some notations and verifications of the subject, but the words of the Master added to the subject. Jesus described in more detail the final purging of the Jews in 70 A.D., which occasion was to be the beginning of their formal scattering. Actually the Jews had been in captivity before, but the destruction of Jerusalem in 70 A.D. put the forceful climax to the end of Jewish nationhood and the beginning of the Jewish wandering from nation to nation. Luke recorded the words of Jesus as follows: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea 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" (Luke 21:20-24).

With these words Jesus said the impending destruction of Jerusalem was to be the fulfillment of the prophets' writings and that God's wrath would be on the Jews. This was the first captivity into which the Jews were predicted to go into more than one nation. Jesus said they would go into all nations—not just one nation like Assyria or Babylon as had been the case in the past. The Jews were to be trodden down until the times of the Gentiles be fulfilled. The times of the Gentiles are concluding today, for today we see the Jews seeking their haven in Palestine. It will not be long ere the Lord establishes His Kingdom.

Other words of the Lord referred to the regathering of Israel. He said to the Jews in Jerusalem, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:39). Also Jesus promised His twelve apostles "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).

Paul contributed materially to the subject in the New Testament. Paul said, "I would not, brethren, that ye

should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:25, 26).

That the Jews are to be restored is taught not only in the Bible but in the headlines of the news. God predicted this restoration to prove that He exists. As the Jews complete their restoration we anticipate the gathering of the nations to Palestine to fight for the wealth and strategic position of the land. The Battle of Armageddon will make the end of this age and the beginning of the Kingdom of God. Prepare today for the Kingdom of tomorrow.

"Leave drink alone, absolutely! He who drinks is deliberately disqualifying himself for advancement. Personally, I refuse to take such a risk. I do not drink."—William H. Taft.

"It's doing your job, the best you can,
It's being just to your fellow man,
It's saving money and holding friends,
It's staying true to your aims and ends,
It's sharing sorrow, grief and mirth,
It's making life sweeter, for those on earth,
It's serving, striving, through storm and stress,
It's doing your noblest—that's success!"

—Selected.

SENATE ASKS SPECIAL PRAYER

An unanimously adopted Senate resolution calls upon all churches and synagogues of the nation to offer special prayers on Sunday, April 18, "for the deliverance of all those behind the Iron Curtain" who are denied freedom of worship. Declaring that "atheistic dictatorship has subjected religious leaders and their congregations to barbaric persecutions such as the world has not seen for nearly two thousand years," the Senate resolution named the deposed Lutheran Bishop Lajos Ordass of Hungary as one victim of church persecution behind the Iron Curtain. It said that the "torture of Cardinal Mindszenty and Lutheran Bishop Lajos Ordass in Hungary, the incarceration of Cardinal Wyszynski in Poland, the imprisonment of Archbishop Stepinac in Yugoslavia, the oppression of Protestant ministers in Bulgaria, and the persecution of Jews throughout all the area dominated by Communism," were examples of religious persecution.—E.P.



This concludes the synopsis of the classes during Sr. Verna Thayer's Teacher Training Course at Oregon Bible College.

Shaping Stones for God's Temple

Sunday School and Evangelism

PART 2

By David Holquist

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matthew 28:19-20).

NO work can survive unless new converts are brought into the group. The church needs some agency to do its evangelistic work. The Sunday school has been bringing eighty-five per cent of the new members into the work of the Lord. We cannot grow unless we have this great work.

Our main problem in Sunday school is to have material that will supply the needs of our pupil and at the same time teach the gospel. A personal evangelistic program is needed. Such a program would include component parts as: lessons planned to fit the pupils' needs, individual attention, well-organized lessons and activities. All this should be done with the purpose to win the pupil for Christ.

Some might ask, "Why should the Sunday school be the chief agency for building church membership?" It must be remembered that the Sunday school has a great staff of workers. The officers and teachers often have a wider range of contact in the community than the church board. It is edifying to watch a small group of workers, as they are so enthusiastic about their work.

The Sunday school is also a good place of preparation. It is equipped better than any other department to train the children and youth about the church. How many of our church services are prepared with young people or children in mind? It is for this reason that we feel the Sunday school is, and should be, the chief teaching agency for the church.

Teaching Young People

One of the greatest problems of the church is to maintain the interest of the young people. In order to understand this group, we should consider the many factors which influence their lives.

All young people cannot be treated alike. Each community has a different effect upon the youth. In the rural

areas there are many more young people in the church than there are in the city. In a large metropolitan area few young people are present due to the great distance they have to travel to church.

There is also a tremendous difference between the youth groups in the North and in the South. In the north, people are occupied with so many activities that they have little time to meet their neighbors. Each person is occupied with his individual task and has little time to consider the problems of others.

In the South we find a strong bond of unity. Life is progressing on a slower rate of speed. You may not know all the people in town by name, but you exchange greetings because both feel a responsibility of friendship.

These differences are not offered as criticism, but rather for understanding. When we can understand people, we will be able to help solve their problems by introducing them to Christ. If there is any group which deserves a special portion of prayer, it is in the field of youth evangelism. Only through God's help will we be able to reach the hearts and minds of youth.

In our class under Sister Verna C. Thayer's leadership we studied the influence of the home, the educational level of the pupil, and the wide range of major interests among young people. A close examination of these subjects will help us in planning the youth program.

What does the church and Sunday school have to offer young people? Can we solve their problems and fulfill their needs? The youth need guidance in the solution of life's problems. A study of the following problems would also help us to reach the adolescent: *How to Evaluate Ourselves, Adjustments to the Family, In Which Social Activities Can I Participate? How to Choose Personal Friends, and Is Christ or the World Right?*

"The teacher must be willing to be the branch and allow Christ to be the vine. He must be the channel through which God will make known His message to His people. When a person hesitates to teach a class or do some bit of service because of his inability, little does he know that just then he is placing himself where God can use him. There is no place in Christ's cause for the

person who puts all his confidence in his own strength. Service is open to those who are surrendered to the plan and purpose of God."—Selected.

Teaching the Adults

The last group that we will consider in this condensation of the teacher training course is the young married people. This group is necessary for growing attendance. Any program which can be based on their basic interests is going to help in the organization of this group. The home, children, and religion are the primary interests of this group.

This group enjoys work. They will use every ounce of energy to put a project across. They seem to be endowed with a secret power to do things that are impossible. These groups have, almost single-handed, purchased organs, pianos, church pews, and built new additions. Most important, this group is evangelistic minded. If they enjoy their church, they will convert others to the same way of life.

Few people become Christians after the age of thirty-five. This is the time that they are forming permanent habits. It has been found that if the church can convert young couples before this age, they will remain loyal to Christ throughout life. There are a few cases of deserters in this group. This is not true of any other group in the church.

This group, like young people, desires a lot of fellowship. The church that takes advantage of combining these two groups occasionally in social activities will find a rich reward in building unity within the church.

We have not been able to cover all the problems in Sunday school work, but we hope that in these articles we have created a new interest in the development of a sound program of evangelism through the Sunday school.

THE TRIUMPHAL ENTRY

(Continued from page 4)

to what it will be when Jesus comes riding on the clouds of heaven with power and great glory and to whom every knee shall bow and every tongue confess.

The next prophetic promise in our lesson is contained in the words: "By the blood of the covenant I have sent forth thy prisoners out of the pit." Here is a deliverance that comes through the blood of the covenant, not that blood which ratified the old Mosaic covenant, which was the blood of bulls and goats; but the blood of the New Testament, which is the blood of Christ. Through this blood we have complete redemption from all the effects of sin. The result of the redemptive work is associated in prophecy with the time when Jesus will speak peace to the nations and when He rules from sea to sea and His

dominion is from the river to the ends of the earth. Ah, what a day that will be! It will be the world's greatest jubilee, and then the "prisoners of hope" will be rewarded double. Every time we observe the Lord's Supper or bury a candidate in baptism, we give testimony to the seal that all of this will in due time come to pass. The resurrection of Christ assures the final victory of right over wrong and truth over error. The observance of Easter, the Communion Supper, and baptism all evidence one's faith in the resurrection of Jesus. Unless we witness to these great truths, God will raise up some who will, even if the stones be made to cry out.

OUT OF THE MAIL BOX

Our readers may be interested in the following letter received from Mr. Karl Baehr, Executive Director of the American Christian Palestine Committee.

Dear Mr. Watkins,

I was somewhat distressed by your editorial in the February 23 issue of *The Restitution Herald*, for you gave undue attention to Mr. David Horowitz, whose writings you quote. Mr. Horowitz in no way exercises any control over the press dispatches that go to the nation of Israel or which are sent to the United States from Israel. Mr. Horowitz happens to be one of very few Jews who are interested in converting Christians to Judaism. That explains his zeal to interpret Jesus in a narrow and un-Judaic sense. Neither his views nor his zeal to convert Christians is subscribed to by the vast majority of the Jewish people. There, you can rest assured that the attitudes expressed by Mr. Horowitz do not in any sense represent the official attitude of the new state of Israel.

Congratulations for your excellently edited journal.

Cordially yours,

Karl Baehr, Executive Director.

We were also happy to receive the following comment from George M. Lamsa, author of the Aramaic Version of the New Testament.

Dear Mr. Watkins,

Many thanks for the copy of *The Restitution Herald* which came some time ago and which I have read with deep interest and appreciation. You were so good to write about our interesting trip to Samaria. I have thought of you many times. Now I am very glad that you are back home.

For nearly six months I have been working on the Old Testament. I trust that this work will be published soon. There is considerable demand for this work. A number of scholars have turned to the Aramaic text of the Scripture for clearer understanding of the Gospels.

Last year I spoke about two hundred fifty times. Many men and women, ministers and Bible teachers are using my books. I have shown your article on the language of Jesus to a number of my friends. May God bless you and your work.

Sincerely yours,

George M. Lamsa.

The New Life in Christ

By C. J. Shaw

"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11).

WHILE some have thought this scripture teaches the resurrection of the dead, it could hardly be so unless the resurrection, in this instance at least, be restricted to those in whose mortal bodies dwells the Spirit of God. It could mean the being "clothed upon with our house which is from heaven" (2 Cor. 5:2) and the putting on of "immortality" and our "quick change" if, at the last trump it can be said of us, "Well done . . . enter thou into the joy of thy Lord" (Matt. 25:23). These are future events for all those who are faithfully serving their Lord at His coming, or who have served well and have fallen asleep.

The Apostle Paul intended to convey to the church a far more important meaning than the consummation of the "race set before us." Paul tried to explain that we are "quicken" now in our present mortal bodies by the Spirit of God. Paul had used many similar expressions in his ceaseless effort to edify the church, declaring those in Christ to be "alive from the dead" just as surely, and with the same power that raised Christ from the dead.

In Romans 6, Paul shows that "so many of us as were baptized into Jesus Christ were baptized into his death." Seeing then we are "buried" with him, we should also represent a risen Christ by the same power that raised Him.

This whole process of regeneration is presented by Paul to the Colossian brethren in Col. 2:11-13. "Buried with him in baptism, wherein also ye are *risen with Him* through the faith of the operation of God, . . . and *you . . . hath he [God] quickened together with Him [Christ]*, having forgiven you all trespasses."

Taking the "kernel" of Paul's message in Romans 6, we find these statements: "As Christ was raised up from the dead . . . so we also should walk in newness of life" (v. 4). "Likewise reckon ye also yourselves to be dead indeed unto sin, but *alive* unto God through Jesus Christ our Lord" (v. 11). "But yield yourselves unto God, as those that are *alive from the dead*" (v. 13).

In Romans 8:2, Paul introduced a new law. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "If Christ be in you, the

body is dead because of sin; but the Spirit is life because of righteousness" (v. 10). "If ye through the Spirit do mortify the deeds of the body, ye shall live" (v. 13). "The Spirit helpeth our infirmities" in what we should pray for and in praying for us.

"You hath he quickened, who were dead." "Even when we were dead in sins, hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:1, 5, 6). A statement of Jesus recorded in John 5:21, "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will," certainly could apply to the infirm man at Bethesda who was made whole by the quickening power of Jesus.

In presenting Himself as the bread of life and his blood as "drink indeed," Christ said, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63). Paul said we are bought with a price and therefore should glorify God in our bodies and spirit (1 Cor. 6:20). Peter said, "as lively stones, [we] are built up a spiritual house . . . acceptable to God by Jesus Christ," (1 Peter 2:5).

We could hardly portray a living Christ as the chief cornerstone in a spiritual house without feeling that each of us should be "lively stones" for the Master Builder. We, then, are more than conquerors through Him that loved us, and who is able to keep us from falling, and present us faultless, before the presence of his glory with exceeding joy (Jude 24).

LUTHER LETTER SOLD

A letter written by Martin Luther on December 12, 1538, was sold at auction at the Parke-Bernet Galleries in New York City. A private collector, whose name was not divulged by the auctioneers, acquired the letter for \$500 at the auction. The letter, in Luther's handwriting, was addressed to Nikoli Spect, schoolmaster at Boelzen, Germany. In it the Reformer said he was sending a portrait of "the holy man John Huss" to his friend as "a token of remembrance," adding that the gift should be prized for its spiritual rather than for its material value. The galleries withheld information on the rare letter's former owners.—E.P.

Our Good Shepherd

By Mary Railton



"I am the good shepherd, and know my sheep, and am known of mine . . . I lay down my life for the sheep"

How many of you ever had a pet lamb of your own? Or how many of you who live on farms have sheep or have helped care for sheep? I'm sure all of you have seen sheep.

Sheep are very helpless creatures. They need care and protection from wild beasts. They depend on their shepherd a great deal.

In the western part of our own United States and in Australia there are flocks made up of thousands of sheep. These are driven from one place to another by the man who cares for them or by watchdogs.

But in the land of Judea, where Jesus lived, the sheep are always led. The shepherd goes before the flock and shows the way to go. He removes the dangers from the path, sometimes really giving his life for his sheep.

The sheep are safe as long as they stay with the shepherd, but if they roam away they may be lost. No one can take the place of the shepherd without the sheep finding it out, for they will not follow a stranger.

Once a lecturer from Palestine told the story of how he and his brother tried to take their father's place as the shepherd of his flock. They put on their father's clothing, and the sheep followed them until they spoke. Right then the sheep knew the difference, and they halted in their tracks and wouldn't move.

A true shepherd leads his sheep to a good, green pasture where they can feed. He finds clear, cool water for them to drink. At nighttime he leads them back to the fold, though sometimes they stay out in the fields all night long.

Do you remember a time when the shepherds watched their flocks by night, all seated on the ground? Yes, "The angel of the Lord came down and glory shone around." That night the dear little baby Jesus was born in Bethlehem of Judea.

When this same Jesus grew up, He told those who had gathered around Him that He was the Good Shepherd. Jesus, a shepherd? Yes; and who are the sheep and lambs? We are.

When you think of the things we have learned about shepherds and sheep, you will see how those things are true. Jesus cares for us more than any shepherd ever cared for his sheep. He leads us by love, never drives us by force.

He finds the best paths for us to take if we only ask Him to guide and lead us. He removes dangers from our path that we often never even knew were there. If we, His sheep and lambs, stay close to Him, we are safe. If we stray, we are in danger. There are many things that can cause us to stray away from our Good Shepherd, to leave the Good Shepherd's flock, and fall into the very midst of danger.

Jesus, our Good Shepherd, really gave His life for His sheep and lambs. That, as you all know, was on the cross. He proved true to His flock to the very last. And because He was such a faithful Shepherd, God raised Him back to life again, to eternal life that He will never lose.

He wants us to be true to Him and follow His voice always. He tells us that if we let Him lead us in and out of pasture, we too, will be raised back to life again. to eternal life that we will never lose.

"Dear to the heart of the Shepherd,
Dear are the lambs of His fold,
Some from the pastures are straying,
Hungry, and helpless, and cold.

"See, the Good Shepherd is seeking,
Seeking the lambs that are lost;
Bringing them in with rejoicing,
Saved at such infinite cost.

"Out in the desert they wander,
Hungry, and helpless, and cold;
Off to the rescue He hastens,
Bringing them back to the fold."

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Ted Lewis, April 8, age 12, Chicago, Ill.
Earlyne Warmolts, April 8, age 5, Oregon, Ill.
Freddy Thal, April 10, age 6, Fredericktown, Mo.
John David Jonath, April 11, age 7, Huntsburg, Ohio.
Patty Thal, April 12, age 8, Fredericktown, Mo.
Stanley Lunderby, April 12, age 9, Litchfield, Minn.
Helen Nickens, April 12, age 13, Hammond, La.
Veloy R. Parks, April 13, age 8, Paynesville, Minn.



King for a Day

By William Dick

Although Jesus was born to be a king, He rarely lived like one. He was not one who ruled, but one who served. Each day was so full of exciting events that He had no time to be king. One moment He was giving private instruction to His disciples. Another moment He preached to the multitudes. At other times He administered healing and comfort to the sick and troubled. What moments He had alone He spent in meditation and prayer.

Because the time for His Kingdom was not ripe, Jesus was never privileged to sit upon a throne. He never realized the honor and glory the King of the world deserved. Since the world was not ready to receive Him, He suffered cruelty and humility at its hands. But before the bitter end of His ministry arrived, Jesus experienced a moment of triumph. The world awoke to its senses for one day and honored Jesus by proclaiming Him King above all kings.

What a wonderful day it was! It all started when Jesus and His disciples had left Jericho and were on the road to Jerusalem. The disciples had not suspected that anything unusual would happen. In fact they were downcast because their Master insisted on going to Jerusalem where His enemies waited to capture Him. When they reached the foot of the Mount of Olives, Jesus paused and gave unusual instructions to two of His disciples. "Go to the next village, and as you enter it you will find there a donkey that has never been ridden. Untie it and bring it here. And if anyone asks you why you are untying it, you are to say, 'The Master needs it.'"

The disciples hurried to the village and found the young donkey as Jesus had told them. They had untied the animal and were leading it away before the owners standing near by noticed what was happening. "Hey! What are you doing?" they demanded.

The disciples yelled back over their shoulders, "The Master needs it!" For some reason, this answer was sufficient. The owners of the donkey had no objections.

As the disciples returned to Jesus with the donkey, they remembered an old prophecy in Zechariah 9:9, "Behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass." Yes, this is the day we proclaim our Master King! The disciples became excited. Their enthusiasm spread to the crowds that were

gathering around Jesus. The disciples took off their coats, threw them over the donkey, and then mounted Jesus on it. As they went on, others spread their coats on the road before them. The disciples, becoming more excited, began to praise God loudly, and the crowds took up their words and magnified them.

Meanwhile people who had arrived early in Jerusalem for the Passover heard that Jesus was coming and went out to meet the procession. They cut down palm branches and waved them in greeting. As the procession neared the city, more joined the crowds, and all shouted in chorus, "Hosanna! Blessed is the King of Israel that cometh in the name of the Lord. Peace in heaven, and glory in the highest!"

This was too much for the wicked Pharisees who watched the scene. They wouldn't be insulted any longer. They cried out to Jesus, "Master, reprove your disciples!"

Jesus answered, "I tell you, if they keep silent, the stones will cry out!"

The Pharisees were thoroughly disgusted. When they saw they were outnumbered, they said to one another, "You see, you cannot do anything. The whole world has run after Him!"

By this time, the procession had rounded a turn in the road, and the city of Jerusalem came into full view. Jesus was so stricken by the scene that He forgot His day of triumph for a moment and wept. He prophesied that this city that had refused to recognize its Messiah would be destroyed completely.

When the procession reached the city, people gathered around to see what the excitement was about. Some asked, "Who is He?"

The crowd answered in unison, "He is Jesus, the prophet of Nazareth in Galilee!"

Thus temporary tribute was paid to Jesus the King. Within the next few days, loyalty of the crowds turned into enmity. But soon we expect Jesus to return to this earth, and be given proper honor, and crowned "King of kings, and Lord of lords."

THE BEREAN PAGE

AMONG THE CHURCHES

Church Calendar

Special Events

- April 4-18—Evangelistic meetings at Hope Chapel, South Bend, Ind. (guest speaker, Walter Wiggins).
- April 11-16—Vacation Bible School for colored children at Morristown, Tenn. (guest superintendent, Verna C. Thayer.)
- April 18-May 2—Vacation Bible School at Baton Rouge, La. (Verna C. Thayer, guest superintendent).
- April 30 - May 2 — Southwest Conference at Pomona.
- May 17-23—Michigan Conference at Southlawn Church, Grand Rapids (guest speaker, Alva Huffer).
- May 24-28—Vacation Bible School at Moorefield, Nebr. (Verna C. Thayer, guest superintendent).
- May 30 - June 4 — Vacation Bible School at Fremont, Nebr. (Verna C. Thayer, guest superintendent).
- June 7-11—Vacation Bible School at Minneapolis, Minn. (Verna C. Thayer, guest superintendent).
- June 14-18—Vacation Bible School at Hector, Minn. (Verna C. Thayer, guest superintendent).
- June 21-25—Vacation Bible School at Litchfield, Minn. (guest superintendent, Verna C. Thayer).
- June 21-25—Vacation Bible School at Eden Valley, Minn. (Verna C. Thayer, guest superintendent).
- June 28 - July 3—Vacation Bible School at Hillisburg, Ind. (Verna C. Thayer, guest superintendent).
- July 4-11—Southeastern Conference, Guthrie Grove Church of God, Pelzer, S. C.
- July 5-9—Vacation Bible School at Burr Oak, Ind. (Verna C. Thayer, guest superintendent).
- July 11-18—Camp Bible School at Wenatchee, Wash.
- July 11-25—Texas Berean Youth Rally near Gatesville, (Delbert Jones, guest leader).
- July 18-25—Texas Conference and Bible School on the Youth Rally grounds, near Gatesville (guest speaker, Delbert Jones).
- July 27-August 8—Illinois Bible School and Conference at Oregon.
- August 3—Sunday School Day for all interested workers and teachers at Oregon, Illinois.
- August 4 - 6 — General Conference Business meetings at Oregon, Ill.
- August 8-18—National Berean Youth Rally at Quaker Haven Camp (near Syracuse, Indiana on DeWert Lake).
- August 12-22—Virginia Conference and Bible School at Maurertown (Kenneth Milne, guest speaker).
- August 25-29—Ohio State Conference at Golden Rule Church, Cleveland (Harold Doan, guest speaker).

CHURCH OF GOD Hillisburg, Indiana

On March 1 was held the regular annual business meeting of the church for the election of officers for the year. The chairman of the meeting was Bro. Don Huffer. The meeting was opened with a song followed by prayer.

The following officers were elected: elders, Lonnie Anderson, Cecil Patrick, and Don Huffer; deacons, Elwin Bond, Meridith New, Homer Snyder and Roscoe Finney; trustees, Edwin Bond, Cecil Patrick, and Don Huffer; secretary, Patricia Huffer, and assistant secretary, Marjorie Finney; treasurer, Roscoe Finney, and assistant treasurer, Lonnie Anderson; deaconesses, Tressie Snyder and Patricia Huffer; pianist, Bessie Huffer; choir leader, Opal New, and Roscoe Finney, song leader for church. May the Lord bless and lead these all as they perform their duties for the church.

The revival services which were held from March 9-14 were well attended. The messages which Bro. Harold Doan gave each evening were inspiring, uplifting. The highest attendance was 83. We had 77 for Sunday school.

We had visitors from the Kokomo Church of God, North Salem Church of God and Hedrick Church of God.

Also visitors came from Indianapolis. Bible study is being conducted there each Monday evening. Bro. and Sr. Dale Ward have been going to Indianapolis for some time conducting this Bible study. Bro. and Sr. Cecil Patrick, who live near Indianapolis, helped to start this work, and hope in time to organize a church there. May God bless these services and efforts.

We had two additions to our church during the revival services. Two young boys came forward and confessed their need for Christ as their Saviour. On Sunday afternoon, they were baptized by Bro. Dale Word into the all-saving name of Jesus Christ. May the Lord lead and keep them ever in his care. These boys are Paul Finney, son of Bro. and Sr. Roscoe Finney, and Phillip Bond, son of Bro. and Sr. Edwin Bond.

The Dorcas Society of the church held an all day meeting March 18 at the home of Sr. Nora Anderson. The day was spent in making a comfort. It was presented to an unfortunate family whose home was destroyed by fire. Everything was burned as the family was away from home at the time.

Our Dorcas has been doing this work this winter. We plan to make more and have them on hand so that when some one does have need for bedding it will be ready to give to them. I'm sure the Lord will bless us in our efforts to do these things.

At this time we regret very much to announce that our pastor and family are planning to leave here at the end of his time to go to other fields. We wish we could keep them longer, but if they feel they must go,

we hope they will be guided by Him and may He ever be with them and give them strength and courage to continue in His service.

Those who are ill in our community at this time are Sr. Olean Huffer at the Clinton County Hospital, Frankfort, and Sr. Mable Benge in St. Joseph's Hospital, Kokomo. Sr. Myrtle Newton, who has been ill at her home for several days, is slowly recovering. Sr. Azorah Foreman remains about the same.

We pray that God will give them all courage and strength to overcome their afflictions and if it be His will, restore them to health.

Mrs. Lota Walker, Reporter.

BAPTISMS AT TEMPE, ARIZONA

It was an occasion for rejoicing when, on a recent Sunday, Bros. Forrest Rich, and Paul McPherson presented themselves for baptism. Both had been immersed years ago, but had come to see the truth of the Scriptures in a new light and wanted to be baptized in the faith of the Church of God.

Bro. Rich is past middle life and has for a number of years been suffering from a semi-paralysis of the right side. His wife, Marian, was baptized years ago by Bro. Earl Cowles. They now become united in the common faith.

Bro. Paul McPherson is a comparatively young married man and with his entrance into the church through baptism, one of our major families—the Ray Saylor family—becomes united in one family of common faith.

We present these to the body at large and commend them to the grace of the Lord Jesus Christ, into fellowship of the household of faith. Their addresses are: Forrest Rich, 1814 N. Mitchell, Phoenix, Ariz.; Paul McPherson, 21 14th St., S. E., Tempe, Ariz.

Clyde E. Randall, pastor.

WHO SAID "SHYLOCK"?

The Hebrew Free Loan Association will mark its fiftieth anniversary with a dinner at Wade Park Manor on March 25. The Association, which lends money to all persons regardless of race, creed, color at no interest or other charges, has loaned more than \$2,000,000 to over 25,000 persons in its history. Martin E. Blum is president. Sidney Eisenberg will be toastmaster at the anniversary dinner.

From other sources we learn that throughout their half century of operation, the Hebrew Free Loan Association has lost but a fraction of one per cent through failures of borrowers to repay their loans.

G. E. Marsh.

Our cover picture is a scene portraying the Triumphal Entry from the Passion Play. This is an Authenticated News Photo.

BAPTISMS AT OAK GROVE

Little Rock, Arkansas

We are happy to send the names of three more fine members that God has added to His church. Bro. C. J. Shaw baptized into Christ: Charles Mayes, North Little Rock, on Feb. 28, Shirley Graham, Little Rock, Rt. 7, and Mrs. Lillie Backhuus, Neligh, Nebr., on March 14.

We ask the sincere prayers for each of these and also our church as a group. We need the prayers of those we love.

Mrs. R. D. Stanton, reporter.

"I love the paper and do not want to miss a single copy."—Lule May Lashley, Los Gatos, Calif.

ALPHEUS B. HARDIN

Alpheus B. Hardin died on Saturday, March 20, 1954, at the White Nursing Home in Mount Sterling, Ill. He was born May 7, 1865 in Ripley, Ill., a son of William and Margaret Burton Hardin.

He was a member of the Ripley Church of God for over fifty years. His wife Angeline died on January 17, 1953. Mr. Hardin moved to Mount Sterling in March, 1953.

Surviving are three sons, Thomas of East Moline, William of Springfield, and Robert of Fort Worth, Texas; and a sister, Mrs. Bert Greene of Quincy.

Services were conducted by the writer at the Ripley Church on March 22, with burial in the Ripley cemetery.

R. Warren Sorenson.

ANNIE ANDERSON GUTHRIE

Annie Anderson was born in Hamilton, Texas, on April 13, 1882. She died at Mullin, Texas, on February 16, 1954. She was the daughter of Rufus and Caroline Anderson.

Surviving are her husband, John Guthrie; four sons, Theodore, Bradley, Paul and Rufus; seven daughters, Mrs. W. H. Reeves, Mrs. Mary Belle Moses, Mrs. Holly Dunaway, Mrs. Jessie Lindau, Nellie, Shirley and Sybil.

She was baptized about 1908 by Bro. A. S. Bradley and was a faithful member of the Church of God until her death.

Sr. Guthrie was laid to rest in the Mullin Cemetery to await the call of Him who is the resurrection, and the life. Sorrow fills our hearts, and we shall all miss her. But we sorrow not, as others which have no hope, "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. 4:16-18). These words of comfort were spoken by the writer, assisted by Bro. Emory Macy, of Gatesville, after which Sr. Guthrie was laid to rest, to awake in the morning, when man's "flesh shall be fresher than a child's: he shall return to the days of his youth" (Job 33:25).

E. O. Stewart.

COLLEGE NEWS

Several gospel team trips are planned for the near future. This week Bro. C. E. Lapp, with several students, had charge of the Sunday afternoon services at the Illinois Quarterly Conference at Ripley. Next week another team will conduct services Sunday morning at the Iowa Berean Conference at Waterloo, with Jack Keenan preaching the sermon. On Easter a team composed mostly of students from Canada will participate in services at Fonthill, Ont. Also on Easter Bro. Lapp and a gospel team plan to participate in services at Eldorado, Ill.

On Sunday, March 14, Bro. Roy Humphrey preached for the Rockford, Ill., brethren, and Bro. Lapp preached at Rockford on the 21st. Bro. Ron Delamarter will preach for Rockford on the 28th. Ron is a student at Aurora College. We were sorry to hear of the death of the father of Bro. Jerry Reeves, who is pastor at Rockford.

We appreciated a chapel message Tuesday by Mr. Carney, a representative and a convert of the Pacific Garden Mission of Chicago. He told us his life story—a story of sinking to the depths of sin, to be raised as a new man through the love of Christ and through the interest of the Pacific Garden Mission.

Bro. J. M. Watkins has concluded a series of three chapel talks on the visitation method of evangelism. Bro. Watkins inspired us to want to do more than we have been doing, to want to discover the opportunities which we have been neglecting.

We recently received a very welcome letter from a former student, Bro. Ted Howard. Ted and Clell France, another former student, plan to attend General Conference this summer or the next, so we are looking forward to seeing them again.

Otto E. Dick, Superintendent.

HERALD RECEIPTS

A. R. Johnson (2); Mrs. G. Kuehne; Dean Moore; Mrs. Anne Lunderby; Pennellwood Church of God (12); Mrs. Lawrence Bollin; Mrs. Maria E. Berry; E. B. Good; Mrs. A. P. Leamon; Mrs. Ethel Gross; Earl R. Smith; Paul Schner; Mrs. Jesse Robins; Lena Pearce; George Daily; Mrs. Opal Pledger; Mrs. Forest Rich; Rolla Hightower; Mrs. Iva Moore; Mrs. Vince Holt; Mrs. Robert Lindau; Mrs. Della Mott.

H. S. Hunt; Mrs. James Buchanan; A. R. Leavitt; Mrs. Lucile Abbuehl; Daniel H. Judy; Mrs. Art Gill; Mrs. Lulu May Lashley; G. W. Browning; George L. Long; Albert Harper; Leota B. Hanson; J. Plantner, Hope Chapel S. S.; Monroe Elton; Melvin Richardson; Mrs. Josephine Engebretson; Mrs. George Hutson; Mrs. Walter Wiggins.

"To value riches is not to be covetous. They are the gift of God, and like every gift of His, good in themselves, and capable of good use. But to overvalue riches, to give them a place in the heart which God did not design them to fill, this is covetousness."—H. L. Wayland.

GOD'S ARMORY

There stands on the banks of the Thames a grim old fortress, well known to all as the Tower of London. In that fortress, with its memories of Roman and Norman, of Plantagenet, Tudor, and Stuart, there is a wonderful collection of weapons and armor. . . . But I would take you into a different armory today, where the weapons and armor tell of yet fiercer battles, and yet more brilliant victories; where we may not only look on the armor of others, but may choose some for ourselves. This armory is God's, and it recalls the history of His church militant here on earth, the battles and the triumph of the soldiers of the cross.

O grand and glorious armory of God! Let us enter there and choose our weapons. But, first, be sure that you have a battle to fight. There are too many of us who like the name of Christian without its responsibility. These desire to be soldiers of Christ, but not on active service. The battle may be fiercer sometimes than at others, but to the end we must be fighting. Never forget that the true service of Jesus in the world means hardness, means watchfulness, means self-denial, means, above all things, fighting.

Are you trusting to your respectability? The keen arrows of temptation will pierce right through it, and wound your soul! Then the good name in which you trusted will be dishonored and disgraced. What breastplate are you wearing? Self-righteousness? You have never committed grievous sin, you say; you are not like some of your neighbors. There is the grievous sin at once, the belief that you are better than other people. Evil will strike through that breastplate as easily as through one of paper. "Let him that thinketh he standeth, take heed lest he fall."

O man of the world, walking among the worldly wise, whose wisdom is not of God, gird on your armor. See that you have the breastplate of righteousness, of right dealing. Let the weapons of the false, and the knavish, and the unjust, strike there and be blunted. See that the girdle of truth is not loosened, and feel that you dare not tell a lie.

O brothers and sisters, who are sorely tempted in one way or another, be among those who fight. When David was once going into battle he had no sword and they showed him that with which he had smitten off the head of the giant. Then said David, "There is none like that, give it me."

You have such a sword, and you can trust to it. Do you remember that prayer with which you conquered that giant temptation, that impure thought, that angry passion, that wrong deed? Try it again. Say, "There is none like that, give it me." And, finally, have on your right hand, as a gauntlet, a firm determination, a fixed resolution to hold fast to that which is right, and by God's help to go on to the end.—The Biblical Illustrator.

"The gold and silver alone accumulated by David are at the lowest reckoned to have amounted to between two and three billion dollars, a sum which cannot be paralleled from secular history."—Lang.

He sent two of his disciples, saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

And they that were sent went their way, and found even as he had said unto them.

And they that were sent went their way, and found even as he had said unto them.

And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

And they said, The Lord hath need of him.

And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

And as he went, they spread their clothes in the way.

And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

—Luke 19:29b-38.



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VOICE OF THE CHURCH OF GOD

"PILLAR AND GROUND OF THE TRUTH"



Editorial

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James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

A GUEST EDITORIAL--by Luke

THEY ROSE UP THE SAME HOUR, AND RETURNED TO JERUSALEM, AND FOUND THE ELEVEN GATHERED TOGETHER, AND THEM THAT WERE WITH THEM,

SAYING, THE LORD IS RISEN INDEED, AND HATH APPEARED TO SIMON.

AND THEY TOLD WHAT THINGS WERE DONE IN THE WAY, AND HOW HE WAS KNOWN OF THEM IN BREAKING OF BREAD.

AND AS THEY SPAKE, JESUS HIMSELF STOOD IN THE MIDST OF THEM, AND SAITH UNTO THEM, PEACE BE UNTO YOU.

BUT THEY WERE TERRIFIED AND AFFRIGHTED, AND SUPPOSED THAT THEY HAD SEEN A SPIRIT.

AND HE SAID UNTO THEM, WHY ARE YE TROUBLED? AND WHY DO THOUGHTS ARISE IN YOUR HEARTS?

BEHOLD MY HANDS AND MY FEET, THAT IT IS I MYSELF: HANDLE ME, AND SEE; FOR A SPIRIT HATH NOT FLESH AND BONES, AS YE SEE ME HAVE.

AND WHEN HE HAD THUS SPOKEN, HE SHEWED THEM HIS HANDS AND HIS FEET.

AND WHILE THEY YET BELIEVED NOT FOR JOY, AND WONDERED, HE SAID UNTO THEM, HAVE YE HERE ANY MEAT?

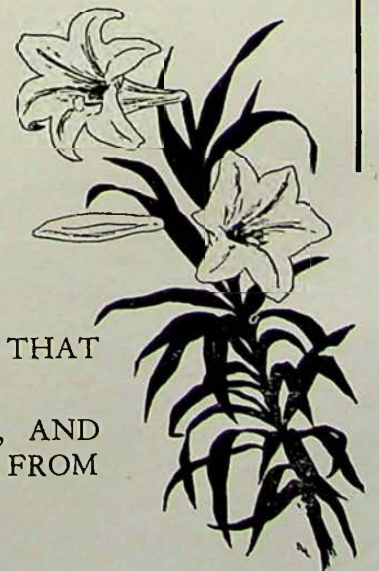
AND THEY GAVE HIM A PIECE OF A BROILED FISH, AND OF AN HONEY-COMB.

AND HE TOOK IT, AND DID EAT BEFORE THEM.

AND HE SAID UNTO THEM, THESE ARE THE WORDS WHICH I SPAKE UNTO YOU, WHILE I WAS YET WITH YOU, THAT ALL THINGS MUST BE FULFILLED, WHICH WERE WRITTEN IN THE LAW OF MOSES, AND IN THE PROPHETS, AND IN THE PSALMS, CONCERNING ME.

THEN OPENED HE THEIR UNDERSTANDING, THAT THEY MIGHT UNDERSTAND THE SCRIPTURES,

AND SAID UNTO THEM, THUS IT IS WRITTEN, AND THUS IT BEHOVED CHRIST TO SUFFER, AND TO RISE FROM THE DEAD THE THIRD DAY" (24:33-46).



Some men will say, "How are the dead raised up? and with what body do they come?" (1 Cor. 15:35).

The Glorious Resurrection

By C. E. Randall ✓

THE resurrection of the dead has been the hope of mankind from the time death came to the human family. While the word "resurrection" is not used in the Old Testament, yet the hope of resurrection was one of the great truths around which the faith of these worthies centered. In his letter to the Hebrews, Paul stated that "Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a *better resurrection*" (11:35).

All of the ancient worthies of the past realized that their hope and the fulfillment of the promises which God made to them depended on the resurrection of the dead. They looked forward to a better resurrection. They were willing to suffer persecution and wander about in sheep and goat skins, being destitute, afflicted, tormented, living in caves and dens of the earth to the end that they might be accounted worthy to share in this better resurrection.

Job, who was one of the oldest of the Old Testament writers, expressed the faith of these ancient pilgrims in these words: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19:25-27).

Resurrection will ultimately reach to all people who have died. It is written, "For as in Adam all die, even so in Christ shall all be made alive." Because of Adam's transgression, death came upon the human family. It was and is because of Christ that "all" will be made alive. One "all" is as inclusive as the other. "All" will not be raised at the same time. There are orders of resurrection. Paul expressed it in these words, "every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:23). Revelation covers the universality of resurrection by assuring us the time will come when the sea will give up the dead which are in it and that the grave will deliver up the dead which are in it. This final resurrection will cover all—both small and great. The ultimate of resurrection will be the time

when God, according to Hosea 13:14, "will ransom them from the power of the grave; [and] will redeem them from death." He then promised, "O death, I will be thy plagues; O grave, I will be thy destruction."

We now pass from the universality of resurrection to the nature of resurrection, or what kind of a body people will have when they are resurrected from the dead. We must allow God to inform us on this point and such information is to be found in 1 Corinthians 15:44-46. "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." It is stated here that those who are in Christ, when they are resurrected, will possess spiritual bodies.

What is meant by the term "spiritual bodies"? Certainly the body will be corporeal. It will be real, as physical as our present bodies. As a matter of fact, they will be the same as our present bodies—composed of flesh and bone. But, instead of being animated by blood life, they will be animated by the Spirit of God. It is the type of life that makes a body natural or spiritual. The blood life is always spoken of as natural, whereas the life of the spirit is spoken of as being spiritual. In either case, the body is corporeal. We have unimpeachable testimony in the resurrection of Jesus. When Jesus was resurrected, His body was the same as before His crucifixion. Other than that, He possessed the marks of crucifixion, such as the nail prints and the spear print.

In His appearance to the disciples, Jesus said, "Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself. Handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy and wondered, He said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them" (Luke 24:38-43). (over)

Jesus dispels any doubt that might arise in anyone's mind as to His physical and corporeal existence. He had the same hands and the same feet, the same flesh and the same bones which He had prior to His death. But instead of being animated by blood life, He was animated by spirit. This same Jesus, which was resurrected, and which spent forty days with His apostles and disciples following His resurrection, will be the same Jesus that shall return from heaven with power and great glory. Inasmuch as Jesus was fleshly and corporeal, having all the components of a physical body, we must conclude that those who are righteous will, in the resurrection, be like Him. It is written, "For 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 might be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20, 21). If we are to be like Him in stature, then we must possess physical bodies and retain the likeness and similitude of our present bodies.

Another question that often troubles people is the question of identity. Will we know each other after resurrection? I have been asked many, many times by people if I thought that they would be able to recognize their loved ones in the Kingdom. These questions are pertinent to a full and frank discussion of the subject of resurrection. After all, the ability to identify our loved ones is what makes them real and personal and intimate to us. In 1 Corinthians 13:9 we read, "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 spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." Paul is making contrast between the present life and the resurrected life. Today we only know in part. We are unable to fully understand. In the better resurrection we will know even as also we are known. Knowledge will be full and complete. We will be identified and be able to identify our loved ones when they come again from the land of the enemy.

When Herod issued the decree that all children two years old and under should be slain, Matthew records that then was fulfilled that which was spoken by Jeremiah the prophet. Jeremiah prophesied that Rachel wept for her children and refused to be comforted because they were not. He then gave this promise: "Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy" (31:16). Certainly, those mothers in Israel who lost their children under the

brutal decree of Herod would not be comforted in the resurrection if they were not able to identify their children.

Resurrection is God's answer to man's problem of death. It will solve all our difficulties, deliver us from the curses of sin, and open before us a new vista of life in the Kingdom of God. With such a hope, we, like the ancient worthies, should give all diligence to obtain that "better resurrection."

Resurrection should occupy a vital role in our preaching and teaching and, of course, in our belief. If we are to follow the pattern of subject material used by Biblical writers, the hope of resurrection will be a central doctrine in all of our tenets of faith, yet we hear so little concerning it today. In writing to the Corinthians, Paul stated that the death, burial, and resurrection of Jesus were the first teachings which he received by special revelation. They were the first things which he preached, and by which people were saved, providing, of course, that they continued in those teachings to the end. Let us read this portion of divine record: "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 arose again the third day according to the scriptures" (15:1-4).

Here is the basis of the gospel hope. There is real substance to such a hope. Once one gains a knowledge of resurrection and the vital place it occupies in the plan of God, he will pursue the same course as did Paul. He wrote, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." May we so value the resurrection that we will give all diligence to attain unto it.

DAILY BIBLE READINGS

- M. May 31. Obligations of marriage. Matt. 5:31, 32; Luke 16:18.
 T. June 1. Marriage commendable. Prov. 18:22.
 W. June 2. Marriage honorable. Heb. 13:4.
 T. June 3. Separation and reconciliation. 1 Cor. 7:10-17.
 F. June 4. Husbands and wives. Eph. 5:22-33.
 S. June 5. Marrying in the Faith. 1 Cor. 7:39; 2 Cor. 6:14-18.



Jesus went to Heaven--Until...

By H. Gary France

JESUS did not go to heaven when He died. He was unable to go any place on His own volition, because when a person dies, "in that very day his thoughts perish" (Psalm 146:4). "He was cut off out of the land of the living," and God made Jesus' "soul an offering for sin" (Isa. 53:8, 10). His thoughts having perished, not living, and His soul having been sacrificed, Jesus was not capable of *wanting* to go to heaven. Jesus was carried to a sepulcher. "There laid they Jesus" (John 19:42).

After Jesus was resurrected He stated, "I am not yet ascended to my Father" (John 20:17). Jesus was seen of His apostles "forty days" (Acts 1:3); then He went to heaven. Jesus taught, "No man hath ascended up to heaven" (John 3:13), making Himself an exception.

When Jesus finally did go to heaven, He went temporarily. Jesus was to be in heaven "until." "The heaven must receive [Jesus] until the times of restitution of all things" (Acts 3:21).

From Jesus' own lips come the words, "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" (John 14:2, 3). Jesus' stay in heaven is temporary.

Peter taught that Christians of the last days should expect scoffers to deride the hope of Jesus' return. "There shall come in the last days scoffers, walking after their

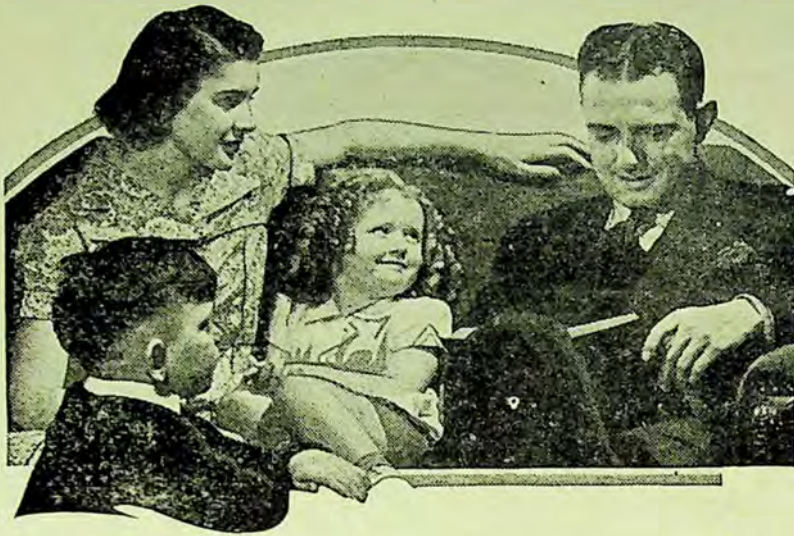
own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter 3:3).

"Slow as the second coming of Jesus!" says the scoffer. Jesus' return does seem slow, having taken nineteen centuries to date. Consider, however, two points: If Jesus were to have returned earlier, all contemporary Christianity would not have its present opportunity. However "slow" Jesus' return is, it will be altogether too fast for the scoffer! The scoffer is even slower to recognize his opportunity for life. Slow or fast, Jesus "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 Jesus went to heaven, "he was taken up; and a cloud received him out of their sight." When He returns, He "shall so come in like manner as" He was seen to go into heaven (Acts 1:9, 11). "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).

The resurrection is to occur at Jesus' return. "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" (1 Thess. 4:16).

(Please turn to page 10)



A Family Bible Study

By the Smead Family

A LIVING FAITH

WE are exploring the Bible in our family as any American family might do. The Bible shows us how to live now and promises life eternal if we will have the faith it tells about. We bring our explorations to you with the prayer you may receive grace and peace from God our Father and from our Lord Jesus Christ.

Our Scripture text is Philippians 1:27, which reads: "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel."

Mildred: The word "conversation" in the text means "manner of life." Actions can speak louder than words. But how little we know the effect of the things we do or say on those we meet.

John: Do you mean we talk about having faith in God but sometimes fail to live that faith?

Mildred: Yes, it is possible to talk about and explain faith perfectly, and still leave our listeners cold and doing nothing about it.

Cecil: But if we see an example of faith in God it touches our hearts and we are moved to go and do likewise.

Mildred: I have here in the *Christian Herald* for October a beautiful and touching story of faith. It originally came from the Bronson Hospital Bulletin, Kalamazoo, Michigan.

"The surgeon was overworked, consequently irritable and often profane. An emergency had played havoc with the morning schedule. The atmosphere in the operating room reflected the doctor's tension and irritability.

"The anaesthetist murmured assuringly to the dainty young woman on the operating table. 'Breathe naturally and count slowly.' She wondered if the lovely girl, so relaxed and smiling, knew what a serious operation she was facing.

"I would rather say the twenty-third Psalm, if you do not object,' the patient said quietly.

"The doctor's face reflected surprise and sudden interest. 'Yes, say it. I need to hear the twenty-third Psalm this morning, too.'

"The quiet of the operating room was broken only by the confident voice of the girl.

"The Lord is my shepherd; I shall not want.' Peace and serenity had suddenly filled the operating room.

"In that simple setting, nurses and doctor listened to the simple beauty of that glorious old Psalm as if they had never heard it before.

"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.'

"Her voice was growing softer; she spoke more slowly.

"Hold it!' the doctor said to the anaesthetist. 'I want to hear all of it.'

"Her voice trailed off and then all was still. Misty-eyed, but apparently refreshed in spirit, the doctor nodded and the operating room sprang into action, as the patient slipped into the etherized unknown, calm, serene and comforted."

Cecil: I am sure the doctor and nurses who were there will never forget this beautiful, unquestioning faith. How much more effective it was than any amount of talking about faith and explaining it could ever be.

Mildred: Yes, and a story like this teaches us that we must watch what we do and say, because we never know the effect of even our thoughtless words or actions on someone else.

John: I heard some place that we who are Christians ought to be very careful what we do and say because we are the only Bible some people ever read.

Cecil: Perhaps you are thinking of what Paul said in 2 Corinthians 3:2: "Ye are our epistle written in our hearts, known and read of all men."

John: Yes, and the next verse: "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."

Mildred: You know, sometimes a person will say, "I have prayed and prayed, but though I had much faith my prayers were not answered, so now I just don't have much faith any more."

John: That always makes me think of an example in the book *Heidi*. Heidi was a little mountain girl sent to be a companion to an invalid youngster in the city. Heidi was so homesick she prayed to go back to her mountain home, and when she couldn't go, she said God didn't care for her and so it was no use to pray.

Mildred: But were her prayers finally answered?

John: Well, she became a great friend of the invalid child and of her father. Months later when the child's father realized Heidi was so homesick he sent her back to the mountains; but he didn't send her back empty-handed.

Mildred: That sounds as if it was better that she waited.

John: Yes, she was allowed to give a feather bed and warm shawl to her old grandmother who could not keep warm in the flimsy mountain hut, and soft white bread for her grandmother who could no longer chew the hard brown bread of the peasants.

Mildred: Then Heidi saw how wise and loving was God's answer to her prayer.

John: Yes, had she gone at once as she prayed to do she would not have been able to help her mountain neighbors. So her faith in God became much deeper and she realized His way is best.

Cecil: We are all inclined to be like Heidi at times. We pray for something and because we are not allowed to do what we want immediately we say that God does not love us or answer our prayers.

Mildred: Yes. if we had faith enough, we would realize that God sometimes answers "No," because He can see the long view that we cannot see, and He knows what will be best. We sometimes have to say "No" to our children for their good, too.

Cecil: Then sometimes our prayers are not answered because we do not do our part. We pray for health but disobey all the laws of health. Then we whine because we are sick.

Mildred: I have a poem here by Gertrude Lyon Sylvester that illustrates that:

"Give me, O God," I prayed,
"Strength for my need;"
But though I knew the laws of health,
I paid no heed.

Cecil: Yes, and we pray for friends yet do not try to

be a friend to others. John, the next verse illustrates that, will you read it, please?

John: "Send me, O God," I prayed,
"Someone to care."
And then I went my selfish way,
Nor tried to share.

Cecil: And then we pray for success but will not work for it. The last two verses of this little poem show that.

Mildred: "Yield me, O God," I prayed,
"Keeness and skill,"
Yet never disciplined my mind,
Nor trained my will.

John: "Grant me, O God," I prayed,
"Wisdom to live,"
But what I had not worked to earn,
He did not give.

Cecil: This all brings out the importance of living our faith instead of just talking about it. That is why there is power in the example of Jesus. He lived His faith. His words and His actions always harmonized.

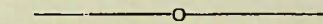
Mildred: Yes, He said, "Be not afraid." He was not afraid Himself even as He went to the cross.

John: If He said, "Forgive your enemies," He forgave them Himself as He hung on the cross.

Cecil: If He gave emphasis to love God with all your heart, He did it to the utmost. If He said man should live by every word that proceeds out of the mouth of God, He did it by honoring God's Word by His life and death.

Mildred: He taught us to cherish the Bible above every other thing we possess.

Cecil: Today, if we would be followers of Jesus, *our* lives will reflect the faith, the love, and the forgiveness that He showed so perfectly. Today the world says, "God helps those who help themselves," but Jesus would have remarked, "God helps those who help others."



CAN YOU? DO YOU?

Can you find—

"Behold my hands and my feet, that it is I myself?"
Can you remember the names of the two people who found that the stone had been rolled away from the tomb, and what time of day they arrived at the tomb?
Can you tell how many people Jesus appeared to after His resurrection?

Do you remember which of the apostles reached the sepulcher first?

Do you recall to whom Jesus appeared first after His resurrection?

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

"He Shall Be Damned"

By Ronald Rankin

THE basis of the gospel is a belief in the death, burial, and resurrection of Christ, as revealed in the Scriptures. His death provided the atonement for sin, and His resurrection makes possible the forthcoming resurrection of all that are in their graves.

"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).

These events have been cleverly denied, by thousands, even millions, that claim to be followers of and to preach Christ. How can they do it and have so many followers in it? The propagation is that only the body of Jesus died. Jesus Himself (the soul), however, went and preached to some spirits in prison. The ultimate conclusion of this, which they do not realize, is that Jesus Himself did not die, therefore He did not die for our sins and everyone is yet in his sins.

But what does Scripture say? Paul said He died, "according to the scriptures." "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make *his soul an offering for sin*" (Isa. 53:10). "Because he hath *poured out his soul unto death*: and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors" (v. 12). In full accord with this is the testimony of Peter and the writer of the Hebrew letter. "Who *his own self* bare our sins *in his own body* on the tree, that we, being dead to sins, should live unto righteousness" (1 Peter 2:24). Peter did not make any distinction between "his own self," "his own body," and "his soul." "When he had by *himself* purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:3). "So *Christ* was once offered to bear the sins of many" (Heb. 9:27). That which was "offered," was for sin. It bore sin. The Scriptures proclaim that Christ, the soul, which Peter called the body, was offered as the sacrifice for sin. He died for

sin. Can anyone deny that Jesus completely, wholly died? that His soul died as an offering for sin?

"Immortal" means, "not subject to death." No part of Jesus was immortal, else there was no tasting, or partaking, of death for every man (Heb. 2:9, 14). Jesus said, "I am he that liveth, and *was dead*; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18). Yes, Jesus believed that death is the opposite of life, for He *was* dead, but now lives. God told righteous Hezekiah, "Thou shalt die, and not live" (Isa. 38:1). Death is the opposite of life and Jesus, the soul, died as an offering for sin.

How can some say in one breath that Jesus died and in the next say that He really kept on living and preaching during those three days and three nights? They oppose and contradict themselves. Paul wrote to Timothy, "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth" (2 Tim. 2:25). Can such be said to be believers in the death of Christ? They have made a cunningly devised fable in their version of the death of Jesus. "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. 4:3, 4).

"Now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20). Jesus was the first to rise from the sleep of death and receive an endless life. In that death, He not only slept, He slept in "hell." "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption" (Acts 2:31). Jesus, the soul, slept in death in hell. The angel told Mary Magdalene and the other Mary that this place was the tomb. He said, "Come, see the place where the Lord lay." Notice he did not say body, rather, "the Lord."

"Then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of *himself*" (not his body). Jesus died "according to the scriptures." "He that believeth not shall be damned."

What Is Our Mission?

By Opal H. New

The Hillisburg Church of God Missionary Society has been visiting various churches in an effort to encourage them to organize missionary groups in their congregations.

When our missionary society visits a local church, it tries to encourage other believers to continue in their faith and to help them perform a more definite service to God through missionary work.

Large numbers are not required before missionary work can be started. Our local Fellowship Missionary group is not a large organization, but we believe that an honorable work can be performed for the Lord when only four or five believers are willing to serve in this way. Great things can be accomplished through His power.

The Doctrine of Doing

One of the outstanding things we have learned from the ministry of our pastor, Brother Dale Ward, is the Biblical doctrine of doing. Merely attending church to hear sermons is only one part of serving the Lord. There is another definite part in serving Him. We constantly must do all that we can to glorify God by encouraging, teaching, giving, and ministering to the needy ones everywhere. In the past, I believe we have been negligent in serving in this way. We have not done our part in telling the good news of salvation "till the whole world knows."

Brother Ward once wrote in our local church bulletin: "There are many members of the Church of God who have had every opportunity to know the Word of God. Many of them consider themselves good students of the Bible, and yet we believe that they have neglected one of its most important teachings—the doctrine of works. The Bible teaches plainly that we are not saved by our works, but it teaches just as plainly that we can have no hope of salvation without them. James said, "Faith without works is dead" (2:20). We believe that a dead faith is as useless as no faith at all.

"What a sad thing it is to talk with people who understand about the promise of the return of Christ and the establishment of the glorious Kingdom of God upon the earth, and yet know that they are doing little or nothing to serve God. Some that understand these truths well do not even attend church. Do you really believe that you can wait idly for the return of Christ, and that

when He comes, you will be rewarded? Jesus taught plainly that those who *used* their talents were the ones accounted faithful at His return."

Missionary Work Needed

Millions of sinners have never heard the gospel. Two-thirds or more of the people in the world are starving and in want of material necessities, while less than one-third of the world is living in plenty. The American people are rich with their Christian heritage and the material blessings it has produced. It is not necessary to go to great length to describe the needs of the people in India, China, and Africa, and the bondage of the Russian people. Our group has felt a special burden for the needs of the Jews who are returning to their homeland in Israel. They are destitute for food, clothing, and shelter; they do not know Jesus as Messiah and Saviour.

How interested are you in the spiritual and material conditions of the lost on the many continents? Will you be content to sit idly by and wait for Jesus to come, without having your talents in use? "Go ye into all the world, and preach the gospel to every creature" (Mark 16:16). The Great Commission is addressed to you!

The Ministry of Prayer

One can go into all the world through intercessory prayer. Believing prayer is the highest form of missionary work. One, in that way, comes into contact with the great power God has ready for His workers to use. It is God who converts the heathen, but we must have the burden in our hearts. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9:37, 38).

Our mission is to encourage you to dedicate your hours to a ministry of intercessory prayer. Pray for a vision of missionary work. It will be a blessing to our whole church. Someone has said, "You can do more than pray after you have prayed, but you cannot do more than pray until you have prayed."

Our local missionary group has a prayer band service for an hour once each month that is devoted to prayer for missionary work. We pray for missionary work, for the needs of our whole national work, for Oregon Bible College, and for our local church.

Missionary-Minded Churches

We are praying that every church will become a missionary church.
(Please turn to page 11)

THE THIRSTY LAND

TO the citizen of Israel the great triangle of the Negev ("parched" or "thirsty") with its apex on the Gulf of Aqaba presents a challenge and an opportunity. Many of the economic difficulties of the new State, including the pressure of the population on areas of high fertility, would be relieved if the Negev could be restored to the prosperity which it enjoyed while King Solomon was mining copper in Wadi Timna, quarrying ironstone in the Arraba, and building up an empire of oversea trade from his port of Ezion-gaber in the tenth century before Christ.

The Israeli Government has set the development of the Negev by the latest scientific methods in the forefront of the national program. The Wadi Timna mines have been reopened; the phosphate deposits of Makhtesh are being exploited; along the new road to Beersheba comes potash from Sedom; the port of Elath, near the old site of Ezion-gaber, newly connected by trunk road to Beersheba, only waits for the day when free navigation in the Gulf of Aquaba will be restored. Beersheba, once a frontier outpost, is now the center of a ring of agricultural settlements which have converted desolate regions into the likeness of the corn belt of the Middle West.

In the course of his pioneering work many traces have been found of older civilizations, now mere names in history, which in their day supported larger populations than Israel is likely to furnish for some time to come. In driving modern highways between key points, Roman roads have been uncovered along almost the same alignment. Ancient guardposts are sited to protect trade routes which are still useful for some part of their length. The terracing of hills, and long-dry reservoirs for storing water tell of forgotten efforts to anticipate the irrigation systems of today.

All this has given a marked stimulus to systematic archaeological exploration, which has been much neglected in the Negev since the pioneer work of Sir Flinders Petrie and his American successors. There is now some hope that the researches of Dr. Nelson Glueck, the American archaeologist who rediscovered King Solomon's copper mines twenty years ago, will be resumed on a considerable scale. The work will take some years; but a preliminary survey made last summer has already yielded interesting results.

It has long been thought that the central Negev was not settled intensively before the Nabataean-Roman period; but traces have been found of Bronze Age sites which argue a considerable population. Again, it has been assumed that the Nabataean kingdom was concerned only with trade routes in the Negev, and that it controlled that area, much as the crusading principality of Oultre-

Jourdain did later, by a chain of strong points. But Dr. Glueck has found reason to think that Nabataean rule over the Negev took the form of intensive settlement and cultivation in an area which extended from the southern end of the Dead Sea to what is now the Egyptian border, and may have stretched well into Sinai. The Nabataeans thus occupied the Negev even more effectively than the rulers of Oultre-Jourdain, although the famous Renaud de Chatillon—killed by Saladin after the battle of the Horns of Hattin in 1187—was strong enough to control Aqaba from his great castle of Le Krak east of the Jordan, and to use that port as a base from which he harried Muslims along the length of the Red Sea.

The prosperity of the Negev in Nabataean times, as under the Romans, was due primarily to the important trade routes which passed through it. These made it worth while to maintain considerable cities and settlements at the cost of great effort in localities where water was very short. The national revolts of the Jews against Roman rule, the attacks of Bedouin from beyond the Syro-Arabian frontier, the decline of Byzantium, and the westward expansion of Islam interrupted trade, ruined painfully built systems of water storage and terracing, and set in motion a progressive decline.

One of the interesting aspects of Israel's new effort to restore prosperity to the Negev is its basic reliance, not on transit trade, but on the development of local resources. Its foundations are agricultural. Many parts of the Negev will grow excellent crops as soon as water can be piped to them; and this part of the work is being pushed on as fast as possible. But, as in the days of the Jewish Iron Age, full advantage is being taken of local mineral resources, some of which probably still remain to be discovered. This is something which has not been done since King Solomon's time.—*The London Times*.

JESUS WENT TO HEAVEN . . . UNTIL

(Continued from page 5)

Note that no part of the Christian was in heaven. That which is described as "in Christ" is that which is described as "dead." "The dead in Christ shall rise." Christ is the first-fruits of them that are "made alive." "Afterward they that are Christ's at his coming" are made alive (1 Cor. 15:22, 23).

Suppose there were no such thing as Jesus' "coming." Obviously the occasion for the resurrection would be lost. And if there were no such thing as resurrection from the dead, "then they also which are fallen asleep in Christ are perished," reasoned Paul (1 Cor. 15:18). Eternal life is dependent upon Jesus' return and the resurrection. An immortal soul is dependent upon neither Jesus' return

nor a resurrection. Paul reasoned that without resurrection, the dead in Christ "are perished." Paul knew of no human immortal souls in heaven!

The second coming of Jesus and the resurrection of the righteous disprove the salvation of a person outside the channel of resurrection! There being no salvation at one's death, the second coming of Jesus and the resurrection of the righteous are required for eternal life.

For You And Me

By Edith Andrew Burchell

Jesus softly tells me
He died on Calvary
So that the world could see
He shed His blood
For you and me.

Come, weary and distressed,
Lean thou thy head upon His breast,
And He will give thee rest;
He shed His blood
For you and me.

We know that God is Love,
He watcheth us from realms above,
He knoweth all our fears,
Sometime He'll wipe away all tears.

He 'rose from out the tomb,
The stone was rolled away,
He conquered Death—Hell and the Grave—
On Easter Day.

WHAT IS OUR MISSION?

(Continued from page 9)

sionary church. Our goal is to encourage every church in Indiana and in all the other conferences to become missionary-minded and to truly practice the Bible doctrine of doing. Our work has just begun. There is so much that can be accomplished if all will work together. Sinners can be reached with the gospel message; new churches can be organized; missionaries can be educated to carry the gospel to foreign countries. The Lord needs workers with such a passion for those without Christ that they will be ready to work in every possible way to show sinners the love of Christ. Church congregations that are missionary-minded receive rich blessings from the Lord. "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

The Thirty Pieces of Silver

By Mary Mae Nedrow

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 one 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 of God 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!*

According to a report issued by the World Health Organization of the United Nations, the U. S. has a larger percentage of alcoholics per 100,000 population than 10 other nations reported on. The high five nations were: U.S.A., 3952 per 100,000; France, 2850 per 100,000; Sweden, 2580; Switzerland, 2385; Denmark, 1950. England and Wales were 10th with 1100.

WHAT ABOUT YOU?

"A plain bar of iron is worth \$5.00. This same bar of iron when made into horseshoes is worth \$10.50. If made into needles, it is worth \$4,285. If turned into balance wheels for watches, it becomes worth \$250,000.

"This is true of another kind of material—you. Your value is determined by what you are made into. Why not let God make you into the image of Christ?"—*Twentieth Century Christian*, March, 1954.

Victory Through Christ

by Mary Railton

"Because I live, ye, too, shall live."



You have often heard and read the story of the resurrection of our Lord. All of you boys and girls know how the two Marys came very early in the morning, the first morning of the week, to anoint Jesus' body with spices, as their custom was in those days. But to their astonishment and fear they found the tomb empty and the linen clothes folded neatly and put aside.

Then you recall that after their first fright they noticed a young man, an angel from God, sitting at the open door of the tomb. He told them that the One they loved and mourned was alive again and that He had gone into Galilee. There they were to meet Him, as He said. Today let us listen to Peter as he tells the story of that first resurrection morning.

Someone has said that it was a great occasion, a great preacher, a great sermon, and a great congregation. It was all of those things, we know, for their Lord whom they had seen laid away in the silence of the grave was alive forevermore, and no sermon could have a greater text than that. Peter had been encouraged by the words of forgiveness his Lord had spoken to him and was filled with zeal to tell this vast number of people all about Jesus and the resurrection.

This sermon was given on the Day of Pentecost, fifty days after the crucifixion. We find a very different Peter here than the one who, because he was afraid of his life, had declared he never knew Jesus. Then he had been a coward; now he was a fearless man, telling the people that they had crucified his Master.

It was true, for among this great crowd were Jews from every part of the world as they knew it then. And though they had not been actually guilty of putting Jesus to death, yet they belonged to the race that had rejected Him and had given Him over to the Roman soldiers to die.

Then Peter showed them that this same Jesus had been raised from the dead to live forever and had as-

cended to be at His Father's right hand. He showed them that the Jesus about whom David had prophesied was this same Jesus who now was Lord of life. Peter showed them that David was not speaking of himself but of Jesus who was of David's royal line.

God had raised His Son, declared Peter, far above all others in giving Him honor and glory and immortality. Many had seen Him and talked to Him after His resurrection—the eleven apostles and the women who had loved him and ministered to Him before His death. Then there were more than five hundred other people, the Apostle Paul tells us in 1 Corinthians 15, who had seen Him.

No one could contradict the testimony of all these people. No one could say that Jesus was not alive, for they had seen Him face to face.

"Because I live," He had promised them, "ye, too, shall live." Is that not the greatest promise of victory He could give His followers?

That same day, we are told, three thousand people repented, believed Peter's words, and were baptized. Three thousand! Was not that a wonderful result? Each of them could go back to his home and tell others the marvelous news of Jesus' resurrection, and because of it, the hope of resurrection and ours, too.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Connie Gail Ross, April 14, age 2, Litchfield, Minn.

Joe Harleman, April 14, age 5, Gordon, Ohio.

Viola Garner, April 15, age 14, Grand Prairie, Texas.

Ludwig Charles Anthon, April 16, age 1, Rio, Wis.

Karen Young, April 16, age 14, Hammond, La.

Jerry Fay LeCrone, April 19, age 7, Arlington, Nebr.

Gretchen Lee Warmolts, April 19, age 7, Oregon, Ill.

Delores Hutchinson, April 20, age 14, Hammond, La.

Carolyn Stultz, April 20, age 11, Woodstock, Va.

This is Promotion Day for Delores Hutchinson and Viola Garner. We invite you to read the Berean Page, also, Delores and Viola.

I pray that on Easter day you will all think of the man who died on the cross for your sins and mine. Think of the sorrow and hurt He endured to enable you and me to have a resurrection life too.



Easter Meditations

FOR BEREANS

A Living Saviour

by Terry Ferrell

As we approach the day set aside for the commemoration of the resurrection of our Lord, we naturally turn to thoughts along that line. Though most of the great religions of the world recognize the same God as Ruler of the universe, Christianity is unique in that it is the only religion whose Saviour is a living Saviour.

Zoroaster, founder and champion of Zoroastrianism, who lived in Persia some time in the eighth century before Christ, is dead. Buddha Gautama, founder and prophet of Buddhism, who lived in India about the sixth century before Christ, is dead. Mohammed, prophet of Allah, and founder of the religion which bears his name, who lived in Arabia in the sixth century A.D., is also dead. Jesus Christ, the Rock upon which the Christian religion is founded, was crucified and died, but through the power of Almighty God, He is alive even today and is interceding for us. We should be appreciative of a living Saviour.

While this season of the year is devoted to the commemoration of the resurrection of our Lord, we find that most people emphasize His crucifixion, almost obscuring the importance of the resurrection. The cross is exalted and glorified, and a crucified Lord is ever worshiped and adored. We cannot say that the resurrection was any more important than the crucifixion, and the crucifixion should not be overlooked nor minimized, but to us, at least, it is emphasizing of the Lord's "shame," when the "joy" that was revealed after that "shame" is the thing we like to remember. We see Him not so much as a crucified Lord, but we see Him as a risen Saviour—One who is alive today, testifying that as He is living, we also shall live.

The resurrection of Christ is important to Christians, because it is the assurance that their hope in a resurrection is not in vain. In fact, the resurrection of Christ is the thing that has given us our hope, as Peter said, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Peter 1:3). The hope of the Christian is to be made like Him, that He might "change our vile body, that it may be fashioned like unto his glori-

ous body" (Phil. 3:21). This hope will be realized when Christ returns from heaven. (See 1 Thess. 4:13-18.)

May each of us, as Christians, as we meditate on the resurrection of Christ, realize that we of all people on earth should be thankful for our hope, which can help us to overcome every obstacle and conquer every doubt and dry every tear.

In His Steps

by Mabel Payne

As we grow older, incidents from our childhood often recur to us. I recall one such incident which happened during my childhood.

One winter day as I was walking home from school, I noticed that the whiteness of the snow on the walk ahead of me was untouched except for one set of footprints. As I saw the prints, I thought of the song "Trying to walk in the steps of the Saviour" and, childlike, I tried to fit my steps into those of the one who had walked ahead of me. I had to take long strides to try to keep in the steps, because the prints were so large and far apart. At times I missed the steps entirely, but sometimes by jumping, I could just about make it, even though my prints were much smaller.

I wonder if this incident could not teach us a lesson. When we first accept Christ as our Saviour, we try to walk as He would have us walk. But He is so much greater than we are, that oftentimes we miss the steps of our Guide and walk for a time on the wrong path entirely.

Just where did our Saviour's steps lead Him? They led not to places where He would receive worldly honor or praise, but to homes of the poor and lowly and along the shores of Galilee. Wherever He could teach and preach, heal the sick, comfort the sad and weary, there His footsteps led Him. Still further He walked up Calvary's hill, bearing not only the weight of the cross, but also the still greater weight of your sins and mine.

As the Easter season approaches, let us not forget that it was for you and me that our Saviour was willing to die. For until He gave His life, a lamb without spot or blemish, we were doomed to death. Because Jesus died and rose again, however, we have a wonderful promise that if we will follow Him and are faithful and obedient, we too will live.

AMONG THE CHURCHES

Church Calendar

Special Events

- April 11-16—Vacation Bible School for colored children at Morristown, Tenn. (guest superintendent, Verna C. Thayer.)
- April 18-May 2—Vacation Bible School at Baton Rouge, La. (Verna C. Thayer, guest superintendent).
- April 30-May 2—Southwest Conference at Pomona.
- May 17-23—Michigan Conference at Southlawn Church, Grand Rapids (guest speaker, Alva Huffer).
- May 24-28—Vacation Bible School at Moorefield, Nebr. (Verna C. Thayer, guest superintendent).
- May 30—Arkansas Youth Rally at Oak Grove Church of God near Little Rock.
- May 30-June 4—Vacation Bible School at Fremont, Nebr. (Verna C. Thayer, guest superintendent).
- June 7-11—Vacation Bible School at Minneapolis, Minn. (Verna C. Thayer, guest superintendent).
- June 14-18—Vacation Bible School at Hector, Minn. (Verna C. Thayer, guest superintendent).
- June 19-27—Indiana State Conference at North Salem (five miles north of Plymouth).
- June 21-25—Vacation Bible School at Litchfield, Minn. (guest superintendent, Verna C. Thayer).
- June 21-25—Vacation Bible School at Eden Valley, Minn. (Verna C. Thayer, guest superintendent).
- June 28-July 3—Vacation Bible School at Hillisburg, Ind. (Verna C. Thayer, guest superintendent).
- July 4-11—Southeastern Conference, Guthrie Grove Church of God, Pelzer, S. C.
- July 5-9—Vacation Bible School at Burr Oak, Ind. (Verna C. Thayer, guest superintendent).
- July 11-18—Camp Bible School at Wenatchee, Wash.
- July 11-25—Texas Berean Youth Rally near Gatesville, (Delbert Jones, guest leader).
- July 18-25—Texas Conference and Bible School on the Youth Rally grounds, near Gatesville (guest speaker, Delbert Jones).
- July 27-August 8—Illinois Bible School and Conference at Oregon.
- August 3—Sunday School Day for all interested workers and teachers at Oregon, Illinois.
- August 4-6—General Conference Business meetings at Oregon, Ill.
- August 8-18—National Berean Youth Rally at Quaker Haven Camp (near Syracuse, Indiana on DeWert Lake).
- August 12-22—Virginia Conference and Bible School at Maurertown (Kenneth Milne, guest speaker).

WANTED: Christian ladies to be counselors at the National Berean Youth Rally. If interested, apply by writing to

Rally Staff
National Berean Society
Oregon, Illinois

Please state age, past experience in church work, and present church affiliations.

NATIONAL BEREAN YOUTH RALLY

At last it can be told! The National Berean Youth Rally will be held at Quaker Haven Camp which is located on Dewert Lake in Indiana. The ten-day rally will begin on August 8 and continue until August 18.

The camp is owned by the Friends church of Indiana. It is located on the north shore of the lake. On the map it is just a few miles south of Syracuse, Ind.

In order to meet expenses the tuition has been set at \$35 for the ten-day rally. Spending money is to be limited to \$5 for the entire time. Parents are requested to help the rally staff by restricting the spending money of each student to this amount.

The age limit has been lowered to accommodate a large group of twelve-year-olds. Special activities are being planned for this younger group.

Further details will be given at a later date. All ministers will be receiving material for rally enrollment.

Baby boy to Clarence and Betty Schier, Oregon, Ill., March 31. Congratulations.

ELDORADO, ILLINOIS

On March 14, 1954 the Eldorado Church of God was pleased to have Bro. C. E. Lapp of Oregon, Ill., preach at both morning and evening services. It was certainly good to hear Bro. Lapp again. He was pastor of our church eighteen years ago. Many changes have been made in that time, but the gospel preached by Bro. Lapp eighteen years ago is the same good news he preached to us today. We certainly hope to have Bro. Lapp again in the near future.

The Eldorado Church has been without a pastor the past year, but we pray we may have a full-time pastor next year, the Lord willing.

Bro. and Sr. Lonnie Patton are pleased to welcome a baby girl, born on March 25, whom they will call Lonna Jane. They have one other child, Tommy, aged 4. Bro. and Sr. Marshall Wiggins are the maternal grandparents.

MARCH SPONSORS

Oregon Church of God	\$34.99
Mr. and Mrs. Delos Andrew	10.00
Mr. and Mrs. Ray Foster	100.00
Mrs. Minnie Ealy	10.00
Mr. and Mrs. Willis Turner	10.00
Mr. and Mrs. Lyle Ashelford	25.00
Virda Sitler	10.00
Mr. and Mrs. E. E. Warren	10.00
Dorothy Magaw	16.00
Mrs. Anna Cochran	4.00
Hattie A. Woods	4.00
Mrs. L. R. Hillard	23.00
Mrs. Mabel Netts	5.00
Clyde Smith	42.00
Roy Waller	50.00
Delta Church of God	125.00
Burr Oak Church of God	35.41
Anonymous	14.56
Holbrook Church of God	100.00
Zechiel Family	20.00
Macomb Church of God	11.95
Mrs. C. L. McCorkle	110.00
Mrs. Kate Olmstead	3.00
Pennellwood Church of God	73.27
Southlawn Park Church of God	100.00
Michigan State Conference	104.27
Truthseekers Church of God	25.00
Mr. and Mrs. C. D. Whitmer	10.00
Blessed Hope Sunday School	62.57
Margaret Ballentine	5.00
A Family	8.50
Mr. and Mrs. John S. Taylor	27.00
Helen Burnett	17.00
Oregon Church of God S. S.	7.80
Happy Woods Church of God	23.42
Mr. and Mrs. Frank Partlow	100.00
Mary C. Railton	20.00
Maurertown Church of God S. S.	17.75
H. S. Lasher	7.50
A Missouri Family	25.00
Mr. and Mrs. H. U. Krogh	6.00
Verna C. Thayer	5.00
Jessie M. B. Kauffman	5.00
Mr. and Mrs. Alfred Anthon	2.00
Church of the Open Bible	18.80
Mr. and Mrs. S. O. Ross	5.00
Ohio State Conference	1000.00
O. F. Marsh	50.00
George L. Long	2.00
Alice Plantner	40.00
Wm. J. Halls	10.00
Mr. and Mrs. W. V. Lansbery	10.00
Howard Huey Family	100.00
Golden Rule Family	57.00
Mrs. H. L. Davis	5.00
Laura A. Kirker	4.00
Alta King	20.00

"I look forward to The Herald's weekly visit in our home and truly enjoy the inspirational articles that I find in each issue of the paper. May the Lord bless the efforts put forth for His honor and glory."—Nora Johnson, San Lorenzo, Calif.

OREGON BIBLE COLLEGE

Once again a gospel team from Oregon Bible College had the privilege of attending the Illinois Spring Conference at Ripley. Over one hundred fifty were in attendance. We considered it a privilege to take part in the Sunday afternoon services.

After a number of church reports were given, each College student participated. Robert Johnson read the Scripture and led in prayer; Sara Savage and Helen Burnett sang two duets with Charlotte Boyer at the piano; Art Fletcher gave a sermonette; Daniel Fyfe and Betty Kennedy each quoted half of 1 Corinthians 15; and Robert See gave a message with a number of crayon drawings. Sr. Burnett is not attending Oregon Bible College but graciously substituted for Anita McCorkle who became ill at the last moment and could not be present.

We are thankful to our brethren at Ripley for the invitation to attend the Conference and give our testimony. We sincerely pray some of the young people there may have been inspired to attend the College and train for full-time Christian work.

On our return trip from the Ripley Conference we stopped at the home of Sr. C. L. Venard in Macomb. She gave us a number of rock specimens to aid in our study of geology. Among the rocks are a number of Indian relics, some beautiful specimens from the Ozark Mountains and one petrified stone that came from across the Pacific on the island of Okinawa.

In this morning's mail we received a package from Sr. Fern R. Bell of Ogden, Utah, which contains a number of agates, some agatized shells, as well as some beautiful specimens of petrified wood.

We sincerely appreciate what you ladies have done in making our geology class more interesting. There is no doubt we will have a deeper appreciation of God's great handiwork which He created to show forth His glory.

Bro. Roy Humphreys filled the pulpit at the Chicago church during the absence of its pastor, Bro. Richard Smith and family at the Ripley Conference.

Gospel Teams will be traveling to Fonthill, Ontario for Easter (April 18); Pennellwood Church of God, Grand Rapids, Mich., May 9; and Lawrenceville, Ohio, Church of God, July 11.

If your church will be wanting a gospel team from the College, write soon, for the time is rapidly being taken. C. E. Lapp.

HERALD RECEIPTS

Mrs. George Huston; Mrs. William McCurdy; Kenneth Milne; Elza Robbins (2); Mildred Hetrick; Tessa Laning; Darrell Maddock; W. V. Lansbery; Mrs. Edith Richardson (2); Mrs. Joe Chapman; Laura A. Kirker; Nora Johnson (4); Ray Reints; Mrs. Fredda M. Berry; Mrs. W. F. Ronald; E. L. Boyer; Helen Burnett; Russell Currens; Dale Dunbar; Mrs. Lela Peterson; W. H. Lindsay; Mrs. Kenneth Rutt.

BAPTISMS AT PENNELLWOOD

Grand Rapids, Michigan

We give God the praise, for He "giveth the increase." Buried into waters of baptism were: William Sheueman, Joan Radaz and Janice Kroes. We pray that each one may be effective in bringing his neighbor and together they may follow their Master. Milton Hall, pastor.

ILLINOIS SPRING CONFERENCE

The annual Illinois Spring Conference and Board Meeting were held at the Ripley church March 27 and 28. The weather was ideal, and the hospitality of the Ripley brethren was as usual—superb. Add to these the inspiring lessons, sermons, and music of the various services and you will have only a faint conception of the blessings enjoyed by those of us who were present.

The Conference started Saturday afternoon with a Bible Class taught by Bro. J. R. LeCrone. Saturday night Bro. Richard Smith was the speaker. The Sunday school lesson for the young people and adult classes was taught by Bro. Kenneth Milne, and the morning sermon was given by Bro. Celaine Raudall. Sunday afternoon was given to reports on the state work, previews of the program for the coming Bible School and Conference, and brief reports from the various churches represented. This was followed by a program by Bro. C. E. Lapp and a group of Oregon Bible College students: Scripture reading and prayer by Robert Johnson, sermonette by Arthur Fletcher, chalk talk by Robert See, the fifteenth chapter of 1 Corinthians from memory by Betty Kennedy and Daniel Fyfe, and musical numbers by Charlotte Boyer, and Sarah Savage. Helen Burnett and Elaine Lapp also assisted with the music. Bro. Bud Goodwin preached the closing sermon on Sunday night.

Churches represented, in addition to Ripley, were: Casey, Macomb, Dixon, Oregon, Chicago, and Rockford. There was also a number present from the Aurora group.

The Sunday morning offering, amounting to a little more than one hundred dollars, was applied to the Radio Fund.

State Board authorizations and recommendations include the purchase of a number of new bunk beds and mattresses to replace some of the worn-out ones; the enclosing of the service porch on the dormitory kitchen; pastoral aid, financially, to some of the groups and churches trying to inaugurate expanded or full-time work. A Work Day, similar to last year, will be planned and announced for completing the porch, making necessary repairs and preparing the dormitory for Bible School and Conference.

The June Conference will be held at the Macomb Church, June 26 and 27. The Macomb brethren issued this invitation at the Fall Conference at Casey, and it will be our first opportunity to meet with them since the completion of their building.

Esta L. Starbuck, secretary.

SAN JOSE, CALIFORNIA

The annual business meeting of the San Jose Church of God was held on March 7, 1954 at the Y.M.C.A. in San Jose.

The following officers were elected for the coming year: elders, S. J. Humphreys, Floyd Dimmick; deacons, George Kinsey, T. E. Lynn, Floyd Dimmick; trustees, Floyd Dimmick, George Kinsey, H. S. Bell; secretary, Leona Strickland; treasurer, Mary Kinsey; deaconesses, Pauline LeWarne, Nora Johnson.

Sunday School officers elected were: superintendent, Glenn Kinsey; assistant superintendent, Pauline LeWarne; secretary and treasurer, Dorothy Lemon; adult class teacher, Floyd Dimmick; assistant teacher, Orville Kinsey.

Our building fund is steadily growing and we are all looking forward to the day when we have our own church building.

May we be worthy of God's blessing!

Leona Strickland, Secretary.

OBLIGATION OF MARRIAGE

Jesus Christ saw the terrible evils that resulted from great freedom of divorce in His day, and He distinctly opposed this dangerous license. Let us consider some of the grave objections to it (1) It is contrary to nature. On the surface of it, marriage may seem to be an artificial arrangement, and absolute freedom the state of nature. But our Lord pointed out that marriage was instituted at the creation, and that it was associated with the very constitution of human life. There is a higher nature than that of the animal world. (2) It is contrary to the law of God. In marriage men and women carry out a law that God has revealed. In free divorce they break that law. (3) It leads to numberless evils. (a) It ruins the home. The home which may be broken up at any moment is no home. (b) It is unjust to at least one party. (c) It lowers the idea of marriage.—P.C.

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$3.00.

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



The department of Evangelism and Missions presents this testimony. Rafael Cruz believes in missions because this woman about whom he writes found him as a boy in Puerto Rico and led him to Christ.

She Obeyed the Call

Luke 10:1-9

By Rafael Elias Cruz

When you travel through the beautiful green and golden fields of northwestern Illinois and get an idea of the distance; when you reach Pearl City, and then go to the cemetery and visit the grave where her body rests, then you can get an idea of her confidence in God, the boldness of her spirit, and how she stuck to the command.

Jennie Mishler is buried in Pearl City, Illinois, but her deeds can never be buried! She worked for the Lord, and the work left behind speaks highly of her vision of life.

She came to Puerto Rico in 1903, began evangelical work in the city of Ponce, and a year later came to Santa Isabel, where she erected her eternal monument, founding the Christian Church. On March 4, 1954, our church will celebrate its fiftieth anniversary—fifty years since she spread light in this community!

Her work, as one of the disciples sent by Jesus, was not a pleasant one. She had to overcome obstacles, but triumphantly she fulfilled the command. At the time she came to Santa Isabel to attempt to evangelize the people, it was a very hard job. Catholics controlled everything; the few well-to-do families were influenced by the Catholic religion, and the peasants would not dare to attend the services, as they were closely watched. Nevertheless, the strength that supported her faith was so powerful that she found a way to introduce herself in the community. At first she visited the homes. It was very difficult, but little by little she gained souls for Christ.

Later she rented a house in which to hold services. Some progress had been made, but soon the Catholic priest was alarmed and there came the first attack. He did all he could to terrify her. All was noise; the Lord was helping her, and the beginning church stood the menace.

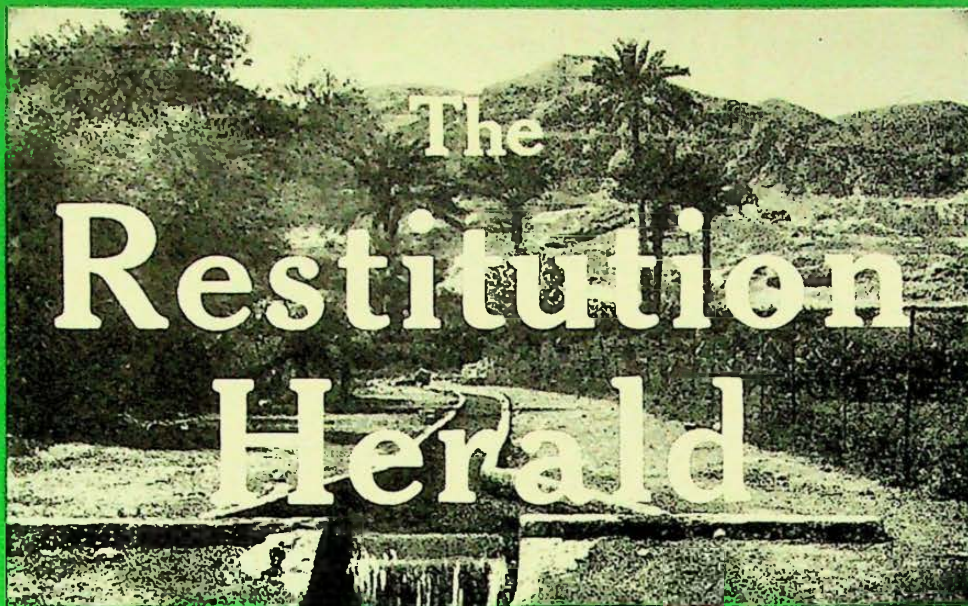
Among the various services rendered by the church and that led to the recognition of her work here were:

1. A dispensary where the poor sick people received medicines and were assisted.
2. Sunday School where the youngsters were taught the way of God.
3. The services that helped people understand the message and will of God.

Miss Jennie Mishler was a blessing sent from above to Santa Isabel. Many youngsters learned how to be good Christians and better citizens. The results of her work are evident: A church fifty years old that is young and has continued to spread the gospel; a group of ministers has sprung from it; teachers, merchants, who are doing well in society, not only here, but in other parts of the island and abroad. Among these the writer is perhaps the most humble and most indebted to her.

Today there are three evangelical churches in this town. All of this has been possible due to her courage and sacrifice. All has been possible, because *she obeyed the call*.

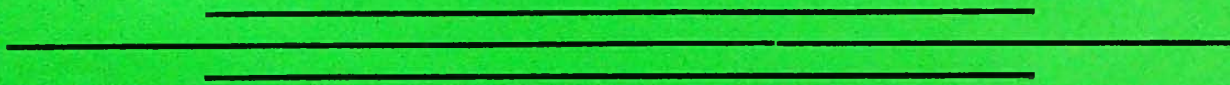
As to me, one of the persons blessed by her teachings, her name is something that is closely associated to my life. As long as I live her remembrance will guide my steps until I meet her in the city of God.



April 13, 1954

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A Time for Decision

“We must make a decision. We must decide whether or not we are willing to set aside sufficient time to take advantage of the opportunities afforded to the church today.”





Editorial

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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

A Time for Decision

As you read this issue of THE RESTITUTION HERALD, you will see that it could easily be called a missionary number. This in itself is not unusual. It is customary to plan special issues from time to time. The surprising thing, however, is that it was not planned. In fact, we did not think about it until after our layout was completed.

Perhaps you will wonder why we consider this fact important. It reflects a wholesome change in our thinking. It shows that a missionary spirit has reached an exalted place in our work. When a variety of writers from various geographical locations express themselves on the same subject, it is testimony in itself that faith and works have evolved from the realm of theory and have become a part of the life-blood of our church. Many have been hoping and praying many years for this change.

If we are to succeed in any missionary attitude, it must invade the "grass roots" of our church existence. A few ministers or leaders do not make a church missionary minded. There must be a spirit of devotion and service that invades the lives of the majority of our congregations. When that missionary attitude reaches into the life of each individual, it will bear fruit.

Everyone has some opportunity to win an individual to Jesus. Everyone does not have an equal opportunity, however. Every prospect for conversion does not welcome your interest equally. This is true in every enterprise. All we can hope to do is take advantage of the greatest number of prospects available. If one person in five, or even one person in ten, could win another family to Jesus, it would transform our church life completely.

Our greatest problem is time. We find an increasing number of otherwise faithful individuals who say they would like to undertake church tasks, but they simply do not have time. In the majority of cases this is true. Many people today are definitely limited by time.

There are many claims upon our time. Many organizations are worthy of our help and support. Many charity drives are asking for volunteer workers. Schools make demands upon students outside of school hours. Some individuals have two or more jobs. Others are devoting

themselves to study or self-development in an attempt to forge ahead. There are many activities to make demands upon us. So often they leave little time for the church and its necessary work.

The Lord foresaw the circumstances in which we find ourselves. Jesus warned against becoming overtaxed by "the cares of this life." Paul warned against being entangled with the affairs of this life. These early brethren saw nothing wrong in commendable enterprises that were worthy of Christian support. They advocated charitable enterprises and many other activities besides teaching and preaching. But they warned the individual against becoming so entangled with worth-while affairs in life that he has no time for winning others to a workable faith in Jesus.

We must make a decision as a church. We must decide whether or not we are willing to set aside a sufficient amount of time to take advantage of the opportunities afforded the church today. Our time is more than taken up with the activities of this life. Increasing demands are made upon us. We can become so involved that we revolt against the idea of having another meeting to attend or another task to perform.

We must decide whether or not we are willing to set aside other ventures, regardless of how important they may be, to provide sufficient time to meet the needs of the church. Our missionary opportunity requires personal work and time. Whether or not we are willing to devote the necessary time will determine our success or failure. Are we willing to refuse outside activities for two or three evenings a week so that we may have time to call on individuals to win them to Jesus?

We must appreciate the spirit of missionary zeal which is awakening our entire church. It will do more than anything else to eliminate the fog of discouragement that has clouded our future. We must decide whether we want to succeed enough to be willing to reserve a fair and reasonable amount of time for the necessary activities of the church. Our attainment of eternal life will be in danger if we neglect the winning of disciples to Jesus for "the cares of this life."



The Peace of God

by Opal New

IN 1 Thessalonians 5:8, 9 of God's Word, we read, "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." We really do not know if the coming of our Lord will be delayed very much longer, so let us work in brotherly love and faith, having the hope of salvation. Only by having brotherly love can we have true Christian fellowship with one another. When there is peace and good will, we are filled with such joy that others without Christ will want to know Him.

Every supreme motive of every Christian function should be to save the lost. We must have such a passion for the lost that we would be willing to do anything to show them the love of Christ. Every ladies' aid should be organized to do good deeds for the needy and sick, to show them the love of Christ and minister to them from the outflow of their hearts. Every Berean young peoples' group should not only study a lesson, but *do* the lesson of our Lord. By starting Bible and prayer clubs at school and living the right way, young folk about them will want to know Christ and will come to their Berean meeting. We can show the love of Christ from the outflow of our hearts in every work that we undertake. We have a special work to do. By peace and good will and through His power we can do it! We *must* show the love of Christ!

We have talked of love and peace and good will. Perhaps you have read the scripture, "Blessed are all they who put their trust in him" (Psalm 2:12). Did you know that every one of us in Christ is called blessed? The Lord has called us each to serve Him. You are a special servant! Furthermore, because each of us is qualified to serve Him, we cannot compare one brother's service with another's service. Each person, being unique in himself, has a special service to do in his special way. We do not know

how God would judge so we should leave judging to Him. No one could step in and serve in your own special way as you can. You are a testimony to loved ones that my life could never touch, because you are you. Your life touches people daily who need Christ. You will meet many in your daily life that I will never meet. Friend, you are a special servant of God through Christ. Your opportunity is now, and if you fail, or if I fail, we have turned down an opportunity. The same opportunity is there for each church, each ladies' aid, and each Berean! There is a definite work to be done.

Trust in the Lord and you are called blessed! We must try to overcome our faults (yes, each of us does have faults). But still we must not criticize our Christian brother or sister for his faults. We should first uphold the good in each person's life. Each person in Christ is called blessed, so we want to be careful! By our criticism we can cause a sister or brother to fall. We can criticize a brother so much that he feels his work for our Lord was in vain. Perhaps his name was brought low by petty criticism when he thought he was doing God's will. If we are a stumbling block, God will hold us accountable! This is a serious business!

How can we overcome? If we have a habit of criticizing, or if we resort to wrath quickly, we can reform. It is a good thing to have a desire to reform, but it is easy to fall back into a habit in our own strength. Then we become discouraged in our walk. However, with God's help and determination bad habits can be overcome.

Paul said in Philippians 3, "Rejoice in the Lord," "have no confidence in the flesh" (don't take things in your own hands). Trust Christ to lead each step, be deep-rooted in Christ, not looking back at past mistakes! Paul said we should press forward in Christ toward the mark for the prize of the high calling of God.

We must keep our eyes high, always remembering our one business as Christians is to aid in completing the evangelizing of the world. "Go ye into all the world, and preach the gospel to every creature" is still the command of the Captain of our salvation. Our minds and

hearts will never go stale, our usefulness will enlarge constantly if we keep a missionary vision bright and clear. Our work for the Lord has just begun. There is so much to do if we will work together.

We must never tolerate sin in our life! A little sin leads to more sin and before we know it our joy is clouded and our testimony is ruined. Spend much time in prayer! "Draw nigh to God, and he will draw nigh to you" (James 4:8). Receive His power to do the work at hand! Let no day go by without confessing sins. Keep "prayed" up to date. Did you ever think of it this way? We must commit all to God each day through Christ to have clean hearts. Only then can we show the love of Christ to others. Only then can we be good Christian servants.

We need more than talented people in the service of our Lord. Talented people who are leaders and excellent teachers sometimes fail. It is a sad thing that so many leaders lack the true spirit of showing the love of Christ! After they use their leadership to win the unsaved to Christ, sometimes they lead them away from Christ because they are spiritual failures. Jealousy, wrath, criticism, and judging our brother provide challenges in the work that is before us. Let us please God for the "very work's sake."

We can be successful only when we seek to please God and do all things for His honor and glory. We can have full joy only when we have experienced God's Holy Spirit in our life. By His power we can be transformed! Let us desire to be transformed, and be transformed by His power.

Only by showing the love of Christ from the outflow of our heart can we have peace and goodwill the whole year through. "Let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:9, 10).

"In general, pride is at the bottom of all great mistakes."—*Ruskin*.

DAILY BIBLE READINGS

- M. April 19. Perilous Times. 2 Tim. 3:1-7.
 T. April 20. Departing from the faith. 1 Tim. 4:1-9.
 W. April 21. The thief in the night. Luke 12:35-40.
 T. April 22. Salvation in Him. 2 Thess. 2:13-17.
 F. April 23. Abstaining from evil. 1 Thess. 4:1-12.
 S. April 24. The armor of God. Eph. 6:10-19

Years of Bypassing the Soul



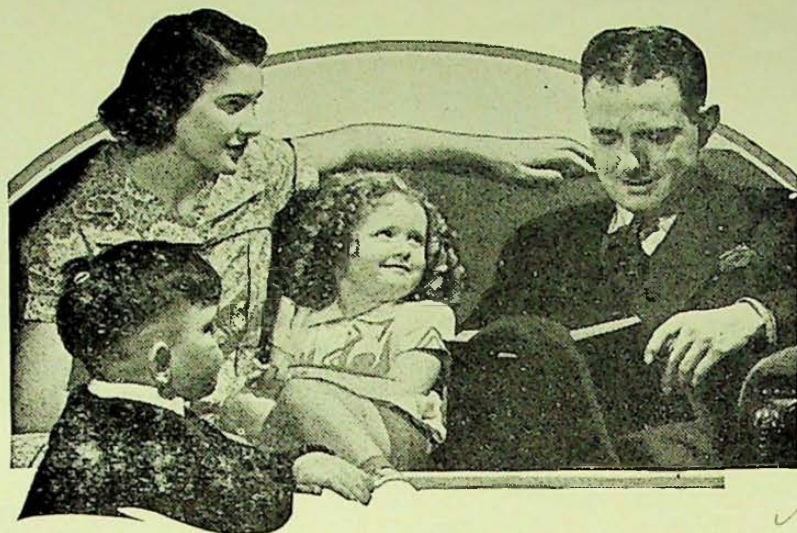
Sez I to Myself

Sez I to myself, as I grumbled and growled,
 "I'm sick of my church," and then, how I scowled,
 "The members unfriendly, the sermons too long,
 In fact, it seems everything's wrong.
 I don't like the singing; the church—a disgrace.
 For signs of neglect are all over the place.
 I'll quit going there, and I won't give a dime;
 I can make better use of my money and time."

Then sez my conscience to me, sez he,
 "The trouble with you is, you're too blind to see,
 That your church reflects YOU, whatever it be.
 Now come, pray and pay and serve cheerfully;
 Stop all your faultfinding and boost it up strong,
 You'll find you'll be happy and proud to belong.
 Be friendly and willing to sing as you work,
 For churches aren't built by members who shirk."

—*Selected.*

"It is a great mistake to try to help a man against his will. You must first win his confidence before you can help him."—*A. P. Ferrell.*



A Family Bible Study

By the Smead Family

OPPORTUNITIES IN INTERRUPTIONS

Scripture: Luke 5:17-20: "And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them. And behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee."

Mildred: Jesus was very happy to be interrupted. When we are busy at some task we are anxious to get finished on time. We sometimes resent being interrupted. But, you know, it seems to me that one test of a person's real character is how he meets these interruptions.

Cecil: Jesus used this interruption as a precious opportunity to bless and help others. I see you have been reading that daily devotional booklet, "The Upper Room." Several days in January readings were devoted to "Opportunities in Interruptions."

John: And I know what you mean about being interrupted. You are busy doing dishes and I come dashing out asking you to "Come quick and see what Koko is doing," or some such thing.

Mildred: Yes, John, sometimes a whole day goes by without a mother accomplishing what she had planned to do. A neighbor comes in for advice about her sick child. She cannot get him to take his medicine.

Cecil: Or, as John says, a youngster comes in all excited for his mother to see what he has made, or to tell of a beautiful butterfly he saw in the yard. "You should see it, Mother. It is so pretty; I never saw one like it before."

John: Then, I suppose the mother has to decide which

is more important, wash the dishes, or make her boy happy.

Mildred: Exactly, and sometimes at night she says, "I did not get all my work done today. There were so many interruptions."

Cecil: What she fails to realize is that there are really important things she has accomplished that day. Helping a neighbor, showing a loving interest to a child, this could be classed as building for eternity. It is in such ways that we lay the foundation for understanding the love and attitude of God for us.

Mildred: Yes, and each interruption may be an opportunity for service. If we say we haven't time now, or if we do it impatiently, the opportunity passes. The child feels perhaps that his mother is more interested in keeping a neat house than in him.

Cecil: And at night when we think over the day that has passed we so many times feel regret, not for the things we did, but for the things we did not do, such as the kind word we did not speak, the friendly call we did not make, the letter we did not write.

John: Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." I think when we are kind to others it is like being kind to Him. He is our example in interruptions. The Gospels are full of references to his being interrupted. He loved it. He told the disciples not to forbid the little children to come to Him.

Cecil: His was a ministry of interruptions. Here in our text He was talking to some very important people from all over Galilee and Judea, when all at once He heard this commotion overhead. Four men were making a hole in the roof, and soon a sick man was lowered to Jesus' feet.

Mildred: I can imagine some of our "big name" lecturers in such a situation. They would say in no uncertain terms that such an interruption would not be tolerated.

John: Yes, I can hear one of them saying, "I'm making a very important speech on a very important subject. You will have to get an appointment for this man."

Cecil: But Jesus was not too busy or too important to care for the most humble of persons. He recognized faith when He saw it. He saw an opportunity to forgive a man and reconcile him to God. But the effect on the man was not all. It was a powerful illustration that He could forgive sins in the name of God. The way Jesus did it was calculated to bring men to recognize Him as the Son of God. First He forgave the man's sins. Then when they murmured and said only God can forgive sins, He proceeded to heal the sick man so he got up and walked.

Mildred: Probably there were skeptics in the group who had scoffed at His healing of the sick. He put them on the spot by what He did. He was trying to make them recognize who He was.

John: The miracle was a wonderful thing. But, you know, I think the qualities He showed when interrupted reveal Him as the Son of God, too—such love and patience and understanding of what each one in the room needed.

Cecil: That is a good thought, John. To the sick man Jesus extended forgiveness and healing because he had asked for it in faith. To the chief men of the nation, Jesus was a puzzle, for how could this man forgive sins? It was a powerful appeal to them to believe, to make a decision for Jesus as Son of God. All because of how He handled an interruption!

Mildred: This is reassuring to us ordinary people who so often meet people who feel we are not important enough for them to bother about. The Christian religion is the only one that emphasizes the importance of the individual no matter what his station in life.

Cecil: Sometimes when we are interrupted it is God's way of getting us out of a rut, and it opens a new door for service. Take the experience of Saul of Tarsus, for instance.

Mildred: Jesus interrupted Saul who was on a journey to persecute the Christians at Damascus. All Jesus did was bring Saul to realize who he was persecuting. It disturbed him very much to have Jesus meet him on the road. But look what it meant to all the world to make Saul realize the truth of a certain fact, that Jesus was alive again, and so was not an impostor.

John: Look what it meant to Saul himself, or Paul as he was later called. His whole way of life and outlook on life was changed. When he accepted it, it changed everything for him.

Cecil: From that time on Paul faced physical hardships and dangers, but what a glorious reward is now laid up for him. Late in life he said, "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).

Mildred: All it took for Paul was to be jarred out of a rut. Many people have been jarred out of a rut and have had their lives changed by one simple fact. I can think of Mr. Hutchins as an example of one who was already serving God, being jarred out of a rut to greater service.

John: Do you mean the man who wrote, "The Sugar Creek Gang" stories? I used to love to read those stories and I'm sure they influenced me for good.

Mildred: Yes, he had to leave the ministry because of ill health. A great misfortune, he thought. Then he started to write stories for children.

Cecil: But by his stories he reached a great many more youngsters than he could have reached all his life by his previous plans. No one can estimate the amount of good his books have done. Yet he was started in this by the interruption of ill health.

Mildred: Then there was the "*Walking Preacher of the Ozarks*." He never intended to be a minister. But misfortune after misfortune gradually led him to it step by step.

John: So disappointments sometimes turn out to be the best things that could happen to us. Is that what you are saying?

Cecil: Sometimes that is right. You remember, John, a short while ago we had a caller who brought her five-year old son. He was bored and restless. You had an interesting book to finish, but you interrupted your reading to entertain Keith and let him play with your train?

John: Yes, and you know, he was so happy about it that I enjoyed entertaining him more than reading.

Mildred: His mother told me it meant so much to him for a big boy to take time to explain things and entertain him. So you could consider the time well spent.

Cecil: In all these interruptions we have been talking about, it has been the interrupted person's action that has brought good results. Jesus was constantly being interrupted. Lepers and blind men met him in the way. He would be teaching and would hear a voice, "Jesus, thou son of David, have mercy upon me." Then Jesus would command the man to be brought and would heal him. But there are other people in the Bible who were interrupted and who failed.

John: I can think of the priest and the Levite who went by on the other side of the road in the parable Jesus told of the good Samaritan.

Cecil: They would have no interruption. They thought they had more important business than helping a wounded man dying by the side of the road. But the good

(Please turn to page 11)



The Issue of Life or Death

By Emory Macy

VARIATIONS of the basic theory of universal salvation are included in nearly every denominational creed. It is not a new theory, for it is a carry-over from oriental times when the heathen believed in transmigration of the soul. The theory of immortality of the soul has an imaginary place or a hope that the wicked may continue to live throughout eternity. The popular doctrine of "once saved, always saved," is an enlargement of the same theory. The doctrine of universal reconciliation is a further expansion of the teaching that God will force every man into accepting salvation.

A careful examination of each theory will show that they have a common ground; that is, they deny the effect of death. They teach the theory that man will never die but will continue to live in heaven or hell; or, they teach that man will die but God will resurrect everyone to eternal life. It is our intent in the following study to examine scriptures relative to the subject.

God created man in His own image and gave him dominion over all His creation. God first established two destinations for man. These two destinations were reiterated to man in every generation. To Israel God said, "I have set before you life and death, blessing and cursing: therefore choose life" (Deut. 30:19). Adam was given his choice to be obedient and live, or disobedient and die. Jesus said there is a way "which leadeth unto life" and there is another way "which leadeth to destruction." Paul wrote, "The wages of sin is death; but the gift of God is eternal life" (Rom. 6:23). Man is still on this plane of decision.

Man was made mortal and told he *could* die. Because Adam was warned of the possibility of death, it does not make God the origin of death nor the author of sin. Man, today, is being instructed to stay clear of any radioactive material lest the health or life of the individual be impaired. The scientist who invented atomic energy could not be blamed for any deliberate exposure. "God hath made man upright; but they have sought out many inventions" (Eccl. 7:29). Mortal man has developed a complex in thinking. God has a place in His eternal plan of salvation for sin and death.

Death is an enemy. Life is the blessing of God. Adam enjoyed the blessing of life until he disobeyed. Afterward,

God cut off this blessing from Adam. Death came to man and beast alike. "As the one dieth, so dieth the other" (Eccl. 3:19b). Death is the giving up of life. Believers in pre-existence of man, or so-called "transmigration of the soul," believe birth is a steppingstone into this life from a lower form of life. They also believe death is a steppingstone into a higher or lower form of life. Hezekiah was told he would die "and not live" (Isa. 38:1). Man understood the death of the beast; but popular religion has deceived man into thinking he will never die.

Death and life are opposite extremes. They are not synonymous terms. Man cannot be dead and alive in torment at the same time, as teachers of immortality of the soul would have us to believe. Neither do "good" people go to heaven at death as they teach. The Apostle John wrote, "No man hath ascended up to heaven" (John 3:13). The heavens are the place for the Lord, but "the earth hath he given to the children of men" (Psalm 115:16).

The universalist teaches that man dies, and that death is the result of sin. But, he misconstrues the phrase "second death." The following quotation is taken from a current writer on the universalist interpretation of the second death:

"The second death is a very unfortunate translation. . . . The word "death" is *transatos* in the Greek. It is a condition of partial or impaired life, quite distinct from *hades* in which there is no life. . . . The difference consists in the fact that the first cutting off from life resulted in a downward course into *hades*; the second, *thanatos*, is a condition into which those unapproved and not having their names in the Book of Life are placed to complete their trail until they attain to resurrection by judgment according as their work shall be."

The word "death" in John 11:13, which I applied to the death of Lazarus is the same word as in Revelation 20:6, applied to the second death. Lazarus was dead, lifeless; so will be the wicked after the second death. To say the word "death" is an "unfortunate translation" is to say John penned God's word incorrectly.

The second death is the penalty or judgment for obeying "not the gospel of our Lord Jesus Christ" (2 Thess. 1:8). Death reigns today because "by one man sin en-

tered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). We may point a scornful finger at Adam for the presence of death, but there has been only one person who ever lived so that "he knew no sin." Because of Jesus' full surrender to His Father's will, God has rewarded Him accordingly. The second death will be meted out to everyone who refuses righteousness.

The Judge on the "great white throne" will condemn those standing before Him "according to their works" (Rev. 20:13). Every individual present at the judgment will be judged by the evidence of his work. If his works had been righteous and worthy of reward, he would have received the honor at the coming of his Lord. Every name will be checked and double-checked when the books are opened. The burial ground of the wicked will matter very little, because the "sea" and the "grave" will "deliver up the dead which were in them." The land and sea will not continue to be a hiding place for the wicked. Furthermore the earth must be cleansed of all evidence of unrighteousness and John, only, saw this being accomplished in a vision when "death and hell were cast into the lake of fire. This is the second death" (Rev. 20:14).

The second death is the "everlasting destruction" mentioned in 2 Thessalonians 1:9. The Adamic death can be temporal only because it is subject to a resurrection. The second death, however, will be permanent, from which there will be *no* resurrection. Man may kill and mutilate the human body beyond recognition, but God can resurrect that body and give it life. The destruction that shall come from God will be final. "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31). Jesus said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:31).

Death and hell, "the grave," will also be abolished in the new heaven and earth. There never will be an open grave to receive the dead because "there shall be no more death" (Rev. 21:4). There will be little need of a handkerchief to receive the tears of sorrow, because there shall be no more "sorrow nor crying." There will be no need for medical science to discover painless drugs, because there shall be no pain. These things shall have "passed away."

The clause "there shall be no more death" applies only to the period of time after the millennial reign of Christ. The clause never was intended to imply that the second death, which reflects the righteous judgment of God, would be overcome and eliminated. Neither is it the intent to restore every tear which has been shed since the day of Adam. Nor will every pain be restored that has afflicted the body in this life or during the second death. These things shall have passed away and all things made new.

Some universalists attempt to discover evidence that the Bible teaches a second resurrection; that is, a resurrection after the second death. We quote from another writing:

"The second death is not a second hades. . . . It is a schooling, a disciplinary course under divine conditions in justice and mercy." (M.A.H.D., page 39).

The article gave one Bible text to support the entire imaginary scheme: "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy . . . and gladness." The phrase "ransomed of the Lord" does not support, but denounces the theory. The ransomed of the Lord are those who will sing, "Thou . . . hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9b). Of the church, Paul wrote, "Ye are bought with a price: therefore glorify God in your body . . . which are God's" (1 Cor. 6:20). The "ransomed of the Lord" excluded all wicked and disobedient men.

The wicked are to be destroyed. God gave the commandment, "Ye shall *destroy* their altars, break their images, and cut down their groves" (Ex. 34:13). The word "destroy" in the Hebrew, or in the Greek, means the same thing as is expressed by the English word—to destroy is to exterminate; cause to cease; obliterate.

Popular religion teaches that the word "destroy," when referred to the wicked, means to preserve or torment. God warned us, "All the wicked will he destroy" (Psalm 145:20). "The transgressors shall be destroyed together" (Psalm 37:38). "Every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (Matt. 3:10). Jesus, when referring to the Flood, said, "The flood came, and destroyed them all" (Luke 17:27). "For 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). "Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall *devour* them. Their fruit shalt thou destroy from the earth, and *their seed* from among the children of men" (Psalm 21:9, 10). When "Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all" (Luke 17:29). The cities of Sodom and Gomorrah are set forth as an "ensample unto those that after should live ungodly" (2 Peter 2:6).

The second death will be in the "lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). God will literally destroy or exterminate the ungodly. The Bible presents no hope of a resurrection after the second death.

The universalists say that the people of Sodom will
(Please turn to page 10)

Our Home Missionary Program

By Alva G. Huffer



THE Department of Evangelism and Missions of the General Conference includes two major divisions—home missions and foreign missions. Home missions designates the work of preaching the gospel, winning men to Christ, and establishing churches in the United States and Canada. Foreign missions designates the work of preaching the gospel message in other countries.

Foreign Missions

Many members of our church are praying that God will open the way so that our workers can preach the gospel in foreign countries. Many local churches have formed missionary societies to pray and to raise funds for this important work. The Evangelism and Missions Board is seeking to investigate various areas in other countries where workers can be sent. We are confident that the Lord will inspire workers to prepare themselves and will provide the way so that a definite foreign missionary work can be started by our churches.

Home Missions

Opportunities for preaching the gospel and reaching men for Christ in our home missionary fields have never been greater. Our two greatest needs at the present time are for members who will give themselves to a *ministry of prayer* for evangelism and for young men who will enroll in Oregon Bible College and prepare for the *ministry of preaching* the gospel.

More new local churches have been organized within our General Conference during the last ten years than probably at any similar period of time during the church's recent history.

Moreover, there are many factors that indicate that this present era of outstanding growth is just beginning. One can be confident that the immediate future years will witness even greater outward and inward growth among our churches.

Home Missionary Fields

Churches associated with our national organization, the General Conference, naturally divide themselves into seventeen conference and geographic districts.

Fifteen of seventeen districts are organized into state

or district conferences. These conferences are: Illinois Conference, Indian Conference, Michigan Conference, Ohio Conference, Southwest Conference (Arizona and California), Minnesota Conference (Minnesota and Wisconsin), Arkansas-Oklahoma Conference, Missouri Conference and Kansas, Southeast Conference (Tennessee, North Carolina, and South Carolina), Iowa Conference, Texas Conference, Virginia Conference (Virginia, West Virginia, Maryland, and District of Columbia), Western Nebraska Conference (Colorado included), Eastern Nebraska Conference, and Northwest Conference (Oregon and Washington).

These regional conferences have conference organizations and conference officers. Members of local churches within these areas meet regularly for annual and often quarterly conference meetings. Conference workers formulate plans whereby evangelistic work can be promoted in their state or district.

The remaining two districts are the Louisiana district and the northeast district (Ontario and New York). In these districts, churches are grouped together geographically but state or district conferences have not yet been organized. Churches in these areas also are strong and active, seeking to promote evangelistic growth in their districts.

Home Missionary Program

If workers in each of these seventeen districts would determine to do everything possible to preach, teach, and reach lost men for Christ in their district, our total General Conference thereby would experience outstanding growth. "The whole is equal to the sum of its parts."

If only one half of the districts were strong, active, and evangelistic-minded, the General Conference would be only one half strong, only one half active, and only one half evangelistic-minded. When each pastor, each local church, and each state conference possesses a vision and a desire to work for Christ, the total General Conference will experience that same evangelistic zeal.

What is your state or district conference doing? Do your annual or quarterly conferences include business meetings where plans are prayerfully made to extend

gospel work in your state, or are your conferences limited to a series of meetings? Does your conference have an evangelistic program and plan for extending the work in your area?

Although we believe that Christ may come at any time, it is important that workers plan for the future of His work and that our churches establish definite goals toward which they can work. "Where there is no vision, the people perish." It is important that the Lord's servants be found working when He comes!

The Department of Evangelism and Missions is suggesting that each of the seventeen districts, this spring and summer, will adopt a *Decade of Evangelism Goal* (1954-1964). Having a long-range goal will enable each conference to channel its evangelistic work toward a definite purpose. Progress will be recognized by the worker when it is made; he will be encouraged to make further progress. When local churches and state conferences have definite goals established, the General Conference will know that pastoral aid and assistance in special projects given to that area will be contributing to definite growth.

An identical goal cannot be adopted by each state conference. Each district will need to adopt a goal to meet its own needs and opportunities. What may constitute a goal for one state conference may be already a past accomplishment for another.

District Decade Goals

We are suggesting that the following items be considered for which goals can be established to be attained by 1964: number of active organized churches in district, number of active church members in district, number of pastors, number of church buildings, number of parsonages, number of Sunday schools, Berean youth groups, ladies' auxiliary organizations, local missionary societies, number of annual vacation Bible schools, number of tracts to distribute each year, number of regular radio programs, number of *Restitution Herald* subscribers in district, number of Oregon Bible College students enrolled from your district during the decade, and the number of tithers. You may wish to omit some of the items or include additional goals.

Planning for the future is not inconsistent with belief in the nearness of Christ's return. The Christian farmer who looks each day for Christ's return still plants his fields and plans for the harvest. In like manner, the Christian worker is looking for Christ to come at any hour, yet he plans for the future and seeks to accomplish even greater things for Christ each year. He who refuses to plan for the future is the man who hides his talent in the earth. Plan for tomorrow, but live as if Christ is coming today! If Christ should come right now, would you be satisfied with the work you, your local church, and your state conference are doing and planning to do?

THE ISSUE OF LIFE OR DEATH

(Continued from page 8)

"finally be saved." We quote from a letter:

"I shall prove beyond the shadow of a doubt, that the people of Sodom, who are set forth as an example for the future ungodly, shall be restored, and shall become a daughter of Jerusalem under a future covenant, which God will make with Jerusalem in the future age. . . . Now, for the proof that the people of Sodom shall be restored and saved. Open your Bible to Ezekiel 16:48, 51, 53, 55, 59-63."

Verse 55 is cited to prove that Sodom will be restored to life. The Sodomites in the day of Jeremiah were not the same inhabitants that were "destroyed" in the days of Lot. To infer so, would be like saying all Americans are Indians, because the Indians were here first. The fertile plains of Sodom were soon reinhabited by other people after God rained fire and brimstone upon Sodom and Gomorrah. But they allowed prosperity to turn their hearts away from God. (See 1 Kings 14:24; 15:12; 22:46; 2 Kings 23:7.)

The sister-cities—Jerusalem, Samaria, and Sodom (v. 46) — were contemporaries, inhabited by the people of God, indulging in the same sins. To them God said, "I will even deal with thee as thou hast done" (Ezek. 16:59). Jerusalem boasted of having the temple of God in her midst, and looked down upon the Samaritans. God said, "They are more righteous than thou" (v. 52). Verses 53 and 55 state simply that whenever the people living in the land of Samaria, Sodom, and Jerusalem want to "return to their former estate," or relation with God, God would deal with them accordingly. The message has no connection with the wicked cities of Sodom and Gomorrah which existed in the days of Lot.

The Pleasure of God

Popular religion teaches that God created everything for His pleasure. We quote from the same source of material "God's original purpose was to create the human race, and to save it through Jesus Christ." The verse cited for proof is in Isaiah 46:9, 10—"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."

We grant, all things created were "very good" and were for God's pleasure. Sin and death were not a creation of God. God has "no pleasure in the death of the wicked; but that the wicked turn from his way and live" (Ezek. 33:11). God's pleasure is in hearing prayers of repentance. "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10).

However, the citation of Isaiah 46:10 has no connection

with the pleasure of God when He created the earth and the "fulness thereof." The Bible student needs only to read the next verse to interpret the pleasure of God. Verse 11 reads, "Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Archeologists tell us the "ravenous bird" that came against Israel to punish them for their sins was Cyrus, the king of the East. Cyrus used the golden eagle for his standard. "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure" (Isa. 44:28).

It is true, God's pleasure will be done on earth as it is in heaven. But He has not promised that the wicked and disobedient will some day be forced to do His will. God's pleasure is that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9). "The upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it" (Prov. 2:21, 22).

The Word "All"

The universalists base much of their argument upon the inclusive word "all." They insist, the word "all" has no limitations. We feel the context always reveals the scope of the word. They, the students of universalism, refer our attention to such texts as:

"All nations shall come and worship before thee" (Rev. 15:4).

"All the ends of the world shall remember and turn unto the Lord" (Psalm 22:27).

"All nations whom thou hast made shall come and worship before thee" (Psalm 86:9).

Notice, it says, "all *nations*" not every man. The gospel is to be preached to the nations. Representatives from all nations will be in the Kingdom of God, as is revealed in Revelation 5:9.

When John the Baptist's preaching stirred the people, "then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins" (Matt. 3:5, 6). This is a verse which even the universalists will admit has its limitations. If, "all" the inhabitants of the land came to John "confessing their sins" John would not have turned them down. Neither, would John have emphasized the necessity of "bringing forth fruits" meet for repentance.

In the Scriptures, whenever individuals are involved, the writer leaves no doubt in the minds of the reader. In the Flood, "*all flesh died* that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: *all in whose nostrils* was the breath of life, of all that was in the dry land, died" (Gen. 7:21, 22). "He overthrew those

cities, and all the plain, and *all the inhabitants* of the cities, and that which grew upon the ground" (Gen. 19:25). "*All the men* that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them" (Num. 16:32, 33).

While God's Word leaves no doubt as to the end of the individual who disobeys His voice, He also makes every assurance that His salvation is to everyone who hearkens to His voice—"that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "He that believeth and is baptized shall be saved" (Mark 16:16). The Christian who obeys the commandments of the Lord will be saved from the wrath of God, saved from the second death which will be eternal.

A FAMILY BIBLE STUDY

(Continued from page 6)

Samaritan came along, interrupted his journey to help the poor traveler, and became our example of "love your neighbor."

John: Then, some of the kings of Israel refused to be interrupted by the prophets that God had sent.

Mildred: Yes, Pharaoh of Egypt refused to let Moses interrupt his treatment of the Hebrew children there in slavery.

Cecil: These men all missed the opportunities that God gave them.

Mildred: In our study of the Bible we sometimes come across a truth which we had not understood before. It rather interrupts our life.

John: You mean the facts that the Bible gives can make a difference in our lives?

Mildred: Yes. We behave according to what we believe to be true.

Cecil: A new thought to many has been the literal second coming of Christ. If the Bible says He really is coming again to set up His Kingdom on earth, then it may be at any time.

Mildred: And if it may be at any time, it may be today, so we should live as though Jesus may return this very day.

John: That thought is an interruption to anyone who has been putting off the important decisions of being a Christian, loving your neighbor as yourself, and so on. It means those decisions cannot wait but must be acted on now.

Cecil: People say they are too busy. It has been said that if anyone is too busy to help a friend, or too busy to be cheerful to an acquaintance, or too busy to show interest to a child, he is too busy.

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Jesus' Last Words!

by Mary Railton

Children's Editor

"Go ye therefore, and teach all nations, baptizing them."

Jesus knew He would not be with His disciples long. He gave them their last lessons with a loving heart. He repeated what He had said many times. "All power is given unto me in heaven and in earth." Among His last words were these, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway even unto the end of the world."

What wonderful words to hear! If we had been there with Jesus as He spoke those words we would find words of comfort and our life-task decided for us. Because Jesus has "all power . . . in heaven and in earth," we can believe anything that He would tell us. He asked His disciples to go and teach all nations and baptize them in His name. But He also asked them to teach everyone to do the things He had taught them. Then He added a loving note, "Lo, I am with you alway even unto the end of the world." No matter how bad their days, how rough their path, He would be with them always. Imagine having a friend that would be with you all through life!

Peter noticed John, the beloved disciple of Jesus, near by. He asked Jesus, "Lord, what shall this man do?" Jesus answered, "If I want him to remain long after you have died, Peter, what difference is it to you?" Jesus tried to help Peter understand that He did not want Peter to be concerned over what He wanted John to do. Jesus wanted Peter to be concerned only about what he, Peter, should do. Peter had a job to do. John also had a job to do. Each man was to be concerned over his own tasks, and if everyone of the disciples did his job well Jesus would be happy.

Jesus then gave instructions to His beloved disciples. "Tarry ye in the city of Jerusalem." For "ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Jesus knew that after He was gone, they would need power to perform miracles to speak convincingly to everyone they met. So He asked them to wait in Jeru-

salem until that power was given unto them. Jesus said that when they received the power, they would be witnesses to all people to the farthest points of the earth. Jesus had you and me in mind, for He kept repeating the same instructions: "Go and teach all nations," "ye shall be witnesses unto . . . the uttermost part of the earth," "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." He wanted to be sure that the good news of salvation would reach you and me.

When Jesus had finished speaking, He gave them a comforting and loving look. As they looked at Him intently, He began to rise from the earth into the sky. Their heads were all turned upward as they gazed after Him. No one spoke a word. All stared in wonder as Jesus was lost in the clouds.

Two men in white stood beside the disciples, saying, "Why do you stand there gazing up into heaven? The same Jesus that you saw go up into heaven will come back from heaven in the same manner as you have seen him leave."

The disciples listened intently and looked from one to another. The angels disappeared, leaving the men alone. They began to talk and reason all this out. One disciple said, "He told us to wait in Jerusalem until we received the same power He had."

John spoke up, "Remember, Peter, how He said we each had a job to do for Him?"

And so, with Jesus' words of comfort and command, they walked back to Jerusalem to await the day when they would be able to carry out Jesus' instructions.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Phyllis Lynn Snyder, April 21, age 11, Kokomo, Ind.

William Earl Arnold, April 22, age 7, Galesburg, Ill.

Kathleen Joy Canfield, April 22, age 4, Chana, Ill.

Ben Hunt, April 24, age 6, New Castle, Del.

Rebecca Ann Patrick, April 25, age 11, Ashland, Ohio.

Helen McKinney, April 25, age 13, Hammond, La.

Inga Jill Howard, April 26, age 1, Wenatchee, Wash.

Who Is God?

by
William
Dick



One of the joys Christian young people have is browsing through God's Word and meditating upon the truths found there. From the beginning to the end of the Book, various writers record their description of God. We cannot learn all there is to know about God, but we like to ponder the things written about Him. We have many questions in our mind. Who is God? What is He like? What does He think of me?

The prophet Isaiah has some interesting observations about our Creator. Turn with me to Isaiah 40 and let us discuss a few verses. Have you ever stopped to realize how great God is? He is more magnificent than anything we can imagine. He has more power than all the machines that man can invent. Read Isaiah 40:12 and determine who the prophet is talking about. Men use miles and light years to measure distance and speed. God uses His hands to measure the earth and the heavens. He weighs mountains like a grocer weighs meat on scales. How great is God!

Verses 13 and 14 of this chapter describe the unsearchable wisdom of God. When God created the world, did He need any help? Who assisted Him? Who made suggestions? No one! No man can approach the infinite wisdom and knowledge of God. He needs no cabinet to counsel Him in governing this world.

We begin to learn a little about God when we realize how small we are in His sight. In verse 22 we are compared to grasshoppers. When we become proud of ourselves, we appreciate God less. When we see God in the correct perspective, we become humble and realize our low standing.

In this generation, we are conscious of power, big men, big nations. But in God's opinion, all these big things are hardly worth mentioning. "The nations are as a drop of a bucket" (Isaiah 40:15). After all, God made the world and put the people in it. He made the world out of nothing and can turn it back into nothing if He desires.

God is invincible. When He has work to do, He will do it. No power in the world is strong enough to stop

Him. This should comfort us when we become frightened by monsters of aggression and cruelty, for God is still ruler of the universe. On the other hand, our efforts to help God's work doesn't amount to much either. He can get along without us. God is so great, however, that He cannot forget about one of us. His love, deep concern, keen interest, and protecting care of each of us is beyond human conception.

Whatever means we have to honor God fall far short of what He deserves. "Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering" (Isa. 40:16). God is exalted above all blessing and praise we can give Him. This does not mean that we should stop our devotion and praise to Him, however. God may not need us or what we can give, but we need Him! So we must think less of our greatness and more of our need for God.

In the next few verses of Scripture, Isaiah depicts how miserably men have failed to appreciate God or give Him due recognition. They have created idols, attempting to make visible images of Him who is invisible. Rich and poor alike fail to reach the heights of worship of the true God and settle for the depths of material idolatry. More and more, people love pride, wealth, ambition more than God. How foolish and vain we must appear to the eternal God!

All heaven and earth is under God's management. God will not tolerate wickedness in His world very long, for soon He will bring the princess of earth to nothing. The haughty rulers of this age shall hardly be planted when the whirlwind of God shall blow them away. Those who will not bow before Him now cannot stand before Him then.

God's creation is glorious beyond description. Yet people continue to witness the splendor of the sun, the clockwork of the stars, the mysteries of nature without praising God for His works. What we see of the creature should lead us to the Creator. Wouldn't it be well to seek the Lord and find Him before it is too late?

AMONG THE CHURCHES

Church Calendar

Special Events

- April 18-May 2—Vacation Bible School at Baton Rouge, La. (Verna C. Thayer, guest superintendent).
- April 30-May 2—Southwest Conference at Pomona.
- May 1-2—Ohio Spring Conference at Maple Grove Church of God, Lawrenceville.
- May 17-23—Michigan Conference at Southlawn Church, Grand Rapids (guest speaker, Alva Huffer).
- May 24-28—Vacation Bible School at Moorefield, Nebr. (Verna C. Thayer, guest superintendent).
- May 28-30—Fiftieth anniversary meetings at Fonthill, Ont. (speaker, M. W. Lyon).
- May 30—Arkansas Youth Rally at Oak Grove Church of God near Little Rock.
- May 30-June 4—Vacation Bible School at Fremont, Nebr. (Verna C. Thayer, guest superintendent).
- June 7-11—Vacation Bible School at Minneapolis, Minn. (Verna C. Thayer, guest superintendent).
- June 14-18—Vacation Bible School at Hector, Minn. (Verna C. Thayer, guest superintendent).
- June 19-27—Indiana State Conference at North Salem (five miles north of Plymouth).
- June 21-25—Vacation Bible School at Litchfield, Minn. (guest superintendent, Verna C. Thayer).
- June 21-25—Vacation Bible School at Eden Valley, Minn. (Verna C. Thayer, guest superintendent).
- June 28-July 3—Vacation Bible School at Hillisburg, Ind. (Verna C. Thayer, guest superintendent).
- July 4-11—Southeastern Conference, Guthrie Grove Church of God, Pelzer, S. C.
- July 5-9—Vacation Bible School at Burr Oak, Ind. (Verna C. Thayer, guest superintendent).
- July 11-18—Camp Bible School at Wenatchee, Wash.
- July 11-25—Texas Berean Youth Rally near Gatesville, (Delbert Jones, guest leader).
- July 18-25—Texas Conference and Bible School on the Youth Rally grounds, near Gatesville (guest speaker, Delbert Jones).
- July 27-August 8—Illinois Bible School and Conference at Oregon.
- August 3—Sunday School Day for all interested workers and teachers at Oregon, Illinois.
- August 4-6—General Conference Business meetings at Oregon, Ill.
- August 8-18—National Berean Youth Rally at Quaker Haven Camp (near Syracuse, Indiana on Dewart Lake).
- August 12-22—Virginia Conference and Bible School at Maurertown (Kenneth Milne, guest speaker).

OREGON BIBLE COLLEGE NEWS

Monday morning is usually a little strenuous for most of the college students after their week end Gospel team trips, but there was a bright spot in this last Monday morning. Bro. Robert See returned from Pennelwood Church at Grand Rapids, Mich., with a generous portion of their church's birthday cake. Congratulations on passing this milestone, and thanks for remembering the college students with the refreshments!

Waterloo Gospel Team. Last week end a gospel team went to Waterloo, Iowa, to be present at the Iowa Youth Rally. They reported a good attendance, much enthusiasm, and good fellowship with the Iowa Bereans. Does Iowa have any young people who would be interested in Oregon Bible College? We believe you do! Why not send us two or three this coming fall? We need you!

Easter Vacation. Friday noon brought to a close our college studies and work until April 20, when we will once more assemble to resume searching the Scriptures. A large number of our college students will be going to Fonthill, Ont., for Easter. Some will remain home to take care of regular Sunday appointments, and some will journey to their homes. We feel sure the rest and change will be sufficient to carry us on to the end of the school year.

We trust the students will be a blessing wherever they may minister during this vacation.

Freshmen Banquet. The Freshmen class organized and gave a banquet to the entire student body, the faculty, and house mothers on Friday, April 2. The food was delicious, but the spiritual uplift and time of fellowship was of greater importance.

Bro. James Watkins and wife were guests. After the dinner Bro. Watkins gave an inspiring message on the "Great Opportunity of the Church of God." His message was a real challenge to all the college students, and only the future will tell whether Oregon Bible College has met that challenge.

Young People. Are you making plans to attend Bible College this coming fall? Now is the time to make preparations for this fall's entrance, to prepare for the Lord's work. The Church of God must have all of its young people who will consecrate themselves to the Lord and His service if it is to fulfill its mission. We believe Christ is coming, but He said to occupy until He comes! Christ must have YOU to work in His field if there are to be others brought out of sin into salvation! Christ and the church deserve and must have only the best! Will you prepare now?

C. E. Lapp.

On Friday evening, April 2, the Freshman Class of Oregon Bible College held a banquet for the faculty, student body and their wives. Jesse Pestle, one of our former classmates, was present. This banquet was held at the Blackhawk Cafe in Byron.

We began the evening's program by singing "Altogether Lovely." Bro. C. E. Lapp offered prayer, which was followed by the welcome, given by the freshman class president, Robert Johnson. After we ate dinner we sang "Heavenly Sunshine." One of the freshmen boys, Bob See, gave a pantomime of the Lord's Prayer. Our speaker, Bro. James Watkins, gave a very practical talk to us entitled, "The Future." We were dismissed in prayer by Bro. Walter Wiggins. At the head of the table was a vacant place representing the Unseen Guest.

We had a very pleasant evening, enjoying fellowship one with another.

Charlotte Boyer, Reporter.

Our cover picture. Our cover photo is from Authenticated News. It is a scene on LaHave River on the south shore of Nova Scotia.

FONTHILL, ONTARIO, ANNIVERSARY

As this is the fiftieth year of work in the Fonthill area, the Church of God will have a three-day meeting on May 28, 29, and 30. On May 28 and 29 Bro. M. W. Lyon will preach at 7:30 p. m. and on Sunday the church will have an all-day meeting. All who would like to join us at our fiftieth anniversary are cordially welcomed. Wilson E. Kirkwood, secy.

SOUTH TEXAS

During March we enjoyed two fine classes with the brethren in Corpus Christi. The Thibault family has moved to Corpus, where George now works for Montgomery Ward. We are looking forward to having them with us in class next time.

The church here was pleased to hear Bro. Harry Gockler on April 1. A good crowd turned out to hear him. This was his first time here. We were glad for him to meet everyone, and for everyone to meet him. He preached about having our names written in the Book of Life. Next time, stay longer, Bro. Gockler.

The Sunday school average at the Spanish Acres Church of God was 47 during March. The building debt is down to \$1285. We are enjoying the work for the Lord immensely.

About thirty young people from Texas and Louisiana are expected at the Texas Youth Rally, July 12-25. We take this opportunity to invite the Arkansas young people also. We are expecting to cut down on expenses through donation of much of the food. The Harlingen ladies' group plans next week to make strawberry preserves for the rally. Others have written that they want to prepare food. Our next step is to appoint one of the ladies in the state as head of a food committee. By the time you read this, one will probably be appointed. Arkansas, come if you can. You are very welcome. All, pray for the success of this work, that it might bring glory to God's holy name.

James Mattison.

KIDD-COAD

On February 27, 1954, Joyce M. Kidd and Terrence M. Coad were united in marriage at Blessed Hope Church of God, Rockford, Ill. Relatives and friends of the young couple and members of the church were present for the ceremony and for the reception in the newly decorated church basement. Joyce and Terry left a few days after the wedding for Florida where Terry is stationed with the Navy. May their home be blessed by coming to know the way of life as it is in Christ Jesus our Lord. Paul C. Johnson.

"At this present time I am a shut-in sister. I am very thankful to our heavenly Father to be back home from the Arkansas Baptist Hospital. I entered the hospital on March 15 with a crippled knee, known by doctors as housemaid's knee. I also submitted to surgery. I returned home on March 27. I am still crippled and can't walk. With God's help I hope to walk soon. We ask the prayers of all our Christian loved ones. We love to read the good and spiritual articles in The Herald. It is a wonderful church paper. May God give the increase."—Mrs. R. D. Stanton, Rt. 7, Box 283, Little Rock, Ark.

Attention! We are happy to announce that Ripley is the possessor of the award in the Illinois Sunday School Contest for March. So far in our contest a different Sunday school has attained first place each month. It will be interesting to see who shall be the permanent possessor with the highest percentage for the six months ending with June.

VICTOR JEROME REEVES

Victor Jerome Reeves was born at Fayette, Ala., January 31, 1892, to Joseph and Dona Reeves and died in the hospital at El Paso, Texas, several weeks following surgery. He was a member of the Baptist Church and leaves his wife, Jeanette, Loving, N. M.; his daughter, Mrs. Marian Anderson, Hammond, Ind.; a son, Victor J. Reeves, Rockford, Ill.; a sister, Elsie, El Paso; and two brothers, Fred, Morenci, Ariz., and Emmett, San Fernando, Calif.; and four grandchildren. Funeral services were conducted by the writer in El Paso with interment in Restlawn Memorial Park. We commend those who mourn to our heavenly Father, who is able to comfort and sustain in the hour of sorrow.

Clyde E. Randall.

"The Prophet Samuel, like the book which bears his name, comes in as a connecting link between the judges and the kings of Israel. He belonged to a transition period. It was appointed to him to pilot the nation between two stages of its history: from a republic to a monarchy; from a condition of somewhat casual and indefinite arrangements to one of more systematic and orderly government. The great object of his life was to secure that this change should be made in the way most beneficial for the nation, and especially most beneficial for its spiritual interests."—The Expositor's Bible.

EVILS OF SELF-RIGHTEOUSNESS

The Christian who becomes satisfied with his superior righteousness and usefulness is a Christian in deadly peril of his own soul. The church which becomes content with its membership, with the measure of its contributions to missions and to society, and with its understanding of the mind of Christ is a church which is decaying, if it is not already dead. There is probably no more terrible danger threatening organized Christianity today than the all-too-common practice of complacency. For one reason, or another, it is easy to be proud of the fact that we are "not as other men are." Some of us congratulate ourselves that we are emotionalists or extremists in religion and that we have insisted on an educated ministry and on decency and order in worship. Some are pleased because their financial gifts, pitifully small though they be, are larger proportionately, while others congratulate themselves that they are more effective in evangelism than their sister churches. Some pride themselves on numbers, while others congratulate themselves that though their membership is not so large as that of many others, the quality is high and their influence out of proportion to their numerical strength. May God pity us!

This is a time in which every sensitive soul ought to be burdened because Christianity as a whole seems so impotent to prevent the disasters which threaten our world. It is a day in which all Christendom needs to be moved with compassion for the multitudes and determined that it will find a way to reach far greater numbers at home and abroad for Christ. A great discontent ought to possess our souls as we face the comparative ineffectiveness of our work as evangelists and the lack of any real sacrifice in our giving. A new humility ought to characterize our attitude as we remember the apparent inability of the church to reach many of the common people, the feebleness of our effort to touch the Negro race for Christ, the inadequacy of our support for Christian education, and our failure to win acceptance for the teachings of Christ as the only sure guide on matters pertaining to social and personal conduct.

In the light of the present world situation it is high time for us to examine honestly the record of our days in order to discover how little ground we have for satisfaction. The facts are such as to call for shame, for penitence, and for humble prayer, new and tireless effort. As we face the demands of the future, may it be in such a mood of discontent with ourselves as shall make us determine that, God helping us, it will be a different and better time for His church. May it be with a new consecration to His service, with the spirit of little children in our hearts, and with the unwavering purpose of pilgrims, who have here "no continuing city" but who seek "one to come."—The Trailblazer.

"The Pope is the last absolute monarch in the area of the world that is known as the West. Within Vatican City he is the apex and source of all authority, and being the Vicar of Christ on earth is responsible to no man for his conduct of church affairs."—E.P.

"UNDER THE SIGN OF THE CROSS"

Time magazine carried the following article March 29 which reveals the present conditions in Germany: A year ago, the persecution of Protestantism in East Germany was at its height. Then Stalin died, and, like the sudden end of a spring storm, sweetness and light seemed to shine from Moscow. Prime Minister Otto Grotewohl received the bishops of the Eastern Evangelical Churches and a treaty of church-state peace was signed.

Last week, reviewing the year, battle-worn old Bishop Otto Dibelius told his 120-man Evangelical Church Synod, which represents East and West German Protestantism, that the sweetness had turned sour and the light was all but gone. Pressure on Christian students has begun again, surveillance of pastors and their pastors has been increased, and church collections have been prohibited.

"We have learned to do our work under the sign of the Cross," said the bishop, "to work as a suffering church." But the church remains mindful of its dignity and responsibilities. The church expects its rights to be respected. . . .

"We will never cease to say" he went on with heavy emphasis, "that the state stands beneath the law and not above it."—E.P.

A FAMILY BIBLE STUDY

(Continued from page 11)

Mildred: If anyone is too busy making a living to decide to be a Christian, he is too busy.

Cecil: I think that God is working in this world today through His Spirit. Many times things happen to people that interrupt them. God's Spirit is working. However, the Spirit of God works mostly through His Word, the Bible, to interrupt people in their mad rush away from Him. The teachings of the Bible surprise us every day. Those teachings interrupt our old way of thinking and doing. It is how we receive those interruptions that makes the difference in our relationship to God.

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$3.00.

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

Looking Toward the Sun

By C. E. Lapp

Vice President Evangelism and Missions Department



A LARGE number of the young people in the Church of God will be turning their eyes toward the dawn of a new day in their own immediate lives in a couple of months. Graduation from high school will soon become history. Then the great decision will have to be made regarding the next step to take in the pathway of life. Many roads will beckon, and the world will use all its power to capture the best of our young men and women for its own purposes. It will be the dawn of a new day, and with the enthusiasm of youth, they will all face the new opportunities with faith that there will be a way to succeed. The shadows will all fall behind them, for they have not known heartbreak and disappointments that come to some as they walk the pathway of life.

The Church of God is also looking toward a new day. The shadows are falling behind as we turn our faces away from the discouragements of the past, and look more and more toward the Sun of Righteousness. New life always comes with a new day. With the awakening that is taking place in our churches and conferences, there can be no doubt we are on the verge of many new experiences. The Spirit of Evangelism and Missions is gaining a new impetus throughout our brotherhood. With this surge of new life we can see great opportunities for our young people to start Now to fit themselves for service to the Lord Jesus, and make their lives useful in winning others away from sin unto God and salvation.

Oregon Bible College is bound to fill an important place in the new programs that are being put into motion throughout our churches. At present, seventy-five per cent of our ministers in the field have had either limited training or have graduated from Oregon Bible College. As time goes on, it will only be natural to draw more and more from those who have been trained in our own church college when workers are needed in the field. As our work enlarges its sphere of influence, so must we be thinking about increasing the number of those who

will fit themselves for service to the Lord's work. Oregon Bible College must GROW!

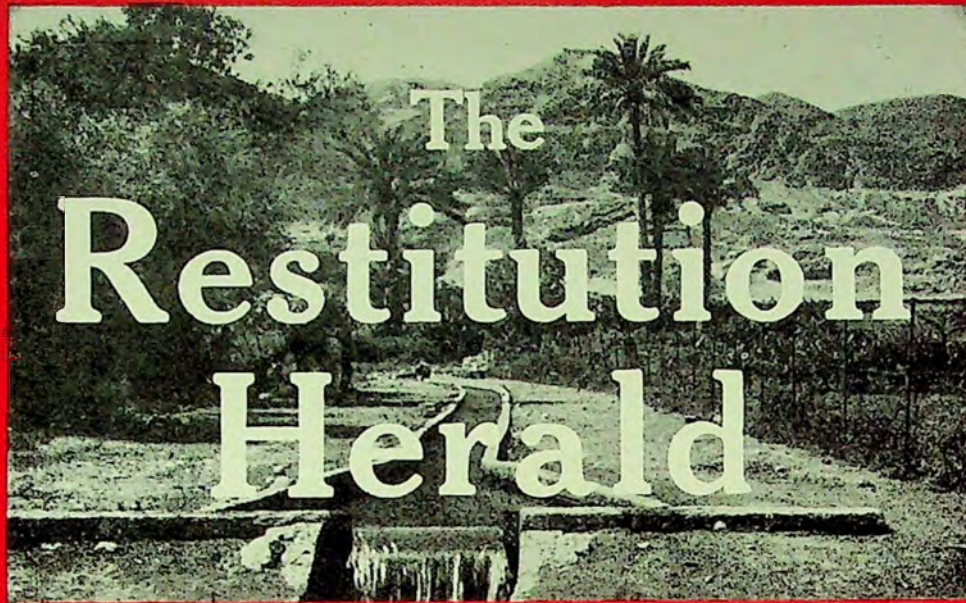
We must grow in numbers. It goes without saying that the demand for ministers is even greater now than the supply for that demand. Some churches may have to go without pastors this coming year because the laborers are few. With the enlargement program now under way, it will be necessary for us to triple the enrollment of Oregon Bible College if there are to be those who will be ready to accept the responsibilities of pastors, evangelists, and children's workers. Now is the time for churches to encourage and assist in every way possible those young men and young women who are willing to give their lives in service to Christ and the church.

Recently a man and his wife told me they would pay the tuition of a young man for one full year at Oregon Bible College. This amount in itself would be a wonderful aid to the student, for at the present time it takes almost every penny each one earns to pay for his board, room, and tuition. Our young people are willing to make sacrifices to attend school; but when they have to go in debt, it sometimes hampers their best efforts. Some churches have helped students, and we wonder if a number of churches would not enjoy taking care of the tuition of some worthy student.

Oregon Bible College needs young men and young women who are willing to give their lives to the Lord and His work for training now, and then for service until He comes again. We sincerely believe the Church of God has many young people who love the Lord and would be happy to train for full-time Christian service in any field where the Lord would need them. Our government is demanding that every able-bodied young man give two years of his life in service to the armed forces of the nation, and they must be willing to fight and die, if necessary, for such ends as we have gained in the last few world wars. Communists seem to be glad to die for what they think will usher in a Utopia.

Young People of the Church of God, think seriously as you face this new day with its golden opportunities. Ponder at length what the world has to offer for your life. Consider and contrast what the world has to offer with what Christ offers for the giving of life in service. Look by faith at the reward at the end of serving and see which one you will choose. Pray daily that the Lord will lead you into that place in life where you may be successful as He considers success. Then yield yourself and all that you expect to be to His will and purpose for you.

The work of the church must go forward! What part are you willing to accept in gratitude for the free salvation Jesus offers you?



April 20, 1954
Volume 43
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**"I was glad when they
said unto me, Let us go
into the house of the
Lord."**





Editorial

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James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Consider Your Pastor's Salary

Many churches are in process of hiring a pastor for the coming year. This inevitably raises the question of salary. Some wonder what would constitute a fair salary. Others are content to pay half of his salary, or less, and allow the minister to raise the difference by other work. Still other churches give the matter no thought at all. We are giving far too little thought to this question of proper pay for our ministers. Scripture tells us that "the laborer is worthy of his hire."

A recent news release tells that the National Council of Churches has conducted a survey on this particular subject. They state that unless the salary of a minister has been increased by eighty per cent since 1939, he has actually taken a cut in salary. If you were paying your minister \$200 per month in 1939, you should be paying him \$360 per month today to equal that amount. This does not allow for any increase or recognition for his years of service.

The other day we had occasion to hire a carpenter for some repair work. The charge was \$3.85 per hour. This carpenter put no more time or effort into learning his trade than your minister has expended in his profession.

Compare this with a minister who was invited to speak at a special service. He spent nine hours in preparation for the talk. He spent four hours traveling to this church, delivering his message and traveling home. He traveled approximately fifty miles. The congregation wanted to do the right thing so they gave him \$5.00. If we are to assume traveling cost at the minimum of four cents a mile, this man received the total of twenty-three cents per hour for the time devoted to the special service. What man would be willing to work for that kind of wage in this age? If we consider two similar talks prior to this where he received \$2.00 for one and none for the other, he actually lost money.

Our ministers are not receiving an hourly wage equal to the poorest paid worker in the community. Yet, we ask ourselves why we do not have a higher standard for the ministry. We will never attain the standard we desire for our ministry until we encourage private initiative and experience. A minister is a professional man. He must be so regarded if he is to have prestige in the community.

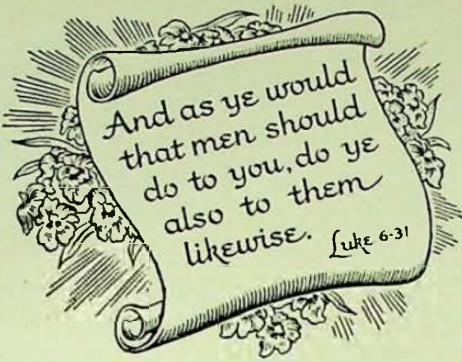
We must realize that there are many expenses peculiar to a minister. He does not have the opportunity to buy a home, have chickens, hogs, and other means to bolster the family larder. His clothing and cleaning bill will more than triple that of the average secular worker. His mileage and car expense will more than double that of the average individual. His moving bill distributed over the years will average \$50 to \$75 per year, which is not always reimbursed.

These and many other expenses are a natural part of his professional existence. In addition, he is criticized if he does not keep abreast of the times, yet magazines and books cost money. It also takes time to read them. There is no way for a minister to maintain all these things without a satisfactory salary.

No one feels that a minister should be working solely for the money, but who thinks he is? There are far more lucrative fields, if this is his only interest. We must recognize, however, that if a minister is to devote the necessary time to do his work well and accomplish what the congregation feels he should accomplish, he must have the necessary salary on which to do it.

Some church groups have established a minimum salary of \$350 per month plus parsonage and utilities. Even so, should a minister work for bare necessities? Should there not be some encouragement for years of experiences? We were astounded to hear of one of our active and progressive churches that expects to hire a man who has given years of experience to the ministry for \$125 per month. Is there anything in such an offer to encourage a man to develop himself to become an outstanding minister?

Every church requires a full-time pastor if it is to take advantage of the opportunities before it. That pastor cannot do his job if he is confronted with financial worries or limited to part-time effort. There is no justification for the attitude many churches have taken in this matter. Any church of ten families or more should be able to maintain a minister equal to the standard of the average income of the congregation. We are stifling our efforts unless we give this matter serious thought and do something about it.



Your Neighbor

By Vernon Nichols

THE BIBLE tells us that the greatest law is to love God with all our heart. The second greatest law is to love our neighbor as ourselves (Luke 10:25-37; Matt. 22:36-40; Mark 12:30-36).

Since man is wholly selfish, reversing this natural self-love, to Him, fulfills this command. This is exactly as Christ lived the law. We cannot truly love God unless we are unselfish.

The fulfillment of all law, then, is in a true love of mankind (Rom. 13:8-10, A.R.V.). First John 4:20 makes it crystal clear that the love of man (our brother) supercedes love of God, which is simple to understand. We have no way of showing love for God except by material works toward people. All other show is lip service. The degree of this love denotes our similarity to Jesus our example.

True charity, love's synonym, leads us to sacrifice material things, even physical, for Him. His eternal welfare is the greatest motive of our life, and we cannot love God acceptably without these feelings. Without them, we are as salt without savor and cannot take on full mature Christian adulthood.

Since our neighbor is vital to our eternal life, analysis of the word and its Scriptural application is important. Webster defines "neighbor" thus: "One not far off, one near in sympathy or confidence, one of the human race, a fellow being." Our neighbor, then, is the man next door, the one next to him, and so on to earth's end. He is someone else's father, mother, sister, brother, and he is as important to God as your best friend or own flesh and blood. He is not your Christian brother. The Parable of the Good Samaritan and the Lost Sheep teach this dramatically. (Read also 1 Cor. 13; Col. 3:14; Matt. 5:43-48.)

Christ loved all men and endeavored to teach them His gospel. By command the apostles carried on His work and each convert is given this same responsibility. In Luke 15:3-8 and Matthew 18:12-14 we read that there is more rejoicing in heaven over one sinner who repents than the ninety-nine who are righteous. This is a simple truth and we should appreciate its full import. Our neigh-

bor is more important than our brother, for in seeking him we overcome selfishness and learn to love both brother and God. Then only is all law fulfilled.

Christ taught and lived the example to do material good as a token of love, and a foundation for all evangelical labors. Spiritual food has little attraction for those lacking health or bodily necessities and those prejudiced, whether justified or otherwise, against the church. Organizations practicing simple charity of doing good with no strings attached are proving this principle is sound. It has magnetic attraction for people and is the ultimate in diplomacy. Charity on any other basis is like a trade which implies something in return. The world believes and not without cause, that churches have a long arm for receiving and a short arm for giving, so people are on the defensive. Scripture teaches a definite blessing on the "cheerful giver" and the "good Samaritan."

Many churches are proving this principle works. They give generously, they help others, they grow phenomenally, they get things done, they are felt in their communities. Have these people any attractiveness of faith which our Abrahamic belief does not have more abundantly? Let us give it the opportunity it deserves.

We are not justified in letting the thought that people in the last days will not endure sound doctrine hinder us. Sound doctrine is not the only vital thing we are to give. (Read soberly Matt. 23:1-4; Mark 7.) Here is taught beyond controversy that we can keep the formal law and, lacking charity, fail in all. Church going will then become empty formality and of no avail unless coupled with neighborly love.

Some believe the statement in Matthew 8:22 is sufficient evidence to warrant coldness toward men of the world. "Let the dead bury their dead." All with whom we associate intimately, who are families with the gospel message, are of little consequence compared to those who have not heard it. Your neighbor is not dead in God's sight until you by patience lead him to a knowledge of the truth and he rejects it. The world does not beat a path to the church door. We, by our works, entice people there or cause them to shun it.

Being subjected to hearing the simple gospel of the Kingdom for long often leads to its acceptance. Knowing this truth, our responsibility is the greater to bring as many as possible under its influence. There is no safer or more effective method if we keep the gospel simple as Christ taught it, to start people on the road to eternal life.

Putting literal interpretation on all scriptures concerning separation from the world is to interpret "world" as meaning worldly people. It is in direct contradiction to Christ's statement, "I pray that they be not taken out of the world but away from the evil." He did not say they should be taken away from evil people. Is it not mandatory that we know what worldly separation is? To get a rational solution, we must take all scripture and make a harmonious story or we have confusion.

There is a middle ground of association that satisfies every command of separation from evil and also the command to evangelize the world. This does not consist of a "holier-than-thou" attitude or non-association socially or otherwise. Paul said in 1 Corinthians 5:9-11 to cast evil men and criminals from their midst in the church. He explains that this ostracism did not apply to worldly people. Every Webster's definition of "associate" shows intimacy and companionship in thought. We can be unequally yoked together with unbelievers, however. Meeting people on the street is not association. Analyzing these verses gives added meaning to Paul's statement to be all things to all men that all might learn the truth.

These verses and the admonition to be subtle as a serpent in dealing with people does not harmonize very well with the old approach to them, with the only intention of telling about the Bible. If Christ and the Corinthian church mixed with this sort of people to win confidence and a listening ear can we not go a long way with our neighbors in America where Christian standards are the highest in history? Can we do less than did Paul? We cannot substitute our feelings for simple, concrete evidence which points the way in this matter.

Remember the Pharisees of Jesus' time, who were as zealous as any Christian now! They took simple interpretation of law and gradually built something far more complicated than the true law. The result was condemnation, whether by deliberate falsification or over-zealous misinterpretation. We can today so confuse and obscure simple ethics of Christian conduct by over-zealous and private interpretation of Scriptural attitude toward the world that we fall into the same subtle trap as did the Pharisees. The middle way is right and safe for us. Certainly we should not make a mad rush after pleasure; certainly we should not shy away from every phase of our neighbor's life. We can get so out of step with him that there is an impassable gulf between us. He is more

than happy on his side. Have you done your duty by him or is he abandoned by God? Christ's commands were given to every convert. Our eternal life may depend on how we answer this command.

An often-accepted policy is to get as far away from man as possible, short of complete colonization, to give ourselves the full benefit of the doubt. We must decide *how much we can associate*, not how little. These two are wholly divergent philosophies. The first is the desire to reach our neighbor and win his confidence. This carries on Christian warfare in a courageous manner. It builds unselfishness and ruggedness of character. In the second policy we pull the cloak of self-righteousness tight about us. We run, which is cowardly. It is caused by fear and generates deadly fear within itself. It has the inevitable result of loving yourself too much and your neighbor too little. The results are lack of charity, lack of zeal, lack of co-operative effort, and the samaritan spirit is lulled to sleep. We let the dead bury their dead completely and literally.

A book, "How You Can Help Other People" by Samuel Shoemaker, gives a lot of valuable advice on how he applies the command to "love thy neighbour as thyself."

Half the world lives in total poverty, millions never are able to satisfy their hunger during life. Possibly this problem is so great it can never be solved. Comparatively, America has no suffering, but there are many unfortunate people. American resources and blessings are so great that few appreciate them because we did nothing to bring them about. We are the richest nation in history and the standard of living is so high, our foreign neighbors do not believe it when told. It is far beyond their comprehension.

The evangelical field is almost unscratched by the Church of God even in America. We rate the lowest of any denomination in our efforts. Is it not time some serious thinking was done on this matter? Some of our church groups are doing highly commendable things in
(Please turn to page 11)

DAILY BIBLE READINGS

- M. Apr. 26. Luke 22:31-34, 54-62. "Thou shalt deny me thrice."
 T. Apr. 27. Acts 4:1-13. "The boldness of Peter."
 W. Apr. 28. Acts 9:1-9. "Breathing out threatenings and slaughter."
 T. Apr. 29. Acts 9:10-22. "Saul increased the more in strength."
 F. Apr. 30. 1 Cor. 15:1-11. "I am . . . not meet to be called an apostle."
 S. May 1. Gal. 1:11-24. "He which persecuted us . . . now preacheth."

The Model Prayer

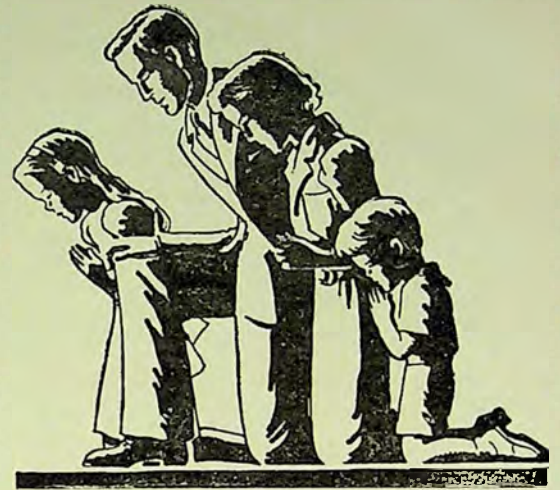
By C. E. Randall

IN the Sermon on the Mount, Jesus gave to His disciples a model prayer. No prayer ever offered or written by men has been so simple and yet so complete. In Matthew 6:9-13 we have the prayer in its entirety. "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen."

Jesus said, "After this manner therefore pray ye." This prayer contains all the essential elements for the average prayer. Volumes have been written about this prayer. All that has been written explaining it, and expanding it, however, fails to simplify or make it more understandable. In teaching the disciples this prayer, Jesus assumed the duty of prayer. To be without prayer is to be without Christianity. Genuine prayer is the equivalent of saying that one has become a Christian.

When the Lord appeared to Ananias, directing him to go to the house where Saul was staying, he said, "Behold, he prayeth." Prayer is something everyone can use. All of us need prayer. In this great prayer Jesus taught the need for intelligent praying. Too often, prayer is void of intelligence. People pray like Jesus said to the woman at Jacob's well, "Ye worship, ye know not what." So it is with prayer. People often pray for things that are entirely out of harmony with the expressed and revealed plan of God. Some years ago we visited a temple of worship where continuous prayer had been going on night and day for seven years. The participants were praying for a holy ghost revival throughout the world.

Our prayers should be kept within the bounds of reason and understanding. In writing to the Corinthians, Paul admonished them to pray with the spirit, to pray with hope, and to pray with understanding. There were some in the Corinthian church who had been praying in unknown tongues. They had been trying to emulate the experience of the Day of Pentecost when the disciples spoke in tongues, or languages, of the people gathered there from various parts of the world. These mistaken Corinthians were praying in a gibberish which neither they nor anyone else could understand. So Paul admon-



ished them in these words, "What is it then? 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. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?" (1 Cor. 14:15, 16).

Thus we are taught, both by Jesus and the Apostle Paul, to build our prayers around understanding, and to use prayer in conformity with the purpose and will of God. When Jesus was praying in the Garden of Gethsemane, imploring the Father to remove the cup from Him, He said, "Not as I will, but as thou wilt." Thus, Jesus conformed His prayer to the will of God rather than to the expedience of the moment or the desire of the heart.

In offering our prayers, if they are to be made with spirit and with understanding, they must be in conformity with the expressed will and purpose of God as revealed to us in His Word. We are without justification in praying for something contrary to the Word of God. Take, for example, the matter of world peace. We all desire peace and should be peacemakers. For it is written, "Blessed are the peacemakers: for they shall be called the children of God." Yet, can we pray that the nations of the world will learn peace and live in peace apart from the coming of the Prince of Peace?

In the days of Jeremiah the prophet, priests were saying to the people, "Peace, peace," when there was no peace. God had warned the people through the Prophet Jeremiah that if they continued to pursue the course which they were taking—hewing out cisterns that would hold no water and ignoring the sovereignty of God—they would go into Babylonian captivity. Contrary to the spirit of this direct message from God, through the Prophet Jeremiah, the priest, without understanding, led the people in prayers for peace. You know what happened—the nation was overrun, the government overthrown, and the people taken captive.

THE PROMISES

Part One

By J. M. Morgan

THE confirmed promises of God were given to Abraham and his seed, which is Christ (Gen. 13:14, 15; Gal. 3:16-19). The promises have two boundaries. In part one we consider the promise to Abraham and his spiritual seed. In part two we will consider the promise to the natural seed of Abraham. Acts 3:13 tells who the fathers are: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus."

Abraham is a descendant of Shem, one of Noah's sons. It was about 2247 B.C. when God promised the earth to Abraham and to his seed, Christ (Gen. 12:1-8). God told Abraham to look as far as he could see in all directions. The land promised Abraham extended as far as his eye could see on all four points of the compass. Included in this promise is eternal life, "which God, that cannot lie, promised before the world began" (Titus 1:2).

It is an inheritance. "If the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise" (Gal. 3:18). All the earth was promised.

The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one" (Zech. 14:9). "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8). "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. 7:27). "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). "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 37:34).

Galatians 3:26, 27 tells how anyone may become one of Abraham's seed and heirs according to the promises. "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 . . . 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."

These promises were made to Abraham and his seed, which is Christ. But Abraham and Christ have not yet inherited any part of the land. "He gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child" (Acts 7:5). Jesus said, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head" (Luke 9:58).

When the Son of man shall come in his glory, then He shall sit on His throne. Then He will take possession of the whole earth, with the meek.

(To be concluded)

From Sacramento, California, comes the report that 1953 arrests of minors for using narcotics increased 16 per cent over 1952. "The arrest figures," Brown said, "can mean either that law enforcement is being stepped up and more are apprehended or it can mean that we are faced with an increasing incidence of the spread of this evil among juveniles."

OUT OF THE MAIL BOX

COMMENTS ON LUKE 23:31

"If they do these things in a green tree, what shall be done in the dry?"

There are several interpretations given by various ones. It is difficult to say which shade of meaning is correct. This is a proverb Jesus gave to the daughters of Jerusalem as He was led to the crucifixion. They were weeping for Him. He told them not to weep for Him, but for themselves and their children, for terrible times were coming to them. Then He said, "If they do these things in a green tree, what shall be done in the dry?" The explanation of this proverb will be found best by studying the whole context, verses 27-31.

The green tree indicates a living tree, the dry a dead one. Here are some of the interpretations:

1. The green tree is Christ, the dry is the church, after the Spirit is removed.
2. The green tree is Christ, the dry those who cause such trouble for the good.
3. The green tree is Christ, the dry is the nation of Israel.
4. The green tree is Israel, the dry is Israel with God's favor removed.
5. The green tree represents the righteous, the dry represents conditions at the end of the age.

There are other variations of interpretation. I personally enjoy the Diaglott translation and the Smith-Goodspeed translation. "If these things are done while the tree is green, what will be done when it is dry?" "If this is what they do when the wood is green, what will happen when it is dry?"

This suggests to me certain conditions that were in the world at the time of Christ, and conditions that will be in the world until the time of the end. We may differ as to the meaning of these conditions. To me it indicates (please notice the verses preceding again) that Jesus was speaking to Israel about their future condition. "Weep not for me, but weep for yourselves, and for your children, for, behold, the days are coming . . ." Something was coming when Israel would weep.

Christ may be the green tree, or Israel, before God's favor left her. At any rate, the wood is not green today, but dry. When Christ comes again, then God's favor again will be bestowed on His punished people Israel, and a fountain will be opened unto them for sin and uncleanness.

By studying the whole context, it will help our understanding of the proverb.
James Mattison.

Heifer Ashes

Detergents and Disinfectants

THE LORD spake unto Moses and unto Aaron, saying, . . . Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish. . . . And ye shall give her unto Eleazar, the priest, that he may bring her forth without the camp and one shall slay her before his face. . . . And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, and the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. . . . And a man that is clean shall gather up the ashes of the heifer, and lay them without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin. . . . And for an unclean person they shall take of the ashes of the burnt heifer . . . and running water shall be put thereto in a vessel: and a clean person shall take hyssop and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave" (Num. 19:1-18).

Have you ever wondered about that seemingly peculiar ritual that required the ashes of a red heifer, with hyssop, scarlet, and cedar wood, for the purpose of purification? Apparently the translators must have wondered too, because their renditions do not help to clarify the matter. In what way was this odd mixture used to purify those who came in contact with disease or dead bodies?

It is, of course, facetious to ask if the reader has ever heard of soap. People have been using soap in one form or another for many hundreds of years. And yet, strangely enough, chemists have known very little about why soap cleans as it does. What puzzled them was: Why the telltale gray in clothes after washing? Since the second World War chemists have concentrated their efforts on finding out why. They have succeeded, and, as a result, have produced some excellent cleaning agents that really clean. You hear much of detergents today. A detergent is a wetting agent which causes the water to penetrate the fabrics much more readily, thus making the dissolving and removing of soil and grime much easier.

The best cleaning agents being sold today contain four ingredients: a detergent, a soap, a form of cellulose, and another chemical called a builder to hold the suds for a longer period. A simple detergent does not suds, but some have chemicals added to produce a foaming action. The detergent is manufactured synthetically from petroleum products: that is, it has a mineral base. But it is recognized that an excellent vegetable detergent has been available all along, that is, wood ashes with their large

content of potash salts. Many of you know how soft soap is made by boiling fats and lye (the salts extracted from wood ashes) together. Now it is suddenly recognized that the ashes of a burned animal make the finest detergent of all. It contains additional mineral salts that greatly improve its detergent qualities.

Oddly enough, the formula quoted from Numbers 19:1-18 above also contains four ingredients. The combined ashes of the burned heifer, with that of the cedar wood used to consume it, produced an excellent detergent. Nobody seems to know what hyssop was. It is suggested that it was soapwort, soapberry, or some similar plant or bush with definite soapy qualities which grew abundantly in Palestine in those days. Egypt and Palestine have always produced several varieties of such plants. In Psalm 51:7 the Psalmist sings, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."

Exactly what the scarlet was is not known. It was used for the dyeing of cloth and thread. Young's Concordance defines it as cochineal, which is made from the dried bodies of insects scraped from the stems of cactus plants which grow in warm climates. There is an allusion to dyed wool in Hebrews 9:19. We can be certain that whatever was used in the mixture, when properly mixed with clean water, had excellent cleaning and disinfecting qualities, and compares favorably with the very best that the world's chemists have been able to produce. Thus it has taken the world's brightest minds four thousand years to produce what has been written in the Word all the time, and which they have ignored.—*Bible Student Inquirer*.

Favorite Prayer

Following is the favorite prayer of Mrs. Oscar A. Ahlgren of Whiting, Indiana, president of the General Federation of Women's Clubs as furnished by the Laymen's National Committee, Vanderbilt Hotel, New York City:

"When little things would irk me, and I grow
Impatient with my dear ones, make me know
How in a moment joy can take its flight
And happiness be quenched in endless night;
Keeping this thought with me all the livelong day
Then I may guard the harsh words I might say
When I would fret and grumble, fiery hot
At trifles that tomorrow are forgot—
Let me remember, Lord, how it would be
If these my loved ones, were not here with me!"

—*Marjorie F. W.*

Jesus Christ, the only Begotten Son of God

By R. H. Judd

PERSONAL correspondence on what some call "controversial subjects" is often deemed fruitless, and not only devoid of good, but a cause of engendering a harsh spirit and hard feeling between the contestants. That such is often true there can be very little doubt, especially so when one or both of the parties concerned are unwilling to be convinced of error. On the other hand, when it is recognized that others may differ from us because of conviction, then we are ourselves in a right spirit to learn.

Sometimes the very way an opponent presents his side of the question brings up a new phase that really confirms our view, instead of bringing us to see things as he sees them. Perhaps, too, when cordial relations are maintained, there is no better method of drawing out the best that can be produced on either side than by personal debate, thus giving both contestants and their readers unique opportunity to calmly compare results.

Another advantage is that if the argument is in a right spirit, one is driven to "search and see." In other words, he goes afresh to the Word of God, and this is probably the most important feature that can be desired. In doing this he finds help along the lines of the subject discussed, and many avenues of thought that bring new light and beauty to topics already studied are incidentally opened up.

The writer has for many years had experience along these lines, and has generally sought to converse with acknowledged leaders. He has thus had the benefit of their experience and point of view, and has gained an insight into their wider reading which his own limited means and opportunities have not permitted.

In a recent discussion concerning the deity of Jesus Christ, a correspondent said, "You do not believe the primal law, 'every thing after its kind;' if you did, you could not reject the deity of Jesus Christ. The Word who took flesh from Mary is as much true and living God as is His Father. He could not be anything else. There are some things God cannot do, and one is to beget a Son who would not be partaker of His own nature, life, and substance. That is a fact. You are free to reject it if you please, but rejecting it does not destroy the fact."

Our correspondent has stated his case well and forcibly. There is no mistaking his position.

Primal Fact

I believe many in our churches, and other churches, have felt the difficulty in John 3:16 and elsewhere of the statement that Jesus Christ is the "only begotten Son" of God; but the delicacy of the question has prevented frank investigation of a subject so vitally affecting fundamental truth. Readers of The

Restitution Herald are well aware of my belief that any discussion is more than half won if proved fact is made its pivotal center.

Knowing well in my own heart that I did believe the Scripture truth "every thing after its kind," and knowing also that God's Word distinctly declares that "God is one," that He is "the only true God," and that "beside Him there is no God," I felt certain there must be an error in our friend's presentation and support of the trinitarian doctrine. Turning to the passage in Genesis 1 on which the whole weight of his argument is based, we began our study. The old law has reference to terrestrial life. The means adopted is by what many deem to be the crowning masterpiece of God's creation, the seed, the law, and the means being the same in the vegetable and the animal kingdom, including man. In every instance but one, in the more than one hundred occurrences in Scripture, the seed of the man is the determining factor in giving birth to new life. The one exception referred to is the "seed of the woman." Its application to the birth of Christ is accepted by every believer in the Word of God. Never in all Scripture is Christ connected with any other than human seed. Our correspondent's argument should be regarded with horror by every true Christian as suggestive evidence that God had Himself departed from His own law of the mingling of species. As if to anticipate any such thought and give it flat denial, the Word tells us that Christ was born of a virgin.

Further, it cannot be denied that any such union would result in the break-up of the very law it is so strongly desired to maintain, for the outcome would be hybrid. Under such circumstances it would be impossible for Christ to be "as much true and living God as His Father." Orthodoxy unconsciously recognizes this by calling Christ "the God-man" and this action our correspondent unhesitatingly supports. It is noteworthy that Scripture never makes use of such a term, and that should itself safeguard the believer from accepting any doctrine that cannot be expressed by Scriptural language. The Bible definitely and distinctly informs us that "God is not a man," and it further declares that "there is one God, one mediator also between God and men, himself man, Christ Jesus" (1 Tim. 2:5, R.V.).

Christ never once claimed to be God, but He did claim to be man (John 8:40). We thus see that the Bible truth, "after its kind," instead of being an argument for the deity of Christ, is in reality a strong argument against it, and against the doctrine of the trinity. Further, if the Holy Spirit is a person, then undeniably he must be the father of our Lord Jesus Christ, and not the one whom Scripture calls "the God and Father of our Lord Jesus Christ."

In what sense then is Jesus the Christ "the

only begotten Son of God? Luke, the beloved physician, is authority for the statement that Adam was a "son of God" (Luke 3:38), using the same expression made use of over seventy times in his genealogy of Jesus Christ. How was Adam God's son? Not by begetting, but by creation! He was "made" (see Gen. 1:26, 1 Cor. 15:45). How was Jesus Christ God's Son? He was "made" and "begotten" (Gal. 4:4; Luke 1:35). He was begotten in Mary through the power of the Highest, that is, through the Holy Spirit. Being thus begotten, He could rightly "be called the Son of God" (Luke 1:35). Being the only Son so begotten, He becomes "the only begotten Son of God."

The Living Word

"The Globe (Toronto daily) takes up another line of thought in an endeavor to prove the pre-existent deity of Jesus the Christ. In its regular Wednesday editorial on religious subjects, it featured an article, "The Living Word." Like our previously mentioned correspondent, and "orthodox" authorities in general, it assumes without any precedent that "logos" is an actual person, in proof of which we quote the following: "One thing is certain, the Word of God is a person. The majestic opening of John's Gospel makes this plain. 'In the beginning was the Word, and the Word was with God, and the Word was God,' and then, lest we should think the mysterious Word a mere concept or philosophical abstraction, John goes on to declare 'the Word was made flesh.'"

So evidently does he see the possibility, nay, the probability, that "logos" may be regarded correctly as a synonym for "speech" or "promise" (for the Hebrew words for "word" and "promise" are the same) that he hastens to attribute a motive to John, of which he has no proof. The "mystery" is his own, and not inherent in the Scriptural statement. The language employed in either the Greek or the English, in its primary sense and its general sense as used in Scripture, has reference to events recorded in Genesis 1. The often repeated phrase "and God said" makes this abundantly clear. Further, both Paul and Peter declare the same truth in agreement with John. The words of Peter in 2 Peter 3:5 are practically parallel to the words of John. "By the word of God the heavens were of old." David, in Psalm 33:6, wrote, "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." Indeed it is worthy of note that Peter uses the identical Greek word logos that was used by John. Not until he comes to the statement "the word was made flesh" can the writer of "The Globe" editorial extract personality from the language of John. No true Christian disputes the fact that personality then came to be.

The next point in his argument is that
(Please turn to page 15)

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National Bible Institution
Oregon . Illinois

A Modern Prodigal Father

A certain man had two sons; and the younger of them said to his father, "Father, give me the portion of thy time, thy attention, and companionship, and thy counsel which falleth to me."

And he divided unto him his living in that he paid the boy's bills and sent him to a select preparatory school, to dancing schools, to college, and tried to believe that he was doing his full duty by the boy.

And not many days after, the father gathered all his interests and aspirations and ambitions and took his journey into a far country, into a line of stocks and bonds and securities and other things which do not interest a boy; and there he wasted his precious opportunity of being a chum to his own son.

And when he had spent the very best of his life, and had gained money but had failed to find satisfaction, there arose a mighty famine in his heart; and he began to be in want of sympathy and real companionship.

And he went and joined himself to one of the clubs of that country and they elected him chairman of the house committee and president of the club and sent him to Congress, and he would fain have satisfied himself with the husks that other men did eat, and no man gave him any real friendship.

But when he came to himself, he said, "How many men of my acquaintance have boys and associate with their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart hunger. I will arise and go to my son and will say to him, 'Son, I have sinned against Heaven, and in thy sight! I am no more worthy to be called thy father. Forgive me now and let me be your friend.'"

But the son said, "Not so, I wish it were possible, but it is too late. There was a time when I wanted to know things, when I wanted companionship and counsel, but you were too busy; I got the information, and I got the companionship but I got the wrong kind; and now, alas, I am wrecked in mind and body, and there is nothing you can do for me. It is too late, too late, too late."

—Pennellwood Bulletin

—○—
"If you wish to keep the mind clear and the body healthy, abstain from all fermented liquors."—*Sidney Smith.*

—○—
"What more foul sin among us than drunkenness; and who can be ignorant that if the importation of wine and the use of all strong drink were forbid, we would be both clean rid the possibility of committing that odious vice, and men might afterwards live happily and healthfully without the use of those intoxicating liquors."—*Milton.*

YOUR NEIGHBOR

(Continued from page 4)

the missionary field, and they will receive a blessing as surely as the Bible is true.

When creating churches, or rebuilding old ones, is it the result of a missionary program that has caused an overflow of present quarters? Should not building follow natural growth? If people in an area have not heard the gospel is this not the first consideration? A missionary program gets the members for a church and keeps the building in operation after construction. Churches can and do die completely without it.

The true Church of God is made up of a man here and a man there from all ages collectively, who have heard the gospel and obeyed in a manner acceptable to God. We all assist in building this church if we are unselfish. When our names are on the roll of this true church, it will not matter to us whether we are of Paul or Apollos or what community we are from.

In America a keen desire is the only requisite for ideas to become accomplished facts. If we will build evangelism, it will build the church, both the man and the building. This is only partly accomplished by training ministers, though they are very important. The vital thing is a zealous evangelical spirit in every member. Every man, when he realizes he is a part of the church and not an unimportant necessity, will do wonders in this work himself.

Love for our neighbor is the leaven that energizes the church, the spark that runs the motor. Since every Christian stands alone at judgment, he has a supreme responsibility. Is it not of vital concern for leaders to teach leadership to more individuals instead of asserting themselves, often taking more responsibility than Scripture warrants? The member is the one to be perfected, not the church. A group of men working out their salvation makes the organization. It is the means to amend, not the end itself. By stressing the church too much, can we not lose completely a sense of values?

Men make evangelism work. Evangelism then builds the church body. Conversely, it builds both the individual and church. Without it they are both impotent. Evangelism is the outward demonstration of love which must come from the heart. There cannot be a true church without evangelism as foundation and cornerstone. Why put a building on sand or try to run it without fuel? Does not true love for our neighbor build the character we strive for? Paul said it does. Even a child instinctively loves those who are close to him. Have we thrown away childish things?

The Jews went through their school under the old law.

We are taking an advanced course in the spirit of the law of which they lived the letter. We are far more advanced than were they and therefore far more responsible. Is there anything more vital to us than making sure we are meeting these responsibilities in a manner more acceptable than did they? This is important to each of us because we are to stand on our own convictions and works. No leader or honored brother will intercede for us at the judgment seat.

Many church groups which we feel have not the faith do have the works, for they are fulfilling every command given to the church to "love thy neighbour as thyself." We may question whether they are provoking their faith by their works, but we must not forget that Christ who judges them, judges us also. Whereas they may not have the faith, they do have the works. Whereas we may have the faith, we do not have the works. Which camp is in danger of the judgment? It would seem that both they and ourselves are in danger of condemnation. James recorded the fact that faith without works is dead. We do, without doubt, have the faith. We must be sure we have works also, if this faith is to be of profit for our eternal life.

"Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:1, 2).

OLDEST BIBLE CLASS CELEBRATES

The nation's oldest continuously organized men's Bible class celebrated its sixty-fifth anniversary in Washington, D. C., with a dinner attended by several members of Congress, including two who are among its teachers. The Vaughn Bible Class of Calvary Baptist Church has met every Sunday, without exception, since its founding on February 3, 1889, by Francis William Vaughn.

Former Rep. O. K. Armstrong of Missouri, now a roving editor of *Reader's Digest*, presided at the anniversary dinner. He is the present teacher of the class. With him at the head table were Representatives Oren Harris and Charles B. Deane, and Professor Franklin L. Burdette of the University of Maryland, associate teachers of the class. More than two hundred fifty prominent business and professional men now belong to the class, one of the largest in Washington. President Warren G. Harding was among the former class teachers. Many other leaders of government have addressed the group down through the years.



The Walk to Emmaus

by Mary Railton

*"Did our heart not burn within us,
while he talked with us?"*

It was the first day of the week. Cleopas and a friend talked of the crucifixion of Jesus as they walked the road to Emmaus.

"Cleopas, I cannot see how the high priest could have an innocent man killed."

"And in such a cruel way," added Cleopas.

A stranger drew near them and said, "Men, why are you so sad? What are you talking so earnestly about?"

"You do not know what has happened these last few days? Even a stranger would know," answered Cleopas.

"The chief priests of Jerusalem have had an innocent man crucified. He was a mighty prophet and we all felt sure that He would redeem Israel," added the friend.

Cleopas said to him, "Only this morning some women from our group went to the tomb with spices to anoint His body. When they got there they could not find His body and angels were sitting in the sepulcher. They told the women Jesus was alive. When they told us Peter and John ran to the tomb also and found the tomb as the women had said. They did not see Him."

Moved in his heart the stranger softly spoke. "How slow you are to believe all that the prophets have said! Did not the Christ have to suffer in order to be glorified? He never told you His kingdom would come now. Do you not remember that Moses said there was one greater than he coming? Did not Isaiah say that the branch of Jesse's stem would be the Prince of peace and of his Kingdom there would be no end? Did not Daniel say the Messiah would be cut off for a time?" And the stranger went through the Scriptures explaining all the passages about Jesus.

They reached the gates of Emmaus. The stranger began to walk on. Cleopas eagerly said, "Do not go on. Stop here at Emmaus with us. The day is nearly over." In his heart Cleopas felt much better since the stranger had talked about Jesus.

The three men entered the city and went to the home of Cleopas for supper. They sat at the table eating when

the stranger took the bread, blessed it, and broke it in pieces. Then he handed it to them.

Cleopas stared in wonderment as the man broke the bread and when he looked again at the stranger, he saw a kind, soft look in His eyes. Cleopas' friend, too, watched in amazement, and as they exchanged glances, Jesus, the stranger, disappeared from their sight.

Cleopas, happy once again, said, "Did He not explain all the Scriptures to us about Himself? I have never heard them explained in that way."

His friend added, "And did it not seem as though the sadness and sorrow was lifted from our hearts as He talked with us? Hurry, Cleopas, let's run and tell the others."

They got up from the table immediately, and hurried back to Jerusalem to tell the disciples what had happened on the road to Emmaus.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Janeille Brown, April 27, age 9, Wichita Falls, Tex.
 William Jeffrey, April 27, age 14, Orange, Calif.
 Gene Burnett, April 27, age 9, Littleton, Ill.
 Matthew Hoy, April 29, age 8, Youngstown, N. Y.
 James Gould, April 29, age 13, Jacobson, Minn.
 Stephen Stultz, April 30, age 7, Woodstock, Va.
 Rebekah Kirkpatrick, April 30, age 9, Holbrook, Nebr.
 Donald Needham, May 1, age 9, Hammond, La.
 Jerry Lee Pearson, May 1, age 9, West Milton, Ohio.
 Bettie Louise Compton, May 3, age 6, Manassas, Va.
 Carol Kauffman, May 3, age 8, West Milton, Ohio.
 Russell Reye, May 4, age 12, Columbia Station, Ohio.
 Deborah Thompson, May 4, age 5, Falls Church, Va.

This is Promotion Day for William Jeffrey. We invite you to read the Berean Page also, Bill.

Children's Corner



The Lord's Prayer

There is no burden of the spirit
but is lightened by kneeling
under it.

Nearly everyone of you can say the Lord's Prayer from memory. I think we all are guilty of repeating this prayer without giving much thought to the words we are saying. Jesus composed it as a model prayer to teach us how to pray, but let us not discard it as we would a primary reader. The Lord's Prayer is full of meaning. Will you pray the Lord's Prayer with me? We shall pause now and then to meditate upon the thoughts of the prayer.

Our Father which art in heaven. When we begin this prayer, we realize immediately that we are not praying alone. We do not pray to "My Father," but to "Our Father." Other people feel the same need for talking with God and are praying with us. What a spirit of Christian fellowship and love is felt when people over the whole earth lift their voices in prayer to the same God!

Jesus teaches us to address our prayers to God only. We are not to pray to saints or angels, for they cannot hear our prayers. David said in his prayer, "Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray" (Psalm 5:2).

God is not only God of all the universe, but He is very dear to us. He is our *Father*. He created us, and we are His children. God is Father of all mankind, but especially to those who call upon His name.

The fact that we pray to God who lives far above us in heaven causes us to kneel in awe. We must be particular about what kind of thoughts we send to the glory of heaven. Our pleas must be spiritually discerned. We must approach His throne of grace with a measure of reverence and fear.

Hallowed be thy name. God is holy. He is set apart from all the evil of the world and sanctified as God above all. His name deserves to be magnified and glorified. Some of our best prayertime can be spent in praising

God. Too often we are interested only in asking God for help. When the Pharisees walked up and down the streets in long robes muttering vain repetitions, they were attempting to glorify themselves. They certainly corrupted the purpose of prayer.

The next time we pray, let us forget ourselves and our wants and express our appreciation for God and His wonderful works. "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth" (Psalm 46:10). To God be the glory!

Thy kingdom come. God's Kingdom is not here now. If it were already here, why do we pray for it to come? God gives promises to encourage our prayer. Jesus talked constantly about the Kingdom of God. He built up hope in His followers to be in this Kingdom. When he left them to ascend to His Father, He assured them that He would return to establish His everlasting Kingdom. He comforted John by telling him He would return soon, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

This Kingdom cannot come to earth until the King returns personally and visibly to establish it. "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). So we are waiting anxiously for Christ to come. While we are waiting, we can be praying. Let us pray that God's Kingdom will come soon to relieve the world of its misery.

Thy will be done in earth, as it is in heaven. Men have done a poor job of managing the world. They have lived by the motto, "Every man for himself." Too often we are concerned only about what we want. Perhaps we should consider what God wants. It may be impossible for us to cleanse the world through our own efforts, but let us not stand in God's way of doing it.

We may not be able to convert the world, but we can change our way of living personally. We should pray that God's pleasure will be accomplished in us as His people. We find ourselves in the midst of a world of corruption and wickedness. We must not complain about our temptations but make the best of every situation. This earth is a place of trial and testing. Constantly we must answer the question, "Am I doing God's will?" Let us not give in to the desires of evil, but let us obey God.

Will you join us next week as we meditate upon the remainder of the Lord's Prayer?

This Berean Page

by William Dick

AMONG THE CHURCHES

Church Calendar

Special Events

- April 30 - May 2 — Southwest Conference at Pomona.
- May 1-2—Ohio Spring Conference at Maple Grove Church of God, Lawrenceville.
- May 17-23—Michigan Conference at Southlawn Church, Grand Rapids (guest speaker, Alva Huffer).
- May 24-28—Vacation Bible School at Moorefield, Nebr. (Verna C. Thayer, guest superintendent).
- May 28-30—Fiftieth anniversary meetings at Fonthill, Ont. (speaker, M. W. Lyon).
- May 30—Arkansas Youth Rally at Oak Grove Church of God near Little Rock.
- May 30 - June 4—Vacation Bible School at Fremont, Nebr. (Verna C. Thayer, guest superintendent).
- June 7-11—Vacation Bible School at Minneapolis, Minn. (Verna C. Thayer, guest superintendent).
- June 14-18—Vacation Bible School at Hector, Minn. (Verna C. Thayer, guest superintendent).
- June 19-27—Indiana State Conference at North Salem (five miles north of Plymouth).
- June 21-25—Vacation Bible School at Litchfield, Minn. (guest superintendent, Verna C. Thayer).
- June 21-25—Vacation Bible School at Eden Valley, Minn. (Verna C. Thayer, guest superintendent).
- June 28 - July 3—Vacation Bible School at Hillisburg, Ind. (Verna C. Thayer, guest superintendent).
- July 4-11—Southeastern Conference, Guthrie Grove Church of God, Pelzer, S. C.
- July 5-9—Vacation Bible School at Burr Oak, Ind. (Verna C. Thayer, guest superintendent).
- July 11-18—Camp Bible School at Wenatchee, Wash.
- July 11-25—Texas Berean Youth Rally near Gatesville, (Delbert Jones, guest leader).
- July 18-25—Texas Conference and Bible School on the Youth Rally grounds, near Gatesville (guest speaker, Delbert Jones).
- July 27-August 8—Illinois Bible School and Conference at Oregon.
- August 3—Sunday School Day for all interested workers and teachers at Oregon, Illinois.
- August 4 - 6 — General Conference Business meetings at Oregon, Ill.
- August 8-18—National Berean Youth Rally at Quaker Haven Camp (near Syracuse, Indiana on Dewart Lake).
- August 12-22 — Virginia Conference and Bible School at Maurertown (Kenneth Milne, guest speaker).
- August 25-29—Ohio State Conference at Golden Rule Church, Cleveland (Harold Doan, guest speaker).

BAPTISMS AT EL PASO, TEXAS

We are happy to introduce to the Church of God two fine young men—Richard Paul Fluharty, 7506 Monterey, and Hugh White Harmon, both of El Paso, Texas. The sacred service was held at Ascarte Lake in El Paso. Richard is a city fireman and Hugh is a student at Texas Western College. Both men are interested in building a church within the "City of the Pass." We sincerely pray that their ideals become a reality. A word of encouragement would help them.

Emory Macy, evangelist.

Our cover picture this week is of the North Salem Church, near Plymouth, Ind. If you will send us a recent picture of your church which will reproduce satisfactorily, we would be happy to feature it on our front cover. Many of our churches are remodeling, adding an annex, or even have new buildings. Others would like to see our different churches, so we encourage you to send in your church picture. If you care to have a write-up about your group, please include that also.

BAPTISM AT BLOOD RIVER LOUISIANA

Responding to the gospel invitation at the conclusion of the morning service on April 11, Lucille Richardson made public confession of her faith in Jesus as the Christ and requested baptism into His all-saving name. At two o'clock in the afternoon, in conjunction with a brief riverside service, she was immersed for the remission of sins and came forth from the water a new creature in Christ. Our prayer is that she will continue walking with Christ spiritually, until the faithful can walk with Him literally.

Gordon Landry, pastor.

"Some of your older members will be interested in knowing of the death of Sarah E. Wilson on April 6, 1954, in Topeka, Kansas. She was the daughter of Edmund Francis and the wife of Ira F. Wilson. Mr. Francis and Thomas Wilson were both ardent workers in the early church and were well known among early members. The late Jessie Wilson of Golden Rule Home and the late Mrs. T. J. Ellis of Waterloo were cousins of Ira Wilson."—E. F. Wilson, Topeka, Kansas.

HERALD RECEIPTS

Luther Bengé; Mrs. A. D. Rasp; Mrs. Lois Hunt; Mrs. J. W. Dismukes; C. Robert Lawson; Mrs. Ada Mason; Ira T. Ritenour; Mrs. Ola Moore; S. O. Ross; Mrs. Florence Pease; Mrs. M. C. Davis; D. Parsons; Lozelle Burnett; Burton Euerle; Mrs. Ray Saylor (2); J. C. Wilson; George Halverson; Mrs. Louise Correjollés.

CLARENCE E. JAGGARS

Clarence E. Jaggars died on March 28, 1954, at the hospital in El Paso, Texas. He was born on January 27, 1881, in Joplin, Mo. He was a member of the Church of God and was a resident of El Paso for a number of years.

He is survived by his wife, Mrs. Essie Edna Jaggars; three sons, Steven, Carol Edwin, and Elroy A.; nine grandchildren, and two great-grandchildren, all of El Paso.

Services were conducted by the writer and burial was in Evergreen Cemetery in El Paso. Emory Macy, evangelist.

CLEVELAND L. BARNETT

Cleveland L. Barnett, son of Thomas and Della Barnett, was born on December 7, 1882, near Bloomfield, Iowa. He died on March 30, 1954, at the Mayo Nursing Home in Beaver City, Nebr.

He came to Nebraska with his parents, settling in Gosper County in September, 1884, and has lived in the vicinity ever since. He was married to Bessie Hollenhors, December 7, 1914. She preceded him in death on December 8, 1931.

He is survived by two brothers: Arthur of Cambridge, with whom he made his home until a short while ago, and Carl of Holdredge; a number of nieces and nephews, and a host of friends.

Funeral services, conducted by the writer, were held in the Phillipson Funeral Parlors on April 1, after which he was laid to rest in the Holbrook Cemetery. V. E. Kirkpatrick.

HERALD RECEIPTS

Mrs. W. M. Nelsen; Annabelle Thayer; Mrs. Christ Gabelmann; Pennellwood Bereans (5); Donald Mattison (6); Milford Heaton; Fred Mulder; Cecil A. Smead; J. E. Wilson; Mrs. Eva L. Page; Arbia Wilkerson; Preston Landry (4); Dale Ward (2); Osby D. Claypool; Oak Grove Church of God; Sunshine Class, Maple Grove Church of God.

WHERE ARE THE DEAD?

By L. S. Bronson

15 cents each \$1.25 per dozen

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DRAINAGE CANAL COMPLETED

The first drainage canal in the Huleh drainage project has been completed following two months of working three shifts daily.

The work was undertaken by the Chicago firm "Construction Aggregates Corporation," on behalf of the Keren Kayemet (Jewish National Fund).

This canal, which is the northern canal, is 3 miles long, 17 yards wide and 4½ yards deep. Immediately on completion of this canal the equipment was moved to the line of the western canal and digging has already begun there. The western canal will be 10 miles long and will join the eastern canal which will be 12 miles long, in the middle of Lake Huleh. Digging of the eastern canal is expected to start next month when the second floating dredge is assembled.

The Huleh drainage project will finally reclaim some 18,750 acres of land which can be easily irrigated and which, due to its natural richness, is expected to grow food to feed some 100,000 persons. It will also eliminate the dangerous swamps which made this area one of the worst malarial areas in the region. Among the by-products of the operation will be about 70,000 tons of dried papyrus which it is hoped will be usable in the manufacture of cardboard. In addition the Huleh contains a considerable reservoir of peat. The top layer alone is estimated at 11 million tons dry weight. With processing, the peat can become a valuable organic fertilizer and be used as a soil corrective and thus help to restore areas of eroded and neglected land to productivity.—E.P.

"I am in bed at the present writing because of a hemorrhage in my eye caused by extremely high blood pressure. Best of luck on the ten-year evangelistic program. I think that is the best idea yet."—Norman J. MeLeod, Pomona, Calif.

JOHN FRANKLIN PATTON

John Franklin Patton, son of Thomas and Nora Patton, was born on March 4, 1883, at Gifford, Iowa, and died in the hospital at Modesto, Calif., after a lingering illness, on April 6, 1954. He came with his parents to Furnas County, Nebr., in 1884, where they lived on a homestead three miles south of Holbrook. In 1911 he moved with his parents to a farm north of town. He moved into Holbrook in 1939, where he lived until last year, which was spent with his brothers and sister in California. He was a member of the Volunteer Fire Department of Holbrook, and was an honest and diligent worker for the betterment of the community.

He leaves to mourn his death: two brothers, Earl and George of Riverbank, Calif.; two sisters, Mrs. Minnie Fletcher of Redondo Beach, Calif., and Mrs. Jean Dooley of Omaha; a number of nieces and nephews, and a host of friends.

"Jack," as he was known, was always ready to lend a helping hand and was loved by all who knew him.

Funeral services, conducted by the writer, were held in the Holbrook Church on April 13, 1954, with interment in the Holbrook Cemetery.
V. E. Kirkpatrick.

JESUS CHRIST, THE ONLY BEGOTTEN SON OF GOD

(Continued from page 9)

"though John the Baptist was older than the man Jesus, speaking of Jesus he said, 'He was before me.'" From these words he draws the conclusion that John teaches the personal pre-existence of Christ in some other form than man. His emphasis on the word "man" in the foregoing quotation is intended to imply this. We admit the truth of the statement that "John was older than the man Jesus." But it is equally true that it was of the man Jesus John spoke when he said, "He was before me." What then did John mean? He could not have meant that Christ existed before him in the sense of personality, for the reasons and facts already stated. Again we ask, What did he mean? How was Jesus Christ before John? Surely it is clear that he existed in type and symbol as no other man ever existed, or will exist. He was woven by the prophetic Word into the very fabric of national life. As He said to the Jews, "If ye believe not that I am he [the one of whom all Scripture speaks], ye shall die in your sins." Truly John was unworthy to unloose the shoes of such a man, but it never entered into his thoughts that he would thereby unloose the shoes of God.

Now briefly we refer to a remark in the same article that "Jesus Christ is Himself God." Some Biblical statements are so emphatic, so clear and precise, that one meaning and one only can be deduced from them. Others admit of more than one interpretation. Among the former class are such positive statements as "God is one," that He is "the only true God," and that there is "none other God but one." On these emphatic statements of God's Word we may stand as upon a rock, in full assurance that every other text can, without violence, be brought into harmony with them. To say, as some do, that the words "one" and "only" are set against the "gods many and Lords many" of the heathen does not exonerate the wrong of stating one were more than one an actual fact. It is true "there are some things God cannot do." He "cannot lie." I think also we may reverently add that He cannot alter numerical values, else nothing in the whole universe could be computed.

One of the most serious points in connection with this and kindred subjects is the sad fact that many more sponsors of the doctrine of the trinity are compelled to use language alien to the Scriptures, and statements that are, to say the least, incorrect. Dr. R. A. Torrey, in his "Fundamentals of the Christian Faith," says the Hebrew word for "one" (echad) "denotes compound unity, not simple unity." That statement has been widely repeated in Christian journals, such as "The Evangelical Christian" of Toronto, by Prof. Ayngell and others. What are the facts which anyone, with the help of Young's Concordance, may readily ascertain? Time and time again it is used for simple unity. Strictly speaking, from a numerical standpoint, (and that is the issue here) there can be no such thing as compound unity. The doctor gives as illustrations a bunch of grapes and a bundle of sticks. Clearly the numeral has reference to the bunch. It is one bunch of grapes,

as against two or more bunches; one bundle of sticks, as against two or more bundles. It is the bundle that is counted, not the things in the bundle. The Bible truth that God is one, in the strictest sense that word conveys, stands on sure foundations, as I think we have abundantly demonstrated. Let us believe Scripture when it says, "There is one God, one mediator also between God and men, himself man, Christ Jesus" (1 Tim. 2:5, R.V.).

GOD

By R. H. Judd

"Thy word is a lamp unto my feet, and a light unto my path."

Oh, let us take God at His word
And believe His statements true
That He Himself alone is God
That no other can be, too.

Let us believe that Christ His Son
Taught this truth in accents clear,
His Father is "the only God"
And none other need we fear.

"To us," said Paul, "there is one God"
That one ye call "the Father."
No matter what men now may say,
Accept His word the rather.

Oh, those who teach that "Three are One"
And that One is really Three,
Deny divinely uttered truth,
That "there is no God but me."

May God, whose mercy still looks down
With pity on mankind,
Forgive those who through fault of these
Are to plain truths so blind.

May God forgive those, too, who lead
Astray the unsuspecting flock;
For they themselves are led astray
By those unfounded on the Rock.

"Wisdom does not show itself so much in precept as in life—in firmness of mind and mastery of appetite. It teaches us to do as well as to talk, and to make our words and actions all of a color."—Seneca.

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$3.00.

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

Do You Read Your Bible?



Are you like most people who need help and encouragement in your Bible reading? Are you looking for a home-study course in the Bible? If you are, we can help you. Listed below are two revised home-study Bible courses, which will help you to study your Bible with understanding.

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8. Stewardship of Money
9. Unspotted From the World
10. The Christian Prayer Life
11. Love, the Master Law
12. Bringing Christ Into the Home
13. Lest Ye Enter Into Temptation
14. The Purpose of Affliction
15. Christian Evangelism

COURSE: BIBLE INTERPRETATION

Lesson Subjects

1. Does It Make Any Difference What We Believe?
2. The Holy Bible, the Christian's Text-book
3. God, Jesus, and the Holy Spirit
4. The Nature of Man
5. God's Covenant With Abraham
6. A Saviour Is Promised
7. Life Only Through Christ
8. Necessity of Baptism
9. Resurrection
10. Jesus Is Coming
11. The Kingdom of God
12. Restoration of All Things
13. Restitution of All Things
14. What Is the Soul?
15. What Is Hell?

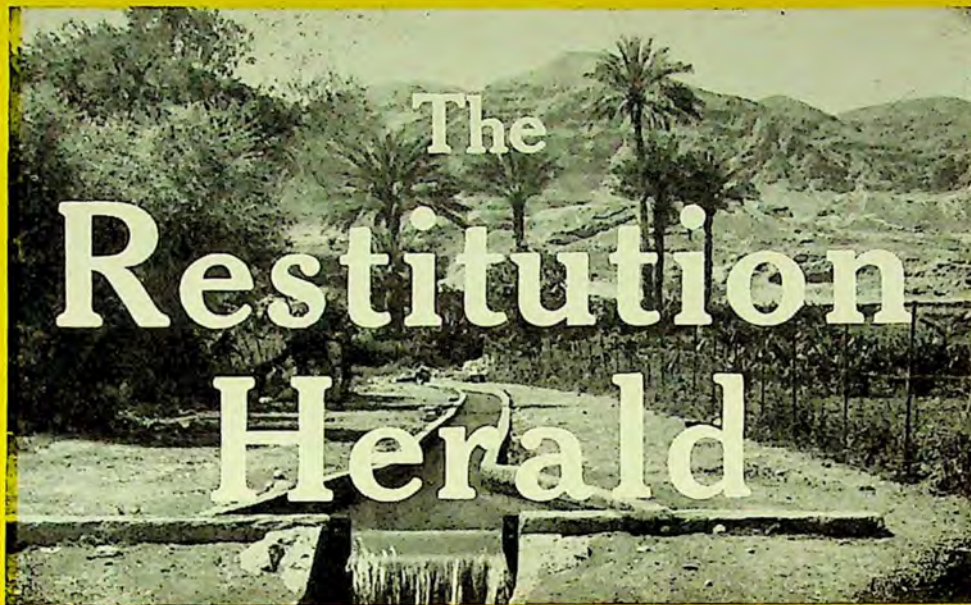
COST: \$10.00 per course, with each lesson carefully checked, graded, and returned to the student, with two semester hours' college credit. \$5.00 per course without credit.

OTHER USES: For your individual guidance in studying the Bible without having your papers checked, the complete course of fifteen lessons will be sent to you for \$1.00 per course.

Ministers and other Bible teachers have been using our courses as guides for Bible classes. Some have ordered enough copies for each student in the class.

We shall be glad to send samples of either or both courses upon request.

Send your enrollment or your order to Otto E. Dick, Oregon Bible College, Oregon, Illinois.

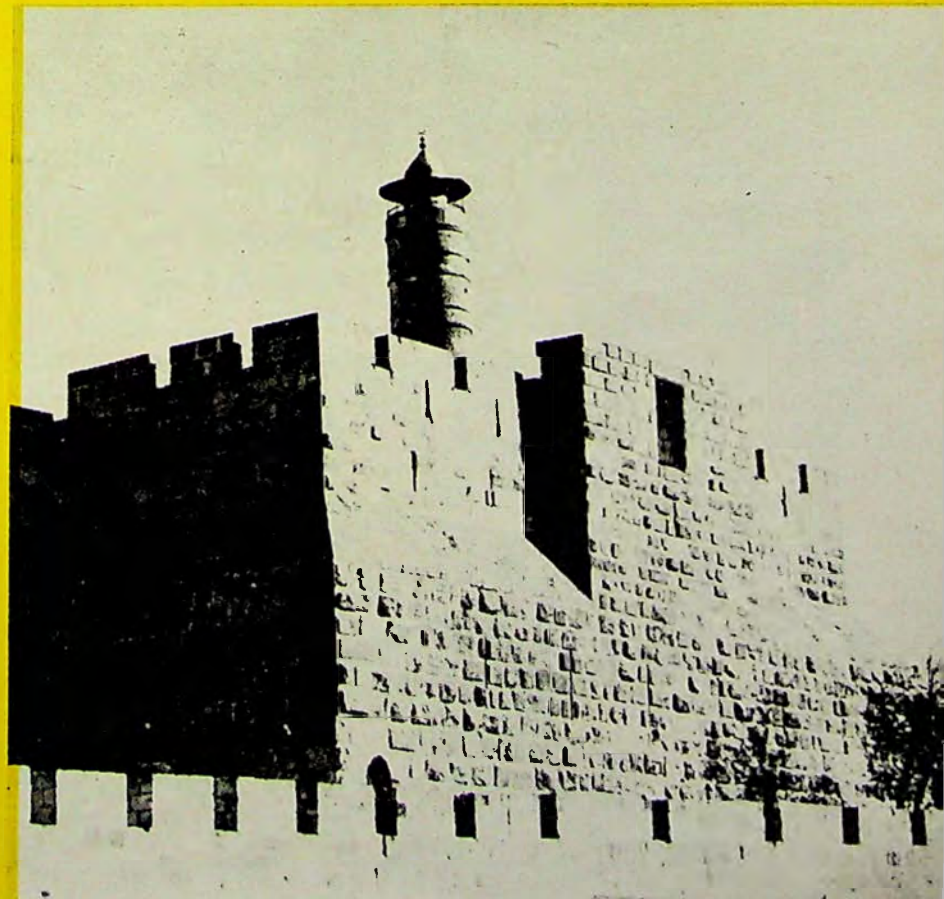


April 27, 1954
Volume 43
Number 29



TOWER OF DAVID

This tower is a reconstruction by Herod on the foundations of the Tower of David. Tradition maintains that many of the Psalms were written in the original tower.





Editorial

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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Are We Against Liquor?

Many of our churches are indifferent to the problem of strong drink. This is most unfortunate. We realize that we have a tradition for ignoring temperance problems. We have felt that we are secure from the inroads of strong drink and need to give no further attention to that problem. We cannot maintain an attitude of indifference and remain immune to the influence which the liquor industry is exerting upon the world at large.

We have watched the history of several church groups. They, too, became tolerant of the liquor question. They soon became indifferent. Today, many of these churches have leaders who have cocktail parties and serve liquor in their homes. All objection to liquor has been lost. They, too, felt that they could be indifferent without getting into the position in which they are now.

We are selling our young people short. They alone must decide the issue of whether or not they will avoid liquor wholeheartedly, or accept it in any degree of their social life. The only way they can judge an issue is to know the facts. How will they be able to face the facts unless we let them know the facts? The liquor industry is distributing misleading information on the subject of intoxicating drinks. We are allowing it to stand without question before our young people. If we continue to do so, they can only base their decision upon erroneous information.

Today, the liquor industry is using many subtle approaches. One trend is the social approach. The liquor people would have us believe that a limited amount of drinking is absolutely necessary for a full social life. You see many full-page ads which indicate that a friendly visit with friends and neighbors is incomplete without beer.

Drinking does not socialize. True, it does remove a lot of inhibitions which may permit people to be more free in the presence of others. A child is unsocial. He is an individualist until he becomes socialized. Socializing is a part of the process of aging. On the other hand, drinking has exactly the same effect as senility. It reduces the mental age level according to the amount taken.

We have seen a man lie down on the floor in a large railroad station, put his head on a suitcase, and go off to

sleep, oblivious to his surroundings. He had taken a sufficient amount of liquor to react the same as a very small child would in similar circumstances. If liquor can reduce the mentality to lower age levels, it will also make the person more unsocial rather than more sociable. This is contrary to what liquor interests would have us think.

There is also the distinction approach. They try to make us believe that we must use a certain amount of liquor to be distinguished. Many pictures show celebrities having a drink together. Many liquors are pictured as associated with wealth. They expect us to believe that you have to drink in order to attain wealth and distinction. Yet, may we ask who was ever distinguished for his drinking? He may have been distinguished in spite of it, but he never was distinguished because of it. It has been said that far too many "men of distinction" end up on Skid Row.

We need to counteract these subtle influences in the minds of our young people. We saw a full-page ad entitled, "Whiskey at its best!" At first glance this does not mean anything. Looking at it a second time, however, we noticed an association of ideas—"whiskey" and "best." Young folks can be influenced by this association. Simply because whiskey is "best" does not make it unarmful. It is like taking only the "best" strychnine, and expecting it to do no harm.

There is no need for us to enumerate the actual physical harm that comes from drink. That is well established by medical authority and well known by the public. We do need to impress these facts upon our young people. If they are to judge relative merits of drinking or not drinking, they must know the pitfalls they face and the dangers inherent in alcohol itself.

Recently we saw an ad displaying beer as necessary when the "gang" comes to visit. We know that the term "gang" is applied to teen-agers and young people. Thus the brewing industry is attempting to make beer drinking a commonplace practice in every home.

For us to think that education against strong drink is not the work of our church is to invite disaster. When the day comes that our young people accept liquor as an accepted fact, as many other church groups have done, we shall have no one to blame but ourselves.

Prove Me Now

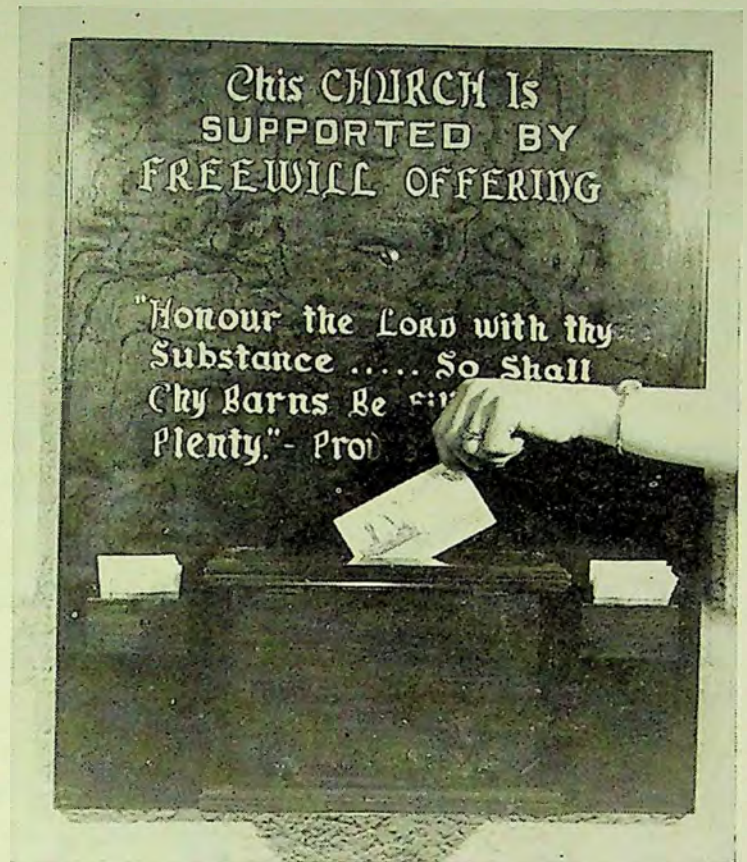
By Harold Doan

MANY People are missing a great blessing in not taking full advantage of opportunity to serve. We have spoken of physical service in the way some of the work must be done, but now we speak of a service which all are called to render upon becoming Christian—that is, to share in financing the Lord's work.

There is only one God-given way of financing a church and that is by tithes and offerings. The church is not called to coax and wheedle and beg, and to be a dispenser of cakes, oysters, fried chicken, and chances on automobiles. It is called to preach and teach and finance that work quickly and simply with every member tithing and offering. Tithes are our legal debt to God—one tenth of our incomes. Offerings are our gifts over and above the debt payment of ten per cent.

In studying God's method of church finance, it is important to realize first that God is the owner of everything in this world. Often we forget this. Actually we are stewards, administering God's possessions. *All* the money is the Lord's. Haggai 2:8 tells, "The silver is mine, and the gold is mine, saith the Lord of hosts." All our possessions are the Lord's. "If I were hungry," said God, "I would not tell thee: for the world is mine, and the fulness thereof" (Psalm 50:12). Psalm 24:1 reminds us, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." When we fully realize this, that everything comes from God, it casts a different light upon "giving," which is actually returning to the Lord a token and pledge of our appreciation.

Suppose someone would approach you and offer to set you up in business. He would furnish all the money, buy all the equipment and give it to you, give you everything you need, and then ask in return only ten per cent of the profits. Which one of us would not leap at such an opportunity? God has done the same. He has given every one of us all we have to live and do business, and He asks only ten per cent return—and pledges that if we thus



obey He will increase our blessings. What an opportunity!

Everything we have comes from God. To keep us grateful, and to remind us that God must come first in everything, the practice of tithing was originated by the Creator. He demands, for our sakes, that we return ten per cent of all into His service, to help our brother, through one of God's agencies.

The practice of tithing is as old as creation, when God reserved a portion of creation for Himself. Long before the law was given to Moses on Mount Sinai, God's saints were returning their tithes to His glory. We read in Hebrews 7:1-4, "Melchisedec, king of Salem [Jerusalem], priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all . . . Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of all the spoils." Abraham, a man of God, paid a tithe to a priest of God long before the law. Tithing, which was by the time of Moses an accepted God-given principle, was incorporated into the law. The law was fulfilled, but its principles lived on. Do we say, because we are not under the law we can therefore kill our neighbors? No! Nor can we say because the law is dead we need not tithe.

We who live after the law also have a priest of God. Verses 15 through 17 of Hebrews seven read, "After the similitude of Melchisedec there ariseth another priest,

who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testified, Thou art a priest for ever after the order of Melchisedec." We are children of Abraham (Gal. 3:29) and, as Abraham paid the tithes to Melchisedec, so we are required to pay a "tenth of all" to our priest like Melchisedec, Jesus the Christ.

When Jesus was addressing the Pharisees, He said, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not leave the other undone" (Matt. 23:23). Tithing is no cure-all for all spiritual degeneration, but by no means is it to be ignored or over-shadowed, or left undone in favor of less material aspects of Christianity.

Paul admonished the Gentiles of the Corinthian church, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:2). Paul had to teach these Gentiles what the Jews already knew, that everyone is expected to help in the financing of the church in proportion to his income. Tithing accomplishes what Paul suggested—regular contributions, as regular as one's income, and quiet financing, without show or fuss. No man can boast too much about paying his debts.

God demands the payment of tithes, at least; requiring from the beginning a return of ten per cent of His children's possessions.

In connection with God's commandments, however, He also makes a challenge and a promise. Malachi put this challenge and promise in the most direct language, saying, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. 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). Malachi was writing to a stricken nation. The Jews were in sad straits. They had returned from captivity, but were in a sorry condition. They could not seem to prosper, or rebuild their land. They were in deep depression and trouble.

Both Haggai and Malachi were called to inform these people of the reason for their troubles and the cure. The trouble, according to these men, was that they had put God in a back seat. They were neglecting the temple and its services and were not paying their tithes. Malachi, early in his book, called attention to the fact that instead of bringing their best animals to the temple for

sacrifice, they were bringing the sick and maimed, and expected God's blessing for it.

After calling to mind the reason why they could never make ends meet, Malachi offered God's solution in the statement we just read.

"Bring your tithes into the storehouse," said the Creator, "and prove me with them." "Prove me or test me," said God. "See if I do not cure your problem if you obey my commandment." This is a unique statement, for God to actually challenge people to prove or test Him to see that He will "reward those who diligently seek him." We are asked to prove God, to test His cure and see if we are not prospered and blessed. Tithing is something like salvation—its blessings are held out; all we need to do is obey and receive.

A Sunday school teacher was once teaching on salvation being by grace, free for the asking. While speaking, he pulled out a watch and laid it on the table, and said, "Whichever one of you boys wants this watch may have it by simply walking over here and taking it." The boys were suspicious and hung back, except one who walked up and took it. The teacher said, "It is really yours," much to the chagrin of the other boys. So it is with us, when God definitely says, "Prove me now herewith and see if I don't bless you. Tithe and prosper." But we hang back and are afraid God will fail us.

In addition to the demand for tithes and the challenge for proving God, comes the promise of reward for tithing. A personal blessing is promised. "I will open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts" (Mal. 3:10-12). A personal and corporate blessing is

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DAILY BIBLE READINGS

- M. May 3. Psalm 34:1-9. "I sought the Lord, and he heard me."
 T. May 4. Psalm 116:1-8. "He hath heard my voice and my supplications."
 W. May 5. Matt. 6:5-13. "Thy Father . . . shall reward thee openly."
 T. May 6. Matt. 21:17-22. "Whatsoever ye shall ask in faith, believing . . ."
 F. May 7. Acts 10:25-33. "Thy prayer is heard."
 S. May 8. 1 Peter 3:7-12. "His ears are open unto their prayers."

The Holy Spirit

By John R. Fiske

THE HOLY SPIRIT is termed by the Father "my spirit" (Joel 2:28). Hence, as to the Father, it is declared to be "the Spirit of your Father" (Matt. 10:20), "the holy spirit" (Psalm 51:11), "his holy spirit" (Isa. 63:10), "the Holy Spirit of God" (Eph. 4:30). Therefore, Scripturally, it is the "Spirit of God" (Matt. 3:16).

Now, God speaks of "my spirit" (Joel 2:28) and "my soul" (Isa. 1:14). If "my spirit," the "Spirit of your Father," "the Holy Spirit of God," is a person, or spirit, separate and distinct from "the Father," then, logically, "my soul" is a person or soul separate and distinct from "the Father," thus making "God the Father," "God the Spirit," "God the Soul," and "God the Son"—four gods! If, however, "my soul" or "my spirit" as to man, does not mean persons separate and distinct from the man himself, then it is certain "my soul" and "my spirit," as to the Father, simply cannot mean a Soul or Spirit separate and distinct from the Father Himself.

Then, what is the "Spirit of your Father," the "Holy Spirit of God"? Jesus, in predicting its coming, called it "power from on high" (Luke 24:49). He said those receiving it would thereby secure "power" (Acts 1:8). In Luke 1:35, "Holy Spirit" and "the Power of the Highest" are used interchangeably—therefore, they are the same. First Peter 3:18 and Ephesians 1:19, 20 show that the Spirit that made Jesus alive was the "working of his [God's] mighty power." Romans 8:11 and 1 Corinthians 6:14 teach that "the Spirit" that will "quick- en," or "raise," us is God's own power.

Why, though, multiply evidence? Surely, these are sufficient. Vast, indeed, are the scriptures held yet in reservation which show the Holy Spirit of God to be the *power* of the Highest and *not* a person separate and distinct from Himself.

The Holy Spirit cannot be a person, separate and distinct from the Father Himself, for these reasons:

(1) It is "poured out" (Acts 2:17). It "fills" houses and persons (vv. 2, 4).

(2) People "filled with the Holy Spirit" are said to "drink" of this Spirit (1 Cor. 12:13).

(3) Christ was "anointed" (smeared) with God's Holy Spirit (Acts 10:38).

(4) The Father "sheds" His Holy Spirit on believers (Titus 3:6).

(5) People were "baptized" in Holy Spirit as literally as they were baptized in water (Matt. 3:11).

(6) Christ imparted it to His apostles by having "breathed" it upon them (John 20:22).

(7) It is "distributed" to certain ones (Heb. 2:4, Emphatic Diaglott). Thus they were made "partakers" of it (Heb. 6:4, 5).

(8) Jesus was "begotten" by the Holy Spirit (Matt. 1:20, margin). Since it is "the power of the Highest," Jesus was thus the only begotten Son of the Father (John 1:14). If, however, "the Holy Spirit of God," "the Spirit of your Father," is a person separate and distinct from "the Father," then Jesus' begetting of the Holy Spirit would make Jesus "the only begotten Son of the Holy Spirit"!

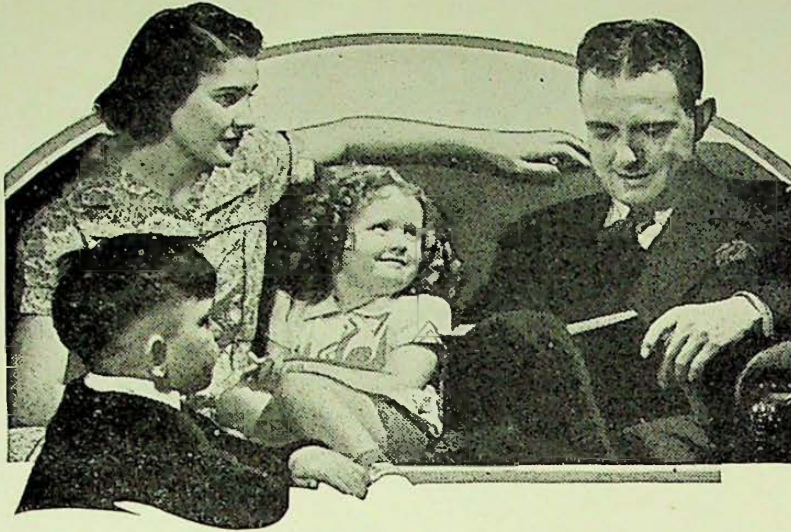
(9) If the Holy Spirit of God is a person separate and distinct from Himself, then it should have a personal name. The Father and Son's names are "Jehovah" and "Jesus." But if a person, then it, too, should have a personal name. But since the Father calls it "my spirit," it is shown (Matt. 12:28; Luke 11:20) to be as much a part of Himself as is His "finger." So it, with all other parts of Himself, is called by the Father's name of "Jehovah."

Can a person be "poured out," thereby filling houses and people? Can one "drink" a person? Can a person be "anointed" (smeared) on another? Can a person be "shed," "distributed," "breathed," or be "baptized in"? If not, then it is certain the Spirit is impersonal and not a separate person from the Father.

By means of His Spirit, the Father created everything and is everywhere present through it (Psalm 104:30; 139:7; Job 26:6-13; 33:4; Gen. 1:21). It proceeds from the Father, just as light proceeds from the sun. By means of it, He is in touch with the universe. Since the Holy Spirit of God is the Father's power, it is considered as much a part of Himself as is His "finger" (Matt. 12:28; Luke 11:20). This being true, whatever it or His "finger" does, such as begetting Christ of the virgin Mary, raising Christ from the dead, it is the Father who did these things. Through a figure of speech (synecdoche) in which a part is put for the whole, the Holy Spirit sometimes stands for the Father (Matt. 1:18; Acts 13:2).

John 16:13, 14 and 14:17 are supposed, some say, to teach that the Holy Spirit is a person separate and dis-

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A Family Bible Study

By the Smead Family

HOW CAN WE KNOW THAT
GOD LOVES US?

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

John: The love of God is hard to explain when there is so much trouble in the world.

Cecil: If we could explain it so people would really believe it, how much happier they could be.

Mildred: But the Bible does explain God's love. It also illustrates it.

Cecil: You mean that the death of Christ illustrates God's love?

Mildred: I mean the whole story of His life, death, and resurrection, His ascension into heaven, and finally His coming Kingdom.

John: I know the golden text of the Bible is John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Mildred: I think people find it hard to accept the love of God because it is a gift that puts us in debt to Him. Some of the countries America has helped hate us most because we have put them in debt to us by our gifts to them. They would rather be able to pay for what they get.

Cecil: But what are they to do if they cannot pay for it?

John: They could accept the facts of life and repay with their goodwill. Children are in the same position. They are not able to repay in dollars for what they receive.

Cecil: But parents feel well rewarded if their children keep on growing. As to the love of God, I think people ought to see how important they are in the sight of God that He should give His only begotten Son for their everlasting life. He allowed Jesus to suffer.

John: Looked at that way, the trials and troubles of life are as much to be expected as the troubles of growing are to a child.

Mildred: Yes, and as a child should know that his parent still loves him, so a person should know that God loves him in spite of allowing him to be in trouble.

John: People sometimes say it was cruel of God to send His Son to suffer on the cross. How could God love Jesus and send Him to the cross?

Cecil: God was paying the price it took to save us. He gave Jesus that cup of sorrow to save us.

Mildred: But John means what about His love for Jesus? Is our salvation more important than His only Son?

Cecil: Those are hard questions to answer. Human nature is very complex—how much more God's nature! God loves us, but He is pure and cannot sin. The mystery of God's love which allowed trouble to come to His loved One is a mystery we face. It is, in reality, the process of growing to everlasting life. Even His Son Jesus was made perfect through suffering. He got good out of it.

Mildred: I think we ought to say also that Jesus' death on the cross was voluntary on His part. God did not make Him do that. Jesus said that He laid down His life.

John: How can you say it was voluntary when they took Him and killed Him?

Mildred: Read the accounts in the Bible and you will see that He had power to come down from the cross all the time. But He did not use it.

Cecil: You also can see it was voluntary from the very first. His preaching made enemies from the first, and at the last He placed Himself right in their hands at Jerusalem.

John: Would you call Him a suicide, then?

Cecil: No. He did not kill Himself. He was murdered. It was the greatest crime of all time. But from God's standpoint, and that of Jesus, He was a sacrifice. From God's positive standpoint He was fighting the dragon of evil and gaining the victory. Men look on the crucifixion

and begin to hate the sin which put Him there. On the cross He leads the way to life.

John: I see. He was gaining His own everlasting life as well as ours.

Cecil: Yes. He shows us that gaining eternal life depends on making the right choices. No man is a mere machine—not even Jesus. God does not want blind obedience. He wants intelligent obedience.

Mildred: A machine is something that blindly obeys its master. But God wants the fellowship of people in eternity that voluntarily love righteousness. Jesus shows us the way to do this.

Cecil: In understanding God's love for us we need to understand that although God is all-powerful, there are some things He cannot do for us.

John: I suppose that is like a child. His parents or his teachers may be strong and skillful, but all they can do is point the way.

Mildred: Yes, The parents' job is finished when the child is grown up and stands independently on his own two feet. The good parent then looks for fellowship that is entirely voluntary on the part of the grown-up son or daughter. A poor job has been done if the son or daughter still depends on the parents to make his or her decisions.

Cecil: That is a good illustration of the relationship between God and His children. God will do anything for us that we cannot do for ourselves. He will forgive us, but we must repent for ourselves. He has given us the Bible, but He will not force us to read it. He will come through an open door, but He will not open one we have shut.

John: When you say He will not, you mean He cannot?

Cecil: He cannot because He will not violate the laws He has made. If God were to violate His own laws there could be no order, the universe would fall apart. God would change, blowing hot one day and cold the next.

Mildred: God, in order to be God, has to be perfect. He has been the same from the very beginning. In the text, "For God so loved the world," He had that love before Jesus Christ came, lived, died, and rose again.

Cecil: I believe that God must have loved mankind as much before Christ as after Christ. But He has been misunderstood.

John: We know that Jesus is an evidence of God's love. But what evidence do you have in the Old Testament?

Cecil: The evidence of God dealing with men for thousands of years. Abraham was called the Friend of God. David was called a man after God's own heart. The Old Testament abounds in descriptions of God's goodness and

mercy. It is full of promises for a kingdom on earth when the time comes, a kingdom of peace and righteousness wherein all mankind will live together righteously.

John: The twenty-third Psalm is in the Old Testament. It states: "The Lord is my shepherd."

Mildred: God will not always be misunderstood. Here is a verse from Isaiah in the Old Testament: "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" (11:9).

John: I think you have proved your point all right. God has always loved mankind the same as He does now. But why do people say that the Old Testament God was cruel while the New Testament God is love.

Cecil: Misunderstanding. God is so perfect that it is hard for sinful humanity to appreciate Him and must always be imputing fierceness and anger to Him far beyond the statements of the Bible.

John: There must be simple explanations for punishment in the Old Testament.

Mildred: God cannot allow evil to exist for perpetual time. The punishments mentioned in the Old Testament were necessary and sensible in the light of God's plan to save the world.

Cecil: Yes. All hope must have been lost if God had not brought a few through the perilous times as He did Noah through the Flood. The Flood was a great sorrow to God, but He could see no way to avoid it and still fulfill the plan to have His Kingdom on earth. All the punishments mentioned were necessary in order to preserve the line from which to produce the Christ.

John: In other words, God had to choose between the punishments mentioned in the Old Testament and letting the world go its way to destruction.

Cecil: That is the point. It had not been limited to Old Testament times, either. It has been a hard choice to have to allow some of the misery that not only past history but present news tells us about, but it is the road that leads at last to the establishment of God's Kingdom on earth.

Mildred: Jesus illustrates this, as Hebrews 2:14 states, "that through death he might destroy him that had the power of death." Some day we can be sure that God's plan will be completed, and then we will understand the tears and heartaches of these days.

Cecil: God is building for a new world. Like when a building is being erected, there is a lot of equipment and scaffolding around. But when the building is completed, all that is taken away and we have the beautiful building.

John: If you carry the allegory to its end, then, the scaffolding is lost but the building is saved. Does that mean that some people will be lost? (*Turn to page 11*)

Delivered unto Satan

by Norman J. McLeod

A MOST peculiar paradox is presented in 1 Corinthians 5 to the one who believes in a superhuman being known as Satan. If one were delivered to Satan in that way of thinking, his hope of eternal salvation would be completely lost. The paradox is made more complete by the statement that precedes it: "In the name of our Lord Jesus Christ . . . and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh" (vv. 4, 5). Should anyone be delivered into the power of an evil one by the power of our Lord Jesus Christ? Is it not rather the teaching of nominal Christianity that Christ would deliver any sinner from the power of Satan?

The story of Dr. Faust who sold his soul to the Devil shows the common belief supposedly based on the Bible. No matter what Faust did thereafter, his soul was lost to the Devil. But, strangely enough, in 1 Corinthians 5, it is this delivering to Satan that is to save his spirit in the day of the Lord Jesus. When the meaning is properly understood the passage is simple to interpret.

The great majority of people play with sin until, like Samson, their eyes are put out. He knew that he was not doing right in his flirtations with Delilah. She was trying to use his lust for the furtherance of her evil ways. Like most of us, he deluded himself with the idea that his sins were all right. But finally the destruction of his physical prowess and his torture at the hands of the Philistine brought true repentance to Samson even though it brought about his death. He was publicly disgraced and tormented so that his "spirit" might be saved "in the day of our Lord Jesus."

David committed a sin of lust which ended in murder, even though he knew better. As a result his "secret sins" were set "in the light" of God's "countenance" (Psalm 90:8). He was told that as a result he would suffer rebellion in his own house. During the rest of his reign he had to endure the ordeal of civil war caused by his own children. At one time he even had to flee from his throne. A large part of his kingdom was torn away from his descendants in the reign of his grandson as a direct result of that sin. He was given assurances that his sin was ultimately to be forgiven, but he was delivered "to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

We can see this same thing operating in the lives of those about us. People who are outstanding leaders of the church, who yield to the lusts of the flesh in some way, undergo a very heavy trial because of some overt act. Usually this trial is brought about by governmental organs. The person violates some moral law that is subject to prosecution by the police power of the state. His misdeeds are dragged into the light of public scandal. Under the glare of public disfavor he turns to God as his refuge and consolation. Though men will not forgive him, yet his "spirit" will be saved "in the day of the Lord Jesus."

The Satan in this text is no superhuman god of evil, but may be the civil authorities. Satan, or the adversary, may be the moral guardians of society who have ostracized such an one from the association of friends or even family.

Lest anybody should think it is only sex offenders who should be so treated, let him read carefully the list of offenses for which such "destruction of the flesh" is intended—covetousness, idolatry, alcoholism, or extortion. Many so-called pillars of the church often come under the heading of extortioners. The business man who deals in "sharp" practices is as guilty as any other. The employer who makes great gains at the expense of his employees by paying starvation wages is guilty. The dealer in real estate and loans who uses his power to rob people of their property and even their living comes under as severe a condemnation. It was the Pharisees, pillars of the church in Jesus' day, who received severe condemnation at His hands.

We who are concerned with the administration of public welfare in Southern California see one of the worst scandals that ever struck the nation. The Mexican nationals who come in to work on the farms are brought in either legally or illegally to work at wages that no self-respecting employer would pay. These men have children by California-born Mexican women, either legally or illegally. The Mexican national has to return to Mexico, and his family comes to the welfare department for state aid. It brings to mind the statement of James: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you . . . Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of

them which have reaped are entered into the ears of the Lord of sabaoth" (James 5:1-5).

If one of these Mexican laborers asks for a living wage, he is immediately returned to Mexico, and another workman who does not know he is being robbed is brought in. Such sins as those employers commit are as severely condemned in 1 Corinthians 5 as any other sins.

Alcoholism is treated as a disease of the body and the mind at the present time. The cure of it is oftentimes found in medicinal and psychiatric treatment. But its inception is the same kind of sin as others. Recently we met a man who is now a reputable professional man, but who was, a few years ago, an alcoholic. He said that as an insurance agent he would have a cocktail with his clients when he closed a deal. As time went on, he took more and more cocktails until he was an alcoholic. He played with sin like Samson until, figuratively, his eyes were put out. Fortunately for this man, he realized the situation, and turned himself in to the alcoholic ward of the insane asylum.

It is that tampering with sin, even though we know better, that turns us over to our adversary, whatever it may be, that is the intent of the text we have studied.

Few Communists Among Clergy

The House Un-American Activities Committee has reported that the overwhelming majority of American clergymen were loyal but that "a few" were Communists or Communist sympathizers. In its annual report to Congress, covering 1953 investigations, the Committee declared:

"The official record establishes that, as in other fields, the few members of the clergy who have associated with Communist causes is a minute percentage of the hundreds of thousands of loyal, patriotic men of the cloth." But, said the Committee, a very small number of "case-hardened Communists and Communist sympathizers have actually infiltrated themselves into the ranks of the loyal clergy."

"Sworn testimony relative to this fact is in the possession of the Committee." The House group also complained that some loyal clergymen were lax in not determining the real sponsors of a movement before allowing their names to be used.

The Committee repeated an earlier stand that it had not conducted and did not intend to conduct any investigation of the clergy. It stated, however, that where it had determined that an individual clergyman was a Communist, the Committee had "proceeded exactly as it would in the case of any other person so identified."—*E.P.*

Be Careful! Black May Be Yellow!

What do you think is the color of this page? What's that? You say it's black print on a white page? I say that actually the true color is yellow print on a blue page. Since we appear to differ, I had better ask you again. What color do you see? Hmm, so you still say black type on a white page. Guess you're pretty smart after all. You saw through my little scheme all the time. You all knew that just because I or somebody else in the world said that black is yellow or white is blue, it doesn't make it so.

Let's try it again. How much is 2 plus 2? What's that? You think it is 4? You better go back to school! Anyone with any intelligence knows that 2 plus 2 equals 64. I might be able to give you the names of several college professors or maybe even Mr. Einstein, all of whom might swear to you that the answer is 64. Then would you believe it? I hope not. You see, every person in the world could give 64 as the total, and they could teach it in every school and college in the country, but it would make absolutely no difference. Two plus two is four and always will be just plain four.

Probably by this time, most of you are beginning to think that I've been working too hard and have gone a little funny upstairs. Well, it isn't so. I have reason for all this confusing talk, and here it is. I want to prove to you that evil is evil no matter how many people tell you it isn't.

Nowadays you hear the argument: "Why don't you smoke? Millions and millions of people do, even some fine 'Christians.' There couldn't be anything wrong with it if so many people do it."

Or, someone else says, "It doesn't make any difference if you cheat a bit in school. Almost everyone in my class cheats at one time or another. Why, you even read about college students cribbing every once in a while, so there certainly isn't anything very bad about it."

And so it goes. Every time any of us are tempted to do something which our conscience tells us is un-Christlike, we can be sure to hear the same argument—everyone does it and says there's nothing wrong in it, so how could it be evil? But, as Christians, we should not even listen to these people, because we know that no matter how many people tell us otherwise, and regardless of how loud they shout, black is still black, white is still white, and 2 plus 2 will always be four. And since we have an unchanging and loving God, good will always be good, and wrong will never cease to be wrong.

Even the great Prophet Isaiah of so long ago knew the type of people we would be, for he said, "Woe to those that call evil good and good evil."—Sidney Thrall in *Herald of Life*.

THE HOLY SPIRIT

(Continued from page 5)

tinct from the Father, but Nehemiah 9:20, if the translation of John 16:13, 14; 14:17 is correct in the King James Version, shows the guide, the instructor, to be "thy good spirit"—the "Spirit of your Father."

If the Father's wisdom can be personified as "she," "my," "me," and "her" (Prov. 8:1-26; 9:6), then surely in the same way the Father's Spirit, "the Spirit itself" (Rom. 8:16), though an "it" could, through personification, be termed a "he" or "himself." But, is the version correct? We shall see.

Herman Heinfetter renders these texts as follows from the Vatican Manuscript of the New Testament: "Howbeit from that comforter the Spirit of the truth concerning me, should have come, it will guide you into all truth relating thereto. For it will not speak to your mind by ITSELF, that is, its own origination, but whatsoever fact it shall receive, that is its witness, it will speak to your mind, yet the things that do come, it will show you that comforter will glorify me: for concerning me it will receive and show unto you. "The Spirit of the truth concerning me should exist, which [Spirit] the world is not able to have received, because it does not examine it, neither knows; ye have knowledge of it, that with you IT dwells and by you IT exists." The Emphatic Diaglott, Rotherham, Tafel, and the Curetonian Syriac all render John 14:17 somewhat similar to Heinfetter, the "Holy Spirit of God" being represented by the neuter pronoun "it."

In harmony with the foregoing, Dr. C. T. Kuinoels says concerning John 16:13, "The Spirit to which the pronoun refers is neuter in the original." Commenting on John 14:17, Professor J. H. Thayer, Harvard University, says, "The pronouns in verse 17 are *neuter* in the best manuscripts." Professor Toy says, "The Alexandrian does not give the *masculine*." Professor Gardner of Chicago says, "The true antecedent of these pronouns," in John 14:17 and 16:13, 14, is "*pneuma*, and this is *neuter of course*, and a true grammatical rendering makes the pronoun neuter."

"A church is just what its members are, nothing more, nothing less. A church cannot rise above its people. If it would be a better church in character, in attendance, in the things that money can buy, then its people must be better in character, in attendance, and in Christian giving."—Charles A. Leek.

"The family that sings together is a family that clings together."

Radio and Church Attendance

Christians of Norway "are just as regular radio listeners as they are occasional churchgoers," it was claimed here by Ragner Leivestad, who analyzed the impact of radio on church attendance in the church weekly *Var Kirke*. The pastor, whose contribution to a general discussion on religious broadcasting in Norway has stirred wide attention, declared that broadcasts of Sunday worship services are among the main reasons for rapidly declining church attendance. He pointed out that, according to a recent Gallup poll half of Norway's adult population listens to the Sunday services on radio.

Since the radio frequently broadcasts sermons of the country's most outstanding preachers, he went on, people are tempted to stay at home and listen to radio rather than to go to their neighborhood churches. On a recent Sunday the radio broadcasted a service from the Palace's Chapel in Oslo with Bishop Eivind Berggrav of Oslo preaching. "With three or four exceptions, even the most devoted churchgoers stayed home, and, frankly, if I were not to preach myself, I would also have stayed home listening to Berggrav," Mr. Leivestad said.

Stressing that radio services cannot give people Christian fellowship, Mr. Leivestad proposed that radio services be broadcast either early Sunday morning or later in the afternoon to permit people to attend church and still not miss the radio broadcasts of outstanding preachers.—E.P.

CHRISTIAN UNIVERSITY IN FORMOSA

The construction of the first Christian university in Formosa has been started in Taichung by western missionaries and Protestant church leaders of Formosa. Tunghai University is being backed by the United Board for Christian Colleges in China and the Presbyterian Church in Formosa. The University is expected to open in September 1954, with about two hundred students.

The campus site in this seacoast city was dedicated by Richard M. Nixon, Vice President of the United States, on his recent Far East tour. Dr. Thomas W. Graham, the United Board's representative in Formosa, expressed the hope that Tunghai would carry on the work that Christian universities in China had to drop.—E.P.

"There is a noble forgetfulness—that which does not remember injuries."—C. Simmons.

"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."

PROVE ME NOW

(Continued from page 4)

promised. God will prosper with material return those who bring their tithes into the Lord's storehouse. He will prosper everything His faithful servants put their hands to. "Prove me and see," said the Lord.

A spiritual blessing is also promised. This cure suggested by Malachi was evidently taken by a few people, and in addition to receiving material blessings they were spiritually revived. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name" (v. 16). Tithing not only brings material blessings, but it is sure to increase one's spiritual tone. Jesus' statement, "Where your treasure is, there will your heart be also," finds fulfillment in the tithing process.

There also is an eternal blessing promised for the faithful who obey this commandment of God. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him" (v. 17). Tithing is a token of the fact that we recognize, serve, and obey God in all things, that He has first place in our lives. These God will pluck out one by one and place among His jewels in that day when Jesus comes. Do you see how important tithing can be? From it can come personal and church prosperity, a spiritual revival, and eternal blessings. God says, "Prove me, tithe faithfully, and see if I do not bless you!"

A FAMILY BIBLE STUDY

(Continued from page 7)

Cecil: My allegory had to do more with the things that happen. But if you want to talk about whether some people will be lost and some saved, the Bible text you quoted from John 3:16 indicates that is true.

John: That text said, "Whosoever believeth in him should not perish, but have everlasting life." I can see very well that God loves those that believe and have life, but does He love those that perish?

Mildred: I believe He loves those that perish, also. Otherwise, why does Paul say in 1 Timothy 2:3, 4, "God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth."

Cecil: I agree with you. God desires all men to be saved, but He will never force them to be saved. The great tragedy of the Bible is that God loves and loses as well as loves and saves.

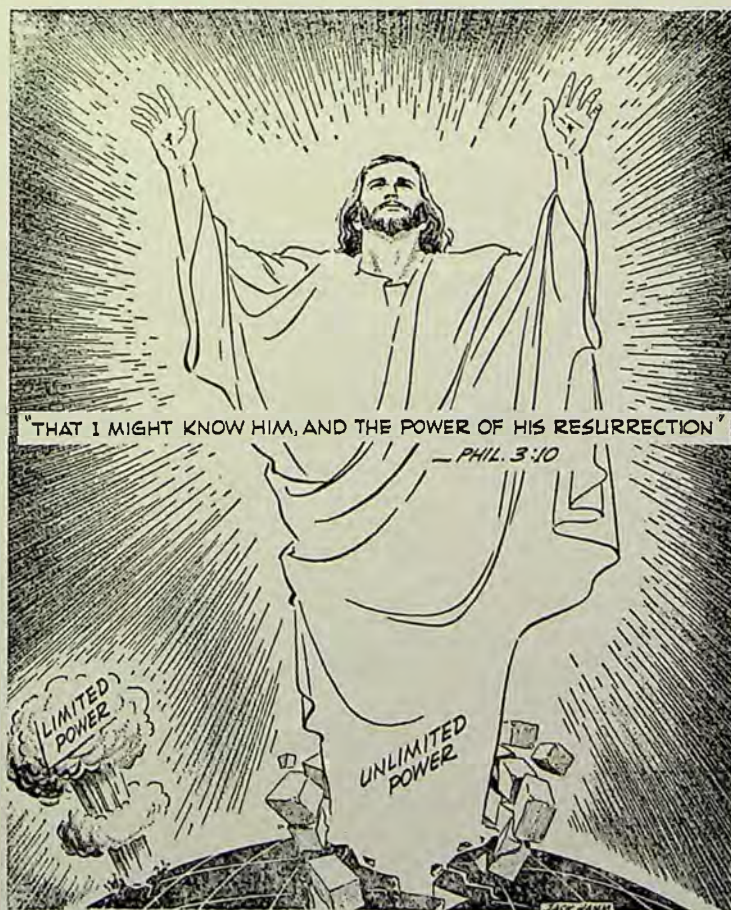
John: But God has so much power. Couldn't He purify and eventually save all mankind?

Cecil: It is a dream that some have had, and we sympathize with it. But even God cannot force people, nor will He attempt to force them. The Bible is clear on this point. For the sake of the body, the diseased arm must be cut off, lest the whole body be destroyed. Or, as Malachi puts it, "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."

John: Does that mean they pass completely out of existence?

Cecil: Yes. Psalm 37 makes that clear. Jesus spoke of them being "destroyed." Other similar words are used, all of which mean the wicked shall completely cease to exist, to be as though he had never existed at all. God's love is clean that way. We know that He loves us all and will do His utmost to bring us to eternal life, short of making up our minds for us. He leaves that to us. But I say with full assurance that the lost are those who shut the door in His face, and that He is doing everything in His power to prove His love so that we will accept and follow Jesus' way.

Eclipsing the Atomic





Why a Servant Lost His Job

By Mary A. Gesin

Mr. Allen was a very wealthy man. He had a beautiful home in the city and also one in the country. The country house was surrounded by level fields that stretched for off into the distance, a smooth, green lawn, graceful shade trees, well-cared-for flower beds—comfort and beauty everywhere.

Now the owner of all this estate was preparing to go on a long trip to a foreign country. He was busily making plans for himself and his family on the journey, as well as for the care of his property in his absence. They all loved their two homes, but they enjoyed the comfort and beauty of the country home the more.

Mr. Allen looked over the men who worked for him, trying to choose one in each place to have entire charge while he was gone. At last he selected James Benson, who had been his head servant for years, to care for the city house.

There were many things to consider for the country home. The children's pets must be tended, and the gardens, lawn, and fields must be cared for. At last Mr. Allen picked a man who seemed trustworthy and capable. Henry Hewitt was his name.

Mr. and Mrs. Allen, John and Patty set out on their long trip to be gone three months or more. They visited many foreign cities and enjoyed it all immensely. They thought often of home and especially their country home. At last the wonderful trip ended, and they looked forward to seeing their familiar belongings.

They found James and his wife standing in the door of their city home waiting to greet their master and mistress and the children. Mr. Allen noticed that everything had been well cared for. Mr. Allen lost no time in telling them how he appreciated their service and rewarded them well.

Bright and early the next day they all started out for their country home. As the car drew near the drive they expected to see the dogs playing in their yard, but the place looked deserted.

The lawn was not cared for, and there actually were weeds in their beautiful flower beds. No one stood at the door with welcoming smiles. Dust was on the fine furniture and rugs.

John and Patty ran to see their rabbits, the pony, and the dogs. All of them showed signs of neglect, but were

happy to see the children. John set to work caring for his pony and Patty fed the rabbits.

Mr. Allen went to the room given to Henry Hewitt for an office. But Henry was not there. He searched the house frantically for someone, and finally found a boy asleep on a little pile of hay in the barn. Mr. Allen woke the boy and asked him where Henry was and why everything looked so bad.

"Why," said the boy, "we didn't think you'd be home until next week."

Little by little, Mr. Allen learned that Henry had spent most of his time in town drinking and gambling. The others had tried to keep things up, but they became discouraged.

Henry, you may be sure, did not hold that position another day, nor was he rewarded as James had been.

Jesus our Master, has gone into a far country and has left us, his servants, in charge. Will we prove to be careless, unfaithful, and lazy servants? Or will we be faithful to the trust He has placed in us and receive the reward He has promised on His return? God has created this world and everything in it. He has put us in charge of it, to take care of everything and everyone to the best of our ability. What will Jesus say to us, when He returns? Will He reward us for our faithful care, or will He dismiss us from His employ?

HAPPY BIRTHDAY TO EACH OF YOU!

Diane Kirkpatrick, May 5, age 9, Holbrook, Nebr.
 Janis VeNard, May 6, age 7, Tuscon, Ariz.
 Joanne Peters, May 7, age 12, Paynesville, Minn.
 Russell E. Follin, May 7, age 9, Plymouth, Ind.
 Kenneth Lee Cramer, May 8, age 10, Bedford, Ohio.
 Freddie Bollin, May 8, age 12, Hammond, La.
 Dede Baird, May 8, age 14, Hammond, La.
 Marie Hutchinson, May 9, age 6, Hammond, La.
 Doris Denchfield, May 9, age 14, Grand Rapids, Mich.
 Dallas Denchfield, May 9, age 14, Grand Rapids, Mich.
 Edward Goit, May 10, age 9, Niagara Falls, N. Y.
 Edgar James Gainey, May 10, age 7, Hammond, La.

This is promotion day for Dede Baird and Doris and Dallas Denchfield. We invite you all to read the Berean Page, also.

The Lord's Prayer

by William Dick

THE disciples learned many new things from Jesus. For instance, Jesus had new ideas about prayer. About the only thing the disciples knew about prayer, they learned from the Pharisees who loved to make long prayers in the synagogues that they could be seen of men. But Jesus' way of praying was different. When Jesus prayed, He did not repeat a meaningless ritual, but talked sincerely with His heavenly Father. When He returned from prayer, the disciples could feel that their Master had had close contact with God. In comparison, their prayer-life was very weak.

The disciples began to feel the power of prayer and approached Jesus, saying, "Teach us to pray." Jesus consented and taught them the model prayer. Last week we began studying the thoughts hidden in the Lord's Prayer. Will you continue praying with us?

Give us this day our daily bread. Each word in this sentence adds an important thought to the prayer. When we ask God to provide for us, we ask for common bread. We do not ask for dainties or luxuries, but for that common food that will supply our physical wants best. We are not covetous in our request. We do not pray to receive the bread someone else is eating, but for that which rightfully belongs to us.

We pray only for the needs of the day. We do well to be concerned about our daily bread, let alone worry about what we will eat next week or next month. The writer, Luke, clarifies this portion of the prayer in his account, "Give us day by day our daily bread" (Luke 11:3). This seems to be God's method of provision. He supplied manna to the Israelites in the wilderness every day without fail. "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:34).

Food comes from God as a gift. He does not sell or lend it to us. He gives us daily bread as an outright gift. We are not selfish in our request either. I pray that God will not only provide for me but for us. This is true especially when a Christian family gathers around the table and thanks God for the food they are eating.

This petition is renewed each day. When we continue to do so, not a day will go by when we do not have bread to eat, and when we remember to renew our thanks. The fact that Jesus included this sentence in the model prayer shows that His Father is interested in taking care



of our physical wants. In order for us to grow spiritually, we must feel well physically.

And forgive us our debts, as we forgive our debtors. Our sins are as debts. According to the justice of God, the penalty for committing sin is death. All have sinned and come short of the glory of God, so all are punishable by death. Christ sacrificed Himself upon the cross, however, and pardoned us from the death penalty. So we owe a great deal to Christ for all that He did for us. Since it is impossible to keep from sinning, we ask God to continue forgiving us.

Why are we so certain we deserve God's forgiveness? Because we forgive other people for the wrongs they do take against us. Or do we? Perhaps we do not want God against us. Or do we? Perhaps we do not want God to take this part of our prayer seriously. For we might be sorry if God forgives us no better than we forgive our fellow men! God is always ready to forgive, but are we? When we learn to forgive others, we begin to appreciate the mercy of God. If we can forgive, it is evidence that God has forgiven us.

And lead us not into temptation, but deliver us from evil. Temptations to young people are strong today. We must pray to God to give us strength to keep from yielding to temptation. God has lead us out of the paths of sin, and we ask Him to protect us from returning to them. David prayed, "Keep back thy servant also from presumptuous sins; let them not have dominion over me" (Psalm 19:13). God is stronger than the evil of the world and will deliver us if we earnestly seek His way of life.

For thine is the kingdom, and the power, and the glory, for ever. God's Kingdom will soon have government over the entire earth wherein His people will find refuge and peace. God has power to maintain and support His Kingdom and to make good His promises. His glory will be above our ability to describe or imagine. It is with much confidence and comfort that we can address our prayers to such a great God. *Amen.* So be it!

AMONG THE CHURCHES

Church Calendar

Special Events

- April 30-May 2—Southwest Conference at Pomona.
- May 1-2—Ohio Spring Conference at Maple Grove Church of God, Lawrenceville.
- May 4-21—Vacation Bible School at Alliance, Nebr. (superintendent, Verna C. Thayer).
- May 16—Iowa Spring Conference at Hickory Grove.
- May 17-23—Michigan Conference at Southlawn Church, Grand Rapids (guest speaker, Alva Huffer).
- May 24-28—Vacation Bible School at Moorefield, Nebr. (Verna C. Thayer, guest superintendent).
- May 28-30—Fiftieth anniversary meetings at Ponthill, Ont. (speaker, M. W. Lyon).
- May 30—Arkansas Youth Rally at Oak Grove Church of God near Little Rock.
- May 30-June 4—Vacation Bible School at Fremont, Nebr. (Verna C. Thayer, guest superintendent).
- June 14-18—Vacation Bible School at Hector, Minn. (Verna C. Thayer, guest superintendent).
- June 19-27—Indiana State Conference at North Salem (five miles north of Plymouth).
- June 21-25—Vacation Bible School at Litchfield, Minn. (guest superintendent, Verna C. Thayer).
- June 21-25—Vacation Bible School at Eden Valley, Minn. (Verna C. Thayer, guest superintendent).
- June 28-July 3—Vacation Bible School at Hillisburg, Ind. (Verna C. Thayer, guest superintendent).
- June 28-July 2—Minnesota Bible Camp at Eden Valley (Ellsworth Routson and Delbert Jones, leaders).
- July 4-11—Southeastern Conference, Guthrie Grove Church of God, Pelzer, S. C.
- July 5-9—Vacation Bible School at Burr Oak, Ind. (Verna C. Thayer, guest superintendent).
- July 11-18—Camp Bible School at Wenatchee, Wash.
- July 11-25—Texas Berean Youth Rally near Gatesville, (Delbert Jones, guest leader).
- July 12-16—Vacation Bible School at Rockford, Ill. (Verna C. Thayer, superintendent).
- July 18-25—Texas Conference and Bible School on the Youth Rally grounds, near Gatesville (guest speaker, Delbert Jones).
- July 19-23—Vacation Bible School at Flagg Center, Ill. (Verna C. Thayer, superintendent).
- July 19-23—Vacation Bible School at East Oregon, Ill. (Verna C. Thayer, superintendent).
- July 27-August 8—Illinois Bible School and Conference at Oregon.
- August 3—Sunday School Day for all inter-

ested workers and teachers at Oregon, Illinois.

- August 4-6—General Conference Business meetings at Oregon, Ill.
- August 8-18—National Berean Youth Rally at Quaker Haven Camp (near Syracuse, Indiana on Dewart Lake).
- August 12-22—Virginia Conference and Bible School at Maurertown (Kenneth Milne, guest speaker).
- August 14-22—Iowa State Conference at Waterloo.
- August 15-27—Western Nebraska Conference at Holbrook (Warren Screnson and Harry Gockler, guest speakers).
- August 25-29—Ohio State Conference at Golden Rule Church, Cleveland (Harold Doan, guest speaker).

RIFT IN THE IRON CURTAIN National Bible Institution Helps

Several months ago the General Conference co-operated with the Oregon, Ill., Chamber of Commerce in producing a film entitled "This Is Our Town."

All of the work of National Bible Institution was featured in this film. This included the printing department, operation of Oregon Bible College, Golden Rule Home, and a general survey of the way in which religion has had a part in the life of Oregon.

The film was first shown on television and has been available for showing as general promotion for the city of Oregon.

Recently the United States Government has called in the film for use in showing behind the iron curtain or in satellite countries where it is possible to show it. It is regarded as a good example of community life in this country. Since it reflects the part that the church has in our community and much of the good that it accomplishes, it is regarded as a beneficial story to show to the satellite countries.

We are happy that National Bible Institution has had a part in this production, and the work that has been accomplished is considered worth this tribute.

KOKOMO, INDIANA

The writer was most happy to assist the president of our local Berean society, John Cronin, to put on Christ by baptism. John is an outstanding young man and we trust he will be a diligent worker for the Master. His present address is, 1307 Markland Ave., East.

Our goal of 100 in attendance on Easter Sunday was surpassed by several. General attendance is good at all services. We are planning for more classrooms, as our need for them is great. We have new tables and chairs for the primary classes.

Daily vacation Bible school is to be conducted in July, because of late school closing, and the date for Indiana Bible School. A. M. Jones, pastor.

MORNING STAR CHURCH OF GOD

South Bend, Indiana

On Easter Sunday, we were happy to assist Kenneth Turrell, Judith Yankee, and Pat Legan in putting on Christ in baptism. We pray for the Lord's richest blessings upon these new members of the household of faith.

Easter services at Morning Star were well attended, with 115 for Sunday school and 105 for church. A goodly number also enjoyed the Sunrise service and fellowship breakfast. Average attendance had increased from 40 to 70 since last fall. We praise the Lord for this sign of progress. A month-long calling campaign by the members has proved helpful in building up attendance.

"Extra" services of the church include the Ladies Aid, a Christian Scout group for intermediate boys, an I.A.H. Club for younger children, Berean young people, a softball team for men, and a newly formed missionary society. A new landscaping job and many improvements on the buildings have received the willing attention of the congregation.

The weekly church radio program, Morning Chapel, conducted in conjunction with the Hope Chapel Church has been well received in the community, and has brought at least one new family into the church. We are thankful for this witness to the truth in this area.

Harold Doan, pastor.

BAPTISMS AT AURORA, ILLINOIS

On Easter Sunday, April 18, 1954, after confession of their faith, Mrs. Den Stark and Mrs. Jesse Gallegas were baptized into the body of Christ. The baptism took place in Fox River. Having "put on Christ," we pray they will find Him always sufficient.

Bud Goodwin.

BAPTISMS AT PENNELLWOOD

What a blessed assurance it is to know that the power of, and hope in the risen Saviour are still at work in the hearts of men today. What an inspiration of faith to know that "God is he who is working effectually among you, both to will and to perform, on account of his benevolence" (Phil. 2:13, Diag.).

That "effectual work" of God was felt at Pennellwood on Easter evening when the following were baptized into Jesus Christ for remission of sins: Linda Slagter, Douglas Sheneman, Mrs. M. McLenithan, Barbara Ross, and Nancy Muma. They were welcomed into the Church of God by the right hand of fellowship on Sunday morning, April 25.

Our prayer is that His "benevolence" might continue to bless them throughout life and through eternity. Milon Hall, pastor.

Sunday school attendance at the Oregon, Ill., Church of God on Easter Sunday was 111. East Oregon Chapel attendance was 100.

RELIGION IN SLAVE LABOR CAMP

Religious life in a Russian slave labor camp was described in a broadcast from Munich, Germany, by a Lutheran pastor who spent several years in such a camp. Karl Eurskens who was sent to a punitive hard labor camp in 1950 along with a group of German prisoners of war, said the circumstances under which the prisoners had been sentenced to hard labor caused many to despair.

He claimed that the sentences were based on "fantastically flimsy, trumped-up charges" and were "ridiculously unjust beyond human comprehension of anybody reared in western concepts of human rights." However, he added, that, even though many despaired in the world and in God, the religious life in the slave labor camp was "stirring."

Mr. Eurskens divided the camp into three groups. The first group consisted of prisoners who had at first lost their faith in justice and in God but later found their way back to God. Another group were the people whose faith was shattered and remained shattered. The third group were people who never had been religious. He stressed that a number of people of the latter category, including men who never had been baptized came to him in the camp to be baptized and to be taught.

"I often wondered," Mr. Eurskens said, "how these people who previously had no wish to know God, found their way to Him in conditions where others had lost their faith and I myself, being a pastor, constantly had to pray for my faith." As in early Christian times, when the faithful had to hide in catacombs, he had held services in cellars, unfinished constructions, and between woodstacks. At some of these services he baptized converts.

Around a core of prisoners who had been church members before, the camp congregations grew to such an extent that the Communist guards became aware of its activities and in 1951 passed an order forbidding all kinds of religious services. At first the ban "only strengthened our spirit." But later it was decided to give in to "the spies and the pressure" in order to save Christians from further persecution. The pastor and his congregation resolved only to meet for communion on church holidays. Mr. Eurskens added that on those occasions the religiously indifferent prisoners volunteered to protect the faithful by "standing guard" around the secret places of worship.—E.P.

HERALD RECEIPTS

Fellowship Missionary Class; Nettie B. Crundwell; Mrs. Merle Alsbury; Mrs. E. W. Johnson; Mrs. Albert Logsdon; Mrs. William Densmore; Mrs. Beulah B. Tabor; Mrs. Eva L. Stearns; Dale Ward; Silas Overton; A. B. Mesby; Mrs. Edith Eades; Clark Ballentine; Mrs. W. H. Allard; Herbert F. C. Hill; Mrs. Horace Haines (2); Mrs. Charles E. Page; Mrs. Clara Claypool; Alta King; De-los Andrew; Gerald Osborn; H. S. Bell; Vernis Wolfe; Ethel L. Chitty (2); Mrs. Barbara Addington.

"We have been working on our Sunday school lately. It has averages from 27 to 38. Last quarter we started to work on it a little and ended with 41. Now, several of us have begun to go at it in earnest, with a goal of one hundred for some Sunday as soon as possible. The highest so far has been 68. We are now working for the one hundred for Easter Sunday."—V. E. Kirkpatrick, Holbrook, Nebr. Did you make it?

Bro. Harvey U. Krogh, Jr., pastor at Hope Chapel, South Bend, Ind., stopped briefly at headquarters in Oregon last week on his way to Eden Valley, Minn. At Eden Valley, he is assisting Bro. Ellsworth Routson in a series of evangelistic meetings.

NEW TRACTS

Two new eight-page (envelope-size) tracts have been made available. The Ohio State Conference has published an article by Bro. Harold Dean on "Is Jesus God?" Truth Seeker's Bible Class has published another of Bro. Doan's radio broadcasts—"The Ideal Family." Both tracts are well written and treat subjects of importance to Christian welfare. Order from National Bible Institution, Oregon, Ill.—25 cents per dozen; \$1.60 per 100.

"Put on the whole armour of God, that ye may be able to stand" (Eph. 6:11a).

THE RESTITUTION HERALD

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

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

BIBLE CLASS BY PHONE

Grace Love had spent more than fourscore years in service to her fellows, but when her husband was stricken a few years ago, she thought that her helpfulness must end. But today more than a dozen Palmdale residents, most of them shut-ins or semi-invalids, receive daily encouragement from this 85-year-old woman who herself is almost a shut-in because her invalid husband requires almost constant care.

Mrs. Love recalls the feeling of frustration that swept over her when she realized her participation in activities of the neighborhood had drawn to a close. "People had always been in my life," she said. "I had been so active, and I guess I just went down in spirit for a time!" Then she chanced to make a phone call to a friend. During the conversation, she recommended that this person read a certain Bible verse she was sure would prove helpful.

After hanging up, Mrs. Love suddenly realized that her phone could be the means for continuing her "personal visits," so she organized a Bible class over that instrument. Each day she assigns readings for her "pupils." "It works out just fine," she said. "Almost as good as if we had a classroom!"—E.P.

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Lesson Subjects

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2. The Prize of Immortality
3. Christian Conversion
4. Joint-Heirs With Christ
5. A Living Sacrifice
6. Marks of Christianity
7. The Need for Christian Fellowship
8. Stewardship of Money
9. Unspotted From the World
10. The Christian Prayer Life
11. Love, the Master Law
12. Bringing Christ Into the Home
13. Lest Ye Enter Into Temptation
14. The Purpose of Affliction
15. Christian Evangelism

COURSE: BIBLE INTERPRETATION

Lesson Subjects

1. Does It Make Any Difference What We Believe?
2. The Holy Bible, the Christian's Text-book
3. God, Jesus, and the Holy Spirit
4. The Nature of Man
5. God's Covenant With Abraham
6. A Saviour Is Promised
7. Life Only Through Christ
8. Necessity of Baptism
9. Resurrection
10. Jesus Is Coming
11. The Kingdom of God
12. Restoration of All Things
13. Restitution of All Things
14. What Is the Soul?
15. What Is Hell?

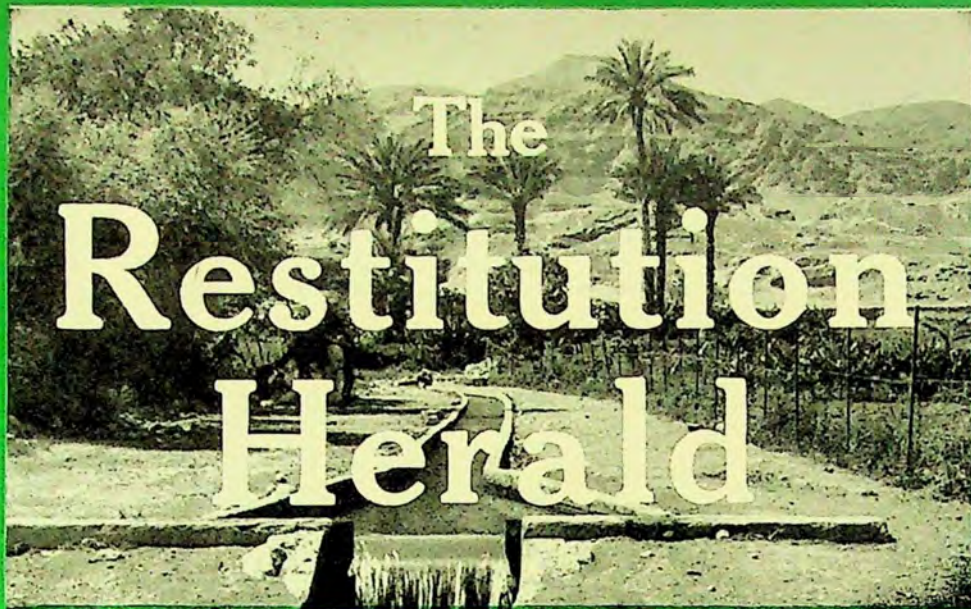
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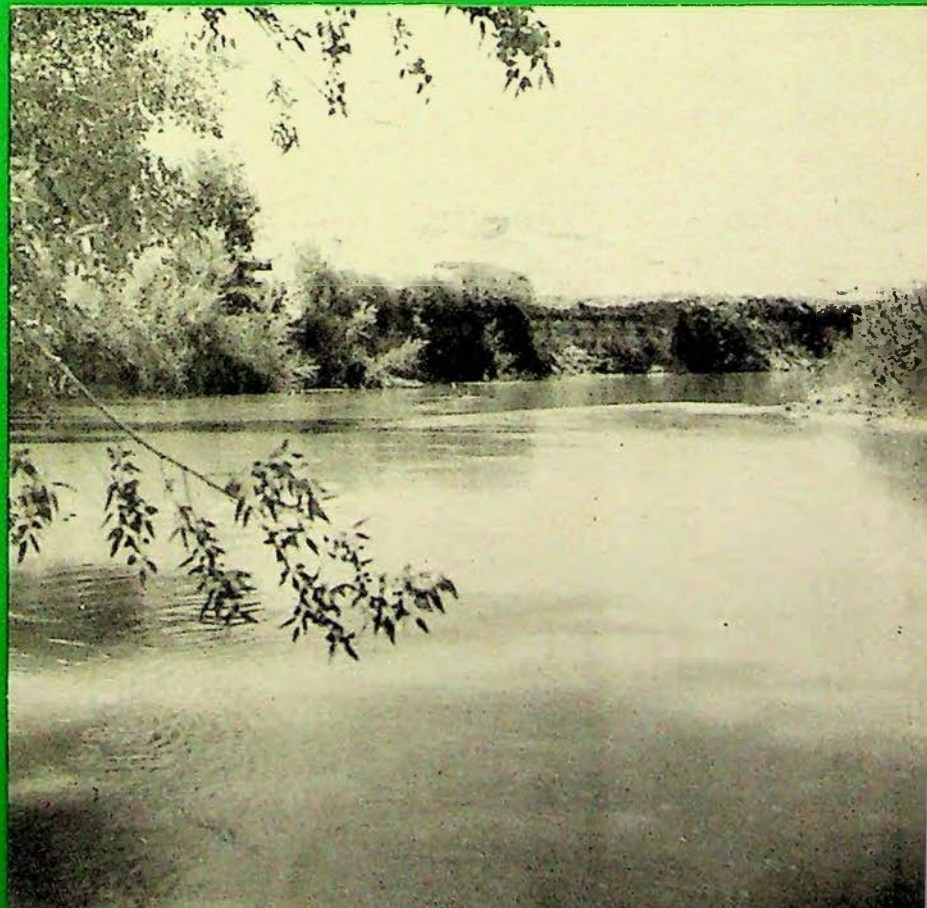
May 4, 1954
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“There went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins . . . And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.”

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Editorial

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James M. Watkins, Editor

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Paul C. Johnson, Associate Editor

Faith Is the Answer for Our Times

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke 21:25, 26).

Apprehension is growing over great instruments of destruction that are being developed. This reminds us of the Biblical prediction that men's hearts will fail them for fear. We are very close to that period of time, if it is not already upon us. Those who concern themselves with the trend of our times are indeed anxious about the future.

It is easy to see why faith decreases as fear increases. Fear is the opposite of faith. We become fearful when we lose our faith in a certain thing. We take some dangerous drugs as medications; yet, we have no fear because we know what their reaction will be. We are fearful of the power of the hydrogen bomb and other forces only because we are losing faith in the ability of man to use them wisely. Fear will become rampant over the world unless we can re-establish a measure of faith in God and man.

The humanist trend is growing in the world. Humanism is the worship of man. By putting our faith in man we are bound to jeopardize our faith. No one knows the limitations of man better than man. We are becoming less confident that any man knows the answer to our multiplying problems. Because we have placed all faith in man's ability to solve our problems, we find ourselves against a stone wall. When man is against the wall he becomes panicky, because he does not know which way to turn. This is the predicament in which mankind finds itself at the present time.

When we have faith we can believe that the impossible is possible. The message of faith is to believe in the impossible. There is no way that we can explain the fulfillment of faith found in the Bible by the limited standards of man. How can man raise the dead? How can man perform many of the miracles done by Jesus in the name of faith? Faith requires that we believe in the impossible.

We have seen the lives of many individuals completely

transformed by God. Some of the worst drunks and shiftless men have been transformed into completely new creatures. Can we explain this by the standards of men? Yet, we know it is possible through the power of God.

Answered prayer, judged by the standards of men, is impossible. How are we to believe that simply by making a request to a God we have never seen we can have the answer to our petitions? If you do not have faith, it is impossible to believe. Through faith answered prayer is logical.

How could anyone living several hundred years ago satisfactorily predict the course of present-day events? Yet, we know this was done. Unless we have faith in the prophecies of the past, they seem impossible to us. We live to see them fulfilled. Through faith the impossible becomes possible and very logical.

Has not this been the essence of the great lives that history records? Faith has caused men to rise above their fellows. The inventor that keeps trying against impossible odds has a faith in the impossible. Many inventions have not succeeded until after several hundred trials. Had there not been a faith in the impossible we would not have a light bulb, radios, automobiles, or any of the other luxuries that enhance our lives today.

The scientist that continues to seek cures in the face of impossible odds must have that kind of faith. He must believe that the impossible is possible. No amount of failures and no amount of discouragement is sufficient to make him give up. We doubt if any of the great advances made by medical science would be a reality today if men had accepted the common theory that once regarded them as being impossible.

The preacher who wins people must believe in the impossible. He could feel that there is no hope of winning others to Christ. Yet, day after day, we see revelations of new faith that are almost astounding. The person who has the least interest in Jesus may become the most devoted convert. These manifestations of faith make the preacher believe in the impossible.

Men's hearts will fail them for fear only when they stop believing in the impossible. It is the antidote for discouragement and the incentive to higher goals of attainment.

Three Kinds of Rest

by Harold Doan



THERE possibly never has been a time when people have been so tired, mentally, physically, and spiritually, as they are today. There have been times when people worked harder, when there were few labor-saving devices, and the twelve-hour day was standard, but people were not as tired, and the symptoms of tiredness were not as prevalent.

The reason for tiredness today, in my opinion, is not work, but pressure. It is the pressure of the times that caused a half million deaths from heart trouble last year. We are caught in the pressure of tremendous population. "People, people all around, and never a moment to think!" There are two and one third billion people in the world. This tremendous number is increasing by sixty thousand every day. We live under economic pressure. Competition is keen, money is unstable, future employment is not always secure, few people have any emergency funds. There is the pressure of evil. Temptations are everywhere. Gangsterism, corruptness, and dishonesty flourish. Our children are susceptible to it. It is the pressure of modern civilization that is the real cause of the tiredness so usual today. It is this unrest which is causing people to seek rest in the wild pleasures of our times.

The word "rest" has a magic sound to us now. Rest is promised to the children of God today! It is a kind of rest enjoyed in the present and to be enjoyed throughout eternity, which is only for the children of God by faith in Jesus Christ.

This "rest" is soul rest—rest from pressure, and rest under pressure. It is rest from the frustration of our own work, and rest in the pleasure of doing the will of God. It is rest from worry about the future, and rest in trust in the promises of God. It is rest from the gnawings of our conscience—rest in the unburdening of our guilt before God. Such rest can come only through faith.

The promised rest of God is spoken of in Hebrews 3:17 to 4:3. "With whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of

unbelief. 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 unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard 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."

In these verses we see a comparison made between the Hebrews in the wilderness and the church of today as it lives in the wilderness of the world and strives toward the Promised Land. Most of Israel did not enter the rest of the Promised Land because of disbelief and lack of faith and trust in God. The church also is promised rest today and in the Kingdom of God, but only those who have real faith in God, who not only hear the gospel but also live by it, can enter into that rest of God. Isaiah 57:20, 21 states this truth in a negative way. "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." There is no rest—there is no peace to the wicked. In Psalm 95:11 we read, "Unto whom I swear in my wrath that they should not enter into my rest. The price of rebellion is unrest.

Three kinds of rest are promised to God's children who believe the gospel and live by faith.

The first is promised by Jesus in Matthew 11:28: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." This is the rest which comes from accepting Jesus as Saviour, being baptized into Him, and receiving forgiveness of sins as a result. Jesus died to give us this rest from the guilt for sin, and it is that burden which Jesus removes when we put on His name in baptism. When we have laid this burden before Jesus we can have rest. Only when the penitent person is forgiven and regenerated is he prepared to take the yoke of Christ.

Psychology has been overplayed to the point where sane people doubt their sanity. But one thing that the study of the mind has done is prove the tremendous power exerted on our lives by our subconscious and our innermost thoughts. In fact, most of our real unrest stems

from our troubled minds, and not from the troubled world. One of those innermost thoughts which riles the subconscious and is a heavy burden upon the mind of man, is his sense of guilt before God, his knowledge that he has not done nearly as well as he knows how to do. Paul described it in Romans 7:18: "I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." The only way to find relief from this great burden is through the grace of God forgiving us in Jesus Christ. To be sure, the Christian still has that conflict within between the flesh and the spirit, but he is not plagued by a constant sense of guilt, which is so responsible for unrest.

The rest which results from forgiveness is open to all people. Jesus said, "Come, *all* ye." To resist this invitation of Christ is to forsake hope of the rest which comes through forgiveness. The Lord said, in Isaiah 28:12, "This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear." This is the only way of soul rest, yet the people of our time will not hear, as they would not hear Isaiah.

The second kind of rest promised us is offered by Jesus in Matthew 11:29, 30: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The first is the rest which results from belief and faith, and this is the rest which comes from obedience, service, and walking with Jesus. There is a rest, a satisfaction, a contentment, a peace which comes from doing the will of God—a rest which can come in no other way.

Jeremiah, in the last days of Judah's resistance to God, gave the nation this good advice: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." These people were full of fears, anxiety, and unrest. They were in a condition very much like the modern world. God counseled them, through Jeremiah, to return to their old ways, to the religion of their fathers, to the faith of Abraham, and the obedient walk of David, and then they would find rest. Find the good walk and walk in it and you will find rest from your fears, said Jeremiah. But they refused and Jeremiah lived to see the nation crumble.

There is nothing strange or mysterious about this. Is there any rest like that which comes from a good job, well done? We find rest from the burden of guilt by forgiveness, and we find continual rest and satisfaction in faithful, sacrificial, obedient service to God, walking in the yoke of Christ.

Hebrews 4:9, 10 says, "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." These verses speak of this second rest. It is the rest enjoyed by those who have surrendered all to God. It is the rest of those who have ceased the works of the flesh, and are bringing forth the fruits of the spirit. These are explained in Galatians 5:19-25: "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. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." The second rest is for those who walk in the Spirit, yoked to Christ, doing the works of God.

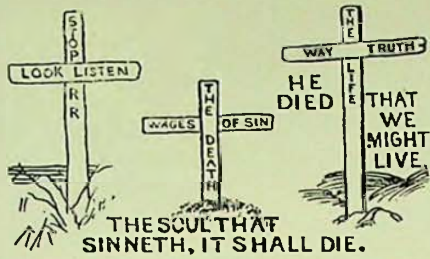
Does this mean that we will sit back with folded hands and rest till Jesus comes? No, the opposite is true. We find rest in service. Rest is found in walking beside one who shares the load. In Exodus 33:14 we read, "My presence shall go with thee, and I will give thee rest."

The third rest which is promised in the New Testament is the rest that is to come to the children of God after Jesus returns. That rest is spoken of in 2 Thessalonians 1:7: "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels." Though we can today enjoy rest from the burden of sin, and rest from the satisfaction of walking with Christ and serving with Him, there is a more glorious and complete rest yet to come for the children of God. In spite of the rest we have in Christ, we still are tempted, we have troubles, the spirit is willing but the flesh is weak, and there is much external trouble and resistance. But in the age to come all will be rest and peace. There will be a rest from trouble, from evil, from death, from grief, from pain, and from failure.

(Please turn to page 10)

DAILY BIBLE READINGS

- M. May 10. Rom. 13:7-14. No defense without the armor of light.
 T. May 11. 2 Cor. 6:1-10. Paul's armor of righteousness wins approval.
 W. May 12. 2 Cor. 10:1-6. The Spirit is mightier than the flesh.
 T. May 13. 1 Thess. 5:1-10. Faith and love are effective weapons.
 F. May 14. 1 Peter 3:10-16. The shield of righteousness.
 S. May 15. Rom. 8:31-39. No harm can come to those under God's protection.



The Beginning of Sin

By C. E. Randall

AS FAR as man is concerned, the beginning of sin was in the Garden of Eden. It developed soon after our first parents had been placed in the Garden. The story of the origin of sin is simply told and the account is easy to understand. Man was placed in the Garden of Eden to dress and keep the Garden according to the record in Genesis. Let us read Genesis 2:8-17.

"The Lord God planted a garden eastward in Eden; and there he put the 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. And a river went out of Eden to water the garden. . . .

"The Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

The area covered by the Garden corresponds quite accurately with the land contained in the promise made to Abraham in Genesis 15:18. In the Garden, man was given dominion over all 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 on the earth. His dominion was that of a king. He ruled as king of God's creation. His home was beautiful, for it is written that at the conclusion of the creative work, God saw everything that He had made, and, behold, it "was very good." In this surrounding man had everything which his need required. The environment was pleasant, for it is written that the Lord caused every tree to grow that was pleasant to the sight. Plenty of food was provided, for the trees provided good food.

Man, being a free moral agent, made in the image and likeness of his Creator, had the right of choice. Had he not been created with freedom of will, he would have been an automaton. The right to choose gives man the opportunity of self-development, that is, when he chooses wisely. When he decides to follow the course of least resistance and yield to temptation, then he starts a downward course which leads to abasement and separation from the blessings of the Lord.

Our first parents in the Garden had only one restriction placed against them. This prohibition is stated in the last verse of the lesson read: "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." This tree, like the tree of life, was in the center of the Garden. One was the tree of life; the other could be called the tree of death. There was set before our first parents the choice between good and evil, life and death.

Like Moses said to Israel: "See, I have set before thee this day life and good, and death and evil . . . I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing." They had the right of choice, the same as we have. Until the tempter came along with deception and doubt, the pair permitted reason and right to rule their lives, and they chose the better part.

However, the entrance of the tempter into the peaceful and pleasant scene changed the situation. He changed the truth of God into a lie, and, whereas God had told the couple that the eating of the tree of knowledge of good and evil would bring death, the tempter cunningly and deceptively told them that they would not die. The record of the temptation and the subsequent yielding and fall is recorded in the third chapter of Genesis, and reads as follows:

"The serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

Who told the truth, God or the tempter? God said man would die if he disobeyed. The tempter said he would not die if he ate of the tree. Death came as the result of believing the serpent and disobeying God. From

that very time until the present man has been under a cloud of deception concerning sin and death. Adam and Eve disobeyed God through believing that if they ate of the tree they would not die, even though God had said they would. It was the tempter who first coined the saying, "There is no death." The deception which this untruth created led man into the very thing which man should have avoided: and, in spite of all the experiences with death which man has had from the very beginning, this untruth still persists and it still deceives people. Paul speaks about some who are ever learning and never able to come to the knowledge of the truth. If there is one subject where this principle holds true it concerns the wages of sin which is death.

The liquor interests in this country, especially the distillers and brewers, are continually flooding the populace with propaganda that the brewing industry creates jobs and pours into the treasuries of the state and federal governments millions and millions of dollars in taxes. This is true in part, but they fail to tell you that where they create a job for one they destroy jobs for several others, and, whereas they put one dollar into the tax income, it costs the taxpayers four dollars for the evil which liquor causes in crime, poverty, prostitution, and the great army of 400,000 alcoholics, or problem drinkers, in the nation.

The liquor industry seeks to deceive the people concerning the real facts about the liquor traffic. So the arch-enemy of mankind seeks to deceive the people concerning the real nature of death. He succeeded in deceiving our first parents as to the penalty of sin. He taught them that sin would not bring death—that they would not die. He taught that if they ate of the tree of knowledge of good and evil they would discover that it was good for food, pleasant to the eyes, and would make them wise and open up to them a larger and fuller life in contrast to what God said would happen.

It is not hard to trace this form of deception through the annals of history. It can be found in all of the pagan religions of the world, that disobedience does not bring death, but merely a separation from some of the blessings of their god of whatever form or sort he possesses. "Thou shalt not surely die" is the keystone teaching of all of these pagan religions. Where did it come from? There is only one source, and that source was the enemy. The law that governed man in the Garden still prevails today and it can be summed up in these words: "The wages of sin is death."

It was the tempter that first introduced the teaching, "Ye shall not surely die," and placed a false concept and an evil interpretation on the meaning of death. Sin came as a result of our first parents believing the serpent's falsehood, "Ye shall not surely die." Therefore we read:

"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). I have often heard it said when someone has died, something to this effect: "It has pleased God to take from our midst Brother So-and-So." My friends, God is not the cause of death. Sin is the cause of death, and sin came through the deception of the tempter when he said, "Ye shall not surely die."

In Hebrews 2:14 we read: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Here is the rightful source of death—the devil, not God. If God had been the cause of death or if God is the one who takes people when they die, then, according to this scripture, Christ was manifested to destroy Him, for He was manifested to destroy him that hath power of death. I am thankful that we are definitely told here who it is that has the power of death. That we might get the full impact of the scripture let us reread part of the verse: For He (Christ) was manifested "that he might destroy him that had the power of death, that is, the devil." Rather than God being the cause of death, we are told in Ezekiel 18:32, "For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves and live ye."

Some day, sin and its results, such as death, sorrow, crying, and pain, are going to be done away. The last of these enemies that will be destroyed is death. In Revelation 21:4 we read: "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." Until that day arrives, man must continue to go the way of all the earth and meet the appointment of death.



The Promises

PART TWO OF TWO PARTS

By J. M. Morgan

THE PROMISES made to Abraham and his natural seed are found in Genesis 15-1-21. Verse 1 says, "The Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless . . . ? The word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, 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 . . . 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." God then made His oath to Abraham. The boundary of this covenant was "from the river of Egypt unto the great river, the river Euphrates."

This boundary is different to the amount of land promised to Abraham and his seed, Christ. Paul said, "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16). After Abraham's death, God restated His promises to Isaac and to Jacob. To Isaac, He 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 swear unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed" (Gen. 26:2-4).

The words "I will" are future tense, showing that the promise was not fulfilled in their day. Paul wrote, "He gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child" (Acts 7:5). God promised that He would give it to Abraham for a possession and to his seed after him, whereas he had no seed.

In Genesis 26:4, God said, "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."

The promise was extended to Jacob. Jacob, on one occasion, took a stone to use for a pillow and lay down to

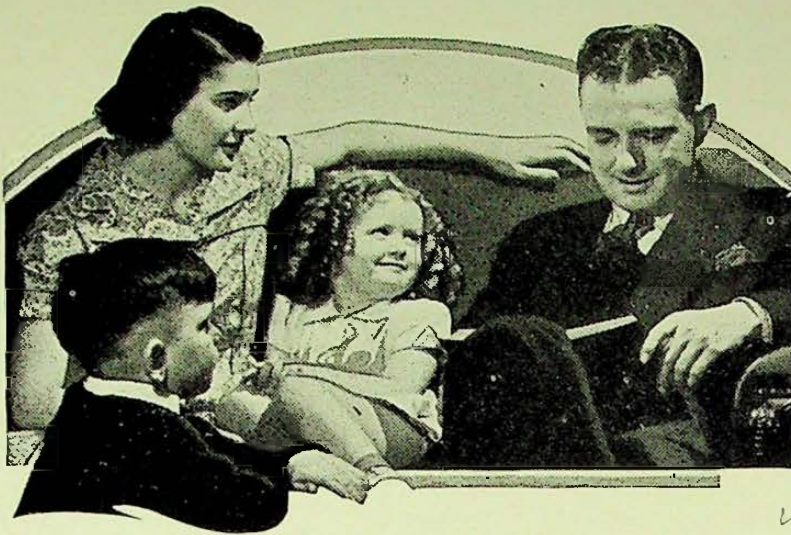
sleep. He dreamed that a ladder extended from earth to heaven and the angels of God ascended and descended on it. The Lord stood above it and said, "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth . . . and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of" (Gen. 28:13-15).

Joseph must have desired to be raised from the dead in the Land of Promise, for he said to his brothers. "God will surely visit you, and bring you into the land which he swore to Abraham, to Isaac, and to Jacob" (Gen. 50:25). Joseph made an oath with his brothers that "ye shall carry up my bones from hence." Hebrews 11:22 reads, "By faith Joseph, when his end was nigh . . . gave command concerning his bones" (R.V.). Joseph's faith in God's promises to Abraham, Isaac, and Jacob caused him to have his bones carried to the Land of Promise.

"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."

The better thing God has provided for us is sonship. The ancient worthies were called servants, not sons. But under the gospel plan, Paul said, "When the fulness of the time was come, God sent his Son, made of a woman . . . to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4:4-7).

Romans 8:14 records, "As many as are led by the Spirit of God, they are the sons of God." "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" (v. 17). Sonship was never given to anyone under the law. To be a son of God is the high calling of God in Christ of which the Apostle Paul wrote in his letter to the Philippians (3:16).



A Family Bible Study

By the Smead Family

THE AWAKENING OF ISRAEL

THE TEXT for this discussion is found in Ezekiel 37, verses 1 through 8. We read: "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, to, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them."

John: Why don't you read the rest of it?

Cecil: This is a prophecy about the return of the Jews to Israel. I believe this much has been fulfilled, but the rest is yet to come.

John: You mean they are gathered back now, but really don't live yet?

Cecil: Yes. The rest of the text goes on to tell about breath being put in them. Breath means "spirit," as verse 14 translates it, "shall put my spirit in you, and ye shall live." The Jews have gone back to the land of Abraham their father, but they still do not believe in Christ.

Mildred: But they believe the Bible. Here is an article in the March *Reader's Digest* about "How the Bible Is Building Israel."

Cecil: For that reason I believe that some day they

shall take Jesus as their Messiah, even as the Bible predicts they shall. What does the article say about how the Bible helps them.

Mildred: They are using the Bible to help them rediscover the forgotten natural resources of the land.

John: I read the article, too. The Bible tells about the brass foundry of King Solomon. But for a long time people thought there was no mineral wealth in that land. The Bible brought it to mind again, and about twenty years ago they found Solomon's old mines.

Mildred: For three thousand years people had forgotten the very existence of the mines. But by reading the Bible, and believing it, Rabbi Nelson Gluick found them again. He also found where Solomon built his navy, as the Bible says, at "Ezion-geber . . . on the shore of the Red sea" (1 Kings 9:26).

Cecil: I have heard that there is so much copper there that they now expect to get two hundred thousand tons of the metal.

John: The chief mining engineer says that wherever they find the richest copper outcroppings that they come on the slag and furnaces of King Solomon's miners.

Mildred: On the wall of the mining camp's office is framed a passage from Deuteronomy 8:7-9: "For the Lord thy God bringeth thee into a good land . . . a land whose stones are iron, and out of whose hills thou mayest dig brass."

Cecil: The land of Israel is a good land. But people thought it practically worthless a few years ago. But what about the promise of iron in that passage from Deuteronomy?

Mildred: They have found that, too.

John: What else have they found?

Mildred: The article tells about a man looking for oil by first prospecting the Bible.

Cecil: I have heard they found oil by noticing the slime used, because the mortar used in the Tower of Babel was

really bitumen. But that was in the land of Shinar, or modern Iraq, where there is so much oil.

John: What passage in the Bible made the man think there was oil in Palestine?

Mildred: He read the passage about the destruction of Sodom and Gomorrah in Genesis 19. Verses 24 and 28 describe the fire that devoured the land. He thought it must be from gas escaping from deposits underground. He is drilling for oil there now.

Cecil: The Bible says fire and brimstone rained from the Lord out of heaven. Brimstone means "burning stone." I don't quite see the connection to oil, but they certainly are building up a great nation there. Why, just a few years ago the land was worthless—not many Arabs or other people there.

John: I understand that when pioneering Jews were going there about seventy years ago they had a lot of trouble farming the land.

Mildred: Oh, have they been going there that long?

Cecil: Yes, that is so. Even 113 years ago the first Jew to buy an orange grove in Palestine was Moses Montefiore, a wealthy Jew. Most Jews thought he was blasphemous, since they thought the return of the Jews to Zion had to wait for the Messiah to come and lead them there.

John: Those pioneer Jewish farmers had to drain the swamps and plant trees.

Mildred: Some of those swamps were along the coast. The colonists said that the Bible told of the wonderful harvests and of all the people the land supported long ago.

John: How did those swamps get there?

Cecil: War caused them. The ancient people were killed or moved away, and goats uprooted all the grass. Sand then clogged the rivers, and the swamps were formed. The swamps produced mosquitos. Then malaria kept people away. The first Jews found they had come into a semi-wilderness. It was not much like the many Bible promises of a good land, flowing with milk and honey.

Mildred: But they went to work, draining the swamps, drilling wells, planting trees, and farming the land.

John: It sounds strange to hear of Jews farming.

Cecil: Not so strange if you go back to the Bible. The land was good. "Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord" (Gen. 13:10).

Mildred: The Bible tells what crops the Israelites raised, and the modern Israelites find the same crops are successful. Grain was grown. Do you remember that Samson tied the foxes' tails and put on firebrands to destroy the Philistines' grain? And remember the vineyards and

olive groves mentioned? Modern crops of all these are doing well also.

Cecil: Isaac sowed grain, according to Genesis 26:12, and received an hundredfold. A modern Jewish farmer at the same place says he must have had a good year. "But," he continued, "we do get better yields here than in most other sections." Those old wells dug by Isaac and Abraham and others have been drilled now, and a modern pump installed in each.

John: Water is still a problem, I understand. Abraham and Isaac used to take herds of sheep into the desert region south of Beersheba, called the Negev. But for hundreds of years no one could do that until recently.

Mildred: Another incident of profiting by a study of the Bible! The region has only about four inches of rainfall a year. How did Abraham and Isaac manage to graze such land?

John: To answer that question the modern Jew studied the land and found the remains of old rock dikes in the many gullies. Some of the dikes were only two feet high. But every drop of rainfall was saved and made to grow grass.

Mildred: The modern Israelites reproduced those dikes and now they graze their sheep there. They also found where someone had dug out cisterns to catch the natural run of water. They think these are some of Isaac's numerous "wells."

Cecil: That may be why Genesis 26:19 mentions a "well of springing water." This was unusual, apparently, for them to find in this region.

Mildred: The Bible also records some of the many battles that were fought in Palestine. It was a crossroads of three continents.

Cecil: Today it is even more strategic as a key point in case of war. The battlefield of Armageddon is located there.

John: In the recent war between the Jews and the Arabs an Israel general tells how he used Biblical accounts of battles to win battles in the same area. On one occasion he took his army over a long-lost road that is mentioned in the Bible.

Cecil: If only the Jews would use their knowledge of the Bible to see how Christ is their promised Messiah! Then they would never need to study how the ancient Israelites won battles.

Mildred: Maybe it is all part of God's plan to get them to see it. They must be realizing that many of the Old Testament prophecies are coming true in these days, and they will begin to expect the rest to be fulfilled. They plant the same trees as Abraham and others did and find them to grow well.

Cecil: I am thinking of a verse in Isaiah 55. "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" (v. 13). All these trees they have planted are signs to them. Verse 4 of this chapter is talking about Christ.

John: Verse 4 reads "Behold, I have given him for a witness to the people, a leader and commander to the people."

Cecil: Yes. And when the Israelites realize that Jesus Christ is that leader they shall be using the Bible not only for their material prosperity in the land of Israel, but also for their own spiritual benefit. Then they will come alive nationally as God's people, who are His again.

John: Verse 11 says that God's Word accomplishes what He pleases. So if the Jews are using God's Word to build up their land and find all the old prosperity of the time of Solomon it must be because God put it in the Bible for their use today.

Mildred: Yes, they are working hard to fulfill the prophecy of Ezekiel 36:35: "This land that was desolate is become like the garden of Eden."

Cecil: They are like that valley of dry bones in Ezekiel 37. There has been a shaking, bones have come together, sinews and flesh have come upon them, but still there is no breath in them. Actually, the whole world waits for God's Spirit to be put in them, for them to live and fulfill their national destiny.

John: Is there any prophecy that definitely tells that the Jews shall turn to Christ?

Cecil: Paul tells about it in Romans 11. He speaks of them as the tame olive branch that was broken off and is now to be grafted in again. Zechariah 12:10 tells of a day when the people of Jerusalem shall look on the one they pierced and mourn for Him, for what they did to Him. Zechariah 14 tells of the return of Christ to the same Mount of Olives from which He ascended.

Mildred: And so this use of the Bible to find the ancient natural wealth of Israel again is part of God's plan for their salvation.

Cecil: Yes. It is the opening wedge that God is using to crack their unbelief.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. . . . And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . Thy sons shall come from far, and thy daughters shall be nursed at thy side. . . . For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. 60:1, 3, 4c, 12).

THREE KINDS OF REST

(Continued from page 4)

It was promised in Isaiah 11:10, "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." This is a prophecy of Christ, the descendant of David, around whom all Israel and Gentiles will gather. The time of His reign will be a time of glorious rest. That rest is, of course, described over and over in the Bible, in those wonderful passages which picture the beauties of the Kingdom Age to come.

Paul gave this thought in Hebrews 4:11: "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." Our greatest desire and uppermost goal should be to enter into that rest. Some will not, as this verse implies. We must labor to enter that rest. This thought is very disagreeable to some. They like to believe that all one need do is raise his hand in a meeting and then die to enter the rest of the Kingdom of God. But as we read earlier, "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 unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4:1, 2). Belief must be mixed with faith, which includes walking with Christ, if we are to enter into the eternal rest of God's Kingdom.

Does the thought of "rest" in the Kingdom suggest that the saved will spend eternity lying in a hammock under their own fig trees? No, although there will be nothing to prevent one from doing that if he wants to. There is a wonderful word picture in Ezekiel 47:9, 10 of fishermen along the banks of a wonderful river full of fish, flowing from Jerusalem to the oceans. Some of us hope to catch up on our fishing in the Kingdom Age. But, seriously, the thought of that glorious rest is that there will be no pressures, nothing to disturb or upset, nothing to trouble or discourage. There will be work and activity but these do not tire us, like anxiety and trouble. It will be a glorious rest for all who are there.

There are three kinds of rest promised us in this age of unrest. They are promised if we will accept Jesus as Saviour, have our sins washed away, and walk faithfully, yoked to Him, laboring with Him in the gospel service. There is rest from the burden of sin. There is the rest of a good job well done, of the satisfaction of doing the will of God. Then there is the glorious rest to come, when Jesus returns, raises the dead and establishes His Kingdom.

You who are troubled, rest with us now, and forever, by making Jesus your Saviour, your yoke-fellow, and your coming King. Do it now!

OUT OF THE MAIL BOX

Dear Sir:

Your editorial, "Israel's Attitude Toward Jesus" (February 23 issue), in which you commented upon my reply to Alfred Segal's article, "The Jewish Jesus," as well as Karl Baehr's letter published in the March 30 number, were brought to my attention.

Since I believe you and your group are interested in the truth, I trust you will grant me the opportunity to correct several erroneous statements found in both.

1. While my regular UN columns appear in more than 35 newspapers here and abroad, my piece titled "The Roman Jesus" constituted a single reply to Mr. Segal and was published in only one newspaper as "A Reply." It was not a general release. As an editor yourself, you will surely agree that individuals have a right to express their opinions. Even within the Christian world multitude of viewpoints exist about the Nazarene.

2. Moreover, had you read my reply to Segal a little more carefully you would have noted that the reference to anti-Semitism within the New Testament as being "the inoculation of a poison which began long ago in the nurseries of Christendom," was not from me, but from a statement made by a Catholic, Malcolm Hay, as found in his book, "The Foot of Pride" (The Beacon Press, Boston, 1950)—a book every true Christian ought to read.

3. If the New Testament has it right Jesus did say: "Resist not evil," "Agree with thine adversary quickly," "Love your enemies." Would you like to enlighten me on these? What meaning can they have?

4. As for Mr. Baehr's letter, I can only say that he is quite uninformed of recent trends within world Jewry. Tens of thousands of Jews and many rabbis both here and in Israel subscribe to the fundamental Abrahamic views that Judaism in its broad sense is basically of a missionary nature. In fact, the powerful Reform Branch of American Judaism has organized a special committee to investigate the possibilities for missionary endeavors in behalf of Judaism. Recently a special school was set up here in New York for the purpose of helping non-Jews to enter Judaism. This is independent of the work of the movement known as United Israel World Union which lists more than 11,000 non-Jews throughout the world who have embraced the faith of Israel.

5. The first Prime Minister of Israel, David Ben Gurion, has shown a great interest in this work. Only recently he sent a personal letter to one of the converts living in Michigan, inviting him and his group to visit Israel for the Passover. Enclosed is a copy of this letter.

6. It is true, of course, that my releases and press dispatches do not represent the Jewish peoples here or in Israel. They constitute only one man's opinion of present-day happenings on the world political front. But this has nothing to do with the subject raised by Mr. Baehr. This fine gentleman, whom I had the pleasure of meeting some time ago in Israel, knows fully well the position the majority of Jews take with regard to the Nazarene and the New Testament. And is it any wonder when they find in it such statements as this: "Ye are of your father the devil, and he was the first murderer" (John 8:44). Here, surely, is no indication of "love"—even of your enemies!

7. In conclusion, permit me to observe: If the Catholic Church and the Protestant churches can engage openly and without recrimination in missionary activities all over the world with no one objecting, why is it so terrible for the people of the Mother Faith to do it? Would you say the Jews have nothing to offer? Is it not the Jew who has eternally proclaimed the living God, Creator of heaven and earth, as the One and only true Saviour even at a time

when the world was still pagan? Could it be that you and Karl Baehr could object to such a call of Salvation? A call that is based upon the following scriptures: "For I am YHVH thy God, the holy One of Israel, THY SAVIOUR" (Isa. 43:3). "Look unto me (YHVH), and be ye saved, all the ends of the earth:" (Isa. 45:21, 22). "Israel is saved in YHVH with an everlasting salvation" (Isa. 45:17). But more especially this scripture:

"Whosoever shall call upon the Name of YHVH shall be saved."

Cordially yours,
David Horowitz.

"The worst danger that confronts the younger generation, is the example set by the older generation."

"A beautiful story is told of the great Duke of Wellington. While kneeling one time in his church to take Communion, a poor old man went forward to the Communion table, kneeling down close by the side of the famous general. Someone came and touched the commoner on the shoulder and whispered to him to move farther away, or rise and wait until the Duke had received the bread and wine. The eagle eye and quick ear of Wellington caught on, and clasping the old man's hand, held it to prevent his rising. Wellington, in a reverent but distinct tone, said, 'Do not move; all are equal here.'"—*The Dry Legion.*

True Pool of Reflection





The Law of God

by Mary Railton

Smoke descended upon Mount Sinai. The people drew near the foot of the mountain and Moses and the priests began to climb. Half way up the priests turned to go back and Moses and Aaron went on up to the top of the mountain.

God spoke to Moses out of the smoke and fire, saying, "These are the laws by which my people will live. These laws will be observed by my people until I provide another law."

God set down the laws before Moses, upon two tables of stone. Moses went down to the people and told them exactly what God had said and showed the tables of stone. On them were written these laws.

1. "Thou shalt have no other gods before me."
2. "Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God."
3. "Thou shalt not take the name of the Lord thy God in vain."
4. "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work."
5. "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."
6. "Thou shalt not kill."
7. "Thou shalt not commit adultery."
8. "Thou shalt not steal."
9. "Thou shalt not bear false witness against thy neighbour."
10. "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbours."

Many of you remember the story of how Moses received the law. See if you can answer these questions? Maybe you would like a little help, too. Find your Bibles and look for the answers to those you do not know in Exodus 20 and 32.

1. How long was Moses talking to God in Mount Sinai?
2. Did Moses actually see God?

3. What did the people do while Moses was in the mountain?
4. What was Moses talking with God about?
5. What was happening when Moses came down out of the mount?
6. What did Moses do?
7. What did God want to do?
8. What is the first command in God's law?
9. What is the fifth command?
10. What does the third command mean?
11. What does it mean to not bear false witness?
12. What does it mean to "covet" things that belong to someone else?

Can you remember all ten commandments? Try to memorize them and write them all down on a separate sheet of paper. Then check them with your Bible or with our list.

NEW MEMBER

We are happy to welcome Lois Katharine Hunt of New Castle, Delaware, to our Everyday Christian Expression Club. She is our youngest member.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Darlene Eades, May 11, age 12, Eden Valley, Minn.
 Thomas Coulter, May 12, age 3, Eden Valley, Minn.
 Larry Magaw, May 12, age 13, Tipp City, Ohio
 Paul Anthon, May 13, age 10, Hammond, La.
 Larry Thayer, May 14, age 13, Winchester, Va.
 Wilma Foster, May 15, age 12, Hammond, La.
 Vivian Kirkpatrick, May 16, age 6, Holbrook, Nebr.
 Henry Fisher, May 18, age 14, Niles, Mich.
 Michael Ray Brubaker, May 18, age 1, Mishawaka, Ind.

This is Promotion Day for Henry Fisher, as he is fourteen years of age. We invite you, Henry, to read the Berean Page, also.

If you are under fourteen years of age, join our Club of 490 members. We will send you a certificate of membership and the rules of the Club. Send me, Box 231, Oregon, Illinois, your name, address, and birth date, or the names of your friends.

CHILDREN'S CORNER



Our Eternal Abode

by Hollis Partlowe

GOD MADE the earth for man and man for the earth. He made man out of earth. When man transgressed His law, He sent him back to earth. If man lives again after death, it will be by resurrection. Had it not been for the sacrifice of Christ, all men would forever remain in the earth. Yes, Christ gladly paid our whole debt.

God intended that man should be an earthly being. Man has a nature which is adapted to this planet. If God had planned for man to live on another planet, He would have made him of different material. Man is of the earth, earthy.

God's purpose in creating the earth was to give it to His children for a home. This is still His plan and purpose. "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 17:8). Here God promised Abraham and his seed all the land of Canaan for an eternal abode. In Romans 4:13, we read that Abraham was promised that he should be the "heir of the world." You may ask: "Well, what has that to do with me?" If you are wondering about this question, you should read Galatians 3:29, which says, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Very plain is it not? The Apostle says that if we belong to Christ, then we become heirs to these promises. Oh, it is vitally important that we belong to Christ!

"The righteous shall never be removed" (Prov. 10:30). "Behold, the righteous shall be recompensed in the earth" (Prov. 11:31). "The upright shall dwell in the land, and the perfect shall remain in it" (2:21). Do you think that Solomon, the wise man, had the idea of going to heaven at death when he wrote these words? David, Solomon's father, wrote the following words in Psalm 37: "Those that wait upon the Lord, they shall inherit the earth" (v. 9). "The meek shall inherit the earth" (v. 11). "The righteous shall inherit the land, and dwell therein for ever" (v. 29). Also read verse thirty-four. Did not this father and son have the same hope? They looked for an inheritance in the earth. In the Sermon on the Mount, Jesus said, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

In the Gospel of Luke we read the words that an angel spoke to Mary: "Behold, thou shalt conceive in

thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:31-33). Here, the angel told Mary that her son, Jesus, would receive the throne of David and reign over the house of Jacob forever. Where was David's throne? In heaven? No, a thousand times no! David was king of Israel.

"Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10). What are we asking for when we pray these words of the model prayer? Surely we are asking for Christ's Kingdom to be established on earth. Our prayer will be answered at the coming of Christ. Then God's will will be done in earth as it is being done in heaven today. God's Kingdom will be perfect. All righteousness will be included and all unrighteousness excluded. Those that separate themselves from the ways of the world and live completely for Christ today are promised positions as kings and priests in God's Kingdom. In Revelation 5:10 we read these words: "And hast made us unto our God kings and priests: and we shall reign on the earth." Where shall we reign?

Someone may say that the earth will be destroyed. No, wickedness will be destroyed. The earth will stand forever. The wise man expresses it this way: "One generation passeth away, and another generation cometh: but the earth abideth for ever" (Eccl. 1:4). Surely the earth will be made new and free from sin. Then it will be the eternal dwelling place of all the saved.

Every inspired writer has pointed to the earth as our eternal abode. Not one of them has recorded a promise that heaven will be the place. Such teaching is the tradition of men. Without question the New Earth will be the home of all the saved. One will either be in the Kingdom or destroyed. So, to those who speak of "going," let us ask this question: "Why go? Everything that man could ever hope for is coming here. It will be great to be in the Kingdom of God. May the God of heaven grant you an entrance therein.

The Berean Page

AMONG THE CHURCHES

Church Calendar

Special Events

- May 4-21—Vacation Bible School at Alliance, Nebr. (superintendent, Verna C. Thayer).
 May 16—Iowa Spring Conference at Hickory Grove.
 May 17-23—Michigan Conference at Southlawn Church, Grand Rapids (guest speaker, Alva Huffer).
 May 24-28—Vacation Bible School at Moorefield, Nebr. (Verna C. Thayer, guest superintendent).
 May 28-30—Fiftieth anniversary meetings at Fonthill, Ont. (speaker, M. W. Lyon).
 May 30—Arkansas Youth Rally at Oak Grove Church of God near Little Rock.
 May 30 - June 4—Vacation Bible School at Fremont, Nebr. (Verna C. Thayer, guest superintendent).
 June 7-13—Annual June Meeting and Bible School at Brush Creek Church in Ohio (Kenneth Milne, guest speaker).
 June 14-18—Vacation Bible School at Hector, Minn. (Verna C. Thayer, guest superintendent).
 June 19-27—Indiana State Conference at North Salem (five miles north of Plymouth).
 June 26-27—Indian Camp Meeting at Zeba, Mich. (Linford Moore, guest speaker).
 June 21-25—Vacation Bible School at Litchfield, Minn. (guest superintendent, Verna C. Thayer).
 June 21-25—Vacation Bible School at Eden Valley, Minn. (Verna C. Thayer, guest superintendent).
 June 26, 27—Michigan State Youth Rally at Zeba (Linford Moore, guest speaker).
 June 28 - July 3—Vacation Bible School at Hillisburg, Ind. (Verna C. Thayer, guest superintendent).
 June 28 - July 2—Minnesota Bible Camp at Eden Valley (Ellsworth Routson and Delbert Jones, leaders).
 July 4-11—Southeastern Conference, Guthrie Grove Church of God, Pelzer, S. C.
 July 5-9—Vacation Bible School at Burr Oak, Ind. (Verna C. Thayer, guest superintendent).
 July 11-18—Camp Bible School at Wenatchee, Wash.
 July 11-25—Texas Berean Youth Rally near Gatesville, (Delbert Jones, guest leader).
 July 12-16—Vacation Bible School at Rockford, Ill. (Verna C. Thayer, superintendent).
 July 18-25—Texas Conference and Bible School on the Youth Rally grounds, near Gatesville (guest speaker, Delbert Jones).
 July 19-23—Vacation Bible School at Flagg Center, Ill. (Verna C. Thayer, superintendent).
 July 19-23—Vacation Bible School at East Oregon, Ill. (Verna C. Thayer, superintendent).

- July 27-August 8—Illinois Bible School and Conference at Oregon.
 August 3—Sunday School Day for all interested workers and teachers at Oregon, Illinois.
 August 4-6—General Conference Business meetings at Oregon, Ill.
 August 8-18—National Berean Youth Rally at Quaker Haven Camp (near Syracuse, Indiana on Dewart Lake).
 August 12-22—Virginia Conference and Bible School at Maurertown (Kenneth Milne, guest speaker).
 August 14-22—Iowa State Conference at Waterloo.
 August 15-27—Western Nebraska Conference at Holbrook (Warren Sorenson and Harry Goekler, guest speakers).

HILLISBURG CHURCH OF GOD

How many times have you attended graduation exercises at school and saw in large letters across the stage the class motto. Perhaps it read something like this, "We have reached the hilltop and the mountains are in view."

Well, our Sunday school can now use that motto, also. On Easter Sunday we reached our goal and went over the top, with 108 in attendance. Our goal was 100. God heard our superintendent's wish and prayer and answered.

We began the morning with sunrise services. There were fifty or more in attendance. This was followed by our regular Sunday school and church service, with Communion at the close of morning worship. We held a candlelight service in the evening. The program committees for each service can be thanked for their efforts to make each service an honor to our risen Saviour.

I am sure that all who helped in these services, by singing, playing instrumental numbers, or speaking were blessed by our Lord. Bro. Dale Ward, our pastor, also delivered three very fine sermons.

Such services as these seem to draw us all more closely to each other and to God. The more we try to serve Him the closer we are to Him.

Those who were reported ill and were hospitalized at the time of our last report are now improved and are able to be back in church, except Sr. Azoral Foreman, who still remains bedfast and about the same. The Dorcas Society has organized a group which visits frequently those who are unable to attend church services or who are ill. They usually have a Bible lesson and discussion. The ones visited have invited them to come again. I know that God will reward those who have given of their time and efforts to do this missionary work. We feel that visiting the sick and shut-ins is a missionary work. We thank God that they can do this service.

Mrs. Lota Walker, reporter.

GOLDEN RULE CHURCH OF GOD

Cleveland, Ohio

Easter Sunday, 110 were present for Sunday school and 117 for the morning church service. Bro. Kenneth Davison and Church Moderator Paul Louzecky delivered sermons during a sunrise service at 7:15. Both addresses were excellent.

At this sunrise service, sponsored by the young people, Mrs. Anabel Elshaw, 634 E. 140th St., Cleveland 10, and Mrs. Rose Irene Law, 105 Tannery St., Elyria, Ohio, were baptized. Both were presented with fine editions of the King James Bible.

On the evening of April 25, following the regular church service, a social was held to bid farewell to Bro. and Sr. G. E. Marsh. Bro. Marsh has been pastor of the church for about five years. A purse was presented to them. Quite a number of visitors in addition to a large part of the church membership attended.

Bro. and Sr. Marsh now may be addressed at 816 Seventh St., Rochelle, Ill., a town about twenty miles from Oregon.

Redecoration of the church has been authorized by the official board. So has replacement, with asphalt tile, the old wood floor in the basement. This work is to be done before the annual Ohio State Conference meets in Cleveland next August.

Plans for partitioning the basement, with moveable accordion-type walls, are well under way. Total cost of the partitioning is expected to exceed \$3,000.

Bro. Alva G. Huffer, Woodstock, Va., addressed the congregation on the morning and evening of April 4. Bro. Huffer, who is pastor of the churches at Maurertown and Browntown, Va., is writing a theology which already is in use by Oregon Bible College classes. Both his sermons showed the intense study he has given to the subject of salvation.

A combination April Fool's Day and Easter party was held in the church basement on April 9. Attendance was excellent, and the committee in charge deserved special congratulations for a well-planned and well-executed program. Mary E. Marsh, reporter.

The young people of Morning Star Church of God, South Bend, Ind., presented two plays on Sunday afternoon, May 2. The plays, "In Thy Face" and "Silver Shackles" were about the calling of Nathanael and Matthew. These presentations were only one part of Morning Star's Family Day services.

Richard Worley of Macomb, Ill., and John Lewis of Hillsdale were in Oregon on April 11. Both boys are interested in securing employment in Oregon so they can be ready for next fall's College work. Accompanying the boys were Richard's mother, Sr. Frank Worley, and Bro. Kenneth Milne, pastor at Macomb.

GOSPEL TEAM VISITS FONTHILL

Sunday, April 18, 1954, opened a new chapter for our church here at Fonthill, Ont. An Easter sunrise service was held, in charge of the Oregon Bible College Gospel Team.

Two carloads of students, most of them from our Fonthill Church, was an event in itself. I am certain from comments received that everybody benefited from this visit.

The instructors of Oregon Bible College are to be congratulated by the training they are giving our young people. We were all amazed at the improvements noted. May they continue the good work.

The students had charge of the Sunday school hour. They also helped in the morning service, and had complete charge of the evening service. They certainly took advantage of every minute of their time while here. We hope they have the opportunity to pay us another visit.

On Monday morning we had to rush Mrs. Fletcher to the hospital for blood transfusions. Doctors were doubtful about the response, but she is responding to treatment very well. We feel that prayer is the answer.

J. H. Fletcher, Jr., superintendent.

FREMONT, NEBRASKA

A beautiful Easter day was enjoyed here in Nebraska. Our pews were filled and it seemed as though our prayers had been surely answered. The Blair Bible Class sang a song. Solos by Janice Johns and Elza Appleby were enjoyed by all. After a fine sermon by Sr. Lucille Appleby, five came forward to add their names to our membership by transfer. These were Bro. and Sr. Leslie LeCrone, Srs. Delbert Livermore, Howard Bloomgren, and Grant Brewster. Then, as the last hymn was sung, four young people came forward and accepted Christ as their Saviour. These were Connie Bloomgren, Merle Livermore, Duane Livermore, and Charles LeCrone. Truly, a wonderful day for our church in Fremont.

On April 25, our pews were again filled and after a feast on the Word of God we all went to the Seventh Day Adventist Church, where the four young people who came forward on Easter were baptized by Sr. Lucille Appleby. May the Lord bless us and keep our work progressing is our most ardent prayer.

Lessie Appleby, secretary.

MARGARET GEORGEANN HOLMESLY

Margaret Georgeann Holmesly was born in Spring Valley, Ark., on May 10, 1866. She came to Arizona with her parents, Levi and Aley Holmesly, in 1875. The trip was made in a covered wagon. They settled in Tempe in 1876, where Aunt Georgie (as she was so affectionately known) received her education, graduating from Tempe Normal School where she received her teacher's certificate. She was in the first graduating class from the Tempe school and went on to the university where she received her Doctorate in Philosophy. For years she taught in a number of schools over the state.

Sr. Holmesly was baptized by Bro. John Foore in 1896 and remained loyal to her faith throughout life. For the past fifteen years she has made her home with a niece, Sr. Jessie Brown of Florence. She died at the home of another niece, Sr. Margaret Montgomery in Tempe. Funeral services were held from the Tempe Church of God and were conducted by the writer. Aunt Georgie was laid to rest in Double Butte Cemetery, where she awaits the resurrection call.

Clyde E. Randall.

HOPE CHAPEL CHURCH OF GOD

South Bend, Indiana

Easter Sunday concluded a successful and profitable two weeks of meetings with our National Evangelist, Bro. Walter Wiggins. He gave us interesting sermons and many things to think about. On the afternoon of April 18, the following were baptized and have been received into the fellowship of the Church: Harrison W. Taleott, Jr., Mrs. Harrison (Marjorie) Taleott, James E. Taleott, and Harrison W. Taleott, III, of 1202 E. Dayton St.; Arthur S. Taleott, Mrs. Arthur (June) Taleott, Charles A. Taleott, Terry Lee Taleott, and William James Taleott of 1244 L.W.E., Charles A. Bullers and Mrs. Charles (Florence) Bullers of 1436 E. Bowman St.; Linda Lou McChesney and Larry Leo McChesney of 1630 Leer St.; and Marilyn M. Schwanz of 1355 Randolph St., all of South Bend. We welcome them into the household of faith and pray God's richest blessing on them in their Christian growth.

Harvey U. Krogh, Jr., pastor.

MRS. CARRIE UPDIKE

The Cool Spring Church of God of the Abrahamic Faith suffered the loss of its oldest member on April 6, 1954. Sr. Carrie Updike, age 82, fell asleep after being confined in bed for several months.

She had been in declining health since last May. At that time she was living with a nephew at Washington, D. C., whom she had reared from infancy. As her health continued to decline she returned to her home at Browntown, Va., and spent the remainder of her days with her two daughters, Mrs. C. M. Updike of Browntown, and Mrs. Harry K. Grove of Front Royal. At the time of her death she was at her own home, now owned by Mr. and Mrs. C. M. Updike.

She is survived by one sister, Mrs. Irvin Masemer of Browntown; two daughters, five grandchildren; 7 great-grandchildren; and two great-great-grandchildren; also a host of other relatives and friends.

In 1899 she was baptized into the body of Christ by Elder B. F. Boyer. Ever since that time she has been a faithful servant. She trusted in her Lord and in the resurrection hope. During her sickness we visited with her frequently and answered to her request for prayer.

Her life was long and full of joy mingled with sorrow. She found joy in Christian life and showed much patience in afflictions. Her life book now is closed, but she leaves many living witnesses who are keeping alive the hope and the church she loved so dearly.

As she answered the call to accept Jesus as her Saviour from sin and eternal death, she is now sleeping in Jesus and waiting for the call that will give unto her eternal life.

The funeral message, "Destruction of the Last Enemy," was delivered by the writer.

C. F. Pryor.

WORK AND WORRY

"It is not work that kills men, it is worry. Work is healthful—you can hardly put more on one than he can bear. Worry is the rust upon the blade. It is not the revolution that destroys the machinery, it is the friction. Fear secretes acids; but love and trust are sweet juices."—Beecher.

Paul put it, "Do not worry over things: but always by prayer and supplication, with thanksgiving, let your requests be made known unto God" (Phil. 4:6, Lamsa).

Jesus said, "Come unto me all ye that are weary and heavy laden, and I will give you rest."

The value of the church is in leading one to Christ, who can take away our sins and the cause of worry.—Harold Doan in Midweek Pastor.

MAHONEY - HARMAN

The wedding of Mary Ethelyn Mahoney and Hugh White Harman was solemnized on the evening of April 16, 1954, at the home of the bride's mother, Mrs. Pauline Mahoney, El Paso, Texas. A large group of relatives and friends witnessed the ceremony.

The bride's attendants were her sisters, Mrs. Raleigh Peace and Mrs. Richard Fluharty. She was given in marriage by her brother Charles, who was on leave from the Navy. The best man was Jack Wynn, a nephew of the groom.

A reception was held immediately following the service, after which the couple left for a short honeymoon in New Mexico. They have established a home in a cozy little trailer house on the campus of Texas Western College, where Mr. Harman is a student.

We pray that God will richly bless Hugh and Mary, both of whom are members of the Church of God, and that they will remain faithful to Him and His Son Jesus throughout their lives.

Gerald L. Cooper.

OREGON, ILLINOIS

At the morning worship service in the Oregon, Ill., Church of God, on April 25, 1954, Dorothy Wagner confessed her faith in Jesus and requested baptism. Dorothy was baptized following the evening service.

The special Easter offering which was received was sufficient to pay the balance due on the new church pews.

The Gospel Gleaners Sunday School Class is making a concerted effort to encourage parents to bring, not send, their children to Sunday school. As part of that program, the class held a potluck supper at the church, inviting the un-enrolled parents of children who are members of the Sunday school to be their guests. Children gain much more from Sunday school, and retain what they gain much longer, when their parents attend, too. Also, the Sunday school has much to offer the parents.—Adapted from The Assistant Pastor.

August 25-29—Ohio State Conference at Golden Rule Church, Cleveland (Harold Doan, guest speaker).

Mr. & Mrs. Harvey U. Krogh, Jr.
1717 So. Leer
South Bend, 14, Ind.
11-1-54



National Berean Youth Rally

at Lake Dewart in Indiana

August 8-18

Quaker Haven Camp

Age Limit: 12-19

Tuition: \$35.00

Activities:

- Bible Study
- Christian Fellowship
- Crafts
- Campfires
- Personal Guidance

NATIONAL BEREAN YOUTH RALLY

Enrollment Form

I wish to enroll in the Rally to be held in Indiana
from August 8-18, 1954.

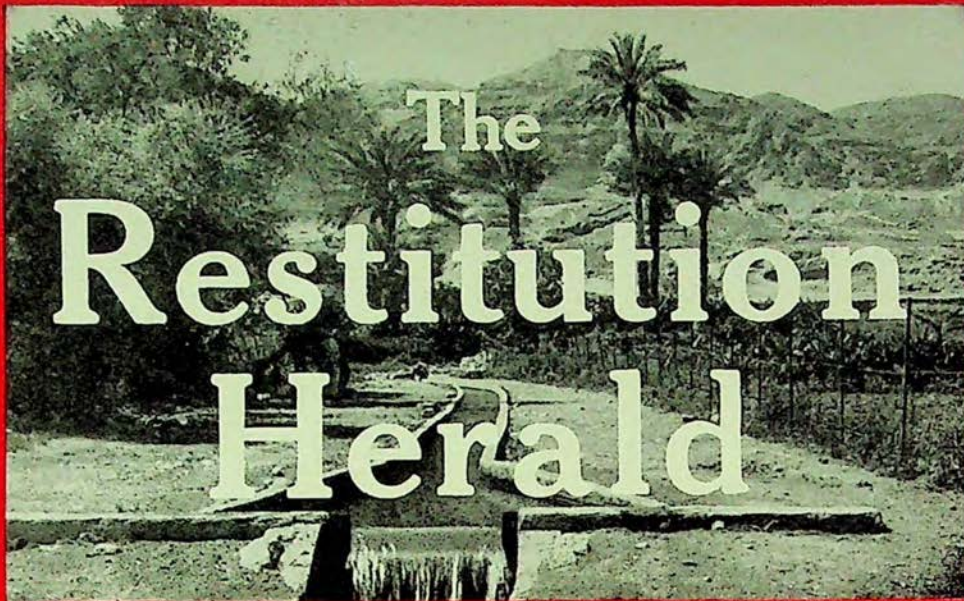
Name Age

Street address

City State

My minister is

Mail to National Berean Society, Oregon, Illinois

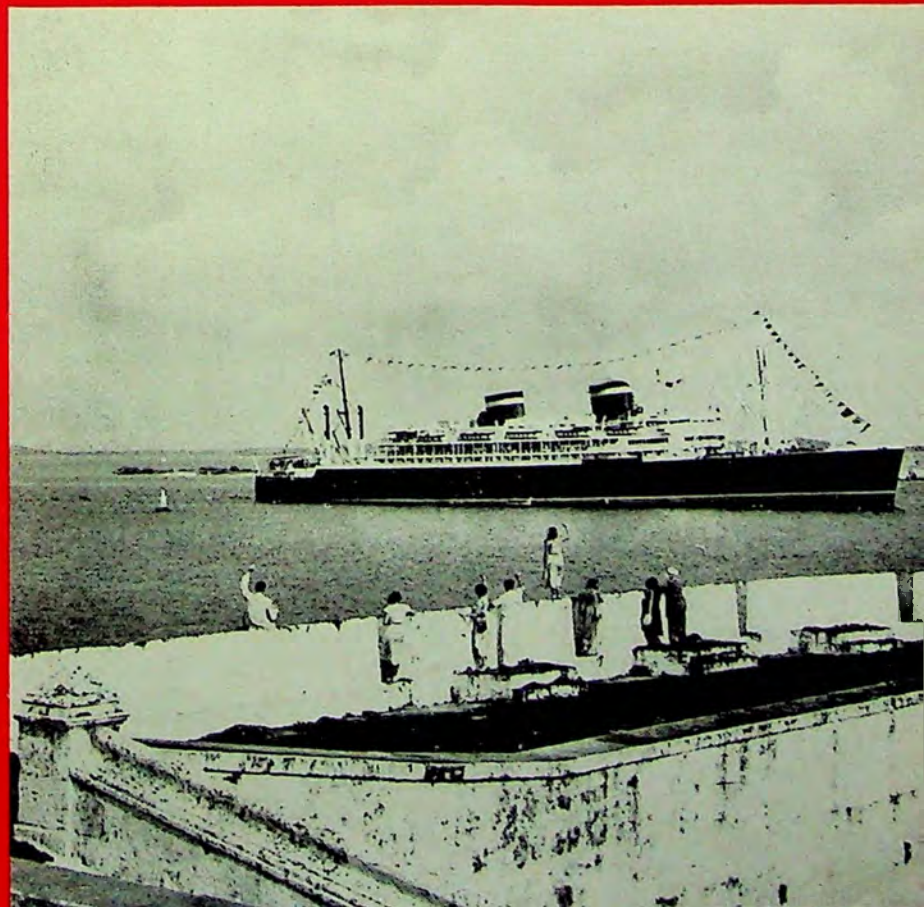


May 11, 1954
Volume 43
Number 31



"They that go down to the sea
in ships, that do business in great
waters; these see the works of the
Lord, and his wonders in the
deep."

—Psalms 107:23, 24.





Editorial

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James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Works --- A Message for Our Time ✓

"Ye see then how that by works a man is justified, and not by faith only . . . For as the body without the spirit is dead, so faith without works is dead also."

In our last editorial we pointed out the tremendous value of faith in our modern life. Faith is important because it is evidence of the belief we have in God and His plans.

However, works are even more important. Faith without works is dead. Work is an evidence of faith. Unless our faith manifests itself in concrete and tangible ways, it is not a living faith, nor does it have any value.

We must realize that it requires works to build faith, and not the reverse. The more we work at something in which we believe, the more we come to believe it. We are clinging to a false hope if we expect our faith to continue to live without being supported by Christian activity.

James tells us that it is by works that our faith is justified. The dictionary tells us that "justify" means "to prove, or show to be just." These descriptions indicate that unproved faith is not convincing to others. Individuals are not convinced by any professions of faith that are not substantiated by concrete action. Unproved faith is not convincing even to ourselves. Only when we are willing to step out on that faith are we convinced in our own hearts of its value.

What is unjustified faith? James tells us, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (v. 15).

Our faith is unjustified unless it takes the form of a tangible interest in our brother. The Christian world can easily fall into the common error of wishing that everything works out well for our neighbors, but doing nothing to bring it to pass. We have heard many church leaders say that the church is to preach the gospel; that it is not for the purpose of ministering to the material needs of the people. When we take this attitude, we are saying, "Be ye warmed and filled," while doing absolutely nothing about the problem. We are leaving the real Christian

expression to the political agencies or benevolent societies.

Unjustified faith is reflected in the action of any person unwilling to act on his knowledge. Abraham knew he was supposed to offer Isaac. Suppose he had refused! Rahab knew that she was to protect the messengers. Suppose she had refused to do so! When anyone destitute or in trouble comes to the church seeking aid, suppose we refuse!

The church has not fulfilled its mission by allowing all of the good works of benevolence to rest upon the shoulders of secular agencies. We want people to have an interest in us; yet when they come seeking our interest, we tell them that their problem is not our work, that we are here simply to preach the gospel. In this way we take the very missionary life-blood out of our church existence.

By works, our faith is made perfect. We are told that where our treasure is there will our heart be also. Work is our greatest treasure. It is the means by which we may express ourselves along the lines that are of greatest interest to us. If our work is the type that is in keeping with our basic nature, it provides one of our most interesting and enjoyable opportunities. If we find the right type of enjoyment in our work, we will soon devote ourselves more and more to the church. Our heart will be in the church if our works are Christian works. It is the only means by which our heart can provide an expression for our faith.

Doctor Crane is the authority for the statement that any two compatible people can fall in love by going through the motions. In short, you can fall in love by acting like you are in love. It is a case of the mechanical motions creating the intangible value.

This is exactly what James is trying to tell us. If we are to have any love for God we must develop it by going through the tangible motions. If we want to love our fellow man, we must go through the motions of expressing that love. We must continue to go through the motions that provide an expression of love. It requires the motions of works if a man is to prove his faith. It is by this work that we add value to our church work, and only by these works can we build a devotion to God. If we are to keep our faith alive today, we must work at it constantly.

Decade of Development

for the General Conference of the Churches of God

By Harold Doan, Secretary

WHERE there is no vision the people perish." These are oft-quoted words which are applied in admonition to the Church of God. We have felt that without vision and foresight and optimistic outlook, the future development of the Church of God will be hampered. In spite of this realization, we have done little to put our vision in the form of definite, long-range plans for the progressive development of the church. Possibly, it is because in times past we have been so involved with current problems and the struggle for existence that we have had little time or inclination to look very far into the future.

The past few years, however, have brought some changes in the Church of God. Local churches have become stronger, state conferences more firmly established, and the General Conference has been placed upon a more businesslike and well-organized basis. The membership has had more time to look out from within to the fields around "white unto harvest." This transformation in thinking has led to the inevitable conclusion that we need to launch out, to become more visionary, and to enlarge our field of operation. An over-all, long-range plan is needed to reap the harvest.

A few years ago a committee was appointed at a summer conference to draw up some long-range plans for the General Conference. Because this committee did not have time to work, and because the Conference was not ready for action, these plans were soon forgotten. It was a step in the right direction, however, and was like the handwriting on the wall. Since then other voices have joined in admonishing the General Conference to adopt an over-all, progressive program.

Finally, the Virginia Conference, under the leadership of Bro. Alva Huffer, planned such a program of action for its own field. Calling its plan the Decade of Evangelism, the Conference established a ten-year program of advancement for the district it serves. Though still in its early stages, the plan is proving wonderfully successful.

Taking our cue from these sources, we have tried to use the office of Secretary of the General Conference to promote the idea of establishing an inclusive, long-term program for the General Conference. Two conference-approved secretary's reports have contained this sugges-

tion. Now, such a plan has been endorsed by the Ministerial Association and is to be presented at the coming General Conference.

The outline which follows is merely the skeleton of the program we have in mind. It is an example and not a final draft. Every detail is amendable.

Our work as a General Conference can be logically divided into six parts: They are: Home Missions, Foreign Missions, Education, Publishing, Building Development, and Finance. These departments are interrelated, and no one department can be separated from the others. Each has its own function, however, and should have its definite goal and purpose.

The outline which follows sets goals for each of these six departments to be reached in 10 years. There are already organizations in existence within the General Conference which have a special interest in one or more of these departments. Wherever possible these organizations would be asked to provide the detailed steps to be taken in each of these departments. The whole plan would be co-ordinated by the Board of Directors and the General Manager.

We suggest further that the plan of the National Missionary Society be followed and that each of the 17 districts outlined by the Society be encouraged to adopt its own 10-year plan, to carry out its share in the whole plan.

Let us restate that this is only a skeleton plan. Details are still being worked out. We are printing the program now so that ministers and delegates will have plenty of time to study it, pray over it, and make ready for intelligent discussion at the coming General Conference, August 5, 6, 7.

DECADE OF DEVELOPMENT—1954-1964

I. HOME MISSIONS

A. Goals to be reached by 1964 in Home Mission fields

1. 10,000 Church of God members by 1964
2. 125 active, organized Churches of God by 1964
3. 115 active pastors by 1964
4. Every pastor with a minimum wage
5. 150 Sunday schools by 1964
6. 100 Berean Youth Groups by 1964

B. Decade Goals for the General Conference Organization

1. Two full-time field workers opening new fields for churches, with pastor-evangelists to follow
2. One evangelist serving established churches

3. A full-time children's evangelistic staff
4. A full-time youth director on the General Conference staff
5. A systematic pastoral-aid program

C. Steps to accomplish these Goals by 1964

1. Develop a Bible-reading, praying band of personal workers in every church (Bro. Watkins will present a seminar course during the Bible school before Conference designed to help each church do this)
2. Develop a systematic theological approach for this band of personal workers, for evangelists, and for pastors
3. Develop a systematic evangelistic approach for personal workers, for ministers, and for evangelists (a means should be devised for going into a new field, doing the groundwork, securing a building, and developing a congregation, that could become an approved and standard practice)
4. Conduct an intensive effort to get inactive members into active membership in local churches
5. Conduct local and national advertising to make known the teachings and work of the Church of God

II..FOREIGN MISSIONS

A. Decade Goals for Foreign Missions

1. Two foreign mission fields opened and staffed by 1964
2. An organized National Missionary Society with a regular allotment from the General Conference budget
3. Investigations by the National Missionary Society of fields in which it might be possible to co-operate with others

B. Steps to accomplish these Goals

(These two departments are under study by the National Board of Evangelism and Missions. Final goals and steps to accomplish goals will be forthcoming, when they have heard from the various state conferences and district conferences concerning their ten-year programs. Suggestions for these two departments should be sent to Alva Huffer, Rt. 1, Woodstock, Virginia, president of the National Board of Evangelism and Missions.)

III. EDUCATION

A. Goals to be reached by 1964 in the field of Education

1. At least one student from each Church of God enrolled in Oregon Bible College by 1964
2. A full-time staff of five teachers at Oregon Bible College
3. Oregon Bible College made tuition free
4. An endowment fund established for partial support of the College (This fund would be invested in church loans, with interest going to the College. Funds would come from bequests, wills, and the assets of Golden Rule Home after its obligations are discharged.)
5. Development of a Correspondence School for training personal workers, youth counsellors, laymen evangelists, and refresher courses for ministers

B. Steps to accomplish these Goals

(This department is being studied by the Board of Education. Any suggestions for goals or ways to accomplish these goals should be sent to Otto Dick, Oregon Bible College, Oregon, Illinois, chairman of the Board.)

IV. PUBLISHING

A. Goals to be reached in the field of Publishing by 1964

1. 3,500 Restitution Herald subscribers by 1964
2. 150,000 tracts printed and sold each year. Total distribution of one million pieces of printed material by the entire Church each year, including church bulletins, radio messages, tracts, etc.
3. A complete, attractively printed, graded Sunday school course available for sale by 1964
4. Development of a line of "pocket-books" on Church of God doctrines and work by 1964

5. A colportage system for distribution of Church of God printed materials on a national scale
6. Publication of "A Systematic Theology for the Church of God," and other textbooks for use in the College and Church at large

B. Steps to accomplish these Goals by 1964

(James Watkins, General Manager of the National Bible Institution, is studying this part of our work. Any suggestions should be mailed to him.)

V. BUILDING DEVELOPMENT

A. Goals to be reached in the field of Church Building by 1964

1. 20 new church buildings by 1964
2. Every Church of God building made adequate for its needs
3. A parsonage in every active church field
4. A revolving church building loan fund in operation (This would be the above-mentioned Oregon Bible College Endowment Fund.)
5. A permanent committee of building experts to help administer the loan fund and give advice on church building

B. Steps to accomplish these Goals

This department is being studied by the Camp Committee. Any suggestions should be sent to Harold Doan, 217 E. Burke St., South Bend 17, Indiana.)

VI. FINANCE

A. Goals to be reached by 1964

1. All tithes by 1964. A specific goal of 3,000 tithers is suggested
2. Renewal of the Stewardship Campaign
3. Every tither giving 9 per cent to the local church and 1 per cent to the General Conference
4. State conferences and district conferences supported by the tithes and offerings of member churches

B. Steps in reaching these Goals

(The Treasurer of the General Conference, Clark Ballentine, has been studying this ten-year plan for church finance and has already listed many definite steps to be taken in accomplishing our tithing goals. These suggestions will be enlarged upon by him at General Conference. Suggestions should be mailed to Clark Ballentine, 1841 Pembroke, Springfield, Ohio.)

We hope that you will study this suggested program thoroughly, and make it a matter of prayer. Presentation of this program in a larger and more complete form will be the principal business of the coming General Conference.

DAILY BIBLE READINGS

- M. May 17. An incorruptible crown. 1 Cor. 9:24-27.
 T. May 18. Profit and loss. 1 Tim. 6:6-12.
 W. May 19. A crown of righteousness. 2 Tim. 4:1-8.
 T. May 20. If there be no prize, why race? 1 Cor. 15:24-32.
 F. May 21. Run with patience. Heb. 12:1-11.
 S. May 22. Competitors are gazingstock. Heb. 10:32-39.



Studying the Word of God

by C. E. Randall

THE BIBLE is the Word of God and has been given to the children of men for their edification and blessing. To obtain these blessings, the Book must be used regularly.

In writing to the young man Timothy, the Apostle Paul admonished him, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). What Paul said to Timothy was not written for the sole benefit of this young worker, but was written for the good of every follower of the Lord. Let us carefully analyze this verse.

First, we are enjoined to study. This Word is an active one—it means that we should be studious, zealous, having an earnest desire to acquire a knowledge of God and His plan and work. It is impossible for one to obtain this knowledge from hearsay. He must get it for himself from the Word of God. Too much value cannot be placed on the importance of Bible study. It is necessary to obtain knowledge of God and learn the way of salvation. The need for study of the Word is stated plainly, "Study to shew thyself approved unto God."

Paul made the approval of God dependent on handling aright the Word of God, and in so doing "rightly dividing it." Very few people realize the importance of rightly interpreting Scripture. God's Word is important! It has a divine purpose! The Word of God is highly exalted in the mind of God. The Psalmist tells us that God has exalted His Word above His name. "I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name" (138:2). Certainly, this gives an exalted place to the Word. If there is one mistake common to people who use the Word of God, it is the careless use of Scripture. It is wrong, and dangerous, to handle the Word of God carelessly and make such applications as may suit our desires and the particular occasion to which we wish to suit it. Writing to the church at Corinth, Paul warned against such careless handling of the Word. He said, "For we are not as many, which corrupt the word of God: but as of sincerity, but

as of God, in the sight of God speak we in Christ" (2 Cor. 2:17).

There is such a thing as "handling the word of God deceitfully" (2 Cor. 4:2). Unless one does study to show himself approved of God by rightly dividing the Word of truth, he very likely will wrest the Scriptures. Peter admonished against such a practice by saying: "As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (2 Peter 3:16). The word "wrest" means to twist or misplace the Scriptures. This is usually done by those who either "deceitfully" use them or are "unlearned" in the Scriptures.

When Paul was on his missionary journey to Macedonia, he encountered bitter opposition at Thessalonica and was forced to leave there and go to Berea. It is said of the people at Berea, that they "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11). Daily searching of the Scriptures is a practice that everyone should follow. These people heard attentively the gospel Paul preached. They received the Word with all readiness of mind. When the evidence was presented to them, they were honest enough to accept it, but not until they had searched the Scriptures for themselves to see whether or not the things preached were so.

Every person who claims to have a message from the Lord is entitled to a hearing and to have his teachings weighed in the light of God's Word. Truth is never impaired by examination. There are many teachings abroad in the world today that are not true. The number of them makes it confusing to the masses. They wonder what is true and what is error. There is only one way to determine what is truth and what is error, and that is by searching the Scriptures and proving whether the things taught are of God.

John warned, "Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world" (1 John 4:1, R.V.). Such is a fair and reasonable thing to do. With every person in this country having access to the Scriptures, there is no reason for anyone being deceived, if he sincerely desires to know the will of God and the truth of His exalted Word. Hearing the Word without preju-

dice, receiving it into a "good and honest heart," and carefully comparing scripture with scripture will lead one to a right understanding of the Word of God. "Blind opposition to a new doctrine is a sin as well as a mistake." The Pulpit Commentary has this to say concerning one's views toward new teachings:

"It may be that men who propound views different from those that we have held come to us from God and offer us that which is in the Scriptures, though we have not yet discovered it there. There are more things in that living Word than the wisest man has ever yet seen. Unqualified resistance to doctrine which is different from 'that which we have received to hold,' may be the rejection of God's own truth. It is the duty of every Christian man to test all new doctrine by the teaching of the divine Word.

"We are to search the Scriptures whether or not these things are so. There is no excuse for declining to do this; for God has placed His Word well within reach of us all. It is in small compass; it is printed in our own language; it can be obtained for a small sum. He has so formed us and so written it that it is level to our understanding. He has given us the necessary mental faculties to comprehend it, and He has made the substance so simple, plain, and appreciable, that the wayfaring man may rejoice in it."

Paul laid down a principle that will serve as a good guide for all of us. He wrote, in 1 Thessalonians 5:21, "Prove all things; hold fast that which is good."

Failure to weigh teachings by the sure Word of God has led many to acceptance of doctrines which are abhorrent to God and in direct contradiction of the plain and unmistakable teachings of the Scriptures.

Recently *Punch*, the great humor magazine of England, published "The Incredible Canadian" by Bruce Hutchinson. The story concerns the late Prime Minister Mackenzie King of Canada. We knew Mr. King personally and always considered him a great man. But, as his private life becomes open to the public, we see an entirely different personage than the one which the public knew. During his long life he was "in constant communion with departed spirits." It is stated that he relied on communion with the spirit of one of his many dogs, an Irish terrier. Mr. Hutchinson would have us believe "that in public the shrewd and unscrupulous politician was leading a private life that was hardly at all removed from lunacy." It is difficult to think of millions of people under the leadership of men who resort to mediums and spirit communication to discover what action should be taken in ruling a great nation and perhaps affecting the lives and destiny of all mankind.

The Bible very definitely speaks concerning those who

practice such. It is not of God, but a work of the devil. Isaiah wrote, "When they shall say unto you, Seek unto them 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."

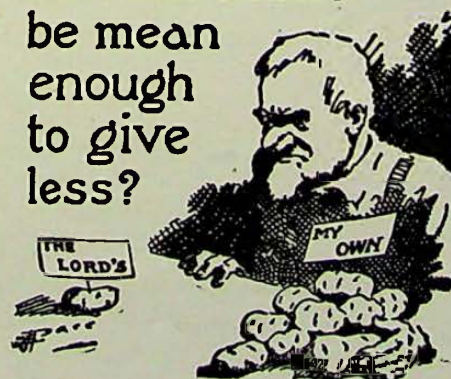
Some years ago, we attended a meeting where the speaker claimed to have contact with the unseen world and to be in touch with the departed. Questions placed in sealed envelopes were answered. We placed the following question in an envelope: "If the Bible is true that 'the living know that they shall die: but the dead know not any thing . . . and their love and hatred and envy are perished,' why do you claim you can talk with them?" The speaker avoided this question. He did not answer it. Why? He couldn't! The whole business is deception of the devil.

When the Lord would not answer Saul through prophet, priest, or dream, he sought out a witch, which God had commanded to be destroyed, to find out what was ahead of him in the course of events. It is people who are frustrated and out of touch with the God of the Bible that resort to communications with spirits. Paul, in writing to the Ephesians, said, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

When so many of the leaders of the world are under the influence and guidance of such powers, is it a wonder that the world is in the state it is! How important it is to measure teachings and teachers by the Word of God! "Study to shew thyself approved unto God, a workman that needeth not to be ashamed; rightly dividing the word of truth."



One lone tater out of ten! My goodness, how can a man be mean enough to give less?



"My Lord and My God"

By R. H. Judd

THERE are many difficult passages in Scripture. As most Bible readers are aware, Bible writers and Bible topics belong to a period in history very far removed from our own times. It is natural, therefore, that different opinions in reference to their proper understanding are to be expected. The methods of expression by a people of differing temperament and of differing locality and time vary greatly even in these days.

There is one outstanding difference connected with Bible difficulties, however, that goes far to encourage the Bible reader in his search after truth. It is that the answer, at least the main answer—for sometimes there is more than one worth-while answer—can almost always be found between the two covers of the Book of Books—the Bible. Thus, the answer to an Old Testament problem will be ably dealt with in the New Testament; and a New Testament difficulty will be made abundantly clear by searching in the Old Testament for the answer that gives assurance of being divinely established. In all these instances we shall do well to take to heart the injunction, "Trust in the Lord with all thine heart, and lean not upon thine own understanding; in all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5, 6, R.V.).

As indicated by the title, the Bible difficulty that is the theme for our present inquiry will be found in John 20:28. These words of Thomas spoken to Jesus—"My Lord and my God"—often are quoted as affording proof that "Jesus is God." So strongly do some writers wish to give emphasis to that thought that capital letters are used to express it. Are the words of Thomas then untrue? Unhesitatingly we say, "No!" There is a sense in which they are perfectly true. The fact that Jesus did not rebuke, or even correct, Thomas is evidence in itself that Jesus knew Thomas had not made a misstatement of fact.

Jesus, having already declared in John 17:3 that His Father was "the *only* true God," could not lay claim to that supreme title in any but a secondary sense without laying Himself open to the charge of being a "false" God. If His Father is "the *only* true God," then every other claimant, including Himself, must be false. What, then, is the satisfying understanding of the words of Thomas?

We find the true explanation beautifully outlined in Exodus 4:10-17. Here we find Aaron appointed as spokesman for Moses; indeed, a spokesman instead of Moses. Moses, from mistaken modesty, had deprived himself of a duty and privilege that might have been his. God, even though displeased by the action of Moses, did not take from Moses the high honor of being the *direct source* of

communication *from God* to both Aaron and the people. In the words of Scripture, Moses was said to be "as God" to Aaron. It was in this sense that the words of Thomas are to be understood. Jesus was to Thomas "as God"—the "*one mediator*" between himself and God—the *explanation* to Thomas of all that God Himself is.

"Look on Us!"

By C. J. Shaw

"Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them" (Acts 3:4, 5).

THESE important words spoken by the Apostle Peter to the lame man who was daily carried to the temple gate called Beautiful to ask alms of them who entered, still are eternally important to us in our day.

Peter and John had been endued with power from on high, as was promised by Christ. But it required more than a passing interest of the lame man for it to be used. Fortunately, the man "gave heed unto them, expecting to receive something of them."

In our far-away day God still requires that we give heed and look with a sincere, heart-searching hope, expecting reward for our diligence. Not one hungry heart has ever been turned away from God's storehouse of blessings vested in His doorkeeper, Jesus of Nazareth (John 10:9). We must cast away the cares of the world, the deceitfulness of sin, and all things that will hinder a personal search for a deeper experience with Christ if we would "go in and out, and find pasture."

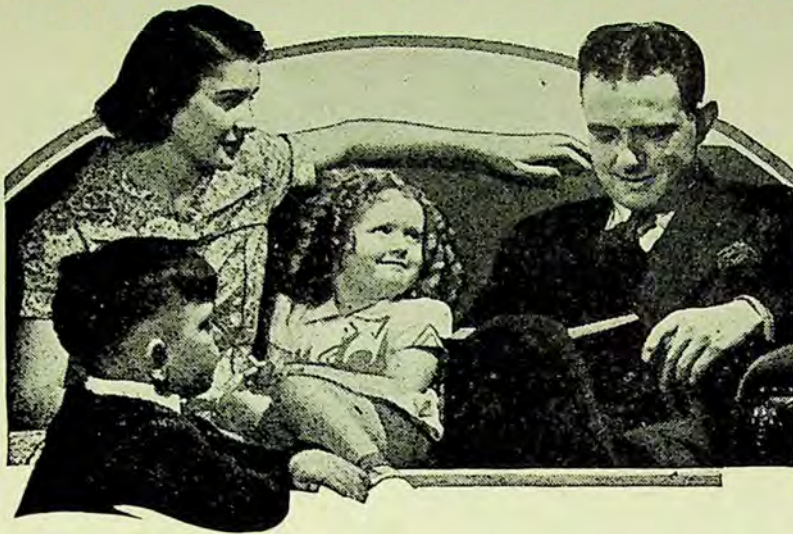
God has said we would find Him when we "search for [him] with *all* [our] heart" (Jer. 29:13).

An Economy Edition

The new *Illustrated Revised Standard Version Bible* is available from National Bible Institution, Inc., Oregon, Illinois.

Complete text with footnotes . . . 992 pages numbered consecutively from Genesis to Revelation . . . 12 illustrations in 4 colors . . . 12 reference maps in 6 colors . . . Book size 5½ x 7¾ x 1½ inches thick . . . Page size 5¼ x 7½ inches . . . Plantin typeface.

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A Family Bible Study

By the Smead Family

A THIRD DAY WILL COME

OUR SCRIPTURE text for this discussion is Matthew 27:61-66. "There was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together 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. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch."

John: Did Pilate have his doubts when he said, "Make it as sure as you can"?

Cecil: I think so. He had his doubts. He was puzzled over the whole thing and apparently devoutly wished he could have had no part in it.

Mildred: There were some that had no doubts. The high priest was satisfied that Jesus was disposed of.

Cecil: Yes. He thought the crucifixion was the final answer. Now that Jesus was dead and buried His followers would go home and things would settle back to the old corrupt ways. The money-changers could go back to the temple.

John: But after three days the tomb was split wide open and Jesus arose. So the crucifixion did not settle the question.

Cecil: No. No question is ever really settled until it is settled right.

Mildred: Even the followers of Jesus seemed to think the crucifixion was the end of all their hopes.

Cecil: They had been expecting Him to set up the Kingdom of God on earth. Israel was to be free from Rome and Jesus was to be King, like David had been.

John: That fellow who betrayed Him with a kiss—Judas—I see some people try to excuse what he did by saying he was tired of waiting for Jesus to act. They say Judas was trying to get Jesus to declare Himself King.

Cecil: I know they say that. But John 12:6 calls him a thief when he complained about Mary using some costly ointment on Jesus' feet. He thought Mary should have given the ointment intact and then Judas expected to sell it and, he said, use it for the poor. He really expected to steal it.

Mildred: Another time a woman poured some costly ointment on His head instead of his feet. This, too, was too much for Judas, for "then" Judas went to the chief priests and asked what they would give for Jesus (Matt. 26:14). They agreed on thirty pieces of silver.

Cecil: The whole sordid story of Judas shows he really did not have much faith in Jesus. If he did try to force the hand of Jesus and get Him to declare Himself King, he took a wicked way to do it. Paul exposed the kind of reasoning of those that said the end justified the means in Romans 3:8. "Let us do evil that good may come." Christians have ever denied that kind of reasoning. For example, martyrs have died because they would not publicly renounce Christ to save their lives.

John: I guess Judas did not have faith in Christ at all. If he had he would not have hanged himself like he did.

Cecil: That shows he thought the crucifixion was the final answer. He had lost his faith. The other disciples were filled with sorrow. Strangely, they had ignored the promise Jesus had made that after three days He would rise again. But, still, they waited. When the women went out to the tomb in the early morning, behold! the grave was empty! Jesus had risen!

Mildred: That should be a good lesson to us never to look on what happens now as final. Death is the most final thing that can happen and yet it was not the right answer for Jesus.

Cecil: No. And it is not the right answer for *us* now. Another day will come for us the same as it came for Jesus. Resurrection is God's answer to death.

John: Do we have to wait for the resurrection for God's answer?

Cecil: As far as death is concerned, we do. But there are other questions to which He sends answers while we now live. He gives us a way of facing life now, that is, like a resurrection from old, dead ways of living.

John: You mean by following the teachings of Jesus?

Cecil: Yes. In a sense it is a present resurrection to even be a Christian.

Mildred: It is like Paul said in Colossians 3:1-4: "If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hid with Christ in God. When Christ who is our life appears, then you also will appear with him in glory" (R.S.V.).

John: That sounds as though a good life is not lived naturally, but is lived by believing certain promises of God.

Cecil: Yes. There is a series of articles in the daily paper, *Free Press*, entitled "Why I believe in God." Among the letters to the editor a lady stated she believed what God said, not just believing in God. I think she is right.

Mildred: Really, though, to believe in God the way the paper means it is to believe what God has said. Is it not more important to believe and have trust in a person than to trust what he says?

Cecil: I think both are parts of the same truth. In fact, they represent two ways to come to God. Some come to Him because of the wonderful promises in the Bible. Others see in nature the fact of God, evidence of His existence, and come to realize the truth of the promises of the Bible afterwards.

John: But sometimes men think they find a contradiction of the Bible in nature. Voltaire said the Bible would cease to be read in a hundred years, because he thought that the truths of nature contradicted it.

Mildred: But do you know what happened to the house where Voltaire wrote those words? The hundred years have gone and a Bible society has taken over that house to distribute Bibles.

John: Well, that is an example of nothing being settled until it is settled right. That shows that the wrong of one day is not final, and eventually the third day will come like it did for Jesus.

Cecil: War and cruelty will go the same way. Peace and kindness are stronger than war and cruelty because God is on that side.

Mildred: Some people say that war will never cease because you cannot change human nature.

Cecil: False. Human nature can be changed, and is being changed every day wherever the Word of God is working. Human nature is not what stands in the way of peace. It is the leadership of the world that is at fault.

John: I see you are thinking of the return of Christ to be King over all the world.

Cecil: Yes. That was the idea that the disciples had, only they had it before the appointed time.

Mildred: A lot of people have had that idea before the appointed time. Over a hundred years ago there was a "midnight cry," "Behold! the bridegroom cometh."

John: And were there not many before that?

Cecil: Yes. Even Paul and the early Christians believed it would be in their day. God meant it that way so that no one would know the exact time.

John: Why would that be so bad?

Cecil: It is a fulfillment of Paul's statement in 2 Corinthians 5:7: "For we walk by faith, not by sight." In God's plan He is calling out a people who will believe even though they cannot see the reality in their days. It is no reproach for them to believe in the soon coming of Christ, even if He does not come in their day.

Mildred: I think Christian people tend to be more loyal to Christ if they feel He might come at any time.

Cecil: It also gives hope in the face of defeat now. We are to try to make the best world we can, but when we have done our best and still people suffer from war and want, individual peace can come to our hearts in the assurance that someday love, and peace, and truth shall prevail on earth.

John: The whole world is waiting for the peace on earth that the Bible promises. What will Jesus do with the different races and colors? The way colored people are treated you would think everybody would be white in the Kingdom of God on earth.

Mildred: What difference does the color of your skin make? Actually, the white race is no better than any other, or no worse.

Cecil: The way the races have treated each other is a sort of crucifixion of each other. But the third day will come when no one will look down on a person because of the color of his skin.

John: I know that all the races of mankind must be related because blood transfusions can be given regardless of race. All types of blood are found in all races.

Mildred: Yes, and the Bible tells us God has made men of one blood.

Cecil: Men have acquired many false notions, such as the superiority of one race over another. Another myth is that a well-to-do person is better than a poor one.

Mildred: Christ Himself is the answer to that one. He was poor, had no place to lay His head.

John: Yes. He was born in a borrowed stable and buried in a borrowed grave.

Cecil: But, as the song tells us, the cross was His own.

Mildred: But did you know, when He fell beneath the load of the cross, it was a colored person they borrowed to carry the cross for Him?

Cecil: Simon of Cyrene was a colored man. And yet what able-bodied Christian would not gladly trade places with him and carry the cross of Jesus up the hill.

John: I guess being a Christian is worth making any sacrifice no matter how great. Then, no matter what happens today, you know there is a third day coming which will turn every loss into a gain.

Mildred: That is a fine way of looking at life, John.

Cecil: Our church paper is called THE RESTITUTION HERALD because of that point. It is a simple faith that God will provide a "times of restitution" as He has promised (Acts 3:21).

Mildred: If any of our listeners would like a copy of this paper, send in your name. We will be glad to send a sample copy to you.

Cecil: Spring is a type of that greater restoration to come. We see the battle going on now between the cold from the north and the warmth moving up from the south. That is like the affairs of this old world. God has many times sent a revival to save this old world from going to destruction. As Christians, it is our hope that the revival coming soon will be the final one that shall usher in the day of peace on earth and good will to men.

Mildred: Yes. The founding of our American Republic was a revival that God sent.

Cecil: How much greater will be the revival on earth with the founding of the Kingdom of God when Jesus Christ shall be sent back from heaven, as the Bible records in Acts 3:20, 21! That will be the third day for which the world has waited so long. Yes, the *third day* will come!

SEVEN "THINGS" AND SALVATION

Not a single one of the things listed below, taken by itself, will bring salvation.

1. Church membership
2. Baptism
3. Taking the Memorial Supper
4. The outward observance of religious duties
5. An intellectual reception of Bible truths
6. Giving to the poor
7. Morality, or a lovely character

The Minister Called

The story is told of the minister who called upon one of his parishioners who had grown lax in his church duties and asked him for a subscription to the church budget.

Before he had finished his request, he was impatiently interrupted: "It seems to me," said the member, "that this church is always asking for money."

"It is," answered the minister, and then he continued: "I had a little boy always costing me something. He was ever needing shoes, stockings, or clothing of some sort; but one day he died, and he does not cost me a dollar now."

Every need is an unfailing sign of life and growth.

When the church is constantly needing funds, it is convincing evidence that the church is alive and growing. A dead church is different.—*Selected.*

"The difference between listening to a radio sermon and going to church is the same as the difference between calling your girl on the telephone and spending the evening with her. Let us consider how to stir up one another to love and good deeds—not ceasing to meet together as is the habit of some."—*Chicago Church Bulletin.*

Just Who Needs the Switching



A MESSAGE FROM THE HOLLANDS

To our brothers and sisters in Christ we wish to express our sincere appreciation for the messages received, and for the many kindnesses done.

It is over seven months since my husband's unfortunate accident.

After over thirty-five years of united effort at the Fonthill Church, it was a strange experience for us to drop our activity as one might drop a garment.

How thankful we are that many years ago we took great care to found our marriage upon the sure foundation. United in Christ, we have sweet communion with Him, and are a joy and comfort to each other.

We want you all to know that our heavenly Father has helped and strengthened us, in answer to your regular prayers on our behalf.

The members of our local church have been so thoughtful of us. Our pastor, Bro. M. W. Lyon, and Sr. Lyon have been very faithful in visiting us. We will be glad when we, in turn, can worship with them all at the Fonthill Church.

We were sorry to have to miss the services conducted by the gospel team on Easter Sunday. We heard good reports of their activities, and we were grateful that they spent some of their precious time in coming to Thorold to see us. We are interested in the young folk. Our hearts are made to rejoice when they decide to train for Christian service. We are happy that our son, Weldon, has chosen to become a minister.

Sometimes it is so hard for young people to make the final decision. In their youth, the positions of the world with greater financial returns look so attractive.

Our young people attending both Oregon Bible College and Aurora College have reverence for spiritual things, and are not attending the colleges for selfish, personal gain. In these perilous times, when juvenile delinquency is so prevalent, how thankful we should be for their aims and efforts.

God has chosen to spread the gospel by preaching, and to preach, young people have to be taught and trained. We are wondering if the readers of The Herald realize how much sacrifice this entails. The students give of themselves, their time, and their means to better equip themselves for more efficient service to God.

The students, as well as attending classes and studying for hours, have in the majority of cases to work part time. They have to pay toward their fees and meet living expenses as well. Let us get behind these young people of ours, not only in prayer, as we have promised to do, but perhaps we can encourage them in other ways, and show an interest in their progress.

About three years ago, in order to be of a little assistance to any of the young people of our church attending Bible College, we sponsored a fund known as The Cheerful Giver's Fund. It is a freewill offering paid to us monthly, then sent on to the National Bible Institution to be applied on the fees of the students. The amount always is such that it can be equally divided between the number of students in attendance. At the present time there are three. We have to admit that the response is not as good as in the begin-

ning, but a few faithful, cheerful givers still carry on.

To the young men who have chosen to follow the ministry, we would point out a few rich blessings that should be theirs. These blessings cannot be bought.

Perfect Peace, because they will be serving only one Master.

Quiet Contentment, because if truly consecrated they will in all things be living in the circle of God's will.

Joy from assisting others to know Jesus as the Way, the Truth, and the Life.

Satisfaction in knowing that they are building for the future life, as well as helping others to make their calling and election sure.

Understanding Love will be theirs to enjoy because they will be making friends of God's children.

If these ministers of Truth do not live to see the second coming of Jesus, how comforting to feel, when they must rest, that they have preached the coming Kingdom of God and put forth the best efforts of their lives in His name.

Will and Irene Holland.

The front page picture shows the Grace Line's luxury liner, the "Santa Paula," passing the Fortress of San Fernando in the harbor of Cartagena, one-time "treasure port" of the Spanish Main and today a leading sea gate to Colombia. Grace Line photo.

Mr. Oscar Chindberg, a representative of the Illinois Temperance League spoke to the Oregon, Ill., congregation of the Church of God on a recent Sunday evening. He presented facts about the effect of alcohol on drinkers, and how it endangers lives and property of non-drinkers. He also told about the deceptive advertising of the liquor interests.

Bro. and Sr. William Dick of Fredericktown, Mo., spent a few days in Oregon, Ill., visiting relatives and friends. They were en route home from the Ohio Spring Conference.

NEW TRACTS

Two new eight-page (envelope-size) tracts have been made available. The Ohio State Conference has published an article by Bro. Harold Dean on "Is Jesus God?" Truth Seeker's Bible Class has published another of Bro. Doan's radio broadcasts—"The Ideal Family." Both tracts are well written and treat subjects of importance to Christian welfare. Order from National Bible Institution, Oregon, Ill.—25 cents per dozen; \$1.60 per 100.

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

HERALD RECEIPTS

Burton Smith; Nettie M. Lundquist; Mrs. Pearl Jewell; Mrs. Bertha Swindler; Mrs. Flora M. Dorsey; Ernest Rice; Mrs. Russell Shellhaas; Francis Burnett; Marian R. Richards (3); Rosecoe V. Halstead; Mrs. Jennie Tharp; Ida Vogel; Glenn Birkey (3); L. J. Doan.

Mrs. Edith Fridley; Mrs. James Galbraith; Mary C. Railton; Walter Roose; Ruth M. Bauserman; Ellsworth Routson; Floyd Dimmick; Mrs. Kenneth A. Nelson; Paul Bond; Chas. F. Doll; Harry Goekler; Pauline Mahoney; Mrs. F. L. Austin; Bell Weaver; Pennellwood Bereans (2); Mrs. Noel Buckley; Mildred Monsen; Mrs. Morris Zeller; Mrs. Iris M. Kirkeley; Walter Wiggins; B. F. Skeels.

"A bill directing the Postmaster General to issue a special commemorative three-cent stamp in May to honor the Virgin Mary has been introduced in the House by Representative William T. Granahan."—E.P.

"Israel quit the Mixed Armistice Commission recently "for good" because the group failed to indict Jordan for the massacre of eleven Israelis in a bus in the southern Negev March 17."—E.P.

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$3.00.

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

IS JESUS GOD?

By Harold Doan

This tract has been published by the Ohio State Conference. It is an eight-page (envelope-size) treatise on the question of whether Jesus and God are one in person.

25 cents per dozen; \$1.60 per 100

Order today from
NATIONAL BIBLE INSTITUTION
Oregon, Illinois



A Story by the Sea Shore

by Mary Railton
Children's Editor

Jesus sat beside the sea. He watched the people gather around Him, some sitting, some standing, waiting anxiously for Him to teach them again.

The wind and the waves hushed. All eyes turned towards Jesus as He rose to begin a parable.

"A sower went out to sow. And as he sowed, some seeds fell along the path, and the birds came and devoured them.

"Other seeds fell on rocky ground, where they had not much soil, and immediately they sprang up, since they had no depth of soil, but when the sun rose they were scorched; and since they had no root they withered away.

"Other seeds fell upon thorns, and the thorns grew up and choked them.

"Other seeds fell on good soil and brought forth grain, some an hundredfold, some sixty, some thirtyfold.

"He who has ears, let him hear."

The silence was deafening. One by one the people turned to one another and said, "What is He talking about? What does He mean?"

The disciples gathered closer around Jesus and He explained the parable to them.

"When the seed of the gospel is sown in the heart of a person and he does not understand it, the evil one comes and snatches away the good seed.

"As for the seed that was sown on rocky ground, this is he who hears the word and receives it with joy, endures for a while, and when trouble or persecution comes because of the good word he has received, he falls away.

"As for the seed sown among thorns, this is he who hears the word, but the cares of this world and riches choke the word, and it is unfruitful.

"As for the seed that was sown on good soil, this is he who hears the word, understands it, and bears fruit. The seed, or the word, in this heart, yields fruit, sometimes a hundredfold, sometimes sixty, and other times thirtyfold.

"Try to hear and understand, that you may choose which kind of soil you wish to be."

Were You Reading Every Word?

1. How many kinds of soil were in the story?
2. Who told this story?
3. Where was the story told?
4. Which kind of soil did you choose?
5. Which soil bore fruit?

You told me how much you like to work out proverbs, so here is another one for you. See if you can find what the wise monkey is trying to tell us. Write down the letters of uneven numbers.

	9	4	13	20	57		5
	Y	C	O	E	U		A
21	6	12	47		10	17	40
R	H	J	E		J	L	L
33	52	13	30	12	47		59
D	K	G	E	T	D		B
67							11
Y							44
43	36						19
H	Y						E
75	3	28	17	5	10	21	54
C	O	L	M	P	I	A	K
53	71		27	4	9	23	
N	Y		Y	T	O	U	
8	37	20	25	33	14	15	
S	K	A	E	E	L	P	

NEW MEMBERS

We are happy to welcome two more members to our Everyday Christian Expression Club. They are: Sydney James Kirkpatrick, Holbrook, Nebr., and David Ward, Astoria Illinois.

GOD'S BLESSINGS ON YOUR BIRTHDAY

- Claude T. Compton, May 19, age 10, Manassas, Va.
- Aline Forest, May 20, age 11, Hammond, La.
- Vernon Forest, May 20, age 8, Hammond, La.
- Karen Thoms, May 20, age 8, Sleepy Eye, Minn.
- Albert Hunt, May 22, age 2, New Castle, Delaware
- Mary Elizabeth Burnett, May 22, age 10, Jordan, Mo.
- Danny Edward Pickel, May 23, age 3, Galesburg, Ill.
- Marie Pryor, May 23, age 9, Hendersonville, N. C.
- Charles Pryor, May 24, age 13, Hendersonville, N. C.



Change of Diet

by William Dick

A starving man is desperate. A gold prospector lost in a parched desert will give all his earnings for a drink of water. Our physical appetites must be satisfied. Similarly, people have spiritual hungers. Many people go through life with the deep hunger to be somebody. Many spend their whole lives living for nothing, only to find that they can never satisfy their vain hungers.

A day at the circus stuffing yourself with hot-dogs, candy, ice cream, and peanuts, can bring much discomfort. Much of the spiritual food the world has to offer causes us as much pain and trouble.

Are you "fed up" with the menu of this world? Why not make a change of diet and enjoy good spiritual health? The Prophet Isaiah advises us to switch to wholesome food. "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" (Isa. 55:2). Why spend money and labor on those things which do not nourish our souls? All of us are hungry and thirsty by nature, but we are not always wise enough to seek good food. Let us not make the same mistakes in selecting spiritual food.

Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). How hungry are you for righteousness? Do you become thirsty for the Word of God and for the worship services of the church, or can you let a week go by without missing them? If Mother announced that we were not going to eat any meals today, we would really complain! We couldn't get through the day without something to eat. How many of us place that much importance upon reading the Bible, or prayer, or attending church?

As we look at our new menu, we see the first suggestion given by David. "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God" (Psalm 42:1, 2). David was thirsty for God. Are you? The thirst to learn more about God should be stronger than the thirst for a television program, a game of golf, or a fishing

trip. "O taste and see that the Lord is good: blessed is the man that trusteth in him" (Psalm 34:8). David liked his food so well that he wants us to taste it, too.

Do you crave comic books, cheap novels? or unwholesome magazines? They will only make you sick! Why not feast upon the delightful Words of God? Jeremiah enjoyed them. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16). David approved of his diet, too. "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" (Psalm 119:103). Job said, "I have esteemed the words of his mouth more than my necessary food" (Job 23:12). The Words of God meant much to him!

This new diet will do wonders to our welfare if we stick to it. We must have a sincere appetite for this wholesome food, however, before it can do us any good. If we feast upon the things of God, we will never go hungry. "He hath filled the hungry with good things" (Luke 1:53). But before God can feed us, we must be hungry. You know how useless it is to try to feed your baby brother a cookie when he is not in the mood to eat.

Consequently, we must lose our desire for the things of the world and actually become hungry for the more valuable things of God. "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life" (John 6:27). How dim the pleasures of this present age appear when compared to the glories of God's Kingdom.

In that age, we will really appreciate our new diet. Our bodies will be sustained unto eternal life. "Let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). One of the joys of this new diet will be the privilege we have of accepting Christ's invitation to eat at His table in His Kingdom (Luke 22:30). Could anything be more worth while than that event? Why not make a change of diet now?

The Berean Page

AMONG THE CHURCHES

Church Calendar

Special Events

- May 16—Iowa Spring Conference at Hickory Grove.
- May 17-23—Michigan Conference at Southlawn Church, Grand Rapids (guest speaker, Alva Huffer).
- May 24-28—Vacation Bible School at Moorefield, Nebr. (Verna C. Thayer, guest superintendent).
- May 28-30—Fiftieth anniversary meetings at Fonthill, Ont. (speaker, M. W. Lyon).
- May 30—Arkansas Youth Rally at Oak Grove Church of God near Little Rock.
- May 30-June 4—Vacation Bible School at Fremont, Nebr. (Verna C. Thayer, guest superintendent).
- June 7-13—Annual June Meeting and Bible School at Brush Creek Church in Ohio (Kenneth Milne, guest speaker).
- June 14-18—Vacation Bible School at Hector, Minn. (Verna C. Thayer, guest superintendent).
- June 19-27—Indiana State Conference at North Salem (five miles north of Plymouth).
- June 20-27—Indian Camp Meeting at Zeba, Mich. (Linford Moore, guest speaker).
- June 21-25—Vacation Bible School at Litchfield, Minn. (guest superintendent, Verna C. Thayer).
- June 21-25—Vacation Bible School at Eden Valley, Minn. (Verna C. Thayer, guest superintendent).
- June 26, 27—Michigan State Youth Rally at Zeba (Linford Moore, guest speaker).
- June 28-July 3—Vacation Bible School at Hillisburg, Ind. (Verna C. Thayer, guest superintendent).
- June 28-July 2—Minnesota Bible Camp at Eden Valley (Ellsworth Routson and Delbert Jones, leaders).
- July 4-11—Southeastern Conference, Guthrie Grove Church of God, Pelzer, S. C.
- July 5-9—Vacation Bible School at Burr Oak, Ind. (Verna C. Thayer, guest superintendent).
- July 11-18—Camp Bible School at Wenatchee, Wash.
- July 11-25—Texas Berean Youth Rally near Gatesville, (Delbert Jones, guest leader).
- July 12-16—Vacation Bible School at Rockford, Ill. (Verna C. Thayer, superintendent).
- July 18-25—Texas Conference and Bible School on the Youth Rally grounds, near Gatesville (guest speaker, Delbert Jones).
- July 19-23—Vacation Bible School at Flagg Center, Ill. (Verna C. Thayer, superintendent).
- July 19-23—Vacation Bible School at East Oregon, Ill. (Verna C. Thayer, superintendent).
- July 27-August 8—Illinois Bible School and Conference at Oregon.

- August 3—Sunday School Day for all interested workers and teachers at Oregon, Illinois.
- August 4-6—General Conference Business meetings at Oregon, Ill.
- August 8-18—National Berean Youth Rally at Quaker Haven Camp (near Syracuse, Indiana on Dewart Lake).
- August 12-22—Virginia Conference and Bible School at Maurertown (Kenneth Milne, guest speaker).
- August 14-22—Iowa State Conference at Waterloo.
- August 15-22—Western Nebraska Conference at Holbrook (Warren Sorenson and Harry Goekler, guest speakers).
- August 25-29—Ohio State Conference at Golden Rule Church, Cleveland (Harold Doan, guest speaker).

GOD BLESS THEM

It was with the greatest reluctance that I recognized a state of emergency and, owing to ill health, gave my resignation to the Golden Rule Church in January. The resignation was to take effect September 1, 1954, or earlier if a successor was found. The church accepted the resignation. An arrangement was made that my son, Arlen, would carry the burden of the work until a successor was found.

This arrangement was wholly for my well-being. I can pray only that God will bless this wonderful, understanding congregation in full measure. They certainly showed in every spiritual and material way possible that they truly were sons of God. The culmination came with a farewell reception and a gift of more than generous proportions from our own group and friends from Blessed Hope Church and in the immediate neighborhood. The reception followed the evening service on Sunday, April 25.

Even as I write, they are making their wishes known as to who the successor shall be. May they yield their wills to the Father, and thereby achieve the unity needful for any congregation to do God's will.

As my wife and I bid "Good-by" to these wonderful people our memories are of a blessed relationship with God's loved ones. We recommend them to their future pastor and shall pray that together they may become a blessing to the section of the city in which they serve, thereby fulfilling the admonition of the Apostle John in his first Epistle. "If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (1 John 4:12, 13).

As the Saviour said in His farewell prayer, so say we: "Neither pray [we] for these alone, but for them also which shall believe on [Him] through their word."

"The Lord watch between [us all] when we are absent one from another."

G. E. Marsh.

FONTHILL, ONTARIO

Easter Sunday was a wonderful day at the Fonthill Church of God. A gospel team from Oregon Bible College and Aurora was here.

Our sunrise service was held at seven o'clock and proved to be a wonderful experience to all fifty present. Arthur Fletcher was master of ceremonies; Walter Larsen gave the first sermonette; Robert Kirkwood gave the second sermonette; Dorothy Elliott and Lois Crouch gave chalk talks and flannel-graph illustrations.

Walter Larsen's sermonette was on the subject so dear to us all. He spoke of the similarity of the resurrection to spring, the budding of the trees, and the resurrection of all nature from the sleep of winter. Robert Kirkwood's sermonette was on the creative power of God.

Breakfast was served in the church basement. Then Sunday school was led by the visitors. Ronald Dilamarter and Judy Limbre sang a duet, which was enjoyed by all.

Bro. M. W. Lyon gave the special Easter sermon. We were all made to rejoice in that Mrs. Glenn Hartley, Rt. 2, Welland, Ont., was baptized in the name of her Lord Jesus Christ. We are sure there will be much rejoicing in heaven over the one who dedicated her life to the Master and His service.

Robert Johnson and Louis Kump gave talks on new recruits for Oregon Bible College and the wonderful fellowship of the College.

Attendance for Sunday school was 115 and attendance for the morning worship service was 140. All enjoyed the services of the gospel team and a goodly sum of money was contributed for their use. May God bless our College and the faculty who made the gospel team possible. We pray that they may be able to come to Fonthill again.

Robert Kirkwood was master of ceremonies for the evening service. Ronald Dilamarter gave the first sermonette, stressing the importance of the days in which we live, of the nearness of the Master's return, and the great opportunity for young people to give their lives to the Lord. Arthur Fletcher gave a very enjoyable sermonette also. Special music by the choir and others was especially enjoyed by all those present. Dorothy Elliott and Lois Crouch recited the verses alternately of 1 Corinthians 15. We hope that many more of our young people will follow their example of memorizing Scripture. This day will be remembered long in the minds of those who were present.

There are still sick ones to be remembered who were unable to be with us for the wonderful services. May you uphold them before the throne of grace.

Our fiftieth anniversary services are drawing nigh. All are cordially invited to attend who can come. May we all go forward this year and double our number of Christian brethren in the ten years to follow.

Wilson E. Kirkwood, secretary.

BAPTISMS AT BRUSH CREEK, OHIO

We are happy to introduce to the household of faith, Sr. Diana Kay Richey, age 13, daughter of Bro. and Sr. Clement Richey, Rt. 1, Tipp City, Ohio, and Bro. Larry Wayne Magaw, age 12, son of Bro. and Sr. V. E. Magaw, 27 W. Walnut St., Tipp City. Diana and Larry were baptized on May 2, 1954, in Chapman Creek, north of Lawrenceville, on the afternoon of the closing day of our first Ohio Spring Conference. We praise God that these young people have chosen to begin their Christian walk early in life, and pray that God will guide and bless them.

T. M. Ferrell, pastor.

See page 11 for more news from among the churches.

"We are now located at 816 N. Seventh St., Rochelle, Ill. Although we regret leaving the Cleveland brethren, we hope that our friends will soon find their way to our new address. The welcome will be as warm as before."—G. E. Marsh.

EDEN VALLEY, MINNESOTA

On April 19, Bro. Harvey U. Krogh, Jr., from South Bend, Ind., came to Eden Valley, Minn., for a series of meetings. Everyone seemed to enjoy and profit by his appropriate illustrations and sermons. Although there were no baptisms, no one can tell the extent of the seed sown. He gave us all something to live by. The attendance at the services ran high, with an average of 105. The State Berean Conference was held from Friday through Sunday afternoon, a report of which is to be sent in by the Bereans.

Come again, Bro. Krogh.

Ellsworth Routson.

"We exceeded our Easter goal of 100 for Sunday school, with 107 attending Sunday school and several more than that for the church service."—Mrs. Vivian Kirkpatrick, Holbrook, Nebr.

FOSTER-BALLARD

On Wednesday evening, April 21, 1954, in a quiet ceremony at the home of her parents, Miss Trilby Foster became the bride of Delano T. Ballard. The marriage was followed by a reception.

Both bride and groom are members of the Blood River Church of God, and we pray that their home will be established upon the principle of Christ.

At present D. T. is in the United States Army.

"The Gospel Gleaners Sunday School Class sponsored a pot-luck supper Friday evening, April 30, the purpose being to encourage young married people, particularly the parents of children enrolled in the Sunday School, to take part in the activities of the Sunday school and church. Fifty-three were in attendance. Among them were several who have not previously taken an active part in Sunday School work, but who indicated their intention of doing so.—The Assistant Pastor, Oregon, Ill.

IN HIS VINEYARD

Although I enjoyed my stay in Oregon, Ill., making lesson helps and vacation Bible school materials, it was a great joy to be out in the field working again. During April the following places were visited.

April 3 and 4 were spent at the Pennellwood Church at Grand Rapids, Mich. The invitation was extended that they might know and see what Sunday school materials were available of our own publications. Two classes were held for the teachers and officers. It was also my privilege to give a brief talk before the entire Sunday school. One hundred seventy-eight people were present. What a joy came from this visit, not only from the work mentioned above, but also in the fact that they so kindly consented to provide Bibles for work among our boys and girls. One hundred twenty Bibles were provided. Pennellwood, if you could only see the happy face of a child who has never owned a Bible but now has one, I am certain you would feel repaid!

After another two days' work at Oregon, the trip to Morristown, Tenn., was begun. At Morristown, two Bible schools were conducted each day. The one at 4:00 p.m. was for the colored children; the one at 7:30 p.m. was for the people at Hillcrest Church of God. The school for the colored children was held in the home of Mrs. Margaret Wright. The home was small, but how welcome they made us feel. We always found room for one more, for the class grew from thirteen to thirty. One of their grade school teachers attended. She urged us to come back again and hold a Bible school in their school that more children might have the privilege of attending. We hope this opportunity may present itself. To say this was an enthusiastic group puts it mildly. To say we enjoyed it immensely puts it mildly also. Sr. Belus Holt assisted with this work. The Herald was sent to each adult attending, as Delta, Ohio, had provided the money whereby we might do this.

At 7:30 p.m., a Bible school was held at Hillcrest Church of God. It has been some time since I have visited this church and it seemed good to return. Bro. Arnold Johns taught an adult class. Sr. Belus Holt and Elroy Holt assisted with the children. I taught the young people's class. Our attendance reached thirty-two. Bro. Johns is the pastor here.

The following day the journey to Louisiana began. As this was rose time down that way, there were many, many beautiful sights to see. A Bible school was held at Baton Rouge. This was our first Bible school here. We had a fine new church in which to work. As is always the custom of Bro. Vernis Wolfe, tables and all necessary preparation were ready upon arrival. Nine classes were held. Here the attendance grew from fifteen to forty-two. Not one of us was ready to stop when the end came. The closing program was well attended.

While here we visited some of the colored children we had had in our Bible school near Springfield. They are anxious for another school.

The last day of April finds me on my way to Alliance, Nebr., stopping over for a day or two at my home in Arkansas.

You have never had a real joy until you have looked into the face of a child and have seen the joy and love expressed there, regardless of color. Pray that God will bless our boys and girls everywhere.

Verna C. Trayer.

APRIL SPONSORS

Mr. & Mrs. C. D. Whitmer	\$ 10.00
Burr Oak Church of God	22.78
Maybelle Hanson	10.00
Clyde Smith	51.00
Mr. & Mrs. Harold Doan	10.00
Ripley Church of God	196.42
Brush Creek Church of God	60.00
Macomb Church of God	10.92
Mr. & Mrs. J. Arlen Marsh	50.00
Mr. & Mrs. C. E. Lapp	30.00
Mrs. L. R. Hillard	23.00
Mr. & Mrs. Preston Landry	5.00
Delta Church of God	125.00
Mrs. Kate Olmstead	6.00
Truth Seeker's Church of God	25.00
Virda Sitler	10.00
Hattie A. Woods	2.00
Mrs. Anna Cochran	2.00
Margaret Ballentine	5.00
E. F. Marsh	12.00
Mrs. W. E. Stewart	5.00
Mrs. Mabel Netts	5.00
Anonymous	10.20
Mr. & Mrs. E. E. Warren	10.00
Happy Woods Church of God	21.38
Hillisburg Church of God	36.45
Eden Valley Church of God	100.00
Maurertown Church of God S. S.	27.72
A Family	8.40
Mr. & Mrs. C. Robert Lawson	10.00
Mrs. M. Guest	5.00
Blessed Hope Church of God	111.12
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Golden Rule Sunday School	30.00
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Almeda Wertz	15.00
Richard & Ella Rahn	100.00
Alden Jacobs	5.00
Jessie M. B. Kauffman	5.00
Oregon Church of God	16.50
Hope Chapel Contributors	47.50
Mr. & Mrs. Harry A. Sheets	50.00
Blanchard Dorcas Society	25.00
Jack Keenan	20.00
Mr. & Mrs. D. W. Kirkpatrick	100.00
Mr. & Mrs. Leslie Niles	4.00
Mr. & Mrs. Robert Hardesty	25.00
Mr. & Mrs. H. S. Lasher	10.00
Lowell Keenan	1.00
Douglas Elliott	1.00
Etta Mattison	5.00
Olof Lewis	50.00
Mrs. Ray Maysilles	5.00
Mr. & Mrs. Floyd Stilson	100.00
Hope Chapel	5.00
Pennellwood Church of God	35.68
Mr. & Mrs. Alfred Anthon	4.00
Mr. & Mrs. Dean Moore	6.00
Mr. & Mrs. Earle H. Mogle	30.00
Ida Lapp	10.00
Mr. & Mrs. Otto E. Dick	20.00
Elmer H. Magaw	2.00
Helen Burnett	10.00
Hazel M. Compson	2.00
Mr. & Mrs. A. E. Karnett	20.00

Mr. & Mrs. Harvey U. Krogh, Jr.
1717 So. Leer
South Bend, 14, Ind.
11-1-54



National Berean Youth Rally

at Lake Dewart in Indiana

August 8-18

Quaker Haven Camp

Age Limit: 12-19

Tuition: \$35.00

Activities:

- Bible Study
- Christian Fellowship
- Crafts
- Campfires
- Personal Guidance

NATIONAL BEREAN YOUTH RALLY

Enrollment Form

I wish to enroll in the Rally to be held in Indiana from August 8-18, 1954.

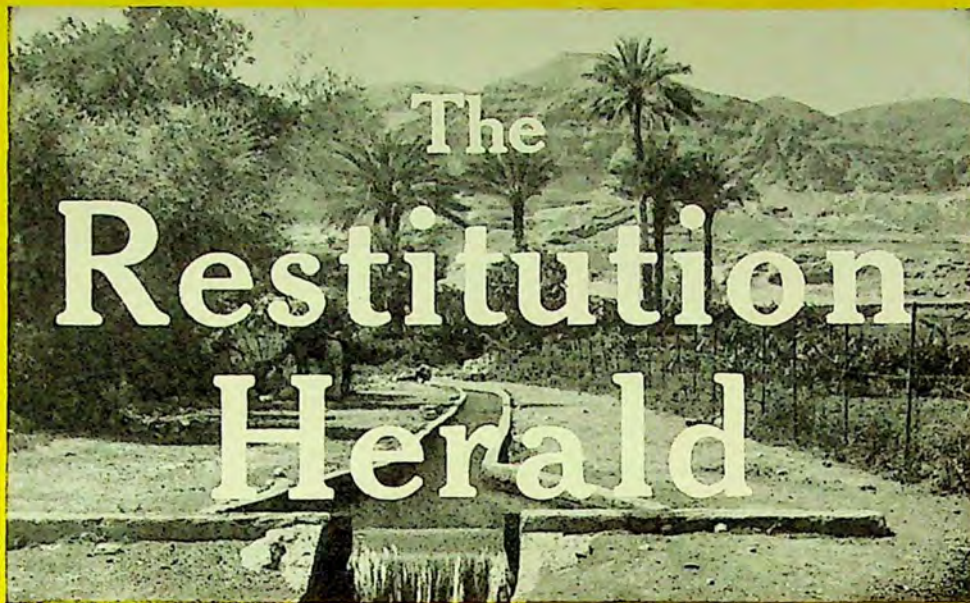
Name Age

Street address

City State

My minister is

Mail to National Berean Society, Oregon, Illinois



May 18, 1954
Volume 43
Number 32



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Here pictured is a shepherd on the "Field of the Shepherds" near Bethlehem. It brings to mind the words of Luke: "There were in the same country shepherds abiding in the field, keeping watch over their flocks by night."

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Editorial

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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Christian Teaching Is Worth While

"The memory of the just is blessed" (Proverbs 10:7).

On May 10, Mr. J. Edgar Hoover completed thirty years of service as head of the Federal Bureau of Investigation. The greatest application of Christian principles is reflected in the work of Mr. Hoover and the F.B.I. Mr. Hoover has always had the deepest convictions about the value of churches to our American society.

The most unusual fact about the F.B.I. is the faith people of the United States have in it. In the midst of all the political squabbles that mark the current era, the F.B.I. is accepted by all as one infallible source of truth and reliable information. This cannot be said of any other investigating group.

Representatives of the F.B.I. have called at our College several times to discuss the status of ministerial students. We never have found anyone to be more fair, more just, or more reasonable in the course of their work. No innocent person needs to be afraid of an investigation by the F.B.I. They will prove a man innocent as readily as they will prove him guilty. He will receive every consideration while they do so. This cannot be said of many lesser law-enforcement officials. The F.B.I. is not interested in a conviction, it is interested only in truth.

The *Rockford Morning Star* expresses the sentiment of the public in this regard when it says, "The nation has felt safe knowing the F.B.I. stood guard. And because it has felt safe and confident, our nation has been free of the midnight knock at the door, the torture and brain-washings of secret police. Had there been no F.B.I. in which the public could place confidence, we do not know to what degree dark forces of malice, mischief, prejudice, and hate would have sought victims, dividing the nation and even destroying it. But the F.B.I. dealt in truth: and since we knew that it dealt in truth, we could refer to its judgment, accusation, and rumor, and rest secure that false witness would not be borne."

Perhaps, above all else, the F.B.I. is to be appreciated for the way in which it has stood untouched by the petty politics of successive administrations. Senator McCarren

said recently, "Within the extremely delicate and strategic area of his operation, Hoover has done more to preserve the bill of rights, the dignity of the individual, and the inviolability of the persons and property of our citizens under the law than any other American of this time."

You may well ask why we see fit to pay tribute to Mr. Hoover and the F.B.I. We feel that such tribute is due the F.B.I. only because of the Christian training and deep-seated religious convictions of the individual who has made it what it is. We are told that Mr. Hoover wanted very much to be a preacher. He has deep religious convictions. In early life he was a choir boy; later he taught a Sunday school class. His expressions reflect an unchanging appreciation for the value of the gospel.

In 1942, he said, "I am sure that if more emphasis was placed upon the gospel of salvation, and less on social justice, the latter would become a greater reality. What we need is a return to God: more specifically, a return to the practice of religion. That is without doubt the greatest need in America today."

The people have faith in the work of Mr. Hoover because of his religious principles. This should recommend religious principles to our young people.

Juvenile delinquency and crime in general is on the increase. Since 1950 the population has risen five per cent, but crime has risen twenty per cent. In other words, crime is increasing at a rate of about four to one faster than the population. Psychiatrists, and those who deal in crime and delinquency now tell us that the only answer is sound, religious training.

In these times when the truth is often subverted to selfish motives, Mr. Hoover and the F.B.I. stand as a lighthouse to Christian convictions. When we read of the gestapo and other foreign counterparts, we cannot help but appreciate the devotion for Christian principles and the sincere interest in truth for truth's sake that has marked thirty years of Mr. Hoover's work.

Nor should we forget that Mr. Hoover is the product of those same Christian influences. If Christian teaching can continue to add such men to the departments of our government, we have much to hope for in the future, and the assurance that Christian labor is not in vain.

The Apostles and Their Living



by J. Arden Marsh

WHILE it is well known, from the specific mention of Paul's occupation in Acts 18:1-4, that the Apostle to the Gentiles was a tentmaker, it is not so well known that the Bible itself points to the majority, at least, of the apostles as having been men of no small wealth and business talent.

Curiously, the leaders of God's chosen people and the leaders of the early church were taken, not from among the professionally religious, but from among the generals, the shepherds, the court nobles, the fishermen, the business men. The prophets who were called to special duty were not priests; and not one of the apostles, unless Paul be deemed an exception, had had any particular amount of religious instructions beyond that commonly given the Jewish layman.

No book of the Bible, so far as is known, was written by a member of the priestly class or by a Levite, with perhaps the exception of Ezra and portions of the Psalms. The New Testament, certainly, was the product of inspired tax-gatherers, tentmakers, physicians, and fishermen. In view of these facts, it seems a little odd that almost a repetition of the conditions that arose in the days of Jesus has developed in Christianity over twenty centuries, so that the untrained layman has been subordinated altogether to the degree-laden clergyman.

Only Paul, of all the apostles, could have come even close to meeting the standards that were required in his day of rabbis. Jesus could never have met the standards. As for our modern standards, little could have been said for either Jesus or Paul; neither had the seminary education that now is demanded, since Jesus was merely a carpenter while Paul was a tentmaker and lawyer.

The backgrounds of the New Testament men who influenced civilization beyond the influence exerted by all other men combined, who gave us our present Bible, and who built the church from nothing to a flaming force, are in themselves indicative of the wisdom of God. These men, like Jesus Himself, were experienced in the ways of common people; they were not separated from common problems and common reactions by an ivory tower of theology.

The parables came from everyday life, and they were the backbone of Jesus' teaching. Men who built towers to

guard their vineyards, prodigals who dissipated their fortunes, sowers who had both good and bad ground to seed, carpenters who built houses on solid or sandy foundations—these, recognizable by the people who heard about them as part of daily life, were the essence of what Jesus had to say.

These stories-with-a-moral (often, with concrete ideas about the coming Kingdom of God) were easily produced by Jesus simply because both He and His listeners were so thoroughly familiar with the scenes and activities they represented. What rabbi like Hillel or Gamaliel would have thought to teach righteousness with a tale of a woman searching earnestly for the tiniest bits of leaven as she cleaned her house preparatory to the Passover? Hillel and Gamaliel, like many a modern theologian, would have been apt to obscure simple ideas with long-winded discussions, in highly technical language, that no one could have understood.

The simplicity of life and the businesses in which they were engaged combined in the case of the apostles, as in the case of Jesus, to make their messages appealing to the common people. It was Paul, most liberally educated of the apostolic group, who observed in 1 Corinthians 1 that preaching of the gospel was foolishness to those possessed of great worldly wisdom and broad knowledge of heathen philosophies. In this class, Paul obviously included Hellenized Jews, who had adopted the Greek mode of life and the Greek mode of thinking to replace ways and thoughts of their own racial fathers.

The apostles have been described by one minister, at least, as "poor and ignorant men." They were similarly described by their contemporaries; the political-minded Sadducees and the tradition-minded Pharisees, together with the well-educated classes of Jerusalem, considered all Galileans, almost without exception, "men of the earth"—a term used then, as it was in the guise of "farmer" in the United States a half century ago, in a derogatory sense.

Ignorant of Greek gods and Greek philosophies the

apostles may have been. Poor, they definitely were not. Peter's home, for example, was in Bethsaida, as John 1:44 suggests; yet he maintained a dwelling, also, in Capernaum, where Jesus and the other apostles visited frequently (Mark 1:21, 29, 30). Not many of us in our own day have the wealth to maintain summer and winter homes; yet this is precisely what the location of Peter's two residences indicated—a summer and a winter establishment.

John, Peter, Andrew, and James were partners in a fishing business. Quite possibly, Zebedee likewise was a partner; we are not told about this. Luke 5:10 points plainly to the fact that the four men operated their fishing vessels in a single partnership—and Mark 1:19, 20 makes James and John so well-to-do that, when they were summoned by Jesus to follow Him, they "left their father Zebedee in the ship with the hired servants, and went after him." If James and John made sufficient profit from their two quarter shares of the Peter-Andrew-James-John partnership that they had "hired servants," they were outstandingly wealthy in their time, when about nine out of every ten people were literally slaves and when the going wage was a penny a day.

Matthew, of course, was no fisherman. He was a tax-collector, a publican. Roman law required that tax districts be farmed out at special auctions to the highest bidders. The fortunate bidder—a publican—was given the force of Roman arms to back his demands on the populace. Whatever he wrested from the public above what he had paid for his district was his to keep. It was, consequently, a highly profitable profession, and one in which only the wealthiest of men could engage. Matthew's wealth is indicated by Luke 5:29, which states that the Apostle celebrated his appointment by Jesus with "a great feast in his own house; and there was a great company of publicans and of others that sat down with them." The poor in Palestine were too poor to offer a "great company" any kind of a feast; indeed, tax rates imposed by the publicans, together with general economic and social conditions, kept the normal man on the edge of starvation a good share of the time.

Little is known of the other apostles; but at least six of them—Paul, Andrew, Peter, James, John, Matthew—came from a class that we should nowadays regard as highly successful, professionally or commercially. The very fact that Paul was educated by Gamaliel made him the scion of a wealthy and powerful family; others could not have attended Gamaliel's school, which was not designed for the poor and socially unacceptable.

It seems altogether probable that the other apostles were drawn from the same class. Their very success in business must have been founded upon ability to think clearly, to

get along reasonably well with people, and to use good judgment. That success, too, must have produced an income sufficient that, during the missionary trips about Palestine, the apostles need not have worried about where their next meals were to be found. Luke 9:13 suggests that the apostles were not unwilling to "go and buy meat" to feed five thousand men; they evidently were accustomed to buying what they wanted, and to having the money to buy.

Over the years, a peculiar tradition has grown to the effect that early Christians were poverty-stricken, without ambition, and probably from the so-called "lower classes." This actually was true only in part. Zacchaeus was a publican, of obviously tremendous wealth; Joseph of Arimathea was perhaps the richest man in Palestine, according to hints within the Bible and according to tradition; Nathanael in all likelihood was a Pharisee, and almost certainly well-to-do. The list of worldly successes among Christians could be extended indefinitely, even to the women. Lydia, seller of purple, had to have considerable capital in order to trade in the extremely expensive purple dyes that were favored by Roman nobility.

There were many of the common people among Christians. By "common people," however, the Bible alludes to those not classed among the Jewish Four Hundred: the priests, rabbis, Sadducees, Pharisees. A man could be rich and still be common, then as now.

There is a growing awareness in the United States that, due to rapid birth rate changes, churches and schools are facing unprecedented problems. During the past six years, there have been approximately one million more births each year than the average during the preceding ten years. The increases are cumulative. In a few years each grade in the schools in the United States will be increased by approximately one million children. If we are to be ready for them in our churches and Sunday schools, plans must be made now.

DAILY BIBLE READINGS

- M. May 24. 1 Cor. 15:20-28. Jesus is the first-fruit of them that slept.
- T. May 25. 2 Peter 3:10-18. A new heaven and a new earth.
- W. May 26. 1 Cor. 12:12-27. The church is the body of Christ.
- T. May 27. Eph. 3:14-19. We may be filled with the fullness of God.
- F. May 28. Rom. 6:1-5. We are buried with Christ in baptism.
- S. May 29. Rom. 6:5-14. The Christian is to walk a new life now.

The Parable

of the Rich Man and Lazarus

By Harold Doan

THIS PARABLE of Dives and Lazarus, found in Luke 16:19-31, is the primary basis of the doctrine of conscious existence after death, of eternal torment, and of a heavenly reward immediately at death. The parable is frequently referred to in this way, and many false doctrines have been built upon its story.

Nearly all students agree that this is a parable, even those who take it literally. It is the last of a long series of parables which begin in chapter 13 of Luke. This chapter includes such parables as that of the mustard seed, the great supper, the lost sheep, the lost coin, the prodigal son, the unjust steward, and, finally, this concluding story of the rich man and Lazarus.

There are several reasons why we believe this parable cannot be interpreted literally. First, we have some thoughts from others, quoted from the magazine *Words of Life*. "The learned Professor of Ecclesiastical History, G. M. Gwatkin, in his sermon on Luke 16:31, said: 'These words are the ending of the Parable of the Rich Man and Lazarus; and I need not discuss the whole of it. Let me only warn you that parable is parable and not literal fact. It is good for the lesson our Lord means to teach, but we cannot take for granted that He means to teach everything He seems to say, for example that in paradise we shall sit in Abraham's lap. He makes the ideas of His own time the machinery of His parable, but He does not necessarily warrant them as true . . . That is not what He wants to tell us.' (From 'The Eye for Spiritual Things,' p. 41.)

"E. S. Woods, M.A., formerly Vice Principal of Ridley Hall, Cambridge, in his 'Studies of the Parables of Christ,' writes: 'Details in the parable are taken from contemporary Jewish belief and should not be regarded as conveying permanent information about the nature of the other world' (p. 84). He again insists on this on page 86 of the same book.

"Canon Vernon Storr in 'Christianity and Immortality' (1918) wrote: 'We must look to the main lesson which the parable teaches. Its object is not to instruct us about the intermediate state. If Jesus here makes use of the current Jewish belief in the existence of two divisions of the underworld, He does so merely by way of imagery. To enforce His lesson He reproduces the symbolism of

contemporary eschatology, but the lesson is the important thing and not its pictorial setting' (p. 127).

"Dr. R. G. Macintyre in 'The Other Side of Death' (1920) wrote: 'Any attempt to use the parable . . . by making it an actual picture of the future abode of the wicked would only land one in incongruities' (p. 301).

"Dr. C. H. H. Wright (Regius Professor of Hebrew) in the 'Intermediate State' pointed out:

"'To assume that what is professedly a parable provides us with an exact description of the future state is to go beyond the just limits of exegesis' (p. 164).

"Many similar references to well-known writers could be produced, but here I will only refer to one more, viz., Dr. Salmond's 'Christian Doctrine of Immortality': 'To suppose it to be our Lord's object here to give a doctrine of the intermediate state is entirely to misunderstand the parable' (p. 278)."

Secondly, a literal interpretation of this parable is contrary to God's character as stated in Jeremiah 9:24, "Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." God's loving kindness would forbid eternal torment. His justice would also forbid it, for He has said, "The wages of sin is death," and in Psalm 145:20, "The wicked will he destroy."

A literal interpretation is contrary to the gospel of atonement performed by the death of Jesus. In 1 Corinthians 15:3, we are told that "Christ died [not suffered eternal torment] for our sins." His death was payment for death. Jesus bore the penalty of sin, which is death, not eternal life in torture!

A third objection to a literal interpretation of this parable is that it is contrary to the Bible usage of the word "hell," here translated from the word *hades*. Hell is not eternal but will be destroyed, according to Revelation 20:14. "Death and hell were cast into the lake of fire. This is the second death." Christ also was in *hades*, according to Peter and David (Acts 2:31), yet certainly Jesus was not being tortured. "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."

Isaiah 63:16 tells us that Abraham was not aware of

his descendants. Why? He was and is dead. "Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer; thy name is from everlasting."

Fourth, to interpret the story literally is contrary to the usual interpretation of parables. When Jesus spoke of four kinds of soil in the Parable of the Sower, He meant four types of people. The wheat and tares represented people, the net of fishes referred to people. So this parable is only symbolic of a great lesson Jesus wanted to teach.

Fifth, a literal interpretation of the parable is contrary even to those who believe it so in their understanding of the soul. Orthodoxy says a soul is invisible, intangible, microscopic, immaterial, has no interior or exterior, "a million could dance on the point of a needle." Some have even weighed the dead to show that the soul weighs nothing. In the parable, Lazarus, Abraham, and the rich man are seen, and have parts which suffer, such as their fingers and tongues, and their mouths and lips speak.

Sixth, the parable was not taken literally by the disciples who heard it nor by the Apostle Paul. Nowhere do they teach conscious suffering while dead, nor everlasting torment of the wicked.

There is a question some might ask about the Parable of the Rich Man and Lazarus. Would Jesus use an untrue story or take a false doctrine and use it to illustrate a truth? Yes, He would, and did, when His hearers knew He was doing it deliberately to prove a doctrine false or to chide His enemies. Notice, for instance, Matthew 9:13, "But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." There were no righteous people. This was a jab at the Pharisees who pretended to be righteous. Notice also Matthew 18:8, "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." No one supposes this is to be taken literally. Then, in the Parable of the Unjust Steward which preceded this, there was an entirely unbelievable situation. Read it in Luke 16:1-9 and see that Jesus was rebuking the scribes and Pharisees.

What truth does the parable teach? Whom do the characters represent? As in most of Jesus' parables it is very difficult to match every point in the story with a character or truth. A parable is a generally known, or common story, used to illustrate a truth. Trying to identify every character only confuses and does not illuminate the point.

We believe that this parable was a story well known in Jesus' day. In fact, we understand that it was one of the stories of the apostate Pharisees, only with the char-

acters reversed. Jesus used their own story, reversed the characters, showing the poor man saved and the rich man lost, to discredit them.

In this parable, the rich man represents the nation of Israel. "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day" (Luke 16:19). Israel was rich in the Lord. For hundreds of years the nation was the sole recipient of the blessings of God, and fared sumptuously on the law and the prophets. They had all in a material and spiritual way that God could give.

"And there was a certain beggar named Lazarus which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores" (vv. 20, 21). The poor beggar, Lazarus, represents the believing Gentiles. During the days of Israel's blessing, the Gentiles were outcasts. Some Gentiles down through the Old Testament age—like Naaman, the widow of Zarephath, Ruth, and the centurion—did get some of the crumbs from the table, but generally they were without. Paul describes their condition in Ephesians 2 as "without God, without hope, aliens, strangers." That is still the condition of all who are outside of Christ.

The story continues with the death of Lazarus and then of the rich man. Lazarus was carried by the angels into Abraham's bosom, and the rich man was buried. There is no mention of heaven, or paradise, or souls, or spirit. This is an adoption of a well-known pharisaical legend, only Lazarus is saved and the rich man is lost.

The death and blessing of Lazarus refer probably to that change in condition which came to the Gentiles when Christ died for their sins, and Israel was temporarily set aside by God. Again it is Paul who describes this new condition of those in Christ, referred to in the parable as being in Abraham's bosom. In Galatians 3:27-29 Paul said, "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek . . . 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." Now, through Christ, Gentiles who were once begging for the crumbs, are in the very family of Abraham, and are heirs of the promises made to him. Imagine how the self-righteous Pharisees seethed when they finally knew this meaning of Jesus' parable.

Soon after, the rich man died and was buried, and in the imagery of the parable, sees the comfort and good fortune of Lazarus while he himself is in torment. This refers undoubtedly to the death of Israel as a nation, and its burial among the nations of the world. Not only was Israel "buried" in the nations, but Israel was sorely persecuted, and suffered greatly in her exile. Romans 11 pre-

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Does Your Church Have Power?

By Zelda Hardesty

THE Church of God could be a great force in the world. But the power of any church depends upon its individual members. God is the only presence and power in our lives. All things are possible with Him if we will surrender ourselves—let go, let God direct our lives. Jesus said, "I can of myself do nothing; the Father abiding in me doeth his works."

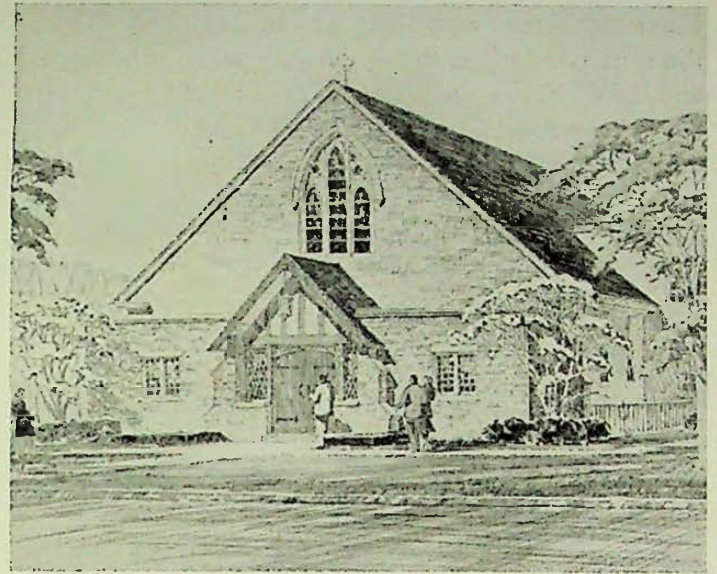
When you have time, sit down with a hymnbook, read the hymns, and apply them to yourself. "Take My Life and Let It Be Consecrated, Lord, to Thee." "I'll Go Where You Want Me to Go, Dear Lord." "I Surrender All." How many of us do surrender our all to God? This does not mean an hour or two each week. Do we really let God direct our lives? If we are filled with God's power we will have the right desires, and we will do the things He wants us to do.

In the sad condition of our thoughts today, we have fear, anger, and worry. These evil thoughts bring unhappiness and even illness. Many illnesses are caused from wrong thinking and faulty eating habits. Worry about a debt can cause ulcers. Wrong thoughts are sin because they are not of God.

We must turn our worries over to God. He does not want us to have an upset mind full of sin. He wants us to let His Spirit dwell in us to give us peace of mind. When we *know* we are right with God, we will be free from fear.

In all kinds of church work we all have heard the words "I can't" when one is asked to teach a class, serve on a committee, help with Bible school, Bereans, and other duties. With the power of God in us, we all can teach, and we must teach—we cannot keep the truths of God to ourselves. If we do not have the power of God we naturally will say, "I can't," and it is true. We cannot bring others to Christ unless we have Christ in our hearts. As salesmen say, "You cannot sell something you do not have." All of our talents without power are no help in bringing others to Christ.

If every Church of God member would repeat the following prayer every day for a month, a great change would begin to appear—a great spiritual awakening. This is the prayer: "I am thrilled and filled with the power of God's love, and rejoice in good health and peace of



mind." Some may say, "I can say it, but I don't believe it." After a while you *will* believe it and it *will* be true.

To receive the power of God, we must "knock" or ask for it in prayer. We must have faith that we will receive it. I like the verse, "I can do all things through Christ which strengtheneth me." This text is true with very few people because most lack the power of God—they really do not have faith. Jesus said that if we have faith as a grain of mustard seed, we can move mountains. This is true today, as much as it was when Jesus was here on earth. We have so many Bible stories given to us as examples of faith, and we can have the power of God today to deliver us from the lions' den, from destruction by flood as in the days of Noah, or from conquest by an enemy as when David killed Goliath. This same power is with us today if we have faith and let Christ dwell in us.

The circumstances of our lives are largely a matter of our own choosing. Some homes are filled with anger, pouting, fighting, fault finding—all kinds of unhappiness. There are families which make an outward appearance of being something wonderful in the eyes of the world, but which are really in constant discord. God knows the heart, and this kind of life shall not enter the Kingdom of heaven.

Mothers and fathers, our homes are what we make them. If we will let the power of God dwell in our hearts, our homes will be filled with love, peace, true understanding, contentment, and happiness.

Each one of us has the power to choose in everything we do and say. If we open our hearts and let Jesus in, we will be given the power of God. There is no other way to get this power. Jesus said, "Abide in me and I in you," as the branch and the vine. We cannot feel any power without abiding in Him. Power in any kind of

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A Family Bible Study

By the Smead Family

WHY DO MEN HUNGER FOR GOD?



Our Scripture text is found in 2 Corinthians 5:14-20. It reads: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 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."

Cecil: God has a twofold relationship with mankind. He has a creative relationship and a redemptive relationship. God's providence is for all His children, and all living creatures live in touch with God.

John: Jesus gave an example of God's care for all in Matthew 6:26: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

Mildred: We can have a sense of helping God in His care, especially when the snow is on the ground, and birds are hungry. God puts it into our hearts to feed the birds. God also puts it into our hearts to help the helpless people who are not able to help themselves.

Cecil: That is an example of God acting in His creative relationship, His providence. All mankind, yes, all living creatures, are helped by God in His providence. But the other relationship of God is the redemptive rela-

tionship. We can come to God for redemption only through Jesus Christ. God has made His Son Jesus Christ the channel of His power for our redemption.

Mildred: Jesus is fully able to save us. He has full power to change our lives if we let Him work on us. The choice is up to us.

Cecil: The difference is seen when we realize that God's power of life comes in with every breath. It is called "the breath of life" in the Bible. It is very hard to hold your breath and shut God's power out. No one can do it voluntarily. But anyone can voluntarily shut God's redemptive power out of his life.

Mildred: But God does set powerful forces in motion to convince us to accept His redemptive power into our lives.

Cecil: That is why men hunger for God. It is a God-implemented hunger. Jesus is able to satisfy our hunger for God. He is able to save us both now and forever. His power does not stop with helping us to live righteous lives; but He saves from death to eternal life.

John: I believe that is because Jesus Himself has gained the victory over death. That, in turn, is because Jesus is the only begotten Son of God. His relationship to God has always been different from ours.

Mildred: Yes. He is the only one who can ever be the Saviour of mankind, because from the very first He was free from all wrongdoing. He was perfect from the first, and never did wrong. Now He has been made the Captain of our salvation.

Cecil: God raised Him because He did not deserve the penalty of death. In balancing the scales of justice God found that Jesus paid a penalty He did not owe.

John: I see. Jesus did not owe the penalty He paid, and so He gives us the benefit of the payment.

Cecil: Yes. Jesus became an open door to God for us. First to be raised from death to the power of an endless life, He broke the trail for us who will follow. All we

have to do is accept His gift and follow.

John: Doesn't it seem strange that anyone would not accept eternal life?

Mildred: Human nature finds it hard to believe that one could be so perfect as Christ. People are skeptical of such good will as He showed. And that is where Christians come in. Our job as Christians is to demonstrate that "the love of Christ constraineth us," as our text said. We are to explain, to be ambassadors for Christ. We are like the American ambassadors to foreign countries who try to explain the American viewpoint and run into much misunderstanding.

Cecil: God blesses the work we do for Him. I believe the things of this life are intended to draw us to God.

John: I think many people are dissatisfied and would like to know God better.

Cecil: When God made us He must have put an empty place in our heart, right in the center of our heart. That inner sanctuary has been made expressly for the purpose of being filled with God's own presence.

John: And if God's presence does not fill the empty place, what then?

Mildred: That is why there is so much unhappiness in the world. People try to fill that empty place with other things. They seek pleasure, or power, or possessions. But they are still lonely.

John: Children feel a special loneliness for God.

Mildred: And childhood is the best time to begin filling that loneliness. It is the time of life when people find it easier to surrender to the leadership of God.

Cecil: The longer we let that empty spot in our hearts go unfilled with God and His transforming power, the more that emptiness spreads into everything else in our lives.

Mildred: Yes. Our existence can be filled up with people and things and still be empty and without real meaning.

John: Do you suppose that is why so many people, who seem to have everything, commit suicide?

Mildred: Yes. Unless one has faith in God that gives meaning to life, his position and power and possessions get tiresome. God made men with that spiritual loneliness so that they might seek friendship. They seek the friendship of others until at last they find this alone does not satisfy. There is a deeper need in the friendship of Jesus and of God.

John: I suppose that in the end life without God would be like literature with no alphabet, or mathematics with no numbers, or astronomy with no stars.

Cecil: And apart from Christ we would never be perfect in righteousness.

John: There are several countries in the world that re-

ject God and Jesus Christ. In those countries they show no respect for individual life, and they are unbelievably cruel to those caught in their power. Look at the way they treated the prisoners in Korea. History is full of such inhumanity wherever men lack genuine faith in Christ and love for God.

Cecil: Men need salvation. They do terrible things when they forget God.

Mildred: Yes. Anyone without faith in God is dead to the whole spiritual part of existence and has no redemptive contact with God to guide him.

John: When a person becomes blind his sense of sight dies. In the same way his sense of hearing is dead when he is deaf.

Mildred: Yes. And when that empty spot in our heart remains empty of the Spirit of God it is a sort of death-like deafness or blindness, only worse. Then we are dead to the promises of God, out of touch with spiritual life, and dead in sin.

Cecil: The windows of our heart were meant to be open toward heaven. But when those windows are closed against God the unbeliever is living a horizontal life, but no vertical life. For him, life has no third dimension. Such people have contact with those whose lives are also horizontal and parallel with theirs. But they have no contact with God in a spiritual way. The wires to God are dead; communication is cut off.

Mildred: Sometimes people do not like to think about how far away from God they have drifted. They say, "Oh, well, this present world isn't so bad after all!"

John: In a way they are right. This is a fine world. God made man in His own image, and even the worst of men have many fine qualities.

Cecil: But it is a tragic reality that men are cast adrift from God's highest and best way. As Jesus pointed out, blind men lead blind men and both fall into the ditch, instead of coming to Him for leadership. The great tragedy is in what might have been if men would follow Jesus.

Mildred: We read in the Bible how that when God first made man he walked and talked with God. He recognized God's authority and lived a wonderful life.

John: Then Adam rebelled against God. Genesis tells how he put his own will above God's will.

Mildred: Then the original relationship was broken. Then began that empty space in man's heart as he walked alone.

Cecil: In choosing his own will, Adam actually put a barrier between himself and God. In effect, he said, "I will take what I want regardless of my Creator's plans for me."

John: What we call sin then is really selfishness. I have

heard it explained that in the center of the word "sin" is the word "I," s-I-n. Take out the "I" and you have no word left.

Mildred: Much of our unhappiness comes from being self-centered. The person who is always seeking happiness never finds it. The really happy people are those who have found the joy of serving others. Then the highest joy of all comes from serving God and knowing that we are in fellowship with Him.

Cecil: God has two families in the world today—the family of Adam and the family of Christ. To put it differently, He has His created creatures, and His redeemed creatures. The bent of all in the family of Adam is towards wickedness, toward pleasing themselves. Their text is, "Every man for himself, and the devil take the hindermost." This text is not in the Bible. However, that is the extreme. The influences of God have been felt in every life, calling him over into Christ, and many today are not far from asking to be adopted into Christ's family.

Mildred: But even so, when anyone is faced with temptation the balances weigh heavily in favor of serving self rather than God.

John: Being a Christian is like rowing upstream against the current, instead of drifting along the easy way.

Mildred: But the rewards are upstream. All the great accomplishments of men, which have helped humanity, have started with one man going against the drifting current of his time. Look at Columbus, or the early medical scientists, or the prophets of the Bible.

John: Or look at Jesus. He was the only one who knew what He was doing as He went to the cross. To others He looked like a failure.

Cecil: But after the resurrection they realized what He was doing. He had seen that mankind was lost and, as the good shepherd, He had gone in search.

John: It was really God who was in Christ, as our Bible text says. Man was lost and God was in Christ searching for him.

Cecil: Yes. And when we respond to that search we see the reason God put that empty space in our heart.

John: We are like the prodigal son who comes home to his father. His father was able to see him coming a long way off because he was looking for him.

Cecil: God searches for us until we find Him. We search for God until He finds us. Our finding God is merely our response to God's finding us.

Mildred: So if we will study the Bible we will be in the way where God's Spirit can find us.

John: Reading the Bible is like tuning in to God the same as we tune the radio to the program we want.

Cecil: It is like putting a plant in the sunshine where it will grow.

Mildred: God makes the first move. We believe because He first revealed Himself to us through the Bible, His Word.

John: "We love him, because he first loved us," according to 1 John 4:19.

Mildred: And so, we hunger for God because we are made that way, by a God who, in His mercy, is making us discontented with earthly things in order that we might seek after eternal things.

Cecil: Yes, it is God who is invading our hearts in grace, awakening in us the desire for redemption, creating in us a hunger for righteousness. Salvation originates in the heart of God who has no pleasure in the death of the wicked. And so, "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."

DOES YOUR CHURCH HAVE POWER?

(Continued from page 7)

service depends upon close communion with God.

You can have peace of mind, a truly happy time, good health, sufficient energy for every task, protection from every danger. These, and more, will be yours if you will let go of self and let God direct your life.

The Church of God could accomplish much greater things for the Lord if every member were filled with this power of God.

OUR YOUTH

"Fifteen years ago when I first held services in the Winnipeg jail, the ages of the prisoners would range from about 22 to 35 years," said D. R. Aikenhead, director of the Canadian Sunday School Mission. "Year by year, I have preached in the prison. The last time I was there the age range of the inmates was from 12 to 17 years." Contributing causes given are: 1) Apostasy from the Scripture. 2) Lurid literature, crime comics, and the movies—children become what they eat and think and see. Now TV will add to the toll. 3) Lack of parental discipline based on the Bible. 4) General moral breakdown all along the line, in church, in school, and in the home—a continual and growing derision of the eternal things of God, of Christ, and of the Bible. We have sown to every wind of doctrine; now we reap the harvest of every dark and foul deed.

Let all who work among children (for who should not be doing something?) step up their efforts. "It pays to get the children right before they go wrong!"—*Prairie Overcomer*.

THE PARABLE OF THE RICH MAN AND LAZARUS

(Continued from page 6)

sents a picture of the temporary fall of Israel and its result, the exaltation of called-out Gentiles.

Between the two, the now-blessed Gentiles, called to be heirs of the Kingdom, and the now-cast-out Israel, there is a great gulf fixed which keeps the church in the blessings of God, and keeps Israel from those blessings. That great gulf is Jesus Himself. First Corinthians 1: 23, 24 reads, "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

Jesus is the gulf and the bridge between believers and unbelievers. The difference between saved or lost is Jesus. The difference between receiving the blessing or wrath of God is Jesus. And it is over the bridge, Jesus, that one must pass from the lost condition of unbeliever to believer. But the Israel nation, because of its veil of ignorance, will not pass over the gulf. Since there is no other way to be saved but by Jesus, the believer can only offer help in His name. The breach is fixed until the unbeliever will accept Him.

Then the parable continues with the rich man saying to Abraham, "I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophet, neither will they be persuaded, though one rose from the dead."

This part of the parable was a pointed prophecy of the rejection by Israel of Jesus, and of its continued torment as a result of that rejection. The law of Moses and the writings of the prophets were intended to prepare Israel for revelation and glory under Messiah. Because of unbelief, they were not prepared. Even though Jesus rose from the dead and was seen of His brethren, and the testimony of His resurrection was made known far and wide, He and His gospel were still rejected. So Israel has remained in torment. Battered from pillar to post, driven from shore to shore, hated, despised, buffeted, she has suffered as no other nation in history. And none can help but Jesus and His servants! How wonderfully this parable prophecy has been fulfilled.

We feel that these are the important points that Jesus intended to make: 1) Israel, because of unbelief, was to suffer greatly as a nation. 2) Believers out of all nations,

because of accepting Jesus the crucified and risen Saviour, will be saved and blessed.

What is your condition? Are you in the family of Abraham, and an heir to the promises through Christ? or have you separated yourself from God by a wide gulf of unbelief? You, like Lazarus in the parable, can be blessed and saved by the one foreseen by the law and the prophets, who rose from the dead to give life to the faithful. Why not now?

GOD'S YEAR

"Not mine, but God's, the year that lies ahead,
Not mine to know the path my feet shall tread.
Nor do I ask its griefs or gifts to see,
The dreams withheld, the joys in store for me.
I know God wills me good, His care
Is over me. And whatso'er
His love shall grant me, or deny,
Is best. Nor shall I question why.
It is God's year, and I would render back each
coming hour,
Couched with its radiance of His love and power."

—Helen Rogers Smith.

A Father's Hand



Jealousy's Reward

by Mary Railton



The camp of Israel had stopped traveling at Hazeroth. Their tents were raised and the tabernacle was put together. Moses, the high priest, was performing his daily duties. Aaron and Miriam, his brother and sister, stood outside the tabernacle talking to one another. Miriam seemed to be troubled.

"Our brother Moses has taken charge of the tabernacle for as long as we have traveled. It is not fair for him to assume the highest office among Israel," she spoke hotly. She watched through the curtain as Moses walked back and forth. Each movement of her brother seemed to rile her more.

"Miriam, you should not talk like this. Moses is the prophet of God. He is our leader," implored Aaron.

"He is no more a prophet than you. Doesn't God talk to you as well as to Moses?"

"God speaks to Moses, Miriam. I am Moses' mouth-piece. He is a very meek man and is too modest to speak to the people himself. That is why I help him," explained Aaron.

"I do not like his meekness, Aaron," said the jealous Miriam. "Why should he be allowed all the privileges? You could be doing the same things as he. And you would let me help you."

"Miriam, why do you feel so enraged? I am the spokesman for Moses. But Moses has never told me that God wanted me to take his place."

"Why do you let him influence you like this, Aaron. He would not tell you such a thing, would he? You have as much right to be in there performing the daily tasks before God as he has. After all, you are as important as Moses. What would he do without you? He could not talk to the people. What good is it for God to tell Moses what to tell the people if you are not here to tell them? You are as important a prophet as our brother."

Aaron eyed Miriam closely, thinking of her words. "True, Moses could not complete his task of prophet if he did not have me to speak to the people."

Suddenly the Lord spoke to Moses, "Come outside!" And to Aaron and Miriam He commanded, "You three

get into the tent of meeting. I want to talk with all of you."

They entered the tent and the Lord came down in a column of cloud, and stood in the doorway of the tent.

"Aaron and Miriam!" He called.

The two stepped forward. The Lord spoke angrily. "Hear my words! If either of you were a prophet I would talk with you in visions and in dreams. Do you hear me? I have entrusted all my house to Moses. I speak mouth to mouth with him, plainly and not in riddles. I have allowed him to see my form. He is my chosen servant. Why do you speak against him when I have chosen him? How dare you speak against him! You are in word speaking against me, against my judgment!"

God's anger blazed at them. When He departed and the cloud lifted, Miriam's skin was white as snow with leprosy. Aaron looked from Miriam to himself and spoke repentantly to Moses. "Do not punish us for our sin. Miriam has been very jealous of you. I should not have listened. Forgive us, Moses. Do not let her become as a dead person, for she will remain unclean."

Moses cried to the Lord, "Pray, O God, heal her."

"Let her be shut up for seven days outside the camp," replied God. "After that she may be taken back, clean again."

After seven days, Miriam returned to the camp forgiven of her sin, her flesh as it was before, truly repentant for her sin. Never again did she question the authority of God to choose a prophet.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Jackie Laurine McMinn, May 26, age 8, Asheville, N. C.
 Deloris Jane Larrington, May 30, age 13, McCook, Nebr.
 Eugene Hutchinson, May 31, age 9, Hammond, La.
 Mary Lou Baird, May 31, age 12, Hammond, La.
 Dennis W. Powell, June 1, age 10, Judsonia, Ark.
 Edward Isaac Davis, June 2, age 1, Wenatchee, Wash.
 David Ward, June 2, age 7, Astoria, Ill.

Hear Now My Words!!!

Southwest Bereans Organize

The young people of the Southwest Conference met on May 1, 1954, to organize a Southwest Berean Group.

Carolyn Huey acted as chairman for the election of officers. The following were elected: George Roque, president, from Los Angeles; Lee Montgomery, vice president, from Tempe; Glenn Kinsey, secretary, from San Jose; Lillian Kitts, treasurer, from Tempe; Betty Bettis, social secretary, from Merced, Calif.

George Roque then took charge of the business meeting. We decided to start a Round Robin Letter to be sent to all churches and isolated young people. The dues are \$1.00, due by the first of July each year. We plan to organize a Southwest Youth Rally for this area. Bro. Grover Gordon, pastor of the Los Angeles Church, was elected as senior counselor for the group.

The Berean goal set was to organize a local Berean society in each church, as only two have them at the present time. Our spiritual goal is to read the Bible daily, pray twice daily, and set an example for others to follow.

Glenn Kinsey, secretary.

Minnesota Berean Conference

The Minnesota Spring Berean Conference was held at the Eden Valley Church of God. President David Otto opened the conference on Friday, April 23, at 8:00 p.m., with a short song service. A motion picture film on the life of the Apostle Paul was then shown. After the evening program, everyone enjoyed a roller skating party at Eden Lake.

Saturday afternoon classes were opened at 1:30 by Mary Savage. Discussion of the proposed constitution was held at 2:30, followed by recreation at 3:30. Bro. William Wachtel opened the service Saturday evening with a few musical specials from the Litchfield Church. Bro. Harvey Krogh of South Bend, Ind., then gave the evening message. At nine o'clock everyone was invited to go on a hayride.

Sunday morning worship was held at 10:45, with Bro. Harvey Krogh delivering the message. Following the service, dinner was served by the Eden Valley ladies. We wish to thank them for the wonderful lunch served on Saturday and the Sunday dinner.

At 2:00 p.m., Bro. Delbert Jones led the song service,

which was followed by another message by Bro. Krogh. At 3:00 p.m., the Bereans held their annual business meeting. Those elected were: president, David Otto from Eden Valley; vice president, Dale Johnson from Hector; secretary, Goldie DeHeer from Litchfield; and treasurer, Mary Savage from Minneapolis.

Everyone felt that the Berean Conference this year was very interesting and helpful.

Goldie DeHeer, secretary.

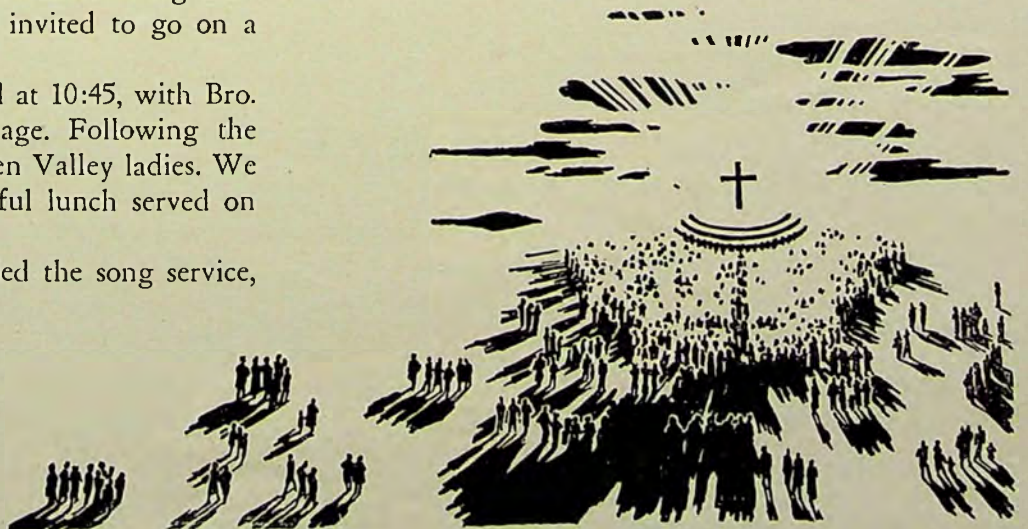
Ohio Youth Conference

The Ohio Spring Conference was held at the Lawrenceville Church of God on May 1, 2. Although the conference was designed for the discussion of plans for the church as a whole, much emphasis was placed upon youth work as well. About twenty young people from the various churches in Ohio came to the conference to benefit from the study and recreation.

An outstanding feature of the program was a roundtable discussion conducted by Brothers Kirby Davis and William Dick. Previous to this meeting, young people from the various churches had submitted questions they would like to have discussed. Typical questions were: "What should be our attitude as Christian young people toward military service?" "Why does the Church of God believe that the Kingdom will be established on earth instead of in heaven?" "Should we marry out of the Church of God? What will be the consequences, if any, if we do?" "How big a part should we as young people have in church work?" "What are some recreational activities that young people can take part in?"

Bro. William Dick, National Youth Director, was invited to be guest speaker and worker at the conference. He delivered the sermons on Saturday night and Sunday morning. The young people present took active part in the worship services.

Berean News



AMONG THE CHURCHES

Church Calendar

Special Events

- May 24-28—Vacation Bible School at Moorefield, Nebr. (Verna C. Thayer, guest superintendent).
- May 28-30—Fiftieth anniversary meetings at Fonthill, Ont. (speaker, M. W. Lyon).
- May 30—Arkansas Youth Rally at Oak Grove Church of God near Little Rock.
- May 30-June 4—Vacation Bible School at Fremont, Nebr. (Verna C. Thayer, guest superintendent).
- June 7-13—Annual June Meeting and Bible School at Brush Creek Church in Ohio (Kenneth Milne, guest speaker).
- June 14-18—Vacation Bible School at Hector, Minn. (Verna C. Thayer, guest superintendent).
- June 19-27—Indiana State Conference at North Salem (five miles north of Plymouth).
- June 20-27—Indian Camp Meeting at Zeba, Mich. (Linford Moore, guest speaker).
- June 21-25—Vacation Bible School at Litchfield, Minn. (guest superintendent, Verna C. Thayer).
- June 21-25—Vacation Bible School at Eden Valley, Minn. (Verna C. Thayer, guest superintendent).
- June 26, 27—Michigan State Youth Rally at Zeba (Linford Moore, guest speaker).
- June 28-July 3—Vacation Bible School at Hillisburg, Ind. (Verna C. Thayer, guest superintendent).
- June 28-July 2—Minnesota Bible Camp at Eden Valley (Ellsworth Routson and Delbert Jones, leaders).
- July 4-11—Southeastern Conference, Guthrie Grove Church of God, Pelzer, S. C.
- July 5-9—Vacation Bible School at Burr Oak, Ind. (Verna C. Thayer, guest superintendent).
- July 11-18—Camp Bible School at Wenatchee, Wash.
- July 11-25—Texas Berean Youth Rally near Gatesville, (Delbert Jones, guest leader).
- July 12-16—Vacation Bible School at Rockford, Ill. (Verna C. Thayer, superintendent).
- July 18-25—Texas Conference and Bible School on the Youth Rally grounds, near Gatesville (guest speaker, Delbert Jones).
- July 19-23—Vacation Bible School at Flagg Center, Ill. (Verna C. Thayer, superintendent).
- July 19-23—Vacation Bible School at East Oregon, Ill. (Verna C. Thayer, superintendent).
- July 27-August 8—Illinois Bible School and Conference at Oregon.
- August 3—Sunday School Day for all interested workers and teachers at Oregon, Illinois.
- August 4-6—General Conference Business meetings at Oregon, Ill.

- August 8-18—National Berean Youth Rally at Quaker Haven Camp (near Syracuse, Indiana on Dewart Lake).
- August 12-22—Virginia Conference and Bible School at Maurertown (Kenneth Milne, guest speaker).
- August 14-22—Iowa State Conference at Waterloo.
- August 15-22—Western Nebraska Conference at Holbrook (Warren Sorenson and Harry Gockler, guest speakers).
- August 25-29—Ohio State Conference at Golden Rule Church, Cleveland (Harold Doan, guest speaker).

BAPTISMS AT PENNELLWOOD

"Praise God from whom all blessings flow." Our hearts are full and humble at this writing—full of joy that others have opened their hearts to the Saviour; humble with gratitude for the privilege of service.

Recently baptized into Christ were: Norma Stephens, and John and Gloria Klok. May the Lord's blessing multiply their joy in His service. Milon Hall, pastor.

"We are starting Bible study in Russellville, and plan to have it every week."—Alan McLain, Russellville, Ark.

HERALD RECEIPTS

Mrs. Myrtle Hodges; Mrs. J. E. Waterman; L. M. Howell; A. M. Jones; Rachel E. Hill; John R. Bagott; Leo Behrends; W. G. Moffet; Mrs. John Sheaffer; Lyle Lewis; Mrs. Allen Johnson; Mrs. Sarah Lloyd; Mrs. H. Rossiter; Mrs. Mabel Fisk; Harold Doan; Mrs. E. C. Olmstead (4); Delbert Jones; Dorothy L. Siple; H. Gallagher; Mrs. John Teicher.

NEW ENROLLMENTS

We are happy to announce that we have the enrollments of five new students as follows: Lettie Voorhees, Wenatchee, Wash.; John Lewis, Ripley, Ill.; Richard Worley, Macomb, Ill.; Clara Beth Pestle, Macomb, Ill.; and James Klepinger, Prescott, Mich. We have further assurance that Jesse Pestle will return for the fall semester and have heard that two more new students intend sending us their enrollments soon. We feel that this is an excellent start on our program of an increased enrollment for the next school year. If you have delayed sending us your application, will you do so immediately? Your decision may encourage others.

Otto E. Dick, superintendent.

Next week, May 25, will be the Maranatha issue of *The Restitution Herald*. If you wish extra copies sent you, please rush your order to us.

OREGON BIBLE COLLEGE

Gospel Team to Grand Rapids

May 9 was Mother's Day at Pennellwood Church of God at Grand Rapids, Mich. It was also the regular Sunday for missionary emphasis in the church. The Ladies Missionary Society invited the College to have charge of the services on that Sunday morning, and all who went reported a time of spiritual uplift and friendly hospitality.

Their pastor, Bro. Milon Hall, led the services with prayer and two congregational songs. On behalf of mothers, Srs. Anita McCorkle and Sara Savage sang "The Songs My Mother Sang." Bro. Jack Keenan then gave a flannelgraph talk about two young men who built life monuments, one for Christ and one for sin.

Bro. Daniel Fyfe and Sr. Betty Kennedy then quoted from memory the entire chapter of 1 Corinthians 15. All the students in the New Testament Interpretation class joined in learning this chapter.

For the missionary emphasis of the program, Srs. McCorkle and Savage sang, "Go, Give, and Pray." The morning service was then closed by a few remarks by the writer.

We are glad for the missionary zeal that is being manifest in Pennellwood, as well as in many of our other churches, and we know God is blessing the churches that go, for they are growing!

College Goes to Dixon

Last Wednesday evening the entire College group, with instructors, went to Dixon for their midweek service. Srs. Doeden and Lapp have been conducting a two-hour class in music during the past semester, and we are happy to say the young people are showing real development along the musical line.

The College group sang a total of five songs. Srs. Anita McCorkle and Sara Savage sang a duet; Bro. David Holquist sang a solo, and Bro. Jack Keenan gave a flannelgraph talk.

We are looking forward to the time when Oregon Bible College will have a full-time musical department where Christian music can be developed, and where our young people may have opportunity to express themselves through this wonderful avenue for service.

Your prayers are a continual blessing to us. We covet them constantly that the College may go forward. C. E. Lapp.

"Bro. Harvey Krogh has accepted the pastorate of the Oregon Church of God, to succeed our present pastor, Bro. J. R. LeCrone. We trust that a long and enduring Christian fellowship can develop between the pastor and the congregation as a result of co-operative, active, and productive service in the Lord's work. A common goal will eliminate serious differences of opinion."—Ivan Magaw, secretary.

THE SOUTHWEST CONFERENCE

Creation of a youth organization was the outstanding event of the Southwest Conference held in San Dimas Canyon near Pomona, Calif., April 30-May 2. This was the first time that a large number of young people attended. A bus load of people, mostly youth, came from Tempe, Ariz., and several young folks came on the train from San Jose, Calif. (A listing of the officers of the newly formed youth organization can be found on page 13—Berean Department.) A program of activities was set up, among them being a youth rally to be held at some future date.

The conference began on Friday evening with a dinner, followed by a sermon by Norman J. McLeod. Saturday morning's devotional was led by six women under the leadership of Sr. Grover Gordon, Srs. Huey, Kauffman, Rahn, Randall, and McCormick. This was followed by a message from Gerald Cooper. In the afternoon came the two business sessions of the adult and the youth, the latter of which has already been reported.

At the election of officers for the adults the following officers were chosen: Norman J. McLeod, Pomona, president; Lexy Lynn, Atwater, Calif., vice president; Malcolm McLeod, Pomona, secretary; and Howard Huey, Tempe, Ariz., treasurer.

Pastoral aid to San Jose was voted, to cooperate with San Jose and National Bible Institution in that matter. Much discussion was held on various matters, but it centered around the desire and hope of a Southwest full-time evangelist.

Saturday's evening sermon was by Clyde Randall. Sunday morning devotional was conducted by Sr. Marian Stilson, assisted by Ruth Savage. Because of the large attendance, Sunday school was divided into three main parts: the adults led by Clyde Randall, the young people by Mildred Huey, and the children under the charge of Grace Adamson, Carolyn Huey, Pat Rossner, Marian Stilson, and Ruth Savage. The worship hour on Sunday was climaxed by a sermon from Walter Wiggins, followed by Communion under the charge of Grover Gordon. The most successful conference yet held was concluded by a discourse from Bro. Grover Gordon.

Much special music was scattered throughout the program. Songs were offered by Dorothy Prickett; Caroline Huey and Ruth Savage, a duet; John McLeod; a quartet composed of three McLeods and Rob Emery; and last but by no means least that young eighty-five-year-old, John Eagleston.

Quite a few people came long distances: the farthest distance traveled was by the Behrends from Jefferson, Ore. (1,000 miles); the Lynns from Atwater, near Merced, Calif.; the groups from San Jose, Calif., and from Tempe, Ariz., traveled about 400 miles; and Pat Rossner came from San Diego (125 miles). Everyone agreed that this was the best conference yet for several reasons: the attendance was the largest, 150; the largest group of young people attended; and it was held in a camp which gave opportunity for much recreation, including hikes in the mountains. Malcolm G. McLeod, secy.

ECHOES FROM THE SOUTHWEST CONFERENCE

I am proud to present the following impressions made by a few members, young and old, who were present at the recent Southwest Conference.

"I really think this the best and most spiritual conference I have attended for a long time, and it may be our last till our blessed Master returns to set up His Kingdom."—J. Eagleston.

"This conference has been a blessing to me both physically and spiritually."—Betty Bettis.

"This conference presented a great opportunity for Christian fellowship and worship. May the Lord make it possible for many more."—Wes Somers.

"A blessing to all who attended and a worth-while experience in meeting with those of 'like precious faith.' Should the Lord tarry, may the conference grow in the youth of the church."—Patricia Rossner.

"The Southwest Conference was a great spiritual uplift and the fellowship was great."—Glenn Kinsey.

"The Southwest Conference has been a blessing in many ways: in seeing many new faces, the good lessons, and discussion."—Lexie Lynn.

"I enjoyed the enthusiasm instilled in the conference by our young people. May the Lord bless them in their new venture."—Inez Gordon.

"I am thrilled almost beyond words when I see the gathering of young people, hear their choir, and listen to their plans for a future youth rally. We have longed for this day; also our pledge to San Jose for pastoral help has started us on the right path at last."—Norman McLeod.

"Each year our Southwest Conference shows growth in numbers and spirituality. For this we are truly grateful. Emphasis was put on the young people this year and we were truly blessed. It was good to have been here."—Mildred Huey.

"I think it wonderful to be here. I have enjoyed every minute. Everybody has been so good to us."—Mrs. Minnie Behrends.

"I am really not sorry that we drove 1,000 miles to attend the conference. It will long be remembered. I hope God will be with us in our homes until Jesus comes to take over His Kingdom."—Leo Behrends.

"The fellowship has been good and we have received such an inspiration from all these lovely young people that have assembled here for this conference. God has certainly blessed us. Praise His name!"—Ruby C. Randall.

"This is my first time here at the camp, and I have enjoyed it so much. The people are so nice and friendly."—Margaret Howell.

"It is a blessed privilege to assemble with those of the precious faith. It has been a wonderful conference and we are thankful to be here."—Edith Dimmick.

"Speaking for the young people we are very pleased with our new youth association. We have had a wonderful time. We thank you people and praise the Lord for it."—Carolyn Huey.

"This is the spirit that should prevail during the entire year."—G. Gordon.

"God's Word and work will always prosper in the hearts and hands of His people when

they submit themselves to the leadership of God. This conference has been a milestone in the life of the Church of God in the Southwest."—Clyde Randall.

"This conference is a timely gathering of Church of God members near and far and will result in much good. I am happy to meet all the old members and some new ones."—Emma Railsback.

"I had so many inconveniences coming to conference, but prayed to God that He would take care of me. I am very thankful for the fellowship and the inspirational words of truth brought to us by our ministers. I hope and pray that more young folks will be interested in coming to our conference. We have a new program for the young and hope they can come to our next conference in Tempe, Ariz. May God bless all in His work!"—George Roque.

"I hope we have a better conference in Tempe, and that there will be more young people. I have had a wonderful time here in California, and I hope that I will get to go to the youth rally this summer. I have met a lot of nice people and like everyone of them. One thing I can say for California is that it has good food and has raised some good cooks. God bless you all!"—Ray Montgomery.

I want to add my testimony, too. For weeks I prayed we would have such a conference full of love, peace, and joy. My prayers have been answered. Let us build more churches and win more for Christ.

Jessie M. B. Kauffman.

THANKS

Few people realize the debt of gratitude we owe to Sr. Louise Lapp and Sr. Leila Mae Doeden for giving their time freely as instructors in music at Oregon Bible College during the present school year. They gave one period each week during semester one and two periods per week during semester two. The results of their labor have been remarkable. We are very proud of the performance of our College choir. An evidence of the popularity of their class is that every student in the College enrolled in their class for the second semester. Since we recognize the importance of Christian training in music, we pray that Sr. Lapp and Sr. Doeden can be secured as music instructors next year.

Otto E. Dick, superintendent.

Next week, May 25, will be the College issue of *The Restitution Herald*. Do not miss reading about the activities of our students.

BAPTISM AT OAK GROVE

Little Rock, Arkansas

We are happy indeed to send in the good news of the baptism of Mrs. Rilla Mayse into the saving name of Christ our Lord on April 11, 1954. Her address is 408 E. 18th St., North Little Rock, Ark. The pastor, Bro. C. J. Shaw, baptized Sr. Mayse. We pray God will lead her by His Word and Spirit in the understanding He would have her know. Mrs. R. D. Stanton.

"In every thing give thanks."

Do You Read Your Bible?



Are you like most people who need help and encouragement in your Bible reading? Are you looking for a home-study course in the Bible? If you are, we can help you. Listed below are two revised home-study Bible courses, which will help you to study your Bible with understanding.

COURSE: CHRISTIAN SERVICE

Lesson Subjects

1. Repentance and Baptism
2. The Prize of Immortality
3. Christian Conversion
4. Joint-Heirs With Christ
5. A Living Sacrifice
6. Marks of Christianity
7. The Need for Christian Fellowship
8. Stewardship of Money
9. Unspotted From the World
10. The Christian Prayer Life
11. Love, the Master Law
12. Bringing Christ Into the Home
13. Lest Ye Enter Into Temptation
14. The Purpose of Affliction
15. Christian Evangelism

COURSE: BIBLE INTERPRETATION

Lesson Subjects

1. Does It Make Any Difference What We Believe?
2. The Holy Bible, the Christian's Text-book
3. God, Jesus, and the Holy Spirit
4. The Nature of Man
5. God's Covenant With Abraham
6. A Saviour Is Promised
7. Life Only Through Christ
8. Necessity of Baptism
9. Resurrection
10. Jesus Is Coming
11. The Kingdom of God
12. Restoration of All Things
13. Restitution of All Things
14. What Is the Soul?
15. What Is Hell?

COST: \$10.00 per course, with each lesson carefully checked, graded, and returned to the student, with two semester hours' college credit. \$5.00 per course without credit.

OTHER USES: For your individual guidance in studying the Bible without having your papers checked, the complete course of fifteen lessons will be sent to you for \$1.00 per course.

Ministers and other Bible teachers have been using our courses as guides for Bible classes. Some have ordered enough copies for each student in the class.

We shall be glad to send samples of either or both courses upon request.

Send your enrollment or your order to Otto E. Dick, Oregon Bible College, Oregon, Illinois.

The Restitution Herald

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Oregon

MARANATHA!

College

BIBLE



Editorial

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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

The Making of a Minister

In 1949, Drew Theological Seminary sponsored a survey by William S. Calkins and Ralph A. Felton to determine the factors which influence men to enter the ministry. A total of 1,978 ministers were questioned. These represented twenty major denominations in all forty-eight states. A total of fifty-seven theological seminaries and church-related colleges was contacted.

There is much profit in knowing exactly what influences a young man to study for the ministry. This survey showed that thirty-four per cent were inspired to train for the ministry by a local pastor. Seventeen and four tenths per cent were encouraged by the mother, and eleven and two tenths per cent were encouraged by the father. Thus, of the thirteen influences listed, the pastor, mother, and father provided the only influence of any consequence in causing a young man to train for the ministry. No other category listed ranged more than one and one half per cent. If we are to have ministers, then we who are pastors or parents will have to provide them through our own influence.

The second section of the survey concerned the situation and events that cause young men to enter the ministry. The three leading influences were home training, contacts with the pastor, and contemporary world needs. There were lesser circumstances that had their influence in turning some to the ministry; but, it is interesting to notice that the sermons of the pastor influenced only four and nine tenths per cent, whereas contacts with the pastor influenced twelve and five tenths per cent.

It was not the sermons, but the extra attention which the pastor gave that produced the greater results. The influence of the pastor, home training, and a visionary desire to make the world a better place in which to live provided the greatest inspiration for ministerial service.

Many individuals get the idea that men will not enter the ministry because of the poor salary. Only four and three tenths per cent were influenced against the ministry by this factor. The number one cause was the lack of Biblical knowledge and a feeling of personal unworthiness. The second cause was the lack of counsel and guidance. The factors which deter young men from the ministry

can be corrected. Biblical knowledge and spiritual growth can be attained in the local church and college training.

If this is all that stands in the way we can do much to improve the situation by properly acquainting young men with the simple facts. We should be alert to the opportunity of helping our young men train in Oregon Bible College.

The third factor which retards young men from entering the ministry is financial obligations at home. Most of those interested in the ministry come from homes that are not overly blessed with financial resources. Their own financial ability and a sense of obligation to parents can become a deterring factor.

This survey should restore our faith in young men who train for the ministry. We are told that ministers work for the money, or because they cannot succeed in any other line of endeavor. Only two tenths of one per cent were in the ministry because they had failed in another field of work. Thirty-eight per cent were ministers because of a definite call from God; thirty-one per cent because they felt the great need of the world for Christ. Twenty-six per cent became ministers because of the desire to render a greater service to mankind. The men who enter the ministry have only the highest possible motives.

We have determined that if the needs of our church are to be met, every church should supply one student for Oregon Bible College. If this goal is to be attained, the pastor is the number one person to encourage students. The parents must share the additional responsibility. Other influences seem to be unimportant by comparison. If mothers and fathers fulfill their part, we will not need to worry about the motives for entering the ministry, or the discouraging factors which stand in the way. They will take care of themselves.

Our statistics show that ministers become ministers because they are motivated by the most commendable desires. If they are inspired by the interest and influence of their pastor and parents, we will have all the ministers we need. Surprising as it may seem, it is not the discouraging factors of the profession that keep young men from the ministry. It is the failure of the pastor and the parents to show the proper encouragement.



Looking Ahead!

By Otto E. Dick

Superintendent of Oregon Bible College

Vision, Planning, Sacrifice. Because of a vision of greater service for the Church of God and because of planning and sacrifice, Oregon Bible College was established to train ministers and Christian teachers. By act of the General Conference of 1939, our College was begun in the fall of that year and has since graduated forty-two students, most of whom are actively engaged in the ministry. In addition to these forty-two graduated, forty-seven others have received from one to seven and one-half semesters of training at our College. In addition to this number, twenty-one have been enrolled during the present year and have completed one semester. Because of vision, planning, and sacrifice of our brethren, in the General Conference of 1939, over one hundred young people have received Christian education at Oregon Bible College.

Still Planning. We are obligated to build upon the plans already begun. Fortunately, our Board of Directors, who represent you, will present for approval of the General Conference, a plan for extending the work of the Church of God. This plan would, of course, include a plan of development for Oregon Bible College. Such plans for development would, of necessity, have to fit in with the whole Conference plan. The number of additional ministers trained will depend upon the number of churches established or the number of ministers needed.

At Least One Student from Every Church. Obviously, a program of development for the College will include an enrollment goal to be reached within a certain period of time. It should be understood that such a program would include not only a means of increasing the number of students enrolled, but also a means of securing the best quality of students available. As a concrete means of reaching an enrollment goal we are glad to announce the proposed plan of attempting to secure at least one

student from each church. Such a plan would have the advantage of enlisting the active interest of each church by suggesting something definite that could be done. We realize that in some cases churches would have difficulty in reaching its individual goal but recognize that others would exceed their goal, so that an average of one from each church could be reached.

Further College Goals. In addition to enrollment goals, you will receive for approval other suggested goals for our College, which will be parts of the whole "Decade of Development" program in THE RESTITUTION HERALD of May 11. Such goals include a full-time staff of five teachers, the College to be made tuition free, an endowment fund to be established, and further development of our correspondence study department. Our Board of Education is being asked to study these goals for the purpose of suggesting others and how to reach College goals.

Can You Help? If your church is not taking full advantage of facilities provided by Oregon Bible College, we solicit your help in bringing before your church the proposed "Decade of Development" and will appreciate your active interest in helping the College to reach its expected goals provided such goals are approved by the General Conference. We hope that your delegates to the General Conference will be prepared to express the feeling of your church relative to these goals. We feel that the plan is practicable and necessary. You can help us especially to increase the number of worthy students who receive Christian education at your College. You can help your church reach its individual goal of at least one student. You will be contacted either individually or as a congregation during the next few weeks in an effort to solicit your sincere co-operation in support of a program of development for the College. We pray that your response will be enthusiastic.



ROY HUMPHREYS
Royal, Arkansas
Pastor Koszta Church (Iowa)
President of Student Council

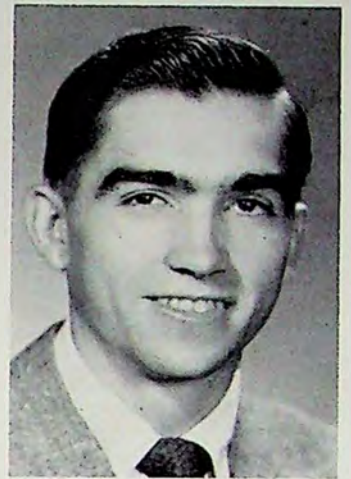
SENIORS

STANLEY LAWRENCE
New Paris, Ohio
Pastor at East Oregon Chapel
Student Council





JACK KEENAN
Wray, Colorado
Assistant Pastor
and Sunday School
Teacher at
Flagg Center
Student Council



TOM ZIRKELBACH
Oregon, Illinois
Student Council

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WALTER LARSEN
Wenatchee, Wash.
Student Council
Pastor at Flagg Center



DAVID HOLQUIST
Grand Rapids, Mich.
Sunday School Teacher
and choir at Oregon
Pastor at
Arkansas City, Kansas





Arthur Fletcher
Fonthill, Ontario
Choir at Oregon
Student Council

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Dorothy Elliott
Fonthill, Ontario
Sunday School Teacher
at Flagg Center
Marantha Staff
Student Council

Robert Kirkwood
Fonthill, Ontario
Student Council





Lou's Kump
Oregon, Illinois
Teacher at
East Oregon Chapel



Daniel Fyfe
Lockwood, Missouri
Marantha Staff



Robert See
Grand Rapids, Mich.
Teacher at
Flagg Center



Billie Kennedy
Blood River, La.
Student Council
Marantha Staff
Superintendent and
Teacher at
East Oregon Chapel
Choir

Leis Crouch
Jordan, Missouri
Marantha Staff
Choir
Honor Roll
Teacher at
Flagg Center and
East Oregon Chapel



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Sara Savage
Waite Park, Minn.

Anita McCorkle
Gatesville, Texas
Choir
Student Council



Betty Kennedy
Blood River, La.



Charlotte Boyer
Seven Fountains, Va.



Robert P. Johnson
Oregon, Illinois



HANG IT STRAIGHT, JESS



ENTERING PARADISE



KNOCK ON WOOD



STUDY TO SHOW THYSELF APPROVED



SHERLOCK



WHAT'S COOKING, PONCHO?



NEWSPAPER MAKES WEDDING



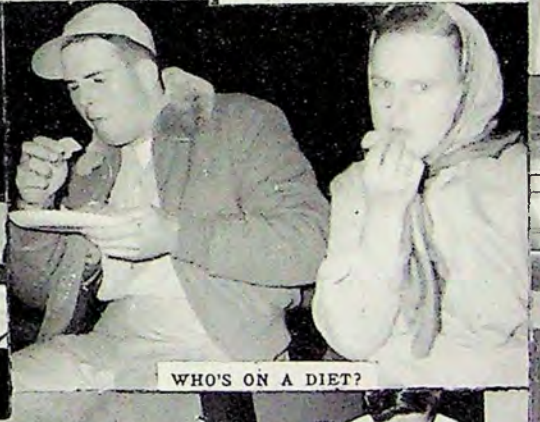
UNDER THE LAW OF GRACE



UP IT GOES



STUDYING (HA!)



WHO'S ON A DIET?



LOUISIANA DREAMER



MERRY CHRISTMAS



HOLD THAT SAVAGE



MINUS MY MUSTACHE



GUESS WHO



MUSIC CLASS



MUSIC CLASS





DOWN OUR STREET



EVANGELISM CLASS



LET US LISTEN



WHICH IS THE DUMMY?



KIRK



PREACH THE WORD!



ENTERING CHAPEL



LONESOME?



THREE DEEP



NAUGHTY! NAUGHTY!



SUNDAY DINNER



OUR HOME



THE ADVERTISING PAGE



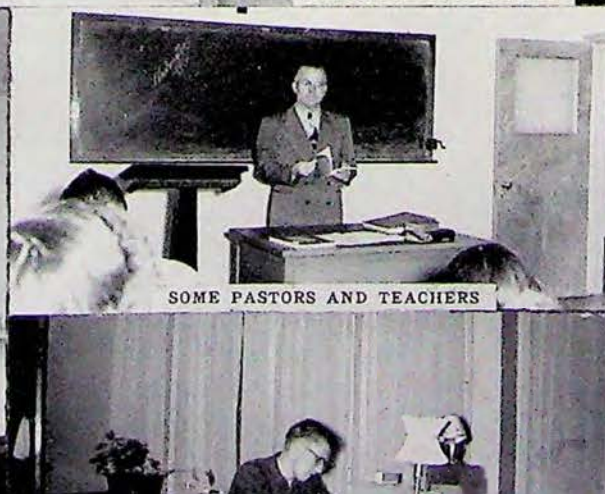
AT WORK



DAN



SOME PASTORS AND TEACHERS



SOME PASTORS AND TEACHERS



SOME PASTORS AND TEACHERS



STUDENT COUNCIL: (standing, left to right) Robert Kirkwood, Stanley Lawrence, Walter Larsen, C. E. Lapp, Anita McCorkle, Billie Kennedy, seated (left to right) O. E. Dick, Jack Keenan, Dorothy Elliott, Roy Humphreys.

The Student Council

The Student Council consists of two students from each class and both instructors, Brother Otto E. Dick and Brother C. E. Lapp. The Council discusses and makes decisions on matters pertaining to student activities and student government.

Members of the Student Council for the first semester were: Stanley Lawrence, president; Roy Humphreys, vice president; Art Fletcher, secretary; Walter Larsen treasurer; Tom Zirkelbach; Robert Kirkwood; Billie Kennedy; and Dorothy Elliott. The present Student Council has as its members: Roy Humphreys, president; Walter Larsen, vice president; Dorothy Elliott, secretary; Jack Keenan, treasurer; Stanley Lawrence, Robert Kirkwood; Billie Kennedy; and Anita McCorkle.

On September 11, 1953, the Student Council sponsored an annual "mixer" social, which was held for the purpose of getting better acquainted and for contributing to the social and devotional needs of the students. For

the month of October, the students, faculty, and house mothers fellowshiped around the breakfast table at the Pines State Park. Before the Thanksgiving holidays, the students and faculty enjoyed a banquet at Maxson Manor. Before Easter vacation, the Freshman Class organized and gave a banquet. They engaged Brother James M. Watkins for an inspiring message, "The Great Opportunity of the Church of God." At present, the Student Council is planning a field day. This is a day in which the students visit interesting and educational places.

One of the most profitable things that have been continued this year is the Gospel Team plan. This plan makes it possible for students to serve the churches with sermons and musical selections. All contributions are put in a general fund to cover mileage, meals, and reimbursement for time absent from regular work. When there is a surplus of money, it is used to make trips to more distant churches.



MARANATHA STAFF: standing, Daniel Fyfe, photo editor, and Dorothy Elliott, secretary; seated, Billie Kennedy, editor, and Lois Crouch, assistant editor.

The Maranatha Staff

Paul, in his letter to the Corinthians, told them, "If any man love not the Lord Jesus Christ, let him be anathema Maranatha." In other words, "If any man hate God, let him be accursed." Then he added, "Maranatha" or, "The Lord comes."

This expresses the feelings that we of Oregon Bible College have in our hearts. In whatever things we are found doing, we do it with the hope that we might glorify our Father. We pray that we may win many others to Christ before He returns.

The hope that we have, has been portrayed in this *Maranatha*; also, the joy that every Christian has is portrayed in our everyday activity. So, on behalf of the staff, we would like to thank everyone who has made this issue of THE RESTITUTION HERALD available for College use.

The "Maranatha" hope must be in each and every Christian's life. The way to do this is to support our Oregon Bible College.

Two members of our *Maranatha* staff, Billie Kennedy, editor, and Lois Crouch, assistant editor, were selected by the Student Council. The editor then chose Dorothy Elliott to act as secretary and Daniel Fyfe to be photo editor.

Many staff meetings were required to secure and arrange the material for this *Maranatha*. Also, much additional time has been devoted to the work by individual members of the staff.

Work and play and Christian fellowship at Oregon Bible College are presented on these pages for your enlightenment and that we may have something to keep which will bring back pleasant memories in the days of our labor before the Lord returns.

We ask you to continue your prayers for us and for the new students who will be coming to us soon. As David said in the Psalms: "Praise God for his goodness to us all in the past."



At Jesus Feet

by Mary Railton

For three years Jesus' disciples followed Him wherever He went to learn of His way of life. They went with him to the synagogue to worship; they gathered closely around Him in open fields; they walked near Him from town to town. All the time they were learning. They had learned to love their Master and the way of life which He taught.

Many thousands gathered on hillsides to hear Him preach. They loved to listen to God's Son speak as they sat as close to Him as they could. The poor and the rich were there. The lame and the blind were there. The sick and dying followed as close as possible until He noticed and healed them.

Some even visited with Jesus in a home long after dark. Because they were fearful of their prestige, they would search out Jesus and talk with Him secretly.

After Jesus rose from the grave and ascended to His heavenly Father, His apostles carried on His teaching. Thousands listened to them tell of their personal experiences with the Master, and teach the new commandment of love.

Down through all the ages there have been teachers to show us the way of life which Jesus taught. Today, we sit before our teachers, study our Bibles and apply its teachings to our own lives. We learn from our mothers and fathers; we learn from our Sunday school teachers; and we learn from our preachers.

The Apostle Paul learned the law of God at the feet of Gamaliel. He was schooled in religion, in what the law of God said to us. We, too, can be schooled in the law of God. We, too, can learn of the commandment of love which Jesus taught to His disciples. We have a school where we can "sit at Jesus'" feet and learn the good news of the Kingdom of God. Oregon Bible Col-

lege is a wonderful place to learn of God's Word. For those who want to serve God in church work or Sunday school work, Oregon Bible College is the place to be. There, we can learn how best to serve God and our Master. There, we can learn how to teach our brothers and neighbors of God and Christ.

Within ten years from now many of you who read these lines will be old enough to enter Oregon Bible College. There is no better way to insure your eternal life than through coming to Oregon Bible College to learn and study God's Word.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Alan Walter Ashelford, May 30, age 1, Lincoln, Neb.

Jerry Ford Coulter, June 3, age 14, Eden Valley, Minn.

Rebecca Sue Pierce, June 4, age 7, Mishawaka, Ind.

Judith Kirkpatrick, June 4, age 11, St. Cloud, Minn.

Virginia Louise Smith, June 4, age 7, Chicago, Ill.

Lorna Katherine Jones, June 4, age 3, Chagrin Falls, O.

Gary Jackson Cooper, June 6, age 4, Browntown, Va.

Jacqueline Sue Pearson, June 8, age 7, Union, Ohio.

This is Promotion Day for Jerry Coulter. We invite you to read the Berean Page, also, Jerry, and hope you will continue to read our Corner.

NEW MEMBER

Mrs. Lyle Ashelford has sent in the name of her son, Alan Walter Ashelford, to become a member of the Everyday Christian Expression Club. We welcome little Alan to our club.



OREGON BIBLE COLLEGE

Count

by William Dick



The Berean Page

the Cost

Oregon Bible College is an unusual school. It is different from most colleges in that it does not guarantee a brilliant career to those who graduate. Many colleges lure prospective students with enticing promises: "When you graduate from our college you will qualify for a permanent position and earn a salary beginning at \$6,000 a year."

Oregon Bible College does not train students for that kind of future. While the rewards for study and training are just as great, they cannot be measured by the same standards. Your future life as a Christian will be more promising if you have attended Oregon Bible College, but it will not be the position of security and wealth many people seek. If you are interested in attending Oregon Bible College, perhaps you should determine first your purpose for going.

A follower of Jesus became fascinated with the romantic life of the Prophet and made a rash decision, "Lord, I will follow thee whithersoever thou goest" (Luke 9:57). Our first impulse would be to welcome this man with great joy. But, strangely enough, Jesus did not give him one word of encouragement! "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head" (v. 58).

Jesus could read the hearts of men and understand their hidden ambitions. He realized that this man had made his decision too quickly and had not taken into consideration the sacrifices he would have to make. Jesus did not discourage the man, but merely suggested that he count the cost of being a follower of Christ. Likewise, before you decide enthusiastically to come to Oregon Bible College, you should count the cost to see if you have "sufficient to finish" the building of a Christian career.

If the rash volunteer thought Jesus could give him prestige and wealth, he was mistaken. Jesus had none of these things Himself. The Son of Man did not have as much security as the animals God created. Jesus was a poor man. He could have used His abilities to become the richest man in the world, but He put them to better use. The Son of Man, who knew not "where to lay his head," was born in a stable, laid in a manger, prevailed

upon others for places to sleep, and finally was laid to rest in a borrowed grave. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9).

The disciples of Jesus could not expect to enjoy all the comforts of life when their Master and Example did not have these. Neither should the Christian worker expect to have luxuries on the same level as the socially elite. Jesus tells us, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). When we begin a new life fully dedicated to the Lord, we must be willing to deny ourselves some comforts of prosperity and reputation to follow Jesus.

The Apostle Paul described the discomforts of his life when he said, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace" (1 Cor. 4:11). The soldier, Uriah, was so dedicated to King David and his army that he refused to go home and slept with the other soldiers at the palace. Before we are physically fit to run the race of the Christian life, we must discard every weight and sin that might cause us to lose.

The luxuries of this world seem very trivial when compared to blessed conditions in the future Kingdom of God! We can accept meager salaries and humble tasks today when we look forward to the abundant blessings of tomorrow. God's rewards for Christian services are greater than any recognition the world offers. All the wealth in the world appears small indeed when compared to the "inheritance incorruptible, and undefiled, and that fadeth not away" described in 1 Peter 1:4.

These words of caution to future college students have not been given to paint a black picture, for there are many blessings Christians enjoy today. But we do want to encourage you to count the cost. What is your goal in life? Do you want to be an engineer, a musician, a dress designer, a business executive? Then, perhaps, you should attend some other college. If you want to be a minister of the gospel or a better servant and worker for Christ, then to you, Oregon Bible College opens wide its doors!

AMONG THE CHURCHES

Church Calendar

Special Events

- May 30-June 4—Vacation Bible School at Fremont, Nebr. (Verna C. Thayer, guest superintendent).
- June 7-13—Annual June Meeting and Bible School at Brush Creek Church in Ohio (Kenneth Milne, guest speaker).
- June 9—Oregon Bible College Commencement at Oregon Church of God, 7:45 p.m.
- June 14-18—Vacation Bible School at Hector, Minn. (Verna C. Thayer, guest superintendent).
- June 19-27—Indiana State Conference at North Salem (five miles north of Plymouth).
- June 20-27—Indian Camp Meeting at Zeba, Mich. (Linford Moore, guest speaker).
- June 20-27—Evangelistic meetings at Cool Springs Church, Brownstown, Va. (Walter Wiggins, guest speaker).
- June 21-25—Vacation Bible School at Litchfield, Minn. (guest superintendent, Verna C. Thayer).
- June 21-25—Vacation Bible School at Eden Valley, Minn. (Verna C. Thayer, guest superintendent).
- June 26, 27—Michigan State Youth Rally at Zeba (Linford Moore, guest speaker).
- June 28-July 3—Vacation Bible School at Hillisburg, Ind. (Verna C. Thayer, guest superintendent).
- June 28-July 2—Minnesota Bible Camp at Eden Valley (Ellsworth Routson and Delbert Jones, leaders).
- July 4-11—Southeastern Conference, Guthrie Grove Church of God, Pelzer, S. C.
- July 5-9—Vacation Bible School at Burr Oak, Ind. (Verna C. Thayer, guest superintendent).
- July 11-18—Camp Bible School at Wenatchee, Wash.
- July 11-25—Texas Berean Youth Rally near Gatesville, (Delbert Jones, guest leader).
- July 12-16—Vacation Bible School at Rockford, Ill. (Verna C. Thayer, superintendent).
- July 12-16—Evangelistic meetings at Rockford, Ill., Church of God (guest speaker, Walter Wiggins).
- July 18-25—Texas Conference and Bible School on the Youth Rally grounds, near Gatesville (guest speaker, Delbert Jones).
- July 19-23—Vacation Bible School at Flagg Center, Ill. (Verna C. Thayer, superintendent).
- July 19-23—Vacation Bible School at East Oregon, Ill. (Verna C. Thayer, superintendent).
- July 27-August 8—Illinois Bible School and Conference at Oregon.
- August 3—Sunday School Day for all interested workers and teachers at Oregon, Illinois.
- August 4-6—General Conference Business meetings at Oregon, Ill.

- August 8-18—National Berean Youth Rally at Quaker Haven Camp (near Syracuse, Indiana on Dewart Lake).
- August 12-22—Virginia Conference and Bible School at Maurertown (Kenneth Milne, guest speaker).
- August 14-22—Iowa State Conference at Waterloo.
- August 15-22—Western Nebraska Conference at Holbrook (Warren Sorenson and Harry Gockler, guest speakers).
- August 25-29—Ohio State Conference at Golden Rule Church, Cleveland (Harold Doan, guest speaker).
- October 25-31—Evangelistic Meetings at the Church of God, Fremont, Nebr. (guest speaker, Walter Wiggins).

ELDORADO NEEDS A PASTOR

We, the Restitution Church of God at Eldorado, Ill., would like to contact a minister who would be willing to serve our church as pastor. Since we do not know who would be available, please write to Mrs. Marshall Lloyd, Eldorado, Ill. if you are interested.

"We do not want to miss one issue of The Restitution Herald. We enjoy the good articles so much. The wonderful lessons your staff arranged in the quarterlies will edify the church and anyone who studies them."—Mrs. R. D. Stanton, Little Rock, Ark.

HARLINGEN, TEXAS

Regular services were conducted during the month at Harlingen and two at Corpus Christi. Sunday school attendance averaged 51. One highlight of the month was a series of Bible lessons for seven nights, April 25-May 1. Extra study was put into the lessons, and the Lord blessed. Interest was good and new ones came. The lessons were entitled: The Gospel of Christ; Requirements for Salvation; The New Life in Christ; Christ Living in Us; The Church of the Living God; The Return of Christ and the Resurrection; The Thousand-Year Reign of Christ on earth Over All Nations.

In Corpus Christi, Sr. Betty Thibault has begun a little class for neighborhood children at her home at 3701 Falcon Courts, Ayres St. About eighteen to twenty children have been attending.

We were personally saddened when a close friend, Carl Powers, died on May 12 after a long illness full of suffering. The writer gave words of comfort concerning the resurrection. We commit "Curly" into the hands of the almighty God, whose mercy is great and whose judgment is right. May he be raised out of his sleep by our Saviour's voice when He comes to give life far more abundant than this present life.

James Mattison.

OUR COVER PICTURE

Pictured on the front cover of this Oregon Bible College issue of The Herald are the student body and faculty. They are: back row, left to right, Daniel Fyfe; Robert See; David Holquist; Dorothy Elliott; Betty Kennedy; Louis Kump; Walter Larsen; Robert Johnson; middle row, left to right: Jack Keenan; Robert Kirkwood; Lois Crouch; Charlotte Boyer; Sara Savage; Anita McCorkle; Art Fletcher; Tom Zirkelbach; front row, left to right: Roy Humphreys; Stanley Lawrence; Otto E. Dick (instructor); Mrs. C. E. Lapp (instructor); C. E. Lapp (instructor); Billie Kennedy.

COLLEGE NEWS

We are sorry to report that Bro. Stanley Lawrence had to leave school due to the serious illness of his mother. He plans to be with his parents during the summer, and hopes to return in the fall.

Bro. and Sr. Roy Humphreys are the proud parents of a new daughter, Virginia Ethel, born May 18, at the hospital in Rochelle, Ill. Mother and daughter are doing nicely, and Roy has taken a new lease on life. He thinks she is wonderful.

Last weekend Bro. Daniel Fyfe of Lockwood, Mo., went home and was baptized by Bro. Lyle Rankin. We are happy for his confession of faith and feel sure his testimony for Christ will bring many others to know Him.

Commencement

The annual graduation and commencement will be held in the Oregon Church of God on June 9 at 7:45 p.m. Bro. Roy Humphreys will be the only graduate this year. Strictly speaking, he will be in a class by himself.

Annual Field Day

Each year the College drops its studies for one day and casts all care aside for variety and recreation. This year the student body went to Palisades State Park on the Mississippi River for an early morning breakfast. The remainder of the morning was spent in recreation and Christian fellowship. A devotional period started the morning.

HERALD RECEIPTS

Zenas Murphy; Mrs. R. D. Stanton; Mrs. Ida Parker; Blanche Beeson; Douglas Pearson; Almeda C. Wertz; Thomas McArthur; Mrs. J. C. Waller (2); Lyle Rankin; Howard Lewis; Mrs. J. W. Wilson; Gordon Davidson; Mrs. Frank Fox; Leota B. Hanson (2); George DeForest; Harry A. Sheets (2); Mrs. Susie Dow (2); Frances W. Booth; Mrs. Oscar Jenkins; Mrs. Jessie L. Groves; Keturah Perkins; Mrs. Myrtle Oliver; Mrs. Wallace Woolf; Pearl V. Huston; C. G. Reynolds.

BLOOD RIVER CHURCH OF GOD

Hammond, Louisiana

Greetings! We pray that God has blessed you all as well as He has blessed us.

As a result of His blessings the young people were able to make a down payment on a new piano and put it into the church. The monthly payments are being kept up by a pledge of a dollar per month per member. Other ways of obtaining payments are being acted upon in the meantime.

On May 8, a bazaar was given for that purpose. Approximately \$90.00 was gained. We are trying hard to pay the amount due by June 23 and save \$100 carrying charges.

Mr. and Mrs. Alfred Hutcheson were blessed on March 20 with a baby girl, Wanda Sue.

Miss Norma Trilby Foster and Pvt. Delano Tresea Ballard were united in marriage on April 21. Bro. Gordon Landry performed the ceremony at the home of the bride.

A bridal shower was given for them on April 29 at the home of June and Columbus Breeland. Many lovely and useful gifts were received with much appreciation.

During this busy strawberry season our attendance decreased, but now it is rising rapidly.

We wish to take this opportunity to welcome into our community and church, Mrs. Lizzie McCarroll. She is living with Mr. and Mrs. Walter Kennedy and has been joining us in services.

Plans are under way now for the coming Louisiana State Berean Rally to be held at Blood River on May 14-16.

The young people were invited to the Texas Youth Rally, so they are busy making plans for that event.

Also, plans are being made for the vacation Bible school which will be June 7-11. Then, on June 12 will be the Sunday school picnic at Fountain Bleu Park.

A berry day for the church was conducted on April 21. Those who had berries donated a portion of their day's yield to the church. Others donated cash.

On Easter Sunday morning a sunrise service was held at the church. Special music was furnished by the choir. Immediately following the service, the women prepared a breakfast.

Family, relatives, and many friends were happy to see Mr. and Mrs. Clarence Bunch, Connie and Paul from Phoenix, Ariz. Mrs. Bunch is the former Miss Mary Richardson. We had not seen them for six years. We hope that it will not take six years for them to come back.

We thank God for these blessings and for this opportunity to make them known.

Hilda Richardson and Juanita Gainey

EDEN VALLEY, MINNESOTA

The activities of our church include regular services Sunday morning and evening and midweek Bible study. Religious education classes are conducted for high school students each Friday. The Ladies' Aid meets regularly each month and are making plans for redecorating the church basement.

Under the direction of Bro. Ellsworth Routson, we observed our first Easter sunrise service, with good attendance. It was inspiring to everyone and surely will be repeated. That evening the State Missionary Society conducted a program with Conrad Jergenson as guest speaker. He is a missionary from Sudan, West Africa, and after presenting an interesting message, he showed colored slides of missionary work.

The meetings conducted by Bro. Harvey Krogh, Jr., were well attended. These concluded with Berean Conference Friday through Sunday.

On April 26 funeral services were conducted for Alto Mills and on May 8 services were held for Mrs. Norton Brossard.

Those of our number who have been ill have received the blessing of prayers answered and are improving in health. Mrs. Orin Hoskins, William Coulter, Jay Brossard, and Janie Peters are able to attend services again.

A new pulpit and Communion table have been purchased with the memorial fund and add much to the beauty of God's house.

Mrs. Elmo Gaspar, reporter.

CARL POWERS

Carl Leslie Powers was born on June 18, 1893, at Canton, Mo., and died at his home in Harlingen, Texas, after a long illness on May 12, 1954. His father was John Henry Powers and his mother was Nellie Welch Powers.

On April 14, 1928, he was married to his wife, Viola, at Muscatine, Iowa. Later, they moved to Harlingen, where they have lived seven years.

Surviving to mourn his death besides his wife are one brother, Horace Powers, and one sister, Mrs. Bessie Meyers, both of Keokuk, Iowa, and many friends.

Curly, as his friends called him, was a grocer for a number of years, and was good to many people. In the last few months he changed greatly and humbly placed his life in the Lord's hands.

Services in Harlingen were conducted at the Kreidler Ashcraft Funeral Home by the Elks, the writer, and a retired minister. Burial was made at Canton, Mo.

James Mattison.

NEW TRACTS

Two new eight-page (envelope-size) tracts have been made available. The Ohio State Conference has published an article by Bro. Harold Doan on "Is Jesus God?" Truth Seeker's Bible Class has published another of Bro. Doan's radio broadcasts—"The Ideal Family." Both tracts are well written and treat subjects of importance to Christian welfare. Order from National Bible Institution, Oregon, Ill.—25 cents per dozen; \$1.60 per 100.

ALTO S. MILLS

Alto S. Mills was born to Wilson and Martha Mills on May 27, 1875, and died on April 23, 1954, after being in failing health for about a year. He lived his entire life at the family home near Brown's Lake, north of Eden Valley. On December 5, 1900, he was married to Mary Wilson, who preceded him in death in 1947. Six children were born to them, one dying in infancy. The surviving children are: Mrs. Charles (Ethel) Driver; Mrs. William (Eva) Driver; Lester; Marvin; and Mrs. Frank (Goldie) Thul; and a step-son, Fred Cook of Lewiston, Idaho.

Funeral services were conducted from the Church of God of which he was a member, with the writer officiating. A comforting message in song was brought to the mourners by a quartet: Mrs. Lester Mills, Mrs. Clifford Brossard; Norval Sogge, and Norman Ruhn. Ellsworth Routson.

IDA MAY (DAILEY) BROSSARD

Ida May Dailey was born on March 29, 1882, near Hector, Minn., and died suddenly on May 5, 1954. She was the daughter of Mr. and Mrs. Abner Dailey, early Minnesota pioneers.

When a child she moved with the family to Lester Prairie where, in early youth, she was baptized and became a member of the Bergen Church of God. Sometime later they moved to the Eden Valley community.

In 1900 she was united in marriage to Charles Bennett, to which union were born five children, three of whom survive: Raymond (Bill), Alice Westrum, and Peggy Haines, all of Saint Cloud.

In 1926 she was married to Norton Brossard. Also surviving are six step-children: Percy and Sedre of San Francisco, Calif.; Mrs. Ted Cherry and Denzil Brossard of Minneapolis; Howard Brossard, Rickmond; and Clifford Brossard of Eden Valley; and one brother, Peter Dailey, Beaver Dam, Wis.

Funeral services were conducted by the writer from the Church of God, with burial in Eden Lake Cemetery. The message in song was brought by Mrs. Howard Hamilton.

Ellsworth Routson.

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$3.00.

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



Home of Oregon Bible College

College quarters occupy most of the upper part of this beautiful building. Oregon Bible College offers courses of special interest and value to young men who are training for the ministry; but it includes a sufficiently wide range of subjects that will be of interest to any student. Because of the lack of a sufficiently large student body, Oregon Bible College is not able to offer a great variety of subjects in any one semester. Until further growth, a four-year plan is being used whereby most of the subjects offered will be repeated every four years. As the school grows, more subjects will be offered more often. English and New Testament, required of every freshman and sophomore, and a few subjects, offered to upper classmen only, are now offered every two years.

Tentative List of Subjects for Next Year

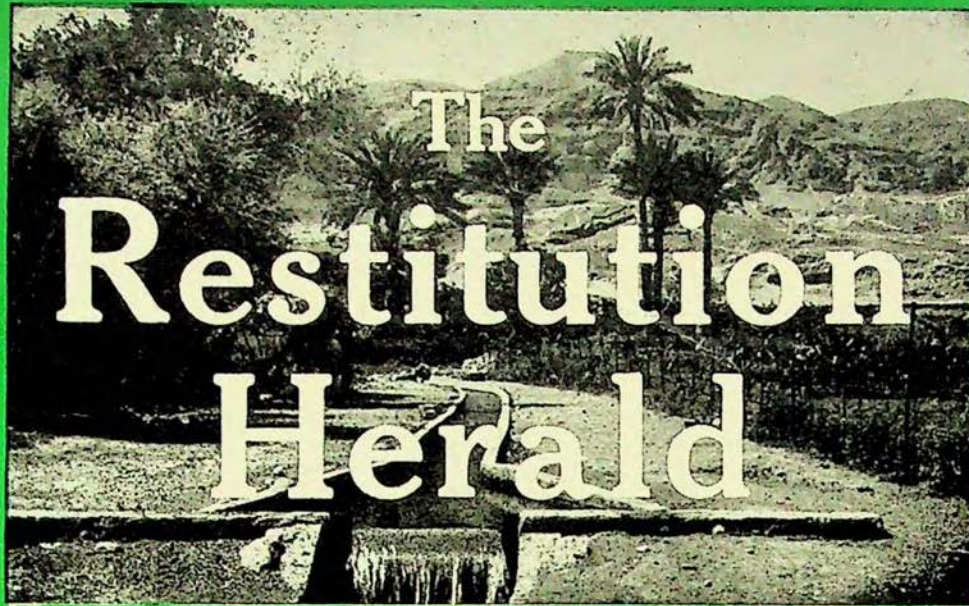
Semester One—Old Testament History I, Public Speaking, Isaiah, Gospel of John

Semester Two—Old Testament History II, Public Speaking, Acts of the Apostles, Preaching II, Church of God History, English (review).

FOR FURTHER INFORMATION

Upon request, a College catalog will be sent to anyone desiring further information. This catalog explains the following: entrance requirements, tuition, rooming facilities, earning possibilities, degree offered, plan of ministerial licensing, student loan funds, College regulations, and general history and purpose of the College. Send your requests to Otto E. Dick, Superintendent, Oregon Bible College, Oregon, Illinois.

Plan to attend Oregon Bible College!



June 1, 1954
Volume 43
Number 34

HARVESTING IN SYRIA

The most isolated places are responding to modern farming and reclamation methods. The time will come when "the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. . . . And the parched ground shall become a pool, and the thirsty land springs of water."





Editorial

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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

God's Purpose in Man

"God created man in his own image . . . male and female created he them . . . and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Genesis 1:27, 28).

Man is prone to overlook the exalted position which he holds in the purpose of God. At the time of creation man's place in fulfilling the plan of God was made clear. The place he was to fill in the over-all plan of creation has never been changed. To understand the place God has given to man as an overseer of His heritage is to awaken a new appreciation for the purpose that motivated God in His labors.

When we study the creation we usually dwell upon the environment of man. It is true that the creation of the world was important. Likewise the trees, flowers, and animal life all had an important part in God's plan. Man, however, was the crowning achievement in God's plan. By man the whole was welded into one over-all goal. When man's environment was provided the purpose also became apparent.

Man was created in the image of God. When an individual is the image of another he is usually a son. As a son he is expected to fulfill the duties of a son. Generally speaking, a man's desire for his son is to have him control his heritage. Many individuals build large estates with the hope that their sons can carry on after they are no longer able. They expect the original purpose of their estates to be maintained as the sons continue to administer them. We can see this same thought in the creation of God. Man was created to act as His son, control His heritage, and administer that heritage for the purpose outlined by God. Man was told to "replenish the earth." There are many technical interpretations for this phrase and we do not wish to refute them. Man was intended, however, to constantly improve the earth. He was to take the resources that God had created and put them to good use. God expected men to use these resources for the benefit of everyone.

A good administrator of any heritage will conserve and maintain that heritage. Man was not expected to exploit the resources he had been given. Rather, he was expected to maintain those resources at the fullest extent of their value. He was to cherish and maintain them, conserving their values in every possible way.

Man was told that he should have dominion over the earth. He was to be the mediator between God and creation. As a mediator, man was to interpret God's will in terms of creation itself. Generally, that creation prospered or suffered according to the way in which man fulfilled God's will.

Knowledge always brings with it an element of responsibility. Because man was God's direct representative, he was expected to know God's purpose in the world and to assume responsibility for the knowledge he had been given. He was the custodian of the earth. Upon him rested the responsibility that God's will was administered correctly in the earth.

This responsibility was not without its reward. God provided many things to help his administrator carry out his responsibilities. Everything that was necessary for food, or beautiful to look upon, was given into man's hands for his personal use. The element of competition that is always present when man seeks material welfare was eliminated by God's plan. He did not have to cheat his brother, or overwork himself to attain that which he needed. He needed only to do God's will and administer wisely the heritage given to him. Complete provision was given both man and beast. As a result of this provision, there was to be no conflict between the various orders of creation. Not until after the Flood did conflict arise between man and beast. This conflict was not in accord with God's will.

As we look upon the story of creation, one conclusion is inescapable. Man was created to be the representative of God. He was, in a small way at least, to convey to the rest of creation a measure of God's character and likeness. Man was to be custodian of all creation. Man was to administer that creation for the welfare of all mankind. We leave it to you to judge the degree to which man has fulfilled his calling.

The Gospel As Preached to Abraham

By C. E. Randall

THE GOSPEL as preached to Abraham was bound up in certain promises which God made. In Galatians 3:16 we read, "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." There were several promises made to Abraham which constitute the basis or foundation of the gospel. From these promises, men and women from Abraham's time forward have based their faith and have lived and died in the hope that someday they would be fulfilled. In the chapter on faith, Paul spoke about Abraham sojourning "in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise" (Heb. 11:9). Notice the expression, "land of promise."

Verse 13 reads, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims upon the earth." What were these promises which the worthies of the past embraced and confessed, and which were so impelling in their lives that they made great sacrifices in order to insure unto themselves that heirship?

The last two verses of the same chapter 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." These promises were not fulfilled to the heirs of promise, for Paul stated that the ancient worthies could not come into possession of the promises apart from "us," the ones who come under the promises through acceptance of Christ. In other words, the faithful of the Old Testament would not, and could not, receive the promises until the church of the New Testament is completed. All who are to obtain the promises will receive them at the same time, the time of a "better resurrection" (Heb. 11:35).

Peter wrote concerning these promises: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Many promises have been made to the saints of God, such as: peace, sufficient material things of life to maintain our bodies, and a host of others of similar

nature. Those, however, are not the "exceeding great and precious promises" of which Peter spoke. The exceeding great and precious promises are the ones through which we receive our inheritance. Paul put it plainly in these words as found in Galatians 3:18: "For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise." Writing to the Romans, Paul enjoins all those who would have righteousness imputed to them to "walk in the steps of that faith of our father Abraham." To walk in this faith, we must know it and believe it.

In Genesis 12:1-3 we find these words: "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."

According to these verses, a sevenfold promise was made to Abraham: 1) God was to make of Abraham a great nation; 2) He would bless Abraham; 3) He would make his name great; 4) Abraham would become a blessing; 5) God would bless those who blessed him; 6) God would curse those who cursed him; 7) through him all families of the earth would be blessed. These seven promised blessings, all correlated, and yet independent, were to be fulfilled through Christ, that is, through the redemptive work of Christ, His ministry as a great high priest, and His coming rule as King of Kings.

Will these promises be fulfilled? Abraham knew that these blessings would not come before Christ's day. Jesus said, "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). These seven promises made to Abraham concerned Abraham and his seed, the seed being both plural and singular. The plural seed covered the natural, or the fleshly, lineage. The spiritual seed is mentioned in Galatians 3:29: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Both of these seeds, the natural seed which is Israel, and the spiritual seed which is the church, will become a blessing to all nations.

In part, this has already happened. Its fullest fulfillment, however, is in the future. The nation of Israel will

yet become a great blessing to all families, or nations, of earth. Zechariah prophesied: "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." (8:23). This scripture has not been fulfilled. It will be fulfilled when strong nations "shall come to seek the Lord of hosts in Jerusalem and to pray before the Lord." The church has been a blessing to the world. Its greatest blessing to mankind, however, will come after the church comes into possession of her heirship with God and is joined with Jesus Christ.

Another great promise made to Abraham is found in Genesis 13. "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" (vv. 14-16).

This promise was strictly topographical, and the Holy Spirit has interpreted this for us, through the words of the Apostle Paul in Romans 4:13: "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." When Abraham was enjoined to look to the four points of the compass, God promised him that he and his seed should possess all that land. Paul tells us that it embraced the world.

God made another promise to Abraham which was also a land promise. It is found in 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 was limited in territory and was made to Abraham's natural seed, Israel. While Israel occupied a portion of this promised land, yet they never possessed all the land within the boundaries mentioned. The Hebrew for "river of Egypt" is a term which applies only to the River Nile. From that boundary eastward to the River Euphrates was the promised land. Israel never occupied all this territory; yet it was promised to them and will yet be fulfilled.

The other promise to Abraham and to his seed, which embraced the world, also is waiting fulfillment. In Acts 7:5 we are told that God gave Abraham "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." In the light of these promises we can understand the

meaning of Jesus' words in the Beatitudes, "Blessed are the meek: for they shall inherit the earth."

All of these promises fit the Messianic promises that Christ is to reign on the throne of David and is to execute justice and judgment in the earth and bring in everlasting righteousness. Unless the promises made to Abraham are literally fulfilled, then we cannot expect a literal fulfillment of the promises concerning the rule and reign of Jesus Christ. Isaiah gives us a preview of the literal, earthly reign of Jesus through which, and by which, the promises made to Abraham will be fulfilled. He prophesied: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

The assurance that the zeal of the Lord of hosts will perform this is the basis of our faith and hope that it will be done. God is surety for it. In order that the heirs of promise might be fully assured of the certainty of the promises being fulfilled, we are told in Hebrews 6:16-19: "Men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil."

We trust and pray that each one of you may find in these promises the hope and security which the saints of past ages have had.

DAILY BIBLE READINGS

- M. June 7. Words to Christians. Phil. 2:3.
 T. June 8. Strifes about words. 2 Tim. 2: 14-18.
 W. June 9. Counsel to ministers. 2 Tim. 2:19-26.
 T. June 10. Result of strife. Gen. 13:5-13.
 F. June 11. Anger brings strife. Prov. 29: 22.
 S. June 12. Carnality causes strife. 1 Cor. 3:1-7.

The Comforter

PART 1 of 2 PARTS

By Alta King

JESUS' promise of the coming Comforter, recorded in John 14, is in strong contrast to His words recorded in John 13, spoken after the last Passover Supper and the foot-washing lesson on humility. He said, "Verily, I say unto you, that one of you shall betray me . . . Little children, yet a little while I am with you. Ye shall seek me . . . whither I go ye cannot come" (John 13:21, 33). To Peter, in answer to his sincere declaration of personal loyalty, Jesus said, "The cock shall not crow, till thou hast denied me thrice" (v. 38). These words were forecasts of a darkness that would soon settle over the minds and hearts of the disciples, a darkness that they expressed in words after the crucifixion: "We trusted that it had been he which should have redeemed Israel" (Luke 24:21).

Into this dark picture of their failure and His "going away," Jesus threw a ray of light—the coming of the Comforter. He began by saying, "Ye believe in God, believe also in me" (14:1). This was an astounding statement to make in the face of the darkness that His predictions were creating concerning Himself in the minds of His disciples. But He made no defense of it. In complete assurance He continued, "In my Father's house are many mansions . . . I go to prepare a place for you . . . I will come again, and receive you unto myself; that where I am, there ye may be also" (vv. 2, 3). In verse 11 He declared, "I am in the Father, and the Father in me." This place of His own fellowship and indwelling oneness with God His Father was the abiding place His going away would prepare for them. Of this place the disciples knew little or nothing at that time. Jesus promised to "pray the Father, and he shall give you another Comforter . . . even the Spirit of truth, that he may abide with you for ever" (v. 16).

Jesus identified the "Comforter." The disciples knew the Comforter was indwelling *with* them and would be *in* them. "I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. *At that day ye shall know that I am in my Father, and ye in me, and I in you . . . he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him . . . If any man love me, he will keep my words: and my Father will love him, and we [my Fa-*

ther and I] will come unto him, and make our abode with him" (vv. 17-23).

These statements make it evident that when Jesus spoke of the Comforter, the Spirit of truth, He had in mind His own resurrection power and presence at work in them and through them. This presence and power would be "another" comforter. It would be in contrast to and in place of His mortal bodily presence as of that time. It would dispel the darkness He had predicted, and bring them into that place in which Jesus said He was at the time He was speaking, the place where there is mutual indwelling of the Father and the Son, a place of light they would not lose nor forsake. Jesus thus identified the other "Comforter" as the presence and the power of the crucified, resurrected, ascended, and glorified Christ dwelling in the hearts and minds of believers.

At the time Jesus spoke these words, He was among the disciples; therefore, the Comforter was with, and among, them. At that time Jesus was not *in* the disciples, hence they were not conscious of Him as the abiding, indwelling Comforter. When Jesus was not with them physically, they were without the Comforter and in darkness.

In John 16:7 Jesus declared that the "Comforter" was possible only through His "going away." "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." This expediency, this necessity of His going away, is evident also in John 16:12-18, where He declared the work of the Comforter in the lives of His disciples. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . . he will shew you things to come. . . He shall glorify me . . . a little while, and ye shall not see me: and again, a little while, and ye shall see me, *because I go to the Father.*"

Some of the disciples were puzzled over these last statements. They said, "What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, *Because I go to the Father? . . . We cannot tell what he saith.*"

The phrase, "I go to the Father," had no meaning to them. To their natural minds, "I go away" may have seemed a weak acceptance of defeat, even hiding from

it. Jesus spoke words that would, in the light of their fulfillment, solve this puzzle for them. "Ye now therefore have sorrow." This sorrow was during His crucifixion and burial. Thus they would be in the predicted darkness. "But I will see you again, and your heart shall rejoice, and your joy no man taketh from you." This rejoicing became a fact after the second "little while," three days after His burial when He came out of death and its grave, appeared to them, and in a few days ascended to the Father from whence He manifested His resurrection power on the Day of Pentecost. Then they knew the meaning of verse 16—"A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father."

After this second "little while," the disciples "saw" the Messiah of Israel with new understanding. Formerly they had regarded Jesus as the Messiah, the one who would bring national freedom and glory to Israel above all nations. In this understanding of the Messiah and of God's purpose through Him, they sought for high positions in the coming Kingdom. They knew the jealousy and strife of such seeking. On some occasions they rebuked people for bringing their needs to Jesus when He was weary. They gave evidence that God's purpose and work through the Messiah as predicted in Isaiah 61, and demonstrated by Jesus had only a minor place in their understanding of the Messiah and God's purpose through Him. They regarded the miracles first and foremost as "signs" that Jesus was the Messiah, the national Redeemer of Israel. They were following first of all the redeemer of a nation, their nation. They were following Him in national pride and its self-righteousness. Only faintly, if at all, did they catch the glory of the compassionate love by which the Father worked the "signs" through His anointed One.

Jesus is primarily the redeemer of man from sin and death. He is the Messiah of Israel to accomplish this redemptive purpose. The angel said to Joseph, "Thou shalt call his name JESUS: for he shall save his people [Israel] from their sins" (Matt. 1:21). When John the Baptist announced Jesus officially, he said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Having failed to discern this basic purpose and work of the Messiah, the disciples did not understand nor enter into the spirit of the Kingdom as it was manifest by the teaching of Jesus.

Neither did Nicodemus understand, though he was a master of the Scriptures in which the Messiah was prophesied. Nor could the disciples understand the Kingdom until they had been begotten from above by the power and love of God as revealed through the crucifixion, resurrection, ascension, and glorification of Jesus the Mes-

siah King of Israel. Without this begetting and understanding of the Messiah and His work, the disciples were not and could not be in oneness with the Messiah, nor with the Father who anointed Him.

After the resurrection and ascension of Jesus, Peter knew and acknowledged this begetting (1 Peter 1:3). Through the understanding and cleansing that this begetting germinates, Peter had the assurance of an abundant entrance into the Kingdom of the Lord and Saviour, the Messiah of Israel (2 Peter 1:1-11). After Paul heard the voice of the resurrected, ascended Jesus Christ of Israel, he was "delivered" from the power of darkness and "translated" into the Kingdom of the Father's dear Son (Col. 1:12-14).

Before the death, resurrection, and ascension of Jesus, the disciples' interpretation of the Messiah's Kingdom centered in the glory and power of self. After the death, resurrection, and ascension of Jesus, their interpretation of the Messiah's Kingdom and their service centered in the message of redemption, which Jesus, for three years, had said reflected the measure of true greatness. Through this new focal point of understanding they came into oneness with the Messiah and with His Father. Through the light shed by the glory of His resurrection and life from the dead, they knew the peace and assurance that passes all understanding.

It was the joy of this light that flooded the hearts and minds of the disciples on the Day of Pentecost, when for the first time the glorified Messiah manifested His power among men. It is this light that shines and rings through Peter's sermon. "This Jesus hath God raised up whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:32, 33). The curious men saw the followers of Jesus filled with fearless joy. The Man who had lived among them for three years, healing and teaching as the Messiah, had been crucified, and now was living again. The Messiah was exalted to God's right hand. The curious people heard the voices of these disciples speaking "the wonderful works of God" in all the languages of those who had gathered around.

(To be concluded next week)

"Attempting to practice Christianity without courtesy is like trying to play a violin without strings."—*Selected.*

"Though our task is not to bring all the world to Christ, our task is unquestionably to bring Christ to all the world."—*A. J. Gordon.*



A note on the author's manuscript reads: "My last sermon as pastor of the Golden Rule Church of God, Cleveland, Ohio, preceding my retirement from the active ministry after more than fifty years of service." (This sermon was sent for publication by J. Arlen Marsh.)

Finally, Brethren, Farewell

By G. E. Marsh

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (2 Corinthians 13:11).

NO WORDS of my own could express more fittingly the emotion and desire that well up from my heart at this hour than do these of our Lord's inspired Apostle.

When unavoidable changes in life and association interrupt the hitherto even course of experience and we reach the parting of our ways, there is nothing more difficult for us to say than the simple words "farewell" or "good-bye," regardless of the fact that the ones addressed are thereby placed in the hands of the God of all grace, that they may indeed fare well in all things.

I am happy to say, however, that, unlike Paul on a similar occasion recorded in the twentieth chapter of Acts, that I do *not* know, nor do I believe, that "ye all, among whom I have gone preaching the kingdom of God, shall see my face no more," for I am convinced that by God's grace I may meet you many times in the future. Yet this day does mark a distinct turning point in my life.

I am not laying aside my sword and shield—no, not for a moment—for with the help of God, who has never failed me, I hope to finish my course with joy, and the ministry, which I have received of the Lord Jesus to testify the gospel of the grace of God.

As we continue to press onward through the deepening shadows of life's eventide, I pray that I may always remember that the world is full of weary and hopeless people burdened by sin and threatened by death, and may I also remember that Christ and the help He only can provide came into the world, not to condemn the world, but to save the world.

It was while we were yet sinners that Christ died for us—not after we had been made righteous by faith and obedience!

When our Lord was criticized for eating and drinking with sinners, He said: "They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance" (Luke 5:31, 32).

Unbaptized believers, thieves and murderers, adulterers and adulteresses, wicked men and women of the vilest sort—such are the ones for whom Christ died; such are the ones He would have us seek and save from the wrath to come.

No really righteous person was ever baptized, for he would have no need to have his sins forgiven and washed away!

So may we continue to hunt them out and invite them all to this house whatever their past lives may have been, that they may be introduced through the gospel to the God of love and to His Son Jesus Christ. Every creature under heaven is entitled to our love, for our Father loved them all!

Sinners—and we all are sinners, or have been—must be made so conscious of that fact that we will cry out in our agony, as did certain of the Jews on the Day of Pentecost, "Men and brethren, what shall we do?" (Acts 2:37). And the answer, the only answer, that can be made to that question today is the one given so long ago: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (vv. 38, 39).

All who hear the gospel, regardless of who they are or what their past lives may have been, are alike called to faith, repentance, and baptism! God wants to reach them all—we want to reach them all!

May you and I, my beloved brethren, be prepared to answer with tender sympathy everyone that asks us, "What must I do to be saved?"

My beloved brethren, you who have done so much for me and for mine in the name of Christ, you who have aided us so much in our Christian growth and service, we bid you a brief farewell with deepest regret, repeating the words of Paul with which we began: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

A Family Bible Study

By the Smead Family

GOD QUESTIONS JOB



Cecil: Our text for today is Job 38:1-7. We read: "Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?"

John: Why did God ask those questions? He knew Job could not know the answers.

Cecil: It was to bring Job to confess his need of God.

John: But I thought the Bible said Job was perfect and upright already.

Cecil: Yes. Job had a wonderful faith in the Lord and refused to believe that the troubles he endured were caused by the Lord punishing him for some wrong he had done.

Mildred: Job's comforters tried to tell him he was a hypocrite and was actually a wicked, unjust man, or all those troubles would not have come to him.

Cecil: Some people try today to find the cause of their troubles in some sin they committed when young.

Mildred: People ought to understand that, as Jesus said, "He makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust" (Matt. 5:45, R.S.V.). God is not petty.

John: You say then that trouble can come to anyone regardless of how good or bad he may be?

Cecil: Trouble came to Jesus. And Paul had a "thorn in the flesh."

John: Well, then, if Job was already perfect why would he need to know he needed God any more than he already knew he needed Him?

Cecil: Because perfect does not mean finished. Job was as perfect as was possible for his age and experience. But he was still growing. A baby may be perfect as a baby, but not as a man. Job was human and needed to be reminded that God is greater than man, even as we do.

Mildred: I think Job needed to be reminded that God was watching over him and would not let his troubles completely overwhelm him.

John: I see. God wanted Job to be overwhelmed with a consciousness of the power and might of God as contrasted to his own need; but he did not want Job overwhelmed with troubles.

Cecil: Yes. That brings us back to the questions themselves. God had created the earth and everything on it.

John: But in that day and age the world had not been explored yet. How was Job to know how big it was? or its shape? Of course, today, we can answer more of those questions than Job could.

Cecil: Some of those questions in the Book of Job have never been answered, even by the latest scientific research. You know, the Bible and science both deal with the same subject, the physical world and how to survive in it.

Mildred: Science is always uncovering a new truth and finding that the Bible stated it first, only no one had understood what it meant.

John: We know today how big the earth is, and that it is round except for being slightly flattened at the poles. Does the Bible tell us the earth is round?

Cecil: Not in so many words, although Isaiah speaks of "the circle of the earth" in chapter 40, verse 22. Also, Jesus spoke of His coming again in the twinkling of an eye, as Paul stated, and He would find some at their day's work and some sleeping in the night. How else could that happen unless the earth is round.

Mildred: It wouldn't have been a good policy for the Bible to come out flatfooted and say the earth is round.

John: Why not? Don't tell me there is question about it!

Mildred: I would like to tell you about the discoveries of North American Aviation Company last spring on that subject. They say that the earth is not as round as many people believe.

John: How did they find that out?

Mildred: They have been working on the task of guided missiles. They were supposed to produce a weapon that would shoot 5,000 miles with an error of no more than one fourth of a mile.

John: I can see that one quarter mile error wouldn't make much difference with an atomic weapon.

Cecil: But that would be too big an error with a deer rifle. Did they shoot the weapon 5,000 miles?

Mildred: Not yet. But they did send one from Los Angeles, California, to El Paso, Texas. They set the electronic controls according to the latitude and longitude for El Paso, as given by the best maps.

John: Well, that is quite a bit short of 5,000 miles. Did the missile land where they expected it to?

Mildred: No. The strange thing was it landed one half mile north of the site in El Paso. You see, this missile was actually an airplane and the electronic device should have put it right down at the spot prepared for it. At first they were discouraged about this half-mile error.

Cecil: I suppose you are trying to prove uncertainties about the science of electronics.

Mildred: On the contrary, the electronic device was perfect.

John: Don't tell me they moved El Paso!

Mildred: That is what happened! El Paso was located wrong on the map. For three hundred years men had mappel El Paso as one half mile north of where it actually existed. The electronic device that would fit in a suitcase was right, but for three centuries our maps had been wrong.

Cecil: That certainly proves our Bible text. God challenged Job, "Who stretched a line upon the earth?" Men have stretched lines and measured for thousands of years and still in this day come up with a big error.

Mildred: That is not surprising. God alone still holds many secrets about this earth. According to a report from the North American Aviation Company, scientists have some surprising news about the shape of the earth.

John: Don't tell me they found the earth flat, after all!

Mildred: No, not flat. But not very round, either. They say now the earth is a six-sided figure, a hexagon. The enormous planes are so big that men have been deceived into thinking the earth perfectly round. That theory was good enough when Columbus sailed the ocean blue. But it is not good enough for shooting a missile 5,000 miles.

Cecil: God hurled the challenge at Job, "Declare if thou knowest it all." Now, almost four thousand years later, men are learning the hard way that we do not know it all yet. So, you see, it would not have been wise for the Bible to come out flatly and say the earth is round.

Mildred: There were some other things the North American Aviation scientists learned. Men had looked on the universe as a great time clock that did not vary. Now they find that the speed of the earth in its rotation changes, and its speed about the sun is not constant. The earth goes round in a series of hops, faster and slower. It would not matter in ordinary affairs, but it upsets the guided missile.

Cecil: And again God had challenged Job, "Do you know the ordinances of the heavens?"

Mildred: Men were great astronomers back in the days of Job, even without telescopes. We suppose that we have charted locations and speeds of the planets correctly. It was good enough in other days, but no more, in the atomic age.

Cecil: It all goes to show how incomplete is the knowledge of man, even about the everyday, physical world about us. God knew all those secrets and more also from the very beginning. Daniel 12:4 reads, "But you, Daniel, shut up the words, and seal the book, until the time of the end. Many shall run to and fro, and knowledge shall increase" (R.S.V.).

John: That sounds as though the Bible was a closed book until the time of the end.

Cecil: Men have understood the Bible according to their ability to understand it. It is possible to understand it more now, because knowledge has increased a great deal.

John: They used to say, "Matter can neither be created nor destroyed."

Cecil: Before that the alchemists of the Middle Ages tried to convert lead into gold.

John: Yes, and later scientists laughed at them as madmen. Scientists knew an element was basic composition of matter and could not be changed into another.

Cecil: But who was right?

John: The alchemists of the Middle Ages. Nuclear physics shows now that nothing stands in the way of making gold out of iron but the cost.

Mildred: Again and again men have discovered how mistaken they can be.

Cecil: There was Galileo who said the earth was round and not flat. They made him recant, but under his breath he is said to have muttered, "But the earth is round."

John: The doctors of France laughed at Pasteur and said he dreamed of invisible germs and bacteria and viruses. But his dreams govern medicine today. By the

way, is there anything in the Bible that tells us about germs causing sickness?

Cecil: This is another of those touchy subjects that God thought better to leave without too much information because men could not have understood. There are great spiritual truths in the Bible, moral values that never change, even though the ideas of men do.

John: But Jesus went along with the idea that the sick were possessed of devils, and then He cast them out.

Cecil: He did not want to start an argument about what made people sick. Even today doctors say that much illness is imaginary and self-imposed. Our understanding of what the devil really is, is found in Jeremiah 17:9: "The heart is deceitful above all things, and desperately wicked: who can know it?" Casting out devils is really a figure of speech.

John: But what about germs causing sickness? Surely, Jesus did not think all sickness was imaginary.

Cecil: Of course not! An article in the Encyclopedia Britannica by Dr. Paine declares that it is hard to demonstrate the presence of bacteria in a forest area because "the leaves of the trees seem to act as efficient bacterial filters."

John: Oh, I see. You are thinking about Revelation 22:2 about that tree of life on either side of the river: "The leaves of the tree were for the healing of the nations."

Cecil: Yes. And I am thinking about that coming day on earth when God will allow the tree of life to be planted again as it was in the Paradise of Adam and Eve. That coming Kingdom of God will not violate physical laws. It will use the greater scientific knowledge of God. Isaiah wrote, "The inhabitant shall not say, I am sick."

John: It sounds natural and reasonable to me that God would use trees to filter out the disease germs of the earth. It will be a better tree than we have now.

Mildred: But I have always thought that "tree of life" symbolized Christ, who is a tree of life to all who believe in Him.

Cecil: It can symbolize Christ and still be a real tree. Christ shall plant the tree of life on earth again.

Mildred: The idea of men living in peace on earth, beating their swords into plowshares, and their spears into pruning hooks as the Bible tells us, must sound impractical and like a dream to a lot of people.

Cecil: But, you see, we are right back there with Job, as God asked him, "Where were you when I laid the foundations of the earth?" The difference between what Job knew and what we know is small compared to what God knows about it.

John: Old Job seemed to think God had deserted him to his trouble.

Cecil: Yes. And the world today feels deserted in the face of destruction. But God has not deserted the earth. He has promised a new earth wherein dwells righteousness. He knows our troubles; and He has the remedy. It is in the Bible. It is the promise of the return of Jesus Christ.

"There was absolutely no distinction to Jesus between life and religion. He saw religious lessons in the jeweler selling his stock to buy a pearl of great price, in the woman making bread, in the fisherman pulling in the net. He carried religion to the wedding feast, to the market place, to the stalls of barter and trade. One's religion, according to Jesus, was not confined to the temple: it could be revealed in going the second mile when a Roman courier demanded the first; in giving a measure of wheat, brimful and running over, to customers who came to buy; in giving bread to the hungry, water to the thirsty, clothing to the naked, friendliness to the lonely; in picking up the robber-beaten tourist by the roadside—in one's attitude toward all mankind. 'Thou shalt love the Lord thy God with all thy heart, soul, and mind, and thy neighbour as thyself.'"—B. K. Sommer in *American Christian Review*.

Regardless of the Translation

THIS IS A FAITHFUL SAYING, AND WORTHY OF ALL ACCEPTATION, THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS. I TIM. 1:15 KING JAMES VS.

IT IS A TRUSTWORTHY SAYING, ENTITLED TO THE FULLEST ACCEPTANCE, THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS. I TIM. 1:15 GODDARD TRS.

RELIABLE IS THE MESSAGE AND DESERVING OF WHOLE-HEARTED ACCEPTANCE THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS. I TIM. 1:15 BERKELEY VS.

THIS STATEMENT IS COMPLETELY RELIABLE AND SHOULD BE UNIVERSALLY ACCEPTED: CHRIST JESUS ENTERED THE WORLD TO RESCUE SINNERS. I TIM. 1:15 PHILLIPS TRS.

TRUE IS THE SAYING, AND DESERVING OF UNIVERSAL ACCEPTANCE, THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS. I TIM. 1:15 WEYMOUTH TRS.

IT IS A SURE WORD, IT DESERVES ALL PRAISE, THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS. I TIM. 1:15 MOFFATT TRS.

THE SAYING IS SURE AND WORTHY OF FULL ACCEPTANCE, THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS. I TIM. 1:15 REVISED STAND.

FAITHFUL IS THE SAYING, AND WORTHY OF ALL ACCEPTATION, THAT JESUS CHRIST CAME INTO THE WORLD TO SAVE SINNERS. I TIM. 1:15 MONTGOMERY TRS.

IT IS A SAYING TO BE TRUSTED AND DESERVES OUR FULLEST ACCEPTANCE, THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS. I TIM. 1:15 WILLIAMS TRS.

FAITHFUL IS THE SAYING, AND WORTHY OF ALL ACCEPTATION, THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS. I TIM. 1:15 AMERICAN STAND.

HORROR COMICS INVESTIGATED

Of the eighty million comic books sold in the United States and Canada every month, about a quarter are what the trade calls "horror comics." They deserve the title. Recently, in Manhattan, the comic-book publishing center of the United States, a Senate Subcommittee on Juvenile Delinquency began an investigation to find out "the impact upon adolescents" of horror comic books. The committee did not find out exactly what the impact is, but it did get some interesting testimony on how comic books are distributed.

William Richter, counsel for the Newsdealers Association of Greater New York testified that crime-and-horror comics are forced by the distributors on many newsstand dealers who do not want to sell them. They are often included in the same wired bundles with slick-paper magazines, even though they have not been ordered. If the retailer returns an "unreasonable amount," said Richter, "he can be cut off completely" from his supply of fast-selling, popular magazines.

In defense of the crime books, Publisher (Entertaining Comics Group) William Gaines opposed any censorship, on the ground that the publishers themselves are best qualified to decide what is "good taste." Tennessee's Senator Estes Kefauver drily asked whether Publisher Gaines considered "good taste" a comic-book cover showing an ax-wielding man holding aloft the severed head of a blonde. Answered Gaines: "Yes, I do—for the cover of a horror comic. I think it would be in bad taste if the head were held a little higher so the neck would show with the blood dripping out." Said Senator Kefauver: "You've got blood dripping from the mouth."

Senator Kefauver went on to criticize the Child Study Association of America, after learning that three members of the group were on the payrolls of the comic-book publishers. Charged Kefauver: "You have deceived the public . . . by putting out advice to parents with the principal research and writing done by people in the pay of publishers, and you do not divulge these facts."

(The foregoing information was taken from an Evangelical Press report. If you want to know something of the character of "horror comics" and their effect on children, see "For the Kiddies to Read" in the June, 1954, issue of *Reader's Digest*.)

The extent to which Communists are trying to pervert the Bible is indicated in a Worldover Press report regarding the edition which the Party has "revised and corrected" in East Germany. An example: "The young Jesus possessed neither money nor land. His mother was a good peasant woman, oppressed by the big land proprietors."

"IT SHALL PROSPER"

"My word . . . shall not return unto me void" aptly applies to the following story of a Russian paratrooper who now is a ministerial student in a Baptist seminary in New Orleans. The story of his conversion is not only thrilling, but it is a tremendous testimonial to the power of the printed page.

The young Russian was captured by the Germans in the battle of the Dnieper in 1943. While a prisoner of war he picked up a piece of paper from a trash basket. This led to his conversion. The paper was from literature published by the Southern Baptist Convention and distributed by a German Baptist to prisoners. There were only two verses of Scripture on the scrap of paper found in the trash basket. But these verses were "bread cast upon the waters," destined under God to work wonders.

These two verses of Scripture from a torn page found in a trash basket gave to the pagan Russian soldier a taste of the Word. It was good, so good that he started a search for the Bible. Finally he found a complete Bible in a Baptist Church in Munich. He read it, was baptized into the fellowship of a Baptist Church, and preached among displaced persons for two years before coming to America to begin his training for the ministry.

INVESTMENTS

A young woman who was giving rather largely of her none-too-abundant means, and extravagantly (as her friends thought) of time and strength and painstaking effort for the benefit of a little mission church with which she was connected, was even reasoned with by her pastor on the subject.

"It is an investment," she answered brightly. "My brother is a business man. He works literally night and day. Every cent he makes goes into the business. He never takes a day off. He thinks, eats, and sleeps business. I asked him what he did that way for, and what do you think he answered me? 'I'm putting my life into it, Sis,' he said, 'investing money, time, youth, strength. By and by it will begin paying me dividends.' You see what I'm doing? I'm putting my life into that!" As she spoke she pointed to the modest little wooden church which represented her investments.

What would a master say of his servants, or a king of his subjects, who should be willing to serve him, but only after their own fashion? Who should be afraid of becoming too much interested in his service and his interests? and who should be ashamed publicly to acknowledge himself to him? Rather, what will the King of Kings say to us if we serve Him in this wicked manner?

—Fener.

Freddy's Birthday Gift

by Mary Gesin



Freddy's father's hobby was wood-carving. In one end of the furnace room, he had fitted up a workshop, and here two or three evenings a week he enjoyed working with wood and tools. Freddy was his constant companion.

They called the workshop their "castle," for no one disturbed them there. Father was making several pieces of furniture. Freddy helped by holding pieces of wood firmly in place, and handing tools to Father. He learned the proper name for many tools before most boys his age.

For weeks Father had been working on a desk, and now it was almost done. This was to be Freddy's birthday gift, but of course Freddy didn't know that. He thought it was for Mother or Aunt Mary.

That evening Father brought home a fine piece of wood for the front of the center drawer. He drew a design on it. "We will cut this pattern soon on the band saw, and the desk will be done," he said. He always said "we," although Freddy did very little. It was nice, though, to hear Father say "we." It made him feel important.

As soon as Freddy got home the next afternoon he thought of the design waiting to be sawed. "Why not surprise Father and show him how much I have learned?" thought Freddy. Father had often told him not to go into the "castle" alone and never to use the valuable tools, but the idea stayed in Freddy's mind. Mother was not at home and Sister was in her room, so the way was clear.

Taking the board with the design, Freddy turned on the saw. He began slowly and carefully to cut around it. But somehow he missed his aim. The board fell at his feet, cut in the middle of Father's drawing. Freddy was never so frightened. Quickly he picked up the pieces and laid them together on the shelf, then turned off the saw.

This evening Father didn't work in the "castle," thought Freddy, so he wouldn't find out. He forgot that Father would be fixing the furnace before going to bed and might pick up the board to look at the design. Which was just what he did.

The next evening Father said, "Well, Son, ready to go to our castle?" Just as if nothing had happened, thought Freddy!

"No, Father, I think I'll go to bed tonight. Don't feel very good," he replied. Mother gave him all the remedies for ailments and finally he was in bed and alone. And a miserable little boy he was! The remedies didn't help a bit.

Down in the "castle" was Father, whistling because he had no boy to talk to. Before long a pajama-clad figure slipped quietly down the stairs.

"Father, I did it, but I didn't mean to. I'm sorry. I'll never touch the tools again without permission. Forgive me, Father."

Father gathered the boy in his arms, wiped away his tears, and assured him he was forgiven. What a wonderful father, thought Freddy, to forgive me so quickly.

"Perhaps you'd better not work with me on the desk any more. Then you'll not forget," Father said.

Two days later was Freddy's birthday and no gift from Father! "The desk was to be for your birthday, Freddy, but it isn't finished." And Freddy knew why.

Our Heavenly Father

Our heavenly Father is forgiving also, boys and girls. He is waiting, anxious to forgive when we have done wrong. All He wants is that we tell Him we are sorry and ask Him to forgive us.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Leslie Forest, June 9, age 6, Hammond, La.

Betty Jane Zechiel, June 10, age 11, Culver, Ind.

Donald Burnett, June 10, age 7, Mount Sterling, Ill.

Danny Lee Jones, June 11, age 4, Astoria, Ill.

Mary Louise Friend, June 11, age 11, Newkirk, Okla.

Florence Esther Friend, June 11, age 11, Newkirk, Okla.

Frederick Ramsey, June 11, age 1, Cleveland, Ohio.

Children's Corner



What God Requires

by William Dick

You have all heard about the man who never got his leaky roof fixed. When the roof leaked, the rain kept him from climbing to the top of the house to repair the roof. When the sun was shining, the roof didn't leak.

Like that man, we can think of many reasons for not doing things we know we should do. Living a true Christian life can be a difficult task. It is not difficult to understand what God wants us to do. The difficult part is doing it.

Most of us are quick to recognize our sins, but we are hesitant to do anything about them. "Wherewith shall I come before the Lord, and bow myself before the high God?" (Micah 6:6). In order to become reconciled to the Lord, we must bring something to atone for our sins. What shall it be?

"Shall I come before him with burnt offerings, with calves of a year old?" (Micah 6:6). We have much to learn about the requirements of God. He is not interested in burnt offerings. God told Samuel that something else was more important. "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 Sam. 15:22). God is more interested in ourselves than our possessions. Paul challenges us to "present your bodies a living sacrifice unto God" (Rom. 12:1).

"Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?" (Micah 6:7). Certainly not! "It is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4). Such vain offers on our part are absurd and impossible. None of these things can make atonement for our guilt. Someone has said, "One stream of the blood of Christ is worth ten thousand rivers of oil."

"Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" (Micah 6:7). God hates murder and certainly would abhor the sacri-

fice of our children. It seems that men will part with anything rather than their sins. God cannot accept us until we forsake our sins.

The Prophet Micah enters our conversation to say, "He hath shewed thee, O man, what is good" (6:8). God has already made clear what He expects of us. His requirements are good. They are profitable to us and pleasing to Himself.

Let our money perish with us. We could not even begin to purchase our redemption. Furthermore, we are not to pay the price for pardon of sin, because Christ has already done that. But God does expect us to do our duty by meeting His requirements. Micah lists three.

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (6:8). These requirements are few and easy to obey.

First of all, we must be just in all our dealings. To treat God fairly, we must fear Him, walk in His ways, love Him, and serve Him with all our heart and soul (Deut. 10:12). We must be just with our neighbors and do them no wrong. We should treat them as ourselves. Whether we realize it or not, we must be just with ourselves, too. We must not deprive our life of what God has provided for us. We should temper our thoughts, actions, and body.

The second requirement is that we love mercy. God wants us to be kind to all and cheerfully look for opportunities to do good for others. Should this be too difficult to do?

Last of all, He wants us to walk humbly with Him. Humility is an important Christian virtue. "Humble yourselves in the sight of the Lord, and he shall lift you up" (James 4:10). What does it mean to walk with God? We know that Enoch pleased God (Heb. 11:5) when he walked with God (Gen. 5:24). When we walk with God, we conform to His will. Sweet communion with Him guides our actions and thoughts. When walking with Him, we submit our understanding to His truths.

Let us not be like the man with the leaky roof who knows what he should do but doesn't get it done. Let's do what God requires.

The Berean Page

AMONG THE CHURCHES

Church Calendar

Special Events

- June 7-13—Annual June Meeting and Bible School at Brush Creek Church in Ohio (Kenneth Milne, guest speaker).
- June 9—Oregon Bible College Commencement at Oregon Church of God, 7:45 p.m.
- June 9-13—Minnesota Spring Conference at St. Cloud (Richard Smith, guest speaker).
- June 14-18—Vacation Bible School at Hector, Minn. (Verna C. Thayer, guest superintendent).
- June 19-27—Indiana State Conference at North Salem (five miles north of Plymouth).
- June 20-27—Indian Camp Meeting at Zeba, Mich. (Linford Moore, guest speaker).
- June 20-27—Evangelistic meetings at Cool Springs Church, Browntown, Va. (Walter Wiggins, guest speaker).
- June 21-25—Vacation Bible School at Litchfield, Minn. (guest superintendent, Verna C. Thayer).
- June 21-25—Vacation Bible School at Eden Valley, Minn. (Verna C. Thayer, guest superintendent).
- June 26, 27—Michigan State Youth Rally at Zeba (Linford Moore, guest speaker).
- June 26, 27—Missouri Quarterly Conference at Morse Mills.
- June 28-July 3—Vacation Bible School at Hillisburg, Ind. (Verna C. Thayer, guest superintendent).
- June 28-July 2—Minnesota Bible Camp at Eden Valley (Ellsworth Routson and Delbert Jones, leaders).
- July 4-11—Southeastern Conference, Guthrie Grove Church of God, Pelzer, S. C.
- July 5-9—Vacation Bible School at Burr Oak, Ind. (Verna C. Thayer, guest superintendent).
- July 11-18—Camp Bible School at Wenatchee, Wash.
- July 11-25—Texas Berean Youth Rally near Gatesville, (Delbert Jones, guest leader).
- July 12-16—Vacation Bible School at Rockford, Ill. (Verna C. Thayer, superintendent).
- July 12-16—Evangelistic meetings at Rockford, Ill., Church of God (guest speaker, Walter Wiggins).
- July 18-25—Texas Conference and Bible School on the Youth Rally grounds, near Gatesville (guest speaker, Delbert Jones).
- July 19-23—Vacation Bible School at Flagg Center, Ill. (Verna C. Thayer, superintendent).
- July 19-23—Vacation Bible School at East Oregon, Ill. (Verna C. Thayer, superintendent).
- July 27-August 8—Illinois Bible School and Conference at Oregon.
- August 3—Sunday School Day for all interested workers and teachers at Oregon, Illinois.
- August 4-6—General Conference Business meetings at Oregon, Ill.

- August 7-15—Missouri State Conference.
- August 8-18—National Berean Youth Rally at Quaker Haven Camp (near Syracuse, Indiana on Dewart Lake).
- August 12-22—Virginia Conference and Bible School at Maurertown (Kenneth Milne, guest speaker).
- August 14-22—Iowa State Conference at Waterloo.
- August 15-22—Western Nebraska Conference at Holbrook (Warren Sorenson and Harry Gockler, guest speakers).
- August 25-29—Ohio State Conference at Golden Rule Church, Cleveland (Harold Doan, guest speaker).
- October 25-31—Evangelistic Meetings at the Church of God, Fremont, Nebr. (guest speaker, Walter Wiggins).

MCGINTYTOWN CHURCH Greenbrier, Arkansas

Our work is growing at the McGintytown Church of God. Attendance for church and Sunday school is increasing. Pray that we all might grow stronger in the faith and go forward in His work.

We were very happy to have "Auntie" Thayer home with us for a weekend recently. Attendance among the children always grows when she comes home. We pray that she will continue to improve in health that she might continue in the Lord's work.

We have started a building fund for a new church. We hope to be able to start work on it in the near future. An offering is taken once each month for the fund. Ways are being considered for raising money for this purpose.

We are looking forward to our youth rally to be held at the Oak Grove Church near Little Rock on May 30.

We ask your prayers for our work here.
Mrs. J. D. Moreland.

Warden Lee is the new arrival at the home of Mr. and Mrs. Ed White at Eldorado, Ill. The day was May 18.

AN ECONOMY EDITION

Revised Standard Version

The new Illustrated Revised Standard Version Bible is available from National Bible Institution, Oregon, Ill.

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OREGON, ILLINOIS

The families of Bro. J. R. LeCrone and Bro. James M. Watkins expect to spend a week on vacation in Wisconsin. In the absence of Bro. LeCrone, Bro. C. E. Lapp will preach for the Oregon congregation both morning and evening on June 6.

Sr. Darlene Nelson, a comparatively new member of our congregation, now living at Moosehart, Ill., has presented a beautiful pottery vase for use in the church.

A Scripture text memory contest is to be held between two of the Sunday school classes soon. Sr. Evelyn Austin will present the winner with either a Bible or a religious picture.

Srs. Leota Hanson, Dorothy Elliott, Evelyn Austin, and Leila Whitehead attended the Fiftieth Anniversary May Meeting at the Fonthill Church of God, Fonthill, Ont., May 28-30.

Bro. and Sr. LeCrone visited the Hillisburg, Ind., Church on May 20, where Bro. LeCrone was guest speaker that evening. Sr. Otto Dick accompanied them and visited her mother, Sr. Elizabeth Bird.

—Adapted from "The Assistant Pastor."

Pictorial Chart of the Ages. A number of years ago Bro. Sydney Magaw used a large wall chart which showed the several ages of God's dealings with men—from the Garden of Eden to the Times of Restitution and Eternity. Anyone desiring printed copies of this chart may obtain them at five cents per copy from National Bible Institution, Oregon, Ill.

"Only two per cent of the people in New York City attend Protestant churches."

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$3.00.

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

EVA L. STEARNS

Eva L. Stearns was born in Wilkes-Barre, Pa., on February 25, 1871, and died in Los Angeles, Calif., May 3, 1954. She came with her parents, Bro. Joseph L. and Sr. Eudora Robbins, to Iowa in early life, where she was baptized by W. L. Crowe, a minister of the Church of God (Abrahamic Faith). She has remained true to her faith throughout her lifetime. Her husband, Fred Stearns, preceded her in death many years ago.

Those who mourn their loss are: a son, Clifton, of Rapid City, S. D.; two granddaughters of Indio, Calif.; two sisters, Mrs. C. R. Denice, Los Angeles, and Mrs. Frank Montross of Troy, Ohio; one brother, Joseph L. Robbins, Rapid City; and other relatives.

She has been a faithful worker in the Church of God in Los Angeles for many years and will be sorely missed by those who knew and loved her. A very devout Bible student, a good teacher and writer, especially on types in Scripture, has made a deep impression on those with whom she came in contact and will live on in them.

She gave freely of her time and means for the work of the Lord and in helping those in need. Only the Lord knows the extent of her work. We sorrow in our loss, but not as others who have no hope, for she sleeps in Jesus and we believe when He who is our life shall appear, she shall be called forth to meet Him.

Funeral services were conducted by the writer at the Pierce Brothers Funeral Home on May 4, concerning the hope in which she rests. She was laid to rest by the side of her husband, father, and mother in Sac City, Iowa, to wait for the call to life and immortality which is in Christ Jesus her Lord.

G. J. Gordon.

AMA MOSBY

The funeral service for Sr. Ama Mosby was conducted by the writer at Eldorado, Ill., on May 26, 1954. After the service, she was laid to rest in Wesley Cemetery.

Sr. Mosby is survived by her husband, Burdette, and 11 children, which includes a baby daughter born on May 20; 2 brothers; 4 sisters; 3 grandchildren; and her parents, Mr. and Mrs. Charley Edwards.

Sr. Mosby was a devoted mother and very interested in the spiritual welfare of her children. Her untimely death at the age of 39 will leave a great void in this household.

The esteem in which she was held in the community was shown by the overflow crowd of which only a fraction were able to get into the church for the service. The prayers of all are with Burdette and his children in this hour of bereavement.

James M. Watkins.

HERALD RECEIPTS

Betty Ruth Coleman; Dora Coleman; Mrs. Hattie Sorrells; Mrs. Elva Crawford; Mrs. E. E. Giesler; Verna C. Thayer (2); Mrs. Grace Ruhn; Curtis Simpson; Albert Napper; Mrs. Floyd Napper; Mrs. G. E. Black; Ida Lapp; Mrs. Harold Simpson; Mrs. M. S. Guest (2).

YIELD

"I beseech you therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

This is a favorite verse of many Christians. It is very probable, however, that few have given much thought to its real meaning. The word "present" might be interpreted "yield." Many of us have given much thought to yielding our minds, to some extent, to what Paul really meant by yielding our bodies? True, all action originates in the mind, but to what extent do we yield our bodies? One of the "fathers" of our church admitted to a class in which I was a student, that one of his most burdensome sins was a habit of overeating. Too many of us could admit to the same sin. We think of temperance as abstaining from alcoholic drinks, but to yield our bodies to God's service, our temperance must cover much more! We must do our utmost to eat, sleep, work, and play in such a way as to keep ourselves as healthy as possible. Only in so doing can we yield our very bodies as living sacrifices in the service of Christ.

—Truth Seekers' Quarterly.

Front page picture. This is an Authenticated News photo. It shows wheat being harvested near Tel-Togan, Syria, with an American manufactured tractor and 16½ foot combine.

"Saturday, June 5, there will be a gathering of folks from the Indiana churches at North Salem to get the church and dormitory ready for the Indiana Conference."—Harold J. Doan in "Midweek Pastor."

The June issue of "Pastoral Newsletter," edited by Bro. Harold Doan, soon is to be mailed. This newsletter is published as part of the ministry of Truth Seeker's Bible Class radio program. If you are not already on the mailing list and would like to receive a free copy, send your request to Truth Seeker's Bible Class, 5052 Division, Chicago 51, Ill.

"Having been baptized on May 2, we received into fellowship on May 16, Mrs. Norma Stephens, Gloria Klok, and John Klok. With them was Mrs. Mable McLenithan who was previously baptized but had been ill. We rejoice with them in their hope of the future and the prospect of living forever with their heavenly Father. May He ever be near them to comfort and to guide."—Milon Hall, pastor Pennellwood Church of God, Grand Rapids, Mich.

"He is happiest, be he king or peasant, who finds peace of mind."

Word has come to us that Bro. Fim Murra who was long associated with the Advent Christian Church, and was well known by many of our people, died on May 14 after surgery at Copley Hospital in Aurora, Ill.

TOBACCO

Here is a vice, the discussion of which is too often politely avoided in our churches. We must not offend Elder So-and-so. He has been a church member for years—though he does smoke. The use of tobacco is definitely harmful to our bodies and is very definitely "the appearance of evil," from which we are warned to abstain. If we soft-pedal frank discussion of this sin, we are neglecting to put ourselves and others in remembrance of "these things" which are necessary to make our "calling and election sure."

There are many other ways in which we neglect the proper care of our health so that our bodies are often in poor condition to be presented to God for service. We overeat, overwork, overworry, and lose sleep—all unnecessary abuses of our health that prevent our giving of our best. A wonderful scripture for us to live by is this: " whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

—Truth Seekers' Quarterly.

After a sermon one day by Billy Sunday, a woman asked him, "I wonder if you can help me? I have such a terrible habit of exaggeration."

"Certainly, madam," replied the evangelist, "just call it lying!"

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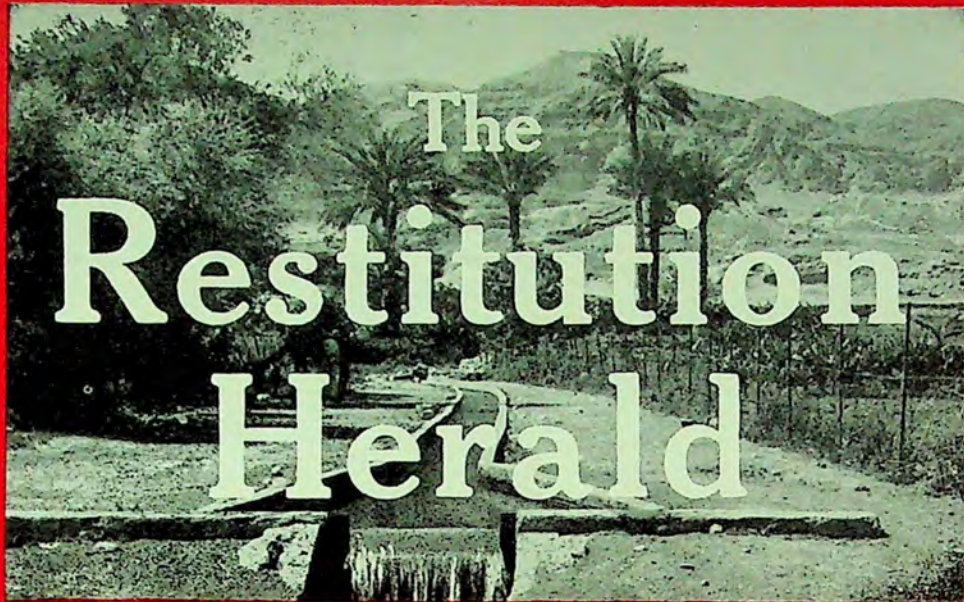
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June 8, 1954
Volume 43
Number 35



JUDEAN WILDERNESS

"I will make the wilderness a pool of water, . . . I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree . . . that they may see, and know . . . that the hand of the Lord hath done this."

—Isaiah 41:18-20





Editorial

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James M. Watkins, Editor

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Paul C. Johnson, Associate Editor

Our Heavenly Father

"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 Corinthians 6:17, 18).

The Scriptural symbols of God's relationship to us provides the most comforting and practical lessons. The writers of Scripture, writing under divine inspiration, used our best-known and most-easily understood experiences to illustrate their lessons.

One symbol which deserves our consideration is that which portrays God as our heavenly Father. Certainly no example in Scripture shows God's attitude toward us better than that of a father. God is a heavenly Father to those who believe in Him. It requires personal sacrifice to attain this relationship, but the reward is worth far more than the sacrifice.

To understand how God looks upon His people, we need only turn to the example of a conscientious, Christian father. Almost anyone could list the requirements of a good father. It would probably include kindness, consideration, devoted interests, and similar expressions of loving concern. These are the characteristics which God manifests toward His people. It is through them that He shows the evidence of His Fatherhood.

God, speaking through the Prophet Isaiah, said that Jerusalem and its people will be comforted. "As one whom his mother comforteth, so will I comfort you" (66:13).

Here is a characteristic of God's watchcare over us. A mother offers comfort that the father is not always able to provide. Seldom does a mother have other than a good word to say for her child. She is able to overlook more faults than anyone else. In spite of failings and weaknesses, she always lives in the hope that the best will ultimately triumph.

Isn't this the best possible description of God's attitude toward us? If He did not believe in the goodness of man, He would have given up long ago. Yet, as a mother upholds her children, He is always willing to think the best

of His people and to give them the encouragement they need.

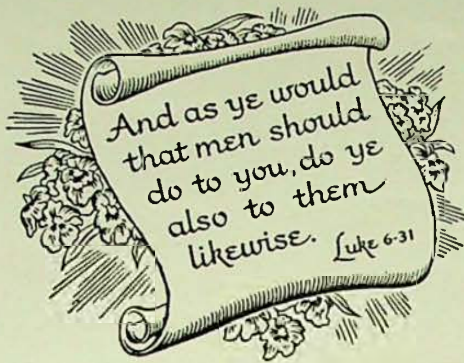
The Psalmist tells us, "Like as a father pitieth his children, so the Lord pitieth them that fear him" (103:13). He continued, "He knoweth our frame; he remembereth that we are dust" (v. 14). Have you noticed how much easier it is to overlook the faults in your own children than to overlook the faults of other children? Pity is the outgrowth of a natural compassion, whether it be for our own children, or the children of others.

God reflects the ultimate in compassion. He is not only able to overlook the faults of His own children, but also the faults of those who do not belong to Him. He gave His own Son because of sinners who need that sacrifice. If we can comprehend the great compassion which God has for His people, our appreciation for Him will be transformed overnight.

The Apostle Paul said, "We were gentle among you, even as a nurse cherisheth her children" (1 Thess. 2:7). Paul was obeying the spirit of God which lay so heavily upon him. When we read his account, we realize it is not idle words. It is the profession of an individual who knew the gentle loving-kindness with which a nurse cherished her charges. Even a hired nurse, looking after her children, knows a feeling of compassion over every cut finger, tear-stained cheek, or futile attempt at self-expression.

Why should we not feel that God has the same attitude toward us? These are the sentiments of a loving Father. Not one sparrow can fall to the earth without His knowledge of it, and we are far more important than the sparrows. We are told that the very hairs of our head are numbered. When these illustrations become living, vital realities, God has new meaning for us.

When we put together these many symbolisms, they show the great evidence of God's love and care. God is our heavenly Father. It is His purpose to direct, guide, comfort, and protect His children. Certainly this should be a great recommendation for the Christian way of life. When our relationship to God is such that we can look upon Him as a loving Father, we will attain one of life's greatest blessings.



“Love Thy Neighbour”

By Vernon Nichols

THOSE who have drifted along, satisfied that helping a close neighbor who is sick, or doing an occasional kindness to others, fulfills the law of love, should give the matter most prayerful consideration. While doing so, we should keep clearly in mind that all of us have the same tendencies or faults. The outstanding one is to hold tenaciously to impressions made while young. This can be either a curse or a blessing. Catholics are willing, after religious indoctrination of children, to let them face any doctrine contrary to theirs with little fear of their turning from their faith. They have solid grounds for this lack of concern, for “once a Catholic, always a Catholic” is almost literally true.

Another example is the manner in which the devil’s lie of inherent immortality gets a strangle hold on people. One outstanding explanation is the insidiousness of false training on young minds. We should feel toward these misled people as a man once said on viewing another man: “There, but for the grace of God, go I.” We are extremely blessed in having associations in childhood, or good neighbors who have shown us the truth, which seems so clear once we are able to understand it. We must realize also that although we may feel confident of our faith and ourselves, we are not immune from snares. Even Paul worked out his salvation with fear and trembling even when learning the truth from Christ’s own lips and having the example before him.

Few people in America, whether Christian or worldly, would not do as did the Samaritan if thrown in his same circumstances. America spends billions of dollars in wealth the world over, helping others, even those who are our mortal enemies. Is not the true lesson of this parable broader and far deeper than doing good to those thrown in our path? The young men of Matthew 19: 20-24 had kept the law from his youth, which of necessity included faithful worship. The requirement for his eternal life was to give up his money and perform the sacrifice necessary to follow Christ. Was not the same sacrifice required of every convert at that time? Is not the same sacrifice required of us today? The same command to preach the gospel to every creature is as much in force today as it was in the days of Jesus, and will be

to the end of time. The apostles preached it to a handful of people. The dark ages almost eliminated truth from the earth. The Bible has been circulated only for about four hundred years, and a program of evangelism has been going strong for only some fifty years. If we call our doctrine of the Kingdom truth, then evangelizing of the world has barely started.

A missionary recently said that whole provinces of Indonesia have never heard the name of Jesus. This is only a very small part of the earth. After seeing pictures of his work and of the people, we found that they are people like you and I. Only by the grace of God are we not Indonesian, Chinese, or one of the millions on earth who are not so blessed as we, including almost innumerable numbers in Asia and in our own country who have not heard the true gospel. In our own local areas where our faith has been introduced, no new churches have been started. The truth has spread very little in the fifty years that our own faith has been alive.

Nearly every verse in Scripture dealing with the Great Commission implies sacrifice as necessary to fulfill this command. It took sacrifice in the early days and it takes sacrifice of time, money, and energy today. By sacrifice we mean giving up more than a musical concert, or a pleasure trip. Missionaries are burning with enthusiasm for their work, and they sacrifice more than our imagination can picture. They have given me some conception of how early Christians must have laid aside their natural, selfish tendencies to serve their Master more effectively.

“Love thy neighbor” is the supreme and royal law. It transcends and includes all others. We are incapable of doing anything against others that is not for their material and eternal benefit. “Love” is the theme of John’s letters. Many other epistles speak of love. Does keeping the letter of the commandments, all the rules we add to them, and conscientiously attending church every week give us more assurance of eternal life than the young man had who left Jesus sorrowing?

Many of us feel that our tokens of love should be for the brotherhood. In Matthew 25:32-40 we find an allegory depicting a scene at the judgment seat. The royal law is used here to determine eligibility into the King-

dom of God. We may assume that this scene is only symbolical, but the meaning is most clear and of great importance. The Son of man was speaking to the redeemed and addressed them as brethren. The stranger of verse 38 was not their brother any more than the stranger who fell among thieves was the Samaritan's brother. In verse 45, Jesus said to those on His left who were rejected, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." If our love for people is no greater than to love those who love us, can we be confident of being with the sheep when the time of separation comes?

Christ's simple definition of "neighbor" in the Parable of the Good Samaritan (Luke 10:25-37) should be sufficient even though there were no other mention of it in Scripture. Jesus said the Samaritan was a good neighbor to the stranger, and He told the lawyer to go and do likewise. Could language be plainer?

We read so much in Scripture about love. Do we stop to analyze the feelings that are associated with a true love of our neighbor? Christ had a deep compassion for all humanity to a point, possibly, that no man can attain. His long-suffering and forgiveness of Peter is an example of His divine nature. Even healing was a drain on His vital strength. However, He worked unceasingly for people, then died agonizingly with no resentment toward even His greatest enemies.

Webster defines love as "devoted attachment to, tender or affectionate passion for, strong liking or desire for, friendship, fondness, good will." These are all opposites of hate. We can go through life, however, without hate and never attain the sacrificial love demanded of us. We must take on at least part of Christ's yearning and compassion. Not wishing a neighbor harm does not bring good things to him, no more than wishing for something will bring it to us without working for it. Such an attitude does, however, live the letter of the law as Israel lived it, but not the spirit of the law as we must live. This is the difference between passive love and objective love. Jesus had love that passed understanding. We must follow His example as much as possible.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing" (1 Cor. 13:1-3).

Is there any way known to man whereby we can show this love except by physical works? Seeing that the sick, the hungry, the afflicted, and the naked are relieved to

the utmost of our powers is the way we prove our faith. There can be no other way. Our Bible teaches from cover to cover that the greatest affliction and distress among men, surpassing all physical needs, is his lack of saving truth. The love that overshadows all charity toward our neighbor, then, is in supplying this need. Is not this a simple application of the Golden Rule, to do to our neighbor as we would have him do to us, if we were in his less fortunate circumstance? Are we not overlooking and violating the heart and essence of pure Christianity when we fail in observing this Golden Rule in its truest sense?

REQUIRED PROOF

If you accept the Saviour
And still with envy swell,
Where is the "fruit" of your rebirth?
Your conversion, where, pray tell?

If you claim the "Man of Galilee"
As Saviour of all men,
But still give in to "righteous wrath,"
You must search your heart again.

If you boast of a closer walk,
And still slide back in "sin,"
It's time to take another look—
In meek, humble faith, and true,

Your life will be the shining proof
That you are born anew.
Lay bare your heart within.

If you have surrendered all

—Rodman K. Righter.

"I was glad when they said unto me, Let us go into the house of the Lord" (Psalm 122:1).

DAILY BIBLE READINGS

- M. June 14. Dan. 5:1-4, 22-31. Babylon was destroyed by drink.
T. June 15. Prov. 31:1-9. Liquor and vice are the twin destroyers of character.
W. June 16. Col. 3:1-11. Lack of self-control leads to ruin and death.
T. June 17. 2 Tim. 3:1-9. The results of "self-expression" unrestrained.
F. June 18. Rom. 14:13-23. The importance of the examples we set.
S. June 19. 1 Cor. 9:19-27. Self-discipline is the key to mastery.

Europe's Defense and Missions

PART I OF 2 PARTS

By Orville Westlund

SINCE World War II there have been two major subjects of vital importance to Europe. One is the economy of Europe and the other is the defense of Europe. What has been and should be the relationship of Christian missions to the economy and defense of Europe?

From 1790 to 1945, a span of one hundred fifty-five years, Europe has had forty years of war. This warring has left the twisted wreckage of cities, towns, villages, farms, forests, and human lives that the destructive hands of war have mutilated. Consequently, deep in the minds of European people have arisen fears—fears about survival and wondering thoughts about hope for a peaceful Europe.

Europe has endured one of the worst wars of history, World War II. After two American ministers had toured the fresh, smoldering ruins of Europe, they stepped off their plane in London. One said, "What are you thinking?" The other replied, "We have just flown from hell and landed in heaven."

Paul-Henri Spaak, President of the Consultative Assembly of the Council of Europe in 1951, reveals some of the tragedy of World War II inside Europe in his book, "The European Tragedy." He states:

"During the First World War, France lost 1,400,000 killed, which represents a proportion of one killed for every 27 inhabitants. That to this million and a half dead, one must add 4,266,000 prisoners and missing, or a total of 6,160,000 men stricken in their flesh, in their physical integrity for a population of forty and a half million inhabitants.

"What a dreadful loss of her very blood: a loss from which the France of 1939 had not yet recovered, a loss which is at the root of her defeat.

"The balance of the second World War, in loss of lives, wounded, disabled, is fortunately slightly less cruel, but this time material destructions have been tremendous: 1,000 miles of railway track, 2,000 bridges, tunnels, and railway viaducts, 115 great railway stations, 227 locks; 4,000 road bridges have been destroyed; 57,000 acres of cultivated land have been mined, 1,500,000 buildings have been bombed, among which 120,000 were industrial buildings and 30,000 of these have been entirely

destroyed. The total amount of these losses for France alone is more than 21 billion dollars."

To grasp a figure like that, we might compare it to what the United States is spending for all types of education for one year. In rough figures, America spends three and a half to four billion dollars a year in education. If we were to divide the amount we are presently spending into the physical cost of World War II in France, the cost of the destruction in France in World War II would pay for all of our education in the United States for more than five years.

Mr. Spaak also describes the financial hardships that were inflicted upon Britain and Germany because of the war: "The losses of Great Britain in World War II are even more important. The total of her losses were 29,200,000,000. To understand what happened, one must add to these losses of the Allies, those of Germany: more than seven million German casualties in 1914, more than twenty million in 1940 and for the Second World War, the material losses are estimated at forty-eight billion dollars."

Europe today, like the man lying along the roadside in Christ's Parable of the Good Samaritan, needs help. She needs protection from aggressive forces in her weak condition. Economically, she needs support. But most of all Europe needs Jesus Christ, who can mend her broken heart, cast out her fears, and cleanse her soul of sin.

"It is obvious that in her present state of affairs she is unable to solve properly the economic problems that confront her, crushed as she is between the all-powerful United States of America and the U.S.S.R. and the development of new countries. It is even more obvious that she is incapable of solving alone the problem of her defense against an invasion coming from the U.S.S.R."

The aggressive ideology of Communism, which stands as a lion to the east of Europe, licking its chops, already has digested many European countries that are satellites of Russia; such as Roumania, Yugoslavia, and Poland. Its fear-instilling cry, taken from the pages of the *Communist Manifesto*, is "the forcible overthrow of all existing social conditions."

Reuben H. Markham, Foreign Correspondent for *Christian Science Monitor* and former Deputy Director

of the Office of War Information in the Balkans, tells what happened following the war in East Europe:

"In the first place, as I saw it—and this can be verified from any source, it is beyond dispute—Russia imposed practically every government now functioning in Eastern Europe. Some Americans say those are Russian-supported governments, Russian-led governments, Russian-favored governments.

"My American friends, in almost every single case they are Russian-created governments. Take Roumania as an example. Although the Prime Minister, and some of the members of his cabinet are not Communists, all are under Communist domination, and all were placed in power by Russia. . . .

"The government of Roumania is a Russian government, placed in power by Russia, maintained by Russia, and serving Russia."

Because of the menace of Communism, Europe has been forced to organize a defense. Consequently, the North Atlantic Treaty Organization came into being. NATO, as it is called, is a military device to protect non-Communist Europe against Russian attack. The European army scheme for a unified force made of French, German, Italian, Belgian, Dutch, and Luxembourg elements has become the heart of NATO" (Europe: Time to Reconsider).

America, in addition to helping Europe economically through the Marshall Plan, has helped NATO by furnishing leaders to carry out its work in the defense of Europe.

As the statesmen of Europe viewed the anemic state of affairs inside Europe following the war, they met in 1949 to discuss their imperative problems. Men like Winston Churchill, Paul Reynaud of France, Van Zeeland of Belgium composed the meeting. That meeting and similar meetings came to be known as the "Council of Europe."

When the Council of Europe met in 1950, at Strasbourg, France, twelve European states were represented. They discussed the unity of Europe and international problems. However, Great Britain objected to a United States of Europe with a single army, fearing a third world force. Also, she did not want to leave the Commonwealth and identify herself only with Europe. In this same meeting France wanted a European army and proposed it.

When the leaders of Europe met in 1953, again in Strasbourg, J. A. Bruins-Slot of Holland said: "Europe must federate because otherwise it cannot defend itself. We face being crushed as the result of policies of two greater powers in the east and west. We must end the Balkanization of Europe. NATO has solved our military

problem and we must not spend so much talk on military matters but concentrate on studying our economy."

(To be concluded)

No Competition Allowed

Colombia will not under any circumstances allow free competition of non-Catholic religions with the country's established religion, Roman Catholicism. This was made clear recently by President Gustavo Rojas Pinilla in a speech in Bogota, in the course of which he endorsed a recent Interior Ministry order forbidding "propaganda" by non-Catholic sects outside their own houses of worship. "It is just and essential for the preservation of public order," he said, "that the whole nation shall not be opposed in its convictions and that no attempts be made to destroy the religion it professes."

Here is another evidence that the Roman Catholic position on religious liberty shifts from country to country, according to whose ox is gored—in Norway, for instance, where Roman Catholicism is curbed in order to protect the Lutheran establishment, Roman Catholic "propagandists" see a gross violation of religious liberty. —E.P.

A Comparison



The Comforter

PART II OF 2 PARTS

By *Alta King*

THE PRAYER that Jesus prayed for His disciples before His crucifixion (John 17) is closely related to the words He spoke concerning the Comforter. Much of its language is parallel with the language of John 14. It is a prayer for the oneness of believers, the oneness that was between Himself and His Father. His words in verses 2-21 reveal that this oneness of the Father and Son is accomplished through God's Word of truth. "I have given unto them the *words* which thou gavest me . . . Sanctify them through thy *truth* . . . 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 the world may believe that thou hast sent me. . . . I sanctify myself, that they also may be sanctified through the *truth*."

Jesus sanctified, or set apart, Himself to God's *word* as given in the Hebrew Scriptures and as spoken to Him personally, even to that Word which spoke of His suffering and shame on a Roman cross. This final sanctification took place in the agony of prayer when Jesus made a final yielding of His natural will to God's will as expressed in God's Word. In like manner believers are sanctified. As God's Word, the living truth expressed by the letter and made victorious in the resurrected Christ, abides in us, and as there is yielding to it believers are sanctified.

The fact that Scripture uses the personal pronoun to refer to the Comforter, the Spirit of truth, or the Holy Spirit, leads many believers to conclude that the Holy Spirit is a person distinct from Jesus—the third person in a trinity Godhead. But this conclusion denies the words of Jesus by which He identified the coming Comforter, when He said, "I will come to you . . . I will manifest myself . . . we [my Father and I] will come . . . and make our abode with him" who loves Jesus (John 14:18-23). This belief also denies Jesus' words in verse 6, "No man cometh unto the Father, but by me." If the Holy Spirit is a person, then someone other than Jesus is the agent to bring man to God. The fullness of God is available to man through Jesus, and through Jesus only. The man Jesus, and He only, yielded Himself to the death. The man Jesus, and He only, out of all mankind has been lifted up and exalted into the full glory and power of God. The man Jesus, and He only, has been made perfect through suffering; and being man thus per-

fect and thus lifted up, Jesus, and He only, has the power to draw man to Himself and into the Father's saving and redeeming love. Through Him only can the Father's infinite love pierce the consciousness of finite man.

Truly Jesus said, "I am the way, the truth, and the life; no man cometh to the Father but by me," not because God arbitrarily so decided, but because there was no other way for finite man to know the power and love of the infinite God and Father. No other person than Jesus, whether he be a god-man of paganized Christian thought, or a spirit, or an angel, or the third person of the trinity, can bring man to the Father. "Since by *man* came death, by *man* came also the resurrection of the dead" (1 Cor. 15:21).

The word "since" carries the force of necessity in this statement. Looking to a person other than Jesus, the man anointed by God, of necessity hinders, even blocks, the indwelling fullness of the Father's power and love, for through Jesus only does this fullness operate. The mind and heart turned to some other person than Jesus of necessity misses or ignores the fullness that the Father has made to dwell in Jesus, a fullness declared in the prophecies, in the law by type and shadow, by Jesus in word and deed during His three-year ministry, and through the apostles in their epistles. From these sources the believer draws and imbibes something of the fullness of God that dwells in the Father's anointed One.

God's Word in Proverbs 8 uses the personal pronoun with reference to wisdom, but this use is not evidence that wisdom is a person. Similarly, the use of the personal pronoun "he" with reference to the Comforter, the Spirit of truth, the Holy Spirit, is not evidence that the Holy Spirit is a person.

The Holy Spirit is the Spirit of the one living God, not the spirit of a person named Holy Spirit. The Holy Spirit of God operates without hindrance and in all its fullness through Jesus who is resurrected and ascended to God's right hand. Through Him only does it work, and it is called the Comforter. At no previous time in Scriptural history had the Holy Spirit been called the Comforter. At no previous time could God's Holy Spirit give the comfort it now gives through the resurrected Christ.

Because God loves the work of His hand, He prepared, at great cost, His Son (Matt. 16:15, 16), the finished
(Please turn to page 10)

MAGOG

BY C. E. RANDALL

IN a briefing of Congress by President Eisenhower on the world situation, the elected representatives were led to believe that the world situation is very grim. Who are the powers that are making the world situation grim at this time? It is the chief prince of the northern powers, or Russia. She is doing everything within her power to stir up trouble. As long as such power is in the world, trouble is going to ensue. As much as we desire peace and are striving to promote good will among nations, such cannot be attained while the seeds of distrust, discord, and unrest are being scattered abroad.

To see what kind of propaganda they are scattering, let us read a few excerpts from broadcasts sent from Russia or one of its satellites. The first is from Moscow, broadcast to Czechoslovakia:

"The American imperialists are behaving exactly the same way the Nazis acted in the countries they occupied in Europe. They provoke brawls and treat the peaceful inhabitants of West European countries with great contempt. Like the Hitlerites, Americans regard themselves as a higher race, a sort of 'master race.' This is not a new philosophy, as America has taken it over, lock, stock, and barrel from Hitler. American troops in Europe have exactly the same attitude as the Nazi Storm Troopers. Just as the United States military rulers have built up death camps in Korea, so these master-racialists may decide to install similar death camps throughout Western Europe. Indeed, the United States imperialists have adopted Hitler's mass extermination system, having in fact outdone Hitler by introducing germ warfare as a more effective means of murder. The epidemic of diseases spread in Korea by American racialists are intended to intimidate other nations and bring them under United States domination."

We now cite a short excerpt from an eastern German broadcast under the sponsorship of the Communists:

"Church services and sexual entertainment are very closely linked in the United States. For example, in thirteen states, congregations arrange strip-tease shows in which the audience bids for each of the items of clothing discarded by the lady. The stipulation is that the lady be left with a handkerchief which cannot be auctioned. The proceeds from this entertainment helps swell church funds and thus American morality is preserved according to American ideals."

Another excerpt was to Western Europe, as follows:

"If Ridgway's father had not been a millionaire, whose hands were stained with imperialistic blood, this Korean hangman would have been an ordinary gangster hired to assassinate people for a few filthy dollars, instead of an American general leading the mercenary Yankee hordes. On arriving in Korea, Ridgway fulfilled his pledges to kill as many people as possible by ordering the wholesale murder of the aged, the women and children, as well as defenseless Korean prisoners of war. He was equally ready and eager to comply with Wall Street's demands to exterminate the Korean people by plague, cholera, and typhus. Like Eisenhower, Ridgway, too, will be greeted all over Europe with vast demonstrations, clenched fists, rotten eggs, and cries springing from the common people, 'Murderer—get out of here—go home to Wall Street!'"

With such deliberate lies and falsehoods being spread to mislead the people and promote trouble, it is folly to expect that such a power will co-operate in promoting the fruits of the Spirit, one of which is peace. This is the nation, this is the power which the prophets have said is going to come against the mountains of Israel. She is going to come against this land in the last days. Her designs for an all-year-round outlet to the south has always called for a route through the fertile crescent. This crescent goes up from the Persian Gulf, through the Euphrates Valley, making a circle around and coming down to the eastern shores of the Mediterranean Sea. All past attempts have met defeat in this area. It can well be called the battle ground of the ages. It is the same area where Armageddon is to be fought. Russia, under the Biblical name of Gog of the land of Magog, will come to her end here and none shall help her.

In Ezekiel we read, "After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. . . ."

"Thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. . . . Thou shalt fall upon the

mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured" (38:8, 15, 16; 39:4).

These scriptures state where Gog will meet her ultimate defeat. She will be lured through God's scepter and battle-ax to Israel.

When is Gog going to lead Gomer and his bands against the mountains of Israel? Verse 8 of Ezekiel 38 reveals that 1) it is going to be in the latter years; 2) it will be when the land is brought back from the sword; 3) it will be when the people of Israel are dwelling safely.

Why will Russia and her satellites come against Israel? Palestine and the fertile crescent have been called the middle of the land. It is the crossroads of the world. The nation that controls this area will dominate the world. It is vital to world security, and if lost to the western world our very existence will be in jeopardy. Ezekiel 38:10-12 reveals the purpose behind this momentous campaign.

It is well known that the sands of the fertile crescent are rich in oil. In Iran, oil fields have been developed, and have proved one of the world's richest sources of supply. It has been estimated that hundreds of feet of minerals at the bottom of the Dead Sea equal the wealth of the world. This area holds a rich spoil for any power. The power that seeks world control must dominate this area.

There will be certain nations, however, that will oppose this northern confederacy under the names of Sheba and Dedan, and the merchants of Tarshish and all her young lions. "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? Hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" (v. 13).

Sheba and Dedan existed in what we now call Arabia. The Arab world will stand on the side of the nations whose God is the Lord. The Arabs are largely Moslems. They are devoted to the great truth that Jehovah is God. They stand as a bulwark against the Communist evil simply because it is anti-God. While there may be trouble between Israel and the Arabs, they do have a common tie in the one God, and Abraham, who was their father. The Israelites consider Abraham as their father, the Moslems recognize Abraham as the father of their faith. They do not worship toward Mecca because Mohammed lived there, but rather because they believe it was at one time the home of Abraham. These people are going to stand together in the final day.

Great Britain undoubtedly fills the role of the "mer-

chants of Tarshish." They are a maritime people. They have always lived by their commerce. A lion is their symbol. The young lions represent the peoples that have gone forth from the mother country. In the Bible, they represent what we now call the leaders of the western world. These powers will be the challenging nations, once Russia rises to the prey. The battle ground will not be in Korea or in Western Europe, but in the area described by the Prophet—the battle ground of the ages, the mountains of Israel, the fertile crescent.

We are not saying what year or decade such a gathering will take place. We are merely setting forth what Scripture predicts will come to pass. The word pictures given us by the Prophet Ezekiel (38 and 39) are corroborated by other prophecies. Zechariah 14:1-4 gives an account of the same gathering of the nations. This prophecy of Zechariah will be fulfilled as predicted.

Ezekiel gives a more detailed account of this gathering of nations, giving the names of those involved, the reasons for their involvement, and the time when the conflict will be waged. He also gives the results in which the anti-God power of Russia will come to her end. She will no more plague the peoples of earth with her ungodly policies, nor will she any more stand in the way of peace on earth, good will toward men.

The ultimate defeat that is going to come to Russia and all the anti-God powers allied with her will come through the intervention of God on behalf of the nations that uphold His name and fight under His banner. God delivered Israel out of Egypt with many miracles which broke the opposition of the Egyptians. God will again, when He delivers Israel the second time with a greater salvation, crush the opposing nations in a miraculous way. Ezekiel describes it thus:

"In my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord" (Ezek. 38:19-23).

(Over)

Harsh measures must be employed to break and crush the resistance of such ungodly forces. The western powers are recognizing that the only language the anti-Christian nations beyond the iron curtain recognize is force. The western nations do not seem to possess the power to speak that language. God does have that power and He is going to exercise that power. Only through the crushing of the un-Christian nations by divine intervention can peace be brought to earth and its inhabitants. Scripture affirms that the nations of earth are to be broken in pieces prior to the setting up of the Kingdom of God under the rule of the Prince of Peace. This consummation will be the triumph of God over all evil.

SECRET BELIEVERS

IN a New Zealand paper, *The Charter of Prophecy*, we find the following experience as told by Emil B. Elbe of Saint Louis, Missouri, after a visit to Bible lands:

It was shortly after we had crossed from Arab Jerusalem by the Mandelbaum Gate that I met a young unformed Jewish taxi driver. Curious to know his reaction, I remarked, "We have just been over on the Arab side of the line where we visited your temple area. You Jews will never be satisfied, I am sure, until you have that piece of real estate with your temple erected on it."

Looking at me intently, he replied, "Sir, we will never have our temple back until we look on Him whom we have pierced, and mourn for Him as one mourneth for his only son."

I was astonished! "But surely you do not believe that this refers to your Messiah?"

Quietly he replied, "Yes, I do."

"But," I continued, "do you believe that this refers to Jesus of Nazareth?" Again he replied in the affirmative.

I noticed, however, that he glanced rather apprehensively at the friends who were with me. He seemed to be a little nervous, and was conscious of their presence. But a few moments later he signaled for me to follow him, and together we walked up the street to where his taxi was parked.

Slipping my arm through his, I said, "Tell me, are you a real believer on our Lord Jesus Christ?"

"Yes," he said, very positively, "and I am a Jew born in Antioch, where they were first called Christians!" He added, however, that he felt he had to be careful, as his job with the company, which was of seven or eight years' standing, has been threatened several times because his Jewish employers knew that he was a Christian. He pulled a well-worn New Testament from his inside pocket, and we rejoiced together in our heritage in a common Saviour.—*Prophecy*.

THE "TATOR" FAMILY

In the church there are many types of people. Some observant wit noticed some of the objectionable traits of members in general and classified them as the "Tator" family. In this he proved himself to be one of that family by playing "commentator." But here they are!

Brother Spec tator: Won't do anything but look on.

Brother Agi tator: Not satisfied without a fuss.

Brother Devas tator: Seems to enjoy offending others.

Brother Demen tator: Always feels sorry for himself.

Brother Dic tator: Must have his way or he will quit.

Brother Medi tator: Too busy to work in the church.

Brother Ampu tator: Always wants to reduce expenses.

Brother Commen tator: Talks about everybody's faults.

To which we beg to add *Brother Resusci tator*, whose constant effort is to "revive us again"! We need more brethren like *Brother Resusci tator*.—*Selected*.

"The Israel Bench, from supreme court justices to magistrates, took pledges of office at Jerusalem a few weeks ago. Itzhak Ben-Zvi, president of Israel, presided at the ceremony and said that the occasion fulfilled the twenty-six-hundred-year-old prophecy by Isaiah: 'I will restore thy judges as at the first, and thy counsellors as at the beginning' (1:26)."—*E. P.*

THE COMFORTER

(Continued from page 7)

work of His grace, and gave Him as the Saviour of men. He began the heritage of this Son with the promise that the seed of the woman would bruise the serpent's head. He guarded and built up this heritage throughout Israel's history by direct and purposed dealing with those He chose to be ancestors of the seed of the woman. Through His Holy Spirit overshadowing the Virgin Mary He gave, in the fullness of time, the conception and birth of Jesus, His Son, made of woman, made under the law (Luke 4:35; Gal. 4:4). He gave His Spirit without measure to the child, and to the man in temptation, suffering, crucifixion, resurrection, and exaltation to His right hand.

Because He loves us God provided Jesus, His Son, the one and only channel through which the fullness of His Spirit flows and works the salvation of sinners, as individuals and as nations—as they believe on Him and yield to His cleansing, healing power.

Praise Him in whom is all God's fullness! Praise Him to the glory of God the Father.

The Way Is Up!

I HAD NEVER seen the coastline as beautiful as it was that day. There before us was pictured a type of rugged beauty one rarely comes upon. But when one does, it stays silhouetted in the mind ever afterward.

All the way around the point were the bluffs—a continuous precipice fifty feet high, edged at the base with a ruffle of white spray and foam. Stretching away inland was flat-topped, treeless earth thatched with brown grass.

My husband and I wanted to see it closer now. So we walked a while until we were standing at the very edge of the bluff looking down.

"There's a cove down there," he said, pointing below.

"And a little beach," I added.

It was then that we saw the sand glint blue and red and green.

"Why, look!" I said delightedly. "There are colored stones down there. They've been washed up by the waves."

My husband pointed out a craggy but inviting path down to the beach. "It won't be hard to collect some of those," he said, warming up to the thought of adventure. "No doubt this path was made just for us."

It didn't take us five minutes to reach the sandy bank at the bottom. We picked up a few of the colorful sparklers and examined them together.

"They were a little misleading, weren't they?" my husband said then.

"What do you mean?" I asked.

"I see now that they are just pieces of glass from broken bottles worn smooth by sand and water. People have picnicked down here."

A little disappointed, we gathered the pieces anyway and put them in our pockets.

We ventured to skirt around the boulders where the bluff jutted out farther. The salt air and the curiosities of lichens and minute sea life beckoned us to discover what the next inlet was like

Some time later my husband remarked, "See how the tide is coming in. We're too late to get back to the path."

I looked at the boulders we had come across. Already the waves had closed around and over them. And just then a ripple of water rolled innocently over my shoes. The water was coming in faster than we had realized. Still we lingered, fascinated by all that we had found.

My husband looked at me seriously then. "There's just one way out of this, and that's up. We had better hurry."

I took hold of the black rock wall and swung myself upward nimbly for a little way, my husband following. It would not be hard, I felt. But at fifteen feet we encountered a layer of dirt. Plants shot out of the soil, re-

mind me of tiny torches, I remember. But I was at last beginning to sense the danger of the situation, and beauty did not mean much now. "Will they hold?" I wondered. I grasped one of the plants, but it pulled out loosely and tumbled down below.

From then on we inched our way upward. The sound of the ocean seemed to roar right into my ears, and once when I looked down, a huge wave thrashed among the rocks and plunged into the sandy inlet where we had stood just before starting up. Another tremendous wave crashed over it, and the white spray curled its lip as if to sneer at us. The water, thrown forcefully against the precipice, sent up long arms to pull us down and wash us back into the sea.

We clung like lizards to the wall, and I became panicky. Every small rock and plant I took hold of, or stepped on, rolled downward. Half way up, my legs began to cramp from the tension of having to wait while I searched for pockets in the soil to put my feet into. I had never realized before how one feels when he is totally helpless. One wrong move and we would have fallen into those churning waters. I clung there on the verge of tears when suddenly this promise came to my mind: "The angel of the Lord encampeth round about them that fear him, and delivereth them."

I hold them today in the hollow of my hand—those glittering bits of blue and green and red glass, the tokens of our folly. There are some who sacrifice their walk with God to go down into the coves of sin for just such paltry attractions as these. The downward path has been made inviting just for them, and by it they quickly reach the bottom. The wise may be disappointed and realize their deception immediately. But even then at times some strange lure leads them on to suppose that greater treasures will be found a little farther away.

Little waves of impending danger may ripple over their feet. If they are aroused they will realize that they must hurry to escape and that the only way out is up. It is not hard to take hold of the Rock, but the climb is wearisome. Only by prayer and a miracle of God do they escape the treachery of evil circumstances and the doom of those who are caught in the backwash and lost forever.

What will it profit a person if he gains the pleasures, the jewels, of bright fame, or the adulation of his friends? Indeed, "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?"—Virginia Murray in *Signs of the Times*.

"We are told to bear one another's burdens, but that does not mean that we are to transfer our own to the shoulders of others."



A Heavy Yoke Remains

by Mary Railton

In the city of Shechem a new king was anointed. King Solomon was buried at Bethlehem and Rehoboam became the new king. Jeroboam heard of the death of King Solomon and came to Shechem all the way from Egypt.

Jeroboam became spokesman for the people of Israel. He went before Rehoboam and said, "Your father made our yoke heavy. Now, lighten the service of your father and his heavy yoke which he laid upon us, and we will serve you."

Rehoboam looked carefully at Jeroboam and all the people gathered with him. "Go away and after three days return to me."

Rehoboam did not know what to do. He realized that King Solomon had been very hard on the people, but he had learned to love the luxury his father enjoyed. He called the elder men who had helped his father to give him counsel. "What should I say to these people?"

The men counseled him wisely, saying, "If you will be kind to them and please them and speak kind words to them, they will be your servants forever."

Then Rehoboam called a council of young men who had grown up with him and were his companions. He asked, "What should I reply to these people who ask for lighter loads?"

After much talk their advice was, "Tell them that you will tax them heavier than your father, and you will make them work harder. Show them that they cannot tell you what to do."

On the third day Jeroboam and his leaders came to hear Rehoboam's reply. They knew he had counseled with the young men and with the older, experienced men. Now they were here to learn of the king's decision.

Rehoboam came into the courtroom and proudly said, "My father made your yoke heavy, but I will add to it. I will add to your taxes and will make you work harder than before."

Jeroboam and the other leaders of Israel looked from one to the other, murmured among themselves and Jeroboam then spoke to King Rehoboam.

"We no longer are a part of your kingdom, the kingdom of David. We cannot pay more taxes and you have worked us to the bone. We will tend to our own houses

and you may tend to yours. We are no longer of the kingdom of David and Solomon. We will make our own kingdom."

King Rehoboam felt he could force them into obeying him and sent Hadoram among them to enlist forced laborers. The Israelites stoned him to death and sent word to King Rehoboam how they felt. Rehoboam fled from Shechem to Jerusalem and stayed there.

Where there were once twelve tribes in the land of Palestine, it was now divided. King Rehoboam was king over two tribes, Judah and Benjamin. Jeroboam led the other ten tribes in their own government.

So began the northern kingdom and the southern kingdom. The northern kingdom, or ten tribes, was called Israel, and the southern kingdom, or two tribes, was called Judah. Never again were God's people united in one kingdom under one king.

A WELCOME TO YOU!

We are happy to welcome four new members to the Everyday Christian Expression Club. They are: Karen Anne, Jan Leigh, and David Paul McPherson, whose names were sent in by their mother, and Rachel Auburn Partlowe, whose name was sent in by her mother. Rachel is now our youngest member.

All boys and girls under fourteen years of age can become members of the ECE Club. Our motto is:

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

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Beverly Parks, June 15, age 4, Paynesville, Minn.
Carol Ann Dawson, June 15, age 3, Elfrieda, Ariz.
Nancy Marie Smith, June 16, age 1, Browntown, Va.
Carolyn Pryor, June 17, age 12, Hendersonville, N. C.
Linda Diane Payne, June 18, age 3, Los Angeles, Calif.
Linda Hoskins, June 18, age 10, Corvallis, Ore.
Janet Turner, June 20, age 13, Oregon, Ill.
Ruth Ann Holthaus, June 21, age 10 McCook, Nebr.
Charley Robin Hayse, June 21, age 12, San Benito, Tex.



The Berean Page

While we may teach and preach the important truths of the Bible, such as the Kingdom of God on earth, the literal second coming of Christ, and the resurrection of the dead to immortality, all our efforts would be in vain if there was harbored in the mind of the receiver the idea that he was already immortal, naturally and from birth.

The Bible teaches us that man is by nature a mortal being, but let us examine the Scriptures and see how God promises us life and immortality on condition.

"Mortal," according to common dictionary definition, means "subject to death, destined to die." "Immortal," means just the opposite, "not mortal, imperishable." The use of these two words in the Scriptures should be noted.

The word "mortal" is used in reference to man, as Job 4:17 says, "Shall mortal man be more just than God?" Also 1 Corinthians 15:51-54, where Paul speaks of the time when, in the resurrection, the corruptible dead put on incorruption and the righteous living are changed, "for this mortal must put on immortality."

The first man, Adam, was mortal. He was subject to death when God told him he would surely die if he disobeyed by eating of the forbidden fruit. He was destined to die after he had eaten the fruit and the curse was placed upon him and upon all his descendants. "By one man sin entered into the world, and death by sin; and so death passed upon all men" (Rom. 5:12). The Bible teaches us over and over that man is mortal, and has been since Adam, and will be mortal until death itself is finally done away under the reign of Christ in His future Kingdom.

The subject of the condition of man in death is large enough to be treated separately, but consider briefly the unanimous voice of the Scriptures as a whole which teaches us that dead men think nothing (Psa. 146:4), know nothing (Eccl. 9:5), see nothing (Job 14:21), cannot work (Eccl. 9:10), cannot be rewarded (Eccl. 9:5),

Immortality

by Terry Ferrell

are as asleep (1 Thess. 4:13), and are as dead as a dead beast (Eccl. 3:19). The teaching of the state of man in death, contrary to common teaching, has not changed since the beginning, and was not changed by Christ. If there is no real death, how can there be a real resurrection from the dead?

In coming to an understanding of the use of these words, "immortal" and "immortality," in the Bible, it is best to turn to places where the words occur. We are reminded of the experience of the late Brother L. E. Conner, for several years president of our General Conference, who, when on a debating team in his school days, was given the affirmative on the resolution that "Man possesses an immortal soul." Not having the Bible knowledge that was his in later years, he thought, "Surely this is an easy assignment, for the Bible must abound in references to the immortal soul." According to his own words, he began reading the New Testament, and read from the first verse of Matthew to the last verse of Revelation, and to his amazement discovered that the immortal soul is never mentioned. This was a revelation to him, and he said that from that time onward he was a confirmed believer in the mortality of man.

It does seem paradoxical, that as much as the "immortal soul" is mentioned by the people, those two words never occur together in the whole Bible. In fact, the word "immortal" occurs only once, and then in reference to God only (1 Tim. 1:17).

The five places where the word "immortality" occurs are as follows: in reference to God (1 Tim. 6:16); to man in the future (1 Cor. 15:53, 54); (Rom. 2:7) which definitely shows that we do not now possess immortality, or we would not seek it. The other reference to immortality is in 2 Timothy 1:10.

In none of these references did we find any thought expressed relative to an immortal soul in man, or that he already possessed it, but we did find that man is mortal, but has been promised immortality in the future, if —.

Yes, immortality will be given to an individual when Jesus comes again, if he realizes first his lost condition, believes the gospel which tells of this promised immortality through Christ, complies with its commands to repent and be baptized, and "by patient continuance in well doing seek for . . . immortality, eternal life."

AMONG THE CHURCHES

Church Calendar

Special Events

- June 14-18—Vacation Bible School at Hector, Minn. (Verna C. Thayer, guest superintendent).
- June 19-27—Indiana State Conference at North Salem (five miles north of Plymouth).
- June 20-27—Indian Camp Meeting at Zeba, Mich. (Linford Moore, guest speaker).
- June 20-27—Evangelistic meetings at Cool Springs Church, Browntown, Va. (Walter Wiggins, guest speaker).
- June 21-25—Vacation Bible School at Litchfield, Minn. (guest superintendent, Verna C. Thayer).
- June 21-25—Vacation Bible School at Eden Valley, Minn. (Verna C. Thayer, guest superintendent).
- June 26, 27—Illinois Quarterly Conference at Macomb.
- June 26, 27—Michigan State Youth Rally at Zeba (Linford Moore, guest speaker).
- June 26, 27—Missouri Quarterly Conference at Morse Mills.
- June 28 - July 3—Vacation Bible School at Hillisburg, Ind. (Verna C. Thayer, guest superintendent).
- June 28 - July 2—Minnesota Bible Camp at Eden Valley (Ellsworth Routson and Delbert Jones, leaders).
- July 4-11—Southeastern Conference, Guthrie Grove Church of God, Pelzer, S. C.
- July 5-9—Vacation Bible School at Burr Oak, Ind. (Verna C. Thayer, guest superintendent).
- July 11-18—Camp Bible School at Wenatchee, Wash.
- July 11-25—Texas Berean Youth Rally near Gatesville, (Delbert Jones, guest leader).
- July 12-16—Vacation Bible School at Rockford, Ill. (Verna C. Thayer, superintendent).
- July 12-16—Evangelistic meetings at Rockford, Ill., Church of God (guest speaker, Walter Wiggins).
- July 18-25—Texas Conference and Bible School on the Youth Rally grounds, near Gatesville (guest speaker, Delbert Jones).
- July 19-23—Vacation Bible School at Flagg Center, Ill. (Verna C. Thayer, superintendent).
- July 19-23—Vacation Bible School at East Oregon, Ill. (Verna C. Thayer, superintendent).
- July 27-August 3—Illinois Bible School and Conference at Oregon.
- August 3—Sunday School Day for all interested workers and teachers at Oregon, Illinois.
- August 4-6—General Conference Business meetings at Oregon, Ill.
- August 7-15—Missouri State Conference.
- August 8-18—National Berean Youth Rally at Quaker Haven Camp (near Syracuse, Indiana on Dewart Lake).

August 12-22—Virginia Conference and Bible School at Maurertown (Kenneth Milne, guest speaker).

August 14-22—Iowa State Conference at Waterloo.

August 15-22—Western Nebraska Conference at Holbrook (Warren Sorenson and Harry Gockler, guest speakers).

August 25-29—Ohio State Conference at Golden Rule Church, Cleveland (Harold Doan, guest speaker).

October 25-31—Evangelistic Meetings at the Church of God, Fremont, Nebr. (guest speaker, Walter Wiggins).

BAPTISMS AT LOCKWOOD, MISSOURI

We are happy to introduce to the household of faith, Bro. Daniel Fyfe, age 17, of Oregon Bible College, and Bro. James Fyfe, age 15, both sons of Bro. and Sr. Albert Fyfe of Lockwood, Mo.

Daniel and James were baptized on Sunday, May 16, in Cedar Creek near Lockwood by Bro. Lyle Rankin of Cashmere, Wash. Daniel left immediately after the service to return to Oregon, Ill.

We pray that God will bless and guide these two outstanding young men in their new walk in life. Ethel Fyfe.

Our cover picture is a scene from the Wilderness of Judea, taken by the editor.

Visiting friends and relatives in Oregon, Ill., and vicinity the past week were: Bro. and Sr. Tom Savage and sons Billy and Tommy, Waite Park, Minn.; Bro. Bud Goodwin and family and Bro. and Sr. Orville Westlund, Aurora, Ill.; Dean Pearson, Bro. and Sr. Charles Pearson, Bro. and Sr. Roger Pearson, and Sr. Edna Brewer, all from Ohio; Bro. Milo Magaw, Fort Leonard Wood, Mo.; and Sr. Azalia Winfrey, Rockford, Ill.

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PHELPS - TAYLOR

Godly marriages are holy and satisfying to those who invite God to take His rightful place in the home. This time-honored estate is filled with great joy and riches untold.

The Hedrick Church of God, on April 17, 1954, was decorated simply but with beauty to receive her guests as Miss Phyllis Phelps became the bride of Mr. Franklin Taylor.

These two young people, deeply in love, pledged themselves to be affectionate and loving and faithful to each other till death do them part. May I present to you Mr. and Mrs. Franklin Taylor who now reside in sunny California. Curtis Simpson.

Illinois Quarterly Conference. From Bro. Kenneth Milne comes this reminder: "Don't forget the Conference (June 26, 27). All reservations for the Macomb Conference should be sent to Mrs. Ruth Allen, 917 East Carroll St."

"Two books with names of women: Ruth, a Gentile, marries a Hebrew husband; Esther, a Jewess, marries a Gentile husband. Two tokens that Gentiles, as such, were to be blessed only through Abraham's seed."—C.B.

Pictorial Chart of the Ages. A number of years ago Bro. Sydney Magaw used a large wall chart which showed the several ages of God's dealings with men—from the Garden of Eden to the Times of Restitution and Eternity. Anyone desiring printed copies of this chart may obtain them at five cents per copy from National Bible Institution, Oregon, Ill.

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$3.00.

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

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PROPHETS AND KINGS

In one period of Israel's history, the prophets outshone the kings. Elisha, as was Elijah before him, was one of the greatest prophets of Israel. Called from the plow by Elijah's throwing his mantle upon him, he thenceforth became Elijah's assistant until he was taken up, then he became his successor. He lived a long life, prophesying over a period of half a century or more, and his miracles did not cease even with his death. (2 Kings 13:20, 21.)

"In almost every respect Elisha presents the most complete contrast to Elijah. Elijah was a true Bedouin child of the desert. If he entered a city it was only to deliver his message of fire and be gone. Elisha, on the other hand, was a civilized man, an inhabitant of cities. His dress was the ordinary garment of an Israelite, the "begeh," probably similar in form to the long "abbeyeh" of the modern Syrians. His hair was worn trimmed behind, in contrast to the disordered locks of Elijah, and he used a walking staff (2 Kings 4:29), of the kind ordinarily carried by grave or aged citizens (Zech. 8:4)."—S.B.D.

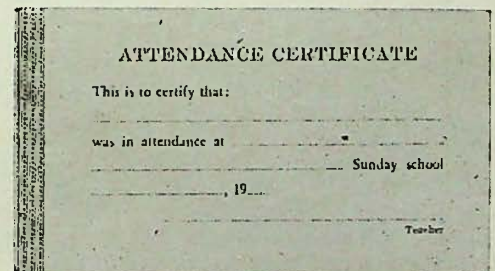
Warty the Toad thought the world was made to take care of him and please him. It had finally produced a toadstool under which he could sit in comfort and ease. In a burst of confidence, he said, "What has the universe ever done to deserve me?" Are there people like that?—Bruce Baxter.

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

"More than half of our American Negroes have no church affiliation."

PHILISTINES

"South of the Canaanites, on the maritime plain, were the Philistines. 'Emigrants' is the meaning of the word, supporting the view that they came from Caphtor, or Crete, which was the capital of an empire embracing the isles and surroundings of the Aegean Sea prior to 2,000 B.C. They were related to the Egyptians, and hence were of Hamitic stock. They came to the land before the time of Abraham, drove out and subdued the earlier Avim (Deut. 2:23), or Avites, and had frequent dealings with Abraham and Isaac. In the patriarchal age their principal cities were Gaza and Gerar; but before the conquest they had moved northward and were a powerful confederacy of five cities: Askelon, Gaza, Ashdod, Gath, and Ekron. (Josh. 13:3.) Their territory, if taken at all during the campaigns of Joshua, was soon reconquered, and the Philistines were the most dangerous enemies of Israel during all the period of the judges. In David's time they were subjected; but not until the Maccabean age were they fully conquered and their land made a part of Israel."—Hurlbut.



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3. God, Jesus, and the Holy Spirit
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7. Life Only Through Christ
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9. Resurrection
10. Jesus Is Coming
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12. Restoration of All Things
13. Restitution of All Things
14. What Is the Soul?
15. What Is Hell?

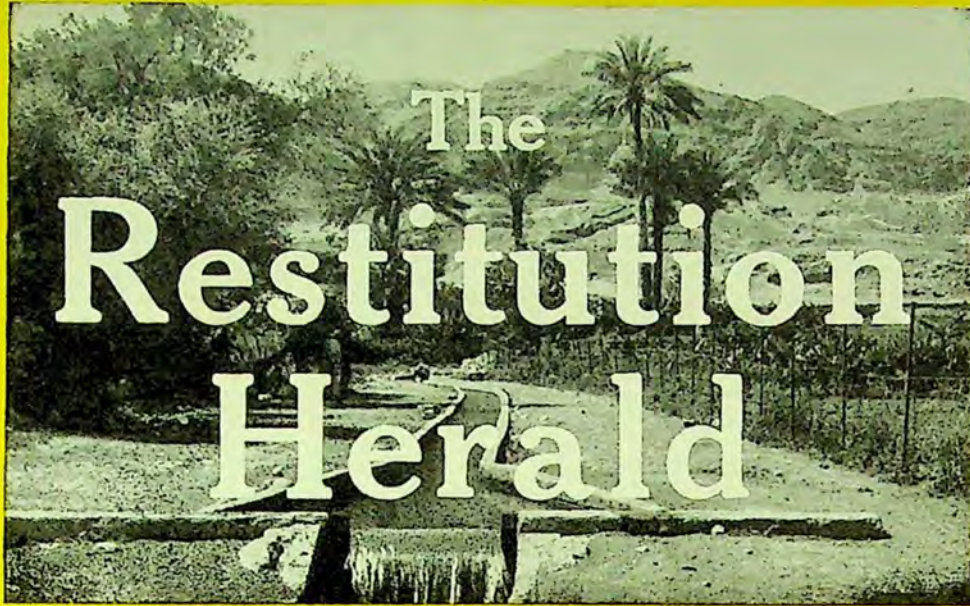
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June 15, 1954
Volume 43
Number 36



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“By humility and the fear of the Lord are riches, and honour, and life.”

Many great men of history have been born in humble circumstances. History upholds their deeds by the degree to which they remembered God.

—





Editorial

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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Opportunity Keeps Knocking

The approach of General Conference calls for an appraisal of past accomplishments and future plans. There is much that can be done for the cause of Christ. It seems that God is laying an increasing burden of opportunity before us. The future success of the General Conference will be determined only by its financial ability to use these opportunities.

If you have not heard Sr. Thayer tell about the enthusiasm of colored children for vacation Bible school, you really have missed something. These children have a special brand of appreciation that puts gospel work in a class by itself. In both Tennessee and Louisiana there is an inspiring opportunity to offer our gospel message to the negro. There can be no expectation of financial reward. There can be a most rewarding satisfaction in gospel work.

There is a problem, and opportunity, presented by isolated families. It is only natural that church-going families who live in isolated fields will gradually drift into other churches. Appreciation for our doctrinal faith is lessened by the fellowship of other church-minded individuals. As a result, an increasing number of our isolated members are uniting with other churches.

While this is a problem, it also presents an opportunity. The individual who is isolated realizes the value of services of his own faith. Whenever there are two or three isolated families in a community there is an opportunity for a study group or a small Sunday school. In this day when individuals are moving to and fro, there will always be such opportunities before us. There probably are many places in every state where we could form a small group for study and fellowship.

More important than searching for new places of labor is the development of those places that are established. We have an unfortunate history of failing to develop new groups into self-supporting units of our General Conference. As a result, they do not take advantage of their opportunity, nor can they give support to the work at large. Twenty or twenty-five such groups exist that should be developed into self-supporting churches. The only way this can be done is through the services of a full-time

pastor. These full-time workers can be provided only through the pastoral aid program of the General Conference.

Many of our ministers must do secular work for part of their support. This limits the growth of the church. We need to build our churches to the place where a full-time, qualified pastor is no burden upon the congregation. This will increase the incentive for our talented men and double the effectiveness of our church. This can be done only by evangelistic and missionary programs in each church. Generally speaking, this must be sponsored by the General Conference, as was done in the Community Crusade and Community Fellowship Campaigns.

Great opportunity lies in the printed word. Our children's quarterlies should be improved and printed. Such a program requires a very large inventory. This means several thousand dollars in capital investment is required. Many feel that a series of pocket booklets on the distinctive phases of our doctrine would have great value. These would encourage study and interest in our Biblical faith. Here again a large inventory would be necessary. No matter how justified we may be in undertaking such a project, it cannot be done without financial backing.

Some churches could use the services of Bro. Wiggins for several months at a time while they develop into full-time pastorates. He, of course, is only one man. We need more men to devote themselves to the job of building churches. We need more to help with the mounting task of vacation Bible schools laid solely upon Sr. Thayer.

Many of these opportunities will have to be neglected unless financial provision is forthcoming. For everyone to get enthused at General Conference, or even to define our opportunities, does not make it possible to take advantage of them. All of the opportunities in the world mean nothing unless they can be utilized. The Board of Directors can only use opportunities within the limits of the money received. In recent reminders to the brotherhood about budget needs, only one out of forty families responded with a financial contribution. Whether we are able to enlarge our work, or continue our work, will depend on the response of the thirty-nine out of forty families who, thus far, have shown no interest in our appeals.

How to Start Living

By Curtis Simpson

SECURITY, happiness, or pleasure is the ultimate goal of every worth-while enterprise. Most people have a definite opinion about how to secure these rewards. Not all will agree on the moral footing necessary for success. For this reason, an opinion in itself may be misleading and disappointing.

Any means to an end will not do. People cannot pursue these inviting goals down any decadent road. To do so would mean losing all they hope to gain. Losing godly principles does not mean that we start living. Really living means to engage in worth-while enterprises that will be pleasing to God and uplifting to the community or society.

Because it is impossible to separate any aspect of life from religion, the one who would live abundantly will do so in the faith of Jesus Christ. Nothing in this world can change human nature. Power for modern living and personal improvement can come only through the gospel of Christ. Human nature, being born and bred in weakness, must find its improvement in Christianity.

Who is not dissatisfied with something about this life? Did everything run smoothly for you this past week? If you are like most of us, a word slipped out that did not sound right; or possibly you did something of which you are not too proud. Maybe you have not been able to live up to the standard you have set, or to accomplish things which you think should be done.

There is no substitute for ambition to accomplish a lofty goal. Determination is the difference between accomplishment and dismal failure. However, only a fool would drive forward blindly without a proper calculation of his weaknesses. Weakness is often the cause of failure and dissatisfaction with oneself. When in weakness one can dream of *par excellence*, but only through valor will it be attained. Life is a battle from beginning to end.

There is no reason for one to become unhappy about himself or his situation when he sees his weaknesses and failures. Dissatisfaction can be the first step to improvement. If one cannot see room for improvement, he is not living. Without vision, people perish. They become lethargic and, like the sleep of the dead, life loses its meaning.

To start living is to start probing the dusty corners of one's life looking for improvement. Usually these dusty corners are a bit sinful and should be done away with

through Jesus. As a soft cloth will unveil a beautiful surface, so will a softly spoken prayer touch a life with beauty.

Jesus can make life beautiful for us, but He insists that we harbor no shabby areas of life. Casting out sinful activities is really the way to start living. These unworthy activities actually cause the breakdown in zestful living. You can throw off your past through the forgiveness of sin. You can, then, claim the power of God to conquer these weaknesses and start living.

"Running to and fro" is a poor way to start living. Yet it seems that the majority of people are trying to live by grabbing a sandwich and running somewhere to enjoy it. Stationary "stick-to-it-ive-ness" is the way to start living. This is better known as diligence, perseverance, or determination. A basic foundation for good living is a reasonable amount of accomplishment. Many otherwise successful ambitions end in failure because we do not devote ourselves to their attainment. Playing is fun for children; but it requires effort to enjoy it.

Determination often brings success in secular life. This, perhaps, is half of what we mean by living. Of far more importance is the fulfillment of our spiritual life. Personal satisfaction, which is basic to each individual, is grasped by determination to embrace its fulfillment in rich, heartwarming experience.

To trade spiritual experiences for secular achievement is like divorcing life and marrying death, so far as living is concerned. To start living, we must create determination. Living requires a perseverance toward knowing, loving, and understanding our spiritual God. Secularism is the great waste of all time. Secularism has starved men of the opportunities and radiant gems of spirituality. These spiritual enrichments could make their lives shine forth in the truest sense of living.

Walking hand in hand with God is really living! Enrichment of life is a natural result of associating with the One who has fullness of life.

Man's determination is God's means to help that man start living. Through experience man has learned that not all of his weaknesses can be overcome through sheer determination. Here is God's opportunity.

Nothing in this world can make you begin to live. On the contrary, everything degenerates toward death. Even a newly born baby begins to die the minute he begins to

(Please turn to page 11)

Depravity for Children

Ten Cents a Copy

From an article printed in the February 16, 1954, Congressional Record, and which appeared two days earlier in the Hartford Courant.

TEN CENTS at your neighborhood drugstore or newsstand will buy your child a short course in murder, mayhem, robbery, rape, cannibalism, carnage, sex, sadism, and worse.

These are only a sample of the types of crimes and practices explained in detail with pictures in a variety of comic books being bought and read daily by countless children.

In this country, sixty-five million comic books are printed each month.

Some of the pictures and texts are so suggestive that it isn't possible to quote them in a family newspaper. Others are just soaked in gore, with the characters mouthing phrases which would earn any youngster a spanking if uttered in the house.

T. E. Murphy, in his column, *Of Many Things*, in the *Courant*, was shocked to find his own youngsters reading a few of these comic books, and asked the question, "Do you know what your children are reading?"

To find out, a reporter went to a section of the city where juvenile delinquents, traveling singly and in gangs, have troubled the area in recent years.

With a pocketful of dimes, he visited most of the drugstores in the area to examine the types of comic books sold.

Walking into each drugstore, he asked the same question, "Do you have any comic books for children?"

"Indeed we do," was the answer every time, and the druggists indicated either racks displaying the books or brought out stacks of the comic books from under the counter.

The stores that kept the books under the counter weren't doing it because they felt the material in the books was unsuitable for children.

Several druggists told the reporter they kept the books under the counter because they didn't want the youngsters coming into the store, reading the books, then not buying them.

All the books had in common a penchant for violent death in every form imaginable. Many of the books dwelled in detail on various forms of insanity and stressed sadism.

Others were devoted to cannibalism with monsters in human form feasting on human bodies, usually the

bodies of women dressed in such a way as to put the creator of historical fiction book covers to shame.

A company called Superior Comic publishes one which has blood pouring from every page. It has one story about adultery and a murder of a husband for profit. Another about mass murder, bootlegging, lust, and revenge, and another about a judge who sentenced a murderer to die and was killed by the slayer's curses.

The opening scene in a book by Classic Syndicates, Inc., shows the locker room of a university called "P.U.," with the football team, looking like thugs and morons, drinking whiskey, smoking cigars, and cheating on examinations. The rest of the story tells how the studious pupils are fools and that only the cheaters, gamblers, football players, and other dishonest persons succeed in college, and the penalty for losing a football game is dismissal from school in disgrace and death at the hands of gamblers and crooks.

Another story in this book tells about a man who invents a potion to make himself invisible so he could have fun by tripping pedestrians, stealing from stores, and robbing a bank.

It contains another story called the Bull Thrower, which is pure sex. It is about a lady bullfighter and contains a raft of double-entendres and suggestive pictures.

These are just a sample of the hundreds of books sold each month in this city through newsstands and drugstores.

In one drugstore, where the reporter found the worst selection of all, he overheard the druggist talking to some children in the store. As the reporter leafed through the comic books the druggist was reading the paper, and saying:

"It's terrible. Every day more people are getting killed or murdered."—*The Christian Statesman*.

New York City police picked up a young ruffian who was beating up a boy half his size. Upon questioning him, they found that the mother was out giving a lecture at a women's group on "How to Bring Up Children."

Meditation

By C. E. Randall



WE BRING to your attention two texts of Scripture which will be of help to you as you walk out into the night. The first reference is found in Psalm 4:6, and reads, "There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us."

It is pleasant to think that whatever else a new day may bring with it, it brings a more kindly feeling between men than any other part of the day. It is refreshing to think that men are more willing to forget their quarrels, to suppress unbrotherly feelings, to enjoy the luxury of loving and being loved, of being happy and making others happy. It would not only be pleasant, but a blessed thing, if the feeling were more of a settled habit, if it were more enlightened, if it recognized God more, and rested more on the conviction that God's loving kindness is better than life. There would be far more golden response to our morning greetings if they ran more in the channel of Aaron's benediction: "The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee, and give thee peace."

As in the days of the Psalmist, the quest for good is a perplexing one. Its source, like the Nile's, is not easily found. There are many that say, "Who will show us any good?" Good, in the highest sense, is not the natural heritage of man. Youth, with its brightness, is a very short season; the burdens and heat of the day come very soon; old age, with its decrepitude and dreariness, hovers near. Even the best earthly lot does not satisfy, and the cry, "Vanity of vanities," is the more touching when it comes from a home of splendor. How poor and unsatisfying are the answers often given in the search for good!

The Psalmist tacitly put all of these aside. One blessing, and one only, fills his eye and his heart. "Lord, lift thou up the light of thy countenance upon us." It was common among the Hebrews to speak of a person's countenance as low or fallen when he was grieved or angry, and as lifted up when he was pleased and happy. We hold down our face when we are dejected; we hold it up when we are glad. So, also, a radiant or shining countenance stands opposed to a dark or gloomy one. The light of the countenance—the eye—sparkles in one case and is dull in the other.

The thought is, "Lord, look on us with a happy, shining face. Look on us with the happy, shining face with

which you looked on our elder Brother, when your voice was heard from the clouds, saying, 'This is my beloved Son, in whom I am well pleased.' Transform our hearts into His image; make us to resemble Him, 'the firstborn among many brethren.'"

If we are in the right relation to the Son of God, the countenance of the Father is sure to shine upon us. If a living and longing look goes from our eyes to the Christ, if our faith looks up to the Lamb of Calvary, the Saviour divine, the Father's countenance is sure to brighten, and the blessings of heaven become ours.

My friends, has the light of God's countenance shone upon you? Has that countenance been turned on you so you can wear the smile of satisfaction and have joy unspeakable? God is in Christ reconciling the world to Himself, not imputing unto men their trespasses. We are His ambassadors entreating you to be reconciled. The way to all good is so open and so glorious. The truth of the promise is with us. "As many as received Him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). Whether or not you have known this blessing before, what a wonderful blessing it would be if, throughout the year, the steady look of God would be upon you. Let us try in reality to begin a new page of life, less blurred and blotted than the old.

In the words of the sweet singer of Israel, we say, "Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139: 23, 24).

Our second text is found in Isaiah 40:31, and reads:

DAILY BIBLE READINGS

- M. June 21. Matt. 25:1-13. Judgment will be based on how well we are watching.
 T. June 22. Matt. 25:14-30. Judgment will be based on how faithful our work has been.
 W. June 23. Deut. 15:7-11. We never give to the needy without ourselves being blessed.
 T. June 24. Luke 6:27-38. "Give, and it shall be given unto you."
 F. June 25. 2 Cor. 9:6-15. Our harvest will be proportionate to our sowing.
 S. June 26. Mark 10:17-27. Stinginess can lose us the Kingdom.

"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." It must be observed that to "wait upon the Lord" is a privilege of those who walk in the ways of the Lord and has nothing to do with the folded hands of the unsaved. Often the unsaved speak about waiting for the Lord's time in the matter of salvation, but the words of the text do not countenance the delay of the unsaved. Waiting on the Lord is a description of God's people. The forgiven man is the man that waits on God, waits in His presence, waits to see what God will do with him.

In what manner do the children of God wait on the Almighty? We wait for God with an open Bible before us. With the Bible open before us, we must meditate on it, for this is a special way of waiting on the Lord. David said of the godly, "His delight is in the law of the Lord; and in his law doth he meditate day and night" (Psalm 1:2). Another way of waiting on God is in prayer.

What are the results of waiting on the Lord? "They that wait upon the Lord shall renew their strength." They get from the Lord what enables them to repair their wasted strength. How is this to be done? You must wait on the Lord. You must get into communion with the Lord in some of the ways mentioned. Word from the Bible will have a wonderful power in renewing your strength. One crumb from the Bread of Life will have an amazing effect upon the person that feels weary and wasted. One word or one look from the Lord Jesus has in it reviving power. When you feel you need to renew your strength, there is but one way to do it. You must have communion with God—you must wait upon Him.

The Lord Jesus applied this plan. When He was incessantly occupied and beset all day, He often went alone to speak with the Father—sometimes spending all night in prayer, sometimes rising early in the morning to get into a desert place and be there alone with God. It was all done to wait upon God and to renew His strength.

If you get this renewal of strength by waiting on the Lord, you "shall mount up with wings as eagles." When God gives, He gives in liberal measure. It is a cup full, pressed down, and running over. "Wait on the Lord," meditate on the Bible, meet the Lord, as it were, face to face in prayer and fellowship alone, and you shall rise up on eagles' wings. You will be carried over difficulties, and delivered from dangers as well as troubles and cares. You may be perplexed in difficulties, with no prospect of getting over them; you may have some great duty to perform; there may be a thousand and one things that trouble you; but "wait on the Lord" and you will come away saying, "I have overcome them all, and it is wonderful how I have solved them almost without an effort.

It is like being lifted on eagles' wings." This happens to God's people.

In a thousand cases where God's people go about complaining of their difficulties, the reason is they have not waited on the Lord and so they do not feel like they are on eagles' wings. On eagles' wings you can ascend above the world, away where the eagle soars. The eagle can look the sun in the face. As it soars very high, the world, of course, dwindles, its mountains become small, its great cities are specks, and the roar of its loudest bustle is unheard. So it is with you when God raises you above your afflictions and difficulties. He will lift you at the same time into a higher region; and not only will earth seem less, dwindling into comparative insignificance, but you will see God as never before.

—○—

"Because she taught me how to pray
And led me through the narrow way,
Because she taught me to be strong—
To choose the right and not the wrong,
Because she proved God's way was best—
I'm grateful . . . to my mother!"

—Mary Mae Nedrow.

Revealing God's Will to Man



Europe's Defense and Missions

PART TWO OF TWO PARTS

By Orville Westlund

AS EUROPE is working out its defense and economic problems, what has been the position of the Christian church in the matter? What should be the missionary goal for Europe? What roll does the church play in the life of Europe? Willem Adolf Visser't Hooft, General Secretary of the World Council of Churches, can answer these questions. He has written:

"Since the days of Constantine the Great, Europe has been the Christian continent *par excellence*. The story of the church and the story of European culture had become so intermingled that no one could disentangle them. It became difficult to decide whether in Europe Christianity had succeeded in embracing society or whether society had succeeded in embracing Christianity. The attempt of the Reformation to arrive at a clearer demarcation between the church and the world was only partially successful. For a long time after the Reformation, in certain churches even up to our time, the fiction has been maintained that they lived in a Christian environment. They continued to speak and act as if they were surrounded by a world which was fundamentally in agreement with the central affirmations of Christianity.

"A terribly dangerous fiction! For in the meantime large areas of life and culture and great masses of men had already turned away from the churches and established new frameworks of thought and life which had only the remotest relationship to Christianity. Almost overlapping with the Reformation there had been the great movement of emancipation called the Renaissance; but it had not touched the masses to any considerable extent. A second far more radical wave of secularization came in the last decades of the seventeenth and the first decades of the eighteenth centuries. From that time onward the creative intellectual forces of Europe were no longer inspired by Christian convictions. The tremendous development of the sciences in the nineteenth century succeeded in creating the impression that the church was definitely outclassed as the leader of mankind. Science seemed to possess the key to the future.

"It was of course inevitable that when the dynamic intellectual forces proved to be non-Christian, the intellectual classes found themselves living outside the life

of the church. But the church might have remained the church of the people. Its position as the spiritual home of the workers and peasants was, however, undermined when the new social movements arose, toward which the churches took a negative or at least noncommittal attitude. Moreover the type of socialism which came to dominate the working classes was the Marxist one which declared religion irrelevant or even hostile to social progress. Thus by the second half of the nineteenth century the most dynamic elements of European continental society were living outside the reach of the churches and losing increasingly their rootage in the Common Christian heritage. The churches were left with that hard-to-describe middle class which represents certainly a solid and stable element of society, but which cannot be said to shape the destiny of the nations or to be a truly creative element in society.

"If it is remembered how far the 'reducing process' of Christianity had advanced, it is less surprising that after the first World War there occurred the great open outbreaks of the totalitarian and fundamentally non-Christian spirit.

"The first of these outbreaks occurred in Russia. Since Russia had always been considered a country which followed her own specific historical laws and did not really belong to Europe, it was at first not taken too seriously. When it was found, however, that the new revolutionary society acted as a powerful center of attraction for considerable sections of the labor movement, and when it was realized how far the Communist party had gone in the liquidation of the church, the reaction was one of deep concern. But there were not many Christians who understood the full and far-reaching significance of this first radical breaking way of a 'Christian' country from its spiritual tradition. In any case the churches did not show any signs of getting ready for a total showdown with the world.

"The second outbreak was that of national socialism. Though in its earlier stages it sought to cover up its fundamentally pagan inspiration by using the misleading term 'positive Christianity,' it soon made it abundantly clear that it could conceive of the church only as a servant of an absolute state which was a law unto itself and

which had its real motivation in the myth of blood and soil. It was the second outbreak of unrestrained paganism which showed how much of European culture had become rootless and empty of spiritual content. . . . The Christian churches were utterly unprepared for a conflict with paganism."

This commentary by Visser't Hooft is not pleasant to face, but it reveals how Christianity lost its voice to paganism inside Europe, not crying out that the gods of men are unrighteous, leading society to chaos. Visser't Hooft continued by telling how the church inside Europe now realizes its negligence and what must be done about it. From Hooft:

"Before the second World War it was the exception rather than the rule that the European churches as such expressed themselves publicly with regard to burning national and international problems. Today the churches know that it is their duty to give guidance to their members on vital political and social problems in which spiritual or moral issues are at stake. But it is one thing to realize that the church is called to speak a liberating word; it is another to find that word and to proclaim it. During the years of conflict the front was clear and the issues were sharply defined. In the postwar era the political and social situations are full of moral ambiguity. And since the voice of non-Roman churches can never be the voice of one single church leader or of a very small group of church leaders, the churches find it often impossible to speak out definitely because of the divisions in their own midst."

The relationship of Christian missions, therefore, to the defense, economy, and general life of Europe is to restore and proclaim the sovereignty of Jesus Christ as Lord of life to the whole of Europe.

"The Ecumenical Commission for European Co-operation, which is composed of politicians and economists, now seeks to define what specific message the churches should convey. For it is very clear that there will be no progress toward greater unity in Europe unless spiritual forces are released which will overcome the psychology of fear, of self-seeking, and of mere conservatism that still dominates the political negotiations."

Summary

As Europe strives to defend and preserve its life from Communism and chaos, Christ's church must not fail to proclaim that Jesus Christ is "the resurrection and the life (John 11:25); that Jesus Christ is the Lord of life and Saviour of men (3:36); that "the wages of sin is death" (Rom. 6:23).

Europe has tasted the consequences of sin. They have

experienced that when sinful men and ideologists reign the result is destruction.

Christ's church is responsible to help the continent of Europe economically (Luke 10:30-37) and soteriologically (Luke 24:45-48). Not to do so would be like standing on a lake shore watching a man drown. Not to help him would be assisting in his death.

The Christian churches of Europe realize that Christ must reign or chaos, as Hooft has pointed out.

The Christian churches of Europe have awakened through the shock of World War II to the fact that unless they proclaim Jesus Christ as "the way, the truth, and the life," European economic and political life means judgment upon Christ's church for tolerating the reign of man in the role of God Himself.

Conclusion

The Christian churches of Europe realize that a strong military defense and economy is not the road to righteousness and survival. Jesus Christ is the only road to the survival of man.

The body of Christ abroad is working hard to proclaim Christ as "life." Consequently, the responsibility in the matter does not rest only with the Christian church inside Europe, but throughout the whole world.

What can we do as the Church of God in the United States of America, a part of Christ's body or church, to help the body of Christ inside Europe to proclaim Jesus Christ as the only "way" to life?

First, we can pray that the message of Christ will reach the leaders of Europe, through the Christians abroad, that the government leaders of Europe and people will seek God, not the devices of man, for survival.

Secondly, we can contact Christian leaders in Europe and discuss with them the vital problems of proclaiming Christ. We can do our part, as Christ's body in the United States, to help support the message of Christ in Europe.

Within a hundred miles of the Church of God national headquarters, Oregon, Illinois, the Christian leaders of Europe and the world will meet at Evanston in the Second Assembly of the World Council of Churches, August 15-31. This coming meeting will render an excellent opportunity to contact Christian leaders of Europe and discuss what we can do as the Church of God in America to help proclaim Christ inside Europe. Each member of the body of Christ is essential to the work of the entire body (1 Cor. 12:26, 27).

Thirdly, we can meditate on other ways to fulfill our responsibility in helping to proclaim Christ to Europe as its Lord and Saviour.

Can we ignore the matter?

Who Are Led

by the Spirit of God?

By Mrs. R. D. Stanton

ACCORDING to Romans 8:14, 16 we find that "as many as are led by the Spirit of God, they are the sons of God. . . . The Spirit itself beareth witness with our spirit, that we are the children of God."

Now we, as Christians, say we have the spirit of Christ within us. "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). How may we know we have the Spirit of Christ? The Spirit that Paul tells about in the above verses is the Spirit that makes us want to work for Jesus to win souls to Christ. By our fruits, our friends know what we are.

We say we have faith. What kind of faith do we have? Do we have a living faith, or a dead faith? James wrote, "Even so faith, if it hath not works, is dead, being alone" (2:17). Is it not dangerous for a Christian to say he has faith, if he does not show his faith by his works? "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" (vv. 18-20). How can one prove to his fellow Christian that he has *living* faith, the faith that the Spirit of God leads us to have? Can we prove our faith by staying home when the doors of the church are open for us to assemble ourselves together? Can we prove our faith by ignoring our destitute neighbor, or failing to help a sick stranger, or refusing to love those who hate us? Let us as professed Christians and children of God, prove we have faith and the Spirit of God by our works of righteousness. "Let us hold fast the profession of our faith without wavering . . . and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching" (Heb. 10:23-25).

As each day goes by, the return of our Lord Jesus Christ is closer. How much more important it is that we love our friends and strangers dearly today and show them the way to Jesus. We must show forth that living faith by our good works and deeds. We do not show faith when we stay away from the house of God. If we are able to go to our daily jobs, or even to cook our daily

food, we have no excuse for not entering the house of God. What will we say in the day of judgment when asked why we did not go to worship in the house of God? We dare not let other things stand in our way of going to church. We cannot glorify our heavenly Father by staying at home. We cannot help our fellow man by ignoring his sinful path. Our heavenly Father looks down upon our hearts and knows our very thoughts. "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts" (1 Chron. 28:9).

We cannot escape God. He knows all we do and say and think. God has told us to choose whom we will serve. We must choose this day before it is too late to choose. "If our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God" (1 John 3:20, 21). If we serve God faithfully we will be permitted a place with our Saviour when He comes from heaven to set up His Kingdom on earth. It will be a glorious time for those that are prepared. We want to be prepared. We can be prepared if we use every opportunity before us. We can be prepared if we strengthen ourselves through worship in God's house; we can be prepared if we put our faith to work for the Lord. Let us not have a dead faith, but a living faith, showing our faith by our works! May the Lord bless all professing Christians that they may be given a "double portion" of the Spirit of God.

HOW MANY ARE INTERESTED?

A special survey to establish the number of Jews interested in Israel and how many of them are inclined to emigrate to Israel has been ordered by high Soviet authorities, according to a report in the *Jewish Daily Forward* from its Moscow correspondent. The survey will include a check on mail to and from Israel, synagogue attendance, library requests for Yiddish and Hebrew books, persons marked as Zionists and nationalists by Soviet police, and Jews in labor camps and prisons, according to the *Forward's* correspondent. The report stated that the Soviet authorities hope that it will be possible to estimate the number of candidates for emigration on the basis of the new study.—*Jews in the News.*

“As Others Which Have No Hope”

By Mary Magorian

DOES it matter what we believe, whether or not we are baptized? or how? or which church we attend? What did Paul mean when he said, “I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even *as others which have no hope*” (1 Thess. 4:13)?

The Scriptures speak plainly! “Wherefore remember, that *ye being in time past Gentiles* in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; *that at that time ye were without Christ*, being *aliens* from the *commonwealth of Israel*, and *strangers from the covenants of promise, having no hope, and without God in the world*” (Eph. 2:11, 12).

What changed their outlook and condition? “For *as many of you as have been baptized into Christ have put on Christ*” (Gal. 3:27).

“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). There is “one Lord, one faith, one baptism” (Eph. 4:5). “*Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins*” (Acts 2:38).

There is but *one* Scriptural method of baptism! “*Buried with him* in baptism, wherein also *ye are risen with him* through the faith of the operation of God, who hath raised him from the dead” (Col. 2:12).

“Know ye not, that so many of us as were *baptized into Jesus Christ* were baptized into his death? Therefore we are *buried* with him *by baptism* into death: that like as Christ was *raised up* from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been *planted* together in the likeness of his death, we shall be also in the likeness of his resurrection” (Rom. 6:3-5).

“Why tarriest thou? arise, and *be baptized*, and *wash away thy sins*, calling on the name of the Lord” (Acts 22:16).

“*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).

“He said unto them, Go ye into all the world, and preach the gospel to every creature. He that *believeth* and *is baptized* shall be saved; but *he that believeth not* shall be damned” (Mark 16:15, 16).

“Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (John 3:5).

“There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed” (Gal. 1:7-9).

“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).

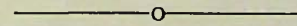
In the light of these scriptures is it wise for those who were born into families with the knowledge of God’s truth, or those who are newcomers into the faith through the enlightenment of God’s Word, to dabble in the quagmire of false teachings, whether by radio or pulpit? Is it wise to listen to teachings which can give rise only to confusion bordering on doubt of God’s truth?

Many popular teachings are but fables, found only in mythology, teachings that are positively contrary to Scripture.

There are many who have heard, and know God’s Scriptural teachings, yet postpone acceptance of Christ through baptism into His name. Dear ones, don’t wait! “*It is later than you think!*” The door to the Kingdom will soon close. What about those children you love so dearly? Do they have hope, through Christ, of eternal life in the soon coming Kingdom of God? If you do not accept your Saviour and obey His command to be baptized, and prepare for His return and Kingdom, *you may be closing the door to the Kingdom for your children*.

“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. 3:27, 29).

“Wherefore remember . . . *ye were without Christ, . . . having no hope, and without God in the world.*” (Eph. 2:11, 12).



From Elizabeth, New Jersey comes a report by the Evangelical Press that, according to Judge Libbey E. Sachar, ministers often can be more effective than courts in dealing with juvenile delinquents. Judge Sachar said youngsters can talk about their problems to pastors with less guilt complex than they display in discussing them with court officials. She also believes the description of God as a heavenly Father may be a handicap in bringing religion to delinquent children. Juvenile delinquents often dislike their fathers and carry over this antagonism to their thinking about God, she said.

CHRIST'S RETURN

By H. Gary France

THE THEME of Jesus' life was the Kingdom of God. He demonstrated the conditions that will exist in the Kingdom. He taught men how to enter the Kingdom through Himself. Jesus emphasized at the climax of His ministry that He would suffer death, be raised from the dead, ascend to heaven, and return to earth to establish the Kingdom.

Matthew recorded, "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. . . . For 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" (16:21, 27).

Although one may not enjoy the thought of being rewarded according to his works, for his own protection he must recognize the facts accurately and prepare for the time of reward. One does not enjoy the thought of a cold winter, because he must supply fuel; nevertheless, good business sense causes him to recognize the facts and to act accordingly.

Though a person may realize that Jesus is going to return to the earth, he probably finds it difficult to act on his knowledge, because Christ's return does not seem real to him. Therefore he unconsciously avoids acting on mere imaginative hypotheses. He fails to plan for the one event that will be more important than any other reality he has ever experienced!

To be accurate in our planning and to make Jesus' return more real to us, let us consider a description of His coming and one's moral reaction to that event. Jesus emphasized that Christians should not be deceived by those who claim He "is in the desert" or "in the secret chamber. . . . 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. 24:26, 27). Everyone will have an involuntary and natural reaction of intense excitement. Thunder and lightning have the power to excite reactions in people. Some face thunder with a thrill. Others are startled. Some fear.

At that time one fact will penetrate the hearts of men. Jesus is coming! Joy will not hasten the procedure. Mourning and gnashing of teeth will not retard it.

Each event will occur true to the original pattern, step by step. "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" (Matt. 24:29). Panic may grip some people. More likely numbness will paralyze most people. It will be too late to do

anything! Bible students will know what to expect next—others will be forced to accept events without warning.

The sun and moon will not be shining. A vibration will shake the heavens. Awe-stricken crowds will watch, anxious to see any sign of relief. "Then shall appear the sign of the Son of man in heaven." At this point a very natural reaction will seize the hearts of all men. "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30).

The people will be further startled by the peal of a trumpet. This trumpet is mentioned not only in verse 31, but in other places in the Bible. The trumpet blast will announce the angels' approach, "and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:31).

These are facts. One not thoroughly acquainted with the subject of Christ's return may neglect planning for it, though he realizes the truth of the matter. Prepare for His return!

Whether or not one fails to face facts now, he will face them then.

HOW TO START LIVING

(Continued from page 3)

live. All of man's accomplishments begin to deteriorate the moment they come into being.

God can, and will, take your life and give it a real beginning if you will listen to His voice and follow it. Dusty places can be made into something new and beautiful. A drab life will become exciting, and even thrilling, in Christ. Security, happiness, and pleasure can be the achievement of every person who accepts the sound, spiritual foundations which are necessary for their attainment.

COMMUNIST DOPE

An Evangelical Press report from Los Angeles says that Communist efforts to weaken the United States include a program of shipping huge quantities of narcotics into this country through the ports of Los Angeles and San Francisco. The Los Angeles City Council unanimously adopted a resolution, calling upon Congress to provide additional Customs Bureau personnel and asked the Chief of Police and the City Health Officer to recommend anti-narcotic measures. Councilman Edward Roybal said that a Customs Bureau official has estimated that his agency could stop only about five per cent of the narcotic shipments now arriving.



Caleb the Hero

By Mary A. Gesin

Caleb was his name. He had a friend and companion named Joshua. It was forty-five years before our story when Caleb showed his first heroism.

Twelve men had been sent out ahead as scouts to study the territory of Canaan, the products of the land, and the people.

The twelve scouts spent forty days traveling through the land. They gathered some of the fruits of the land to take back with them. You remember about the wonderful grapes they found.

The scouts returned to report to Moses, who had sent them out. Ten of them gave a false report, all because they were cowards. They said the Canaanites were giants. The Israelites could never expect to take that land. Though the land was rich, the inhabitants were strong and would chase them back. They felt like grasshoppers in comparison.

Caleb and Joshua brought back a true report. They said it was an exceedingly good land, and the Lord would help them to gain a foothold in it. For the Lord was on their side and not on the side of the "giants" of the land of Canaan.

Instead of believing Caleb and Joshua's true story, they accepted the story of the other ten men. They stoned Caleb and Joshua! Don't you believe it took great courage for Caleb to stand up against those ten men and tell the people they could go in and possess the land? All Caleb's life he was honest and brave, not afraid to speak for God, no matter what the majority said or did.

You know, it is easy today to follow the crowd. It is easy to do as everyone else does. But to stand out and be different, to remain true to God and to do the things you know He wants His children to do—ah! that takes real courage. That is the stuff that real heroes are made of—the heroes that often do not get the applause of the crowd. But God does not forget such heroes. The one who remembers God in his youth will be remembered by God in his old age. How true that is! It was true of Caleb, and it is still true today.

Caleb waited forty-five years before receiving the promise Moses made to him. Moses got the promise from God. That was the reason Caleb depended so surely upon it. You may read about it in Numbers 14. Caleb was forty years older than when he had the courage to make that true report. That would make him how old? Yes, eighty-five! An old, old man, we would say.

However, Caleb did not ask for a nice, quiet spot in which to end his days at ease. He asked for one of the hardest places to make a home—a mountain. Still, he was a hero, though an old man.

The "giants" were still there, but with God on his side, Caleb was greater than any number of giants. And Caleb believed God and was certain he would win in the end. Joshua called down the blessing of God upon his old friend.

Don't you think Caleb is an interesting hero? We can see why he was a hero. Because he was right, he had no reason to be afraid. Only those who are in the wrong are cowards. Being on God's side makes one a real hero.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Gerald A. Barck, June 23, age 9, Waterloo, Iowa.

Paul Foretich, June 23, age 7, Hammond, La.

James H. Frederick, June 24, age 7, Rochester, Ohio.

Bobby Hank LeCrone, June 26, age 6, Arlington, Nebr.

Lyle Eugene Ashelford II, June 27, age 5, Lincoln, Nebr.

Kathryn Barnett, June 29, age 10, Holbrook, Nebr.

Robert Lynn Jones, June 30, age 6, Chesterland, Ohio.

Judith Lynn Baird, June 30, age 2, Baltimore, Md.

AN ERRAND FOR JESUS

"There's an errand I can do for Jesus:

I can speak a kind and cheerful word;

I can make another heart grow happy

With the story I have often heard.

"There's an errand I can do for Jesus:

I can make the whole long day seem bright,

If I'm helpful and polite and cheery,

If I do just what I know is right.

"There's an errand I can do for Jesus:

I must do it as I go my way,

There's an errand I can do for Jesus,

It will help Him in His work today."

Children's Corner

Mary Railton, Editor

Resurrection

from Harold Doan's Bulletin

"There are many people who have died, hoping that there will be no resurrection. They do not want a resurrection because of the judgment that they know will follow. Lady Ann Grimston said that it was no more likely that she would rise than that a tree would grow out of her body, and these words greatly grieved her Christian friends. When she died she was buried in 1717 in a Tervin, England, churchyard, in what was called an altar tomb. It was covered over with a large slab of cement to prevent resurrection. Years passed, and quietly the large slab began to break open, and a young tree appeared. It grew to be one of the largest trees in that area and its branches twisted around the tomb and slowly lifted it all the way off the ground. The branches also became entwined in the iron fence around the tomb and in time lifted it high and dangling it in the air."—*Signs of the Times*. Many pictures have been made of this tomb, which is a witness to the power of God and the resurrection to come.

The Scriptures say about resurrection, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). Jesus' resurrection makes necessary and possible the resurrection of all the dead, some to immortal life, if they are the sons of God through acceptance of Christ, and some to destruction in the second death. We cannot escape resurrection, for "in Christ shall all be made alive," but we can prepare for it and be assured of resurrection into immortal life.

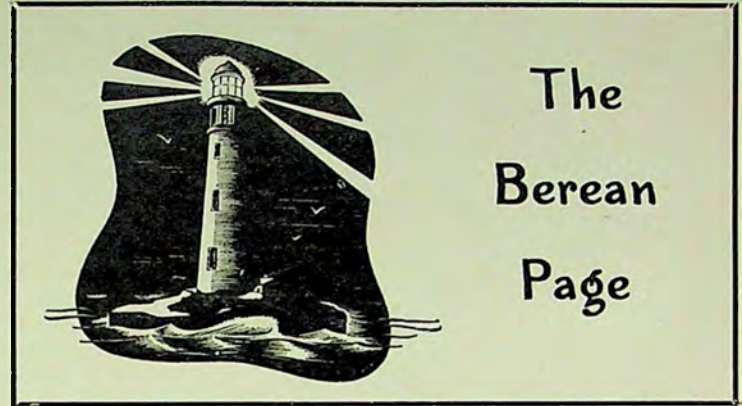
What will resurrection mean to you? Life? Judgment?

Are You a Bargain Hunter?

by Warren Sorenson

Human natures remain the same through the years. Mankind claims that experience is the best teacher, but is it? At least, we can see that the same faults that were present during the days of Jesus' ministry are still with us in the world today. One would like to think we could learn by the mistakes of others, but it seems that it is impossible. All through the ages men have been making the mistake of forgetting what Christ has done for them. Why is it that so many Christians are "bargain hunters," seeking to get the inheritance without giving anything in return? Full service is required; only what we sow will we reap. "He which soweth sparingly shall reap also sparingly" (2 Cor. 9:6).

The Book of Luke contains an illustration of the for-



The
Berean
Page

getfulness of what Christ has done for the individual. As Jesus was passing through a certain village, ten lepers pleaded with Him, "Jesus, Master, have mercy on us," calling upon the Lord to have their bodies cleansed. Jesus, demonstrating His great compassion, showed them the way to become pure. All ten were cleansed, but only one glorified God and gave thanks for what he had received. "And Jesus answering said, Were there not ten cleansed? but where are the nine?"

Yes, as was true with the ten, we all plead, "Jesus, Master, have mercy on us," and also as was true with the nine, forget that we have a debt to pay. Do one out of ten Christians who have been cleansed by the blood of the Lamb give thanks and glorify God in return? How many of us are giving our best to the Master? We come confessing Jesus as Master, and then feel it is all over. If we open our eyes, can't we see this is a mistake?

The sin in our life is much more dreadful than leprosy. The compassionate Master says, "Whosoever will may come," and these sins will be washed away. We will be cleansed, then our life of glorification begins—a life of service and thanksgiving.

Think for a moment. How many do you know that have come asking for cleansing and have made the same mistake as the nine, forgetting what the Master has done? Before you think of others who may have made this grave mistake, have you? When you need the help of Jesus, is He your Master? When He needs an offering, is He remembered? He gave His all for you. How much do you give for Him?

When you are faced with sorrow, He is your comforter, but when He required your service, was He remembered? We all want Him always as our intercessor, but when He requires our time, is He still our Master? If we want what Jesus has to offer, remember He wants us to offer something also. Is your wealth the Lord's? Is your service the Lord's? Is your time the Lord's?

Yes, we can always find excuses why we need not give these to the Master, but these excuses may be the reason why we do not receive the eternal inheritance.

AMONG THE CHURCHES

Church Calendar

Special Events

- June 19-27—Indiana State Conference at North Salem (five miles north of Plymouth).
- June 20-27—Indian Camp Meeting at Zeba, Mick. (Linford Moore, guest speaker).
- June 20-27—Evangelistic meetings at Cool Springs Church, Browntown, Va. (Walter Wiggins, guest speaker).
- June 21-25—Vacation Bible School at Litchfield, Minn. (guest superintendent, Verna C. Thayer).
- June 21-25—Vacation Bible School at Eden Valley, Minn. (Verna C. Thayer, guest superintendent).
- June 26, 27—Illinois Quarterly Conference at Macomb.
- June 26, 27—Michigan State Youth Rally at Zeba (Linford Moore, guest speaker).
- June 26, 27—Missouri Quarterly Conference at Morse Mills.
- June 28-July 3—Vacation Bible School at Hillisburg, Ind. (Verna C. Thayer, guest superintendent).
- June 28-July 2—Minnesota Bible Camp at Eden Valley (Ellsworth Routson and Delbert Jones, leaders).
- July 4-11—Southeastern Conference, Guthrie Grove Church of God, Pelzer, S. C.
- July 5-9—Vacation Bible School at Burr Oak, Ind. (Verna C. Thayer, guest superintendent).
- July 11-18—Camp Bible School at Wenatchee, Wash.
- July 11-25—Texas Berean Youth Rally near Gatesville, (Delbert Jones, guest leader).
- July 12-16—Vacation Bible School at Rockford, Ill. (Verna C. Thayer, superintendent).
- July 12-16—Evangelistic meetings at Rockford, Ill., Church of God (guest speaker, Walter Wiggins).
- July 18-25—Texas Conference and Bible School on the Youth Rally grounds, near Gatesville (guest speaker, Delbert Jones).
- July 19-23—Vacation Bible School at Flag Center, Ill. (Verna C. Thayer, superintendent).
- July 19-23—Vacation Bible School at East Oregon, Ill. (Verna C. Thayer, superintendent).
- July 27-August 3—Illinois Bible School and Conference at Oregon.
- August 3—Sunday School Day for all interested workers and teachers at Oregon, Illinois.
- August 4-6—General Conference Business meetings at Oregon, Ill.
- August 7-15—Missouri State Conference.
- August 8-18—National Berean Youth Rally at Quaker Haven Camp (near Syracuse, Indiana on Dewart Lake).
- August 12-22—Virginia Conference and Bible School at Maurertown (Kenneth Milne, guest speaker).

August 14-22—Iowa State Conference at Waterloo.

August 15-22—Western Nebraska Conference at Holbrook (Warren Sorenson and Harry Goekler, guest speakers).

August 25-29—Ohio State Conference at Golden Rule Church, Cleveland (Harold Doan, guest speaker).

October 25-31—Evangelistic Meetings at the Church of God, Fremont, Nebr. (guest speaker, Walter Wiggins).

SAN JOSE, CALIFORNIA

We, of the San Jose Church of God, are rejoicing over the prospect of soon owning our own church building. We are to have full possession about September 1. The present owners of the building have given us permission to use the building when not in use by them. Consequently, we have held services there several Sunday afternoons.

The building is not new and needs some repair and redecorating, but can be used for services as is. Many of the furnishings in the church were included in the purchase. Although we are aware that much effort must be put forth to repair and add the necessary equipment, we feel God's blessing in securing a place of worship.

Bro. Walter Wiggins has been working with the San Jose Church for several weeks. His sermons and guidance have been an inspiration. We are looking forward to his return later this summer.

The first baptismal service was held in the church when Hugh Lemon and daughter Marian were baptized by Bro. Wiggins. May God bless them in their Christian life.

Our congregation feels a great loss in the death of Sr. Ruth Kinsey. Her thoughtfulness of others and patience during her suffering were a lesson to us all.

We pray that the services in our newly secured church building may be conducted in a manner pleasing in the sight of God.
Leona Strickland, secy.

BAPTISMS AT HOPE CHAPEL

On Sunday afternoon, June 6, 1954, a brief service was held in the church, after which we went to Pinhook where two young ladies were baptized. They are Miss Peggie Ann Boxwell and Miss Josephine K. Boxwell of 1158 E. Calvert St., South Bend 14, Ind. We pray God's guidance and blessing in their lives.

Bro. Harry A. Sheets, now pastor of the Burr Oak Church of God, has accepted the pastorate of Hope Chapel, to begin his work the first of September.

Plans are being made for a vacation Bible school for the week beginning June 14.

Harvey U. Krogh, Jr.

COLLEGE COMMENCEMENT

The annual College commencement was held on Wednesday evening June 9, 1954. The sermon was delivered by Bro. M. W. Lyon, pastor of the Church of God at Font-hill, Ont. A diploma was presented to and the Degree of Bachelor of Theology was conferred upon Roy Humphreys, the only graduate. Roy is already employed to pastor the Church of God at Koszta, Iowa, and will soon move there with his family. The commencement program was as follows:

Prelude and processional, Louise Lapp; hymn 123, congregation; invocation, C. E. Lapp; solo, Louise Humphreys; Scripture reading, J. R. LeCrone; violin solo, Betty Magaw; selection by College choir; address, M. W. Lyon; presentation of diploma, Otto E. Dick; hymn 263, congregation; benediction, Paul Johnson; postlude, Louise Lapp.

IOWA SPRING CONFERENCE

Perfect weather, good attendance, and varied fare, both temporal and spiritual, combined to make the Spring Conference of the Church of God in Iowa, held at Hickory Grove Schoolhouse on Sunday, May 16, 1954, a very satisfying and inspirational meeting. In addition to the local group whose members came from Maxwell, Colo, and Nevada, there were representatives from Albert City, Koszta, Gladbrook, Stanhope, and Waterloo.

Bro. Linford Moore of Waterloo delivered the morning message, taking his lesson from Romans 8 and emphasizing the fact that there are two phases to spirituality—mental and physical. Unless the mind begins to become spiritual during the present life, we cannot expect the body to become spiritual at the resurrection.

In the afternoon, Bro. Leon Driskill spoke briefly on the challenge and needs of the Church. He stressed that the Church of God needs to increase in faith, in fellowship, and in security.

Following Bro. Driskill's sermonette, Bro. H. S. Hunt gave the closing message, using the Jordan River as a type of life. It begins in a pure, clear spring, yet is of the earth, earthy. As it progresses, it comes in contact with more earth, just as the human life is affected by the threefold temptations (the lust of the eye, the lust of the flesh, and the pride of life). Finally, the Jordan River reaches the Dead Sea, from which there is no outlet except evaporation. So with life, there is no escape from death except resurrection. Bro. Hunt emphasized that the words, "Dead Sea," are not found in the New Testament.

The State Conference Board spent some time in making further plans for the annual conference. We are happy to announce that Bro. Harvey Krogh will be guest speaker at the state meeting in Waterloo, August 14-22.

Mrs. J. L. Harland, rec. secy.

OREGON BIBLE COLLEGE

The last few days of this College year have been filled with the usual activities associated with the close of the term. Last Monday evening, June 7, the junior class entertained the College at a picnic in honor of Roy Humphreys, who was graduated on Wednesday evening. The class hoped to start a new tradition by providing a cake upon which was inscribed, "Congratulations upon your graduating, to Roy." They hope that a truck will be required to haul the cake to the picnic within a few years. The evening was spent playing games, eating, and participating in a devotional period around a camp fire.

The chapel period on the last day of the school year was conducted by Bro. C. E. Lapp, who left us with valuable parting thoughts. Following his message, he and David Holquist served the Communion emblems. A prayer ring was then formed with each participant offering a short prayer; all then joined in singing "Good-by."

Many of the students will remain in Oregon during the summer. A few will return home for a short visit, then come back to Oregon to continue in their regular jobs. Lois Crouch will begin her work as assistant to Sr. Verna Thayer within a few days and then hopes to return to College for the second semester. Charlotte Boyer has returned to her home in Virginia and we hope she will return to College next fall. Most of the remaining students, who have not been mentioned, have indicated that they will return to College or that they have not fully decided. As it looks now at least fourteen students will return. With these fourteen, plus new registrants and a few who have indicated that they will later register, we have already twenty-two prospects. This number is encouraging, but we hope to have many more.

Bro. William Wachtel, pastor of the Litchfield, Minn., Church of God, was a recent visitor at the College and very kindly accepted an invitation to speak at one morning chapel period. Visitors are always welcome at the College.

Several missionary societies have contributed money to help needy Oregon Bible College students. We are thankful for this spirit, and know the students appreciate the love back of such gifts.

Bro. Roy Humphreys participated in the local Memorial Day program by offering the invocation and benediction. Classes were dismissed to make it possible for all students to attend the services. Bro. C. E. Lapp spent that week end at home in bed with the flu.

Our sympathy goes to Bro. Stanley Lawrence because of the death of his mother at her home in Ohio. May God's grace uphold and sustain him in this time of sorrow.

Now is the time to think seriously what Christ would have you do with your life! The Church of God can use every consecrated young man and young woman who will train for future service. Pray the Lord may have His way in your life! Brethren, pray for your young people and for the church that there will be a great ingathering.

Otto E. Dick.

"The average contribution of American churchgoers is less than ten cents per day."

ANNUAL MICHIGAN CONFERENCE

The ninety-seventh annual Conference of the Churches of God in Michigan was held May 17-23, 1954, in the Southlawn Church of God in Grand Rapids. Bro. Alva Huffer from Woodstock, Va., was guest speaker. We all enjoyed Bro. Huffer and his family, and we were all edified and inspired by his stirring lessons and messages. Each afternoon he taught a Bible class concerning "The Golden Thread of Theology." We were all impressed anew with the truth that our great God, who is so holy and perfect in His own character, provides, through His love and mercy, a wonderful salvation for all, weak and sinful though we be. In the evenings, Bro. Huffer gave fine sermons on the conference theme, "What Time Is It?"

The conference was saddened because six of the young people from the Blanchard church were injured on their way to the Friday night service. Paul Riley was the most severely hurt, but all were hospitalized. Those injured besides Paul were his sister, Carol Riley, Dolene Ward, Donald Ward, Janet Main and Dorothy Scheese. We are praising God that their lives were spared.

On Sunday evening, Bro. Cecil Smead and family gave a resume and a sample of their radio work in Midland. We are glad that the wonderful message of salvation, as we understand it, is being broadcast in a promising new field.

The program committee, composed of Sr. Irene Christie, Bro. John Denchfield, and Bro. Otis Densmore, is to be commended for the fine, printed programs of the week's activities and for the varied and interesting schedule which they carried out.

The reports from the four active Michigan churches showed a total membership of 330 and a total of 55 baptisms during the year.

Bro. Robert Hardesty, Michigan's youth leader, told of the coming Youth Rally at Zeba, June 26, 27. The young people will travel to Zeba from the Grand Rapids and Blanchard churches by chartered bus. Bro. Linford Moore of Iowa will be the guest speaker at this Rally.

Officers for the Michigan State Conference for 1954-55 are: president, William Hanson; first vice president, Ronald Riley; second vice president, Lloyd Stevens; secretary, Isie Jenkins; treasurer, Otis Densmore.

Sr. Ada Simpson was chosen as the delegate to the General Conference in August.

Bro. Alva Huffer, president of the National Board of Evangelism and Missions, handed out forms which he had prepared, asking that the conference fill in the answers and set for itself a ten-year goal. So, the group voted to try, by 1964, to have 6 churches, 800 members, 9 pastors (one of whom shall be the State evangelist), 6 church buildings, 3 parsonages, 10 Sunday schools, 8 youth societies, 8 ladies auxiliary societies, 6 missionary societies, 10 annual vacation Bible schools, 3 radio programs, 800 tithers, double The Restitution Herald subscribers, and distribute 80,000 tracts.

We humbly ask that the brethren will pray for the Michigan Conference that, if Jesus carries, these goals may be achieved, not for our glory, but for the winning of precious souls for God's Kingdom.

Martha G. Doan, Conf. secy.

BAPTISM AT OAK GROVE CHURCH

Little Rock, Arkansas

On May 16, Bro. R. D. Stanton preached on the state of man in death, after which Miss Ann Glover came forward and confessed Christ as her personal Saviour. On May 23, the church group gathered at a church near Bro. Shaw's home in North Little Rock. Bro. Stanton talked about baptism and its importance, after which Bro. Shaw baptized Ann into Christ. We thank God for another child of faith and pray His blessing upon her. Her address is 909 W. 22nd St., North Little Rock. Mrs. R. D. Stanton.

ILLINOIS QUARTERLY CONFERENCE

The Illinois quarterly conference is to convene at Macomb on June 26, 27, 1954. A full program, beginning Saturday noon, has been arranged. Dinner will be served at the church for those who arrive by noon. Bro. Bud Goodwin will preach at 2:30, at 5:30 supper will be served, and at 7:30 Bro. Warren Sorenson will preach.

On Sunday morning the program is to begin with a special broadcast over WKAI at 9:00. Sunday school will come at ten o'clock, followed by the morning preaching service, with Bro. Jerry Reeves in the pulpit. At 12:30 basket dinner will be served at the church. State reports and music by the Bereans are set for 3:30.

Macomb is on Central Standard Time.

If you plan to be in Macomb to stay overnight, please notify Mrs. Ruth Allen, 917 E. Carroll St.

"Good Lawd sends me troubles,
And I got to wuk them out.
But I look aroun' an' see
There's trouble all about.
An' when I see my troubles,
I jes' look up and grin
To think ob all de troubles
Dat I ain't in!"

—Fredericktown Church Bulletin.

"We have nearly a hundred registered for vacation Bible school. The highest attendance so far is 68. We enjoy having so many children present each day, and know that they are enjoying and receiving a blessing from the school."—Harold Doan in Midweek Pastor, Morning Star Church of God, South Bend, Ind.

ELMER HIRAM HAND

Elmer Hiram Hand was born on January 19, 1872, near Paris, Ill. Early in life his parents moved to Mattoon, where he lived until he moved to Kokomo, Ind., in 1917.

In 1894 he was united in marriage with Mollie DeJenert, and to them were born two daughters, Mertie (Sr. Bert Maroney), and Marie (Sr. Lee Thomas), both of Kokomo.

Sr. Hand died on August 21, 1952. In 1935, Bro. Hand was baptized in the all-saving name of Christ, and he remained a steadfast, earnest Christian until the time of his death. He had been in failing health for some weeks, and early on Monday morning, May 31, he fell asleep.

Words of comfort and assurance were spoken by the writer. Bro. Hand was laid to rest beside his beloved wife to wait the resurrection morning.

A. M. Jones.

Mr. & Mrs. Harvey U. Krogh, Jr.
1717 So. Leer
South Bend, Ind.
11-1-24



Do You Read Your Bible?

Are you like most people who need help and encouragement in your Bible reading? Are you looking for a home-study course in the Bible? If you are, we can help you. Listed below are two revised home-study Bible courses, which will help you to study your Bible with understanding.

COURSE: CHRISTIAN SERVICE

Lesson Subjects

1. Repentance and Baptism
2. The Prize of Immortality
3. Christian Conversion
4. Joint-Heirs With Christ
5. A Living Sacrifice
6. Marks of Christianity
7. The Need for Christian Fellowship
8. Stewardship of Money
9. Unspotted From the World
10. The Christian Prayer Life
11. Love, the Master Law
12. Bringing Christ Into the Home
13. Lest Ye Enter Into Temptation
14. The Purpose of Affliction
15. Christian Evangelism

COURSE: BIBLE INTERPRETATION

Lesson Subjects

1. Does It Make Any Difference What We Believe?
2. The Holy Bible, the Christian's Text-book
3. God, Jesus, and the Holy Spirit
4. The Nature of Man
5. God's Covenant With Abraham
6. A Saviour Is Promised
7. Life Only Through Christ
8. Necessity of Baptism
9. Resurrection
10. Jesus Is Coming
11. The Kingdom of God
12. Restoration of All Things
13. Restitution of All Things
14. What Is the Soul?
15. What Is Hell?

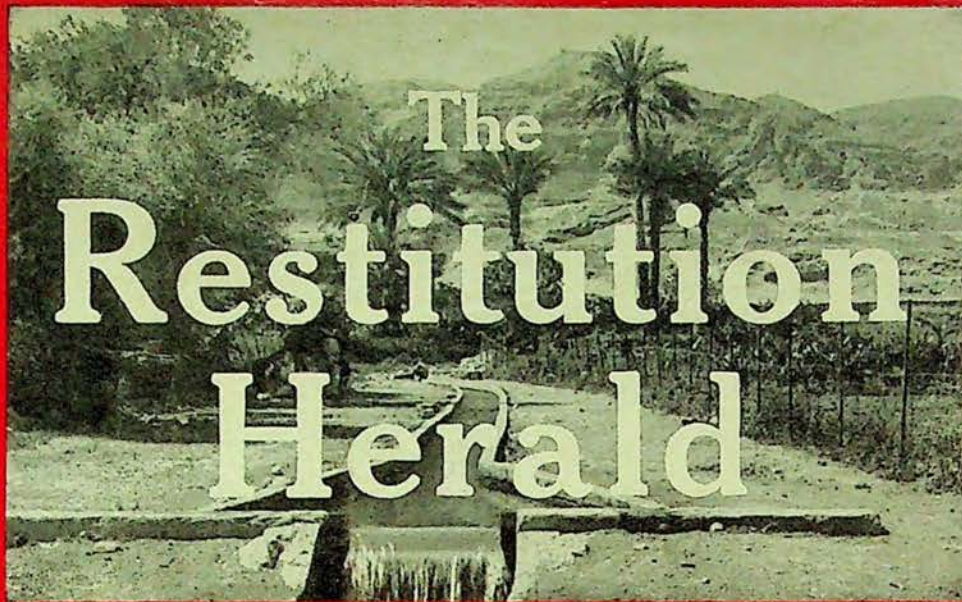
COST: \$10.00 per course, with each lesson carefully checked, graded, and returned to the student, with two semester hours' college credit. \$5.00 per course without credit.

OTHER USES: For your individual guidance in studying the Bible without having your papers checked, the complete course of fifteen lessons will be sent to you for \$1.00 per course.

Ministers and other Bible teachers have been using our courses as guides for Bible classes. Some have ordered enough copies for each student in the class.

We shall be glad to send samples of either or both courses upon request.

Send your enrollment or your order to Otto E. Dick, Oregon Bible College, Oregon, Illinois.



June 22, 1954
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Number 37

COMMENCEMENT, 1954

Each year Oregon Bible College adds to the growing number of trained Christian workers who are devoting their time and talents to a more effective gospel ministry.





Editorial

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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

The Trinity Is a Growing Problem

*"Hear, O Israel: the Lord our God is one Lord"
(Deuteronomy 6:4).*

Circumstances are forcing us to give increasing thought to the doctrine of the trinity. The theory of a triune god has become the basic standard, and in many instances the only standard, by which membership in various groups is judged. This makes it necessary for us to uphold our stand that the doctrine is unscriptural and most inconsistent with basic truths of the Bible. If we accept the common view on this subject, we must gradually forsake some of the greatest truths of the Bible.

Perhaps we do not understand how important this doctrine is becoming as a basis for associating with many groups. Sometime ago we were asked to participate in a Sunday school association for the northern Illinois district. As a requirement for co-operation with this group, we were asked to sign a statement that we believed in the triune God. This was the only requirement for membership. We wrote to inform them that we believed in the Father, the Son, and the Holy Spirit in a degree equal to, or greater, than their own. We said, however, that we did not believe that the three are one. We received a polite, but firm, reply saying they regretted very much that we were unable to co-operate with them.

One of our ministers recently planned to attend a summer session of another group that furnished practical instruction on subjects in which he was interested. He was not permitted to attend this gathering because he could not conscientiously sign this statement, "God is a person who has revealed himself as a trinity in unity, Father, Son, and Holy Spirit—three persons and yet but one God."

One of the verses quoted in support of this statement is the text at the head of our editorial. We find it hard to believe that this verse supports the doctrine of the trinity. Another verse used is 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." Another verse is found in 1 Corinthians 8:6: "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things,

and we by him." If we would argue in favor of the trinity certainly we would not use scriptures that make such a clear distinction between the Father and the Son.

The trinity is emphasized to ridiculous proportions as a basis for faith. You are expected to sign a statement that you believe in the trinity to be a member of the World Council of Churches. On the other hand, you can refute the divinity of Christ and much of the teaching related to His sacrificial offering, and still be a member. Where is the logic of this stand? Any group that says you must believe in the trinity as was done in the Sunday school association previously mentioned, yet makes no demands that you believe in the sacrifice, death, or resurrection, which is paramount, is being illogical.

We feel justified in objecting to the views of these groups from a Scriptural standpoint. Most of them will say they believe in Christ as an intercessor. If He is God, then with whom is He interceding for us? God is immortal; He cannot die. If Jesus is God, He could not have died upon the cross and the whole story of His sacrifice is a fallacy. He did not die, He could not have been buried, the resurrection has no meaning, and there was no sacrifice!

The death upon the cross, the sacrifice for sin, and the resurrection of Jesus are the outstanding testimonies the Bible affords the sinner. If any theory refutes the possibility of these truths, then it has no place in the gospel. The truths of the Bible can be undermined by theories which openly refute their possibility. If God is three gods in one, then why does Scripture say that He is "one God."

The time has come when we are compelled to reaffirm our position against the triune theory. If it is so important as the sole basis of fellowship in many groups, then we must refuse that fellowship and point out its logical errors. These groups cannot uphold the theory of the trinity, and be absolutely consistent in more important doctrines of the divinity, death, burial, and resurrection of Christ. We believe in the Father, the Son, and the Holy Spirit far more than many trinitarians do. If, as a result, we are to be placed in the camp of heretics, then so it must be. We feel that we are more logical and consistent in our belief than those who establish this rule as the only standard by which all are to be judged.

Are Communists Using the Churches?

DELEGATES from churches behind the Iron Curtain are scheduled to enter the United States and to attend the Second Assembly of the World Council of Church in Evanston, Illinois. These delegates come only by the permission of their communist governments. They come in the "name of Christ and the church," but to preach propaganda for the communist world. Russia is using the church in her Iron Curtain countries as one of the most effective weapons for world revolution. The pattern of communist control and use of the churches is generally the same in the eastern European satellite lands. It is:

(1) Communist approved leaders are established in official positions in the church, and opponents are liquidated and imprisoned.

(2) The churches accept the communist revolution as an "act of God in judgment" and pass resolutions praising the "new democratic order" as in keeping with the Scriptures.

(3) The churches adopt letters to their "sister churches in the West." These messages follow the Communist Party line and support the communist political interests throughout the world.

(4) The churches send delegates to the assemblies of the World Council of Churches, and these champion Russia's cause.

(5) The churches identify themselves with the Russian peace propaganda program.

Churches so completely subjugated are no longer free; they become tools of tyranny, agents of an atheistic state.

When the communists use the church as an instrument for their world revolution, it should be the concern of the United States Government and its agencies which deal with security. This concern has led American Legion units across the United States to object to the admission to the country of these communist clergy. The National Executive Committee of the American Legion has protested "against any relaxation of security regulations to permit any communists, or their supporters, to enter this country," and has urged "the State Department to deny visas in strict compliance with the McCarran-Walter Act to any communist or communist-front repre-

The coming Assembly of the World Council of Churches at Evanston, Illinois, August 15-31, presents many problems. We present this statement of Dr. Carl McIntire, president of the International Council of Churches, protesting the admittance of Communist church leaders to this gathering. We find his reasoning worth serious consideration, particularly because of the insight given to church status of Communist dominated countries.

sentatives who seek to come into this country as delegates to the Conference of the World Council of Churches or other conferences of whatever kind or character." The Cook County Council of the American Legion, in Chicago, asked the Government not to admit these delegates and named specifically Professor Josef Hromadka from Prague, Czecho-

slovakia, and Bishop Albert Berczky of Hungary.

It has been this condition that has led the American Council of Christian Churches to petition the Government not to admit the communist clergy.

The facts presenting this picture are well known and have been widely circulated throughout the world.

The subjugation of the Protestant churches in Hungary has been revealed in an official document, "Five years of Hungarian Protestantism, 1945-1950," issued by the communist Hungarian Church Press, Budapest, 1950. Here it is reported that Albert Berczky, now president and bishop of the Hungarian Reformed Church, was first a member of the illegal communist Hungarian front before the communists occupied the land. Thus we are told, "Quite naturally, after the liberation it was he [Berczky] who proclaimed that the time of repentance had arrived, and it was his person that deserved the confidence of the people of the church and the leading personalities of the revolution, with whom he had cooperated in the resistance movement."

Under his leadership the entire communist program has been put into operation in the churches, and a resolution of his synod declared, "The forms of life of the new Hungary are not alien to our hearts, and we discover in them the frames, as ordained by God, of a juster and happier Hungarian life. . . . The social revolutions and class warfare have been due to the people having neglected to carry through the divine program of our Lord Christ." Divine sanction is given to the communist order. Berczky had one of his fellow travelers, Janos Peter, made a bishop of the church, and Peter took a leading place in the communistic World Peace Congress, beginning with the Permanent Council of the Partisans of Peace, in Stockholm. In reporting this peace drive, Bishop Janos Peter, in an article, "The Church Serving

the Cause of World Peace," declares, "It is really the Soviet Union that leads this movement. . . . I must say that this is to the advantage of this movement."

The Lutheran Church in Hungary has gone the same way. Gyula Groo, secretary-general of the Lutheran Church, writing on the subject, "Theological Clarification in the Lutheran Church," declares that the church "willingly accepts its position . . . in the socialist State of Hungary."

Erno Mihalyfi, deputy minister of Public Instruction in the communist government of Hungary, was elected "almost unanimously," to the position of inspector general of the Lutheran Church. And he declared in Budapest, Hungary, that he was "passionately and with all my life loyal to the People's Democracy." He further declared, according to the communist Hungarian Church Press, that his "conviction and political standing is no secret to anybody," and added, "Those hundreds and thousands, whose votes have been cast for me, are not only members of the Lutheran Church, but they are working people as well, who take part, with all their strength and with enthusiasm, in the building of our country progressing on the road of socialism. . . . Moreover, by the law of large numbers, they are partly members of the Communist Party, others are non-party peoples, who, under the leadership of the Communist Party, have their share in the political life of the country."

The reports of the subjugation and the so-called liberation of other churches are given in articles such as "The Freedom of Religion and the Religious Minorities," by Imre Somogyi, D.D., president of the Hungarian Baptist Church, with his first section being, "The Free Exercise of Religion Since 1945," when the communists took over. And again, "The Way of Hungarian Protestantism in the People's Democracy," by Professor of Medicine, Ferenc Kiss, president of the Hungarian Federation of Free Churches. And then, "The Emancipation of the Hungarian Methodist Church in the People's Democracy," by Janos Szecsey.

The leaders of the World Council of Churches who desire that the representative of these communist dominated churches be brought to Evanston are fully aware of this condition. Bishops Bereczky and Peter attended the World Council's Conference on Faith and Order in Lund, Sweden, in August, 1952. Bereczky has attended sessions of the Central Committee of the World Council of Churches, and so has Bishop Peter. As late as February, 1954, Dr. W. A. Visser't Hooft and Dr. George K. A. Bell, Bishop of Chichester, England, visited the churches in Hungary, and the *Christian Century* has commended the Hungarian Reformed Church as one of the most active in support of the ecumenical movement.

In Czechoslovakia the story is the same, except that this land has provided the leading spokesman for the communist world, Professor Josef Hromadka of Prague. During World War II he taught in Princeton Theological Seminary in the United States. But he has embraced communism and consistently championed the whole communist program. In Lund, Sweden . . . he defended the communist world in its attitude toward NATO, rearmament of Germany, recognition of Red China, the war in North Korea—virtually everything that Russia wanted. He championed what was called the "Eastern view" in the formation of the World Council of Churches in Amsterdam in 1948. He is a member of the communist World Peace Council and has been a featured speaker at communist peace rallies in eastern Germany and Helsinki, Finland. In an interview with a representative of the *Christian Century* in Sweden in 1952, he boasted that he "has been repeatedly surprised to discover how many western Christians substantially agree with him."

The Czech Brethren Evangelical Church, Professor Hromadka's church, issued a letter in the fall of 1953 to churches of "all countries and nations," declaring that the Czechoslovakian church wants to come closer to the Protestant churches abroad and to tell them "how she lives and in what perspective she understands her present mission." That perspective is that the communist order is one of "higher justice," that the revolution has been one of "divine judgments" which they accept as "a precious opportunity for new beginnings." The church denies that it is "theologically wrong and Biblically dubious" to declare the communist world to be something "basically evil and worthy of condemnation." The Iron Curtain countries are said to be "a new society of nations in common co-operation and trust which has been started" in central and eastern Europe.

In 1953, Hromadka was asked, "Do you know anything about the Baptist pastors who are in jail?" He re-

(Please turn to page 10)

DAILY READING HELPS

- M. June 28. God fixed national boundaries. Acts 17:26; Deut. 32:8.
 T. June 29. Nehemiah's patriotic love. Neh. 2:1-5.
 W. June 30. Longing for the homeland. Psalm 137.
 T. July 1. Obedience to rulers. Rom. 13:1-7; 1 Peter 2:13-17.
 F. July 2. Praying for rulers. 1 Tim. 2:1-3.
 S. July 3. Our highest patriotism. Col. 3:1-5.

The Millennial Reign of Christ

Clayton L. Faubion
in *The Bible Advocate*

THE SECOND COMING of Christ and His millennial reign on earth are highlights of the message of the Church of God. It is the opinion of this writer that the most important part of our message is centered in this doctrine. There are many matters which are important, for we must understand and obey the terms of the gospel if we are to be saved. But unless we have a better hope than the present condition, and unless we can look forward to a better circumstance, there is no reason for us to want to be saved. In fact, if God had not had this part of our salvation in mind, He would never have given His Son for our redemption.

As we have seen so many times in our studies of the doctrines of the Church of God, there are many traditions which have come into the Christian religion by way of the heathen background of some early church leaders. These traditions are not founded upon Bible truth, although many over-zealous souls try to support them by the wresting of the Scriptures to fit their ideas. Thus a number of doctrines concerning the Millennium . . . have come into existence in a vain effort to back up the old superstition that man is a twofold creature, part of which decays and returns to dust, and the other part goes to its eternal reward immediately upon death of the body.

Since the Bible is so plain about the second coming of the Lord, and since the resurrection of the dead is so plainly and so conspicuously taught, somebody had to invent something to reconcile the old "heaven or hell" idea with the Scriptures, or admit that they were wrong. The result has been a half-truth that very cleverly saves the face of the proud theologian by covering the real truth with a mass of theological double talk and dime-store phrases.

Before we go into a study of what shall take place, let us first determine the motive behind it. God does not do things foolishly despite all the foolish things men say about Him. He has a great purpose in mind, and that purpose will be fulfilled in His way, modern theologians to the contrary.

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." Here is the key to the truth about the Millennium. In this we see God's motive, and the way He has chosen to work it out.

Note first that the word "restitution" means "restoration." Now the Apostle Peter expressly stated in this text that the heavens would receive the Lord Jesus until the times of restitution of all things spoken by the mouth of the prophets. This language can be construed to mean only one thing—that some things need to be restored, and that Jesus will return in person at that time.

Job knew that the day would come when the Redeemer would stand upon the earth and be seen of the resurrected righteous. Zechariah prophesied (14:4) that His feet would stand upon the Mount of Olives. The angels who spoke to the disciples atop Mount Olivet at the time of the Lord's ascension (Acts 1:11) declared that "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven." And Jesus' own testimony is in keeping with these words, as He said, "If I go . . . I will come again and receive you unto myself" (John 14:3), and, "Behold, I come quickly; and my reward is with me" (Rev. 22:12).

We have not time or space to enumerate the texts which speak of our Lord's return, but we have given typical examples. We have no fear that you will find any text that is in conflict with these thoughts, but, rather, we are sure that an exhaustive study of such scriptures will bring to light numerous texts which corroborate these truths. . . . What . . . is God's motive for the return of the Lord, the resurrection of the dead, and the restitution of all things?

In the beginning God created the earth as He wanted it to be. Man sinned, brought upon it a curse, and from that time to this it has not been as God has wanted it to be. This is that which is to be restored. Never, since creation, has it been in God's plan that man should dwell in any place other than the earth which He created for man to inhabit. But it is God's desire that the earth should be cleansed of evil, wickedness, and sin, and that it should be populated by a sinless race of people.

Thus we see in God's plan of salvation, first a calling out, then a gathering, then the restitution of all things,

to be followed by an eternity of celestial bliss. We are called out now, as was Abraham of old, and as were the children of Israel from Egypt. We are called out in the same identical manner that the first followers of Christ were called. When the Lord comes again there will be the gathering of all who have answered the call. Then will come the time of restitution when He shall do the work of putting all things back into their original condition. After that God will make His abode with man.

It is not necessary to cite more than one text of Scripture to prove all of this. To some this may sound like an idle boast, but nevertheless it is true. The idea that all things should be established in the mouth of two or three witnesses, therefore we must have more than one text to prove a point, is not sound. If God says a thing once, that is enough. First Corinthians 15:20-28 is so specific that it needs no qualification from other texts.

"But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

This text clearly shows that the reign of Christ is for the purpose of cleansing the earth of all evil, and to bring all its people into subjection to God. God will work this miracle through Christ. At the end of this time, God will be all in all, with Christ subject to the Father. Also specifically stated is that the dead in Christ (those who are His) will be resurrected at the time of His return.

This text plainly shows God's motive, and also tells us just what is meant by "the restitution of all things." For many generations the prophets of God had foretold the things that are so concisely set forth by Paul in this brief passage. Time and space will not permit us to cite the numerous places wherein the rebuilding of Israel and the establishment of perfect peace throughout the earth are described in prophecy. It is foretold that even the ravenous beasts of the jungle shall be tame so that "a little child shall lead them." This will be Christ's task when He returns.

Were it not for the Revelation which Christ gave to John, we would perhaps not have the word "Millennium" in our theological language today. We have no real reason to use it except that it means simply *one thousand years*. Since we read in Revelation 20:4, "They lived and reigned with Christ a thousand years," and in verse 6, "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," we have learned to speak of it as "the thousand years." It is specifically *the* thousand years, for it is the only like period in all of history. It is the time to which we all look forward. Therefore, we apply a more scholarly term, and call it the *Millennium*.

The saints of God will have a part in the Kingdom which Christ shall establish at His return. The above texts from the Revelation indicate this. Besides these texts we read in Revelation 5:10, the song of the elders who praised Christ because He had "made us unto our God kings and priests: and we shall reign on the earth."

Let us look forward to the time, which we feel will be very soon, when all of the faithful shall enjoy the presence of the Saviour, and we shall have a part in helping Him to bring about the restitution of all things.

SUNDAY MORNING SOUNDS



This article explains various texts used by many to portray eternal torment.

Will the Wicked Be Tormented?

By John R. Fisk

MATTHEW 25:41 speaks of "everlasting fire." What does this fire do to its victims? According to Jude 7, Luke 17:29, and 2 Peter 2:6, "eternal fire" turned its victims "into ashes" and "destroyed them all." In confirmation of this, Libaneous, a classical writer of the fourth century wrote: "Troy, an example of the calamity of eternal fire." Did it burn endlessly? No! A famous saying then was, "Troy was."

Christ spoke of "Gehenna" (Matt. 8:12; Mark 9:48). Only dead things go into Gehenna. Christ said, "Fear him, which after he hath killed hath power to cast into hell [Gehenna, Diag.] (Luke 12:5). If they are killed, they are, then, dead bodies, upon which the "fire shall not be quenched . . . and their worm shall not die" (Isa. 66:24, R.V.).

It is a mistake to think the "worm" and "fire" work upon deathless, immaterial spirits. As to "unquenchable fire," it preys on "carcasses" in a similar way to what fire will do to chaff—burn it up—according to the Master. The Greek for "unquenchable fire" is *pur to asbestos*. Eusebius quotes Homer as saying, "the Grecian ships" experienced *pur to asbestos*. Did these ships experience eternal torture, or were they burned up? Again, Eusebius wrote (A.D. 300) that Epimachus and Alexander were destroyed in *to asbestos*. The very same words are used in Matthew 3:12 and Luke 3:17 and are rendered "unquenchable fire." Did the "unquenchable fire" torment the martyrs eternally or were they burned up? Since the wicked shall be "burned up" by that fire, will it not literally consume them?

Another scripture used to prove eternal torment is Matthew 25:46. "Punishment" may mean loss of liberty, or property, or life, or it may signify pain. Matthew wrote of two classes who literally lose their life—martyrs and the risen wicked (10:39). The martyrs will have their life restored eternally, when they rise again (Dan. 12:2). The risen wicked shall lose their life in a *second* death (Rev. 20:12-15)—an everlasting destruction (2 Thess. 1:6-9), or a loss of life that becomes an everlasting punishment.

In Revelation 20:10, "for ever" and "for ever and ever" mean the same. Rotherham tells us that "for ever and ever" "is more vivid in expression." Here are examples of both signifying endless duration: "Length of days for

ever and ever" (Psalm 21:4); "If any man eat of this bread, he shall live for ever" (John 6:51). Here are examples of limited duration: "None shall pass through it [Idumea] for ever and ever" (Isa. 34:10). People now pass through it. A writer's use of an expression determines its meaning as far as he is concerned. The saints and Jesus are to "reign for ever and ever" (Rev. 11:15); yet Christ's reign is limited in duration (1 Cor. 15:24), and the saints "shall reign with him a thousand years" (Rev. 20:6).

Having shown that "for ever" and "for ever and ever" may mean the same as to duration, notice Exodus 21:6 and Deuteronomy 15:17: "he shall serve him for ever." Death frees the servant from his master (Job 3:19). If the servant dies within one hour, one day, or one year after becoming a servant, forever would last as long as he lived. When we deal with "for ever" or "for ever and ever," it may mean any length or period of time.

According to Revelation 9:4-6 certain ones "should be tormented five months," and "they should not kill them." "Kill" is one thing, "torment" is another. During this torment, men shall seek for death but shall not find it. They shall "desire to die, and death shall flee from them." Here, torment is one thing and death is another. So long as one is tormented it is certain he has not yet died, for while the torment continues, men "shall desire to die." Since the wicked are to experience "few" or "many" stripes (Luke 12:48), both words of limitation, they, then, are "punished with an everlasting destruction from the presence of the Lord" (2 Thess. 1:6, 9). Their end is "destruction" (Phil. 3:19) or "death" (Rom. 6:21).

"Smoke" means eventual consumption so as to "not be" or exist (Psalm 37:20). Day and night will finally come to an end (Isa. 30:26; Rev. 21:5). Punishment will be succeeded by "blackness of darkness for ever" for the risen wicked (Jude 13).

The phrase "cast into the lake of fire" is a symbol of death repeated—that is, a second death. The first death interprets and explains the second. (Read Rev. 20:12, 13; 21:8.) Death is a return to *sheol* (Psalm 9:17, R.V.). The lake of fire is a symbol of ultimate elimination or destruction of whatever is cast into it, whether it be the risen wicked, death, or the beast. It cannot be a symbol of endless torture, for "death" and "grave" are impersonal; but

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ARMAGEDDON ✓

By H. Gary France

GOD has said, "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy" (Zeph. 3:8).

Jeremiah, anticipating a time of God's fury, wrote, "Thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: . . . All the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. . . . And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? . . . for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts.

"Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord.

"Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." (Jer. 25:15-17, 26, 28-33.) Verse 26 of this prophecy mentioned that the king of Sheshach will drink of this cup. "Sheshach" is a name for Babylon.

How can a person avoid this devastating wrath of God? John described the fall of Babylon. This description reveals what a person should do to avoid the plagues of God. "He cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen . . . For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her. . . . And I heard another voice from heaven, saying, *Come out of her, my people, that ye be not par-*

takers of her sins, and that ye receive not of her plagues" (Rev. 18:2-4).

Isaiah's prophecy of God's wrath on the earth is, in part, "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all the things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter" (34:1, 2).

Daniel wrote, "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" (2:44).

In Revelation 11:15 we read, "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."

Once the Kingdom of God is established and consumes the kingdoms of earth, Christ will be assisted in reigning by the saints. We read concerning Christ, "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).

Did You Ever Think of This? ✓

God took you into consideration long before you ever knew Him. He made provision for your life and well-being and has provided for much more than you have really needed as far as the material things are concerned.

Did you ever think you owed God any consideration? He has prepared everything that is necessary for you farther into the future than you can comprehend. He willingly gave His only begotten Son that through Him you might have eternal life.

It is not enough to say you believe in Him and then do nothing about it, seeing that God expects you to carry His love to others just as that love was brought to you through some of His servants.

Maybe you have wondered just how much you may owe God. I can't answer that for you, but for myself the debt is more than I could pay in many lifetimes. Therefore the most that I shall be able to do will not be payment but only to show appreciation.

How you respond to God's goodness now will determine how long you will be in His favor.

—Hope Chapel Bulletin.

The Church Treasurer Who Got Mad

IT IS NOT a common thing for a church treasurer to get mad, but here is a story of one who did. The occasion was the new pastor's sermon. It made such an impression on the treasurer that when it was over, refusing to shake hands with the preacher, he stamped out of church and went home to give vent to his feelings.

Now the sermon that morning was a straight-from-the-shoulder appeal for businesslike methods of supporting the church. The preacher called church business "the biggest of big business." He pictured the need of the world and Christ's often-forgotten program to save it. Then he pointed out that you can generally tell the genuineness of a man's interest in the church by the way he puts in his money. Then he told how some frequently used schemes of raising money were not only unbusinesslike, but were trifling with the great program of salvation.

Finally the pastor came to the climax of his appeal, insisting with great earnestness that a man should realize that he is a steward of God and that it is poor stewardship to pay to Christ's church what one thinks he can afford after all other calls have been met. He said that the Lord wanted the "firstfruits," that a man really ought to put Christianity first and he should plan to set aside regularly a definite percentage of his income for the support of the church. That percentage ought to be at least one tenth—for the Jews did as well as that.

This was the point when the treasurer's wrath reached the high spot. He could hardly wait to get into the house before he began:

"That preacher needn't think we don't know how to give. He needn't worry about his salary, either. We've always paid our minister, and we always will. He wants an increase; that's what's the matter with him! But he can't get it."

By this time the wife was making some meek protest, but he went on: "Why, last year I gave \$70 when you figure it all up. The idea of suggesting that a man ought to give ten per cent of his salary! What will he have left for himself?"

Perhaps the Lord didn't have anything to do with it; but anyway, when the treasurer's breath gave out and he sought relief in scanning a paper, his eyes fell on somebody's philosophy:

"A kicking horse never pulls."

Now it happened that he had always prided himself

on pulling his part of the load, and while the words, "A kicking horse never pulls," only served, at the moment, to increase his anger, they stayed with him all through the evening as he tarried at home while his wife sat in her usual place at church.

It was a hard week. The treasurer was fighting the battle of his life. Fortunately, at heart he was a good and just man and one who feared God. Little by little the reasonableness of what the pastor had said on that Sunday became a conviction.

Finally he said to himself, "Yes, I'm willing to pray over it." Then he even got so far as to be willing to read the tract which in his wrath he had jammed down in his pocket on that Sunday morning. But it wasn't easy, nevertheless, to go to church when Sunday rolled around. Indeed, it is an even chance that had he known beforehand the content of the preacher's sermon, his would have been an empty place.

But he was there, and a second time came the pastor's appeal to mean business about Christ's big business.

"Christ claims first place in one's life and how can a man give first place," said the pastor, "to Christ and His program until he is ready to give Him first place in his pocketbook? These were vital principles under the old Jewish law of the tithe. The Jews were commanded to pay the first tenth to God, because it helped them to recognize God's first claim on everything. Surely those of us who really will put Christianity first, and mean it, will not hesitate to covenant to pay Him at least the tenth and let it be the first tenth. It will serve as a pledge to Jesus Christ that we mean to keep Him and His church first."

If the church treasurer had not settled it, he certainly did settle it while the congregation was singing:

"I'll go where you want me to go, dear Lord,
I'll do what you want me to do."

For when the pastor gave the invitation to those who meant business about Christ's big business to the place where they were ready to sign the covenant to tithe, to come forward and do so, the church treasurer was the first man on the spot.

Three lessons we can point out briefly from this story:

First: That Christ wants us to mean business about His big business of evangelizing the world. There is no

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ARE COMMUNISTS USING THE CHURCHES?

(Continued from page 4)

plied, "Not all Baptist pastors are in jail. Pastor Prohaska is confined. Pastors Burgert and Jellinek are in custody; they are not sentenced." Again he explained, "As regards Dr. Antonia Kleinerowa, the Quaker lady and member of the parliament, she was sentenced to penal servitude for life as a result of political conspiracy together with Horakova who was sentenced to death. I have read the official records of the case, and there was nothing religious about reasons." Hromadka was further asked, "But don't you think that her actions may have been religious reasons, exactly as your own?" He replied, "It is difficult to say. Remember the whole life is in a state of transformation in our country."

Dr. Hooft, while speaking in Washington, announced that four delegates from Hungary and four from Czechoslovakia would come to the United States and that they were "wholly committed to the life of the church." But the life of the church is wholly committed to communism.

Under leadership of Baptist Pastor Vaclav Tomes, who surrendered to the communists, a conference on Baptist unity in Czechoslovakia was held in December, 1953. The convention gave its endorsement to the communist order. Concerning their imprisoned fellow Baptists, they declared, "There happened to be in our ranks, even in the ranks of our leaders, people who violated the precepts of Christian love and the laws of our country. These brethren took part in activities which had nothing to do with the service to the church and our Lord. By their illegal actions they endangered the results of the diligent labor of the whole nation and they were also punished accordingly. It was with a deep sadness that we witnessed confessions of their grave guilt."

The story of Poland is similar. Dr. San Szeruda, head of the Evangelical-Augsburg Lutheran Church of Poland, relinquished his position because the communist authorities demanded his resignation, and in his place a communist appointee, Bishop Karol Kotula, was selected. The Polish Embassy in the United States released the text of a resolution passed by the Supreme Council of the Evangelical-Augsburg Church, under the leadership of Bishop Kotula. The resolution declared that the church "endorsed the progressive social changes now taking place in the country and pledged the church's continued support to 'the fulfillment of the creative efforts of the people.'" The Polish Embassy further reports, "With regard to Poland's western territories, the church's supreme council declared that these lands 'were returned to Poland by a just verdict of history' and every Pole stands

against the plotting of German revisionists." And it concludes, "We, therefore, turn away from all those who under pretext of defending Christianity aid war and violence in order to restore and maintain an unjust social structure based on the exploitation of man."

Dr. Franklin Clark Fry, president of the United Lutheran Church, early in 1954 appealed to Bishop Kotula to come to the United States to attend the World Council of Churches Assembly. If he comes, he will be the mouthpiece of Malenkov. In the United States the leaders of the National Council of Churches, who are also the leaders of the World Council of Churches, are doing everything they possibly can to secure the admission of these communist clergy. Before the General Assembly of the Northern Presbyterian Church, in Detroit, Dr. Hooft appealed at length for the admission of these Red clergy, insisting that to deny them admission would actually "deny the very *raison d'etre* of our movement" (the reason for the existence of the World Council of Churches). He declared that these communist church groups should meet together with the western world church groups, else the World Council would be only a Western Council. He further emphasized that the World Council served as the bridge between the East and the West by bringing together in one body these different church leaders. The General Assembly of the Presbyterian Church in the United States (Southern) in an action, June 1, appealed to the National Council of Churches to do everything in its power to get these communist delegates into the country. The delegates from these communist churches have been permitted by their communist governments to go out and they always return safely to the security of the Iron Curtain.

It is clear now that dollars of American Christians are paying the expenses of these communist delegates to the World Council conferences!

According to the latest official financial report of the World Council of Churches issued July 13, 1953, in Geneva, none of the churches in the World Council of Churches in Iron Curtain countries have contributed anything to the Council for the years 1951 and 1952. In Hungary, the Reformed Church and the Lutheran Church are listed in the statistical report as contributing nothing. In Czechoslovakia, Poland, Rumania, and Yugoslavia the same is true.

Furthermore, in 1952, the latest report shows \$306,316.14 contributed to the Council for general budgets. Of this amount, \$240,000 came from the United States. In the report of the Third World Congress on Faith and Order held in Lund, Sweden, the largest item is entitled, "Travel expenses, lodging, etc., for: Delegates," and this includes the delegates from the Iron Curtain countries.

Dollars from the pockets of United States Christians made possible Hromadka's presence and propaganda for Russia!

In the contributed fund of \$240,000 from the churches in the United States, the largest contribution for 1952 was from the Methodist Church—\$70,161.12. The next was from the Presbyterian Church, U.S.A.—\$42,564. The third was from the Protestant Episcopal Church—\$28,000. Here then is the leadership of Bishop G. Bromley Oxnam, representing the Methodists; Dr. John A. Mackay, representing the Presbyterians; Bishop Henry Knox Sherrill, representing the Episcopalians. The three largest contributing groups are under the leadership of these three men, who have been the three main leaders in the church world attacking the Congressional committees exposing communism within the United States.

The Committee on Un-American Activities investigating communists among the clergy is under attack by the top World Council clergy in our land, and these same clergy desire that churches under the control of the communists in Iron Curtain countries send delegates to the United States to present their communism. And money from the collection plates of Protestant churches in the United States is to be used to help pay the expenses of these communist clergy! What more could Russia ask?

The Government is faced with the decision of letting the communists enter the country, and the Christians of the country, members of churches connected with the National Council and the World Council of Churches, are faced with the spectacle of Communist Party leaders being recognized as prominent churchmen and communist-controlled and dominated churches being recognized within the membership of the World Council as true churches of Christ! A church dominated and controlled by the communists has ceased to have Jesus Christ as its Head and Lord. No amount of explaining or justifying can obscure the fact that the communists are using the World Council of Churches to promote the red program of peace, socialism, subversion, and revolution.

Under the McCarren-Walter Immigration Act, if the red clergy are admitted, the Secretary of State, John Foster Dulles, must make the recommendation to the Attorney-General. Mr. Dulles has already given "reasonable assurances" to Bishop G. Bromley Oxnam and Dr. W. A. Visser't Hooft that these clergy will be admitted. Bishop Oxnam, in a letter under date of December 16, 1953, said: "I am happy to say that several conferences with Mr. John Foster Dulles, to whom the church owes an increasing debt of gratitude, have resulted in reasonable assurances that the delegates to the coming assembly of the World Council of Churches will be admitted without difficulty."

WILL THE WICKED BE TORMENTED?

(Continued from page 7)

we repeat, it symbolizes elimination. Death is abolished (2 Tim. 1:10), and the devil is destroyed (Heb. 2:14).

(1) "Beast," whether literal or symbolical is mortal. It may be tormented for a while, but if continued too long or too severely, being mortal, death will close the scene; hence torment comes first (Rev. 9:5, 6), the death.

(2) According to Matthew 25:41 the devil and his angels, the risen wicked, the beast or false prophet, all go into the same fire.

(3) The "last enemy" to be destroyed—personal or impersonal—is not the devil, nor the beast, but death (1 Cor. 15:24-26).

(4) Daniel 7 speaks of "four beasts." In the time of John the Revelator, three had ceased, but one remained, aptly termed "*the* beast."

When Jesus returns all four will again exist. The first three will have their "lives prolonged for a season and time." But "*the* beast" will be slain by fire and its body destroyed (Dan. 7:12) and, thus, it is eternally eliminated.

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"There are no pockets in a shroud."

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THE CHURCH TREASURER WHO GOT MAD

(Continued from page 9)

getting around this: "Seek ye first the kingdom of God" (Matt. 6:24, 33).

Second: We can't really be sure we mean business about Christ's business until we are ready to "consecrate" our pocketbooks as a part of ourselves.

Third: You can't really be sure that your pocketbook is on the altar until you are ready regularly to pay to Christ's work at least the "firstfruit" of your income to prove it. To pay a tithe is to say, "Lord Jesus, I consecrate my all to thy big task, and here is my tenth to show thee that I mean it."—A. E. Peterson in Layman Tithing Foundation tract.

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"The Dead Sea Works at Sodom have resumed regular production of potash at the rate of 100 to 125 tons a day, but output is expected to reach 400 tons daily by June. Present production is lagging slightly behind schedule, but the year's total output is expected to reach 100,000 tons. Some 3,250 tons shipped to Britain recently made up the plant's first export shipments since it closed down after the War of Liberation."—*Jews in the News*.

*Thank you for the world so sweet;
Thank you for the food we eat;
Thank you for the birds that sing;
Thank you, God, for everything.*

Camped Beside Jordan



by Mary C. Railton

The children of Israel were camped east of the Jordan River. The city of Jericho lay on the other side. In order for the Israelites to conquer Canaan, Jericho must fall. After prayer and communion with God, Joshua called two men before him.

They entered Joshua's tent. He said to them, "We must learn the layout of Jericho. I wish you men to cross Jordan and see how strong the city is."

The men entered the city and stayed at the home of Rahab. She had heard how God had protected Israel. She said to the men, "All Jericho knows how strong your men are. You will be quickly recognized. Our leaders have been planning to battle with you, for they thought you would enter our country this way. I will hide you men here in my home under one condition. If I save your lives, will you save my house and all my family?"

"We will show you kindness, Rahab. We will see that your home and family are not disturbed."

"Then get up on the roof. I have flax lying in the sun to dry. You can dig in under it. Hurry, for your lives are in danger."

Rahab had returned into the house. She heard a knock at her door. The city governor commanded, "Bring out the men who have come to you, for they are spies."

"Yes," she replied, "the men did stop here, but I did not know who they were. When it came time for the gate to be closed, they went out. If you hurry, you can overtake them."

The men rushed through the gate toward the Jordan River to overtake them.

Rahab hurried to the house roof again. She explained her plan to them. "I will let you down over the wall by a rope. Run for the hills and hide there for three days until they have returned. Then you may proceed on your way."

One of the men pulled a scarlet string from his cloak and handed it to her. "When we invade this land, you must have this scarlet thread in your window. Gather all your family in this house and tell them not to leave this

house. We will not touch this house or any in it. But if you tell of our escape, we will be free of our oath."

"Let it be as you say," she replied.

After three days of watching and waiting, the men went down out of the hills, crossed the Jordan, and told Joshua all that had happened to them since they left the camp. "Surely the Lord will deliver the land into our hands. He will keep His promise to us."

Next week we will learn how God kept His promise.

NEW MEMBERS TO ECE CLUB

We are happy to welcome several new members to our Everyday Christian Expression Club. Lorraine Anger is now a member through request of her parents. Nancy Jean Porter becomes the third member of the club from her family; her mother sent in her name. Grandma Stanton sent in the names of her three grandchildren—Rita Elaine, James Charles, and Richard Dale Stanton. She tells us that Jimmy has had to have an operation on his left leg, which was crippled by polio. This is his second operation. If you club members would like to cheer up little six-year-old Jimmy, send him a card in care of Mr. R. C. Stanton, Rt. 7, Little Rock, Arkansas.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Robert M. Bottolfs, July 1, age 9, Hammond, La.
Barbara Lawson, July 1, age 4, Minneapolis, Minn.
Danny Gordon Landry, July 2, age 3, Hammond, La.
Leo Laverne Wilson, July 5, age 13, Macomb, Ill.
Jerry R. Phillips, July 6, age 8, Hickory Ridge, Ark.

We are happy to receive letters and are thankful that you enjoy the Children's Corner. Our Club is growing every week and very soon we shall reach the 500 mark. If you would like to join the Club, you are welcome to send in your name, birth date, and address. We will send you a certificate and rules of membership.

May God bless you, each one!



Saul's Downfall

by William Dick

The young man, Saul, made a good start. When God finally permitted Israel to have a king to rule over them, He indicated to Samuel that Saul was His choice. Saul had several admirable qualities which helped him to become popular with the people. He was tall and handsome. First Samuel 9:2 describes Saul as "a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people."

Saul was humble. When Samuel approached Saul about the matter of becoming king over Israel, the young man was quite surprised and answered humbly, "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?" (1 Sam. 9:21).

Saul also yielded to the Holy Spirit. After he had received the important message from Samuel, he was on the road home when he encountered a company of prophets. When in the presence of these spiritually minded men, the Spirit of God came upon Saul, and he began to prophesy along with the other prophets. Saul became so inspired by these men of God and devoted to his new task that "God gave him another heart."

Saul continued to remain humble and devoted to God on the day of his official selection as king of Israel. When the moment came for him to be brought before the people and proclaimed as king, Saul could not be found! He was so shy and bashful that he had hid himself among some stored provisions.

After this "coronation ceremony," Saul showed patience and mercy—traits which are so necessary for a ruler to have. The children of Belial were his enemies the minute his reign began. They cried out in defiance, "How shall this man save us?" Saul could have had them slain for their refusal to recognize their king, "but he held his peace."

The young king became a brilliant success. More and more people placed their confidence in Saul who would surely make their kingdom one of the greatest. He showed wisdom by co-operating with Samuel in his early ventures. When recruiting an army, he challenged men to follow "after Saul and after Samuel." Saul proved brave in battle and a capable leader when his army defeated the Ammonites.

Saul rose rapidly to the top of the ladder of success,

but he did not stay there very long. His downfall was as rapid. His successes went to his head. Humility became pride. Devotion to God turned to disobedience. Jealousy and evil intentions soon got the best of him.

One of the first signs of Saul's failure came on the eve of an important battle when Saul became impatient in waiting for Samuel to appear. Saul decided he needed no priest to make a burnt offering, so he did it himself. When Samuel arrived upon the scene, Saul tried to make excuse for his action, but the Prophet told him he was fast losing favor with God.

Another unwise action of Saul took place during a battle with the Philistines. He made the command that no one in his army could have anything to eat until the battle was ended. When Saul was about to kill his own son, Jonathan, for disobeying this command, the people began to see what a foolish man they had for a king and rescued Jonathan from his hands.

The final break between Saul and God came after a battle with the Amalekites. God told Saul to destroy everybody and everything in his path. Saul disobeyed God when he took Agag, the king of the Amalekites, alive, and captured the best of sheep and oxen for spoil. Again Saul tried to excuse his actions by blaming the people for taking the spoil. But Samuel was disgusted with hearing his feeble excuses and delivered God's final ultimatum. "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king" (1 Sam. 15:23).

The last years of Saul's reign were filled with the tragedy of a king who had forsaken God. He became insanely jealous of David and made several attempts to kill him. In his last battle, Saul admitted his despair, "I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams" (1 Sam. 28:15). As a last resort, he sought advice from the witch of Endor.

When Saul saw he was losing the battle and his kingdom was shattered, he ended his life by falling upon his sword. Thus, the career that had such a good beginning finished with a tragic ending in suicide.

AMONG THE CHURCHES

Church Calendar

Special Events

- June 28-July 3—Vacation Bible School at Hillisburg, Ind. (Verna C. Thayer, guest superintendent).
- June 28-July 2—Minnesota Bible Camp at Eden Valley (Ellsworth Routson and Delbert Jones, leaders).
- July 4-11—Southeastern Conference, Guthrie Grove Church of God, Pelzer, S. C.
- July 5-9—Vacation Bible School at Burr Oak, Ind. (Verna C. Thayer, guest superintendent).
- July 11-18—Camp Bible School at Wenatchee, Wash.
- July 11-25—Texas Berean Youth Rally near Gatesville, (Delbert Jones, guest leader).
- July 12-16—Vacation Bible School at Rockford, Ill. (Verna C. Thayer, superintendent).
- July 12-16—Evangelistic meetings at Rockford, Ill., Church of God (guest speaker, Walter Wiggins).
- July 15-18.—Arkansas-Oklahoma Conference at Oak Grove Church of God near Little Rock.
- July 18-25—Texas Conference and Bible School on the Youth Rally grounds, near Gatesville (guest speaker, Delbert Jones).
- July 19-23—Vacation Bible School at Flagg Center, Ill. (Verna C. Thayer, superintendent).
- July 19-23—Vacation Bible School at East Oregon, Ill. (Verna C. Thayer, superintendent).
- July 27-August 8—Illinois Bible School and Conference at Oregon.
- August 3—Sunday School Day for all interested workers and teachers at Oregon, Illinois.
- August 5, 6—General Conference Business meetings at Oregon, Ill.
- August 7-15—Missouri State Conference.
- August 8-18—National Berean Youth Rally at Quaker Haven Camp (near Syracuse, Indiana on Dewart Lake).
- August 12-22—Virginia Conference and Bible School at Maurertown (Kenneth Milne, guest speaker).
- August 14-22—Iowa State Conference at Waterloo.
- August 15-22—Western Nebraska Conference at Holbrook (Warren Sorenson and Harry Gockler, guest speakers).
- August 25-29—Ohio State Conference at Golden Rule Church, Cleveland (Harold Doan, guest speaker).
- October 25-31—Evangelistic Meetings at the Church of God, Fremont, Nebr. (guest speaker, Walter Wiggins).
- October 31—Arkansas Youth Rally at McGintytown Church of God near Greenbrier.

BAPTISMS AT SAINT CLOUD Saint Cloud, Minnesota

On June 13, 1954, both old and young died to sin and are alive in Christ. At the close of the Minnesota State Conference, a baptismal service was conducted at Pleasant Lake, at which time the writer baptized two from Saint Cloud; Marilyn Yager, a very promising young lady, and Jacob Kissinger, who is ninety-six years of age.

We also have prospect of four more to be baptized in the near future.

Raymond L. Brown.

A RESIGNATION

I have felt led of the Lord to resign my pastorate in Saint Cloud, Minn. We will, therefore, be available for another pastorate after August 23, 1954. My mailing address is Box 155, Sauk Rapids, Minn.

Raymond L. Brown.

BAPTISM AT BRUSH CREEK, OHIO

We are happy to introduce to the household of faith, Sammy Hoke, age 13, of Magnolia Drive, Englewood, Ohio. Sammy is the son of the late Bro. Samuel Hoke. He was baptized on May 23, 1954, in the Brush Creek. May God lead and bless him throughout life.

T. M. Ferrell, pastor.

LAWRENCEVILLE, OHIO, BAPTISMS

On Friday evening, following a series of meetings by Bro. Terry Ferrell, two came forward making their confession of faith in Christ and wish to be baptized into His saving name. The following Sunday after church, June 6, 1954, the writer, with the assistance of Elder Paul Overholser, baptized Miss Wanda Macy and Mrs. Roy (Hope) Errett into Christ in Chapman Creek.

A few words based on the Scripture reading of Romans 6:3-6 were spoken by the pastor. The several who witnessed the new birth into Christ sang a hymn as we went to the waters of baptism.

Each new one in Christ needs the help and good example of others to be able to walk the new path selected. Only as we are able to put aside the carnal ways of the flesh and put on the new ways of Christ will the full meaning of baptism be realized. We urge all to be of a helpful nature that the way may be clear. As we follow Christ, we become prepared for His second coming without sin unto salvation. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:5).

Kirby Davis, pastor.

This week's cover picture shows Oregon Bible College Superintendent Otto E. Dick presenting diploma to Bro. Roy Humphreys. Seated in background is Bro. M. W. Lyon, commencement speaker.

HOLBROOK CHURCH OF GOD Holbrook, Nebraska

The annual church business meeting at Holbrook, Nebr., was held on June 6, 1954.

Our Sunday school is growing, which is encouraging. We are dividing our children's classes and adding another teacher.

We are continuing our support to Bro. J. W. McLain for his work as evangelist in Nebraska.

Several improvements have been made during the last year. The church floors were sanded and refinished. Our basement walls were painted and new curtains put up to divide the Sunday school classes. We also installed a new furnace in the parsonage.

We were grateful for donations of carpeting for the center aisle of the church and for the parsonage, also for land north of the parsonage for more garden space and south of the church for parking space.

We were glad to have the Kirkpatrick's accept our offer and stay to work with us another year.

Officers elected at our meeting were: elders, Clyde Long, Charles Hornaday, and Leland Story; deacons, Irvin Lathrop and John Baxter; assistant deacons, Wayne Wilson and Arthur Barnett; deaconesses, Lucille Story and Janie Baxter; assistant deaconesses, Ruey Lathrop and Icel Stedman; trustee, Wayne Wilson; secretary, Lila Gardner; treasurer, Clyde Long; church pianist, Lulu Johnson; Sunday school officers: superintendent, Charles Hornaday; secretary-treasurer, Mary Lou Hornaday; pianist, Vivian Long; cradle roll superintendent, Waleie Rhea Kirkpatrick.

May we go forward in the Lord's work.

Lila Gardner, secy.

Pastoral changes that have come to our attention, which will take effect by fall, are: Bro. J. R. LeCrone from Oregon, Ill., to Hillisburg Church of God in Indiana; Bro. Dale Ward from Hillisburg to Maurertown and Dry Run Churches in Virginia; Bro. Harry Sheets from Burr Oak to Hope Chapel Church of God, South Bend, Ind.; Bro. Harvey U. Krogh from Hope Chapel to Oregon, Ill.; Bro. Vernis Wolfe from Baton Rouge, La., to Tempe, Ariz.

HERALD RECEIPTS

Willis Jenkins; Ripley Co-Workers; Mrs. John Saylor (2); M. W. Lyon; Almus Dimmick; Otto E. Dick; W. P. Bradley; Mrs. Maurice Robinson; Phyllis A. Johnson; Mrs. C. R. Appleby; Mrs. Rose M. Petersen; V. Todds (2); Mrs. James Delozier; G. H. Loudenslager; Paul L. McPherson; Clarence E. Bunch; E. D. Eaton; Frank Partlow; Emma C. Railsback; J. Arlen Marsh; R. H. Judd; Wednesday Night Bereans (Dixon); Paul H. Overholser; Mrs. Clifford Weaver.

HERALD RECEIPTS

Iva M. Boyd; W. A. McKinney (2); Mrs. Lillie Larrington (2); James Kessler; Mrs. Harry Payne; Daniel Kump; Mrs. Emily Blackwell; Mrs. Laura Keenan; Harry Savage; Mrs. Henry Partlow; Mrs. Howard Hamilton; Wilmer Wendroth; Miss Emma Sissle; Mrs. Chalmer Thoms; Mrs. Claudia Hoffman (2); Mrs. Norwald Sogge; Mrs. Leila Doeden.

Watch for next week's Herald and an outline of the program for the coming Illinois Bible School and Conference and the General Conference. Good teachers and evening speakers, with timely subjects, will be provided. Special days also are planned for various departments of our general work. Remember the dates—July 27 - August 8. Plan to be present.

CLARA C. FISK

Though with sorrow of heart, it was with joy that the writer helped other sorrowing hearts by presenting the comforting hope and assurance of resurrection in memorial services for Mrs. E. M. Fisk at Caldwell, Kan., on May 28.

Among the finest of women, her death brought great sadness to all. Joyful hope stirs within our hearts as we realize that Jesus will one day call her again to life as tenderly and easily as we awaken a loved one after a night's rest.

Mrs. Fisk was born Clara Cathryn Peck, daughter of Mr. and Mrs. D. F. Peck, at Marion, Ind., on April 24, 1881, and died at Caldwell on May 24, 1954, following an illness of several months.

With her parents she traveled to Sumner County, Kan., at the age of two, by covered wagon. In early womanhood she became a member of the Church of God of the Abrahamic Faith and remained true to her faith and convictions throughout life.

On August 14, 1900, she was married to Elliot M. Fisk and continued as his faithful companion for more than fifty-three years. Their happy union was blessed with six children. There are eighteen grandchildren and six great-grandchildren.

A woman of kind deeds and sterling quality, she will be missed by her husband, Elliot; her children: Mrs. Ethyl Braun of Wellington, Mrs. Marie Neal of Caldwell, Mrs. Pearl Guilinger of Arkansas City, Ralph and Howard of Caldwell, and Daniel of South Haven; her sisters, Mrs. Cora Neal of Caldwell and Mrs. Hattie McGill of Olney, Colo.; her brothers, Harmon Peck of Fowler, Colo., Frank Peck of Brinkley, Ark., and John and Clarence Peck of Caldwell; the grandchildren and great-grandchildren; many other relatives; her associates in church work; and a great host of friends.

A special word of appreciation is due the people of the Presbyterian Church of Caldwell for their various expressions of kindness and the use of their church building, and to their pastor, Dr. T. M. Shellenberger, for his kindness and co-operation in the services.

May God's peace abide in each heart as we await the joy that comes "in the morning." John L. Denchfield.

DRINK CAN RUIN

If drinking in America continues to increase unchecked, history shows it will destroy our democracy. So said Dr. Andrew S. Ivy recently in speaking before a seminar on Alcohol Education at Chicago. Said Dr. Ivy, "History shows that 19 of 21 civilizations in the world's history crumbled when the people lost their sense of responsibility. . . . There are 110,000,000 persons over sixteen who drink in America. . . . This number grows by 250,000 each year. . . . Where it will end, I don't know, but I do know where history shows it will end—with destruction of our democracy." The pity of all this is that the whole liquor business is legalized by our federal government.

Work Day! Illinois Church of God members are hereby notified that Saturday, July 10, has been set as work day at the conference dormitory in Oregon. Bros. Elzie Robbins and Hiram Schier, Jr., are supervisors. Come with brushes and brooms, hammers, saws, and shovels. There will be something for each one to do. . . . Bro. Robbins plans to be working at the dormitory, beginning July 5, so if you can't come for the tenth, come some day during the week. The Oregon Doreas ladies already are working on a room which they have undertaken to redecorate.

Bro. Harold Doan reports from Morning Star Church, South Bend, Ind.: "Vacation Bible school was completed with a program by the children. . . . More than one hundred were in attendance and all enjoyed the efforts of the children. Fifty-six youngsters had perfect attendance and received certificates for work well done."

COLLEGE HONOR ROLL

The following students made the honor roll for the semester which closed this month: Arthur Fletcher, Fonthill, Ont.; Lois Crouch, Cross Timbers, Mo.; Anita McCorkle, Gatesville, Tex.; and Walter Larsen, Wenatchee, Wash. In order to be awarded a place on the College honor roll a student must carry at least fifteen semester hours of work and maintain a semester average of at least B-plus.

REVISED STANDARD VERSION

An Economy Edition

The new Illustrated Revised Standard Version Bible is available from National Bible Institution, Oregon, Ill.

Complete text with footnotes . . . 992 pages numbered consecutively from Genesis to Revelation . . . 12 illustrations in 4 colors . . . 12 reference maps in 6 colors . . . Book size 5½ x 7¾ x 1½ inches thick . . . Plantin typeface.

Blue washable cloth binding . . . white edges . . . Stained top . . . Square corners . . . Genuine gold stamping on spine . . . 2-color jacket . . . No. 2800 . . . \$3:25.

Please add ten cents for postage and handling.

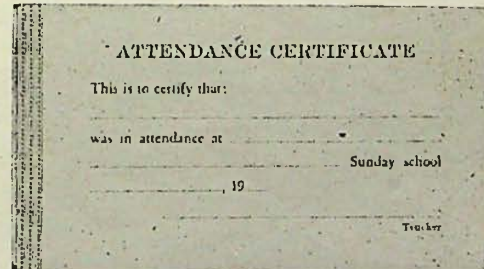
THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$3.00.

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

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



The Quick and Easy way to satisfy those requests for a note verifying the attendance of visitors in your class is to have some of our attendance certificates handy (3 by 5 inches in size). Only 2c each

Order from NATIONAL BIBLE INSTITUTION Oregon, Illinois

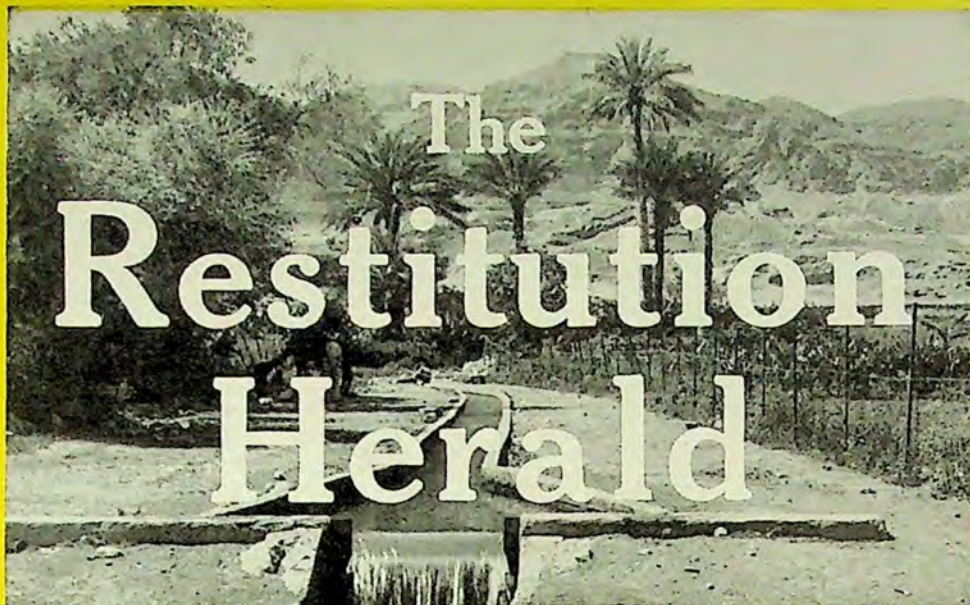
IS JESUS GOD? By Harold Doan. This tract has been published by the Ohio State Conference. It is an eight-page (envelope-size) treatise on the question of whether Jesus and God are one in person. 25 cents per dozen; \$1.60 per 100. Order today from NATIONAL BIBLE INSTITUTION Oregon, Illinois

Will You Be There?



The picture above was taken of one of the cabins which the Bereans will be using during the coming National Berean Youth Rally to be held in Indiana, August 8-18. Don't miss this wonderful experience! Enroll today!

1. Upon receipt of the enrollment form or a letter from the individual enrolling, we will send an application for rally enrollment.
2. No student will be allowed to attend the rally who has not filled the long application form.
3. It is essential that we have the enrollment in on time or it makes it difficult to plan our rally activities. This application should be sent by July 31.
4. An enrollment fee of \$5.00 is required of each student to be paid on or before July 31, 1954.
5. The balance of the tuition of \$30.00 is to be paid on or before August 9, 1954.
6. All checks and money orders should be made payable to the National Berean Society.
7. Any student who has heart trouble or some other handicap which curtails his activities must have a letter from his or her parents which will instruct the staff as to the limitations of physical activities.
8. It is understood that each student will not have any money on his person while at camp. He will deposit all money with the camp business manager. Spending money is to be limited to \$5.00 for the entire camping time.
9. All enrollment applications and entrance fees must be in Oregon, Illinois, by July 31, 1954. This will enable your conference delegates to make any last-minute arrangements or corrections in rally enrollments from the individual churches.



June 29, 1954
Volume 43
Number 38



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“Thou hast turned for me my mourning into dancing” (Psalm 30:11). . . . Dancing in the street is a form of joyous greeting practiced from antiquity. The practice is mentioned in many verses of Scripture.

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Editorial

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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

The Trinity

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (1 John 5:7).

In last week's editorial we discussed the problem of the trinity. In the magazine called *New Jerusalem Fellowship*, published in England, there is an article entitled "The Trinity," written by Editor F. B. Edgell. His thoughts are worth our study and we quote a summary of them.

"This verse (1 John 5:7) is the only one that directly teaches this doctrine. It is found only in the Authorized Version. It is not in the Revised Version, or in any other that I know of. A commentator expresses himself about it in these words: 'This text concerning the heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifth century. It is not cited by any of the Greek ecclesiastical writers, nor by any of the early Latin fathers, even when the subjects upon which they treat would naturally have led them to appeal to its authority. It is, therefore, evidently spurious; and was first cited (though not as it now reads) by Virgilius Tapsensis, a Latin writer of no credit, in the latter end of the fifth century; but by whom forged is of no great moment, as its design must be obvious to all.'—Improved Version. The term "trinity" is unscriptural, and was coined by Tertullian in the fifth century.

"A history of the rise of this doctrine is of interest, which is dealt with at length by Gibbon, in a special chapter in his 'Decline and Fall.' As Gibbon believed the doctrine, his record is of value as from a faithful historian. The Christians of the first century knew nothing about it. During the second century, as more and more Greeks came into the church, some aspects of pagan philosophy which seemed to fit were gradually blended into the Christian doctrines. Plato, the Greek philosopher, after long and careful thought, evolved a threefold conception of God which he reasonably considered necessary to make possible a comprehensive grasp of His characteristics. He saw God first as creator. He then saw Him as one that would eventually save men from sin and its results. His third conception of God was as one that would

influence by His spirit the better types of men, causing them to strive to live up to their highest conception of what they believed to be His will. Creator, saviour, and spirit.

"Many Greek Christians realized that this conception of God was very near the actual truth. These three *conceptions* of God's *characteristics* slowly but surely evolved into a threefold conception of God's *personality*. It was a slow but sure process. Towards the end of the second century and during the third this thought took deeper root, causing much controversy. By the time of Constantine, there was much heated argument about it; so much so, that Constantine felt that something should be done to settle the matter. He therefore convened the Council of Nice. Not the Bishop of Rome, notice, but Constantine. About a third of the Christian bishops attended, including two from Britain. . . .

"After much argument at the Council, during which the earlier votes were about evenly divided, the opinions veered more and more towards the acceptance of the trinity as a church doctrine. When it became evident as to the eventual result, its opponents began to fear for their personal safety; it was dangerous to be a 'heretic' in those days. As a result the final vote carried it through with only two against; probably the two from Britain. Once the decision was taken, Athanasius was instructed to put the doctrine into words. The result of his efforts still stands as divine truth, which 'orthodox' Christians consider as necessary to salvation. . . .

"The doctrine of the trinity will not bear examination. It is one of the devil's big lies; one of a trinity of lies: (1) the trinity; (2) inherent immortality of the soul; (3) eternal torment. He has successfully foisted these upon Christendom, causing complete confusion of thought and misunderstanding of God and His plans and purposes. Many of the clergy are ashamed of eternal torment, but because of their belief in the inherent immortality of the soul do not know what to do about it. ("The *soul* that sinneth, *it* shall die.") The trinity is well entrenched in the pulpits and hymnbooks; it is the ecclesiastical mark of the beast—(Rev. 13:16, 17) without which 'no man might buy or sell'—work within the 'orthodox' church systems."

The Communist Line

by C. E. Randall

THE menace of Communism has engulfed millions of people within the past quarter of a century. This Red catastrophe that has destroyed family life, uprooted religion, mutilated virtue, and purged honor and freedom from more than half of the people living is more potent than ever before. Its ways are subtle. It poses as an angel of light, whereas it is nothing but a demon of darkness. It seeks to infiltrate every branch of organized life and inject doubts and suggest courses of action that would play into the infernal scheme that controls its every activity.

Writing in *The Communist*, the official party publication, Richard Frank said: "In rural communities, teachers who are among the educated people are looked up to with tremendous respect. They are in a position to become community leaders. As a means of mobilizing the people in the villages and country, steps should be taken to send Communist teachers into rural communities where they should become active in all community organizations. The party should work actively within parent-teachers' associations and all similar organizations."

Dr. Ralph West Robey, Assistant Professor of Banking at Columbia University, made a survey of high school texts a few years ago with one Marxist, one liberal, and one conservative scholar to help him. Their report reads, "The whole emphasis is placed on the one third of the population who are underfed, rather than on the two thirds of the population who are well-fed. The textbooks emphasize the small number of large corporations, rather than the large number of small ones. The authors point out the few wealthy people in this country rather than the fact that we have the greatest distribution of wealth in the world."

The effort is to create distrust and dissatisfaction with our way of life. The tendency was to play down the failures of the Communist way of life and play up its successes. This is the way that infiltration operates, and it has been going on for many years.

The same type of activity is carried on within the framework of religious life. There has been an organized scheme to align Christianity on the same plane as Communism. In other words, Communism was putting into practice what the early church tried to do—the commu-

nity of property. I have heard many ministers argue this line of thought.

Let us consider the early church to see if their plan of community of property was of divine origin and workable. In Acts 4:32-35, we read, "The multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

This plan of disposing of one's property and putting the money into a common treasury out of which the community lived had no divine origin. It was a human plan which failed miserably. Soon after the members of this early church dispossessed themselves of personal and real property they became wards of society. It was necessary for the churches established in other places to take up collections for the poor saints in Jerusalem. Paul, on his missionary journeys, made it a practice to receive offerings for the poor in Jerusalem. A system that tends to poverty is not of Christian origin. The reason for members of the maiden church to sell all their possessions was so that they might go everywhere preaching the Word as they had been commanded.

When they dispossessed themselves and began living out of the common treasury, the easy, carefree life enamored them and they temporarily forgot their mission. Not until persecution came upon them did they begin to go everywhere preaching the Word.

A careful study of the Bible will reveal that from the beginning of man's life on the earth he had a divine right to the labor of hands; for the laborer is worthy of his hire. This right to possession was never abrogated. Honest acquisition of nature's bounties is nowhere condemned. God does require tithes of the people as recognition of His sovereignty, that He is the Giver of every good gift. The Jerusalem church was the only group that tried the community plan. It turned out to be a worthless program. For anyone to use that experiment as the basis

for Communism is to misinterpret Biblical interpretation and he deserves the severest of condemnation.

The Monroe Doctrine which was enunciated in President Monroe's message to Congress on December 2, 1823, contained two main principles of national policy. 1) The American continents were not to be considered any longer as a field for colonization by European powers. 2) That the United States would not interfere in European affairs, and would view with displeasure any attempt of European powers to subject the nations of the New World to their political systems. This doctrine has been a guiding policy for over a hundred years, but this doctrine has not kept Communism out of our country nor out of the Latin American countries.

A new cold front is being opened in Central and South America. Communist headquarters seem to be in Guatemala in Central America. Communist magazines are being freely sold at most newsstands in Central and South America. They are fomenting trouble in Chili, Bolivia, and Brazil, and have stirred up trouble in the University of Panama. The sickle and the hammer is ever widening its circle around us.

The disclosures made before the McCarren subcommittee of the United States Senate reveal the tremendous hold which Communism has interwoven in some of the labor unions in this country. Testifying before this committee a former official of the Mine, Mill and Smelter Workers Union said, "The Communists control the union through a simple method, and that is by having . . . considerably over ninety per cent of the union's staff members as members of the Communist Party. They are the precinct committeemen, so to speak, of the union movement. They are the people who negotiate the contracts."

This is America! Thank God, we have some in our government wise enough and who love their country and their faith sufficiently to stand up against these traitors and reveal them for what they are.

Early in 1937 Stalin issued a manifesto on Communism's fight against religion. Here is part of his diabolical pronouncement: "We regard religion as one of the greatest enemies of Communism and Sovietism. The fight will be carried on further and with great energy. We want no compromise with the religious world; for religious aims and our aims are fundamentally hostile to each other. For the moment, we will change our fighting tactics against the church. During the past twenty years we have used every sort of force in our fight against religion. That period is at an end. The new period will witness a spiritual fight against religion. This fight will call for even greater efforts than violence. Above all, we shall need a large number of highly trained and cultured propagandists. When this second period shall be closed, then

a third and last period will be entered upon, in which religion in the Soviet Union will exist only as a historical memory. This, in short, is the goal set for our party, for the godless, for the Young Communists, and for the Soviet government."

The present attitude toward the church is a disguise to disrupt and distinguish its lifeline. There can be no compromise between Communism and Christianity. It must be a fight to the finish—to the death of one or the other. Communists hate Christians. They believe and teach that religion is a poison.

Communists have long shouted "Peace, peace," and at the same time have ignited flames of strife, unrest, and war. The various peace offensives which they have launched, such as The Stockholm Peace Petition, which was circulated throughout the world and signed by thousands of unsuspecting people was a blind behind which the evil designs of the Communist Internationale were being developed and promoted. Time and again Russia has put forth trial balloons calling for peace. She did not want to find a way of promoting peace, but only wanted to impress mankind that she possessed peaceful desires and that non-Communist nations were barriers to peace. To further her position and put the Western powers on the defensive, the well-known Korean truce talks were initiated.

Peace is a fruit of the Spirit. It can come only from sources of good. As long as there are nations and men who are ungodly, peace will be of a spasmodic nature. In the early days of the west, the gun and dagger were the law. As long as outlaws and desperados could ride into a town and intimidate the few inhabitants and withdraw to their quarters and go unpunished, peace and security were uncertain and danger of repeat performance hung as a drape before them. Boothill Cemetery at Tombstone, Arizona, is one of the many reminders of this era of lawlessness. On the international scene, Korea, Indo-China,

(Please turn to page 6)

DAILY READING HELPS

- M. July 5. Rehoboam speaks roughly. 2 Chron. 10:1-19.
 T. July 6. Importance of good counsel. Prov. 11:14; 15:22; 24:6.
 W. July 7. Foolishness of pride. Prov. 11:2; 14:3; 16:18.
 T. July 8. Pride brings punishment. Acts 12:20-23.
 F. July 9. Good advice followed. 1 Kings 1:5-53.
 S. July 10. The Lord as Counsellor. Psalm 16:5-8; 73:24.

"The Spirit Shall Return Unto God"

✓
By H. Gary France

SOLOMON'S statement in Ecclesiastes 12:7, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it," gives rise to the question: "What does the word 'spirit' mean?" This study is intended to assist one in arriving at the Scriptural meaning of "spirit."

"Spirit" does not submit to a single hard-and-fast definition. On the contrary, it has several related definitions, all of which have a logical link with each other. The information used in this study can be obtained from Young's Analytical Concordance to the Bible.

The Hebrew word from which "spirit" is commonly translated is *ruach*. *Ruach* occurs almost four hundred times in the Old Testament, and it is translated most commonly into one of three words, "spirit," "wind," or "breath."

The dictionary reveals that the English word "spirit" is derived from a Latin term which literally means "to breathe or blow." This dictionary definition of "spirit" agrees, of course, with the other two usual methods of translating the Hebrew *ruach* — namely, "wind" and "breath." After checking the word "wind" in the Old Testament, it is surprising to find that the Hebrews had no word for wind. In other words, whenever a writer of the Old Testament wanted to write the word "wind," he used *ruach*, the same word as is used for "spirit."

The Book of Genesis records that when the Flood was upon the earth "God made a wind to pass over the earth" (Gen. 8:1). This wind caused the waters to recede. The word "wind" is actually the same as the word "spirit."

During the time of the Israelites' slavery in Egypt, God sent plagues on the Egyptians to force them to release Israel. One of the plagues was locusts. A swarm of insects was carried to Egypt by an east wind. "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" (Ex. 10:13). The word "wind" used twice in that verse is the same as the word "spirit." When God took the locusts away, He did it with what the Bible calls "a mighty strong west wind" (Ex. 10:19).

The word "wind" is used some ninety times in the Old Testament, and in each case it is the same as the word "spirit," for both are translated from the same Hebrew *ruach*. Therefore when one recalls any of the Old Testa-

ment stories in which wind has an important part, he should remember that the wind in every case is the same as the word "spirit."

The wind drove the Red Sea back as the children of Israel escaped Pharaoh's army. A strong wind brought quail for the people to eat in the wilderness. A wind destroyed the house of Job's children, killing those inside. The first Psalm speaks of the chaff which the wind drives away. In every case the word for wind is the same as the word for spirit.

This is perhaps the most important sense in which the Old Testament writers used their word *ruach*. Its primary meaning denotes a blast of air or wind.

The second important usage of the Hebrew word for spirit carries the meaning of breath, or the air which one breathes. The spirit that one breathes was given to man at creation. It exists in man and beast alike, and at death it returns to God.

When God gave Noah instructions for the ark, God said, "I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life" (Gen. 6:17). The word "breath" is translated from *ruach* or the Hebrew word for spirit. The verse might as well be read, "I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the spirit of life."

In making this statement it is evident that God meant not only human beings but animals as well. As the animals entered into the ark in twos, it is recorded, "They went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life" (Gen. 7:15). Thus we see that this breath or spirit is contained not only in man but in beasts as well.

Job once said, "My breath is in me, and the spirit of God is in my nostrils" (Job 27:3). When one understands that "spirit" is commonly translated "wind" or "breath," it is only logical that the spirit that is in one's nostrils is his breath of life.

That the breath of life in a man is not different from the breath of life in a beast is evident from Ecclesiastes 3:19, 20. "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn

to dust again." As long as one understands that wind, breath, and spirit are all related terms, it is not difficult to understand that a beast has a spirit as a man has a spirit—that is, the breath of life.

The breath of life was given to man at creation. Moses described the creation, saying, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

It is to be expected that when a man dies, his spirit or breath leaves the body, and the body turns again to dust. The very term "expire" literally means "to breathe out," and the word is formed by placing the prefix "ex" before a Latin form of our word "spirit." Thus "expire" means "exspirit," which, in turn, means "to breathe out." Expire, therefore, means to die, for at death one does breathe out.

The Bible recognizes this same link between expelling one's spirit and dying. The Psalmist prayed, "Thou takest away their breath, they die, and return to their dust" (Psalm 104:29). The phrase, "return to their dust," alludes to the creation when man was formed from the dust. The taking away of the original breath of life completes the disformation of the man God created.

Had the translators used the word "spirit" in this passage instead of the word "breath," it would read much like Ecclesiastes 12:7. "Thou takest away their spirit, they die, and return to their dust" (Psalm 104:29). Ecclesiastes 12:7 reads, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

In these two verses, the words "spirit" and "breath" are interchangeable. If the translators had used their right to employ the word "breath" in Ecclesiastes 12:7, the verse would be the same as Psalm 104:29, reading as follows: "The breath shall return unto God who gave it." The verse following Psalm 104:29, that has already been quoted, states, "Thou sendest forth thy spirit, they are created." This word "spirit" is the same as the word "breath" in the preceding verse.

Another verse that states the same principle stated in Ecclesiastes 12:7 and using the same Hebrew word is Psalm 146:4, which reads: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Here again the word for "spirit" is translated "breath" instead of "spirit." In the Hebrew, however, the words are the same as in Ecclesiastes 12:7. If the word "spirit" were used in this case, one would not be prone to use the passage to show natural immortality of the soul, because the succeeding clause is, "in that very day his thoughts perish."

When man was created, God formed him of the dust of the ground and breathed into his nostrils the breath of

life. At death the process is reversed, the dust returning to the earth, and the breath returning to God. Three verses state this principle: Psalm 104:29; 146:4; and Ecclesiastes 12:7. The word *ruach* is translated "breath" in two cases and "spirit" once, but the word *ruach* is used consistently in all three places. When man dies, his thoughts perish, he turns to dust, and the breath returns to God.

THE COMMUNIST LINE

(Continued from page 4)

the Middle East, Krakow, and Buchenwald are all witnesses of the presence of international gangsters that are destroying the security and peace of people who desire to live free from fear and molestation.

To meet, overcome, and replace destroyers of security and peace individuals and nations need the guidance and help of the Almighty. Countries behind the Iron Curtain are doing all within their power to uproot and destroy belief in God and to discredit faith in the Eternal One.

Students familiar with the ambitions and designs of Russia over the decades know that she has desired a route to the outside world that would be a year-round trade channel. Such a warm-water route could be found only to the south. The logical one was through the Dardanelles. To achieve this purpose, she has employed every power at her command. She has tried through treaty, coercion, and war to obtain this goal. The only other possible route would be overland. This would take her through small countries such as Palestine and Iran. In trying to obtain the water route through the Dardanelles, she has been opposed and frustrated by Turkey, England, and the United States. She has not attempted to open an overland route.

Scripture gives a detailed description of what Russia will do. Her identity in Scripture is plain. To get the Biblical preview and find that God long, long ago foretold what this ungodly power and her satellites would do. Let us read a portion of Ezekiel 38:

"The word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him." Russia, as such, is not mentioned in this or any other place in the Bible. Russia is a relatively recent name for that country. The land of Magog is the land of which the Prophet Ezekiel wrote, and this land is Russia. It is called the land of Magog, even by the Russians themselves. Not long ago a shipment of goods to England from Russia was marked, "Made in Magog." The Russians themselves have given us the answer to the question. There is no other country in the world that ever has been

(Please turn to page 11)

When Will the Twelve Tribes Be Restored?

By J. M. Morgan

THE twelve tribes of Israel will be restored to the Land of Promise after the time of restitution begins, at the coming of Christ. Acts 3:20, 21 reads, "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."

The "times of restitution" will have three periods—the thousand years, the "little season," and the "great white throne" or final judgment, sometimes called the time of "the books."

In Revelation 21:1-7 can be found a description of the new conditions which will exist when all things have been made new.

Ezekiel prophesied, "Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord" (37:12-14).

The remainder of this chapter reveals the Lord's purpose. "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: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (vv. 21, 22).

Verses 24 and 25 read, "David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever."

"Yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (vv. 27, 28). It is clearly described exactly what will happen when the tribes are restored to the Promised Land.

Jesus said, "Ye which have followed me, in the regen-

eration 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). He also said to His disciples, "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:28-30).

The present returning of the Jews to the Holy Land does not fulfill the above-quoted scriptures. Only the living are returning to Palestine. All nations are preparing for war—war against God's chosen people. Ezekiel warned his own people of the coming war. "Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them. After many days thou shalt be visited" (38:7, 8).

Then shall Luke 21:25, 26 be fulfilled. "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 upon the earth: for the powers of heaven shall be shaken."

Then shall come to pass that which we all hope for. "Then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up and lift up your heart; for your redemption draweth nigh" (v. 28).

The Lord of glory will come to reign over the house of Jacob, over the twelve tribes of Israel. May it be our lot to have a part with Christ in God's great Kingdom "under the whole heaven" (Dan. 7:27), with endless life in the ages of endless joy.

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True Worth

By Edna Gruber

What is our worth?

Have you ever stopped to wonder why it is so many of us think we are superior to those around us or too busy to be bothered with them?

It is only through our love of men and our desire to seek and serve that we can ever hope to find God and live in His Kingdom here on earth.

He gives us always strength enough and sense enough to do what He wants us to do. May we so clearly see His purpose for our lives that nothing can possibly daunt us.

"I can do all things through Christ which strengtheneth me." Worth-while living does not happen to us, its ways and values must be deliberately chosen and steadfastly pursued.

To pursue whatsoever things are true and beautiful and good will liberate us from all false pursuits, all false fears in life, and set us free in the fuller living with God.

How splendidly Jesus did this. No wonder He was able to say, "I am the way, the truth, and the life."

Here is a poem entitled "True Worth" by Alice Carey:

"True worth is in being, not seeming;
In doing each day that goes by
Some little good, not in dreaming
Of great things to do bye and bye.

"For whatever men say in their blindness,
And 'spite the fancys of youth,
There's nothing as kingly as kindness,
And nothing as royal as truth.

"We get back our mete as we measure;
We cannot live wrong and die right.
Nor can we give pain and gain pleasure,
For justice avengeth each slight.

"The air for the wing of the sparrow,
The bush for the robin and wren;
But always the path that is narrow
And straight for the children of men.

" 'Tis not in the pages of story,
The heart of its ills to beguile;
Though he who makes courtship to glory
Gives all that he hath for her smile.

"For when from her heights he hath won her,
Alas, it is only to prove
That nothing's so sacred as honor,
And nothing so loyal as love.

"We cannot make bargains for blessings,
Nor catch them like fishes in nets,
And sometimes the things our life misses
Help more than the things that it gets.

"For good lieth not in pursuing,
Nor gaining of great nor of small;
But just in the going and going
As we would be done by, is all.

"Through malice, through envy, through hatred,
Against the world, early and late;
No jot of our courage abating;
Our time is to work and to wait.

"And slight is the sting of his troubles
Whose winnings are less than his worth;
For he who is honest is noble,
Whatever his fortune or birth."

May the Lord lead us in righteousness, make the way plain before us that we may ever walk in the light and our living be true.

The resources of Christ are open and available to all who find in Him the love and grace of God. Let us be done with fault finding and leave off self-seeking. May we put off all pretense and meet each other face to face without self-pity and without envy.

May we never be hasty in judgment and always generous. Let us take time for all things that will make us grow more calm, serene, and gentle. May we put into action our better impulses straightforward and unafraid.

Let us strive to touch and to know the great common heart of us all. May we be loyal to our faith, and be willing at all times to do whatever work we can in the service of our Lord.

It is in the difficult places we prove our worth. Do not complain when hardships come! Face up to the problem and defeat it with the help of God.

To see the right thing is prophecy.

To get on the right side is faith.

To stay there is victory and proves our worthiness.

So let us not be weary in well doing, for in due season we shall reap, if we faint not.

If present trends continue, the colored races eventually will predominate in the world. Out of 61,000,000 babies born in the world every year, only 17,000,000 are white.

Fret Not Thyself

THE trouble began when we drove into the yard for the first time, and stopped and went into the house. Glancing out, I called to the family to come to the window. On the ground, close to a shining hubcap on the car, sat a male cardinal. His brilliant plumage was in disarray, and he presented, generally, an appearance of complete dishevelment.

"Watch!" I whispered.

Suddenly Mr. Cardinal attacked the hubcap in a fury of blind rage.

"It's the reflection. He thinks he's beating another cardinal to death," whispered someone.

We stood watching until the poor bird was worn out. He fluttered forlornly up into a tree near by; and there he sat, his wings drooping, his mouth open, panting. All that day the stubborn little fellow was either madly pecking away at his reflection or resting from the battle, until darkness mercifully brought the struggle to an end.

The next morning when I arose that silly cardinal was slashing away with undimmed vigor. By the time we were ready to leave, he looked like a rag. What would have happened to him if the car had been left there all day, it is hard to say; but he was well on the way to starvation and utter exhaustion that second morning.

Could I ever be so silly? I wondered. Poor, blind, foolish bird, jarring his body to its foundation by vicious jabs at—what? Threat of danger? An actual enemy? No, nothing but a reflection of himself! He did not pause to think the thing through. He didn't say, "Now, this fellow has never gone out of his way to bother me. He has not given me a single punch." No, he went right on giving himself a sore head with an ardor worthy of a better cause.

A few days later his mate arrived, and he promptly brought her to the scene of battle. I thought it poor judgment on his part, for the innocent hubcap always reduced his appearance to what was anything but impressive! He sallied majestically up to the gay reflection and gave it a vicious jab. The female, in her duller plumage, waited close behind him. Soon the battle was on again in earnest, until, exhausted, Mr. Cardinal hunted out his favorite branch on the convenient tree.

Then Mrs. Cardinal began. "You are like some persons!" I scolded her. "Going around, hunting up trouble!"

"Let's be off," urged my husband. "They'll get something to eat and a good rest while we're gone." But Mrs. Cardinal was of an inquisitive nature. Before we left, she proved to her mate that there were *four* hubcaps, each one framing a lively cardinal; and she developed a per-

sonal animosity toward the radiator cap, though she chose to relax there between bouts.

The way those birds loathed that car was a continual source of wonder to me. They were seething with hatred toward an object that had never harmed them; and all their fury accomplished nothing but to wear them out, starve them down, and reduce them to battered, red rags!

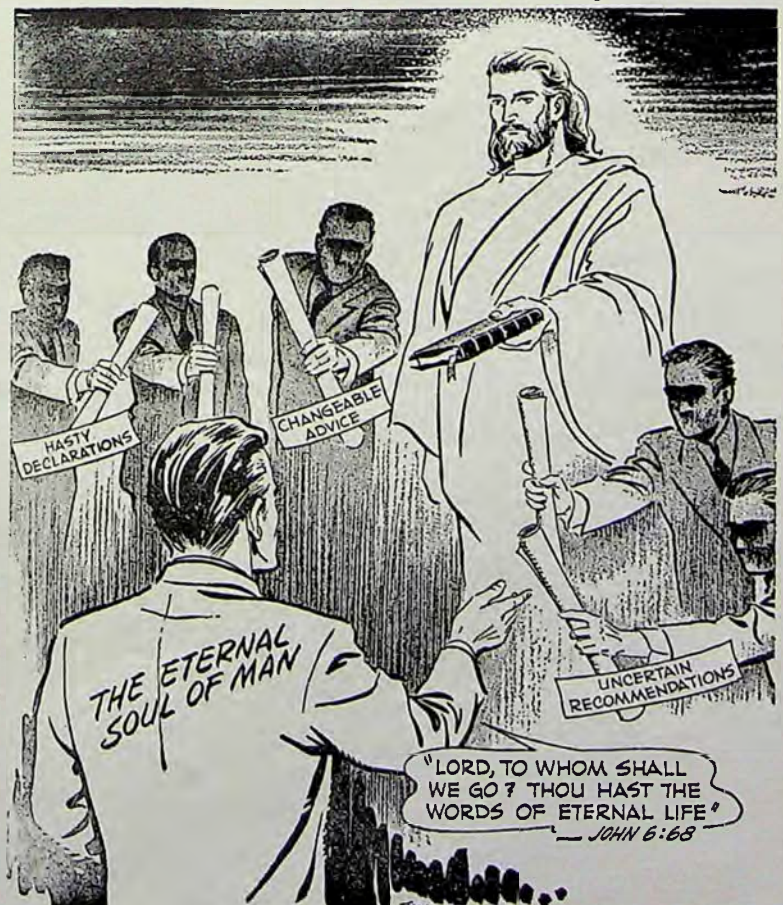
Sometimes I meet a person who reminds me of those birds. "He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings" (1 Tim. 6:4). "From such," said the Apostle Paul, "withdraw thyself." The time will come when real trouble must be met. We shall be better off then if our reserve strength has not been wasted.

I hope, too, that every time anger begins to rise in me, I shall see again the ridiculous picture of the silly cardinals wasting their strength, their time, and their vivid beauty pecking away in senseless rage at a harmless hubcap! Wise indeed is the counsel of Solomon, "Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools" (Eccl. 7:9).

"Cease from anger," says the Psalmist, "and forsake wrath: fret not thyself" (Psalm 37:8).

—Edna Atkin Pepper in *Signs of the Times*.

When It Comes to Eternity



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Plead for Religion in Schools

Moses and Jesus have as much right to be heard in our public schools as Darwin and Dewey, Dr. Carl F. H. Henry declared recently at the Long Beach conference of the Los Angeles County school trustees. Henry, professor of theology and Christian philosophy at the Fuller Theological Seminary, Pasadena, told a panel discussion by trustees that there is a growing recognition that public education has failed to give adequate emphasis to moral values. The panel was presided over by Lawrence Lamb of the Pasadena school board, which has been embroiled in a controversy over progressive education.

Henry said the myth of progressive education, the values of which are only relative and evolving, and are never universal and absolute, produced a generation whose sensitivity to the spiritual and the moral is dulled. John Dewey was the chief disciple of progressive education. "Progressive education denied absolute respect for anything, Moses and Jesus included," said Henry. "No commandments were acknowledged to be due obedience at all times and places from all men under all circumstances."

These relative values have a great deal in common with the philosophy on which the strong-arm ideologies of Europe — Fascism, Naziish, and Communism — operate, he said, adding: "If there are no fixed and changeless values, while competing values may be equally valid in different times and places, then there is no assurance that Naziism and Marxism need always be regarded as wicked, or that democracy is a permanent ideal," Henry argues. The speaker, who is well known as a teacher and author in his field, saw a ray of sunlight in the fact that there is a rising and almost universal favor for moral and spiritual emphasis in American public education.—*E.P.*

The Great Light

A noted orator asked Charles Dickens for the most pathetic story in literature, and he said it was that of the prodigal son.

Thomas Jefferson was asked for the richest passages in literature, and he said it was the first sixteen verses of the fifth chapter of Matthew.

When Daniel Webster was questioned as to what he considered the greatest legal digest, his reply was the Sermon on the Mount.

No one has equaled David for poetry, nor Isaiah for vision, nor Jesus for his moral and ethical teachings, nor Peter for holy zeal, nor Paul for logic, nor John's statement of sanctified love.

God's word is the greatest of all Books, and its author the greatest of all teachers. We do well to stay close to its pages. It is THE BOOK.—*Square and Compass.*

THE COMMUNIST LINE

(Continued from page 6)

called Magog other than Russia. Her own words have condemned her. Unknowingly and unwittingly she has acknowledged that she is the land of Magog.

There is another way of identifying the land of Magog. Gog is said to be the prince that will rule over it and will be the chief prince that will rule over "Meshech and Tubal." These were two cities or places in the area now embraced in the Union of Soviet Republics. These two places are now known as Moscow and Tobolsk. These names have undergone several connotations. Meshech the original name became Mesoch, Muscovia, Moscow. Tubal passed to Thobel, then Tobolsk. Moscow is the present head of the Soviet Union and Tobolsk was for a long time head of the Siberian sector of the Union.

"Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal." According to this, God is going to be against Russia when she rises up against God. When God is against a nation it is tantamount to saying that that nation is against God; for He is never against any nation or person unless that nation or person rises up against him. When that happens there is only one final result and that is defeat for the opposer of God. There is no nation in the world today that has taken such a determined and definite stand in opposition to God as has Russia.

Verse 4 details what God will do to this Magog power. "I will turn thee back, and will put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords."

Putting hooks in the jaws of the people was a method used in ancient times to lead captives or prisoners. When God starts to handle Gog and his legions of the land of Magog, they are going to be submissive, for it is impossible to fight against God.

God is portrayed as leading Gog and his host into battle, which the remaining portion of Ezekiel 38 indicates will be their armageddon and complete and final defeat. The nation that forgets and opposes God will perish. The Soviet Union will be no exception to this rule. If we stand loyal to the Lord and uphold the principles of righteousness we need not fear such an enemy, for God will fight for us. He has a multitude of ways by which He can bring such an enemy to defeat. He has many "Red Sea graves" for ungodly nations.

The great company, or army, that Gog will lead forth to prey and to spoil is well armed. The time of disarmament is not near at hand. It is useless and unwise to expect nations whose god is not the Almighty to pursue the

ways of peace which are the fruits of the Spirit. The world will be an armed camp until the day when the Almighty breaks in pieces sinful and wicked nations in the Battle of Armageddon. Peace is coming—real peace, genuine peace—but it cannot come until God reduces desperately wicked hearts into submission.

Ezekiel 38:5, 6 indicates that Magog will have several satellite powers that will march under her orders—either by choice or by compulsion. We read, "Persia, Ethiopia, and Libya with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee." Persia answers to what is now called Iran. Ethiopia and Libya reach around to the south of the Mediterranean. What Mussolini called his sea and which has been Britain's lifeline may be choked off when Gog moves to the fray.

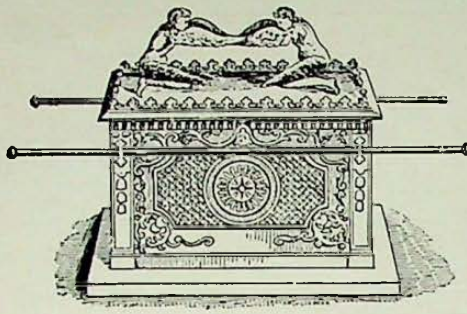
Gomer is another power that will march under the banner of Gog of the land of Magog. Gomer settled in what is now Germany. Germany and Russia are already partly joined and soon the western part of Germany may be found under the hammer and sickle. Why? God says so! Togarmah occupied the area where Turkey is now settled. When these powers become allied with Russia, she will have a way over both the warm-water route to the south and the overland route through Iran and Palestine.

When will these events happen? Verse 8 reads, "After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them."

The place is against Israel. It will be after Israel is gathered back to their own land. Hundreds of thousands of them are already there. They are again a nation. They have reoccupied the mountains of Israel. With this setting before us, we can expect Russia to continue her program of expansion. To meet the thrust, we must be on God's side. For us, it is either Christ or chaos.



**A CLEAR CONSCIENCE
IS A GOOD PILLOW . . .**



Crossing the Jordan River

By Mary Railton
Children's Editor

Three days had passed since the scouts returned to camp from Jericho. An officer of the camp had been riding from tent to tent. He talked to the men of each family, saying, "When you see the priests taking up the ark of the covenant of the Lord your God, you must gather your things and follow it."

The Lord talked with Joshua. "This day will I exalt you in the sight of all Israel, for they will learn that I am with you, as I was with Moses." God laid before Joshua His plan whereby they were to enter Canaan.

Joshua called the people before him and repeated what God had told him. "Listen, O Israel! Consecrate yourselves this day, for the Lord will perform wonders before your very eyes. The ark of the covenant will cross Jordan ahead of you. Each tribe will choose one man from its number, for he is to pick up a stone from the river bottom at the feet of the priests where they will stand in the center of the river. He will carry that stone on his shoulder across to the other side. The waters of the Jordan River shall be cut off. The Lord will stop the waters from both sides of us and help us to cross on dry land."

The priests then lifted up the ark and carried it to the brink of the river. Putting their feet into the shallow edge, they stopped, holding the ark.

The people following behind watched to see what wonder the Lord would perform. Suddenly, the waters of both sides heaped up into the air and rolled back to where they came from. The priests walked to the center of the river on dry ground and, holding the ark there, waited until all the children of Israel had crossed. As each tribe passed the priests and the ark, one man stooped to pick up a large stone and the tribes proceeded across on dry ground.

When every man, woman, and child were safe on the opposite side, Joshua commanded the priests to bring the ark on across the river bottom. Slowly they carried the ark up on the shore. The Israelites watched astonished

as the waters suddenly closed together over the ground they had traveled across. Surely, the Lord was with Joshua! Surely, the Lord was protecting them!

Joshua called for the twelve men bearing the twelve stones from the river bed. They piled their stones on each other to make a pillar or altar. Joshua turned to the people and said, "When your children ask, 'What are these stones for?' you can tell them what happened today. Tell them how all of Israel crossed the River Jordan on dry ground. It was not my power or the power of any one of you, but the Lord our God who dried up the ground and held back the waters so we could cross into the land He has promised to give us. All people of the earth will learn of the might of the hand of God and will fear Him as we fear Him."

Next Week

We will find how the Lord helped them to capture Jericho.

NEW MEMBER

We are happy to welcome little John Thomas Daniels to the Everyday Christian Expression Club. His mother sent in his name.

GOD'S BLESSINGS ON YOUR BIRTHDAY?

- Judy Kay McGraw, July 7, age 1, Denver, Colo.
- John Thomas Daniels, July 7, age 1, Little Rock, Ark.
- Joan Love, July 8, age 14, Cleveland, Ohio.
- Robert W. Young, July 9, age 9, Hammond, La.
- William L. Young, July 9, age 9, Hammond, La.
- Robert Lee Cummings, July 9, age 3, Rock Island, Ill.
- James Bryant Davenport, July 11, age 11, Eldorado, Ill.
- John Edward White, July 11, age 10, Eldorado, Ill.
- Carroll May Guillory, July 11, age 9, Hammond, La.

Do you club members enjoy seeing who has a birthday on the same day as you? Well, do you have a birthday between July 11 and July 16? There are none in our club yet who have a birthday during those six days.

This is Promotion Day for Joan Love. We invite you to read the Berean Page, also, Joan.

The Children's Corner



The Berean Page

Interesting Reading for Young People

He Is Risen!

by William Wachtel

Nineteen hundred years have come and gone, and yet the miracle of the empty tomb has continued to grip the hearts and minds of men everywhere. It stands as the best-attested fact of history. More surely than we know that this nation was founded in 1776, more certainly than we know that Columbus discovered the New World in 1492, more positively than we know that Rome was ever mistress of the Mediterranean—yea, with more assurance than we have of all these—we know that Jesus Christ came forth from among the dead to a life that shall never end!

Job had asked the question many years before—that question which has always been on men's minds: "If a man die, shall he live again?" (Job 14:14). Truly, this is a question which men have sought to answer since the sad day when God declared, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19).

The dismal facts of experience from that day till this have only confirmed the truth of God's declaration. The greatest happiness, the fairest prospects, the most ambitious goals—all find an end in the silence of death. Wise Solomon said it plainly: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor devise, nor knowledge, nor wisdom, in the grave whither thou goest" (Eccl. 9:10). Jesus Himself said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

Were this the only end for man, dark indeed would be the picture! Better then to take the view of those who said, "Let us eat and drink; for to morrow we die!" (Isa. 22:13; Luke 12:19; 1 Cor. 15:32). Might as well do as we please—what's the use anyway?

But, thank God, there is much more than this to look forward to! Even in the ancient prophecies there were hints and even clear promises of a life after death. Isaiah was inspired to write, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. 26:19). Dan-

iel was given a preview of that time when "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2). David's hope was beautifully expressed in the closing words of Psalm 17:15: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

These promises, however, as precious as they are, were not enough. A practical demonstration was needed to prove to skeptical man God's power to raise the dead and give them eternal life, and to show what this eternal life was like. God provided for this need by raising up His Son Jesus three days after the public execution of the Saviour on Calvary.

Was He raised a spirit, a vapor, an intangible phantom? Could this be the promised kind of life? Rather, He declared, "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). Yes, it was the Lord Himself. His was the identical body crucified for us, and yet that body now possessed a new, endless life (Heb. 7:16). This is the miracle of the empty tomb! It is the miracle of resurrection. It is promised also to all those who belong to Christ, for they, too, shall be raised from the sleep of death, at His coming! (1 Cor. 15:23.)

The Sure Word

from Harold Doan's Bulletin

The Apostle Peter, who witnessed the transfiguration of Jesus, and saw with his own eyes the glory in which Christ will return to establish His Kingdom, said, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place" (2 Peter 1:19). We have never seen Jesus, nor the things that He has promised, but we have the sure Word of God telling us of the things to come for the faithful.

Let us take heed to that Word, study it, pray over it, and be filled with the assurance of blessing to come with the return of Jesus Christ to the earth. "Faith cometh by hearing and hearing by the word of God." The Word of God is the foundation of faith, and without the Word, there can be no faith.

AMONG THE CHURCHES

Church Calendar

Special Events

- July 4-11—Southeastern Conference, Guthrie Grove Church of God, Pelzer, S. C.
- July 5-9—Vacation Bible School at Burr Oak, Ind. (Verna C. Thayer, guest superintendent).
- July 11-18—Camp Bible School at Wenatchee, Wash.
- July 11-25—Texas Berean Youth Rally near Gatesville, (Delbert Jones, guest leader).
- July 12-16—Vacation Bible School at Rockford, Ill. (Verna C. Thayer, superintendent).
- July 12-16—Evangelistic meetings at Rockford, Ill., Church of God (guest speaker, Walter Wiggins).
- July 15-18.—Arkansas-Oklahoma Conference at Oak Grove Church of God near Little Rock.
- July 18-25—Texas Conference and Bible School on the Youth Rally grounds, near Gatesville (guest speaker, Delbert Jones).
- July 19-23—Vacation Bible School at Flagg Center, Ill. (Verna C. Thayer, superintendent).
- July 19-23—Vacation Bible School at East Oregon, Ill. (Verna C. Thayer, superintendent).
- July 27-August 8—Illinois Bible School and Conference at Oregon.
- August 3—Sunday School Day for all interested workers and teachers at Oregon, Illinois.
- August 5, 6—General Conference Business meetings at Oregon, Ill.
- August 7-15—Missouri State Conference.
- August 8-18—National Berean Youth Rally at Quaker Haven Camp (near Syracuse, Indiana on Dewart Lake).
- August 12-22—Virginia Conference and Bible School at Maurertown (Kenneth Milne, guest speaker).
- August 14-22—Iowa State Conference at Waterloo.
- August 15-22—Western Nebraska Conference at Holbrook (Warren Sorenson and Harry Gockler, guest speakers).
- August 25-29—Ohio State Conference at Golden Rule Church, Cleveland (Harold Doan, guest speaker).
- October 25-31—Evangelistic Meetings at the Church of God, Fremont, Nebr. (guest speaker, Walter Wiggins).
- October 31—Arkansas Youth Rally at McGintytown Church of God near Greenbrier

Congratulations to Bro. and Sr. Leon Driskill, Stanhope, Iowa, on the arrival of Terri Lea on June 16, 1954.

SAN JOSE, CALIFORNIA

We were happy to have Bro. Walter Wiggins with us during the month of May. Everyone enjoyed his stay. During his time here two were baptized, Hugh Lemon and his daughter Marian. Our prayers go with them as they start a new life.

We in San Jose feel very fortunate in the purchase of a building, as we have been told by others it is a once-in-a-lifetime deal. It is an older building, but we feel, with a little work and paint it will look very nice. We were fortunate, as with the purchase we are to get a large pipe organ, two pianos, all in good condition; also a large basement with kitchen facilities. We have removable partitions in the basement for classes. We can comfortably seat one hundred in the auditorium. There is a baptistry and seats for the choir. It is a corner lot within the city limits, accessible by public transportation. We are still meeting in the Y.M.C.A., as we cannot get possession for ninety days.

During the time Bro. Wiggins was with us he conducted service each Sunday morning and afternoon. He taught two Bible studies each week.

Bro. Wiggins spent five days with Bro. and Sr. T. E. Lynn near Atwater, Calif. While there he held Bible study at Atwater and Modesto.

All are looking forward to Bro. Wiggins' return in the fall, for an indefinite stay. We plan to have a dedication for the church early in the fall.

In all of our work here we pray God's will be done, not ours. Sometimes we try to run ahead of God, but we must realize He is our guide, ever praying for His love, guidance, and wisdom.

Any donations will be gratefully appreciated. We pray God's richest blessings on each one. Send to: Mrs. G. W. Kinsey, 3001 Florence Ave., San, Jose.

Take time to be holy, the world rushes on.
Pauline LeWarne, asst. S. S. supt.

See page ten for list of tracts available from National Bible Institution.

REVITALIZING THE CHURCH A Seminar

Bro. James M. Watkins has listed the subjects to be considered in the seminar which he will supervise during the first week of the Illinois Bible School and General Conference. July 27, How to Find the Weaknesses in Your Church; July 28, How to Find Potential Members; July 29, How to Double the Fellowship of Your Church; July 30, How to Enlarge Your Church Program Wisely; July 31, How to Win Friends in the Community.

This seminar is to be held each afternoon, beginning at 2:00. All interested persons should be in the group.

OREGON, ILLINOIS

A Sunday school memory contest was held on Sunday evening, June 20. Those who had memorized a chapter from the Bible and who were in the contest were Dennis Anderson, Eve Anderson, Larry Carr, Marilyn Mattison, Janet Turner, and Sandra Zittle. The winner was Marilyn Mattison (a great-granddaughter of Bro. and Sr. S. J. Lindsay), who received a religious picture as a prize. The others received smaller pictures for their efforts.

The Dorcas Society, with the help of some men of the church, have painted the walls and ceiling of one room in the conference dormitory. Another room is to be completed and both floors painted. It is understood that our Ripley brethren intend to take care of another room on the work day which has been set for Saturday, July 10.

Following is a list of church officers as it stands for the coming year: elders, Delos Andrew, Otto E. Dick, Paul C. Johnson; trustees, Delos Andrew, Albert Legsdon, Paul C. Johnson; deacons, William Andrew, Hiram Schier, Jr., Clifford Eyster, Oral Miller; secretary, Shirley Urish; treasurer, Leota B. Hanson; deaconesses, Elizabeth Ordnung, Ida Turner; church organist, Louise Lapp.

Bro. and Sr. Roy Humphreys and daughter Virginia left for Marengo, Iowa, on June 24. Bro. Humphreys will begin his full-time pastorate with the Koszeta Church of God on July 1.

Sr. Delos Andrew spent a week with her daughter, Sr. Curtis Simpson, at Hedrick, Ind., while Bro. Simpson was busy at the Indiana Bible School and Conference.

Bro. and Sr. C. E. Lapp and Jon drove to Troy, Ohio, June 21, to take Sr. Edna Brewer home. Sr. Brewer had been a guest in the Lapp home for several weeks.

TEMPE, ARIZONA

Elder C. E. Randall has resigned as pastor of this church and will be leaving here the first of September. His plans for the future are not known, but any church seeking a pastor would do well to contact him.

He is truly an exceptional Bible student and teacher, as well as an excellent speaker. He has been a capable leader and has stimulated interest and activity in the church. During his six years as pastor of this church, attendance at all services has shown a steady increase and the church family has grown accordingly. Surely God has blessed us during this time, and there is much regret over his departure.
Roselin Fredlund, seey.

Sr. Bernard Crofton, Lanark, Ill., is confined to the University Hospital in Madison, Wis., where she submitted to serious surgery several weeks ago. Pray for Sr. Crofton and for her family in this time of affliction.

**ILLINOIS BIBLE SCHOOL AND
GENERAL CONFERENCE—1954**

MILLER - EVANS

REVISED STANDARD VERSION

An Economy Edition

The Bible School will begin on Tuesday morning, July 27, with a devotional service at 9:30, followed by classes at 10:15, dinner at 12:00. In the afternoon there will be a general assembly at 1:30, classes and seminar at 2:00, and a problem clinic at 3:30. Supper comes at 5:30. The evening service begins at 7:30.

Teachers for the classes are: beginners, Ruby Railton; primary, Verna Thayer; juniors, Louise Lapp; junior high, Jane LeCrone; senior high, C. E. Lapp; young people, C. E. Randall; adult, Walter Wiggins; seminar, "Revitalizing the Church," for all interested persons, J. M. Watkins; "What's Your Problem?" for all, Otto E. Dick.

The general topic chosen for the evening sermons is "Where Do You Stand?" Speakers and their subjects are: "Standing on the Promises," James Mattison; "His Feet Shall Stand," Francis Burnett; "Standing Before the Judge," Harold Doan; "The Liberty Wherein We Stand," H. A. Sheets; "The Kingdom That Shall Stand," M. W. Lyon; "Take Heed How You Stand," William Dick; "Stand, Therefore," Verna C. Thayer; "Why Stand Idle?" C. E. Lapp; "Standing Together," Alva Huffer; "Where Are You Standing?" Kenneth Milne; "Behold, I Stand at the Door," Harvey Krogh, Jr.

Sunday speakers are: August 1—J. R. LeCrone, Bud Goodwin, C. E. Randall; August 2—James M. Watkins, Orville Westlund, T. M. Ferrell.

Special days: Berean, Monday, August 2; Sunday School, Tuesday, August 3; Evangelism and Missions, Wednesday, August 4; General Conference business, Thursday and Friday, August 5, 6.

To get full benefit from classes and sermons, plan to be present for the full time.

MAGAW - CHAPMAN

The Oreron, Ill., Church of God was the scene of an impressive wedding on Sunday, June 20, at 5:00 p.m., when Norma Kathleen Magaw, Oregon, and Charles Chapman, Chicago, exchanged vows in a double ring ceremony.

Betty Magaw at the organ rendered pre-nuptial music and the traditional wedding marches. Elene Ebyre served as maid of honor; Robert Pararis was best man; Susan Gervasi was flower girl; and Ivan Magaw gave the bride away. Paul Hatch and Don Chapman were ushers.

The altar was banked with ferns, hydrangea, peonies, and baby mums. The bride in pink ballerina length dress carried roses on a white Bible. The maid of honor wore blue, with pink rose corsage.

A reception attended by fifty guests was held in the church basement. The Chapmans will reside in Chicago. Otto E. Dick.

"Jesus Christ, the Only Begotten Son of God," an article which appeared in The Restitution Herald of April 20, 1954, is now available in tract form (8 pages). It treats one phase of the doctrine of the trinity. (See editorial, page 2 of both this week's and last week's Herald.) Single copy 5 cents; dozen, 25 cents; 100, \$1.60. Order from National Bible Institution, Oregon, Ill.

The Church of God at Tempe, Ariz., was beautifully decorated to receive the bridal party of Marilyn Ann Miller and John Henry Evans, Jr., as Frances Dimmick played Lohengrin's Wedding March. These young people come from highly respected families and are themselves young people of sterling qualities. Marilyn is a faithful member of the church and active in the musical work. She is the daughter of Bro. and Sr. Lawrence Miller. Lawrence is superintendent of the Sunday school and Marge is one of the Sunday school teachers. The wedding vows were read by the writer in the presence of more than two hundred guests and friends.

The couple were attended by Mary Ann Todd, as matron of honor, with Carolyn Huey, Margaret Jones, and Nancy Tyson acting as bridesmaids. Bruce Brooks served as best man, and Bennett Miller, brother of Marilyn, Bill Grant, and Ray Miller acting as ushers. Karen McPherson was flower girl. After the wedding a reception was held at the Miller home and patio. May God bless these young people in their wedded life.

C. E. Randall.

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

LINDA KAY DANSKIN

Linda Kay Danskin, daughter of Frank G. and Doris Danskin, was born on October 19, 1942, and died on May 26, 1954. She lived all her life on her parents' farm west of Marengo, Iowa. She was a sixth grade student in Sumner No. 1 School. She was a child who began early in her young life to follow the way of the Lord. Her greatest enjoyment was in what she could do for others.

She is survived by her parents; one brother, Merle; her paternal grandmother, Mrs. Emma Fiester; her maternal grandparents, Mr. and Mrs. Cliff Cronbaugh; and many aunts, uncles, and cousins. She was preceded in death by one sister, Louise, who died in infancy.

Services were held in a funeral home in Victor, conducted by the writer. Two well-rendered numbers were given in song by Esther Cronbaugh, aunt of the deceased.

H. S. Hunt.

NITA SUE HOLTkamp

Graveside services for Nita Sue, daughter of Mr. and Mrs. Wayne Holtkamp, stillborn on May 31, 1954, were held on June 1, at the Ripley, Ill., Cemetery. The service was conducted by the writer. E. Warren Sorenson.

"Forty million children and young people are without any religious instruction."

The new Illustrated Revised Standard Version Bible is available from National Bible Institution, Oregon, Ill.

Complete text with footnotes . . . 992 pages numbered consecutively from Genesis to Revelation . . . 12 illustrations in 4 colors . . . 12 reference maps in 6 colors . . . Book size 5½ x 7¼ x 1¼ inches thick . . . Plantin typeface.

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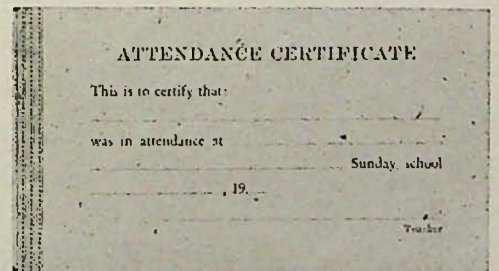
THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$3.00.

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 "resurrection 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 essential to salvation.

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



The Quick and Easy way to satisfy those requests for a note verifying the attendance of visitors in your class is to have some of our attendance certificates handy (3 by 5 inches in size). Only 2c each

Order from
NATIONAL BIBLE INSTITUTION
Oregon, Illinois

Will You Be There?



The picture above was taken of one of the cabins which the Bereans will be using during the coming National Berean Youth Rally to be held in Indiana, August 8-18. Don't miss this wonderful experience! Enroll today!

1. Upon receipt of the enrollment form or a letter from the individual enrolling, we will send an application for rally enrollment.

2. No student will be allowed to attend the rally who has not filled the long application form.

3. It is essential that we have the enrollment in on time or it makes it difficult to plan our rally activities. This application should be sent by July 31.

4. An enrollment fee of \$5.00 is required of each student to be paid on or before July 31, 1954.

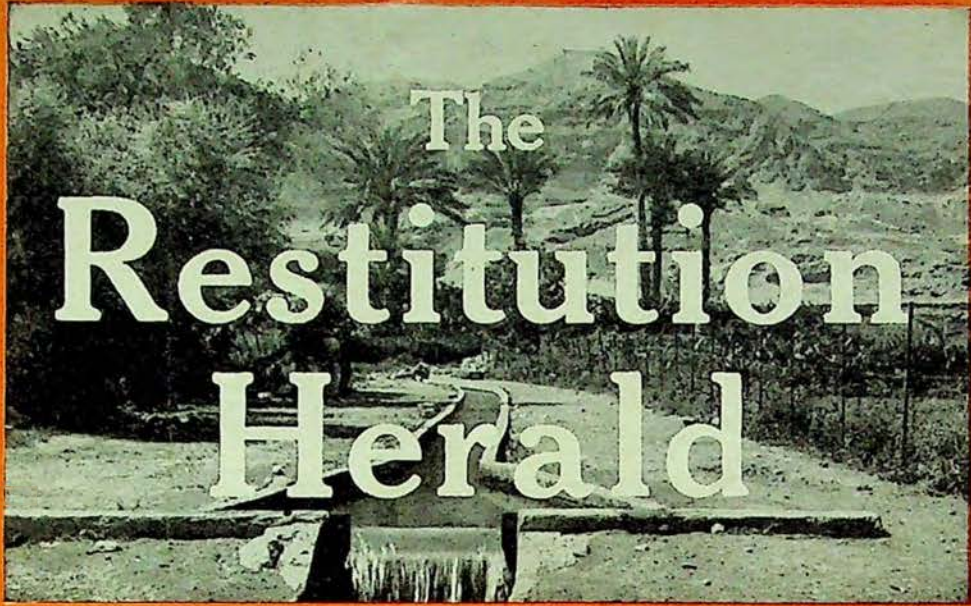
5. The balance of the tuition of \$30.00 is to be paid on or before August 9, 1954.

6. All checks and money orders should be made payable to the National Berean Society.

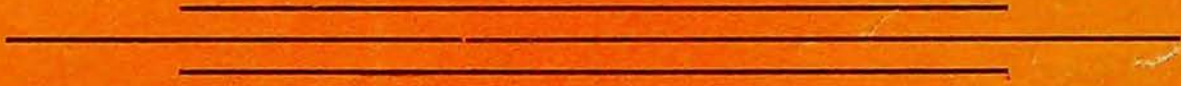
7. Any student who has heart trouble or some other handicap which curtails his activities must have a letter from his or her parents which will instruct the staff as to the limitations of physical activities.

8. It is understood that each student will not have any money on his person while at camp. He will deposit all money with the camp business manager. Spending money is to be limited to \$5.00 for the entire camping time.

9. All enrollment applications and entrance fees must be in Oregon, Illinois, by July 31, 1954. This will enable your conference delegates to make any last-minute arrangements or corrections in rally enrollments from the individual churches.



July 6, 1954
Volume 43
Number 39



—
“Go ye into all the world,
and preach the gospel to
every creature.”
— Mark 16:15.





Editorial

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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Research Proves Cigarettes Harmful

The long-standing controversy as to whether or not Christians should smoke entered a new phase with the recent publication of a research report on lung cancer. If we are to believe this report, not only Christians should refuse to use cigarettes, but everyone else as well.

The details of the research have been on the front page of most newspapers; however, many facts contained in the report are worth repeating. The American Cancer Society sent out twenty-two thousand trained callers who interviewed 187,766 persons. Those interviewed were between the ages of 50-70 years. The interview was conducted over nine states—New Jersey, Pennsylvania, New York, Michigan, Illinois, Wisconsin, Minnesota, Iowa, and California. The results should be representative of our whole population.

The research revealed that in these ages, the death rate was 75% higher among men who smoked than among those who never smoked. Of the men who smoked a pack or more of cigarettes a day, the death rate from heart disease and cancer is double that of non-smokers in the same ages. The death rate rose in direct relation to the number of cigarettes smoked. This proved beyond doubt that there is a relationship between smoking cigarettes and the death rate.

For the ages 50-54 years, the death rate was 65% higher among cigarette smokers as compared to non-smokers. The death rate in the ages of 55-59 was 60% higher, and 102% higher among those aged 60-64. The amount the individual smokes also has a direct relationship to the death rate. Pack-a-day smokers have a death rate 102% higher in ages 50-54, 86% higher in ages 50-59, and 108% higher in ages 60-64. The rate declines after 65 years of age. This is probably due to the fact that heavy smokers do not live beyond this age.

There is considerable research yet to be done in the relationship of heavy smoking to heart attacks. It seems clear, however, that there is a tremendous strain on the heart by heavy smoking. Death rate from heart attacks were twice as high among pack-a-day smokers in the age bracket 50-64 as compared with non-smokers. The researchers feel that once the true association of heavy

smoking and heart attack victims is made known, and these figures are added to that of lung cancer, the toll taken by cigarettes and tobacco will be appalling.

Such a report will be refuted by the tobacco interests in every possible way. Tobacco stocks tumbled on the stock market the day following the report. Cigarette manufacturers realize that they are fighting a real threat to their future. We are hearing now the charge that the research is "inconclusive." Everyone knows that the research was as sound and conclusive as any such research can be. No matter how much the tobacco industries object, the fact remains that figures do not lie.

There has been much discussion on the question of whether or not Christians should smoke. This has been based upon the theory that the Bible does not deal directly with this problem. We are told that there is not a direct statement that the individual should not smoke. As a result we have gradually slackened our opposition to the use of tobacco. Since the harmful effects of cigarettes has now been taken out of the realm of supposition and made the basis of sound, scientific facts, we should reorganize our thinking accordingly.

No one can say the Bible does not concern itself with man's physical welfare. This is obvious by all the laws given by God. Israelites were forbidden to eat pork because danger of contamination made it extremely dangerous. The Bible emphatically warns against the use of intoxicating liquor, because of the adverse physical effects derived from them. There are many verses which warn us against the use of drugs and narcotics. Now that tobacco has been placed in the extremely harmful category, it should be diligently warned against.

If this research report has done nothing else, it has placed the true facts of the use of tobacco and cigarettes before us. No amount of soft pedaling or charges of "inconclusive evidence" can obscure these facts as has been done in the past. It seems that the time has come for the church to stop debating the pros and cons of the issue. No amount of argument can eliminate the fact that tobacco and cigarettes are killers. Certainly anyone having an interest in the welfare of his fellow man cannot approve the commercialization of any agent capable of raising the death rate as high as 108%.

"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).

"Behold, I Come Quickly!"

By F. L. Austin

in "Back to the Bible"

THE rapidly approaching day of the second coming of Christ is a Biblical fact that is received by Christian people everywhere. Today there is scarcely a Christian denomination that is not rapidly accepting this truth, which half a century back was denied by practically all.

That God's plan as revealed in the Bible foretells the literal, bodily return of our Saviour, comes to be ever more definitely and pleasingly realized as the trend of Christian thought turns more and more away from some of those hazier concepts which hinder a clear comprehension of this and other deeply absorbing Biblical truths.

Sorrow's Solace

When our Saviour would console His apostles concerning the fact that He must soon die and later be taken from them, He did so by telling, "I will come again" (John 14:3). As He was taken from the apostles in His ascension, two white-clad messengers stood beside them, and said in comforting words, "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." In Matthew 25:31, Jesus told His apostles the glad truth that He would come with His holy angels; in Luke 21:27, He said, "Then shall they see the Son of man coming in a cloud with power and great glory."

Back-to-the Bible Christians everywhere are grasping the undeniable and thrilling certainty of the glorious coming of Christ.

Many Old Testament prophecies glisten with the startling new and happy meanings as the fact of the second coming of Christ comes to be understood. Jeremiah prophesied, "I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth" (23:5). That Jesus was that righteous Branch, "the son of David" (Matt. 1:1), that He was that King (Luke 1:32, 33), that He was the One to execute judgment (John 5:22) none doubted. But how? Ah, His second coming tells the story. It is the fact of Christ's second coming that adds meaning and action and life to this treasured prophecy.

A Child Born to Rule

Isaiah prophesied (9:6, 7), "Unto us a child is born . . . and the government shall be upon his shoulder . . . of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." This is identical in its teachings with Luke 1:32, 33 that the One to be born to Mary should occupy the throne of His father David; and that He shall occupy His throne when He returns with His angels (Matt. 25:31). This prophecy of Isaiah, which to some proved the Bible false, and to others was a jagged stumbling block, becomes a veritable picture of beauty and grandeur when it is realized that Jesus is really coming back to accept the responsibility of governing and of bringing in everlasting peace. Man cannot do this, but God's Son can.

Coming to Save

The old-fashioned Bible tells us, in Matthew 1:21, that Mary should name her Son "Jesus: for he shall save his people from their sins." But sin is that thing which brought death into the world. Indeed, death is the wage of sin (Rom. 6:23). If Jesus is to save His people from their sins, He must accordingly save them from death. It was to this end, that He might save, that He died for our sins (1 Peter 2:24). But that grand old Book tells us again that salvation was not passed on to the people immediately following the Saviour's death, but, rather, that "unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28). Salvation, in its fullness, is dependent upon the "second" appearance of our Lord and Saviour.

The manner of accomplishing salvation from sin, even from death its wage, is by resurrection. Indeed, there is no way suggested in the Bible whereby man can be saved from death excepting by resurrection. Just as death puts out, obliterates life, so resurrection destroys, brings to an end, death. Therefore, John declared (John 5:28, 29), that the "hour is coming, in the which all that are in the

graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John elsewhere recorded the words of Jesus to Martha, "I am the resurrection, and the life" (John 11:25). He alone holds resurrection power.

Releases Resurrection Power

It is when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first" that we discover Him using that resurrection power. It is the second coming of Christ that ushers in resurrection and likewise salvation from death. Not only does this state of 1 Thessalonians 4:16, 17 give explanation and understanding to many of the Saviour's teachings, but it throws the clear light of God upon such prophecies as Hosea 13:14; Daniel 12:1; Isaiah 26:19; Psalm 17:15; Job 14:15, and many other like texts of Scripture.

As resurrection depends upon the second coming of Christ, we see that His second coming is a necessity in order to fulfill the assurance of resurrection and of salvation. Resurrection power then begins to be released. Salvation results. Both await His return.

His Coming Will Not Reward All People Alike

It is to be wished that Bible students would realize more clearly the fact that there are various groups and classes of people in relation to God's plans. It is true, in one sense, that the whole world is classified into two groups—saints and sinners. But this classification does not do justice to the one which God has so clearly revealed in His Word.

The first group that the Bible distinctly sets aside as unto God is that of the nation of Israel. There are special promises made to the Israelites which are not extended to anyone else.

After that the Christian group is especially pointed out as having a particular place in the economy of God, to whom are given distinct promises.

There there is a third group referred to both in Old and New Testaments. This is the nations, or Gentiles.

When one distinguishes between these respective groups, and recognizes the prophecies and teachings as they pertain to each one respectively, then will he be impressed with something of the grandeur of God's plans in His just and beneficent provisions for each.

Christ's Coming As It Relates to the Church

At His second coming Christ will deal with each group differently. Christians, the church of God, "wait for his Son from heaven" that they may be established "unblameable in holiness before God" (see 1 Thess. 1:9, 10;

3:12, 13). He will "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" (1 Thess. 4:16, 17). While Christ is the "resurrection and the life," He will not release His power of resurrection till He descends "from heaven," and then, at first, only on the church. His coming means to the church her resurrection.

It means more. That resurrection is to be attended by a change. Philippians 3:20, 21 reveals that at that time "our vile body" shall "be fashioned like unto his glorious body"; and 1 Corinthians 15:51-57 teaches that the change shall be from "corruptible" to "incorruption," from "mortal" to "immortality." The church will be "glorified" with Him (Rom. 8:17).

Notice all of these promises are to be fulfilled to the church in connection with Christ's return. This is the meaning of Christ's second coming to the church. It is to this end that they of the church "have turned to God . . . to wait for his Son from heaven" (1 Thess. 1:9, 10).

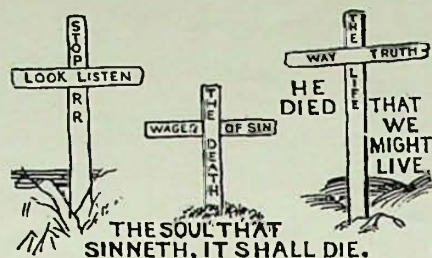
God's Chosen Nation Restored by Christ's Coming

The Christian class is being made up in this dispensation. It is made up of all who accept and obey God's Son, whether they be Israelites or Gentiles. The fact of an individual's renouncing all else and betrothing himself wholly and unreservedly unto Christ by the obedience of faith, automatically releases him from previous Jew or Gentile rule, as he may have been born, and he henceforth becomes, in God's reckoning, a Christian. Galatians 3:27-29 declares this fact most plainly. An Israelite, having elected to become a Christian, true to Christ, is released from Israelitish obligation and destiny and is obligated in service and destiny to Christ only. Likewise, also, a Gentile. In Christ they are united—are one. They are Christians.

But God has made valued promises and plans for His chosen nation, Israel. In no sense does the Bible allow or
(Please turn to page 10)

DAILY READING HELPS

- M. July 12. Matt. 7:7-12. Seek and ye shall find.
 T. July 13. Isa. 55:8-13. God's ways are above man's ways.
 W. July 14. Deut. 6:3-11. God teaches a family religion.
 T. July 15. Gal. 3:19-27. The purpose of the law.
 F. July 16. Isa. 2:1-4. Peace is a condition of the Kingdom of God.
 S. July 17. Rom. 4:1-9. God appreciates faith.



The Fruits of Sin

by C. E. Randall

OUR lesson is from Leviticus 26:14-24, and reads as follows: "But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

"And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your highways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins."

We first notice sin from the standpoint of the law of the harvest. This law Paul set forth in these words: "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap" (Gal. 6:7). Regardless of what man thinks about sin, whether he views it with a sense of guilt or winks at it, this one unalterable law of the harvest will operate. In the course of time, man will reap in accordance with his sowing. There is always a bountiful harvest when one sows sin. "They that sow to the wind shall reap the whirlwind." There is no escaping this outcome.

In speaking to Israel, Hosea said, "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men" (10:13). Two sins, common to man, are set forth in this verse. First, trust in self,

relying upon one's own strength and intelligence to recover himself from the error of his way and thus become his own savior. Second, reliance upon the multitude of mighty men. Judah had forsaken the God of their fathers and had cast her lot for security upon the strength of her armed forces and the alliances she had with neighboring powers.

I fear we are erring in our national life in like manner. We are trusting in the multitude of mighty men. In doing so we are plowing wickedness and will reap iniquity. Isaiah expressed the thought well when he wrote, "But the wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (51:20, 21). Where there is wickedness there can be no peace. We cannot expect rest from our enemies when we have sown iniquity. As a boisterous sea throws up mire and dirt, so the law of the harvest governing sin and sinners will produce only a turbulent and troublesome life. In sinning or dealing with sin, remember the law of the harvest.

The next proposition which we wish to consider can be expressed as follows: Sin cannot be covered. Every act of man, good or bad, is known to God. The Psalmist expressed this thought. "If we have forgotten the name of our God, or stretched out our hands to a strange god; shall not God search this out? for he knoweth the secrets of the heart" (44:20, 21). We may be able to cover sin and keep it from the eyes of our fellow man, but man is not the one with whom we have to settle. God is the one with whom we have to do in the end and He knows the secrets of every man's heart.

Jesus, in Matthew 10:26, warned the disciples not to fear their enemies. "Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known." We have numerous cases given us in Scripture in which the acts of men, hidden to the eyes of neighbors and friends, were revealed by the searching eye of the Almighty. One outstanding case occurred during the public ministry of Jesus when a woman of Samaria met Jesus at Jacob's well. This woman was living in adultery and Jesus revealed the tragedy of her life and the woman told her friends, "Come see a man which told me all things that ever I did." Whoever tries to hide sin and cover it up will some day realize his mistake. For He

who will make known the secrets of the hearts of men will uncover the veil of secrecy and will reveal the true harvest of every man's sowing.

Our next proposition concerns the fruits or consequences of sin. We cannot deal with the many results of sin as evidenced in the depravity of men and all the evils which sin brings upon transgressors. But there is one result with which every person is concerned and that is death. "The wages of sin is death." Before sin entered, God told Adam that if he was disobedient and ate of the forbidden fruit, he would surely die. He ate and the penalty was pronounced and since that day sinful man has been paying the penalty.

Joshua said to Israel, when he came to the end of his days, "I am going the way of all the earth." Samuel expressed a similar thought when he said, "We must needs die, and are as water spilt on the ground, which cannot be gathered up again." When David, who was a man after God's own heart, was giving final charge to his son Solomon, he said, "I go the way of all the earth: be thou strong therefore, and shew thyself a man." A man does not like to anticipate the payment for sin in death, but he must do it, and it is good for him to know it. Job expressed it in this language in 5:26, 27: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season. Lo this, we have searched it, so it is; hear it, and know thou it for thy good."

The wages of sin that brings death may not necessarily be those of the individual, for infants, who never sinned have died. This can only be the result of Adamic transgression. Therefore, I would like to suggest to you that you measure your days, remembering how frail you are, and do with your might what your hands find to do. "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

There is no way to escape this appointment. Solomon spoke of it as a warfare from which there is no discharge. Job expressed the certainty of the appointment in these words: "Is there not an appointed time to man upon earth? The eye of him that hath seen me shall see me no more; thine eyes are upon me, and I am not. As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more. Now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be" (Job 7:1, 8-10, 21).

What is the condition of death when one goes into it? Man's thoughts cease and he rests in the sleep of death until the morning of the resurrection. During his days of suffering and affliction, Job pined for the freedom that comes from every ill and oppression when one rests in the grave. He stated, "Now should I have lain still and

been quiet, I should have slept: then had I been at rest . . . There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there; and the servant is free from his master" (3:13, 17-19).

Throughout the entire Bible death is spoken of as a sleep. Repeatedly it is stated of the one dead as sleeping with his fathers. I want to give a few of the many cases where death is spoken of in this manner. In Deuteronomy 31:16 God said to Moses: "Behold, thou shalt sleep with thy fathers." In 1 Kings 2:10, "David slept with his fathers, and was buried." In Acts 2:29 Peter, under inspiration of the Holy Spirit, said, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." Then, again, in Acts 13:36, "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." In 1 Kings 11:43, "Solomon slept with his fathers, and was buried." In speaking of Lazarus' death Jesus said, "Our friend Lazarus sleepeth." The disciples replied, "Lord, if he sleep, he shall do well." They thought that Jesus was speaking of Lazarus as taking a rest or sleep. Jesus knew their thoughts and said to them plainly, "Lazarus is dead."

It makes no difference whether one examines the Old Testament or studies the New Testament, he will discover that death is a sleep in which one ceases to live. This cessation of life called death is the penalty for sin. The only provision which God has made for man's release from this consequence of sin is through resurrection at the coming of Christ and the change from mortality to immortality for those then living. Sin is real and its fruits are likewise real. In every phase of man's existence he must reap the harvest of sin until sin is destroyed.

Two wealthy Christians—a lawyer and a merchant—visited Korea some months ago. They saw a boy pulling a rude plow, the father guiding it. Amused, the lawyer took a snapshot. "They must be very poor," he said to the missionary guide who was with them. "That is the family of Chi Num," he said. "When the church was being built they had no money. They had an ox they used for plowing. They sold it and gave the money for the church. This spring they pull the plow themselves." The lawyer said nothing, but when he returned home, he showed the picture to his pastor and said, "I'm doubling my church pledge. A Korean father and son have taught me something. I know nothing of sacrifice. And, give me some plow work to do for the Lord."

—Prophecy Monthly.

Why Do We Have to Die?

By H. Gary France

MAN is inclined not to heed God. Adam having been careless in his relationship with God, everyone must die. When one is confronted with death, therefore, he should be mindful that death's origin was rooted in man's laxity toward God.

Adam's religious carelessness is described in the opening chapters of the Bible. God gave him not only food and comfort but security and the opportunity of a deathless life. The only stipulation was that he could not eat of the tree of knowledge of good and evil. God said, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17).

The serpent said to the woman, "Ye shall not surely die" (Gen. 3:4). Man has always preferred to believe that he will not die. Only death itself impresses man that he must die. Even when death strikes, man is inclined to minimize death's power by saying the person actually continues living.

To believe that instead of dying one actually enters a more complete life is to commit Eve's error of believing the serpent's statement, "Ye shall not surely die." Because of that religious error, death came upon all humanity as well as Adam and Eve. Their denial of death has had bitter consequences for mankind.

As God pronounced the death sentence upon Adam, He said, "Dust thou art" (Gen. 3:19). God was referring to the creation of Adam recorded 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."

God continued the death sentence. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19).

God's statement of Adam's destiny carried with it the implication that Adam had not been realistic in his thinking. The serpent's unreal opinion of death had its effect on Adam and Eve. God's down-to-earth statement to Adam brought the couple crashing back to reality. Adam was dust; he had been taken from the ground. Despite the serpent's statement to the contrary, Adam had to die and return to the ground from whence he had been taken. His resting place was in the dust.

Death is man's foremost problem. Despite man's efforts to deny its powers, death comes to every man. Man, however, has not been abandoned without hope. The Bible not only is comforting to the Christian, but it gives him

concrete hope of eternal life when Jesus returns.

Paul 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" (1 Thess. 4:13, 14).

Paul referred to death as a sleep. The comparison is apt in two respects: Awakening or resurrection is suggested, and senselessness is denoted. The use of sleep for death is a habit of Bible writers.

"Why do we have to die?" is a question of paramount importance to man. It is worthy of note that death's roots are in the fact that Adam and Eve did not believe they would die for disobedience.

Man's inclination to minimize death as did the serpent to Eve is reflected repeatedly in the Bible. Whenever death is described, the Bible allows no latitude to diminish the completeness of death. Consider for example the Psalmist's description of death. "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" (146:3, 4).

The Psalmist's statement carries an anticipation of the serpent's desire to deny the powers of death. Using the same tactics God used in describing death, he mentioned returning to the earth. As if he expected the serpent to claim death is not complete, the Psalmist concluded his description with the pointed statement, "In that very day his thoughts perish."

Similarly, Solomon described death in such a way as to inform any reader that death is complete and its absolute powers are not to be denied. "The living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:5, 6, 10). It is well, therefore, to remember that death is a returning to the earth and that man is without hope of life during death. Beware the serpentine impulse to say of death, "It is life."

God has not given ministers the authority to judge the past life of the deceased to be righteous or unrighteous.

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Teaching Sunday School

By Mrs. Louise Lapp

NO ONE teaches any higher than he lives," therefore the first requisite for a good teacher is *spirituality*. A consecrated teacher who has God's presence with him in the classroom has, indeed, a mighty power to direct him in effective teaching. Why not begin your class with prayer?

Think back to the teachers in your own life. Which one influenced you most? Why? You will readily see why a teacher should manifest the spirit of Christ. The most important fruit of the Spirit is *love*. Love your pupils and your work!

Other qualifications equally as important are *education* and *common sense*.

Classroom and Discipline

Order, neatness, and beauty do much to bring a spirit of worship into the classroom, as well as drawing respect and order from the pupils. "Beauty draws us by a single hair." Beautiful pictures on the walls and a fresh bouquet on the table certainly will change the appearance of any room. Create a cheerful atmosphere by being happy yourself.

A poised (but humble) teacher neatly and modestly dressed will also be respected. When respect is gone, control of the class is gone, too. If the teacher is able to meet a difficult situation in a calm manner, the pupils will remember her example long after the lessons are forgotten.

One way to solve problems of discipline is to catch and hold the pupil's interest. In spite of the best efforts, sometimes disorder will occur. Why not try a quiet but very effective pause? Many embarrassing situations can be avoided if the teacher has a good sense of humor. Look-

ing at or speaking directly to the individual should be the last resort.

There are about five methods of teaching. For variety, it may be well to use some ideas of each method (except the lecture method) for children.

Story Method

Jesus was a wonderful story teller. Much of His teaching was by this method.

In the Bible, it says of Paul, "He stood up." This is a good example to follow unless your class is small.

Be enthusiastic! *Know* and *feel* the story so well that it becomes vivid and real. Look the children straight in the eyes to tell a story, never read it.

Catch interest at the start by connecting the lesson with some experience of the pupil. For example: "How many of you have been in a storm?" After some experiences have been related, then tell the story of Jesus and His disciples on the Sea of Galilee.

Choosing proper words, modulating the voice, and presenting the story in logical order (introduction, development, climax, and short conclusion) all help to make a good storyteller. Never forget the *aim* of the story. At exciting places you may occasionally have the pupils read a verse to see what happened.

Every teacher should read "Religious Education Through Storytelling" by Katherine D. Cather (Abingdon Press, Nashville). It is very profitable reading, and there is not a dry chapter.

Question Method

It requires intelligence to ask a good question. Make the question simple, direct, clear, and definite. It should

arouse thought on the important points of the lesson. Originate your own questions because they are more natural. No one can ask *your* questions like *you* can. Begin questions with "what," "why," "who," "where," "which" (the five w's), and "how." Study the questions of Jesus. "What is written in the law?" "How readest thou?" "Tell me therefore, *which* of them will love him most?" "The baptism of John, *whence* was it?" "Whom say ye that I am?"

Avoid questions that have more than one answer, or that can be answered by a guess, or "yes" and "no." First, ask the question, then call the name of the pupil who is to answer: thus you secure attention of the whole class.

Discussion Method

This method will help you to discover what the pupil is thinking and whether or not your teaching has influenced him. The length of the discussion should depend upon the wisdom of the speaker and its importance in relation to the lesson. Here is another place where the teacher must exercise common sense.

Young people generally like this method. If a slip of paper with a good question is handed to each pupil beforehand, the class will be better prepared for wise discussion. The teacher merely acts as a guide.

Lecture Method

One can cover much ground in a short time if the material is informative, interesting, and well organized. Since sermons are patterned after this method, it may be well to use other methods in Sunday school. Too much of this "pouring" method is like water on a duck's back. No matter how good the water is, it still runs off.

Object or Visual Method

"No impression without expression" is a truth worth pondering when we realize that we remember at least eighty per cent of what we see.

Objects. Bring an object to class and immediately you have the intense interest and curiosity of every pupil in the room. Sometimes the impressions last through life. Try this one sometime: We will let two stones represent two boys who professed to be Christians. They worked for the same employer and did their work equally well. The employer decided to put them to an acid test. (Put a piece of limestone in a glass and pour on the testing water.) This boy endured testing and remained the same under trial. (Put the other stone in another glass. This stone is really a lump of carbide.) He looked the same as the other boy, but when the testing waters were poured on him he just "fizzled out."

Pictures. The Pictograph is a lovely, realistic way to show pictures. It projects and enlarges pictures, post cards, photographs, maps, diagrams, songs, and reading matter that are about four and a half by five inches. Save

every usable picture from magazines. Beautiful sets can be ordered from National Bible Institution.

Maps. Let your class model a relief map of Palestine in clay. We have a flannel map on which Paul's four journeys are depicted with different colored string. Tiny pictures and boats are tacked at the different cities as we travel with Paul.

Flannelgraph and the *blackboard* are invaluable aids. Make drawings very simple. Lightly outline beforehand, if necessary. Colored chalk makes drawings more attractive. A word, an outline of the lesson, a map, a scripture, or the subject of the lesson on the blackboard will be remembered a long time. A puzzle on the board saves the teacher making individual copies.

Dramatization. Beginner and primary children have wonderful imaginations. You can have the Sea of Galilee and a boat right in your room with very little effort. A chalk line the shape of a boat and a few little chairs inside will do the trick. Let the children make suggestions for other "stage settings." By *doing*, the children live the part. Memorizing then will be fun.

The sand table. This is a very effective method for the primary age. Twigs from small-leaved trees make beautiful trees, and tiny flowers add a note of beauty. Stones make good altars or wells.

Flash cards. Make a card six by eight inches. On one side put the first few words of a scripture and on the other side the reference. It is fun to see who can say the verse first and get the most cards. Turn the words toward the pupils and see who can give the reference first. Divide the class into sides and see which side gets the most or let them take turns.

Puzzles, sword drills (finding Bible verses), *memory chains* (each link with a verse on it), *memory ladder* (each rung a verse) are interesting ways to teach.

Parties, games, hikes, etc., will cultivate friendship and help you to learn your pupils' needs. This is really how to "follow up" on your teaching. How can you teach effectively unless you check up on results? Be generous in your judgments and be willing to give the pupil the benefit of the doubt.

Read, study, pray, and be willing to devote much time and thought in preparation. Put this work first in your life and when the Master comes you will not be empty-handed.

If you think you cannot be a good teacher, remember, God said to Moses, "Who made your mouth?" You are God's creation and, like Christ, "he doeth all things well." "My grace is sufficient for thee: for my strength is made perfect in weakness." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally."

"Rest, if you must, but never quit."



Attend Regularly

WHY DO WE HAVE TO DIE?

(Continued from page 7)

Therefore to suggest at a funeral that the deceased is destined to salvation or condemnation is to be minding the business of God rather than the business of the minister. The minister's business is to emphasize to man his opportunity to obtain victory over death by conforming to the plan God has established for him.

One Scriptural passage outstanding for specifying the manner of overcoming death is in the sixth chapter of Romans: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (vv. 3-5).

Man need not be subject to death. One overcomes death not by denying its power, but by accepting the sacrifice of Jesus as God has prescribed. Jesus said, "He that believeth and is baptized shall be saved" (Mark 16:16). We thank God that though death is absolute and effective, we have opportunity to be victorious over it.

When God told Adam that he would die, God specified that Adam would return to the dust from which he was created. Isaiah describes resurrection as an awaking from the dust: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. 26:19).

Thus death is effective and absolute. Adam and Eve were careless in their attitude toward death, and they shared the serpent's fatal belief that death is not real. As a result they were given to understand that they must die and that death would return them to the earth from whence they were created. Later the prophets wrote in harmony with God's description of death by emphasizing that after one dies he is no longer conscious. Man has not been abandoned, but has been offered life through Jesus. Even when the Bible speaks of the hope of resurrection, Scripture teaches that the resurrection is made from the dust of the earth.

Overcome death according to the plan of God! Accept the faith of Jesus Christ, for only then can one look with confidence and realism to overcoming death!

"BEHOLD, I COME QUICKLY"

(Continued from page 4)

even hint that God might fail that nation in the fulfillment of His promises made to her people. In Exodus 19: 4, 5, He has offered to make that nation His own special treasure. Indeed, those people are the true descendants of Abraham, Isaac, and Jacob, and God has distinctly promised that He would make of Abraham "a great nation." In Genesis 22:16-18, He said, "By myself have I sworn, saith the Lord . . . in thy seed shall all the nations of the earth be blessed." To David, whom God chose to rule the nation of Israel, Abraham's sons, God promised that his throne and kingdom over Israel should be established forever (2 Sam. 8:12, 13). David expressed in Psalm 89:29-37, that God's assurance was understood in the form of a "covenant" which will not be broken, and oath which will never be denied; that David's "seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven."

Sin pays the same wages to rich and poor alike.

To Prevent Soul Shipwreck



Traveling with Us

By Verna C. Thayer

In Nebraska

OUR first stop in Nebraska was Alliance, in the northwest part of the state. This was our first visit there. Although I had never met any of these people, I was made to feel very much at home. We had three children with which to start. As there is no church building, our first problem was to find a place to have classes. The Wiltsey family kindly offered the use of their basement, which was well equipped for class work. How the class grew each day! On Friday the registration reached fifty-nine and the attendance forty-two. We could have no hand work that day, for the basement was too full. After the classes were finished, plans were made to continue this work. One day each week a class is held. This is under the direction of Sisters McCann, Grant, and Zellers. Bro. J. W. McLain, pastor here, conducted services each evening.

Following this school, we journeyed to Chappell. Here we had three children with which we could start. There is no church building here either, but the people rented a very attractive and convenient place to hold Bible school, plenty of tables and chairs, and plenty of room. The last was really needed, too, with ninety-four registered. Sixty-two were present on the closing day. The Father in heaven truly gave us an increase. Brother and Sister Burton Smith worked with us, as well as others outside the church. Bro. McLain held services here each evening, and assisted with the Bible school at each place.

Next we went to Moorefield. This was our second time there. Almost the entire school had perfect attendance. The interest ran high, and there was always an abundance of helpers. This is so necessary to have a successful school. It was like returning "home" to go there again. Here, too, the classes are being continued one day each week under the leadership of Sisters Stedman and Harbert.

From Moorefield we went to Fremont. Here our number was very small, but faithful. One family came each day with three boys, driving twenty miles. Another mother brought her little girl from Amelia. Sister Lucille Appleby is pastor of the Fremont Church.

As Minneapolis had cancelled their appointment, Omaha asked for the next week. What a joy to return to

Omaha! This was their first experience of having a Bible school after school each evening, but it really worked. It was one of the largest they have had. Attendance grew from forty to seventy-five the second day. Many had perfect attendance. Bro. Kyle Davis is the pastor here.

Programs were presented at Moorefield and Omaha. This closed our work in Nebraska, and next we worked

In Minnesota

Our first place of work was at Hector. This was their first Bible school. They have been wanting to have a Bible school for sometime but feared they did not have sufficient number. What a surprise awaited them. The first day there were twenty-seven present, the next day forty-three, and on the closing day fifty-two. Sixty-two were registered. You never saw more smiling faces than on the people at Hector. Brother Delbert Jones is pastor here.

On to Litchfield and Eden Valley! Litchfield's school was held each morning, Eden Valley's each afternoon. Each night a teachers' training class was conducted at Eden Valley for the two churches. Interest and attendance ran high at both places. You are not handicapped for lack of help here, either. Brother William Wachtel is pastor at Litchfield, and Brother Ellsworth Routson at Eden Valley. We are enjoying the new church at Litchfield.

May God's blessing be upon all these places!



Bible School at Chappell, Nebraska

The Siege of Jericho

by Mary C. Railton



Campfires burned low. Men crowded as close as possible to warm their backs. Voices were silent as eyes peered through the darkness to lights flickering on and off within the walls of Jericho.

Each day for six days seven priests had carried their trumpets and the ark of the Lord around the city walls. Each day Joshua and his army had marched around the city behind the priests and the ark. Now, on the eve of the big campaign, men were silent, thinking of the promise of the Lord that He would deliver the city into their hands. Gradually they fell asleep, making sure the watchmen were on hand to protect them from harm.

Dawn awakened the first early birds and men raised to their elbows and hastily jumped to their feet. This was the day in which the Lord would help them to capture Jericho. Each man made himself ready for the battle and joined the line of march. All was quiet, for Joshua had commanded, "Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout."

The priests with their trumpets moved and the ark of the Lord followed. The army began its march again around the city. They went around the city once; they went around the city twice; they circled the city three times, four times, five times, six times. When they had gone around the city seven times, the priests blew their trumpets. Joshua commanded, "Shout! For the Lord hath given us the city. And the city shall be accursed, even all that live therein. Only Rahab shall live, she and all that are in her house with her. Watch for the scarlet thread and harm no one in that place, for she was kind enough to hide our messengers from harm."

The noise was deafening as the multitude of men shouted and the priests blew their trumpets. The walls of the city crumpled before their eyes and lay flat, baring the city. The men scrambled over the stones and went into the city, destroying everything. The people who had lived in Jericho were running to and fro trying to escape the city, but the army of Joshua surrounded them.

Joshua shouted to the two men who had spied out the land, "Go to Rahab's house and tell her and all her family to follow you out. Take them to the camp and leave them there."

The men obeyed Joshua, taking Rahab and all her family out of the city to the site of their camp. Turning to go back to the city and help the army they saw the city in flames and the men traveling fast to get out of the burning debris.

Joshua spoke from God, saying, "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho." To this day the city of Jericho is not on the same spot as old Jericho. Truly, the Lord was with His people and helped them to win their battles that they might inhabit the land of Canaan.

Can you tell me how many times the army of Israel marched around Jericho before the walls fell?

GOD'S BLESSINGS ON YOUR BIRTHDAY!

John Thomas Young, July 16, age 7, Hammond, La.
 Aaron Boyd Davis, July 17, age 4, Springfield, Ohio
 Charles David, Jr., July 17, age 1, Little Rock, Ark.
 Thomas Joseph Lewis, July 18, age 8, Mt. Sterling, Ill.
 Larry Lee Zecheil, July 18, age 14, Culver, Ind.
 Orville L. Boos, July 19, age 10, Itasca, Ill.
 Corbin Lee Brubaker, July 20, age 6, Mishawaka, Ind.
 Karen Christie, July 20, age 12, Grand Rapids, Mich.
 Charles LeCrone, July 20, age 14, Arlington, Nebr.
 Kent Ross, July 20, age 13, Litchfield, Minn.

This is Promotion Day for Charles LeCrone and Larry Zecheil. We invite you boys to read the Berean Page, also.

Children's



Corner

The Berean Page

Why Go To Church?

by William Dick



The answer to this question is so obvious it hardly seems necessary to discuss it here. Yet Sunday after Sunday so-called Christians vacate church pews to enjoy pleasures of the world. Perhaps the answer to this question is not so obvious to some people.

Why go to church? Because you cannot be a Christian and stay away from church services. How can you be a member of a football team without going to the games and playing with the team? How can you be a singer in the high school chorus without going to the concert and singing with the rest? How can you be an American without living in America? How can you be a Christian without attending church services?

The matter of going to church cannot be taken lightly. It is not like going to a baseball game or dropping in at the corner drugstore. They are decisions for the moment—a passing fancy. But going to church is no passing fancy. Going to church is a matter of life and death. When you attend church services, you show God you are interested in receiving eternal life. When you stay away from church, you intimate that you would as soon perish eternally, and “judge yourselves unworthy of everlasting life” (Acts 13:46).

Attending church to worship God according to the dictates of your heart is a privilege. Many Christians have given their lives for this privilege. Our forefathers gave everything they had for this privilege. Members of our armed forces fight for this privilege. No one should be forced to go to church. You should want to go. If you don't want to go, it's evident that you don't want eternal life.

Absence from church services denotes spiritual tragedy upon someone's part. Although members of the church may not realize it, it breaks the pastor's heart to look out over the congregation during worship services and notice that different ones are absent. He feels that he is a failure. The sermon he spent the entire week preparing falls half-heartedly upon the ears of the faithful few. If Sunday school teachers and leaders of the church attend church regularly, they become worried about the welfare of the church when they observe that services are poorly attended. And surely God who sees all our

actions cannot approve our lack of zeal in coming to church to worship and praise Him. Although all these are disappointed by your absence from church, no one is more hurt than yourself. The spiritual tragedy is yours alone.

Going to church is like seeking shelter during a storm. The Sunday church services offer a moment of protection from the stormy environment of the world. There you can forget the cares of the world and meditate in peace about God. There is very little in the world to lead you to God. That is why you should set aside one day each week to come to church to find God and to maintain a correct perspective of eternal values. Surely this is not asking too much. If you want to live eternally with God, you should want to live with Him at least one day out of seven in this present age.

If for no other reason, you should go to church out of a sense of duty. The little verse, “What kind of a church would my church be if all the members were just like me?” should provoke some thought. The success of the whole depends upon the active participation of each part. You may think nothing about missing church this Sunday, but suppose everyone did that? Each Christian is a member of the body of Christ—the church. When one member fails to do his part, the entire body is crippled. Furthermore, don't think that you have done your part if you get to Sunday school. You should want to attend all services of the church as far as is humanly possible.

Going to church is a good habit to acquire. Theodore Roosevelt had the habit of going to church every Sunday. His many presidential duties did not keep him away from church services. Whenever he expected to be out of town on Sunday, he wrote or phoned his pastor explaining why he would be absent from services. Our Saviour had the good habit of going regularly to the house of God.

When Satan tried to get Jesus to worship him, Jesus' answer came quickly. There was no doubt in His mind. Similarly, there should be no doubt in your mind about going to church. This Sunday, if you are tempted to worship anything but God, answer quickly, “I'm going to church!”

AMONG THE CHURCHES

Church Calendar

Special Events

- July 11-18—Camp Bible School at Wenatchee, Wash.
- July 11-25—Texas Berean Youth Rally near Gatesville, (Delbert Jones, guest leader).
- July 12-16—Vacation Bible School at Rockford, Ill. (Verna C. Thayer, superintendent).
- July 12-16—Evangelistic meetings at Rockford, Ill., Church of God (guest speaker, Walter Wiggins).
- July 15-18.—Arkansas-Oklahoma Conference at Oak Grove Church of God near Little Rock.
- July 18-25—Texas Conference and Bible School on the Youth Rally grounds, near Gatesville (guest speaker, Delbert Jones).
- July 19-23—Vacation Bible School at Flagg Center, Ill. (Verna C. Thayer, superintendent).
- July 19-23—Vacation Bible School at East Oregon, Ill. (Verna C. Thayer, superintendent).
- July 27-August 3—Illinois Bible School and Conference at Oregon.
- August 3—Sunday School Day for all interested workers and teachers at Oregon, Illinois.
- August 5, 6—General Conference Business meetings at Oregon, Ill.
- August 7-15—Missouri State Conference.
- August 8-18—National Berean Youth Rally at Quaker Haven Camp (near Syracuse, Indiana on Dewart Lake).
- August 12-22—Virginia Conference and Bible School at Maurertown (Kenneth Milne, guest speaker).
- August 14-22—Iowa State Conference at Waterloo.
- August 15-22—Western Nebraska Conference at Holbrook (Warren Sorenson and Harry Gockler, guest speakers).
- August 25-29—Ohio State Conference at Golden Rule Church, Cleveland (Harold Doan, guest speaker).
- October 25-31—Evangelistic Meetings at the Church of God, Fremont, Nebr. (guest speaker, Walter Wiggins).
- October 31—Arkansas Youth Rally at Me-gintytown Church of God near Greenbrier.

By the time this Herald gets into the mail, Bro. Elzie Robbins should be in Oregon, Ill., to work on the Conference dormitory. It is hoped that many from other churches in the state can be present sometime during the week, especially on "Work Day," Saturday, July 10. If you can't be there, send a contribution to our treasurer, Mrs. Mildred Somers, 1926 N. Church St., Rockford, Ill.

ST. CLOUD, MINNESOTA, BAPTISMS

The Lord has called out a family to be a witness and testimony for Him within the Church of God at St. Cloud, Minn. On June 27, Mr. and Mrs. Joseph Yager and sons Richard and James were baptized in the all-saving name of Christ. Two weeks previous, a daughter Marilyn was baptized, thus bringing the entire family, except for one small child, into the fold.

May the Lord continue to bless them as they journey with Him.

Raymond L. Brown.

HAPPY WOODS CHURCH OF GOD Hammond, Louisiana

Our recent vacation Bible school proved most successful in both interest and attendance. Total enrollment reached one hundred, and the average attendance was eighty-six. We are thankful for the co-operation and zeal of everyone in making the school a success.

Bro. and Sr. James Mattison and family of Harlingen, Tex., recently spent three weeks in Hammond. We were happy to have Bro. Mattison teach a Bible class and preach for us at one service.

Mr. and Mrs. Merlin Anthon spent a few weeks visiting relatives and friends in Hammond and vicinity. Merlin is now stationed in England with the Army, while his wife is living, for the present, in Florida.

Preston Landry was recently inducted into the army and is now stationed at Camp Gordon, Ga. His wife, the former Dorothy Guillory, is living in Hammond at present.

Quite a number of our church group have made, or are making, visits to other parts of the country with relatives and friends. Included in this group are Miss Ella Siple to Michigan; Mrs. Warren Landry to Ohio; Mrs. Marie Walker and Mrs. Rita Luka-weeki to Ohio and Massachusetts; Mr. and Mrs. Clarence Barnum and Charles Bottolfs to California; and Dennis Chain to Ohio.

Future reports from the Happy Woods Church will be sent in by the newly elected church reporter, Mrs. Eleanor Chain.

Harry Gockler, pastor.

EDEN VALLEY, MINNESOTA

The annual business meeting of the Eden Valley, Minn., Church of God convened on Thursday evening, June 3, 1954. Those elected to office were: Elmo Gaspar, elder; Howard Hamilton, deacon; Myles Trita-baugh, trustee; Norvald Sogge, treasurer; and Norman Ruhn, secretary. Mrs. Lester Mills and Mrs. Guy Mills were elected to serve as deaconesses and Mrs. Howard Hamilton as reporter. Bro. Ellsworth Routsen accepted the pastorate for another year. We pray God's grace be given to all who labor for Him.

Mrs. Elmo Gaspar.

SAN JOSE, CALIFORNIA

We in San Jose, Calif., have been richly blessed with the Bible study fellowship and Sunday services both morning and afternoon during the weeks of Bro. Wiggins' visit.

Many meetings conducted formerly had been in the home of Sr. Ruth Kinsey. The love of God shining out of her heart, with humility and patience, has been a powerful testimony among us and spurred us on in service for our Maker. During the early portion of this series of meetings she was allowed to go to her final resting place to await the return of Christ our King. The memory of this dear sister will long remain.

Meetings were continued in our home and the Y.M.C.A. and on Sunday afternoons at our new church building located at Spencer and Grant in San Jose.

We wish to thank God for directing us in the purchase of His house of prayer and pray that it always will be used to His honor and glory.

We wish to thank the Southwest Conference group and also National Bible Institution in their offer to aid in financing a full-time minister. We are zealously anticipating the time when we can take over the building for full-time use and get the work progressing.

Our financial obligations are large for a group of this size and we are grateful for any and all help from outside. We have the faith in God to know the necessities are forthcoming.

The harvest is plentiful but the laborers are few. We are anxiously awaiting Bro. Wiggins' return and to begin work in earnest. Please pray for God to guide us.

Iva H. Dehn.

Bro. and Sr. Curtis Simpson and children came to Oregon, Ill., from their home at Hedrick, Ind. to bring Sr. Delos Andrew home and to visit in the Andrew home. Bro. Simpson called at the home of Mr. and Mrs. Perley Cross to comfort and encourage them because of the sickness of Bro. Cross.

REVITALIZING THE CHURCH A Seminar

Bro. James M. Watkins has listed the subjects to be considered in the seminar which he will supervise during the first week of the Illinois Bible School and General Conference. July 27, How to Find the Weaknesses in Your Church; July 28, How to Find Potential Members; July 29, How to Double the Fellowship of Your Church; July 30, How to Enlarge Your Church Program Wisely; July 31, How to Win Friends in the Community.

This seminar is to be held each afternoon, beginning at 2:00. All interested persons should be in the group.

CHANGES IN PASTORATES

The writer has accepted the invitation to become pastor of the St. Louis and Morse Mill, Mo., churches, beginning in September.

Bro. Dale Ward, now serving as pastor of the Hillisburg Church near Michigantown, Ind., has been selected by the Fort Valley Church, Seven Pountains, Va., and the Maurertown, Va., Church to succeed us as pastor of the two congregations.

Alva G. Huffer.

"I will be ninety years of age the second day of July. My health is failing, but I hope to serve my Creator as long as I can."—E. F. Marsh, Seward, Nebr.

ZBINDEN - EDWARDS

Miss Helen Zbinden and Mr. Lloyd Edwards were united in marriage at the Dixon Church of God on the afternoon of June 19, 1954.

Fritz and Margaret Zbinden, father and mother of the bride, attended the couple.

Helen is a faithful member of the Dixon Church. Eddie is one of our new friends and has faithfully attended our services for several months. The prayers and best wishes of the Dixon Church are with this couple in their new life together.

James M. Watkins, pastor.

The following are already enrolled for the National Berean Youth Rally which will be held at Quaker Haven Camp, Dewart Lake, Ind., from August 8-18: Dallas Demmitt, Patsy Black, Rose Mary Huston, and Billie Gallagher, Ohio; Norma Jean Slauson, Sally Jamieson, Sharon Richard, and Nancy Ann Kirkley, Indiana; Ronnie Johns and Travis Nelson, Nebraska; Donna Eaton, Michigan; and H. Patton Tempel, Iowa.

HANNA BARBER

Private graveside services were held at Ivy Lawn Cemetery for Miss Hanna Barber, 76, a Thousand Oaks, Calif., resident who died at a Ventura hospital after an illness of four months. She was born in Salem, Ohio. She was a faithful member of the Church of God. Hanna was a retired school teacher. Surviving are two nieces and two nephews.

Marian R. Richards.

Those from Oregon who attended the Illinois quarterly conference at Macomb, June 26, 27, reported a well-attended conference and good interest—also, plenty of heat.

HERALD RECEIPTS

Mrs. J. D. Shelly; Edith Popham; Flora E. Anthon; Goldie Story; Mrs. C. C. Fuson (2); Tandy J. Stinnette; Mrs. Tom White; Mrs. Orval Lynd; Mrs. T. E. Lynn; Dwight L. Pestle; Mrs. J. A. Kitts; Vernon A. Nichols; Blanchard Church of God; Clement D. Riehey; Mamie I. France.

Harry Jonath; Mrs. Seraphine R. Cleek (3); W. W. Kirkpatrick; Mrs. Ivan S. Powers; Mrs. Nora E. Pearson; Mrs. Edna Gruber; Mrs. Olive Barts; Dorothy Magaw; John Railton; Mrs. William Driver; Albert A. Railton; T. A. Drinkard; Miss Carrie Henkel; Russell Thoms.

ILLINOIS BIBLE SCHOOL AND GENERAL CONFERENCE—1954

The Bible School will begin on Tuesday morning, July 27, with a devotional service at 9:30, followed by classes at 10:15, dinner at 12:00. In the afternoon there will be a general assembly at 1:30, classes and seminar at 2:00, and a problem clinic at 3:30. Supper comes at 5:30. The evening service begins at 7:30.

Teachers for the classes are: beginners, Ruby Railton; primary, Verna Thayer; juniors, Louise Lapp; junior high, Jane Le-Crone; senior high, C. E. Lapp; young people, C. E. Randall; adult, Walter Wiggins; seminar, "Revitalizing the Church," for all interested persons, J. M. Watkins; "What's Your Problem?" for all, Otto E. Dick.

The general topic chosen for the evening sermons is "Where Do You Stand?" Speakers and their subjects are: "Standing on the Promises," James Mattison; "His Feet Shall Stand," Francis Burnett; "Standing Before the Judge," Walter Wiggins; "The Liberty Wherein We Stand," H. A. Sheets; "The Kingdom That Shall Stand," M. W. Lyon; "Take Heed How You Stand," William Dick; "Stand, Therefore," Verna C. Thayer; "Why Stand Idle?" C. E. Lapp; "Standing Together," Alva Huffer; "Where Are You Standing?" Kenneth Milne; "Behold, I Stand at the Door," Harvey Krogh, Jr.

Sunday speakers are: August 1—J. R. Le-Crone, Bud Goodwin, C. E. Randall; August 8—James M. Watkins, Orville Westlund, T. M. Ferrell.

Special days: Illinois State Conference business meeting, Saturday, July 31; Berean, Monday, August 2; Sunday school, Tuesday, August 3; Evangelism and Missions, Wednesday, August 4; General Conference business, Thursday and Friday, August 5, 6.

To get full benefit from classes and sermons, plan to be present for the full time.

"Sr. Emma Railsback is back home. She has been with her daughter Verna in Pomona for some time recuperating from her long illness."—Marian R. Richards.

Truth Seeker's Bible Class is planning to issue a folder listing the Midwest Churches of God and their pastors and the radio broadcasts being made in the territory. . . . The front-page picture shows Bro. Kenneth Milne at the microphone of WKAI, Macomb, Ill.

Bro. Harold Doan in his bulletin for Morning Star Church of God in South Bend, Ind., reports under the head, "Indiana Conference Notes": "The entire Indiana Conference Board was re-elected. . . . It was decided to continue missionary work in Indianapolis and West Lafayette, and to look for other places to begin work in establishing new Churches of God. . . . The first Laymen-Minister meeting is to be held in Hedrick, October 2. . . . A committee is investigating the possibility of building new sleeping quarters and a dining room on the Conference grounds. . . ."

REVISED STANDARD VERSION

An Economy Edition

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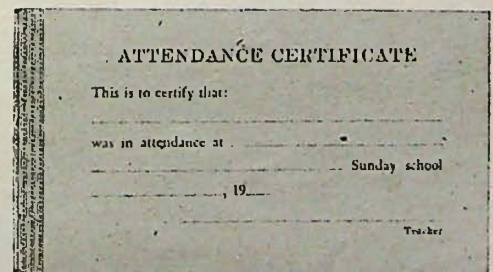
THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$3.00.

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

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



The Quick and Easy way to satisfy those requests for a note verifying the attendance of visitors in your class is to have some of our attendance certificates handy (3 by 5 inches in size). Only 2c each

Order from
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Oregon, Illinois

They've Been There---

HAVE YOU?



Rally time is almost here. The young people in the picture above had a very inspiring time at Quaker Haven Camp. We are sure that you will, too, if you take advantage of the many activities of this year's rally. "Forsake not the assembling of yourselves together."

Every Christian knows and realizes the value of study and fellowship together. Why not fill out the enrollment form at the bottom of the page and be counted as a member of the 1954 National Berean Youth Rally? Don't forget the dates — August 8-18.

Activities:

- Bible Study
- Christian Fellowship
- Crafts
- Campfires
- Personal Guidance

NATIONAL BEREAN YOUTH RALLY *Enrollment Form*

I wish to enroll in the Rally to be held in Indiana from August 8-18, 1954.

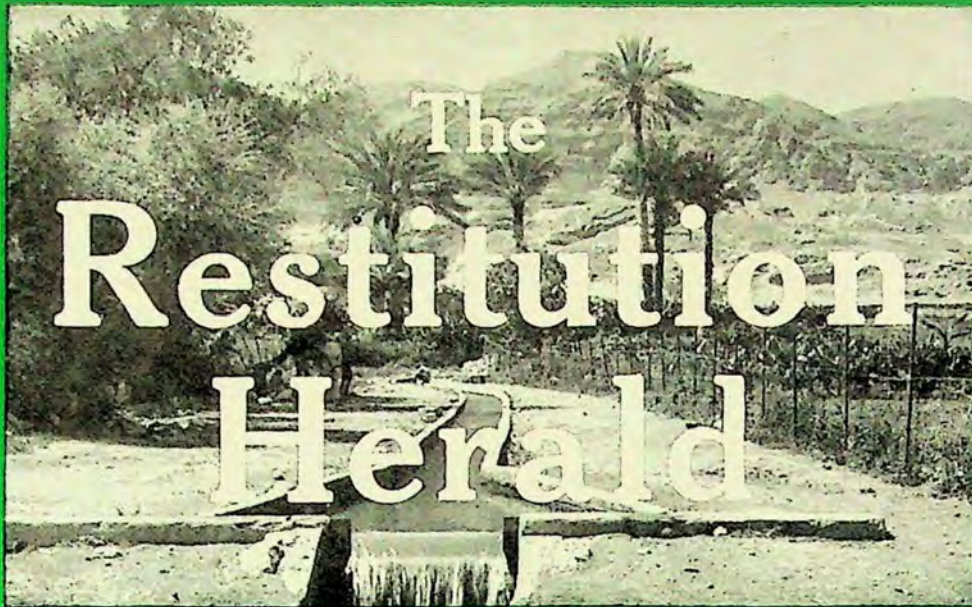
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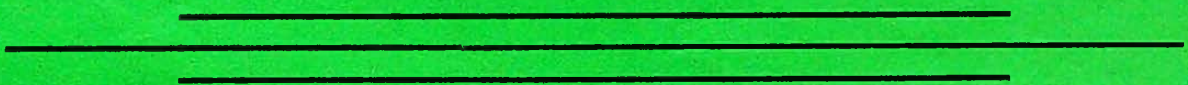
City State

My minister is

Mail to National Berean Society, Oregon, Illinois



July 13, 1954
Volume 43
Number 40



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“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38).

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Editorial

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.

James M. Watkins, Editor

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Paul C. Johnson, Associate Editor

Signs of His Coming

One of the important signs of the close of the age is a threatening medium by which mankind could be destroyed completely. The Bible is not clear as to the means by which the world will be threatened. Matthew wrote, "Except those days should be shortened, there should no flesh be saved" (24:22).

No matter what the threatened disaster may be, it has potentials for utter destruction. Whenever we are face to face with the possibility of complete annihilation, we have approached the zenith of this age.

When the news of the atom bomb broke over the world, we felt sure we were faced with the supreme threat. Many times we read of the destruction poured out upon Japanese cities. We were told that even before the bombs fell, they were outdated by more deadly types. Great advances have been made since that time. Whatever disaster the atomic bomb may have held, its deadly potentials have increased a thousandfold. There was more than a little justification to believe that we had reached that time when God must intervene to save civilization.

Since then, however, we have created still more deadly bombs. We have entered the realm of the hydrogen-cobalt bomb. The destructive ability of the first atom bomb was nothing compared to its more deadly brother. The hydrogen-cobalt bomb, as an instrument of destruction, cannot be overrated.

The June issue of *Pulpit Digest* devoted its pages to articles by world leaders on the subject of the hydrogen-cobalt bomb. Quoting William L. Laurence, science reporter of the *New York Times*, it reads, "Because the cobalt bomb could be exploded from an unmanned barge in the middle of the ocean, it could be made of any weight desired. It could, for example . . . produce 7.5 tons or radio active cobalt, equal to nearly 5,000,000 pounds of radium.

"The radio active dust . . . would reach California in about a day and New York in four or five days, killing most life as it traverses the continent.

"Similarly . . . the western powers could explode hydrogen-cobalt bombs . . . that would destroy all life

within a strip 1,500 miles wide, extending from Leningrad to Odessa and 3,000 miles deep from Prague to the Ural Mountains. . . . 400 one-ton deuterium-cobalt bombs would release enough radio activity to extinguish all life on earth."

The leading minds of our time are convinced that we have finally developed the means by which all life on earth can be exterminated. We are, then, face to face with the necessity of direct intervention by God.

Pulpit Digest also contains a talk by Pandit Nehru, Prime Minister of India. He quoted several authorities on this subject. Nehru quotes Professor Albert Einstein: "The hydrogen bomb appears on the public horizon as a probable attainable goal. . . . If successful, radio active poisoning of the atmosphere, and hence an annihilation of any life on earth, has been brought within the range of technical possibilities."

Nehru also quotes Dr. Greenhead of the Cincinnati University: "We are proceeding blindly in our atomic tests and sometimes we cannot predict the results of such blind moves. The United States is able to make these bombs out of relatively plentiful substances. If these are used to create an explosive chain reaction, we are nearing the point where we suddenly have enough materials to destroy ourselves."

He also states that Mr. Martin, the defense and scientific advisor to the government of Australia, said, after the explosion of March 1, "For the first time I am getting worried about the hydrogen bomb. . . . I can say as an individual that the hydrogen bomb has brought things to a stage where a conference between the four world powers in mankind's own interest can no longer be postponed."

Our purpose is not to be a prophet of doom. We do not want to emphasize the pessimistic phase of the picture. We are interested in reaffirming the well-known truth that the Bible has predicted that man would some day come against a stone wall of utter destruction. When that time comes, only the direct intervention of God will spell the difference between life and complete destruction.

If some such force is required to threaten us with complete disaster, then the hydrogen-cobalt bomb may well be that instrument. If so, we can take hope in the promise that our Lord will soon appear on earth.

The Sunday School Teacher

By Mrs. J. R. LeCrone

Adapted from a 1943
RESTITUTION HERALD



IT IS WELL established that the church of tomorrow is started in our Sunday schools of today. To interest children in the work of the church, therefore, should be the first aim of every organized group expecting to continue as a church in the years ahead. How often we have heard, "Oh, I would like so much to teach a class in Sunday school, and if I were only half as clever as Sister So-and-So, I certainly would do my part"—or words to that effect. This article is designed to give an insight into the preparations made by "Sister So-and-So before she attempts to teach her class, and to show how you, too, may be a clever, interesting teacher whom your pupils will love and remember long after they have outgrown your class age.

Few of us need be told that to love God, to believe His Word, and to have a desire to lead others into the joyous life Christians experience are first requisites in the life of a teacher. Along with these should be a love for children—all children, not just your own, or those of your friends. If we love children, we will gain their confidence so they will believe the things we tell them.

The preparation of a lesson may sound involved to the inexperienced, but once a stock of material has been gathered, it may be used over and over, and you will find yourself with a head so full of ideas you can scarcely wait from week to week to use them. The secret of being a good primary teacher is to have a wealth of material from which to choose handwork and illustrations. Purchasing this material is a matter of years of accumulation, not an overnight affair. You may think the purchase of only one book or one set of patterns is a small beginning, but that is where most of us started. Unless a teacher is also an artist with hours of time on her hands, she uses the patterns, and so forth, which are advertised in all religious publishing house catalogs.

We all realize that as much as possible we should use material prepared by the National Bible Institution at Oregon, Illinois, but we also realize that our efforts with children's Sunday school quarterlies are still developing. It may be some time yet before our own publishing house can furnish us with material for extra class work. However, much extra material may be ordered through National Bible Institution—such interesting things as poster pattern books for all ages, Bible story books to read and color, free-hand drawing and cut-out books for scissor play, Bible games, and many other helps which are invaluable to the teacher.

The use of Bible games after the lesson, such as Bible Lotto, Bible Rimes, and so forth, is very helpful in teaching a general knowledge of the Bible and what is in it. My experience with these games has proved to me that the extra time required is used to good advantage. One class of children from ten to fourteen years of age, which it was my pleasure to teach for several years in Virginia, knew the answers so well that we could play either of the above games in a very few minutes.

At the present time, I teach a class of beginners. A recent lesson was the account of Peter and Andrew, James and John being called by Jesus. After the lesson story was told and the class had answered questions on the lesson, as well as learning the memory verse, we played a little game which the children still like to enact. We set aside one place in our classroom for a boat, allowing two children to sit in the boat and pretend to be fishing. A third walked up to the boat and said, "Follow me, and I will make you fishers of men." Whereupon, the two left the boat and followed the third child back to the table. Again, we had two children sitting as if mending fishing nets, and a third child came to call them. During the assembly of all classes at the close of

the period, my class usually recites the memory verse for the day; but on this day we acted out our lesson, and had the "big folks" guess who we were. The adults enjoy seeing the children do these little things, and the children work very hard to display their knowledge. Many of the lessons may be acted out in this simple manner, and the children long remember things that they do themselves.

Most children, even the very young, like to make things with scissors and paste. Much of the work should be prepared by the teacher before the class, but the children still feel that they have made something. Ideas and patterns may be secured from our own publishing house. Those of you who live near a good Bible book store have an advantage, for you may see first-hand the books and material you wish to use. If there is plenty of time before you need to use them, we suggest that you order from National Bible Institution.

The spring of the year is a good time to teach lessons on the creation, for everything is coming to life and we may draw upon nature for our illustrations. After one lesson on this subject last spring, and we expect to use it again this year, I told a story of a fuzzy little worm that fastened itself to the branch of a tree last fall, then made itself a house which we call a cocoon, where it lived snug and warm all winter. When the sun came out warm this spring, the little worm woke up and began to stretch itself, but it felt very queer, for it was not the little worm that had gone to sleep. God had changed it, and when it made a little hole in the end of the cocoon to crawl out into the sunshine, the little worm found it had two beautiful yellow wings, which it stretched out in the warm sunshine on the branch of the tree. After a while, the little worm fluttered its pretty wings and flew away, and here is what the little worm became. At this point, I laid down my scissors, which I had been using all the time I was telling the story, unfolded pieces of yellow paper, and passed to each child a yellow butterfly which I had cut out while talking. Then each child put brown markings on the wings and had the butterfly to take home. Many times since I have had comments on lessons of similar nature—"Just like *He* did the butterfly!"

These illustrations may be used year after year, for the classes change, and children never seem to tire of repetition. This makes the gathering of material more simple, for a book bought today may be used for years, along with new material from time to time. I do not know any teacher who has gathered her whole library at one time. All of us buy a book now, patterns another time, Bible games to use after the lesson for quiz games, and so gradually our library becomes more and more complete. So the longer you teach, and the more material you collect, the more ideas you will have of your own. You

will find that you are equally as good a teacher, and just as clever as the Sister So-and-So whom you have long admired but never hoped to imitate.

Pernicious Freedom?

The following excerpt from a commentary produced by Catholics in Spain is interesting to those who seek to advance the cause of religious freedom. It was recently reprinted in *Church and State*, newsletter of the Protestants and Others United for Separation of Church and State.

"What does freedom of conscience mean?" "That anyone can profess the religion his conscience dictates, and if none, none."

"Is it a fact that man may choose any religion he likes?" "No, for he must profess the Roman Apostolic Catholic, which is the only true religion there is."

"Must not the State protect the opinions of all its subjects?" "Yes, sir, provided they are not condemned by the Church."

"What is freedom of the press?" "The faculty of printing and publishing without previous censorship every kind of opinion, no matter how absurd or corrupting it may be."

"Should the Government repress such freedom by means of censorship?" "Obviously, yes."

"Are there other pernicious liberties?" "Yes, sir; academic freedom, freedom of propaganda, and of meeting."

"Why are they pernicious?" "Because they are useful for teaching errors, propagating vice, and conspiring against the Church."—From a commentary on the Spanish catechism by Garcia Mazo, canon magistral, Valladolid Cathedral, in collaboration with Diez Hidalgo, S.J., Madrid, 1949.

DAILY READING HELPS

- M. July 19. 2 Chron. 18:1-5. Jehoshaphat's covenant with wicked Ahab.
- T. July 20. 2 Chron. 18:6-11. False prophets predict success.
- W. July 21. 2 Chron. 18:12-16. Micaiah predicts Ahab's death.
- T. July 22. 2 Chron. 18:17-22. Micaiah accuses the false prophets.
- F. July 23. 2 Chron. 18:23-28. Micaiah suffers for his faith.
- S. July 24. 2 Chron. 18:29, 33, 34; 19:1-3. Ahab killed and Jehoshaphat corrected.

He Is Coming Again

By Alva G. Huffer ✓

THE second coming of Christ is as certain as God's Word is true. He who acknowledges the authority and accuracy of the Bible must recognize the fact of Christ's return to earth.

The second coming of Christ is a definite event that shall occur in the future. Future events predicted by human philosophers are based on speculation and are open to question. Future events described by the prophets of God and recorded in the sacred Scriptures are certain to occur. God's infinite wisdom and unlimited power guarantee that His promised blessings will be bestowed upon believers. God's predictions concerning future events will be fulfilled.

The Fact of His Return

Prophecies concerning the fact of Christ's future return to earth are presented clearly in the Bible. "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). "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

In the Bible, prophecies concerning Christ's first coming and His second coming are linked together. During His earthly ministry, prophecies concerning His first coming were fulfilled in minute detail. During His new earthly ministry in the future, therefore, we are assured that prophecies concerning His second coming will be literally fulfilled.

At His first coming, Christ was the suffering Sacrifice; at His second coming, He will be the reigning King. At His first coming, Jesus was the Lamb of God crucified on the cross; at His second coming, He will be the Lion of the tribe of Judah reigning on His throne. The fact of Christ's future return to earth is definite and sure.

Open Door to God's Tomorrow

The second coming of Christ is the open door to God's tomorrow. The fulfillment of almost every Biblical prom-

ise concerning the future of the earth and man is dependent upon this glorious event. Apart from Christ's return, the church would not be completed, the dead would not be raised, the Kingdom would not be established, the wicked would not be judged, and there would be no peace upon earth. The wonderful blessings resulting from Christ's future rulership will become realities only because of the fact of Christ's return to earth. The second coming of Christ, therefore, will mark the end of man's today and the beginning of God's tomorrow.

The second coming of Christ is the blessed hope of the church. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). It is the one outstanding event to which all believers look forward with desire and expectation.

Appropriating to themselves Scriptural promises, believers have many hopes for the future. They hope for resurrection to immortality, reunion with loved ones, freedom from sickness and death, and an environment of perfect righteousness and peace. The one hope that supersedes all other hopes is that blessed hope—the second coming of Christ. It is the one hope that makes all other hopes possible.

An Incentive to Christian Living

The hope of Christ's return constitutes an important motive for Christian living. Expecting the return of the Bridegroom, the believer seeks to be "all glorious within" and to be arrayed in garments of righteousness. Devout Christians so order their conduct that they would not be ashamed if He should appear at any time. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" (2 Peter 3:11). "Every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).

The second coming of Christ is an appeal to watchfulness and faithfulness. When Christ returns, true believers will be found watching for His coming. "Blessed are those servants, whom the lord when he cometh shall find watching" (Luke 12:37).

Christ's second coming is an incentive to Christian service and a stimulus to missionary work. Our Lord's message to Christian workers is "Occupy till I come" (Luke 19:13). The outstanding work of the church today is to warn men in all nations of Christ's return and future judgment.

This is the second and concluding part of the article which appeared on page 3 of last week's Herald.

"Behold, I Come Quickly!"

By F. L. Austin in "Back to the Bible"

DAVID'S throne was founded upon Israel. For it to abide forever assures that Israel will likewise abide forever. In complete unity with these promises is God's further assurance in Jeremiah 31:31-34 that He will make a new covenant with the house of Israel and with the house of Judah. Under that new covenant God "will be their God, and they shall be my people . . . they shall all know me, from the least of them unto the greatest of them, saith the Lord." Verses 35-37 declare that these promises of Jehovah to Israel are as certain and as permanent as are the sun and the moon; yea, as heaven itself.

These Old Testament prophecies concerning Israel's certain future are given more depth of meaning and made more easy to understand as we read the New Testament promises concerning this same chosen nation. The archangel, speaking to Mary, said that her Son soon to be born "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). Jacob was Abraham's grandson, whose name was afterward changed to Israel. Thus the assurance that Jesus "shall reign over the house of Jacob for ever" is but another way of saying that His reign shall be over the house of Israel—God's chosen nation—forever.

Twelve Apostles to Hold Twelve Thrones

Jesus taught His apostles regarding that rule over Israel when He told them, "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). Notice that this will be "in the regeneration"; also that it will be "when the Son of man shall sit in the throne of his glory." Jesus assured us in Matthew 25:31, that He "shall sit upon the throne of his glory" when He "shall come in his glory." While in Acts 3:21, the Apostle Peter, under the inspiration of the Holy Spirit, declared that the day of regeneration, that is, "the times of restitution" shall not commence until the return of our Lord, for "the heaven 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."

Blind Israel Healed

Speaking of the present blindness of Israel and of her future fullness, Paul, in Romans 11:26 proclaimed, "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."

It is therefore seen that these promises concerning God's chosen nation are to be fulfilled in verity following the return of God's Son to earth. To them, His return means that they as a people shall be restored to their own national independence under the kingship of Him who was by the angel declared to be the Son of God and who is to "reign over the house of Jacob for ever." Israel is to be released from that Gentile bondage which has been a yoke upon her people for these many centuries. She is to be restored to her position and relation under the God of Israel and will become in deed and in truth God's chosen nation, the head of the nations of the earth.

Thus, the second coming of our Lord has greatly different meaning for Israel as a nation than it has for Christians.

Christ's Coming As It Affects Gentiles

Throughout the Bible, the nations of the earth are spoken of under two general headings: the Israelites, who are the chosen people of God, and all other races and peoples, who are called Gentiles. Under the Christian dispensation, Gentiles as well as Israelites are invited and urged to accept Christ by belief and faithful obedience to the gospel and thus to become Christians. All Gentiles who so respond and consecrate themselves to Christ are dealt with, led, assisted, and duly rewarded by Jesus as Christians—not as Gentiles; while those of Israel who likewise accept Christ in wholeness of heart, will be rewarded as Christians—not as Israelites.

But the great mass of Gentiles who are yet outside of Christ at His return, having failed to submit themselves to Him, will be dealt with by God in their own particu-

lar grouping. Theirs will not be the position of the Christians, for they are not Christian. Theirs will not be the position of the Israelites, for they are not of the Israelitish nation.

Isaiah Beholds Peace

That great prophet of future promises, Isaiah, puts this language upon Gentile tongues when they will 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 . . . they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:3, 4).

In referring to the future grand days for the Gentile world, Isaiah offers explanation of how the foregoing shall take place in Isaiah 59:2-21. "The redeemer shall come to Zion, and unto them that turn from transgression in Jacob [Israel], saith the Lord." The result of this shall be the great uplifting and establishment of Jacob. The Prophet then proceeds, addressing restored Israel, saying, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising . . . that men may bring unto thee the forces [wealth] of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish" (Isa. 60:1-3, 11, 12).

Returned Lord Enlarges Kingdom

As the Prophet is addressing Israel in her restored splendor, it is evident that any other nation and kingdom must be Gentile, and it is plainly seen that God's purpose is that certain Gentile nations and people will gladly and anxiously come to the brightness of Israel's restored kingdom and that they will submit themselves, under and through Israel, to the God of heaven. Thus the Kingdom which God establishes under the throne of Christ, first with Israel, then enlarged by Gentiles submitting themselves to Israel, will become in due time earth-wide in its greatness and continuous in its peace; "and neither shall they learn war any more." Micah adds to the splendor of this beautiful picture by saying, "They shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it" (4:4).

Jesus' words in Matthew 25:31, 32 lend explanation to these prophecies. "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."

All Awaits Christ's Return

Again notice, it is "when the Son of man shall come" again, even "in his glory," that some "nations" (and all nations which are not Israel are Gentiles) will be placed on His right. It is after "the Redeemer shall come to Zion" (Isa. 59:20), that Israel shall be made to "arise, shine" in her resplendent restoration glory, and it is after she arises in shining brightness that "the Gentiles shall come to [her] light," and "serve" her (Isa. 60:1-3, 12).

His coming in His glory is the one necessary event that must take place before either the regathering Israel or the gathering of the Gentile nations can be consummated.

Indeed, the fulfillment of all God's promises depends upon the Saviour's return.

What Christ's Return Means

For the church His return means that its people shall be changed and "fashioned like unto his glorious body."

For Israel His return means her regathering under a new covenant with Christ as King, with righteous and radiant Israel at the head of all nations.

For the Gentiles it means their recognition of the glory of God as radiating from restored Israel, and their submission, in portion, unto His law, His power, and His righteousness.

It means ultimate peace that knows no end; righteousness that tastes no tears; life that knows no sorrow; man that glorifies the God of heaven.

The Fourth Class

But there remains one more class concerning which brief mention should be made. It is that class made up of both Israelites and Gentiles whose rebelliousness against God and against God's Son constitutes them enemies of God. "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. 60:12). The Saviour unmistakably refers to this class when, after referring to His own return in Matthew 25:31, and to the fact that all nations will be regathered before His throne, He will say later to those placed upon His left hand at that time, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (v. 41).

Coming for Increased Victory

These are the ones to whom Christ's second coming brings everlasting cutting off. They "perish"; yea, they shall be "utterly wasted."

So contrary is this to the Father's heart that Jesus, unmindful of Himself at the approaching crucifixion, wept
(Please turn to page 10)

God's Future for Israel

by C. E. Randall

THE salvation about which Paul is speaking here is not a salvation of the individual, but a salvation of the nation. God deals with nations on a different plane than what He does with individuals. As individuals, Israelite as well as Gentile must come to God through the Lord Jesus Christ. As such, in this dispensation, when a person, regardless of his nationality or his color, comes to Christ, he is not reckoned after his old nationality or his station in life, such as servant or master, but is accounted as a new creature in Christ Jesus. This personal salvation that makes new creatures in Christ and which group will constitute and make up the body of Christ, the church, does not do away with God's purpose for nations and, in particular, the nation of Israel.

Israel is under a cloud of darkness today, blind to the new covenant hope and the Saviour who ratified that covenant with His own blood, which was His life, for the life of all flesh is in the blood. From this blindness, Israel has been promised a deliverance. In Romans 11: 25, 26, we read: "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

The blindness of which Paul wrote was to remain until the fullness of the Gentiles be come in, that is, until the times of the Gentiles be fulfilled. The times of the Gentiles will be finished when the Redeemer shall come to Zion. Then Israel will be saved from that blindness in part that has happened to them. We need not think it particularly strange that God will do this for Israel, for, after all, He is doing it all the time for the Gentiles in this present age of grace.

The Apostle Paul was an example to which we can well direct our attention. Of himself, he said, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and in-

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Romans 10:1-3).

jurious: but I obtained mercy, because I did it ignorantly in unbelief" (1 Tim. 1:12, 13). Paul's case gives a good clue of what God proposes to do with the whole house of Israel. In speaking about those who had seen Jesus following His resurrection, Paul asserted that he was the last one to have seen Jesus, and he was "as . . . one born out of due time," that is, he was born ahead of his nation, and that because he had acted in ignorance and, therefore, was extended mercy.

I am glad that God has made provision for extending to Israel the mercy which has made it possible for me and all other Gentiles to obtain the forgiveness of sins.

Romans 11 begins with an emphatic pronouncement: "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew" (vv. 1, 2). I accept this word of inspiration without qualification or reservation. I believe it and am perfectly satisfied with it. Of course, it would not make one whit's difference whether I liked it or prejudicially rejected it. It would still be truth and would in due time and in harmony with God's purpose be carried to fulfillment. We can all thank God that His Word and its fulfillment is in no way contingent on the whims of mortal men. Of course, all Israel has not come under the blindness that motivated some to say, "His blood be on us, and on our children." There is, according to the Holy Word, "a remnant according to the election of grace," who have not bowed themselves away from that righteousness which is of faith.

In our discussion of Israel's stumbling, however, we need to exercise caution lest we err in a manner like unto them. Then, too, Israel's fall has opened up to the Gentiles the avenue of salvation. Instead of holding them up to shame and scorn, we ought to thank God that we have access to the promises by which we ultimately shall become partakers of the divine promises by which we ultimately shall become partakers of the divine nature. Note well these words of divine utterance: "I say then, Have they stumbled that they should fall? God forbid:

but rather through their fall, salvation is come unto the Gentiles, for to provoke them to jealousy. Now 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. . . . If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

If at this moment in the world's history we stand in a favored place of grace, let us not boast but, rather, realize that our riches have come to us through the misfortunes that for a time have befallen the Israel of God. Their casting away has opened up for the first time the reconciling of the Gentiles. If God in His eternal wisdom has set Israel aside for a time that they may learn lessons of obedience through traveling over the dispensation's miles of dispersion, hardship, and suffering, and in the meantime brought to us Gentiles the grace by which we are saved, who are we that we should doubt the wisdom of God or question the righteousness of Him who has concluded "them all in unbelief, that he might have mercy upon all"? Should we not rather say, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out"?

Remember that "the gifts and calling of God are without repentance." It was not the goodness of the Gentiles and the virtue of their character that moved God to open up the wells of salvation to them. Their past had been one of moral looseness and what worship they rendered had been devoted to gods made of their own hands that neither could see, hear, or speak.

Reducing it to the level of the individual, we find in the words of 2 Timothy 1:9 that God "who hath saved us, and called us with an holy calling," did it "not according to our works, but according to his own purpose and grace."

Trusting that we have said sufficient to uphold the righteousness of God in His plan for Israel, we now consider the place which Israel will play when the Redeemer does come to Zion and turns away ungodliness from Jacob. Israel, during the dispensation of the Old Testament, which covenant was proclaimed from Mount Sinai and given to Israel through Moses, constituted the Kingdom of God. As such a kingdom, God determined their work to be as follows:

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel" (Ex. 19:5, 6).

As a kingdom, they were to be priests. They were to be a priestly kingdom. It must be recognized that they

did not fulfill this mission to their fullest capacity. It must also be acknowledged, however, that they brought to the world the Bible and salvation. Said Jesus during His public ministry, "Salvation is of the Jews." The Bible, which you and I treasure and which contains the two covenants, the one from Mount Sinai and the new covenant which is based on better promises, with a better hope, ratified with a better sacrifice and which assures the better resurrection, all came through this priestly kingdom—this peculiar and special people. There is no denying this fact, even though we fail to appreciate it. While Israel failed in part to be the priestly kingdom under the fleshly leadership of such men as Moses and Aaron, David and Solomon, who themselves erred and stumbled, yet they will, under the divine leadership of Jesus when He returns to Zion, fulfill the early promise to which they were called and for which they were set aside. Recognizing all their failures and weaknesses, we must confess they did a better job than any other nation or kingdom in the annals of human history. Their contribution to world civilization and giving to mankind a transforming religion is a chapter unequalled by any other peoples.

The past is gone. It is with the future that we are primarily concerned and with what God has designed for Israel to do when the days come when He will say, "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Heb. 8:8-12).

These are not words limited to Old Testament times. These were prophetic words spoken first by Jeremiah and reaffirmed by Paul. These are not promises for the Gentiles, for God never made that old covenant with the Gentiles, but with Israel when He brought them out of Egypt, and with the same nation will God make the new covenant and place it in the hearts of that people and not on tables of stone. When this day comes, then Israel will perform the purpose to which God first called her, and she will be the kingdom of priests and finish the work temporarily set aside while the Gentiles are being grafted

in. Their future work and glory are described in Isaiah 61:6, 7: "Ye shall be named the Priests of the Lord: men shall call you Ministers of our God." When this happens, ten men out of all nations and languages shall say, "We will go with you: for we have heard that God is with you" (Zech. 8:23).

Israel's return to the Covenant Land is evidence that things are shaping up for this glorious work when the Redeemer comes to Zion. I pray you will be ready for it.

"BEHOLD, I COME QUICKLY!"

(Continued from page 7)

over Jerusalem in pleadings that she might have received Him (Matt. 23:36-39).

Oh, that men would see in the victorious Saviour the One whom they, under every circumstance, need, the One who only is of power to save: and would turn "to God from idols to serve the living and true God; and to wait for his Son from heaven."

It is interesting to note that the word "Easter" appears in the New Testament in Acts 12:4.

A Greater Horizon



What Is the Gospel?

By S. J. Lindsay

THE word "gospel" is a much-misused word. We hear over the radio and in street talk statements like this: "Now that is the gospel truth," when the thing under consideration may not be truth at all. Some regard the word as relating to any kind of truth. This, also, is a mistake. Not all truth is gospel. Not all Bible truth is gospel. "Thou shalt surely die" is not good news to any of Adam's posterity. It is truth, but it is not *good news*.

"Gospel" means good news or glad tidings. The Scriptures always speak of it as *the* gospel. Scripturally speaking, there is only one gospel. Anything other than the gospel is a perverted gospel. A perverted gospel is no gospel at all.

The gospel was first preached to Abraham. When we examine to see of what truths that gospel consisted, we find simply that God spoke to him of an inheritance to come, which inheritance is to be attained by a revival from the dead to all who have entered into death at the time this gospel is to be realized. This good news is to the effect that God has planned deliverance from death to a life of incorruptibility, and to an inheritance in the earth to all who will comply with all the requirements. This has been made possible through Jesus Christ who has opened the way of life for us through His own death and resurrection. Relief from death and an eternal inheritance should be good news to anyone who appreciates life—a life free from all the ills of this life.

A young boy on a bus recently gave us a tract. We looked it over. The title was, "Where Will You Spend Eternity—in Heaven or Hell?" It was one of those "hot hell" kind of tracts with a threat of eternal suffering which was amply stressed. There can be no good news in such a tract. It is not even truth. We scratched on the blank portion of the tract. "Please read John 3:13," and gave it back to him. It didn't start anything.

Why will people go so far out of the way to vilify our great God of love in such a way? This is quite commonly taught by the larger number of professing Christians, but that does not make it truth. In this story much more is said about the suffering in hell than of the pleasures of heaven. Too often the wish is father of the thought. It will be a great disappointment to many to find that many whom these people have consigned to hell will never enter the hell of their conception. Paul says that *the* gospel is the power of God unto salvation. He calls a curse upon any other "gospel." That makes *the* gospel very important. There is no other way to life eternal, except through the gospel. Better study the matter, and make sure of your election to life eternal.

—A reprint from a 1940 RESTITUTION HERALD.

Sunday School Day

Tuesday - August 3

Salvation is a never-ending cycle of witnessing, winning, and training.

A well-planned SUNDAY SCHOOL DAY is prepared for Tuesday, August 3, all day, by your Sunday School Association. We hope that as many as possible of your Sunday school workers will plan to be in Oregon that day. Possibly a car load can travel together, sharing expense. Since August 3 precedes the General Conference business meetings by only two days, we suggest that your church send one conference delegate from among your Sunday school staff. We are sure you can have a double portion of benefit.

A copy of the Sunday School Association program for the day is being mailed out to each Sunday School worker in so far as our records permit. If you do not receive one, and wish one, please write to the association secretary, Mary Railton, Oregon, Illinois.

We hope to create an active, conscientious desire to build our Sunday schools and win more children to Jesus Christ through our Sunday school ministry.

Help us to make SUNDAY SCHOOL DAY during General Conference a real experience in the lives of your Sunday school superintendent and his staff. Mr. A. C. Sedgwick of Chicago is our special speaker during the afternoon. We know you will be inspired and helped by his being with us.

We trust that God will give the increase, for the "fields are white unto harvest."

Willis H. Turner, treasurer.

MORNING PROGRAM

9:00-9:45

Devotions—J. R. LeCrone

9:45-9:55

Explanation of the Day—Mrs. C. E. Lapp

10:00-10:55

WORKSHOPS

1. How to Reach and Teach Children
Verna C. Thayer—Pre-school through juniors
2. Win Them or Lose Them
Mary C. Railton—Intermediates
3. Correlated Youth Program
Harold Doan—Seniors and Young People
4. Jesus, the Master Teacher
Mrs. Lyle Doan—Adults

Bible Study classes for all ages

11:00-11:55

Business Meeting—William Wachtel, president

12:00 noon

Dinner

AFTERNOON PROGRAM

1:30-1:55

Demonstration—Opening period in Sunday school

2:00-3:00

How to Improve the Sunday School—Mr. A. C. Sedgwick. In 1952, Mr. Sedgwick was honored by the Greater Chicago Sunday School Association by being awarded the highest award for directing the Sunday school achieving the greatest all-around improvement for the year in the area.

Bible Study classes for all ages

3:00-4:00

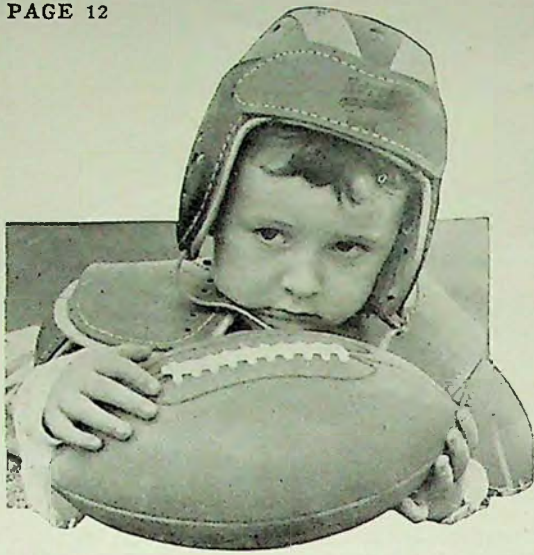
Discussion and Questions with Mr. Sedgwick. Everyone is invited to bring problems and questions to discuss at this time.

4:00-5:00

WORKSHOPS: for all ages

1. Visual Education—Otto E. Dick
2. Missionary Education in the Sunday School—Alva Huffer
3. Pastor's Relationship to the Sunday School—Harvey U. Krogh
4. Superintendents - Teachers Workers' Conference—Willis Turner

"It is a sin to do less than your best."



The Football Game

By Mary A. Gesin

Father drove up in front of the church and stopped to let Betty and Bob out before parking. The twins walked to the steps of the church. Some of their friends stood about talking excitedly and looking distressed. Suddenly Bob saw why.

Nailed across the heavy doors of the church was an ugly board on which a sign read, "Closed by order of the Government." He turned to those nearest him, but no one seemed to know the reason for this. Several muttered about freedom to worship God. None of them wanted to take off the sign, and open the church in spite of their freedom.

"Now," thought Bob, "we won't get to see the beautiful 'mums Mother brought last night and we won't hear the lovely anthem Sister has been practicing so long."

"Well, now I guess you're satisfied," Betty spoke up in cross tones. "You didn't want to come to church. You wanted to stay home and play football. Now, I guess you're satisfied, I say."

Bob looked down at the toe of his good shoes. How he had jerked the strings as he put them on! He wanted to be putting on his old "sneakers."

"Do you feel better now?" persisted his twin, who was getting very aggravating. "Cat got your tongue?"

"Mmmm!" Bob began to clear his throat. "I wasn't very anxious to come, but maybe it wouldn't have been bad."

By this time the men had appointed a committee to look into this event. The twins' father drew them apart from them and instructed them to run on home, for he was on the committee.

As they retraced their steps home football didn't seem so great, after all. . . .

Bob stirred, stretched his cramped limbs, and awoke! He started up, straining his eyes to see that awful sign across the church. Then he pulled on his bed light. Here he was, safe and sound in bed! It had all been nothing but a dreadful dream.

He was ashamed of how cross he had been last night when Mother said he must go with Betty to church in the morning. Regretful thoughts drifted across his mind as he lay in bed, and soon he was fast asleep again.

Morning dawned clear and warm. Bob was the first one up, next to Mother. Mother couldn't help but notice Bob's bright face in contrast to the one she had kissed good night only a few hours before. Plainly to be seen, also, were Bob's efforts to help so that they would not be late for church.

"What if the church should be locked this morning and a sign put up that it was closed by the government?" suddenly Bob asked as he ate his toast.

"Whatever put such an idea into your head, Son," asked Father.

"Oh, nothing," replied the boy. "But I guess that's what happens in Russia today."

"Thank the Lord, we're not in Russia, Bob," replied Father.

How beautiful the voices of the choir sounded, as they sang, "O Come, Let Us Worship." And the tones of the minister's voice were so reverent as he read from Psalm 98, "O sing unto the Lord a new song; for he hath done marvellous things."

Down deep in Bob's heart a prayer was rising to heaven, "Thank you, dear Lord, for showing me how wonderful it is to come to church. And, please, forgive me for wanting to play football instead. I love my church and shall always worship you and Jesus."

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Neil Gordon Guiles, July 21, age 13, Milwaukee, Wis.

Donald McKinney, July 21, age 11, Hammond, La.

Carol Sue Bengé, July 22, age 7, Frankfort, Ind.

Wendell Rhodes, July 23, age 14, Hammond, La.

Lauren Ellen Macy, July 24, age 10, Urbana, Ohio.

Leroy King, July 24, age 14, Lawrenceville, Ohio.

Kenneth Wesley Ward, July 25, age 11, Astoria, Ill.

Anita Pryor, July 26, age 11, Hendersonville, N. C.

Lorraine Anger, July 26, age 1, Fonthill, Ont.

This is Promotion Day for Leroy King and Wendell Rhodes. We invite both of you boys to read the Berean Page, also.

THE
BEREAN
PAGE

by
William
Dick



Let's Go to
Youth Rally!

The National Berean Youth Rally will be held this year at Quaker Haven Camp situated on Lake Dewart in Indiana. The Rally will begin August 8 and continue through August 18. The age limit will be 12 to 19 years of age. The tuition will be \$35.00.

We urge every young person in our church to come to the Rally. Unless you have attended before, you can hardly imagine the wonderful things in store for you! It is unfair for you to pass judgment upon a church camp until you have attended one yourself. The Youth Rally keeps improving each year. The program of this summer's Rally promises to be the best one ever!

Occasionally we hear remarks of criticism from adults who do not appreciate the values of a summer youth camp. They seem to feel that a camp is a place where young people go to have a good time and that's all there is to it. Nothing could be more wrong. It is true that young people will have fun at the Youth Rally. We plan recreation for that very purpose. It is also true that the daily program of the Rally contains more Bible study, prayer, devotions, and worship than the average Christian young person receives at home on any Sunday.

Some adults are heard to say also that youth will receive more good by going to a conference rather than the Youth Rally. This opinion is offered probably by those who have no knowledge of what a youth camp is like. Conferences make good conferences but not good youth rallies.

Our new camp home at Quaker Haven is designed especially for young people. The whole environment is intended to draw you closer to God and to your Christian friends. Officials of the camp have many years of experience in working with youth and are capable of supplying your needs. They go out of their way to provide things you like to do. Even the cooks attempt to satisfy your appetites with specially planned meals. They took surveys in local high schools to see what young people like to eat, and then do their best to prepare those foods liked best.

The officers of the National Berean Society are gaining experience, too, in sponsoring the Youth Rally each

year. They have appointed a Rally Staff of teachers, directors, and counselors who are qualified as workers with young people. This staff has been working throughout the entire year trying to discover ways the Rally can be improved. When you come to the Rally this year, you will find a trained, responsible staff capable of guiding and helping you and composed of people you will like.

Every minute of the daily Rally program is planned and is full of interesting things to do. The three classes held in the morning are all based upon the Bible. The lesson topics will be: "Bible Characters," "Life of Christ," and "How to Be a Good Christian."

Attitudes of worship are stressed several times during the day. The morning devotional period before breakfast will consist of Bible readings and prayer. You will be given opportunities to praise God in song during the afternoon singspiration when everyone will meet to sing your favorite songs. The evening campfire period is an inspiring part of the day. There you join the circle for Christian fellowship. The campfire songs, talks, and prayers help you to close the day with God in your mind.

If you like to work with your hands, you will enjoy the crafts. Included in the crafts this year will be wood working, wood burning, metal work, leather crafts, and plastic braiding.

When it comes time for recreation, you will surely find what you like to play among these: badminton, volley ball, swimming, boating, softball, horseshoes, ping pong, and basketball. After supper, you will get to go on hikes and boating trips.

Another part of your training at the Rally will be learning responsibility. You will learn to work with other people by helping to keep your cabins clean and in order, and by waiting on tables and washing dishes.

Evening worship services will be composed mainly of the showing of sound motion pictures of the film series, "Life of Paul."

We have given you a glimpse of the interesting and inspiring Youth Rally planned for you. Would you like to go? Send your application today!

AMONG THE CHURCHES

Church Calendar

Special Events

- July 18-25—Texas Conference and Bible School on the Youth Rally grounds, near Gatesville (guest speaker, Delbert Jones).
- July 19-23—Vacation Bible School at Flagg Center, Ill. (Verna C. Thayer, superintendent).
- July 19-23—Vacation Bible School at East Oregon, Ill. (Verna C. Thayer, superintendent).
- July 27-August 8—Illinois Bible School and Conference at Oregon.
- August 3—Sunday School Day for all interested workers and teachers at Oregon, Illinois.
- August 4—Evangelism and Missions Day.
- August 5, 6—General Conference Business meetings at Oregon, Ill.
- August 7-15—Missouri State Conference.
- August 8-18—National Berean Youth Rally at Quaker Haven Camp (near Syracuse, Indiana on Dewart Lake).
- August 12-22—Virginia Conference and Bible School at Maurertown (Kenneth Milne, guest speaker).
- August 14-22—Iowa State Conference at Waterloo.
- August 15-22—Western Nebraska Conference at Holbrook (Warren Sorenson and Harry Gockler, guest speakers).
- August 25-29—Ohio State Conference at Golden Rule Church, Cleveland (Harold Doan, guest speaker).
- October 25-31—Evangelistic Meetings at the Church of God, Fremont, Nebr. (guest speaker, Walter Wiggins).
- October 31—Arkansas Youth Rally at Megintytown Church of God near Greenbrier.

"I thank you through our dear Lord for the strength received in The Herald. It is always full of new hopes and material of great religious value. . . . Truly we know the Word of God is pure and when we stop to meditate upon the Lord, we feel our faith stronger and we pray He will find us worthy. . . . I pray for strength through The Herald for all our isolated members of the Church of God and to those who live so close and can take part in its many worth-while activities. . . . I pray for our pastors. O Lord, give them and all the teachers guidance to teach the love from the Word of God."

—A Minnesota reader.

In the absence of Pastor V. J. Reeves from his pulpit at Blessed Hope Church of God in Rockford, Ill., on July 11, Bro. Otto E. Dick conducted services for him. Bro. Reeves and family went to Grand Rapids, Mich.

MAURERTOWN, VIRGINIA

The annual business meeting of the Church of God at Maurertown, Va., was held on Sunday, June 27, 1954. Officers elected were: Mr. J. M. Boyer and Mr. A. C. Boyer, elders; Mr. William E. Boyer and Mr. Austin Railton, deacons; Mrs. Austin Railton, secretary; Mr. William H. Boyer, treasurer; Mr. William H. Boyer, Mr. Austin Railton, and Mr. C. B. Compton, trustees. Mr. Austin Railton is Sunday school superintendent. Mr. Richard Fogle is assistant superintendent. Miss Carolyn Morrison is Sunday school secretary. Miss Regina C. Boyer and Mrs. Esta McInturff serve as deaconesses.

Radio Programs

Beginning on Sunday, July 4, our radio program, "The Voice of Tomorrow," is being heard each Sunday at 9:00 a.m. over a new local radio station, WSIG, Mount Jackson, Va. WSIG, 790 on the dial, has a power of 1000 watts and is supposed to be heard in at least 250,000 homes.

For almost four years, our program has been presented each Sunday, 8:15 a.m., over WINC, Winchester, Va. This program has been sponsored by the Maurertown and Fort Valley churches. For almost three years, the program has been presented each Saturday, 9:15 a.m., over WAYB, Waynesboro, Va. This program has been sponsored by Mrs. George W. Cleck of Staunton, Va. The programs will be discontinued on these two stations since the one large station, WSIG, covers both areas.

Berean Gospel Teams

During the past year, the Berean youth groups of our Virginia Conference churches have been presenting evangelistic gospel team services in our various local churches. These evangelistic-minded young people have been presenting splendid messages in word and song.

On Sunday night, June 13, the Bereans of the Cool Spring Church, Browntown, Va., presented a gospel team service at the Maurertown Church. Mr. Hollis Partlowe was in charge of the service. Theme of the evangelistic service was "More About Jesus Let Me Learn." Sermonettes were presented by Miss A. B. Grove, Mr. Jerry Matthews, Mr. Charles Pryor, and Miss Donna Hicks. Miss Patty Manuel read a poem. Special music was provided by Miss Donna Hicks, Miss A. B. Grove, Mrs. Nina Hicks, Mr. C. F. Pryor, and Mr. Guy Pryor.

The Bereans of the Fort Valley Church, Seven Fountains, Va., plan to present a gospel team service at the Cool Spring Church sometime this month. Theme of the service will be "The Christ of the Cross." Sermonettes will be given by Miss Charlotte Boyer and Miss Betty Boyer. Alva G. Huffer.

Bro. and Sr. Robert Hardesty, Grand Rapids, Mich., visited his mother, Sr. Ida Hardesty, and others in Oregon, Ill., recently.

FORT VALLEY CHURCH OF GOD Seven Fountains, Virginia

The annual business meeting of the Fort Valley Church was held on June 20, 1954. The following church officers were elected to serve during the next church year: Mr. P. G. Coverston and Mr. Sam H. Boyer, elders; Mr. James Boyer and Mr. Fulton A. Ramsey, deacons; Mrs. Fulton Ramsey, secretary; Mr. Sam H. Boyer, treasurer; Mr. Cyril H. Munch, Mr. Frank Boyer, and Mr. P. G. Coverston, trustees.

Mr. P. G. Coverston is Sunday school superintendent. Mr. Sam H. Boyer is assistant superintendent. Mr. Fulton Ramsey is Sunday school secretary and treasurer.

Vacation Bible school was held at the Fort Valley Church, June 7-11. The annual church picnic was held at Elizabeth Furnace Picnic Area in Fort Valley on June 6.

Mr. Jack Zirkle of Edinburg, Va., has offered to construct a Communion table and three pulpit chairs for the church. The church will furnish the materials.

Attendance at worship services and Bible study classes at the Fort Valley Church has been excellent. Many from other churches in the community have been attending services.

Bible study classes are held each Thursday night. During the past few years, Bro. C. F. Pryor, pastor of the Cool Spring Church, has been teaching the adult class so that the pastor would be free to teach the young people's class.

Alva G. Huffer.

HOLLIS PARTLOWE WINS SCHOLARSHIP

The Virginia Conference District Berean Society this year has offered a \$50.00 scholarship to the first person from our Virginia Conference area (Virginia, West Virginia, Maryland, and District of Columbia) who would enroll as a student in Oregon Bible College for the college year beginning in September.

We are happy to announce that Mr. Hollis Partlowe, Browntown, Va., has won this scholarship award. Mr. Partlowe definitely has decided to enroll as a student in Oregon Bible College to train for the ministry. Mr. and Mrs. Partlowe and infant daughter will move to Oregon in time to begin the fall semester.

Mr. Partlowe has been a very active worker in the Cool Spring Church at Browntown, serving as Sunday school superintendent, and teacher, church deacon, and in various offices in the church. During the past year, he has served as vice president of the Virginia Conference. An evangelistic-minded worker, he has performed an outstanding work in the distribution of tracts, quarterlies, and other gospel literature. We know that Hollis will make a wonderful worker in the Lord's service. The Virginia Conference extends to him its best wishes as he dedicates himself to preparation for the gospel ministry.

Alva G. Huffer.

WANTED: A PASTOR

Our pastor, Raymond L. Brown, has resigned his position as pastor of the Saint Cloud, Minn., Church of God. So we will be in need of a minister by September 1, 1954. If anyone is interested please write to Mrs. Robert Bormes, 46-20th Ave. N., Saint Cloud, Minn. Mrs. Robert Bormes.

ILLINOIS BIBLE SCHOOL AND GENERAL CONFERENCE—1954

The Bible School will begin on Tuesday morning, July 27, with a devotional service at 9:30, followed by classes at 10:15, dinner at 12:00. In the afternoon there will be a general assembly at 1:30, classes and seminar at 2:00, and a problem clinic at 3:30. Supper comes at 5:30. The evening service begins at 7:30.

Teachers for the classes are: beginners, Ruby Railton; primary, Verna Thayer; juniors, Louise Lapp; junior high, Jane Le-Crone; senior high, C. E. Lapp; young people, C. E. Randall; adult, Walter Wiggins; seminar, "Revitalizing the Church," for all interested persons, J. M. Watkins; "What's Your Problem?" for all, Otto E. Dick.

The general topic chosen for the evening sermons is "Where Do You Stand?" Speakers and their subjects are: "Standing on the Promises," James Mattison; "His Feet Shall Stand," Francis Burnett; "Standing Before the Judge," Walter Wiggins; "The Liberty Wherein We Stand," H. A. Sheets; "The Kingdom That Shall Stand," M. W. Lyon; "Take Heed How You Stand," William Dick; "Stand, Therefore," Verna C. Thayer; "Why Stand Idle?" C. E. Lapp; "Standing Together," Alva Huffer; "Where Are You Standing?" Kenneth Milne; "Behold, I Stand at the Door," Harvey Krogh, Jr.

Sunday speakers are: August 1—J. R. Le-Crone, Bud Goodwin, C. E. Randall; August 8—James M. Watkins, Orville Westlund, T. M. Ferrell.

Special days: Illinois State Conference business meeting, Saturday, July 31; Berean, Monday, August 2; Sunday school, Tuesday, August 3; Evangelism and Missions, Wednesday, August 4; General Conference business, Thursday and Friday, August 5, 6.

To get full benefit from classes and sermons, plan to be present for the full time.

"Only ten per cent of Americans attend church regularly."

**REVITALIZING THE CHURCH
A Sem'nar**

Bro. James M. Watkins has listed the subjects to be considered in the seminar which he will supervise during the first week of the Illinois Bible School and General Conference, July 27. How to Find the Weaknesses in Your Church; July 28. How to Find Potential Members; July 29, How to Double the Fellowship of Your Church; July 30, How to Enlarge Your Church Program Wisely; July 31, How to Win Friends in the Community.

This seminar is to be held each afternoon beginning at 2:00. All interested persons should be in the group.

JUNE SPONSORS

- Mr. & Mrs. C. D. Whitner
- Mr. & Mrs. C. E. Randall
- East Side Guild, G. R. Church
- Mr. & Mrs. Lyle Ashelford
- Golden Rule Berean Society
- Mr. & Mrs. H. U. Krogh, Jr.
- Mr. & Mrs. Linford Moore
- Church of the Open Bible
- Mr. & Mrs. G. J. Gordon
- Zenas Murphy
- Mr. & Mrs. Stanley O. Ross
- Mrs. Mabel Netts
- Maybelle Hanson
- Macomb Church of God
- Brush Creek Church of God
- Los Angeles Church of God
- Mrs. Charles Stump
- Pennellwood Church of God
- Almeda C. Wertz
- Mrs. Mabel Payne
- Mrs. Emily Blackwell
- Emma Sissle
- Burr Oak Church of God
- Anonymous 1
- Mr. & Mrs. W. V. Lansbery
- Margaret Ballentine
- Walter H. Lay
- Maurertown Sunday School
- Anonymous 2
- M. E. E.
- Samuel A. Woods
- Jessie M. B. Kauffman
- Litchfield, Minn., Sunday School
- Western Nebraska Conference
- Oregon Church of God
- Mr. & Mrs. Leslie Niles
- Mr. & Mrs. A. E. Karnett
- Mr. & Mrs. Elmer McChesney
- Mary C. Railton
- Mr. & Mrs. Francis Burnett
- A Christian
- Mr. & Mrs. J. Don Swartz
- Dixon Church of God Sunday School
- M. J. Osborn
- Doris M. Reye
- Patricia Rossner
- Mr. & Mrs. C. E. Lapp
- Minneapolis Church of God
- Mr. & Mrs. Willis Turner
- Virda Sittler
- Mrs. Ethel Gross
- Helen Burnett
- Mr. & Mrs. Henry Partlow
- Clyde Smith
- Willing Workers, Blood River
- Dorothy Magaw
- Blanchard Church of God
- E. F. Marsh
- Leota B. Hanson
- Brush Creek Gospel Gleaners Class
- Donald & Marjorie Overmyer
- Jack Hearp
- Truth Seeker's Church
- Happy Woods Church
- Rachel Krogh
- Delta Church of God
- Mr. & Mrs. Alfred Antlien
- Hope Chapel
- Oregon Sunday School
- Mrs. Kate Olmstead
- George Anthon
- Verna C. Thayer
- Mrs. A. J. Eychaner
- Mrs. J. M. Prime
- Mr. & Mrs. Delos Andrew
- A Family

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THE TIME IS AT HAND

Children, young people, and adults—all of you are invited to take part in the Bible school sessions which are to begin on Tuesday morning, July 27, 1954, in the Church of God in Oregon, Ill.

During the first week of the annual gathering, the Illinois Bible School will have classes for all age groups.

Beginning on Monday (August 2) of the second week, the National Berean Society, Sunday School Association, and Evangelism and Missions each will have a day for special work. Classes for all ages, however, are to continue through these three days, both morning and afternoon.

Then, on Thursday and Friday, August 5 and 6, the General Conference business meetings are to be conducted.

As many as can come will be welcome. There will be opportunity for the Bible study that everyone needs. It will be possible to get a better understanding of work of different phases of our national and state undertakings. You can take part in some or, perhaps, all of the business meetings.

And not to be overlooked is the privilege of coming to know and fellowshiping with these of "like precious faith" from all sections of our land—children, young people, and adults.

Be in Oregon for the opening session of the Bible School on Tuesday morning, July 27, and stay till everything is finished on the evening of August 8.

ILLINOIS CONFERENCE BUSINESS

Saturday, July 31

The 1954 business session of the Illinois State Conference will be held at three o'clock on Saturday afternoon, July 31, in the Church of God at Oregon.

Besides reports on the work of the various churches in Illinois, consideration of old and new business, and election of officers, a change in the Conference constitution is to be considered. The change will pertain to terms of various Conference offices so all will not expire at the same time.

We ask all Church of God members in Illinois to plan to be in Oregon for this business meeting. Esta L. Starbuck, secretary.

Bro. and Sr. Paul C. Johnson and Robert visited Bro. and Sr. Roy Humphreys and Virginia at their home in Koszta, Iowa, on July 10, 11. They attended services at the Koszta Church of God where Bro. Humphreys is pastor.

NEW TRACTS

Two new eight-page (envelope-size) tracts have been made available. The Ohio State Conference has published an article by Bro. Harold Doan on "Is Jesus God?" Truth Seeker's Bible Class has published another of Bro. Doan's radio broadcasts—"The Ideal Family." Both tracts are well written and treat subjects of importance to Christian welfare. Order from National Bible Institution, Oregon, Ill.—25 cents per dozen; \$1.60 per 100.

Berean Rally Staff 1954

Mr. & Mrs. Harvey O. Krogg,
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South Bend 14, Ind.
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Quaker Haven Camp
Lake Dewart, Ind.



HAROLD J. DOAN

South Bend, Indiana
Camp Dean
Instructor of "Life of Christ"

August 8 - 18

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We will "Search the Scriptures Daily"



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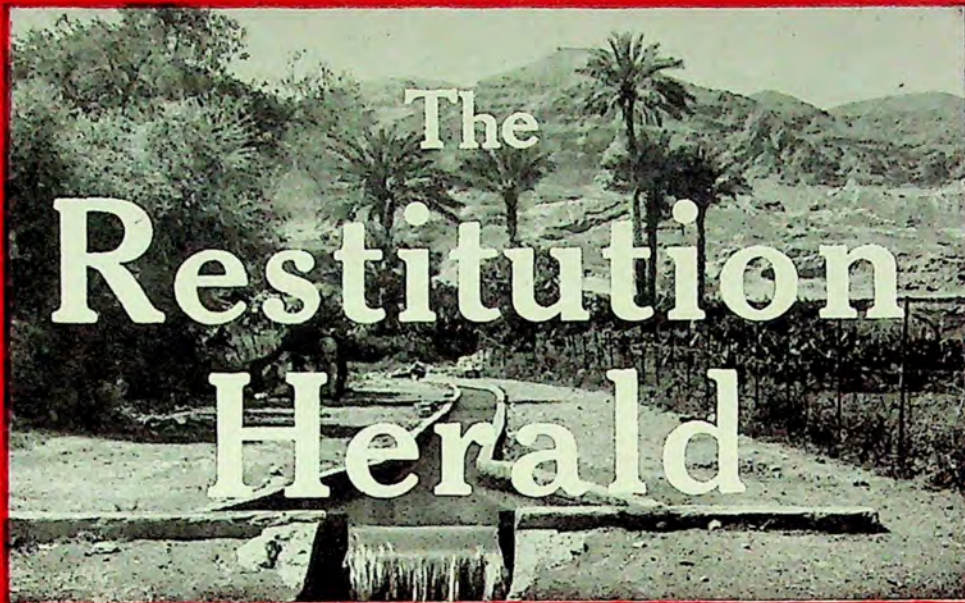
ANITA McCORKLE

Gatesville, Texas
Girl's Counselor

SARA SAVAGE

Waite Park, Minnesota
Girl's Counselor





July 20, 1954
Volume 43
Number 41



—
"Thou, Bethlehem Ephrathah,
though thou be little among
the thousands of Judah, yet out
of thee shall he come forth
unto me that is to be ruler in
Israel" (Micah 5:2).





Editorial

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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

The Trend of the News

Daily news bulletins still remain the most interesting and reliable medium for determining the fulfillment of Biblical predictions. We present a few samples of press dispatches and news items which indicate the degree to which the Bible is living in the daily press.

One of the most important trends indicated by Biblical prophecy is a growing unrest in the nations surrounding Palestine. The occasional brief bulletins we receive of the conflict on the Israel-Jordan border keeps us from forgetting that conditions are far from peaceful in that part of the world. Our news items often are so brief and so limited that they obscure the true extent of unrest that exists in many nations surrounding the Holy Land. It is this unrest that finally will culminate in the many events predicted in the Bible.

It appears that the harmonious relationships existing between Christians and Moslems for many years is gradually breaking down. The *Middle East Press Review*, quoting *The Lutheran*, states, "In Egypt an adoption problem confronted the courts, although the conflict lay between Christian and Moslem parents. There the divorced father of an eight-year-old girl turned from the Greek Catholic Church to the Moslem faith and demanded custody of his daughter under Islamic law. The Moslem court awarded custody of the child to her father, noting that although the mother remained a Christian and the child had been baptized in the Christian faith, 'the child should follow the parent who has the better religion.'"

It is clear that present trends in the Near East are not along the paths of peace. Premier Gamal Abdul Nasser of Egypt said, in a recent interview with an Athens newspaper, "Israel was an artificial state which must disappear." This statement reflects the trend of thinking in most nations surrounding Israel.

Egyptian Minister of National Guidance, Major Salah Salen recently issued a statement in Cairo. "Not a single Arab will accept a negotiated peace with Israel." This statement was issued after the Arab chiefs of staff had visited Prime Minister Nasser to discuss unification of the Arab high command in peace and war.

A spokesman from this same meeting declared that the Arab national consciousness was the strongest factor against peace with Israel. He said peace could not be imposed on Jordan, or any other country.

The new Prime Minister of Jordan, Tewfic Abul Huda, formed his new cabinet in May, stating, "I assure you that peace with Israel will never be discussed, and the Jordan government will not change its present attitude in the United Nations Security Council."

In a later interview with the *London Times*, Abul Huda Pasha stated, "Jordan's policy with regard to the Jews will never change. We shall never enter into negotiations leading to peace with them."

The foregoing opinions are only a small example of the unresolved conflicts which continue to foment and embroil the nations of the Near East. It is clear that, no matter which side we take, these differences will have to be solved in some manner or the unrest will continue to grow until that part of the world erupts in violent conflict.

Along with the political problems of the Near East there is also the threat of insect plagues. This, too, in accord with Biblical predictions. The *London Times* in a Cairo dispatch of May 26 stated, "The locust menace in the Middle East has assumed a serious scale this year and the regional office of the Food and Agricultural Organization of the United Nations, in conjunction with the Arab League, is summoning a conference in Cairo on June 10. All Arab countries, the United States, the United Kingdom, France, India, Persia, Pakistan, and Turkey are being asked to send representatives.

"Mohammed Hussein, an Arab League expert, has reported that the desert locust is now breeding in alarming numbers in Saudi Arabia, Iraq, and Jordan. The Egyptian Ministry of Agriculture reports swarms of locusts in Upper Egypt, particularly in the Assiut and Guirga areas. The purpose of the International Conference will be to consider ways of fighting the current menace more effectively and of preventing further swarms from reaching the Middle East. There has apparently been failure in co-operation among countries in using the organization set up after the international locust conference in Damascus last November."

The Nature of Christ's Coming

By Alva G. Huffer

MANY MEN have acknowledged the Bible's teaching concerning the *fact* of Christ's coming, but they have rejected the Bible's teaching concerning the *nature* of His coming. The Bible clearly describes the second coming of Christ as a future event that will be personal, physical, visible, sudden, glorious, and triumphant.

The Personal Coming of Christ

The second coming of Christ refers to the personal return of Christ to this earth. "*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). "*For the Lord himself shall descend from heaven*" (1 Thess. 4:16). It is not merely an event that shall occur; it is a person who shall appear. Jesus Himself is coming back to earth.

The Physical Coming of Christ

The second coming of Christ will be a physical return of Christ to earth. When Jesus ascended to God's right hand in heaven, He had a real, literal, material, physical body. When He returns to earth, He will have that same physical nature. He "*shall so come in like manner as ye have seen him go into heaven*" (Acts 1:11). "*When he shall appear, we shall be like him; for we shall see him as he is*" (1 John 3:2). "*Behold, he cometh with clouds; and every eye shall see him*" (Rev. 1:7). Christ ascended from the Mount of Olives. When He returns, "*his feet shall stand in that day upon the mount of Olives*" (Zech. 14:4). When He ascended, clouds received Him out of their sight. When He descends, He will come with clouds. He will return in like manner as He ascended. His coming will be real, literal, material, and physical.

The Visible Coming of Christ

The second coming of Christ will be a visible return of our Lord to earth. "*Every eye shall see him*" (Rev. 1:7). "*And then shall they see the Son of man coming in a cloud with power and great glory*" (Luke 21:27). If men say that Christ's coming is invisible and refers merely to His presence, Christians are warned by their Lord to believe it not. (Matt. 24:23-26.) "*For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be*" (Matt. 24:27).

The second coming of Christ, therefore, cannot refer to the coming of Christ's Spirit on Pentecost, the destruc-

tion of Jerusalem in 70 A.D., or the influence of Christianity in the world. Christ's second coming is an event of the future that will be personal, physical, and visible.

Sudden and Unexpected Return of Christ

Sinners in the world scoff at the teaching of Christ's second coming. (2 Peter 3:3-5.) They are not expecting Him to return. His coming, therefore, will come upon them as a thief comes unexpectedly in the night. (1 Thess. 5:2-5; Matt. 24:37-44.) It will take them by surprise.

Believers, on the other hand, are watching for His return. Although they do not know the date of His coming, they constantly are on the alert for His return. They may be grinding at the mill or working in the field (Matt. 24:40, 41), but they always are ready for the return of Christ. They gladly will cease all activity in order to be united visibly with their returning Lord.

Glorious and Triumphant Return

The second coming of Christ will be glorious and triumphant. The King of Kings will come in power and glory. He will subdue all enemies and rule in triumph over the earth.

"Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30). "*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 triumphant return of Christ is described in Revelation 19:11-16: "*I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."*

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Russia and Peace

By H. Gary France

WHEN JESUS returns to the earth, there will be some changes! If one does not like the conditions of the world today there is nothing he can do about it. The only recourse is to leave the things of the world and live for the day when the Kingdom of God will be established on the earth. We wish to mention Scriptural passages that cause us not to expect lasting peace before Jesus returns. Scripturally, we do not expect Russia to overcome the United States and become an unopposed universal empire. Finally, we wish to emphasize that Jesus instructed Christians to adopt a calm and composed attitude during the world's last thrashing moments.

Jesus is in heaven today. He is to continue in heaven until the times of restitution of all things. Then He will return to the earth, renovate it, and establish peace in the Kingdom of God. This doctrine was not taught in a corner. The restitution of all things or the times of refreshing were spoken by all God's prophets since the world began. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21). Therefore, we look not to the efforts of man to establish the refreshing era of prosperity for which we long. We look only to Jesus for such hope.

The United States would like nothing more than to have a period of fifty to one hundred years in which to do nothing but live peacefully and recuperate from the telling effects of war. Friends, if you want peace, look to the times of refreshing and, whatever you do, do not miss the boat on this of all opportunities. Above all, be ready for Jesus when He returns.

Lasting world peace is not expected until Jesus returns. Man's efforts have failed for more than five thousand nine hundred years. Is it expected that within the next ten or twenty years man will accomplish peace? Our higher civilization and modern inventions have not given us increased prospect for peace. On the contrary, our "higher civilization" and modern inventions have maneuvered us to the brink of another war in which all the world may be plunged with undreamed consequences. Heretofore wars were localized and affected only small portions of the earth. Today the whole earth

is ready to explode. Therefore one dare not rely merely on advancing science and civilization for peace.

The Scriptural reason for not expecting lasting peace until Jesus returns is simply that widespread wars are to be one of the signs of the approaching Kingdom of God. The apostles having asked Jesus of the signs of His coming, Jesus said, "Ye shall hear of wars and rumours of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows" (Matt. 24:6-8). Regardless of the time Jesus is to return, the world will be plagued with warfare before He comes. Therefore peace is not expected to be accomplished until He returns.

In this passage Jesus told Christians to see that they were not troubled. The calm attitude of Christians would only be logical. Their hopes are not set on the failing efforts of man. When Christians see peace efforts repeatedly turning to war they know not only that all is going according to God's plan, but there is the hope that God's plan is concluding this age. If the Christian is killed in the death struggle of this age, his next conscious moment will be at the resurrection of the dead. In the parallel account in Luke Jesus used the clause, "be not terrified," instead of "be not troubled." Jesus emphasized the importance of not being deceived when widespread wars, commotions, and fears announce His coming. "Take heed that ye be not deceived: for many shall come in my

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DAILY READING HELPS

- M. July 26. 1 Kings 17. Elijah smites the land with drought.
- T. July 27. 1 Kings 18:1-20. Elijah challenges Ahab.
- W. July 28. 1 Kings 18:39-46. He turns the people's hearts back to God.
- T. July 29. 1 Kings 19:1-18. Elijah flees from the wrath of Jezebel.
- F. July 30. Luke 1:5-17. John the Baptist is the Elijah of the New Testament.
- S. July 31. James 5:13-20. Elijah's God still lives.

He Is Coming

By C. E. Randall

WE ARE living in momentous times in which every day harbingers of the coming Day of the Lord warn us. In Calvary Baptist Church in New York City was held the International Congress on Prophecy. Some of the outstanding Bible scholars of many denominations or religious bodies in the United States, Canada, and the British Isles spoke on the present fulfillment of the great prophecies of our times which herald the soon return of the Lord Jesus Christ. There were nearly thirty speakers and fifty-eight meetings were conducted in the eight days of the Congress on the fulfillment of prophecy. It is most significant that many voices are being raised today announcing the near approach of the Lord's return.

A few years ago, those who subscribed to this view and proclaimed the second coming of Jesus were the targets of ridicule and criticism. But those who scoffed a few years ago realize the need for the Lord's return and are giving clarion voice to its proclamation today.

The next meeting of the World Council of Churches soon will be held in Evanston, Illinois. The theme for this gathering is to be, "Jesus Christ, the Hope of the World." The committee which reported on the theme stated that the only hope for the world was the personal, glorious return of the Lord.

Our News and Prophecy Digest program, which is heard every Sunday morning, is devoted to this great and grand central theme.

"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."

There are two particular thoughts or promises contained in these verses: 1) We have the promise that the Lord is going to return from heaven. 2) When He does return, "the times of refreshing" will ensue, or follow. This is a wonderful hope for which to look forward. It is hard to understand why there are not more people anxious to embrace the promises herein mentioned.



The question naturally comes to mind, What are the things which will be restored when Christ Jesus does return from heaven? This is a proper question, and the Scriptures are not silent on the matter. We are amply informed what will happen when the Lord returns. Let us notice first the future home of the redeemed—the earth; for it is right here on the earth that the Kingdom of God will be established. In the opening remarks of Jesus, in His Sermon on the Mount, He said: "Blessed are the meek: for they shall inherit the earth."

Shakespeare said: "The love of heaven makes one heavenly," but this reasoning does not fit into the pattern of thought set forth in the Word of Truth. There is no warrant to encourage people to desire heaven for their home, when Scripture definitely states that the home of the meek will be here on the earth restored. In John 3:13, we are told that "no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." These scriptures help one to understand the real purpose behind the creation of the earth. In Isaiah 45:18, we read: "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." According to this revelation, the earth was created to be inhabited.

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Sunday School Classroom Technique

By Lois Hunt

MATERIALS and procedure in Sunday school classes differ with children of different ages. Various catalogs list materials appropriate for the current class. However, there are basic plans that can be adapted to any age or group.

We start with prayer—that the children may learn to pray.

They enjoy attendance charts—a favorite being the map of Palestine.

Also, we learn memory verses. Everyone must learn Galatians 3:26-29. Additional verses are: Mark 10:14; Luke 2:40, 52; Genesis 2:7; Matthew 22:37-40; 6:33; Romans 6:4.

My present class is named "Light Bearers." The members explain to newcomers that we receive "light" from Jesus and the Bible, and must carry light to others. A candle burns each Sunday during the class period, and any number of inexpensive, appropriate candles are available for special days. We have "Light Bearer" pins, and candle stickers—even absentee cards and birthday cards with candles. Therefore, the memory verses include verses about light—Psalm 119:105; Matthew 5:14-16; John 8:12; Luke 2:32; 1 John 1:7.

The Bible itself must be used during the lesson, or we have a contest in finding books of the Bible or references. After these drills, we briefly review the previous lesson; the story is retold, or we rely on exercises or questions to bring forward the continuity of thought and establish the setting of the new lesson. Often we look at pictures or maps to see where the story has taken place. Perhaps we read the Bible verses preceding the lesson verses, or I tell the story leading up to the lesson.

A child's quarterly or notebook is essential—names of characters, aims, and important expressions are either underlined or copied from my blackboard.

A statement of the aim or main thought of the lesson is expressed first, that the children may develop the idea from the text or apply the teachings as we proceed. After reading and explaining the text we retell the story, doing some form of pencil work, as filling in words, choosing correct thought from several, or true and false exercises. I like some form of applied handwork, if time allows.

Even with intermediates, there must be a variety of program to keep them busy and hold their interest—they must *do* and read for themselves—a long, dry lesson lecture is never successful. However, doctrine and character-building thoughts must be brought out and applied; also, the form of "light" that shines in each lesson is emphasized. (I sometimes check as to how many have been helped through the week by thoughts brought out on preceding Sundays.)

In closing, the main thought and its application are repeated, and the children are urged to make them a part of their lives. Then we have the closing prayer. Something to carry home from Sunday school brings others in, and carries the idea to the parents as to what we are trying to accomplish.

An attractive classroom with appropriate pictures, maps, blackboard with colored chalk, bookcase for materials and books, and bulletin board for notices, samples of their work, and birthdays, posters and fitting decorations all do their part in holding attention. For special days, they prefer plays (even short ones) to separate recitations.—From a 1943 RESTITUTION HERALD.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

Bible Study

By C. G. Reynolds

IT IS TRUE, some Bible students give more attention to the substance of Bible study than to the spirit. The Spirit of Christ is much needed in those who are contentious on technicalities about which they themselves have much to learn.

The good student is admonished to endure hardness, such as misunderstanding by others, poverty, scant rations, hard service (from both within and without the church) as a good soldier of the cross of Christ.

The student must be immersed in his godly honest sincerity. He must be dead to his own interests, his own will. He must be aflame with dynamic enthusiasm for the cause of his Father in heaven and not as a hireling. He must be a fighter in the battle against error.

To such God will give the assistance necessary to make the study of His Word both usable and helpful to himself and others. Therefore be strong in the grace that is in Christ Jesus. "It is a faithful saying: for if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us" (2 Tim. 2:11, 12).

The Bible is supplied to us through God's chosen channels. It can be profitable only to those who have stored its truths in their hearts. It is thus the man of God may become thoroughly furnished unto good works and protected from the powers of evil. There is no need for idle speculations of other good people, living or dead, for the Scripture given by inspiration of God is "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

The true student must be a humble, prayerful, consecrated person. The Bible message is for the child of God. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). The unjustified man cannot understand things of a spiritual nature. Thus the devout, consecrated one can expect little sympathy from others.

Jesus said, "I am the light of the world" (John 8:12; 9:5). It is through the illumination power of the Christ

that we are spiritually illuminated. Our spiritual understanding is quickened. If this Light is extinguished, how great is our confusion of mind. How great is our darkness. (Matt. 6:22, 23.)

"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was" (James 1:21-24). God invites us to use our reasoning faculties in the study of His Word. (Isa. 1:18.) Those teachers who restrain reasoning powers of students do so through an appeal to the passions, credulity, prejudices, or fears of the student.

Bible students must remember they are students. They must be teachable. God has hidden these things from the wise and prudent—the self-wise and self-prudent—and has revealed them unto babes. (Matt. 11:25.) "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God" (1 Cor. 3:18, 19).

It is unfortunate that this sin-sick world is full of half-educated preachers shouting, "You must be born again," forgetting that begetting must precede actual birth. They are so poorly educated they do not know when they are preaching Greek philosophy, or when they are preaching the teachings of Jesus Christ.

One of their favorite teachings is the immortality of the soul. This teaching is not found in the Bible. It was originated by the Greek philosopher Plato. If blind leaders of the blind will look up texts which say the soul of man is ever-living or immortal, and then look up texts which say the human soul does die as result of sin, they will then clear some of the fog from their minds. Paul tells us immortality is a future, not a present, possession. (1 Cor. 15:53.)

(Over)

Another favorite doctrine is that of the trinity. This doctrine originated in Greek philosophy and was introduced into Christian teaching by Origen. The only Bible text which vaguely supports this teaching is 1 John 5:7. This text has been omitted, as spurious, in the new Revised Standard Version of the Bible. The trinity doctrine is not a Bible teaching. The Old Testament reads, "Hear, O Israel: the Lord our God is one Lord" (Deut. 6:4). The New Testament reads, "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). The word "trinity" does not appear in the Bible anywhere. Hence Greek philosophy and not the Bible is being taught.

Scriptural understanding will increase through Bible study, or it will decrease through lack of it. Hence there are many degrees in human understanding. Some are much nearer the perfect mark than others. These degrees are like a study in mathematics. A student who has studied arithmetic only cannot be expected to understand a problem in calculus, but that is no reason for the more advanced student assuming a "holier than thou" attitude toward the student in the lower brackets of learning. Yet, sometimes we find those who think they know it all, and no one can teach them. These are usually in the arithmetic group. A student must be well advanced to find how little he really knows. It is unfortunate that many of our half-educated preachers have never studied arithmetic. One, plus one, plus one, does not equal one.

Let us make God's promises our own. They are immutable. "All the promises of God in him are yea, and in him Amen, unto the glory of God" (2 Cor. 1:20). Abraham believed God and it was counted to him for righteousness (Rom. 4:3). Our understanding of God's promises comes through prayerful study of the Bible in company with others who want to know what is true. We correct our mistakes by comparing our own views with other honest inquirers. We are urged to "prove all things; hold fast that which is good" (1 Thess. 5:21).

As we dig into the Word of God along with other consecrated ones, we become strong. Therefore forget not the assembling of yourselves together, so much the more as ye see that evil day approaching. (Heb. 10:25.) Nuggets of gold are found only by digging for them. Bible truths cannot be uncovered by superficial reading. It may be truthfully said, no one should merely read the Bible. It must be prayerfully studied. We need the Spirit of the Word, not the letter only.

"Unbelief always considers it too soon or too late for God to work. Faith always expects God to work *now!* God is the God of the present moment."

"He Goeth Before"

Matthew 28:7

"Child of my love, fear not the unknown morrow,
Dread not the new demand life makes on thee.
Thy ignorance doth hold no cause for sorrow,
Since what thou knowest not is known to Me.

"Thou canst not see today the hidden meaning,
But thou the light shall gain;
Walk on in faith, upon My promise leaning
And as thou goest all shall be made plain.

"One step thou seest, then go forward boldly;
One step is far enough for faith to see.
Take that and thy next duty shall be told thee,
For step by step the Lord is leading thee.

"Stand not in fear, thy adversary counting;
Dare every peril, save to disobey—
Thou shalt march on, all obstacles surmounting;
For I, the Strong, will open up the way.

"Wherefore, go gladly to the task assigned thee,
Having my promise, needing nothing more
Than just to know where'er the future find thee,
In all thy journeyings, the Lord doth go before."

THE ACCUSERS



"... EVEN AS CHRIST FORGAVE
YOU, SO ALSO DO YE"
— COL. 3:13



The Perfect Philosophy

By Otto E. Dick

CHRISTIANS have always looked upon Christianity as the perfect philosophy of life. We have considered it so because of the sound, convincing, and divinely inspired doctrines of Christianity. We have seen how its basic truths are applicable in any age and for any people. We have witnessed and experienced the power of Jesus. If we attempt to analyze this wonderful doctrine, we find that it insists upon the supreme value of the individual in a scheme of things where love, faith, and moral law rise above all else. In Christianity men are the sons of a kind and loving God, not the puppets of a state. All men are held equal in opportunity to develop a richer personality and a higher life. Christianity emphasizes man's individual possibilities and stresses his opportunities for personal development through faith and service. Above all, it fixes individual responsibility, demanding obedience to a moral code and promises the reward of an abundant life.

Christians have been quite concerned about the status of Christianity in a few of the leading nations of the world, but we should expect Christianity to lose ground where dictatorships flourish. Fascism and Communism represent distinct philosophies of life quite different from those represented by Christianity. When one outstanding personality or group of personalities begins to dominate a country, then Christianity in that country must suffer. Under dictators the individual exists for the state, while Christianity maintains that the state exists for the individual. In Communism, personality is the lowest of all values; in Christianity, personality is the highest of all values. For these reasons, there seems to be no room in any Fascist or Communist state for a religion that emphasizes man's possibilities for individual development and political and economic freedom.

We like to think that our democratic form of government and Christianity have much in common, but recent "democratic" trends give no immediate encouragement. After centuries of effort toward the attainment of principles of Christianity, democracy, and freedom, great populations are voting away economic, intellectual, and moral freedom, for social security or social slavery. The abundant life that is the goal of Christianity is giving way to the abundant life materially that is being most

passionately sought. We are surrendering our personal responsibilities, and, therefore, our freedom and opportunities. To this extent we have abandoned democracy for Fascism. Increasing numbers of American citizens are willing to surrender personal pride, responsibility, and opportunity for the sake of economic or social security. If this continues to grow, we may expect in this country in the near future some kind of "democratic Fascism" with a further "falling away" from the church.

Economic and social experts point out that a state of Fascism is inevitable, because our educational, political, and religious institutions have lagged so far behind industrial development that man is not able to make the adjustment in this highly industrialized age in which he finds himself. They point out that the greater per cent of the people of the world are victims of an environment that is becoming more and more complex and are thereby being driven to depend more and more upon the state for the material necessities of life. As life becomes easier for even the unemployed, as people find it easier to transfer their individual responsibilities and burdens to the state, character and personality become weaker. As characters become weaker, people become more receptive to the promises of politicians and less receptive to the promises of God. World events have shown that people are seldom aware of such enslavement of individuals until it is too late to retrace their course.

Those Christian principles upon which our own Constitution was built are being sacrificed by a type of liberalism of the church, which is undermining the power of the church's appeal for a spiritual reawakening. The church has attempted to interpret the morals of life so liberally that it has lost much of its moral authority over the individual and state. The early history of the United States strongly reflects Christian doctrines, but in modern times the church (not Christianity) frequently sanctions liberal interpretations of many moral laws. The marriage ceremony, the sanctity of the home and church have been sacrificed to the liberal philosophies of self-expression. The church no longer speaks with authority upon gambling, the use of intoxicants, or upon "socialized" stealing. The church is undetermined and contradictory about many moral issues, which has resulted in

confusion and loss of spiritual force. It no longer speaks as Jesus, who taught "as one having authority, and not as the scribes."

Whatever happens to the church in its present form, the basic truths of Christianity will survive so long as man survives, because these truths are the very foundation of life. Jesus represents the perfect life, who daily is able to inspire the lives of so many people with faith in the power of a real Father. Instead of liberalizing the Ten Commandments, He expanded them. Instead of destroying the moral laws, He came to fulfill them. His goal was the Kingdom of God, through the careful spiritual development of the individual. The findings of present-day psychologists reveal that the Ten Commandments are amazingly true to human nature as it now is in our streamlined society and should be interpreted far more literally and extensively than at present. They claim that society is awaiting another great teacher and lawgiver to bring the moral law up to date.

The tendency to accept a fatalistic view of the fate of the church is dangerous. We can become so absorbed in the prophecies of the near coming of Jesus and with the signs of His coming that we fail to work diligently in His service, believing that nothing can be done about the "falling away" from the church and about the many other ills of society that we understand are the fulfillment of prophecy. Perhaps a crash of our present civilization is inevitable. Perhaps nothing but universal disaster and suffering will prepare a people for the new order to come, but let every Christian take a firm stand to swim upstream, instead of drifting with the stream. Let him have the courage to say, "Get thee hence, Satan: for *it is written*."—FROM A 1939 RESTITUTION HERALD.

Pictorial Chart of the Ages. A number of years ago Bro. Sydney Magaw used a large wall chart which showed the several ages of God's dealings with men—from the Garden of Eden to the Times of Restitution and Eternity. Anyone desiring printed copies of this chart may obtain them at five cents per copy from National Bible Institution, Oregon, Ill.

RUSSIA AND PEACE

(Continued from page 4)

name, saying, I am Christ; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom" (Luke 21:8-10).

THE NATURE OF CHRIST'S RETURN

(Continued from page 3)

Jesus our Lord is coming to earth in person. He will have a real, material, immortal, physical body and will be seen by men. His return will be sudden; it will take the world by surprise. Jesus will return in glory; He will reign in triumph. Will you be prepared to be caught up to meet Him when He comes?

HE'S COMING

(Continued from page 5)

David, appreciating the earth as man's home, stated in Psalm 115, verse 16, "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." Putting these scriptures together, we find this most profound teaching, and yet it is easy to understand: 1) The earth was created to be inhabited; 2) it was given to the children for whom it was created; 3) the meek have been assured the earth as the place of their inheritance; 4) when the Son of man returns, the earth will be recovered from its curse, and instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and the desert shall rejoice and blossom as a rose. We are told in Ecclesiastes 1:4 that the earth abides forever. "One generation passeth away, and another generation cometh: but the earth abideth for ever."

ARE YOU CHANGING YOUR PASTOR?

"You say that a change would be better;
I grant it—but here let me say
A few solemn words to each member,
In a brotherly, Christianly way.

"Are you sure where the change is most needed—
In the pulpit? or is it the pew?
Is the pastor the one who needs changing?
Or, my friends, let me ask, is it you?

"Have you prayed for God's blessings upon him?
Have you been to him helpers indeed?
Worked with him, stood by him, upheld him,
And ministered oft to his need?

"Has your place in the prayer meetings always
Been filled, when you knew you could go?
And the Sunday school brightened and flourished
By your presence and work? Is this so?

"Have you given your means to your Master?
Not merely a dollar or two?
But the twenties and fifties and hundreds,
In proportion as given to you?"

What We Owe, and How to Pay It—

"Why should I devote a certain definite proportion of my income to God and His work in the world?"

The first and very much the most important reason is, because it is God's law, or principle, if you prefer the word, having its origin in the mind and will of God; and the second, because you thereby promote your spiritual and temporal interests. In short, it pays—pays in the highest and best sense of the word. It pays in spiritual blessings; it pays in temporal prosperity; it pays in peace of mind in having a question of duty settled. It transfers from you to your heavenly Father the responsibility of how much it shall be, and it permits Him to decide whether it shall be little or much as He prospers you.

"I am afraid I cannot afford it."

It is natural that you should name this objection first, as it is the chief obstacle with nearly all Christians. But you can. If you will try it you will keep it up because you will find that you cannot afford not to do it. I mean in dollars and cents! Your objection is from the temporal standpoint and so is the reply. Did you ever try it? Have you ever known a business man, professional man, farmer, or worker for wages who had tried it and was not more than satisfied with the results? Thousands, tens of thousands of people in the United States and other countries are doing it and have been doing it for years. If there are exceptions they ought to be known.

"Is it not wrong to appeal to my love of gain in this matter?"

Do you not pray for God's blessing on your temporal affairs? Do you mean what you say when you do? Do you not daily ask for the promised wisdom that you may be guided by it in all your duties? Do you keep your business, or daily labor, or your profession separate from your religion? Don't you work for gain? gain that you may care for those you love and those who are dependent upon you? gain that you may give them every advantage within your power? gain that you may do much more than this: that you may have to give and do for others; that you may the more liberally aid and support those who give themselves to charitable, benevolent, and Christian work? that you may give more for the spread of the gospel in the earth? Is it wrong to pray for temporal prosperity with these objects in view?

"But are there no higher motives?"

There may be, but it is the temporal side of the question we are talking about—the practical side to you and me. You and I are laymen, not ministers; we don't

preach; we are not missionaries. We may have to work hard and constantly to make ends meet, and care for our households and loved ones. Yet we owe something to others, do we not? We owe something to God in practical recognition of the fact that to Him, directly or indirectly, we owe all we have or possibly can have.

"But we cannot pay God personally what we owe Him."

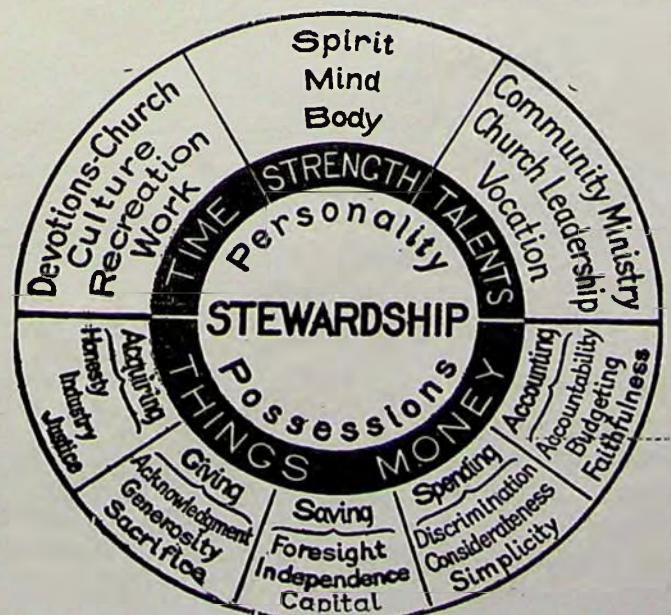
True, but you can pay it through His agents, by which is meant your pastor, your church officials, your missionaries, in short, through every man or institution devoted to building up Christ's church and depending for support upon the contributions of Christians.

"How much do we owe?"

God says one tenth, the tithe. Surely He should know.

"Is this all we owe? Do we not owe everything to Him?"

Certainly, inasmuch as everything really belongs to Him. There is only so much money, so much property in the world. That which you now call yours belonged to someone else before it came to you, and it will belong to yet another when you leave it, but while in your possession you are accountable for its use. God does not ask that you pay it all back at once or that you transfer it to others, but He does ask, and remember, for your sake and for your own good, for some constant, practical recognition of His ownership and your stewardship. Whether you accept the fact or not, you are His steward for the entire amount, and you, and not another, must render an account for all He lends you.—Thomas Kane in *Layman Tithing Foundation* tract.





The Day the Sun Stood Still

By Mary Railton

Adonizedec, king of Jerusalem, was told by his servants how Joshua led the Israelites through the Jordan River. He learned how Joshua and his army captured Jericho. He learned how they captured Ai. He knew they were getting close to Jerusalem and would soon try to capture him and his city. Before him was gathered four other kings from Hebron, Jarmuth, Lachish, and Eglon.

"I have sent for you," he began, "because of the Israelites. They capture every city they fight. I need your help to save Jerusalem. If they capture Jerusalem, they will capture all your cities too."

All five kings decided to fight together and rid themselves of the army of Israel. They gathered all their men of war and marched to Gibeon. They camped outside the city. Behind the city walls of Gibeon confusion reigned. Men were sent to Joshua in Gilgal that a great army had come to fight against them.

Joshua called his men together and marched to Gibeon. They camped also to ready themselves for battle. The Lord spoke to Joshua, "Fear them not; for I have delivered them into your hand. There shall not a man of them stand before you."

With confidence in his God and his army, Joshua led his men into battle. The enemy was driven back and many men were killed. The Lord rained great stones of hail from heaven that killed more than all the army had killed.

Joshua's confidence wavered when the day drew to an end and the sun began to go down. He went to the Lord for comfort.

Before the army of Israel, Joshua stood and said, "Sun, stand still over Gibeon, and Moon, stand still in the valley of Ajalon." All of Israel stood amazed as the sun stayed in its spot high above the city and the moon stopped moving. Looking to one another they whispered among themselves, "Surely the Lord is with our leader, for he has stopped the sun and moon so that we can finish the battle."

The fighting was hard, and the battle lasted long. Still the sun stood high in the sky and the moon low upon the horizon waiting to move up into the sky. Israel was victorious again. Joshua led his men back to camp. The men watched the sun move in the sky and the moon

move high into the heavens. They had fought for two full days without the sun going down. But now it started moving again and the moon took on its regular course. With a deep emotional feeling of thankfulness to God for His wonderful protection and blessing, the men gathered their belongings and settled down for a night of rest well deserved.

Have You Ever Wondered?

How did the sun stand still? Who stopped it? Was not God helping the Israelites fight their battle? Was not God the Creator of the sun? Surely, He knew how to stop its movement and start it up again. Science books today tell us that there is almost a whole day which they cannot account for. If they would read Joshua 10 they would know what happened to that day. Science is in harmony with Scripture; and although science cannot explain it, we know that God can.

GOD'S BLESSINGS ON YOUR BIRTHDAY

Anne Arlene Gaskill, July 28, age 10, Ft. Wayne, Ind.
 Nancy Jean Boyer, July 28, age 14, Waterlick, Va.
 Joan Barnett, July 30, age 14, Hickory Ridge, Ark.
 Thomas J. Ellis, July 30, age 9, Waterloo, Iowa.
 Duane E. Stott, July 30, age 9, Mitchell, Nebr.
 Ritchie Alan Brubaker, July 30, age 3, Mishawaka, Ind.
 Sharon Kannmacher, July 31, age 13, Marshall, Ill.
 Janice Elaine Ward, July 31, age 14, Astoria, Ill.
 William Arlen Marsh, Aug. 2, age 3, Cleveland, Ohio.
 Steven Drew, Aug. 3, age 9, Dixon, Ill.
 Deborah Louise Peace, Aug. 3, age 3, El Paso, Texas.

This is Promotion Day for Nancy Boyer, Joan Barnett, and Janice Ward. We invite you all to read the Berean Page, also.

Mrs. David Bender has sent in the name of her son for membership in the Everyday Christian Expression Club. Welcome, James. His birthday was July 16.

The Children's Corner

From
Death

The Berean Page



by Warren Sorenson
Unto Life

The birth of the baby Jesus in Bethlehem brought Wise Men to see the One born to be King of the Jews. Herod the king, fearful of the Babe, sought to destroy Him.

Joseph and Mary fled with the Child into Egypt to escape the wrath of the king. The Child grew and displayed the leadership of the Father. This Jesus, whom many regarded as nothing but a Nazarene carpenter, gathered many followers. Because of His growing power, the chief priests became jealous of Him. Seeking an opportunity to eliminate their rival, they employed Judas, a disciple of Christ, to betray Him into their hands. After false accusations were made, the crowd called to have Him crucified. Delivered into their hands, mockingly He was led up the hill of Calvary to die between two thieves.

To His followers, all appeared to be lost, for in their minds Christ was to have been King. They had not remembered His prophecy that this must come to pass and that on the third day He would rise again victorious from the grave. This was no usual life. This was not the happenings of men, but the unfolding of the plan of God. Christ was the Lamb of God who died for the sins of the world. His death revealed the love of God for those who had been lost and needed to be redeemed from the power of death. His rejection, affliction, and death fulfilled predictions revealed through the mouths of the prophets years before. This is only the beginning of the plan of redemption, for the end is yet to be revealed, when this same Jesus will be revealed from heaven to take His place as King. Jesus will not be a king as Herod feared years ago, but He will be an eternal King in an eternal Kingdom. These events will be accomplished by the power of God, Jesus Himself being in subjection to God.

The result of this life provides a place for you with this King in His Kingdom. Each one who desires to be with the triumphant King must follow the example of Christ. For we are buried with Him in baptism and arise to walk in newness of life.

The fact of His resurrection is a testimony of the future resurrection of all persons. First, those who are dead

in Christ will arise to life eternal, then, those who are not in Christ will be resurrected unto damnation.

“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).

We cannot dispute the fact of the resurrection. It is a very vital factor in the salvation of men. Without the resurrection, there can be no salvation. There is to be no eternal reward until the graves are opened.

To be among those in the first resurrection, there must be a spiritual resurrection now. Christians must be dead to sin and alive unto God. Many are in a spiritual sleep which is worse than the sleep of death. A most dangerous condition is to grow indifferent to God.

As we remember the resurrection of our Lord after His cruel death, may it remind all that He is coming as King. May it enable each of us to become revitalized in the service of the Master. May we all be filled with zeal to eliminate the lukewarm attitudes that so often creep into our lives. Allow the Spirit to enter in, working a spiritual resurrection that you may live with the King of Kings.

Service for the Lord

from Harold Doan's Bulletin

The Bible says, “Whatsoever ye do, do it heartily, as unto the Lord, and not unto men.” Here is the true spirit of Christian service. Whatever our service, let us do it as unto the Lord, not to please the minister, or from a sense of duty, or to win the praise of people, but to show our gratitude and submission to the Lord.

Service thus rendered, no matter how large or how small, no matter how successful or unsuccessful, will be remembered and rewarded by our Father. When you invite a friend to church, and do it as a service to God, you will be blessed whether or not your friend comes. There are many, many ways to serve the Lord, and each service is a treasure stored up in heaven for us, and will be rewarded in the day that Jesus is revealed.

AMONG THE CHURCHES

Church Calendar

Special Events

- July 18-25—Texas Conference and Bible School on the Youth Rally grounds, near Gatesville (guest speaker, Delbert Jones).
- July 19-23—Vacation Bible School at Flagg Center, Ill. (Verna C. Thayer, superintendent).
- July 19-23—Vacation Bible School at East Oregon, Ill. (Verna C. Thayer, superintendent).
- July 27-August 8—Illinois Bible School and Conference at Oregon.
- August 3—Sunday School Day for all interested workers and teachers at Oregon, Illinois.
- August 4—Evangelism and Missions Day.
- August 5, 6, 7—General Conference business meetings at Oregon, Ill.
- August 7-15—Missouri State Conference.
- August 8-18—National Berean Youth Rally at Quaker Haven Camp (near Syracuse, Indiana on Dewart Lake).
- August 12-22—Virginia Conference and Bible School at Maurertown (Kenneth Milne, guest speaker).
- August 14-22—Iowa State Conference at Waterloo.
- August 15-22—Western Nebraska Conference at Holbrook (Warren Sorenson and Harry Goekler, guest speakers).
- August 25-29—Ohio State Conference at Golden Rule Church, Cleveland (Harold Doan, guest speaker).
- October 25-31—Evangelistic Meetings at the Church of God, Fremont, Nebr. (guest speaker, Walter Wiggins).
- October 31—Arkansas Youth Rally at Me-gintytown Church of God near Greenbrier.

THE S. E. MAGAW AND THE BOOSTERS' SCHOLARSHIPS

Eight prospective students have already applied for the College scholarships that are being offered by the Boosters and the Alumni Association. If you have not done so, and intend to apply for one of the scholarships, please do so immediately.

The scholarships are awarded on the basis of general reading ability and intelligence as determined by means of tests. We must have the results of these tests by August 21. Make your application by letter to Otto Dick, Oregon Bible College, Oregon, Ill., indicating the name and address of someone who will be willing to supervise your examination. The scholarships pay for the second semester's tuition for now students who make the highest scores and who rank high in Christian character.

Otto E. Dick.

INDIANA STATE CONFERENCE

Indiana Bible School and State Conference ended June 27, 1954, with the State business meeting on June 26. All classes and evening services were well attended. The Theme of the Conference was, "Living for Christ's Coming."

The State board members of last year were re-elected. They are: president, Ferris Zeeh-iel; first vice president, Ray Heyde; second vice president, Edgar Harvey; secretary, Nora Anderson; treasurer, Willard Naylor. Opal New was elected State youth leader at the Berean's business meeting on June 19.

We have some changes in pastors in the State. Bro. Harry Sheets will serve Hope Chapel at South Bend, with Bro. Harvey Krogh leaving there to serve at Oregon, Ill. Bro. Dale Ward will leave the state for Maurertown, Va., with Bro. J. R. LeCrone coming to the Hillisburg Church. We pray God's blessing will continue with these pastors and their families in their new locations.

Nora Anderson, secy.

BAPTISM AT HILLISBURG

Having witnessed her confession of faith in Jesus Christ as her Saviour at the Indiana Bible School and Conference at North Salem, we had the privilege of helping Rebecca Patrick put on Christ by baptism in a stream near Michigantown, Ind.

We pray that God will help her to grow in grace and in the knowledge of her Lord and Saviour Jesus Christ. We are glad to welcome her as a member of the Hillisburg Church.

Dale Ward, pastor.

LITCHFIELD CHURCH OF GOD

The Litchfield Church of God, Litchfield, Minn., is happy to report the completion of another year of progress in the Lord's work. The annual business meeting was held on May 13, and the following officers were elected for the coming year: Stanley Ross, elder; Martin Wegner, trustee-deacon; Esther Shaw, secretary; Elna Ross, treasurer; Louise Hamilton and Anna Lunderby, deaconesses. The writer accepted a call to be pastor here for the coming year, continuing the present plan of working as pastors also of the Minneapolis Church.

Our annual daily vacation Bible school was held June 21-25, with Sr. Verna Thayer as guest superintendent. We were pleased to have an enrollment of fifty. The church wishes to express great appreciation to National Bible Institution for pastoral aid and also to the various individuals who have contributed to our building fund debt, which we are happy to report is now below \$1,000. We request your continued prayer for our work at Litchfield as we look forward to a year of even greater progress.

William M. Wachtel, pastor.

THE TIME IS AT HAND

Children, young people, and adults—all of you are invited to take part in the Bible school sessions which are to begin on Tuesday morning, July 27, 1954, in the Church of God in Oregon, Ill.

During the first week of the annual gathering, the Illinois Bible School will have classes for all age groups.

Beginning on Monday (August 2) of the second week, the National Berean Society, Sunday School Association, and Evangelism and Missions each will have a day for special work. Classes for all ages, however, are to continue through these three days, both morning and afternoon.

Then on Thursday, Friday, and Saturday, August 5, 6, and 7 the General Conference business meetings are to be conducted.

As many as can come will be welcome. There will be opportunity for the Bible study that everyone needs. It will be possible to get a better understanding of work of different phases of our national and state undertakings. You can take part in some or, perhaps, all of the business meetings.

And not to be overlooked is the privilege of coming to know and fellowshiping with those of "like precious faith" from all sections of our land—children, young people, and adults.

Be in Oregon for the opening session of the Bible School on Tuesday morning, July 27, and stay till everything is finished on the evening of August 8.

BAPTISMS AT EDEN VALLEY

Once again the Eden Valley, Minn., Church of God rejoiced when three young ladies requested baptism on July 11. They were baptized in the name of Jesus at Eden Lake. They are: Darlene Eades, Kae Weis, and Jo-annne Peters.

We rejoice in seeing these young people accept Christ as their personal Saviour and pray that the Lord will bless them in their new walk with Him.

Ellsworth Routson.

HERALD RECEIPTS

Alfred Buskala; Ella M. Dutcher; Mrs. H. H. Kent; Mrs. J. B. Gaspar; W. E. Boyer; Elmer H. Magaw; Mrs. Wendell Doeden; Freeman Fike (7); Bud Goodwin; John F. Green; Mrs. Lydia Chapman; Mrs. Olive Deck; H. J. Edmister; J. Arthur Johnson (2); Vivian France (9); Southlawn Church of God (14); E. J. Demmitt; Ted Howard; Dorothy M. Black; W. R. Simmons; Helen Lewis; William Fey; Norman J. McLeod; Carroll Hutchison; Kenneth Brewer; Mrs. James Leithliter.

Mrs. Jeanette Reeves; Wilsie McKnight; George M. Hartman; Mrs. R. L. Costello; Ansel Stone; Mrs. B. F. Chandler; Zenas Murphy; Joe Lawrence; Virida Sitler (2).

YOUTH RALLY ENROLLEES

The following are already enrolled for the National Berean Youth Rally which will be held at Quaker Haven Camp, Dewart Lake, Ind., August 8-18:

Indiana: Norma Jean Slauson, Nancy Ann Kirkley, Sally Jamieson, Sharon Reichard, Sharon Elaine Houser, Larry Lee Zeehiel, Charles Bengel, Everett Bernard.

Ohio: Dallas Demmitt, Patsy Black, Diana Richey, Rose Mary Huston, David Shellhaas, Billie Gallagher.

Michigan: Donna Eaton, Marlyn Holquist, James Holquist.

Missouri: Rosie Cooper, Lillie Cooper, Tommy Graham.

Arizona: Lee Montgomery, Larry Townsend, Lynn Townsend.

Nebraska: Ronnie Johns, Travis Nelson. Illinois: Janet Turner, Larry Carlson.

Iowa: H. Patton Tempel.

If you haven't enrolled do it today! Send your name, address, age and the name of your minister to National Berean Society, Oregon, Illinois.

Bro. Walter Wiggins was called to Eldorado, Ill., to preach the funeral sermon for Sr. Ida Overton, who died on July 15.

COLLEGE NEWS

On July 11 five of our College students participated in an all-day meeting at the Lawrenceville Church of God in Ohio. Those making the trip were: Jack Keenan, Arthur Fletcher, Dorothy Elliott, Sara Savage, and Betty Kennedy. They report that they experienced a most profitable visit with the Lawrenceville congregation.

Bro. C. E. Lapp, Walter Larsen, and Robert Kirkwood left for a two-weeks' trip to Washington State and will visit a few churches during the trip.

Bro. Otto E. Dick preached for the Rockford, Ill., brethren twice recently, once while their pastor, Bro. Jerry Reeves, was attending the Illinois Quarterly Conference at Macomb, and once while he and his family were attending the wedding of Darlene Denchfield, a niece of Sr. Reeves.

Bro. Jack Keenan preached for the brethren of the Pennellwood Church of God at Grand Rapids, Mich., on Sunday, July 18, and will preach for the Chicago Church of God on July 25.

We are happy to report that the present enrollment of new students is as follows: Richard Worley, Macomb, Ill.; Clara Beth Pestle, Macomb, Ill.; John Lewis of the Ripley, Ill., Church, Sally Shellhaas of the Brush Creek, Ohio, Church of God; James Klepinger, Prescott, Mich.; Lettie Vorhees, Wenatchee, Wash.; Hollis Partlowe, Brownstown, Va.; and Lewis McKinney, Arkansas City, Kan., Church of God.

We hope soon to be able to add more names to this list when we receive the applications from others. It now looks as if we shall be able to open the fall semester with our largest enrollment. Indications are that we shall have at least thirty students. We solicit your prayers for the College.

Otto E. Dick.

WASHINGTON, D. C.

The annual business meeting of the Washington, D. C., Church was held at the home of Sr. Sarah Spencer on the night of May 18, 1954. The meeting was opened with a prayer by Bro. Given Cleek and closed with a prayer by Bro. Don Ballentine.

Election of officers was held, with the following results: elder, Bro. Cleek; deacon, Bro. Milligan; secretary, Bro. Ballentine; treasurer, Sr. Carroll; trustees, Sr. Thompson, Bro. Cleek, Bro. Ballentine; deaconess, Sr. Ella Boyer; corresponding secretary, Sr. Spencer.

The Sunday school officers elected were: superintendent, Bro. Ballentine; assistant superintendent, Sr. Carroll.

It was unanimously voted to retain Bro. Joseph Fletcher as pastor of our church for the year beginning September 1, 1954.

Bro. Fletcher made a motion that we appoint a committee of three to make a survey of building lots with the idea of building a church in the future. Also discussed was the prospect of buying an inexpensive house for a parsonage. The rent which is now being paid out by the pastor to a realtor could be used to keep up the monthly payments on the parsonage. This seemed like a wise investment and was, therefore, passed unanimously. The three trustees were designated to serve as the survey team.

Sr. Carroll gave an interesting report on the work and the progress of the Dorcas Society. Sr. Spencer was called back to a position in the Government and, therefore, had to relinquish the presidency to the capable hands of the vice president, Sr. Ella Boyer.

We pray that our Father in heaven will continue to bless our church and give us health and strength to carry on. We all pray for His help and guidance, so we may not only grow in numbers, but also in spirituality. Sarah Spencer.

General Conference business meeting on August 5, 6, and 7 at Oregon, Ill.

EDEN VALLEY, MINNESOTA

We are happy to report our Bible school was a success. The children and all were glad to have Sr. Verna Thayer with us again.

Our Bible Camp was held at Bro. Gaspar's cottage. All in attendance wanted another week of camp. We know they learned much from the teachings of Bros. Delbert Jones and Ellsworth Routson. Eunice Otto was head matron.

On Sunday morning, July 4, Jerry Coulter, David Eades, and Jay Brossard came forward to be baptized. We are very happy to see these boys take this step and pray God's blessings upon them.

This week is our Sunday school meeting. We had 101 in Sunday school a week ago.

We have nearly completed our remodeling in the church basement. The new blonde-varnished cupboards, with two sinks will make a convenient place to work. We also have a new electric stove ordered.

May we each strive to serve the Lord better each day and thank Him for the many blessings we have.

Mrs. Howard Hamilton.

PROPER CREDIT

We wish to correct a mistake in reporting in the Senior and Adult Quarterly for the third quarter of 1954 the names of the lesson writers. This list was for the fourth quarter. The list for the third quarter should have read: William Wachtel, lessons 1, 2; H. Gary France, 3, 4; M. W. Lyon, 5, 6; Vivian Kirkpatrick, 7; J. R. LeCrone, 8, 9; J. Arlen Marsh, 10, 11; Francis Burnett, 12, 13.

ILLINOIS CONFERENCE BUSINESS

Saturday, July 31

The 1954 business session of the Illinois State Conference will be held at three o'clock on Saturday afternoon, July 31, in the Church of God at Oregon.

Besides reports on the work of the various churches in Illinois, consideration of old and new business, and election of officers, a change in the Conference constitution is to be considered. The change will pertain to terms of various Conference offices so all will not expire at the same time.

We ask all Church of God members in Illinois to plan to be in Oregon for this business meeting. Esta L. Starbuck, secretary.

ILLINOIS BIBLE SCHOOL AND GENERAL CONFERENCE—1954

The Bible School will begin on Tuesday morning, July 27, with a devotional service at 9:30, followed by classes at 10:15, dinner at 12:00. In the afternoon there will be a general assembly at 1:30, classes and seminar at 2:00, and a problem clinic at 3:30. Supper comes at 5:30. The evening service begins at 7:30.

Teachers for the classes are: beginners, Ruby Railton; primary, Verna Thayer; juniors, Louise Lapp; junior high, Jane LeCrone; senior high, C. E. Lapp; young people, C. E. Randall; adult, Walter Wiggins; seminar, "Revitalizing the Church," for all interested persons, J. M. Watkins; "What's Your Problem?" for all, Otto E. Dick.

The general topic chosen for the evening sermons is "Where Do You Stand?" Speakers and their subjects are: "Standing on the Promises," James Mattison; "His Feet Shall Stand," Francis Burnett; "Standing Before the Judge," Walter Wiggins; "The Liberty Wherein We Stand," H. A. Sheets; "The Kingdom That Shall Stand," M. W. Lyon; "Take Heed How You Stand," William Dick; "Stand, Therefore," Verna C. Thayer; "Why Stand Idle?" C. E. Lapp; "Standing Together," Alva Huffer; "Where Are You Standing?" Kenneth Milne; "Behold, I Stand at the Door," Harvey Krogh, Jr.

Sunday speakers are: August 1—J. R. LeCrone, Bud Goodwin, C. E. Randall; August 8—James M. Watkins, Orville Westlund, T. M. Ferrell.

Special days: Illinois State Conference business meeting, Saturday, July 31; Berean, Monday, August 2; Sunday school, Tuesday, August 3; Evangelism and Missions, Wednesday, August 4; General Conference business, Thursday, Friday, and Saturday.

To get full benefit from classes and sermons, plan to be present for the full time.

July 27-August 8

ARE YOU COMING

to

General Conference?

Bro. Elza Robbins, with help from some men of the Ripley, Chicago, Oregon, and Rockford congregations, has added this workroom to the dormitory kitchen.

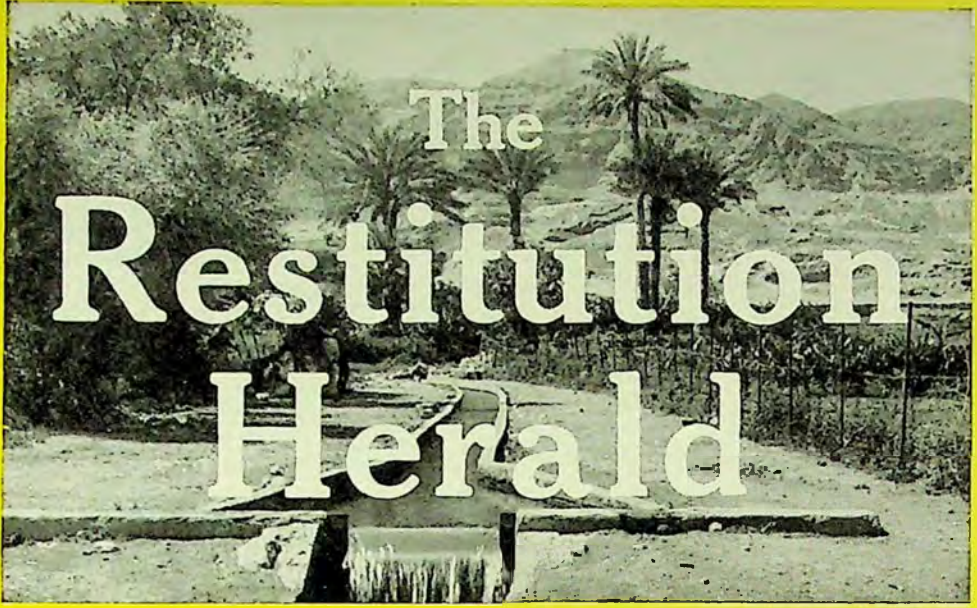


The Illinois ladies have redecorated some of the dormitory rooms. Work-day helped to ready the dorm for the coming Bible School and General Conference.

Devotional	9:30 a.m.	Teachers are: Ruby Railton, Verna C. Thayer,
Classes for all ages	10:15 a.m.	Louise Lapp, Jane LeCrone, C. E. Lapp, C. E.
Dinner	12:00 m.	Randall, Walter Wiggins, James Watkins, Otto
General Assembly	1:30 p.m.	E. Dick.
Classes for all ages	2:00 p.m.	Evening speakers are: James Mattison, Francis
Seminars	2:00 p.m.	Burnett, Walter Wiggins, H. A. Sheets, M. W.
What's Your Problem?	3:30 p.m.	Lyon, William Dick, Verna C. Thayer, C. E.
Supper	5:30 p.m.	Lapp, Alva Huffer, Kenneth Milne, Harvey U.
Evening Service	7:30 p.m.	Krogh, Jr.

ROOMS—Those wishing rooms outside the dormitory may call or see Mrs. Jane LeCrone or Mrs. Mattie Agard.

Read



The Restitution Herald

July 27, 1954
Volume 43
Number 42



1

“Lift up your eyes, and look on the fields; for they are white already to harvest.”

—John 4:35.

1





Editorial

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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

A Message to the Conference

It is interesting to read an editorial message to the General Conference written by our elder brother, G. E. Marsh, in 1938. The needs, opportunities, and purposes of the General Conference have changed little over the years. This makes the words of Brother Marsh as timely as when they were written in 1938. They are more timely because the advances we have made and the greater realization of our evangelistic purpose have doubled our sense of responsibility and general commission for our fellow man. We invite everyone to read these words of Brother Marsh.

Again we are permitted to greet each other in the name of our Lord as we assemble in Oregon in General Conference. Our first reaction to the pleasant situation in which we find ourselves is that of thankfulness to God whom we seek mutually to serve. We are grateful for the blessings He has bestowed upon us all since we last gathered here and we are especially appreciative of the privilege of continuing our fraternal labors in His service.

We are convinced that never before has the Church of God faced a more favorable opportunity for pressing forward the splendid work that has been placed in our hands for accomplishment. The world is ripe for the harvest. Other organizations which have in the past aided in planting the seed of the Kingdom, have in many instances turned, wearied and discouraged, from the task of gathering the ripened sheaves and now this labor falls largely into our hands. Will we prove equal to the increased responsibility? That is for us to determine during this meeting.

We Have Not Forgotten Our Chief Purpose

The interest of the Church of God everywhere has shown in evangelism, in the preparation of trained workers, and in the publication work of the National Bible Institution, is an indication that we have not forgotten our primary duty as a people. Like our Lord, we feel that we "must preach the kingdom of God to other cities also." We cannot sit down in our home communities and strive for mutual spiritual upbuilding, essential as such development is, and be satisfied in our hearts that we are rendering our full duty to God and man.

Each local church must be transformed into an Antioch—a center of missionary activity that reaches far beyond the limits of its own immediate neighborhood. We must look upon ourselves as *teachers* rather than as disciples (learners) only. The great objective of our pastors should be to stimulate their congregations to increased evangelistic zeal and to develop among their people those qualities of leadership that will provide the church with new and vigorous advocates of the truth that saves.

The Business of the General Conference

The business of the General Conference of the Church of God is spiritual rather than material. Of course to carry on the various efforts of the church, financial support must be obtained and, consequently, the economic resources of our brotherhood must be taken into account. In developing and proposing the forward-looking program which the Conference will be asked to consider, the members of the Executive Board have surveyed the possible support the National Bible Institution may reasonably expect to receive for the accomplishment of the several purposes suggested, and have kept constantly before them the need for economy.

At the same time the Executive Board has realized very fully that the primary purpose of our work does not have to do with money but with the spread of the gospel of the Kingdom of God. As we review the history of the church from its earliest beginning in America, we see clearly that this has been its one great objective. Each of our early workers was impressed with the conviction that "woe is unto me if I preach not the gospel." "To preach the gospel in regions beyond," to sound "the loud tocsin" of warning throughout the world, to inform a perplexed and fear-smitten humanity that the Sun of righteousness and peace is soon to arise with "healing in his wings," is our splendid task. We are here to consider how this task may best be performed—that is the real business of this conference.

The challenge that we "must preach the kingdom of God to other cities also" is greater today than it was in 1938 when Brother Marsh penned his message. It is for us to decide what we will do with this challenge.

Report of Evangelist

June 30, 1953 - June 30, 1954

By Walter Wiggins, National Evangelist

Greeting to:
The General Conference of the Church of God.

It has been a pleasure to work for you another year. This has been our most active year since entering the Department of Evangelism. We will make this report as brief as possible, as our activities have appeared in *The Herald* from time to time.

First, we would like to have been able to report greater accomplishments, and for that reason we would like to hear any suggestions you may have. We feel our methods need revision; therefore, we invite any constructive criticism which you feel would be profitable.

July 1, 1953, found us in Minnesota. We had closed our work in the Southeast on June 29. As the closing weeks of our last year were spent in Morristown, Tenn., Pelzer, S. C., and Hendersonville, N. C. With a long chain of conferences and evangelistic services scheduled for the next four months, we took one week of rest in Minnesota. We did have a little activity. We conducted a wedding service the night of July 1 and preached for the Eden Valley Church the first Sunday in July. The Eden Valley Church was, at that time, without a pastor.

Beginning with the Texas Conference in Gatesville, we began a four months' evangelistic tour that took us into eight states, with evangelistic services in sixteen different churches. The last half of July was spent as speaker for the Texas Conference, where morning, afternoon, and evening services rounded out a very active day.

Leaving Texas we returned to Oregon for Bible School and General Conference, where we taught the high school class.

After General Conference ten days were spent in Iowa. This was our first trip to the Iowa State Conference. However, we had worked with the Iowa people a few months before, and it was a renewal of acquaintances. We were happy to see the Iowa people adding two more workers to their staff for the year.

We left Iowa the end of August. Our next scheduled services were with the Litchfield Church of God, in Minnesota. These meetings ran through the first Sunday in September.

From Litchfield we returned to Eldorado, Ill., for the fourth series of evangelistic services we have held there

since entering the Department of Evangelism. They had called for our services a little later in the year; however, as we could not schedule them later in the fall, we gave them this time.

From Eldorado we journeyed to Macomb. A year ago we had made our first trip to this field.

From Macomb we went to Ripley and held two weeks' of evangelistic services. Here we enjoyed our best-attended series. The Ripley meetings closed our work in the Midwest near the first of November.

We had promised the Southwest Conference to work with them during November. On our way west we made a brief stop at Kansas City, Mo. We had an invitation from some of the Kansas City people to offer suggestions as to the future of the work there. While in Kansas City, we made plans to return and see what we could do to get the work going.

Leaving Kansas City we drove to Tempe, Ariz., and the first week of November was spent with the Tempe Church. That week end was the date of the Southwest Conference. Our schedule was worked out for the balance of the month.

Leaving Tempe our first stop was at Pomona, Calif. While in this section we made a brief survey of prospects in and around San Bernardino, with one night stop in Los Angeles before going to San Jose.

Although we did not expect too much of the San Jose field, we are happy to report it as the crowning event of our work in the great Southwest. This only proves we never can tell what can be done until we try. We were very happy with the reception we received and were able to make a good report to the Southwest Conference board on our return trip which took us through Tempe.

Our schedule was made up for the return trip from invitations received while in California. Stops were made in El Paso, Mullin, and Gatesville, Texas; and Little Rock, Ark. The most extensive stop was at Mullin, Texas, where a week of evangelistic meetings was held.

We returned to Oregon for Christmas week. Our next work took us to Saint Louis and Morse Mills, Mo. We found these fields ready for harvest, and are happy to report that Saint Louis and Morse Mills will have a full-time pastor for the coming year.

During the month of February we assisted the Dixon

Church in a national teaching mission conducted by the churches of Dixon. This was very profitable to us and to the Dixon Church. Here we saw methods that had been tried and proved in actual operation. These techniques may be adapted to any church and be very profitable in increasing attendance. The discoveries we made in Dixon run true to the conditions in most of our churches. We are very weak on seeking people, and fellowship.

Kansas City, Mo., was our next field of work. On our way west we made plans for more extensive work in this field; the month of March was selected, or at least the first half. Not knowing what the local opportunities were, we arrived the last Sunday of February. We found a few conditions that made work here very difficult. We are happy that some of these were worked out to where we believe something more definite can be done for the people of Kansas City. We left them with plans for a Bible study class, and sent a series of lessons prepared by the College as a guide for this class. We hope to build a church in this field in the future.

Since the Kansas City work did not require as much time as we planned, we were able to accept an invitation from the Oregon Church to conduct a series of evangelistic meetings in March.

Closing our services in Oregon on Sunday night, we drove to Fredericktown, Mo., for the last week in March. This was our first visit to the Fredericktown Church. The services were well attended. The last two days were the dates of the Missouri Spring Conference. It was at this conference that definite plans were presented for the Saint Louis and Morse Mills Churches.

April 4 marked the beginning of our most successful series of evangelistic meetings at Hope Chapel, South Bend, Ind. It was a pleasure to work with one who was our pastor a few years ago. Sixteen decisions were made in these meetings. On the closing day Bro. Harvey Krogh assisted fourteen in putting on Christ in baptism. This closed our stay in the Midwest and we were soon on our way west again.

Our first stop was with the Southwest Conference in Pomona, April 28 - May 2. From Pomona we proceeded to San Jose for an indefinite stay. Upon arrival in San Jose we learned that the group had bought a church building and would not obtain possession of it for at least three months. After talking to the church board, they were unanimous in feeling that it would be better to wait until the building could be used to put on a drive. An entirely new field of work would be available when they moved into their church building. Our stay in the San Jose field came to a close June 1.

Our activities for the month of June consisted of a visit to the Morristown, Tenn., Church. At Browntown, Va., we held evangelistic services June 20-27. These serv-

ices proved to be a blessing, as two very reliable additions were made to the Cool Spring Church.

After the Browntown meetings, we conducted seven services in Baltimore, Md., and one in Washington, D. C.

We visited the first conference meeting of the newly organized Southeast Conference at Pelzer, S. C.

This concludes a brief review of our year's activities.

We have preached 224 sermons, conducted 31 Bible classes, and given three radio sermons in about thirty different fields.

Twenty-seven have made decisions. We baptized seven in the San Jose field. Others were baptized by their pastors.

Cost of the Department:	
Salary	\$2,700.00
Mileage, fare, meals, film	1,277.49
	<u>\$3,977.49</u>
Income	1,749.81
Expense over receipts	<u>\$2,228.68</u>

We have enjoyed a good reception from the churches as a whole. We thank you for the invitations we have received. Our work is on an invitational basis entirely. We have found some that did not understand that we come only by invitation.

Our greatest need is qualified workers. Unless we can persuade more of our mature men to consider the ministry, we are going to suffer more than we do at the present time, when five or six of our churches will be without a pastor for this coming year.

Our suggestions to the Evangelistic Department are:

1. We should have a staff of experienced men to develop new fields.
2. Concentrate our effort in a field until that field is developed.
3. Outline a series of sermons to be presented in a new field which will be given in a progressive manner.

We are very happy to see the degree of unity that is in our churches throughout the many states we have gone.

"The harvest truly is plenteous, but the labourers are few." Who will go?

DAILY READING HELPS

- M. Aug. 2. 2 Kings 1. Elijah pronounces judgment against the son of Ahab.
- T. Aug. 3. 2 Kings 9:14-37. Elijah's prophecy against Ahab's house fulfilled.
- W. Aug. 4. 2 Kings 10:1-11. All the descendants of Ahab destroyed, according to the word of Elijah.
- T. Aug. 5. Mal 4. The second coming of Elijah.
- F. Aug. 6. Luke 4:16-29. As Elijah was rejected by his people, so was Jesus.
- S. Aug. 7. Matt. 17:1-13. Elijah appears with Jesus in the transfiguration scene.

Traveling with Us

1953 - '54 Report

By Verna C. Thayer

AT THE BEGINNING of this year of work in the Evangelistic Department of the General Conference we were at Fonthill, Ont. Teachers' training classes were held the first two days of the first week. Wednesday was their Sunday school picnic. Bible school began on Thursday and continued until Friday of the following week. It had been a number of years since we had worked at Fonthill; it seemed nice to renew old acquaintances. The school was well attended, interest ran high, and attendance at the program was large. Dorothy Elliott was my assistant. As her year was almost ended, she remained at home.

On Friday afternoon I left Canada for Rockford, Ill., where the next school was held. This was my second year to hold Bible school at Rockford. We were well pleased to start where we had left off in attendance the year before and then to continue to gain. Five classes were conducted with fifty-two enrolled and an average attendance of forty-three. Going back to Rockford was almost like going home.

After Rockford came East Oregon Chapel, Oregon, and Flagg Center, Ill. East Oregon Chapel's school was held in the morning and Flagg Center's in the afternoon. The enrollment and average attendance at East Oregon Chapel was much below that of the year before. This could not be said of the enthusiasm of those who attended. The opposite was true at Flagg Center. A large increase in enrollment and average attendance was a pleasant surprise. We thought we had reached most of the children the year before. The church was really filled to capacity for the program. A week was spent in these two places.

Immediately following these schools came Illinois Bible School and General Conference. My work here was to superintend all work with the children and teach the primary class. It might be interesting for you to know that most of the pupils attending the primary class were children of our ministers. The enrollment was below that of the year before. Class attendance ran higher. Conference is a happy time for us. Here we meet so many of those with whom we have worked in the field.

The next place was Fredericktown, Mo. We taught the children in the Missouri Conference the first week. The next week a Bible school for the Fredericktown Church

was held. This was our first opportunity for working here. We enjoyed their children very much.

After this four days were spent in Arkansas. While here one service was held for the colored people at Holly Grove, North Little Rock. One hundred one were present. Twenty-eight Herald subscriptions were secured. This was placing The Herald in the home of each family. The cost of this project was paid by the Missionary Society of the Brush Creek Church, Ohio. Thank you, Brush Creek! It means more to these people than you could ever imagine. This same group has also supplied much clothing for families where this help was needed.

Coming back north, my vacation was next. This was spent at Cassopolis, Mich. While here a one-night's teachers' training class was held at Southlawn, Grand Rapids, Mich. This was our annual visit. The Southlawn Church is using all of our quarterlies and lesson helps. The main purpose of our visit is to get their reaction to this work. I wish all of you could visit them and get the inspiration I get upon my visit there.

After vacation period ended, work at North Salem Church, near Plymouth, Ind., was begun. This is their annual revival service. Bro. A. Weldon McCoy preached to the adults while a Bible school for the children was held in the basement. Bro. Heyde's car wouldn't hold them all this time, so his school bus was substituted.

The decision was made shortly after General Conference that I would return to Oregon to prepare all quarterlies, lessons, and lesson helps. Time for this work was now in order. Total amount of this work will be given at the end of this report. October 1 to 11 was spent in Oregon.

October 12 found me on my way to Brush Creek, Ohio, where, on October 13, a teachers' class was conducted. The purpose of this visit was to explain the plan for using our quarterlies with the lesson helps. This plan was accepted and put into practice.

The trip to the West Coast was started. Stops were made at my home in Arkansas, where Bible school lessons were prepared, and at Russellville, Ark., to see the H. Scott Smith family. At Hartshorne, Okla., a call was made to see the Robert Simmons family. From here I went to visit with the Whitworths at Wichita Falls, Texas. The next day I stopped at Hereford, Texas, to visit

with the Dr. Lawrences. A short call was made in New Mexico to see the Goddards. Tempe, Ariz., was my next destination. I have always wanted to make such a trip, but the opportunity had never presented itself before. A Bible school for children was held each night after school at Tempe for a week before the Southwest Conference began. We loved your children, Tempe, and enjoyed our stay with you.

The following week a Bible school after school and a teachers' training class at night were held at Pomona, Calif. Here we could say again, we began where we had left off the year before and continued to grow. Much interest was shown, and the program by the children was well attended.

San Jose, Calif., came next. What a joyous time was spent here. A Bible school was held in the late Ruth Kinsey's home. Our problem became, "Where will we put the next one?" But there always was one more place. Here I taught the young people's class. Three from this class came forward for baptism at the evening services conducted by Bro. Walter Wiggins. A young people's and junior Berean class were organized, Sr. Iva Dehn having charge of the young people and Sr. Ruth Savage the junior Bereans.

From here, I went to Los Angeles for a week-end visit. One teachers' training class was held. This ended my work in California. Then I returned to Tempe to give a full report of my month's work for the Southwest Conference.

December was spent in Texas. On my journey to Mullin, a short stop was made at El Paso. Our Bible school at Mullin was held at night. Bro. Emory Macy and Bro. Walter Wiggins preached to the adults while classes were held for the children. Each year our attendance has grown, many coming long distances to attend. What a surprise awaited me here; newly decorated walls, floors refinished, a new heating system, a piano, and lovely pews. And all this happened in one year. Keep up the good work, Mullin!

Next came Gatesville. Classes met each evening after school. Attendance was small, but it was regular. Attendance and enrollment ran very close together. This always means a good Bible school.

On to Harlingen! This year our enrollment reached the high mark of one hundred ten. This school was held each morning and afternoon during the Christmas vacation. The good warm sunshine of the valley and the marvelous southern hospitality were enjoyed.

From Texas, I went to Louisiana for a Bible school for colored children. This was sponsored by the Blood River Church. Several days were spent in laying a foundation for the school. All the colored ministers of the churches in this territory were contacted and asked to urge their

children to attend. This they willingly did. The Bible school was held in a school building after school each evening. Seventy-seven were enrolled. From this work came invitations from four other places should I find it possible to return another year. Heralds were sent to families contacted. This was sponsored by the Delta, Ohio, Church. How grateful we are for the wonderful support we have received for the work with the colored people.

While in Louisiana four teachers' training classes were held for the Happy Woods Church.

After completing my work in Louisiana, I returned for Ministerial Conference at Oregon, Ill. After Ministerial Conference I remained in Oregon for a two-weeks teachers' training course at Oregon Bible College. Teachers from surrounding churches were invited. Mount Morris sent the largest number. Forty-four were enrolled.

It was time for more lesson helps to be made. For eight weeks, lesson helps, vacation Bible school lessons, and midweek Bible lessons were mimeographed.

Bible schools were in order again. The first ones were held in Morristown, Tenn. One was held at four o'clock for the colored children, and one at seven thirty at our church. The Bible school for the colored children was held in the home of Margaret Wright. She willingly gave us the use of her home. Here was another case of wondering where to put the next one, but there was always room. We worked on the floor, we colored on a book or a board, but no one seemed to think it an inconvenience. Such a happy and interested group! We loved every minute spent with them. We have been invited to return whenever possible. Heralds were sent to interested families. These subscriptions were sponsored by the Delta, Ohio, Church, also. Bibles were given to those not having Bibles. One hundred twenty Bibles have been furnished by the Pennellwood Church, Grand Rapids, Mich., for this work Pennellwood, if you could have seen these children receiving their Bibles, I am certain you would feel well paid.

At the Hillcrest Church of God, Morristown, a Bible class was held each night, while Bro. Arnold Johns taught the adults. We had average attendance and much interest.

Baton Rouge, La., was the next stop. We had given them our promise to come for a Bible school when their church was completed. This was our first opportunity. The school was much larger than we had anticipated. It was held each evening after school, with teachers' training classes at night.

Next came another long journey, but time enough was taken to make it enjoyable. Stops were made at McGintytown, Ark., and Arkansas City, Kansas. The temperature was 91 degrees at Baton Rouge; snow drifts greeted me at Alliance, Nebr.

Alliance was a new place to work. Here we had three children with which to start. The basement of the Wiltseys' home was used for a classroom. On the last day handwork period was abandoned. There were too many children, and no room for tables. Fifty-nine were enrolled. Bro. James McLain held services each night. Alliance continued the children's classes one day each week following our school.

Chappell, Nebr., came next. This was another new place. Here a hall was rented. There was plenty of everything needed—tables, chairs, etc. Three children were all we had of our own number. You can imagine how we felt when the ninety-fourth child enrolled. These two places left us smiling for weeks.

Last year was our first visit to Moorefield, and how happy we were to be invited back again. We enjoyed our work here. This church holds the record for the number having perfect attendance.

Fremont was visited next. This was another new place. Here we found a distance record. One little girl, Cynthia Dierking, came all the way from Amelia to attend. Three other boys came twenty miles each day. Some came from Omaha.

As Minneapolis, Minn., had canceled their school, Omaha asked for the following week. Did it ever seem

good to go back to Omaha again! Even though the date was changed, even though it was held after school each evening, it was one of the largest schools Omaha ever had.

This year found us back in Minnesota. The first school was held in Hector. Prior to this, they had felt their number too small to hold a school. What a surprise they had! Fifty-two were present on the last day in a downpour of rain. Let's try it again, Hector!

Next came Litchfield and Eden Valley—Litchfield in the morning; Eden Valley in the afternoon, with teachers' training classes each night at Eden Valley for both churches. This was a busy week, but a most enjoyable one. Litchfield's average attendance was 48, very close to the enrollment of 50. Eden Valley's enrollment was 80, with an average attendance of 63. Programs were held at both places and were well attended. My helper, Lois Crouch, joined me here.

The last few days of the year found us busy with a Bible school at Hillisburg, Ind., our first visit there.

To accomplish this work—

1. 22,222 miles were driven.
2. Expenditures were \$1,383.35.
3. Services conducted—239.
4. Receipts—\$1,849.45.
5. Persons contacted—2987.

Over 15,000 Bible school lessons were made, over 75,000 Sunday school lessons, helps, and quarterlies, and 2,090 midweek Bible lessons.

"I know a lovely garden,
 Within this world of ours
 With choicest little blossoms,
 And lovely blooming flowers.
 It is the Master's garden,
 And all the blossoms gay
 Are Jesus' little children,
 Who bloom for Him each day."

Whether these little ones blossom for Jesus depends on you and me. What shall we do about it?

MEASURES FULL AND MEASURES SCANT

"Heaven's rule is giving, giving to a rebel race—giving when the gifts are slighted, mocked at to the Giver's face. Heaven's rule is giving, giving. Choicest Gift to Calvary's hill, measure full and running over, giving, giving, giving still.

"Rule of earth is keeping, keeping—keeping till the heart is scared; keeping till each kindly instinct towards God has disappeared. By Thy grace, eternal Spirit, thaw us into love divine; that the measure of our giving may grow more and more like Thine."—Janet Rogerson.

More Than a Paper Book



Camp Committee Report

AT THE LAST General Conference in the summer of 1953, a motion was passed creating a committee of five members to "begin plans for a youth camp." The committee was appointed after counsel with the Berean Society officers. Its five members are: Harold Doan, Arlie Townsend, Norman LaMunion, Delbert Dunbar, and Edith McKinney.

Four of the five members met in South Bend on May 1 to discuss the matter of construction of a youth camp. After due consideration the committee makes the following recommendations:

1. That we try to rent rather than buy or build our own camp. The reasons for this recommendation are:
 - A. The Ministerial Conference in session in January voted that it would be preferable to rent rather than buy.
 - B. The Berean officers have come to the conclusion that renting is preferable to owning our own camp because of the costs involved.
 - C. Managers of three large, well-established camps have counseled us to rent rather than buy or build if it is at all possible for us.
 - D. Three camps investigated (Lake Kronis, Quaker Haven, and Camp Mack) each have an investment of well over \$100,000.00 in their camps. Their rental rates cover only the cost of actual operation, while the initial investment and maintenance are covered by donations from the churches that own the camp, or from wealthy individuals or companies that underwrite the camp.
 - E. We have no strong church center in which to locate a permanent camp. All the experts with whom we discussed this question emphasized that a camp should be near several of the owner-churches which would help in care and maintenance.
 - F. The only real disadvantage to renting is that we cannot choose the exact time that we want. Financially, it is as cheap or cheaper to rent than to operate our own camp if it were already built and paid for.
2. We recommend that the possibility of renting a camp for two weeks each year, to be used four days for General Conference, and ten days for Youth Rally, be investigated and discussed by the Conference delegates. Principal reasons for this recommendation are:
 - A. Transportation to the camp would be less of a problem for the young people attending from a distance.

- B. One of the reasons involved in suggesting that we build our own camp was that it could be used for General Conference.
- C. The over-all cost for delegates and Youth Rally might be considerably lessened.

H. Doan	D. Dunbar
A. G. Townsend	N. LaMunion

GENERAL CONFERENCE PROGRAM August 5, 6, 7, 1954

Thursday, August 5

Morning Session

- 9:00—Morning Devotions by Richard Smith
- 9:30—Preliminary Remarks and Seating of Delegates
- 10:00—Secretary's Report on the Work of the Church of God at Large
- 10:15—Reports of Evangelists Thayer and Wiggins
- 11:15—Treasurer's Report
- 11:55—Appointment of Committees and Adjournment

Afternoon Session

- 1:15—Reports of Boards and Committees
 1. Board of License and Ordination—C. E. Lapp
 2. National Sunday School Association—Mary C. Railton
 3. National Berean Society—David Holquist
 4. National Youth Director—William Dick
 5. National Society of Evangelism and Missions—Alva G. Huffer
 6. Oregon Bible College—Otto E. Dick
 7. Camp Committee—A. G. Townsend
 8. Committee Studying Annuities and a Possible Minimum Wage for Ministers—Harvey U. Krogh, Jr.
- 3:00—Recess
- 3:15—Nominations for Secretary and First Vice President
- 3:30—President's Message to the Delegates on Progress of Conference Work—Dale Dunbar
- 3:45—Delegate Motions
- 5:15—Adjournment

Friday, August 6

Morning Session

- 9:00—Morning Devotions by William Waachtel
- 9:30—Election of Secretary and First Vice President
- 10:00—Brief Introduction by Secretary of the plan for presentation of the Decade of Development Program
- 10:10—Presentation of Sections 1 and 2 of the Program; Home Missions and Foreign Missions, by Alva G. Huffer, President of the National Board of Evangelism and Missions

Afternoon Session

- 1:15—Presentation of Decade Program for Education by Otto E. Dick, Chairman of the Board of Education, and Louise LaMunion
- 3:00—Presentation of Decade Program for Publishing by James M. Watkins, General Manager of National Bible Institution
- 4:00—Presentation of Decade Program for Building Development by Harold Doan, Chairman of Camp Committee
- 5:00—Distribute copies of proposed budget for the coming fiscal year

Saturday, August 7

Morning Session

- 9:00—Morning Devotions by E. Milton Hall
- 9:30—Presentation of Decade Program for Financial Development with the budget for the year to come by Clark Ballentine, Treasurer of National Bible Institution
- 11:00—Delegate Motions and Reports of Survey and Credentials Committees
Harold Doan, Secretary.

Oregon Bible College Report

By Otto E. Dick, Superintendent

OREGON BIBLE COLLEGE has completed its sixteenth year of service. During that time it has graduated forty-two students; thirty-three of these are now preaching. In addition to the forty-two graduated, forty-seven others have received from one to seven and one half semesters of training at Oregon Bible College. The curriculum of the College, as well as the physical equipment, have been gradually expanded so that the College can accommodate many more students and grow in efficiency or service. During the past year satisfactory rooming and boarding accommodations have been provided by Mr. and Mrs. Walter Wiggins and Mr. and Mrs. Fred Bulthaus, who are planning to continue this service for our College students.

We have continued to build a list of prospective students and have at the present over two hundred names of young people whom we contact by mail three or four times a year with publicity material. By means of a card filing system, we keep a record of all kinds of material sent to these prospects. The results of such contacts are difficult to measure, but we have hoped by such means to publicize the College more thoroughly and create favorable public relations. This year the church secretaries are being contacted by mail five times, including three times by members of the Board of Education in an effort to solicit the co-operation of the churches in building up the enrollment of the College and encouraging the churches to take advantage of the service provided by the College. Members of the Boosters organization have been contacted twice during the year. The Board of Education has been contacted by mail three times and meets on Wednesday of General Conference week each year.

The College has expanded its correspondence study department until four courses are now offered. A total of ten students have been enrolled in these courses. Two have completed the courses, one dropped the course, and all others are in the process of completing them. We offered to send the complete courses to groups or individuals wishing to study without sending the lessons in for grading and have sent out seventy-six complete sets. We have felt that the correspondence study courses provide a good method of being of service to isolated members. In some cases we believe the courses have been a means of arousing more interest in the College. We know of three correspondence study students who plan

to enroll in the College later. One such student completed the Christian Service course in about twelve weeks and immediately enrolled in the Bible Interpretation course. Another has enrolled in both the above courses and states his intention of enrolling in Oregon Bible College after he is graduated from high school next year.

The Oregon Bible College Boosters have a membership of 664 members. Contributions to the Boosters' fund, in addition to the one dollar memberships, were \$198.20. There was also a refund of \$7.90, making a total income for the year of \$870.10. The balance from last year was \$432.39, making a grand total of \$1,302.49. Expenditures from the fund are as follows:

Printing and addressing	\$ 60.22
Advertising (Our Town)	69.00
Calendars	97.24
Books (for students)	381.78
Scholarship	50.00
Postage	47.79
Maranatha number of The Herald	55.52
Film and Postage	6.74
	<hr/>
	\$768.29

This leaves a balance on hand, as of July 20, 1954, of \$534.20.

The prospective enrollment for this fall at this date is thirty students, which is an increase of ten over last year's enrollment. Of this number, fifteen will be new students. There is a good possibility that at least five more students, not counted in the estimated number, will enroll between now and the opening of the fall semester. There is, of course, also the possibility that a few of those now enrolled will fail to register because of a change of plans. We are optimistic about the increase in the number of young people who will join our College group this fall and pray that the Lord will send many more consecrated young people to train for a happier and more useful Christian life.

The Boosters' scholarship and the Alumni S. E. Magaw scholarship are being offered again this year but have been increased to pay the cost of the student's second semester's tuition, which averages about \$87.50. At this date eight prospective students have applied for these scholarships and have arranged to take the examinations, by means of which the winners are determined.

(Please turn to page 10)

Sunday School Association Report

THE Sunday School Association of the Churches of God has considered and tested three main projects. Ten business meetings were held by the officers during the year in addition to many phone calls and consultations with one another. Because of the distance our president, William Wachtel, attended only two of these meetings. The business has been carried on by the three remaining officers; however, the secretary kept the president informed of all meetings.

The officers this year, other than the president already mentioned, have been: Mrs. C. E. Lapp, vice president, Mr. Willis Turner, treasurer, and Mary Railton, secretary.

Copies of the Constitution were mimeographed and mailed to our Sunday schools, accompanied by a letter promoting Intermediate quarterlies.

In November, 1953, the Association sponsored a district conference for all Illinois Sunday school teachers and workers. A teacher-training course of filmstrips was presented by four Illinois ministers to a large gathering. The day proved successful and the Association will be glad to help any district to hold a similar day of teacher-training. The filmstrips are offered free of rent to all districts.

A Sunday school symposium was presented to the Ministerial Association.

From January to June, 1954, the Association sponsored a Sunday school attendance contest for the district of Illinois, testing and proving the worthiness of a national Sunday school contest. Macomb Sunday school achieved the highest percentage of attendance for the six months and was given a large picture of The Good Shepherd. The Association hopes soon to sponsor a national Sunday school contest.

The Association is now ready to present to all Sunday school teachers, superintendents, and workers, the facilities of an Association library. The library contains books covering the teaching of all ages, general administration of Sunday schools, and building attendance and membership into the church. Details of this library will be discussed on Sunday School Day, August 3.

The Association is happy to report a wonderful financial condition and hopes to use the monies contributed to further our helps to all Sunday schools. We wish to thank all Sunday schools for their co-operation in our efforts. Without their aid our experiments and year's work would not have been possible. We pray that in the near future each Sunday school will be recognized as the missionary department of the church. We pray that the goal of each Sunday school is to have consecrated teachers and workers that they may lead their pupils to con-

version and consecration to our Saviour Jesus Christ.
Mary C. Railton, secy.

ISRAEL'S FIRST HARVEST FROM NEGEV

Under date of June 23, 1954, the Evangelical Press reports that hundreds of school children paraded through the street carrying their offerings of first-fruits to the Jewish National Fund at the courtyard of the Jewish agency. There, on a specially built stage, boys in white robes and skull caps portraying the temple priests, received the offerings. The children gave a pageant depicting the twin significance of Shavuot, the revelation of the Torah, and the first harvest festival. Trucks laden with barley, wheat, and flowers rolled through Tel Aviv bearing the first harvest of Negev settlements. The settlers offered their first-fruit to the Jewish National Fund in a ceremony that highlighted the day's events. Mr. A. Kamani welcomed the settlers on behalf of the Jewish National Fund and recalled the historic day in 1946 when eleven settlements were established overnight, transforming the destiny of the Negev. Similar celebrations took place in Haifa, where hundreds of school children marched through the streets bearing baskets of the "seven species" of indigenous produce.

"The tossing waves of the sea leave a jellyfish stranded on the beach to die, because he has no backbone and is, therefore, unable to get back into the water. The sea of life has left a good many souls stranded on the sands of time for the same reason."

OREGON BIBLE COLLEGE REPORT

(Continued from page 9)

We are hoping that the number of scholarships may be increased. We know of individuals and groups who have offered to pay a part or all of the tuition of certain students.

College officials and students look optimistically toward the success of the proposed decade of development. We believe that the prospects for an increase in enrollment is a definite response to the spirit of the program. We are also encouraged about the general spirit of the school. We believe we have made decided gains toward acquiring a spirit of Christ in the school. We have had some serious problems and have enjoyed the co-operation of students, the general manager, and the Board of Directors in meeting such problems.

Last Call for – National Berean Youth Rally at Lake Dewart in Indiana



- Bible Study
- Christian Fellowship
- Age Limit: 12 - 19
- Campfires
- Personal Guidance
- Tuition: \$35.00

NATIONAL BEREAN YOUTH RALLY

Enrollment Form

I wish to enroll in the Rally to be held in Indiana from August 8-18, 1954.

Name Age

Street address

City State

My minister is

Mail to National Berean Society, Oregon, Illinois



Helpers Indeed

By Mary Railton

Our scene takes place at Antioch, a city of 200,000 people. The city lies near the coastline of Syria. Barnabas had been sent from the Christian group at Jerusalem to spread the gospel to all the cities as far as Antioch.

When Barnabas reached Antioch, he preached the words of Jesus and the gospel news of the Kingdom of God. So great became the following of people after Barnabas in Antioch to hear him tell of Jesus that he felt unworthy of such a great task. Many people were baptized in the name of the Lord. Barnabas needed help to serve so many people.

He walked to Tarsus to find Saul. Saul heard his testimony of the Lord's blessing upon the people at Antioch and hurried back to Antioch with Barnabas to help him reach all the people.

They stayed in Antioch about a year teaching and preaching and baptizing. Many prophets came from Jerusalem to help them with their great work. One prophet named Agabus came all the way from Jerusalem to tell the disciples what was coming upon all the world.

"There is going to be a great famine in our land," spoke Agabus. "We must prepare for it and be ready."

Many of the Christians at Antioch wished they could help. Saul and Barnabas suggested, "We can send our clothes to them and food that will keep them from hunger."

After they all agreed to send aid to the Christians of Judea, every Christian of Antioch without question or doubt began to gather up of their own surplus and extra clothing. They gave everything they could spare to Saul and Barnabas. After it was all collected Saul and Barnabas prepared themselves for a journey to Jerusalem. Someone must carry the goods they had gathered to the people in Judea who needed help badly. Barnabas and Saul traveled by foot the long distance from Antioch to Jerusalem. There they delivered the clothing and help to the elders of the church at Jerusalem.

How happy they felt to know that their fellow Christian brothers and sisters were helping them in time of need.

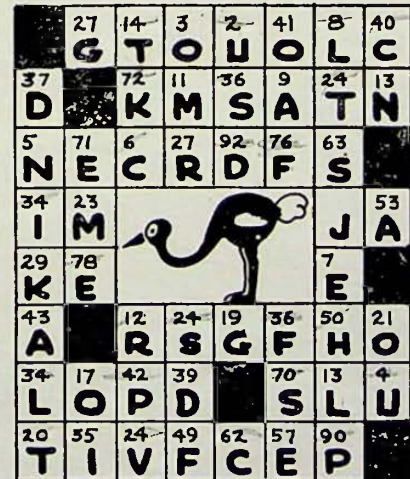
How Can We Tell Christians?

If it had not been for their Christian brothers and sis-

ters the famine in Judea would have caused the death of many disciples. Jesus said when we do good unto the least, we do good unto Him. Our way of serving Jesus is to serve our neighbors and friends. We cannot give Jesus or God anything; for everything belongs to God. But we can use what God has given us wisely by helping others. When we love our neighbor so much that we help him whenever possible, then we are truly Christians doing what Jesus commanded us to do.

What Does the Ostrich Say?

Cross out the even numbers, or write down the letters with the uneven numbers on a piece of paper, and you will soon know the puzzle of what the ostrich is saying to us.



HAPPY BIRTHDAY AND GOD'S BLESSINGS

- Joyce McKinney, Aug. 4, age 11, Hammond, La.
- Lois McKinney, Aug. 4, age 11, Hammond, La.
- Joyce Coleman, Aug. 4, age 11, Hammond, La.
- Leonard McKinney, Aug. 4, age 7, Hammond, La.
- Richard Lawrence Arnold, Aug. 5, age 9, Galesburg, Ill.
- Paula Bolhous, Aug. 5, age 3, Oregon, Ill.
- Sandra Jean Curtis, Aug. 5, age 13, L'Anse, Mich.
- Mary Lou Payne, Aug. 6, age 12, Fonthill, Ont.
- Bruce Edward Lons, Aug. 7, age 7, Buena Park, Calif.
- James Bankston, Aug. 9, age 12, Hammond, La.
- Anne Pearson, Aug. 9, age 13, Troy, Ohio.

A Letter to God



This
Berean
Page
by
William
Dick

Most of our prayers follow a definite pattern. The structure of a prayer is very similar to the parts of a friendly letter—the salutation, the body, and the closing. As you pray, meditate upon the form of your prayer, and you will notice that it is like a letter to God.

Our prayer needs a salutation. To whom shall it be addressed? God? Christ? an angel? the virgin Mary? Jesus answered this question when He taught us the model prayer. "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name" (Matt. 6:9). Our prayer should be addressed to God, our heavenly Father. It would be incorrect to pray to anyone else.

David sought God often in prayer. In Psalm 5:1-3 he made it clear that he was praying to the Lord God. "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."

The Apostle Paul agrees that we should address our prayer to God. "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).

What shall the body of our letter to God contain? Although we are free to express our thoughts in any manner, sometimes we need a guide to help crystallize our thinking. We suggest that a general prayer include at least these three ideas.

First, we want to thank God and praise Him for what He has done. "Continue in prayer, and watch in the same with thanksgiving" (Col. 4:2). So many times our only thought in prayer is to ask God for something. Too often we are so engrossed in enjoying the blessings of God that we forget to thank Him for answering our prayers.

We should fill our prayers with expressions of gratitude and appreciation for God's wonderful works in the earth. The Psalms contain many of David's prayers of praise of God. "I cried unto him with my mouth, and he was extolled with my tongue" (Psalm 66:17).

Second, prayer to God is the time to admit our sins and ask forgiveness. God is willing to forgive our sins providing we take definite steps to show Him we want

them forgiven. We must recognize our sins, confess them to the Father, and then ask that they be forgiven.

In Daniel 9:4-20 is recorded the prayer of Daniel in which he confessed the sins of his people and asked God for forgiveness and deliverance. "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments" (Dan. 9:5). "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name" (Dan. 9:19).

The despised publican had the correct attitude in prayer when he smote upon his breast and said, "God be merciful to me a sinner" (Luke 18:13).

Third, the great privilege of prayer is to make our requests to God. After we have thanked God for His past mercies and admitted our unworthiness to receive anything, then we can properly ask God according to His will.

I suppose that the power of God available through prayer has never been released fully. What opportunities for growth and development we have in prayer! Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). Do you believe that if you ask in faith you will receive? Try it!

Now let us close our letter to God. Usually we close by saying, "through the name of Jesus Christ." Why do we pray "in the name of Jesus"? Jesus Himself sanctioned these words in John 16:23, 24. " whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." That is why we pray in the name of Jesus. Paul tells us also in Ephesians 2:18 that it is through Jesus that "we both have access by one Spirit unto the Father."

We don't need to sign our name to this letter, because God knows very well who is praying to Him. So we close by saying simply, "Amen." What does "Amen" mean? "So be it!" "Amen" thus closes properly our letter to God.

AMONG THE CHURCHES

Church Calendar

Special Events

- August 3—Sunday School Day for all interested workers and teachers at Oregon, Illinois.
- August 4—Evangelism and Missions Day.
- August 5, 6, 7—General Conference business meetings at Oregon, Ill.
- August 7-15—Missouri State Conference.
- August 8-18—National Berean Youth Rally at Quaker Haven Camp (near Syracuse, Indiana on Dewart Lake).
- August 12-22—Virginia Conference and Bible School at Maurertown (Kenneth Milne, guest speaker).
- August 14-22—Iowa State Conference at Waterloo.
- August 15-22—Western Nebraska Conference at Holbrook (Warren Sorenson and Harry Goekler, guest speakers).
- August 25-29—Ohio State Conference at the Golden Rule Church in Cleveland (Harold Doan, guest speaker).
- October 25-31—Evangelistic Meetings at the Church of God, Fremont, Nebr. (guest speaker, Walter Wiggins).
- October 31—Arkansas Youth Rally at Segintytown Church of God near Greenbrier.

PROBABLE COLLEGE ENROLLMENT

Returning Students

Dorothy Elliott	Fonthill, Ont.
Arthur Fletcher	Fonthill, Oit.
Daniel Fyfe	Lockwood, Mo.
Robert Johnson	Oregon, Ill.
Jack Keenan	Wray, Colo.
Betty Kennedy	Hammond, La.
Billy Kennedy	Hammond, La.
Louis Kump	Oregon, Ill.
Walter Larsen	Wenatchee, Wash.
Stanley Lawrence	New Paris, Ohio
Anita McCorkle	Gatesville, Texas
Sara Savage	Waite Park, Minn.
Robert See	Grand Rapids, Mich.
Tom Zirkelbach	Oregon, Ill.
Dean Pearson	Tipp City, Ohio
Jesse Pestle	Good Hope, Ill.
Ruth Savage	Waite Park, Minn.
Lois Crouch (Sem. 2)	Cross Timbers, Mo.

New Students

Richard Worley	Macomb, Ill.
Clarabeth Pestle	Good Hope, Ill.
John Lewis	Hillsdale, Ill.
Sally Shethraas	West Milton, Ohio
James Klepinger	Prescott, Mich.
Lettie Voorhees	Wenatchee, Wash.
Lewis McKinney	Oklahoma City, Okla.
Hollis Partlowe	Browntown, Va.
Austin Railton	Winchester, Va.
Richard Dick	Oregon, Ill.

We shall add to this list of names each week as application are received.

BAPTISM AT BURR OAK, INDIANA

On July 4, 1954, Phil Arlen Carlisle, after his confession of faith, was immersed in the name of Jesus Christ for the remission of his sins. Although only thirteen years of age, Phil already knows the course of life he wishes to follow. His interest in, and desire for, eternal life will bring him closer to the Father in heaven.

His baptism unites the family in Christ, as his parents, two brothers, and one sister have already taken this important step. We pray God's blessing and guidance to be with him until he is crowned with life in the Kingdom of God.
Harry Sheets.

SOUTH TEXAS REPORT—1953-'54

Sunday school average the past year was 48. Total offerings coming into the church here in Harlingen were \$1,266.00. The church sent \$174.50 to the Texas Conference. The Texas evangelist, Bro. E. L. Macy, is doing a world of good in Texas.

Bible classes conducted by the writer, 51; sermons, 102; other classes—95. Twenty Bible classes and sermons were given in Corpus Christi. Four Corpus Christie young people plan to attend the Texas youth rally. Also in Corpus, Sr. Betty Thibault has started a Sunday school class which numbered 36 the last we heard.

The Texas youth program was begun on October 4, 1953, with the idea of having a rally during the summer of 1954. At this writing the Texas youth fund contains \$472.00 and thirty-five students are expected at the rally grounds, 13 miles south of Gatesville for the rally, July 12-25. Bros. Delbert Jones and Gordon Landry will help in the teaching. About 15 adults are planning to help at the rally.

Sr. Verna Thayer conducted a Bible school here from December 28 to January 1, with a program the last night. Average attendance was 54, and enrollment was 100. The program was interesting and was attended by about 90 persons.

Meetings were conducted by Bro. T. A. Drinkard from November 1 to 8, 1953. Bro. Harry Goekler preached for us on April 1. Instead of spring meetings, Bible studies were conducted by the writer from April 25 to May 1—a series of seven lessons.

On May 13, we preached the funeral of "Curly" Powers, good friend of the writer. From June 7-25, our family was in Louisiana, helping Mrs. Landry with her house.

During the summer, Bro. John Hayse will conduct services here in Harlingen until we arrive again on August 22. We look forward to the Texas youth rally and conference, the General Conference, the Missouri Conference, and will be gone seven Sundays.
James Mattison.

"I wish to renew The Restitution Herald. It's a wonderful paper."—Marvin Herren, Republic, Mo.

S. J. LINDSAY SCHOLARSHIP

Delta, Ohio

We are sorry that we do not have anyone here at Delta who would like to attend Oregon Bible College this year.

Inasmuch as we do not, we would like to feel that we have been responsible for helping some young man who is consecrated and truly has a desire to become a servant of God, by paying his tuition for one semester. We are doing this in memory of one of our beloved ministers, Bro. S. J. Lindsay. Through his teaching and guidance many of our members were baptized into Jesus. His life was a devoted life of service and an inspiration to all who knew him. May this student study, devote himself, and be an honor to the one for whose memory this scholarship is given! We are leaving the choice of this student to Bro. Otto E. Dick.

May God direct the work with our young people at Oregon Bible College!

Delta Church of God,
(Mrs. Dale Dunbar).

YOUTH RALLY ENROLLEES

The following are already enrolled for the National Berean Youth Rally which will be held at Quaker Haven Camp, Dewart Lake, Ind., August 8-18:

Indiana: Norma Jean Slauson, Nancy Ann Kirkley, Sally Jamieson, Sharon Reichard, Sharon Elaine Houser, Larry Lee Zeehnel, Charles Benge, Everett Bernard, Sylvia Stilson, Eugene Stilson, Jack Emmons, Randy Anderson, Barbara Hess.

Ohio: Dallas Demmitt, Patsy Black, Diana Richey, Rose Mary Huston, David Shellhaas, Billie Gallagher.

Michigan: Donna Eaton, Marlyn Holquist, James Holquist.

Missouri: Rosie Cooper, Lillie Cooper, Tommy Graham, Ruth Ann Thomas.

Arizona: Lee Montgomery, Larry Townsend, Lynn Townsend.

Nebraska: Ronnie Johns, Travis Nelson.

Illinois: Janet Turner, Larry Carlson, Ed Houser, David Houser, Rodney Bean.

Minnesota: Judy Peters, Dale Johnson, Neil Hammer.

Kansas: Edwin Wernecke, Jimmy Butler, Paul Killblaine.

Oklahoma: John McKinney, Jimmy McKinney.

Iowa: H. Patton Tempel.

California: Marcia Parkhurst.

Ontario: Jimmy Dilamarter.

If you haven't enrolled do it today!

Send your name, address, age and the name of your minister to National Berean Society, Oregon, Illinois.

The Camp road is marked on all corners if the people go to Leesburg, Webster, or Syracuse, Ind. Train connections go as far as Warsaw.

ILLINOIS QUARTERLY CONFERENCE

The weather vied with the brethren at the Quarterly Conference at Macomb, on June 26 and 27, 1954, to see which could give us the warmest reception. However, the friendly hospitality of the Macomb people, the joy of meeting with those of "like precious faith," and the inspiring sermons and music far outweighed any unpleasantness in the weather.

Churches represented, in addition to Macomb, were Ripley, Chicago, Aurora, Oregon, and Rockford. Attendance at Sunday school was more than 100, with attendance at the other services around that number. The offering received at the afternoon service was \$74.81, and it was applied toward the radio work.

The writer did not arrive in time to hear Bro. Bud Goodwin's sermon Saturday afternoon, but we heard others commenting very favorably on it, and we were told we had missed a very inspiring and timely message.

Bro. Warren Sorenson's sermon on Saturday night was, "Salvation, the Great Message of the Bible to Mankind." Salvation is God's purpose for man—Christ's purpose in giving His life—the purpose of the church—the purpose of each individual Christian. The love of God prompts salvation—the Son of God provides salvation—the Spirit of God leads to salvation—the Kingdom of God is the actual realization and fulfillment of salvation.

Bro. Jerry Reeves gave the Sunday morning sermon, based on Proverbs 23:23—"Buy the truth, and sell it not." He admonished us that the price of truth involves a life of sacrifice. "Sell it not" implies there will be those who will try to buy it from us—will offer us something in exchange for it—will tempt us to compromise truth with error. Jesus said, "I am the truth." We may have a knowledge of the various truths of the Bible, but if we do not have Jesus we have not the whole truth. The Bible tells us not to "sell" the truth, but it does not tell us not to share the truth. If we have Jesus we will share Him. If people cannot see Christ in us, then we do not have the whole truth. Let's look, talk, and act like Jesus, and share Him—"The Truth."

This gives you an indication of what you missed. Now, don't you wish you had been there? Our next Conference is our Annual Bible School and Conference at Oregon, July 27 through August 8. Make your plans now to attend. There will be an abundance of good sermons and Bible classes.

Esta L. Starbuck, secy.

By the time this reaches our readers, Bible school at Oregon will be well started. We wish you could be here. Then will follow the special days of the following week, ending with three days of General Conference business.

Sr. Gordon Landry and children of Hammond, La., are visiting her parents, Mr. and Mrs. Daniel Kump, at Oregon, Ill. Bro. Landry will be here for General Conference and then his family will accompany him home.

THE NORTHWEST CONFERENCE

Oregon and Washington

The Northwest Conference of Oregon and Washington held its 46th annual Conference at Corvallis, Ore., June 24-27, 1954. Bro. Alfred Anthon of Corvallis opened our Conference by reading Jeremiah 14:11 and explaining it. This was followed by prayer. The meeting then was turned over to Bro. Grover Gordon of Los Angeles, Calif., who was our guest speaker.

The theme of these ten meetings was the good tidings of the soon-coming Kingdom and the great plan of salvation. The things we must believe to be saved and a holy life are God's requirements for eternal life.

We were pleased to have several from a distance with us at this time. Sr. Nora Johnson of San Jose, Calif., came with the Gordons. Sr. Ava Kelly and daughter, Mrs. Kuhl, of Vancouver, Wash., made their first trip to the Conference. Other visitors were: Mr. E. E. Adams and wife of Portland, Mr. and Mrs. Ray Adams of Salem, Mr. and Mrs. C. P. Morgan, Salem, Mr. and Mrs. Mabel Monical of Bend, Miss Eileen Hathaway, Lebanon, Mr. and Mrs. Archie Loether, Mrs. Lela Woolf, Mrs. Margaret Carman, all of Vancouver, Wash., and Mr. and Mrs. Edd McIrvin, Ridgefield, Wash., Mr. and Mrs. Leo Behrends, Jefferson, and our dear ones here at Corvallis. There was good attendance. Sunday, our last day, was full, with Bible school at 10:00 a.m., led by Bro. Anthon; sermon at 11:00, followed by a basket dinner in our meeting house; another wonderful sermon at 2:00 p.m. This sermon was illustrated, showing things laid up in heaven and things on earth. Our life is hid with Christ in God. When Christ who is our life shall appear, we also shall appear with Him in glory. Communion service was our last meeting.

Our officers for the coming year are: president, Sr. Ava Kelly, Vancouver, Wash., Rt. 2, Box 424; vice president, Bro. E. E. Adams, 5215 N. Yale St., Portland, Ore.; secretary, Sr. C. P. Morgan, 2985 Evergreen Avenue, Salem, Ore.; treasurer, Bro. Edd McIrvin, Ridgefield, Wash., Rt. 2, Box 299. Let us all work with these dear ones so we will all grow stronger in the Lord's work.

We all rejoice and feel spiritually uplifted after this 46th annual Conference of the Northwest. We pray the Lord will help us continue to build for a better day.

Our thanks to Bro. and Sr. Grover Gordon for their part in this effort.

Mrs. C. P. Morgan, Secy.

"David Murphy was married to Judith Ann Bollinger on June 27, 1954. They are at home in Robinson, Ill., where David has employment. Some of The Herald readers will remember David, as he attended Youth Rally at Oregon."—Zenas Murphy, Martinsville, Ill.

The week preceding Illinois Bible School and General Conference, Srs. Verna Thayer and Lois Crouch, with groups of local helpers, conducted Bible schools at East Oregon Chapel and Flagg Center. Attendance at both places was considered excellent.

SAN JOSE, CALIFORNIA

The annual Sunday school picnic of the San Jose Church of God is to be held on Sunday, August 8, at Alum Rock Park at San Jose. The picnic will be preceded by Sunday school at the Y.M.C.A. in San Jose. May it be possible for many to attend and enjoy this fellowship together!

Leona Strickland, secy.

Fisks in an accident. We are sorry to learn that Bro. and Sr. John Fisk were involved in an automobile accident on July 16. Sr. Fisk died a few hours following the accident. Bro. Fisk is reported in critical condition in Saint Luke's Hospital, Wellington, Kansas. Your prayers and cards will be most gratefully received.

FONTHILL, ONTARIO

The week of July 5-9 saw the most numerically successful daily vacation Bible school ever conducted in this church. Total enrollment of both children, teachers, and helpers reached 139 during the one-week period, and an attendance of 110 was realized twice. The average attendance for the five days was 97.

Forty-eight children received awards for perfect attendance, while three girls received awards for bringing a total of 37 others. A stimulating Friday-night program, at which time all these awards were presented, was held at the end of the school.

The school was under the direction of the pastor, Bro. M. W. Lyon, and his wife. A hearty thanks to them and their staff for a basement-splitting Bible school!

Weldon Holland, assistant pastor.

Mr. and Mrs. Harold Hubbard of the Penwood Church, Grand Rapids, Mich., visited in the C. E. Lapp home in Oregon, Ill., on July 21. We were pleased to have them in attendance at prayer meeting and to hear Sr. Hubbard's solo.

HERALD RECEIPTS

H. W. Stadden; Helen Burnett; R. E. Baney; Mrs. Trella Venneberg; Mrs. J. R. Gardiner; Mrs. Archie Barnes; John Peters (2); Laura M. Ashelford; Donald Capes; Mrs. Francis I. Boyle; Fred E. Hall; Gordon L. Hess; Happy Woods Church; Leland Story; C. E. Good; Floyd L. Moore; Mrs. Gordon C. Guiles; C. F. Pryor; Marvin Herren; Clarence Moll; Columbus Breeland.

PANCOAST-LITRELL

Miss Margherita Pancoast, daughter of Mr. and Mrs. Ray Pancoast, became the bride of Kenneth Littrell in a double ring ceremony, performed by the writer in the Christian Church at Bosworth, Mo., on June 20, 1954.

Margherita has been a member of the church at Bosworth since 1951.

The young couple will make their home at Hale, Mo. We pray God's blessings upon them.

Francis E. Burnett.

Voice of Missouri

Francis Burnett, editor

Annual State Conference

Jordan, August 7 - 15



Guest Speaker

Brother James Mattison, Harlingen, Texas, will be our guest speaker. Brother Mattison has spent several years in Texas helping to establish a new church. Brother Mattison is a graduate of Oregon Bible College.

Classes and Teachers

There will be four classes and we hope that as many of you as is possible can plan to attend a portion or all of these classes. Adult—James Mattison

Young People—Francis Burnett

Intermediates (ages 7-11)—Linda Wagganer

Beginners (ages pre-school to 7)—Picola Hill

Annual Business Meeting

The annual business meeting will be held on Saturday afternoon, August 14, at 2:00 p.m. There will be old business to discuss and we hope some new business. Two of the present officers go out of office. They are Billy Sundwall, first vice president, and Melvin Rogers, secretary.

Finance Committee

We are asking the following people to work on this committee. The main expense of our conference is our compensation to our guest speaker. There are also a few other items usually to be paid for.

Ralph Thomas, Chairman

Orville Driskill, Jordan Church

Freeman Cooper, Fredericktown

Melvin Rogers, Doniphan

Wallace Tierney, Morse Mills

Clarence Jennings, Saint Louis

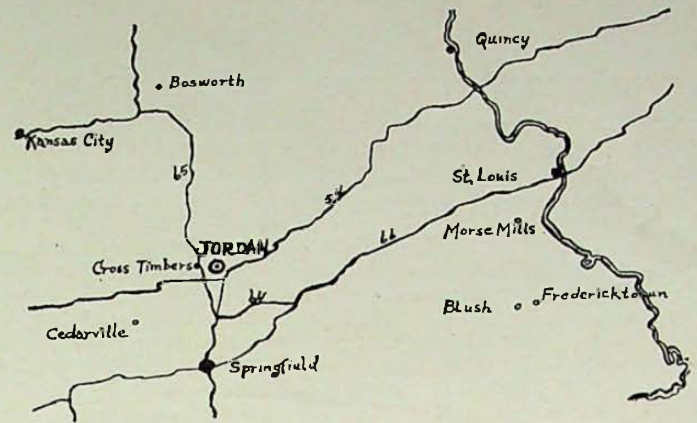
Lawrence Pancoast, Bosworth

Ray Reynolds, Kansas City

If there should be some of you brethren that will not be able to attend the Conference and desire to help, send your contribution to Brother Ralph Thomas, Flat River, Missouri.

Hospitality Committee

We are asking Mrs. W. A. Sundwall and Mrs. Orville Driskill to act on this committee. Anyone knowing for sure they are coming, please send a card to one of the committee. Mailing address is Cross Timbers, Mo.



Another Step Forward

We rejoice with the brethren of the churches of Saint Louis and Morse Mills. They have hired Brother Alva Huffer to become their pastor, beginning on September 1, 1954. These brethren have been working toward this goal for some time. Now they have a greater goal and that is to promote the teaching and preaching of the gospel in these places. Brother Huffer is energetic and a student. We pray God's blessing on this effort.

Program

Saturday, August 7:

8:15 p.m.—Evening Worship

Sunday, August 8:

10:30 a.m.—Sunday School

11:30 a.m.—Morning Worship

12:30 p.m.—Basket Dinner

8:15 p.m.—Evening Worship

Monday through Friday, August 9-13:

11:00 a.m.—Bible Classes

12:30 p.m.—Dinner in Church Basement

8:15 p.m.—Evening Worship

Saturday, August 14:

11:00 a.m.—Bible Classes

12:30 p.m.—Dinner

2:00 p.m.—Annual Business Meeting

8:15 p.m.—Evening Worship

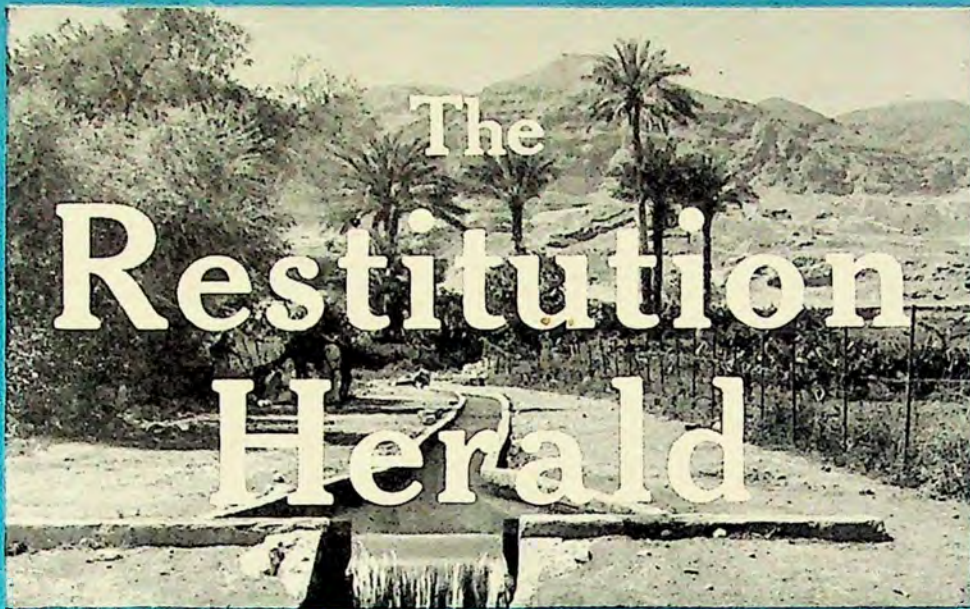
Sunday, August 15:

Same schedule as preceding Sunday

Our Host Church

Again this year the Jordan Church of God will be privileged to have the Conference. The members look upon this as one of the highlights of their church work. Join these brethren in worship and fellowship — August 7 through 15.





August 3, 1954
Volume 43
Number 43



“Every beast of the forest is mine,
and the cattle upon a thousand
hills . . . for the world is mine,
and the fulness thereof.”

—Psalm 50:10, 12.





Editorial

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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

The Prediction of Esdras

"But about the signs: Behold, the days will come, when those who live on the earth will be seized with great dismay, and the way of truth will be hidden, and the land will be barren of faith. And iniquity will be increased beyond what you yourself see, and beyond what you ever heard of. And the country which you now see ruling will be waste and untrodden, and men shall see it deserted. But if the Most High grants you life, you will see it after the third day thrown into confusion, and the sun will shine suddenly in the night and the moon in the daytime. Blood shall trickle out of wood, and a stone will utter its voice, and peoples will be troubled, and the courses will be changed. And one will reign for whom those who live on the earth do not hope, and the birds will fly away together, and the Sea of Sodom will cast forth fish, and one whom the many do not know will utter his voice in the night, but all will hear his voice. And there will be darkness in many places, and fire will often break out, and wild animals will go outside their haunts, and women in their uncleanness will bear monsters. And salt waters will be found in sweet, and all friends will conquer one another, and intelligence will hide itself, and understanding retire to its room; and it will be sought by many and will not be found, and unrighteousness and lack of self-control will increase on the earth. And one country will ask its neighbor, and say, 'Has uprightness, or a man who does right, passed through you?' and it will answer, 'No.' At that time, it will happen that men will hope and not obtain; they will work, but their ways will not prosper. These signs I am permitted to tell you, but if you pray again and weep as you do now, and fast seven days, you will again hear greater things than these" (2 Esdras 5:1-13, according to Goodspeed's Translation).

The Book of Esdras contains many predictions which obviously apply to our day. His accurate anticipation of present-day conditions interests us in both the practical and unusual things he has foretold for the future.

The verses quoted indicate several conditions already in the process of fulfillment. The dismay of the earth, the

increase of iniquity, friends turning against friends, the increase of unrighteousness, and lack of self-control are all conditions which seem to be well under way at the present time. Hardly a day passes that we do not see a newspaper account of an individual who has taken the life of another for no apparent reason. Almost invariably when asked, "Why?" the answer is, "I don't know why I did it." These individuals tell of an impulsive desire to kill for no reason at all. What is this but lack of self-control?

Our daily paper carried the story of an individual who shot two people in a near-by hotel. His story was that he "blacked out" and did not know what he was doing. One of the men he shot was regarded as his only close friend. There is no logical reason for such outbursts of uncontrollable action.

We read recently about a teen-age boy who went out on the street, walked along behind another person, and stabbed him in the back. The man killed was an absolute stranger. There was no justification for such action other than the impulse to kill.

These examples show a lack of self-control. Certainly we do not have to go much further to be experiencing the conditions described by Esdras.

Esdras makes the statement that "intelligence will hide itself, and understanding retire to its room." Here is a prediction of a period of time when plain, old-fashioned common sense will be rare. We have many examples of this condition now.

While driving home from church we were passed by two carloads of young people. They were racing in heavy traffic uphill where no one could see any coming car. In an effort to weave in and out of traffic, they had two wheels off the ground most of the time. There seemed to be no evidence of common sense. Hardly a day passes but that we see many similar examples.

Our many road signs are merely substitutes for common sense. When a sign says, "No passing," common sense should keep us from passing whether there is a sign or not. Many laws are substitutes for common sense. Yet, in spite of these reminders, common sense seems to be fading away. The days foretold by Esdras are creeping upon us.

God's House

By C. E. Randall

IN JOHN 14:1-3, Jesus gave some wonderful promises that open up a large area of truth and hope for the children of God. In the first place, we must consider the question, What is the Father's house? When this has been Biblically answered, we will have a foundation on which we can proceed to find the answer to other questions which of necessity rise in any candid consideration of this subject. The "Father" mentioned is called "my Father." Christ was speaking and, therefore, the Father would be Christ's Father or God. Therefore, the Father's house would be God's house. That appears axiomatic.

Of what does God's house consist? There is only one source of material to which we can go for information and answer to this question and that is the Word of God. God's house is not a material structure made of organic matter. When Jesus said He was going away to prepare a place for His followers, He was not thinking of getting a material structure in readiness. The intent and purpose of the words transcend such reasoning and bring to light a wonderful line of thought that fits into the general pattern of New Testament teaching.

The Father's house or the house of God—for they are synonymous expressions—is described in 1 Timothy 3:15. "If I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God." The church is God's house. When I use the word "church," I am not thinking of a material structure, but of a building not made of hands—one that is made of lively or living stones. The church is spoken of in the New Testament by several different figures of speech. In writing to the Ephesians, Paul sets forth the church as a temple. Here are his words: "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 all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:19-22).

The church is described in this scripture as a temple,

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." — Jesus.

built for the habitation of the Spirit. It is a figure of speech illustrating a beautiful truth more clearly and effectively than literal language could. The pride of Ephesus was her world-famed temple in which the goddess Diana was enshrined. Paul counters that

God has a temple, not made of organic materials, but made of living people. The foundation of this temple was made of the apostles and New Testament prophets, with Christ being the chief corner stone. A building cannot be all foundation, so Paul tells about the superstructure, which is made up of the household of faith. This is the house of many abiding places of which Jesus was talking and in which He is now preparing a place for those who accept His mediatorial work.

Peter spoke of this same spiritual building or house in these words: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 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. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner" (1 Peter 2:4-7).

This makes it very plain that the church is spoken of as a building, in which every member is set in order as it pleases the Father. In this spiritual building there are many "abodes" or "abiding places." It is these places which Jesus is preparing today. Christ's work at the present time is to prepare and shape us for the place which has been allotted to us in the temple made up of living or lively stones. Christ ascended to the Father's right hand to prepare places for us in the Father's house or His church.

Oftentimes when this scripture is read, the reader will stop in the middle of the subject and neglect to read the promise that "If I go away to prepare a place for you, I will come again." Realization of all the benefits of being builded together in an holy temple in the Lord must

await the fulfillment of the promise "I will come again." Jesus has gone away, and He said if He went away He would come again. We are anticipating and awaiting the fulfillment of this promise. We sincerely believe that Jesus will come again as physically and personally as when He ascended up into heaven from Bethany. There is only one coming again of our Lord and Saviour—and that is His second coming. In the ninth chapter of Hebrews, the twenty-eighth verse, we are told that "unto

them that look for him shall he appear the second time without sin unto salvation."

Another question that must be noted in regard to the text under consideration is the promise, "Where I am, there ye may be also." Where is Jesus going to be after He returns from heaven? In Zechariah 14:4, 5, we find that "his feet shall stand in that day upon the mount of Olives, which is before Jerusalem." In this same chapter it is stated that the "Lord shall be king over all the earth."

Obey the Command

By Kyle Davis ✓

WE, the Church of God of the Abrahamic Faith, look forward with anxiety to the time when we will inherit our place in that beautiful city, made without hands, whose builder is God! "For here have we no continuing city, but we seek one to come" (Heb. 13:14).

This city, groomed by God and wooed by Jesus, is the most mysterious city of this age, because it has no present visible form. "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you" (Luke 17:20b, 21). Christians are understood by the world to be but flesh and blood; Paul, however, wrote: "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you" (Rom. 8:9a).

We, the spiritual city, formed by the words proceeding out of the mouth of God, greatly desire peace, security, justice, righteousness, perfection, love, and eternal life offered through Jesus our Lord. But our presence there depends upon the impression we make upon God through our mediator, Jesus. "He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8:27).

The elimination of the lust of the flesh, which is the adversary of God, and the entrance of the Spirit are necessary in the process through which every man, woman, and child must pass, if they want to live eternally. "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13).

We desire the Kingdom and the things of the Kingdom; but we do not always desire the process necessary for these blessings. For instance, "Follow peace with all men, and holiness, without which no man shall see the

Lord" (Heb. 12:14). Millions calling upon the name of the Lord will be eliminated from His presence because they fail to comply with this command.

The "city" that exists today is not a continuing city, but is of the family of Adam; which is considered a dead institution by God. In defiance, the rulers, having a stranglehold on the reigns of power, say, "I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her" (Rev. 18:7b, 8). The rulers of Adam's failing race have subdued the cream of the youth for the great duel to be held in the arena of God—Armageddon! Who shall win? Who will be in the continuing city to come? Who shall rule it? Adam's race, or God's race? Which army are you in?

From the beginning, Adam's race has known that he is his brother's keeper. This repressed truth in the mind of Cain and his children today has led many to the ever-increasing number of mental patients. Dr. Viktor Frankl of Vienna believes "that the ultimate source of mental trouble is the repression of our unconscious faith in God." Cain, not listed among the faithful, repressed his faith when he replied to God, "Am I my brother's keeper?" Banished from God as Cain was, man has bolstered his spirit by arming himself with powerful weapons in hope that fear of utter destruction will prevent war! Strangely enough, God has prophesied of the destruction of the present "city" of man.

If we want to inherit a place in the eternal city of God, let us not resist the authority of God. Let the Spirit penetrate the flesh. Repent, and be baptized for the remission of sins! *Obey the command* to follow peace with all men and holiness, without which no man shall see the Lord!

A radio broadcast by Brothers Harold Doan and Harvey U. Krogh, Jr., presented on Morning Chapel, South Bend, Indiana.

Restitution



Doan: Welcome to Morning Chapel. This is Harold Doan, pastor of Morning Star Church of God of the Abrahamic Faith.

Krogh: And this is Harvey Krogh, Jr., pastor of Hope Chapel Church of God. We are happy to have you with us in Morning Chapel. It is our desire to perform a helpful service by bringing to you the Bible answers to your questions and problems. It is for this reason that we invite you to send in your questions or problems. The Bible answers are God's answers. Since God made us, and all things, He knows all about us and all about all of the things that trouble us. His answers are the satisfying ones, the answers which enrich our lives.

Doan: Harvey, we have mentioned The Restitution Herald, our national church paper a couple of times and some may wonder why it is called The Restitution Herald. Could you tell us something about this?

Krogh: Yes, I will be happy to do that. Restitution is an important Bible subject to us. Almost everything that God has to tell us in His Word could come under the heading of "restitution." It is for this reason that our church paper was called a *herald* of that great teaching. Of course, there are two thoughts on restitution. One thought has to do with personal recompense or reparation for damage done. The thought back of The Restitution Herald, however, is based more on the only occurrence of the word "restitution" in the New Testament.

Although the word is only used once in the New Testament you will see its importance when we read it in Acts 3:19. Peter spoke to people who had witnessed the healing of the lame man at the gate of the temple. He said to them, "Repent ye therefore, and be converted, that your sins may be blotted out." Then he spoke of the times of refreshing from the Lord, that is, from God. "He [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."

A subject spoken of by *all* the holy prophets is a very important subject.

Doan: What are some of the things the prophets said would be restored?

Krogh: First, what was lost? What needs to be restored? We read in Genesis 1:31, "God saw every thing that he had made, and, behold, it was very good." We are not told exactly how long the creation remained very good, but we do know that man sinned. He lost his innocence. The Garden of Eden was lost to him. He lost the blessed fellowship of his Creator. The earth was cursed because of man's sin. God said it would bring forth thorns and thistles and would not yield her full strength. Man's right to the tree of life was lost. Then came the loss of life itself.

Later God had a kingdom called the kingdom of Israel. It rose to a glorious height during the time of David and Solomon, but corruption soon brought it into captivity and ruin.

Doan: Where in the Bible do you find the promise that these things will be restored?

Krogh: When John the Baptist saw Jesus, he said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Sin caused all of the ruin and loss. The times of restitution will be the undoing of the devastating effects of sin. One of the first things to be restored will be life to the faithful. Jesus said in John 6:40, "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." The Apostle Paul prophesied this: "Behold, I shew you a mystery; we shall not all sleep [that is, we will not all die, as some will be living when Christ returns], 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. 15:51-53).

The tree of life shall be restored as John saw it in vision. "He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations" (Rev. 22:1, 2).

Doan: Are there any Old Testament prophecies con-

cerning restitution? You read where it spoke of restitution of all things which God had spoken by the mouth of *all* His holy prophets.

Krogh: I'm glad you mentioned that, Harold. A careful study of the Book of Revelation will disclose almost five hundred references to the Old Testament. The great theme of all the prophets was the restoration of the Kingdom of God on earth and the glorious day when righteousness would prevail in all the earth. Isaiah 35 is a beautiful prophecy of the restoration of the Edenic condition: "The wilderness and the solitary place shall be glad for them [that is, for the redeemed]; 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" (vv. 1, 2).

Going further in the chapter we find there is recompense also for the distressing effects of sin. "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 with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert" (vv. 3-6).

It is also prophesied in Isaiah 25:8, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it."

In Zechariah 14:9, we read, "The Lord shall be king over all the earth."

In these and many other prophecies is the promise that the curse will be removed. Man's true fellowship with God will be restored. The whole earth will be filled with the glory of God. There is the restoration of the nation of Israel as head of the nations and the rebuilding of Jerusalem as the city of the great King, from whence the Word of the Lord shall go forth.

If anyone should be discouraged with the way things are going in the world today, read and believe the Bible prophecies. They will give you hope and you will know that your labor is not in vain in the Lord. The times of restitution are not far off.

I suppose someone has already thought of the other way this word is used. Do you think it is necessary today for one who has repented of sin to make restitution to the best of his ability?

Doan: The science of psychology has uncovered the fact that many, many people in our age are basically un-

happy because of the burden of guilt. They feel guilty of past sins against God and man. Even though they cover up and deny sin and outwardly appear hardened to wrong, within they seethe with the pains of conscience. Many remedies are tried by people and science to overcome these pains of guilt, but no human device is successful. Only the Biblical way of forgiveness and restitution can relieve the turmoil created by sin.

Krogh: I am sure that many listeners would like to know what the Bible says about how to be set free from the burden of guilt!

Doan: First, the Bible tells us, we must realize our guilt, admit it, and repent of it. Let's notice one scripture on this point. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:7-10).

One of the modern delusions is to deny the existence of sin. Folks are told that they are naturally good, and that the moral code is a man-made booby trap to which no intelligent person needs to pay any attention. People are told to do what they want and never mind what people think. When the method boomerangs, the latter end of the person is worse than the first. The Biblical way is to realize our guilt before God, confess our sin, come under the blood of Jesus Christ and be cleansed of guilt. Hebrews 9:14 reads, "How much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God." All the sins that we have committed can be washed away, cleansed, and forgiven when we have put on Christ and receive remission of sins.

Krogh: Harold, we started out to explain restitution. How does that fit into this pattern of taking away the pains of a guilty conscience? *(Please turn to page 11)*

DAILY READING HELPS

M. August 9. Faith rewarded. Acts 14:8-18.

T. August 10. Faith reckoned for righteousness. Rom. 4:1-9.

W. August 11. Abraham sealed his faith. Rom. 4:10-18.

T. August 12. Work according to faith. Rom. 12:1-13.

F. August 13. Abraham's children are of faith. Gal. 3:6-14.

S. August 14. Children of God by faith in Christ. Gal. 3:22-29.



Sunday School Association Library

YOUR Sunday School Association officers have been experimenting in different projects and planning various ways in which we may be helpful to each individual Sunday school and Sunday school worker. Every Sunday school has problems which are difficult to solve. It is our desire to be of service to you in helping to find a solution to these problems. We hope the following plan will be of service to you.

We are starting a library for superintendents and teachers. We will loan any book to you for study for two weeks. If you like the book and would like to keep it for a reference book of your own, you may remit the price of the book to us. If, after studying the book, you do not wish to keep it, or it does not meet your need, you may return it by "Date Due at Oregon" stamped in the front of the book. We will not agree with the few doctrinal statements we find occasionally, but the main message of the books is Sunday school administration and teaching.

If you have a specific problem which we can answer by letter, we will be glad to offer suggestions and helps. Or, if you have completed some successful project or idea in your Sunday school, we would like for you to write us about it so we may share it with others.

We would also welcome any suggestion you may have as to how we may serve you in a better way, for that is our sole purpose as an organization.

We list the books now in the library and will keep you informed as additions are made.

CRADLE ROLL—Children under 2

1-001 How to Organize and Conduct the Cradle Roll Department by Maxine Ethel Gerber

A small 32-page booklet explaining how to begin one, plans for a Mother's Club, the church nursery, promotion day, and a few general rules for making calls.

NURSERY—Ages 2, 3

2-001 How to Conduct the Pre-School Department by Evelyn Leavitt Gregg

A 32-page booklet describes the characteristics of pre-schoolers, and many varied ways of presenting the lessons.

BEGINNER—Ages 4, 5

3-001 Teaching Kindergarten Children by Elizabeth Gardner

A practical discussion on the needs of kindergarten children and how to meet them. A place to meet and room equipment are very important, as well as many different ways of teaching.

3-002 Success with Beginners by Flora E. Breck

Begins by discussing how you may start your class *quietly*, suggests how you may build up a songbook, make memory work a joy, handwork suggestions, reaching new pupils, and other pointers on making a success of your teachings.

PRIMARY—Ages 6-8

4-001 How to Conduct the Primary Department by Tessa Colina

A condensed booklet that says much in a few words. Perhaps you will want to try the "browsing table," or other activities where the children learn by doing. Contains 13 points on story-telling that will help you to do a better job.

4-002 The Primary Bible Teacher and Leader by Lillie A. Faris

Miss Faris, also a professional teacher, is well qualified to give helpful instruction. One chapter stresses the importance of keeping in touch with the home. An excellent book on understanding and teaching primary children.

4-003 Teaching Primary Children by Florence B. Lee

Understanding individual differences in children is the first interesting chapter. The author states that the room is a silent teacher and suggests many other effective ways of teaching.

JUNIOR—Ages 9-11

5-001 How to Conduct the Junior Department by Ethel G. Leavitt

"What is a junior? a living tornado!" This small booklet tells what he is, how we may understand him, and lead him to Christ.

5-002 Teaching Juniors by Florence E. Norton

"There are four kinds of teachers." Read the book and see what kind you are. One chapter deals with the importance of having an aim.

5-003 The Children We Teach by Elizabeth S. Whitehouse

"This book, which in unique fashion combines child religion with child psychology, was written to help par-

ents and church school teachers. The seeds of Christ-like living can be sown in early childhood."

JUNIOR HIGH (Intermediates)—Ages 12-14

6-001 How to Conduct the Intermediate or Junior High Department by Carol A. Ferntheil

Five interesting chapters on "An Age of Change," "A Friend for a Teacher," "Something to Belong To," "Find the Best Way to Teach," and "Attendance Going Up." (32 pages.)

6-002 Success with Intermediates by Mrs. Owen Still

Deals with organization, social life, contests and projects, and 52 opening worship programs.

SENIOR YOUNG PEOPLE—Ages 15-17

7-001 An Introduction to Child Study by Clarence H. Benson

Begins with a study on the importance of life, child study, forces in life building, phases of religious education from infancy to adults (age 25). This book was used as a textbook in our college. Mr. Benson writes from wide personal experience and from years in the classroom as teacher.

YOUNG PEOPLE—Ages 18-24

8-001 Teaching Young People by George L. Cutten

We have heard the saying, "Use them, or lose them." This book discusses the nature and needs of young people and methods of teaching: the last chapter deals with the place of young people in the church.

ADULTS—Ages over 25

9-001 How to Organize and Conduct a Successful Bible Class by Guy P. Leavitt

A short, condensed booklet on class organization and duties of officers, with an honor roll idea to encourage regular attendance.

9-002 Teaching Adults by Edith Tiller Osteyee

Every adult teacher should read this interesting book. You will chuckle over sentences similar to this opening one, "Is there any other way to teach adults than by reading a verse around the class?" There are! This writer tells you how, and also how you may develop leadership in others and expand your work.

GENERAL BOOKS FOR ALL TEACHERS

10-001 Successful Sunday School Teaching by Myer Pearlman

Mr. Pearlman was a converted Jew. This book is written in simple language covering the important principles of teaching in a general way. He tells how to keep the class awake and then how to keep the teacher awake.

10-002 Principles of Teaching for Christian Teachers by C. B. Eavey

Written by a man with years of work in Christian Education. First he discusses teaching and the teacher, then

how pupils learn; the different methods of teaching and knowing which method to use, and how to plan the lesson.

SUPERINTENDENTS

11-001 Administration and Organization by Hart R. Armstrong

Used as a textbook in our college. Among other factors of organization, operation, and equipment, the workers' conferences, workers' training, and evangelism in the Sunday school are emphasized.

11-002 How to Conduct the Workers' Conference by Guy P. Leavitt

You can read this small condensed booklet in a few minutes. There are so many topics listed for discussion, you will want to get your teachers and officers together for conference so you can act on some of them.

11-003 How to Build Sunday School Attendance by Guy P. Leavitt

Talk Sunday school everywhere you go. The author tells how to enlist new members, rescue old ones, and keep them all coming! (32 pages.) Can you do it? Will you?

11-004 The Sunday School in Action by Clarence H. Benson

Our Oregon superintendent said this book was a life-saver to him. He keeps a copy for constant reference. If this book doesn't help you it will not cost you anything except return postage. This book was also used as a textbook in our college. Begins by telling how the first Sunday school was started and its rapid growth. Covers every phase of Sunday school work.

11-005 53 Nature Sunday Talks to Children by Joseph A. Schofield, Jr.

Many suggest an object to hold while you talk. No need to worry about holding interest.

Candle of Faith

"Candle, glowing in the night,
Keep my hopes, my dreams aright.
As I walk a troubled way,
Candle, guide me with your ray.

"Candle, when I walk with fear,
Light my soul, burn brightly near.
Chase the shadows from my mind,
Lest the darkness make me blind.

"Candle, burn with steady flame
In the glory of His name.
Candle, shine, that I may see—
Lest the darkness conquer me."

—O. Majeske.

"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).

The Body of Christ

By Herbert F. C. Hill

THESE are momentous times for believers. It behooves us all who are in the race for eternal life to make ready a way of escape from the impending storm. The second coming of Christ is undoubtedly very near; yet people who should know better are saying, "Where is the promise of his coming?"

On one occasion, Jesus, when speaking to the Jews, said, "How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not" (Luke 13:34). This haven of rest is the only place of security from the storm.

Moses said to the children of Israel, "Prepare and make ready for your journey." They were to kill a lamb, roast it with fire, and eat it in haste. It was the Lord's passover, and nothing was to remain until morning. That which remained until morning was to be burned with fire. It was the Lord's passover. When He saw the blood He passed over. (Ex. 12:7-13.)

This unfolds a complete panoramic view of God's mighty plan of salvation through the redemptive work of Christ. The Paschal lamb is a wonderful parallel and type of Jesus, He being the antitype. The blood was the only thing that saved the children of Israel from death. It is the blood—a token for every believer—that saves believers today. Without it there is no escape from death.

Wherefore, my brethren, you are become dead to the law by the body of Christ. That body which was born of Mary, called the Son of God, is He. That body that walked this earth and spoke as never man spoke, is He. That body which was despised and rejected of men is He. That body which said, "I am he that liveth and was dead and am alive for evermore," is He. By Him the work of redemption is portrayed in the Bible by the Apostle Paul in his epistles. Omit the Christ from the Book and we are bereft of Christian doctrine. The body of Christ is the Christian's lifeline.

After reading 1 Corinthians 12 we learn that many members are one body. According to chapter 10:17, "we being many are one bread, and one body: for we are all partakers of that one bread." We believe that the bread at the table represents that body. Is it not the bread of spiritual things, the same as speaking of their spiritual meat?

Jesus said, "I have meat to eat that ye know not of"

(John 4:32). Paul did not say we are that body. This is what the Lord said when in the upper room at the Passover supper. Paul, as a teacher, remarked to the Corinthian believers, "As oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." This carries us back to the betrayal night and leads us on yet further till He comes.

Jesus partook of the Passover Supper with His disciples and told them, "This do in remembrance of me." They did not understand what was meant. There were many things He said to them that they could not comprehend. They questioned among themselves as many do today.

He said, "This is my body which is broken for you." He meant that the slaying of the Passover lamb was fulfilled in Him. They were not to continue to observe the Passover now that it was fulfilled by His broken body. Adam, who sinned, was clothed with skins as a reminder of a blood sacrifice. Moses and all his followers observed the Passover as a reminder. When Jesus lived on earth, however, He instructed His followers to remember Him in the bread and wine. This sacrifice, He said, was done for you and not by you.

Jesus said, "I can of mine own self do nothing." We believe that this body referred to was the body of Jesus the individual, the sacrifice for sin. Through His sacrifice the early church, the body of believers, were assured of all the privileges of this sacrifice far more than the Jews were assured by their animal sacrifices.

We marvel at the wisdom of God in calling the Gentiles. Paul described it as a mystery which was not made known to the sons of men. It was revealed to the apostles and prophets by the Spirit, that they should be fellow heirs and of the same body, and partakers of the promises made unto the fathers. They had visible signs before them—the tabernacle, the pillar of cloud by day and fire by night, the temple priests and sacrifices, the altar of incense, the heavenly kindled fire, the ark of the covenant, the cherubims, and the Shekinah, all were perpetually present to their senses. They could speak of what they had seen and heard.

Today we see the power of God working in the body of believers through grace and now the Passover feast

is ended. Its finality centered on Jesus. No more blood of bulls and goats can take away sin. Only the blood of Jesus Christ which was shed once and for all can sanctify us. This is the main theme in all of Paul's writings, that salvation is come to the Jews and Gentiles through Jesus their Saviour, that in the dispensation of the fullness of time He might gather together in one all things in Christ.

"This is my body which is broken for you." Did Jesus mean to imply that this is the body of saints who are to be killed for his name's sake? From His own words and from the whole Bible, types and shadows, prophets, New Testament, and all, we learn that it was Jesus Himself that was broken for us. Jesus, in effect, has said, "For you who have followed me and served and obeyed me, I am the Lamb slain from the foundation of the world. I am the sacrifice for sin; I came to do the will of Him that sent me." We, too, cry when we see these things, "Worthy is the Lamb that was slain, to receive power, riches, wisdom, strength, honour, glory, and blessing." This was said by the angels about the throne.

There is no other name given under heaven, whereby we can be saved. "I am that bread of life," said Jesus. "Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:48-51).

As we study our subject from 1 Corinthians 10 and John 6:51-58, we find that these things are not literal, as we might at first think. Jesus spoke in parables, and Paul spoke in figure. The Lord's words are an exhortation. The disciples said, "This is a hard saying, who can hear it?" A parable, though true, has a meaning yet to be understood. Paul used Old Testament quotations to believers, calling their attention to things which happened in the wilderness. He said, "I speak as to wise men; judge ye what I say" (1 Cor. 10:15). Paul summed up the whole by saying, "I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved."

"Be ye followers of me," said Paul, "even as I also am of Christ." Jesus gave us an example to follow. Christ's body on earth is to be remembered and the bread taken is to keep things in memory. Paul saw in it an exaltation. If Jesus sacrificed for us, it is for us to continue and sacrifice for others (1 Cor. 12:15). "This do in remembrance of me." We are not to gather only to eat and drink as was done at the time of the Passover, but also to remember the deliverance and sacrifice of which it speaks. Only in that sense are we partakers of that one bread, even as

the priests were partakers of the altar. All that partake of Him in faith are partakers of all He has to give, present or future. But Paul did not say we are that bread. He told the Corinthians that the journey in the wilderness was a figure of their journey. Being encompassed by so great a cloud of witnesses, they must leave the old and begin the new life of trials. They must contend with their trials; they must take heed not to follow Israel's example. They were not to make gods for themselves, nor turn back in their hearts. Paul reminded them to go on to perfection, remembering that there is someone above watching.

We, too, are journeying to a promised land (God's very best). We will receive bread every day from heaven, just as they did, for we are all partakers of that bread. He that gathers a little will have sufficient; he that gathers much will have none over.

The more we are familiar with Scripture, the more we will be able to see these things, but if not, then we will see them only so far as our knowledge goes and with the danger of misunderstanding. Jesus' principal thought is that we should watch and not be found unfaithful, saying, "My lord delayeth his coming." The body can do nothing without the head: so with the church; so with the branches of a tree. He is the root, sap, fruitfulness, and all goodness.

Book of Books

"ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD, AND IS PROFITABLE FOR DOCTRINE, FOR REPROOF, FOR CORRECTION, FOR INSTRUCTION IN RIGHTEOUSNESS" II TIM. 3:16



RESTITUTION

(Continued from page 6)

Doan: We are convinced that the blood of Christ is sufficient to cover our sin and purify us before God, but to secure peace of mind and settle our conscience, we must make restitution to the best of our ability. If we have wronged someone, we must try to make it right, as evidence of our sincerity and repentance.

Jesus taught the necessity of restitution in the Sermon on the Mount, when He said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24). These verses suggest that our prayers and deeds are not acceptable to God until we have settled differences with those who have something against us. If someone wrongs us, there is little we can do about it, but if we wrong another, we are expected to make it right to the best of our ability before offering our gifts to the Lord.

The Apostle Paul gave this testimony before Felix, "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:16). The guilty conscience toward God is cancelled or made void, by forgiveness through Christ. The guilty conscience toward man is cancelled by apology and restitution. By faith we know that God has forgiven our confessed sin; but we still may not be able to look our neighbor in the eye because of a wrong we never made right with him.

Dr. David James Burrell once told this story to illustrate conscience and restitution. An Indian had bought a package of supplies at a trading post and, upon opening it, found a silver coin inside. Something troubled him as he took it back. The trader laughed at the Indian's honesty; but the Indian explained. "I got a good man and a bad man in my heart. The good man say, 'Take it back.' The bad man say, 'Keep it.' The good man say, 'It is not yours.' The bad man say, 'No one will know.' So I try to go to sleep, but the good man and the bad man talk all night and keep me awake, so I bring it back." The chaos of guilty conscience would not be calmed till restitution was made.

The United States treasury has received thousands of dollars "conscience money" from anonymous people who had cheated on their taxes, but had to make restitution in order to find peace of mind. It recently received sixty dollars from a soldier who explained that he had kept two blankets when he was discharged from the army. Upon becoming a Christian he knew that this was wrong and he wanted to make things right.

We are forgiven of God when we confess sin, come

under the blood of Jesus Christ, and have our sins washed away in Him. We have peace of mind and freedom from guilt before man when we have done our best to make restitution for wrongs we have committed. To admit guilt, to ask forgiveness, to repay damages is necessary to free our conscience from the burden of guilt before men. We hope that you have found forgiveness in Jesus. If anyone has anything against you, we hope that you will free your mind by making restitution.

"It costs less to send missionaries to foreign countries than it does soldiers—and it's a lot safer for the rest of us."

ONE STOP TOO MANY

"One drink hurt anybody? You must be crazy? How can one drink hurt anyone?" asked Jack.

"The first drink leads to the second, the second to the third, and so on, until drink is the master and the habit gets a firm hold so you can't stop," Winn heard himself repeating his father's words.

"Well, I'll show you how to take one and stop," mocked Jack while drinking his beer. "There," he said, setting the bottle down, "my first drink and my first stop."

"I'm sorry," answered Winn. "I didn't mean to preach a sermon, but Dad always says if you don't have to make that first stop you'll never be sorry." The young folks left the tavern, but the fun of the evening was gone.

"If you were going to be a 'wet blanket,' why did you come along?"

"I'm sorry I did," replied Winn. "I hadn't expected this. Mother and Dad wouldn't rest if they knew where we've been. Coach wouldn't like it either, Jack. I'll take the bus home if you'd rather I would."

"I promised to take you home, and I'll do it, unless you think I'm too drunk," snapped Jack.

"No, I don't think you're drunk. It's just that I think it's wrong to drink, especially since our folks trust us with their cars."

The sharp curve ahead loomed up too suddenly. Jack applied the brakes, but not in time to avert the crash. Luckily, no one was seriously hurt.

"I put on the brakes a second too late," Jack groaned, as he regained consciousness.

Each one thought of what the coach had said, "One drink, a few seconds slowdown, and a lost ball game."

"Sorry, Winn," Jack said. "I've made one stop too many. There won't be another. Next time could be worse!"—Bob Hanahan in *The Union Signal*.



Deborah the Dauntless

Children's Corner

Prepared by Mary A. Gesin, deceased

The Israelites were in great trouble soon after Joshua's death. The nations living near by began to oppress them, stealing their crops when they were ready to be harvested, and taking their children captive. God allowed the Israelites to suffer because of a certain thing they did.

If you will turn in your Bibles to Judges 2 and read verses 11 and 12, you will learn what this certain thing was that caused God to forsake them. They had turned away from worshiping the One who had led them and protected them and even fed them. They were worshiping gods of gold and silver, wood and stone, the same kind of gods that heathens worshiped.

Was it any worse for the Israelites to bow down to such gods than for the heathen nations? Most certainly it was! The Israelites had been chosen by God from among all the people of earth to be His special treasure. He had told them years before. He had shown His love for them in many different ways.

Whenever the people suffered greatly at the hands of their enemies they thought about God. He raised up someone always to help them. That is where Deborah comes in.

The Canaanites had oppressed the Israelites severely for twenty years and they could bear it no longer. Deborah saw their sorrow, and God called her to be their judge. Judge Deborah knew of a brave soldier in the northern part of the country whose name was Barak. She sent for him and laid her plans before him.

Barak was to select ten thousand men from two of the tribes of Israel and lead them to Mount Tabor, a hill at the northeast corner of the plain where Sisera would encamp with his men. Sisera was a general in the heathen Canaanite army under King Jabin.

This plain and the surrounding hills were drained by the River Kishon. In the dry season, as it was then, the enemy could march through the plain safely, but in the rainy season a torrent of water would surround them. Sisera was not looking for anything to happen, but he was reckoning without God. For that very thing did happen!

A sudden, violent storm came up and filled the plain

with rushing floods so that Sisera's iron chariots sank in the mud. His well-trained soldiers became frightened and confused and lost their lives in the rushing waters. You may read all about the battle in Judges 4 and 5.

Only Sisera, the general, was left, and he ran away from that scene of terror as fast as he could. He found refuge in the tent of a friend of his king. His friend's wife, Jael, was in the tent at the time, and though she pretended to befriend him, she killed him.

Sisera's mother watched and waited at her window many long, weary hours. But her brave son never returned. Such are the unbearable sorrows that always follow war. Will there ever come a time when there will be no more wars? Will all the people of earth ever be at peace among themselves? I'm sure most of you know the answer, but do you know where to find it in the Bible?

After the wonderful victory of Deborah and Barak, we read that the Israelites had rest from their enemies for forty years. A long time, it seems, and yet at the end of that time they were again worshiping the idols of the heathen.

When King Jesus rules, people will not be turning to worship idols, for all shall know God, from the least to the greatest.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Martha Seabeck, Aug. 10, age 14, Cleveland, Ohio.
 Gerald Bauerle, Aug. 10, age 13, Hammond, La.
 Jack R. Gould, Aug. 11, age 14, Jacobson, Minn.
 Barbara Robinson, Aug. 12, age 12, Hammond, La.
 William Jonath, Aug. 12, age 8, Huntsburg, Ohio.
 Vira Lon Foster, Aug. 14, age 13, Hammond, La.
 Tom Bob Mercurio, Aug. 14, age 8, Saint Louis, Mo.
 Julia Rose Hutchinson, Aug. 15, age 11, Hammand, La.
 Karen Rose, Aug. 15, age 11, Welland, Ont.
 Gregory Sundwall, Aug. 15, age 5, Cross Timbers, Mo.
 Paul Finney, Aug. 16, age 12, Frankfort, Ind.

This is Promotion Day for Martha Seabeck and Jack Gould. We invite you both to read the Berean Page each week, also.



When Temptation Comes

The Berean Page

Temptation to do evil comes to every Christian. The fact that you have accepted Christ does not make you immune to temptation. If anything, temptation will increase.

A common weakness is to blame God for our troubles. James tells us that God is not responsible for temptations that come to us. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man" (James 1:13). Perhaps we would be correct in saying that God does not lure us into sin, but He permits temptation to have its own way.

Temptation is a personal problem that each of us must solve. In order to combat it effectively, we must know how the enemy operates. "Every man is tempted, when he is drawn away of his own lust, and enticed" (James 1:14). Temptation does not come from God, but from our own lust. Since the desire to sin is within us, we should stop blaming something else for our predicament and get at the root of the trouble.

Looking at temptation from an optimistic viewpoint, we can call it a period of testing. Peter says that temptations are the trial of your faith. (1 Peter 1:7.) Why does God permit us to be tempted? Doesn't He know the outcome? Since God knows everything, He surely knows how we would react in any circumstance. But we don't know. When we think we are strong, the testing of temptation shows us we are wrong. When we realize we are weak and are about to yield to temptation, then we cry to God for help. Testing teaches us to rely upon God for strength.

How can we overcome temptation? First, we must decide that we really want to overcome temptation. This suggestion hardly seems necessary, but it is surprising to learn how willing we are to make provision for the flesh. Sometimes we approach the Lord to take away a certain sin, but deep within we really don't want the sin taken away. Although Jesus said the "spirit indeed is willing, but the flesh is weak," sometimes not even the spirit is willing. Our prayer to God for deliverance from evil will have little effect unless it is accompanied by the sincere, earnest desire that our sin be removed.

Second, we can overcome temptation by using the sharp sword, the Holy Scriptures. Three times Jesus was tempted by Satan and each time He resisted the tempter by quoting Scripture. The Bible is an effective tool to help us know how to cope with sin and temptation. The Book left on the shelf has no magic powers itself. It must be read. Memorize certain portions of Scripture to have them handy whenever temptation comes.

Third, overcome temptation by prayer. The trials of life show us that we cannot find the answers within ourselves, so we must approach God who understands us better than ourselves. Jesus taught us to pray, "Lead us not into temptation, but deliver us from evil" (Matt. 6:13). God has not destroyed evil yet, but He has promised to protect us from it. We should surrender ourselves to Him completely and trust in His power to deliver us from the wiles of the Devil. When the disciples could not stay awake during Jesus' prayer in the Garden of Gethsemane, He encouraged them to "pray that ye enter not into temptation" (Luke 22:40). We, too, can pray for faith to carry us through periods of testing.

Fourth, after we have prayed for strength, we should take action to remove the sin. God is certain to do His part provided we take steps to do our part. Evil in our lives must be replaced with some positive good. Whenever temptation to sin comes, we can overcome it by a good thought or deed.

During trials, we can encourage ourselves in that there is a limit to the amount of temptations we will have to endure. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it" (1 Cor. 10:13). Just as the angels came to minister to Jesus after His temptation, we can expect the mercy of God to provide a way of escape.

After temptations come, we may ask, "Is it worth it?" Are the rewards for loyalty to Christ worth the trials of life? Yes, they are! "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).

AMONG THE CHURCHES

Church Calendar

Special Events

- August 12-22 — Virginia Conference and Bible School at Maurertown (Kenneth Milne, guest speaker).
- August 14-22—Iowa State Conference at Waterloo.
- August 15-22—Western Nebraska Conference at Holbrook (Warren Sorenson and Harry Goekler, guest speakers).
- August 25-29—Ohio State Conference at the Golden Rule Church in Cleveland (Harold Doan, guest speaker).
- October 13-16 — Eastern Nebraska Conference at Omaha (J. W. McLain, guest speaker).
- October 25-31—Evangelistic Meetings at the Church of God, Fremont, Nebr. (guest speaker, Walter Wiggins).
- October 31 — Arkansas Youth Rally at McGintytown Church of God near Greenbrier.

PROBABLE COLLEGE ENROLLMENT

Returning Students

Dorothy Elliott	Fonhill, Ont.
Arthur Fletcher	Fonhill, Ont.
Daniel Fyfe	Lockwood, Mo.
Robert Johnson	Oregon, Ill.
Jack Keenan	Wray, Colo.
Betty Kennedy	Hammond, La.
Billy Kennedy	Hammond, La.
Louis Kump	Oregon, Ill.
Walter Larsen	Wenatchee, Wash.
Stanley Lawrence	New Paris, Ohio
Anita McCorkle	Gatesville, Texas
Sara Savage	Waite Park, Minn.
Robert See	Grand Rapids, Mich.
Tom Zirkelbach	Oregon, Ill.
Dean Pearson	Tipp City, Ohio
Jesse Pestle	Good Hope, Ill.
Ruth Savage	Waite Park, Minn.
Lois Crouch (Sem. 2)	Cross Timbers, Mo.
Phoebe Kessler	West Milton, Ohio
Jack Wiggins	Eldorado, Ill.

New Students

Richard Worley	Macomb, Ill.
Clarabeth Pestle	Good Hope, Ill.
John Lewis	Hillsdale, Ill.
Sally Shellhaas	West Milton, Ohio
James Klepinger	Prescott, Mich.
Lettie Voorhees	Wenatchee, Wash.
Lewis McKinney	Oklahoma City, Okla.
Hollis Partlowe	Browntown, Va.
Austin Raitlon	Winchester, Va.
Richard Dick	Oregon, Ill.
Don Ward	Blanchard, Mich.
Larry Townsend	Mesa, Ariz.
Kenneth Wigglesworth	Springfield, Ohio
Fred Lloyd	Eldorado, Illinois
Irene Richardson	Hammond, La.

We shall add to this list of names each week as application are received.

NOTICE FOR COLLEGE STUDENTS

All Oregon Bible College students should report to the College chapel for enrolling in classes on Monday, September 6, 1954, at 8:30 a.m. After a devotional period, there will be a period of general instructions, followed by class enrollment. Students will then be given an opportunity to purchase textbooks.

Scholarship examinations should be in the office of the superintendent not later than August 21. Soon after that date the winners will be notified.

A few churches and groups are offering to pay the tuition of worthy students. We hope to have more details later concerning these offers.

If you are interested in applying for one of the scholarships, which are granted on the basis of ability determined by examinations in intelligence and reading ability, apply immediately to the superintendent, in care of Oregon Bible College, Oregon, Ill.

Otto E. Dick, superintendent.

KOKOMO, INDIANA

An average of forty-nine attended our Church vacation Bible school. Bro. and Sr. Dale Ward, Sr. Nora Anderson, and Sr. Opal New, of the Hillisburg Church, assisted us with the teaching. Our program on Sunday evening was well attended. Many of the children asked to come another week and finish their work books. So, we held another week, with attendance as high as thirty-six.

On Sunday, Bro. Milton Hall, a former pastor of the Kokomo Church, and family visited here. Bro. Hall preached a very timely and much-enjoyed sermon on "Peace." Many attended a reception for the family in the church parlor after the evening service.

A. M. Jones, pastor.

BAPTISMS AT BROWNTOWN, VA.

Many prayers were answered and many hearts were made to rejoice when several people witnessed God's Word verified. In Isaiah 55:10 God said through His prophet, "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."

On Sunday afternoon, June 27, 1954, Mrs. Kenneth Matthews, Browntown, Va., and Mr. Braden Manuel, Front Royal, Va., Brown-town Star Rt., were baptized into Jesus Christ. Our prayers are extended for them in their new life. Your prayers and letters of encouragement will be appreciated.

C. F. Pryor, pastor.

BAPTISM AT DAYTON, OHIO

We wish to introduce Mrs. Norman Weaver to the household of faith. Sr. Weaver recently took Christ into her life in the waters of baptism and thus united this young couple in the faith.

Having had the pleasure of uniting this couple in marriage it has now been our great pleasure to assist in joining them in the Faith.

May the Lord bountifully bless this home!
Timothy Pearson.

YOUTH RALLY ENROLLEES

The following are already enrolled for the National Berean Youth Rally which will be held at Quaker Haven Camp, Dewart Lake, Ind., August 8-18:

Indiana: Norma Jean Slauson, Nancy Ann Kirkley, Sally Jamieson, Sharon Reichard, Sharon Elaine Houser, Larry Lee Zechiel, Charles Benge, Everett Bernard, Sylvia Stilson, Eugene Stilson, Jack Emmons, Randy Anderson, Barbara Hess, Lucille White, Howard A. Carlisle, Shirley McCorkle, Joyce Ann O'Neil, James Overmyer.

Ohio: Dallas Demmitt, Patsy Black, Diana Richey, Rose Mary Huston, David Shellhaas, Billie Gallagher, Mary Lou Overholser.

Michigan: Donna Eaton, Marlyn Holquist, James Holquist, Ronald Dykstra, Bonnie Lussenden, John Schippers.

Missouri: Rosie Cooper, Lillie Cooper, Tommy Graham, Ruth Ann Thomas.

Arizona: Lee Montgomery, Larry Townsend, Lynn Townsend.

Nebraska: Ronnie Johns, Travis Nelson, Dean Johns.

Illinois: Janet Turner, Larry Carlson, Ed Houser, David Houser, Rodney Bean, Teddy H. Lewis, Janice Ward, Carol Porter, Don Thomas, Harvey Thomas, Pat Brandenburg, David Opel, Melville L. Webster, Sharon Ann Wagner, Nancy La Deen Drew, David Lyle Drew, Charna Lee Wagner.

Minnesota: Judy Peters, Dale Johnson, Neil Hammer, Kae Weis.

Kansas: Edwin Wernecke, Jimmy Butler, Paul Killblaine.

Oklahoma: John McKinney, Jimmy McKinney.

Iowa: H. Patton Tempel.

California: Marcia Parkhurst.

Ontario: Jimmy Dilamarter, Donna Zwierschke, Marion Elliott.

If you haven't enrolled do it today!

Send your name, address, age and the name of your minister to National Berean Society, Oregon, Illinois.

The Camp road is marked on all corners if the people go to Leesburg, Webster, or Syracuse, Ind. Train connections go as far as Warsaw.

REPORT OF LICENSE AND ORDINATION COMMITTEE

At our last General Conference in 1953 ministerial standards were revised and then adopted by the Ministerial Association and the General Conference. A mimeographed copy of these standards was placed in the hands of each minister and each church secretary.

As a result of the standards accepted, seventy requested recognition as ministers in the Church of God. Sixty-two held an active status, with eight listed as inactive. Those who conduct at least twenty preaching services during the year shall have their names on the active list. Those also who are in full-time radio work are considered active.

These seventy are serving in the following manner: thirty are giving full time to their churches and the ministry of the Word.

Thirty-one find it either desirable or an economic necessity to do part-time work to sustain themselves and their families.

Five are inactive, but still maintain their ministerial status.

Three have retired, due to age or ill health.

During the year Bro. G. E. Marsh has found it advisable to retire from active ministerial work. We are thankful to the Lord that he was able to complete fifty years of active service in the ministry, and we sincerely pray our heavenly Father's mercies may attend him in his sunset years.

We are glad to report that a greater percentage of ministers are now giving full-time service to their pastorates. In most instances this has been made possible by a substantial increase in salary from the churches. More congregations recognize that no man can build up his congregation while being engaged in secular work. May all our churches soon see the advantages of a full-time ministry and do all in their power to provide an adequate living salary for their pastors.

During the year, we have had one addition and one subtraction from our ministerial list. Bro. Ernest Barnum, Los Angeles, Calif., has withdrawn, seeking service in other fields.

Bro. Roy Humphreys, our graduate from Oregon Bible College this year, is at present serving as full-time pastor of the Koszta Church in Iowa.

We are confident there will be a great increase in those preparing for ministerial work as the church follows Jesus' command in Matthew 9:38, when He said, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

There are two problems of serious nature in our ministry which do cause considerable weakness in the church work. The following illustrates one. A pastor told me he received less than \$125.00 per month and still some of the church people criticized him for not doing more calling. Some men are absolutely unwilling to subject themselves and their families to such starvation wages when churches are able to pay more. God's system of finance for the church would bring a practical solution to this problem.

Another problem which should be studied with a view to correction is that of sending young, inexperienced men into new fields. Often, both the man and the church will suffer irreparable damage. We believe a strong

NOTICE

Bereans! The coming Rally begins on August 8. You are to register any time after 3:00 p.m. on August 8. There will be no accommodations before this time. Check-out time is 12:00 p.m., August 18.

home missionary effort in this area of influence would do much to solve this problem.

May our heavenly Father give us wisdom and strength to go forward in His strength during this coming year.

C. E. Lapp, Chairman.

TEXAS YOUTH RALLY

The first Texas Youth Rally has drawn to a close. It can be counted successful in many ways. Twelve young people were baptized in the saving name of Jesus; one desires to be baptized at home. Those baptized were: Gayle Brown, Rt. 2, Mullin; Raymond Dunsmore, Box 616, Harlingen; Richard Dunsmore, Box 616, Harlingen; Beatrice Garner, 5304 Philip, Dallas; Janis Haney, 3610 Blanco, Corpus Christi; Robin Hayse, 706 N. Sam Houston, San Benito; Moreen Needham, Walker, La.; Jimmy Laye Williams, Rt. 1, Harlingen; Samuel Gaaney, Rt. 1, Box S-23A, Hammond; Mildred Richardson, Route 1, Box 155-A, Holden La.; Nancy Carol Stephenson, Rt. 1, Box 283, Vidor; and Jeannie Hale, Rt. 2, Gatesville.

Student attendance at the rally was 48, and with the staff, made a group of over sixty persons gathered together to worship God. Several said that this was the finest group of young people they had ever worked with. A fine Christian spirit prevailed all through the rally. There was no trouble at all. We used the Baptist rally camp grounds thirteen miles south of Gatesville near Pideoke. No charges were asked by them, but an offering and a token of our appreciation was taken for the use of grounds and facilities.

The daily schedule began at 6:30 a.m., time to rise, then breakfast at 7:00, devotions at 8:00, first class at 9:00, second class at 10:00, another class hour at 11:00, dinner at 12:00, rest period at 1:00, class at 2:00, recreation at 3:00, supper at 5:00, evening service at 7:30, prayer circle at 9:30, and lights out at 10:00 p.m.

Several gave their strength and energy without measure in this service for our Master. We especially commend Bro. and Sr. John Hayse, who served as superintendent and matron, for the tremendous work they put forth. We also appreciate very much the marvelous ability of Bro. Delbert Jones, guest leader of the rally, to lead the young people. The students helped in many ways—washing dishes, waiting tables, keeping the grounds and tabernacle clean. Also, the four ministers present gave time and energy without reserve. We wish publicly to thank the cooks, who did as important a work as any concerned. The food was excellent and plentiful.

Bro. Emory Macy's class concerned getting acquainted with the Bible. Bro. Delbert Jones' class was Bible doctrines. Bro. Gordon Landry's class was Steps to Salvation,

and the writer taught on Christian Living. Sr. Wilda McCorkle taught a class in hand-craft which was very interesting. The young people were divided into two groups for class, both convening at the same time and under different teachers.

During a rally business meeting, the Texas Berean Society was formed, and a later meeting brought forth plans for an extensive work in Texas by the young people. Officers elected to oversee the work during the coming year are: Allan Hayse, president; Joyce Macy, first vice president; Joe Reeves, second vice president; Dorothy McCorkle, secretary; and James Mattison, treasurer. Plans include forming two new Berean societies, one at Mullin, the other at Gatesville. Also, it is planned to send out lessons to those interested, with questions to be answered and returned to one in charge, to be corrected and returned.

Also, during the rally, a Southern Berean Society was formed, with the purpose in mind of uniting the young people in the southern states for a yearly rally, primarily. The goal of students for the rally of 1955 was set at 75. Bro. Macy was appointed to make arrangements for a camp for next year, in June, if possible. Directors for this southern rally effort are: Billie Kennedy, Irene Richardson, Gordon Landry, Nancy Stephenson, and James Mattison. This work is to be financed largely by the dollar-a-month plan.

Our thanks to Bro. Landry and the large group of students from Louisiana for joining with us for the rally. Half the students were from Louisiana, and it was this that brought about the idea of forming a Southern Berean Society, hoping next year to have students from Arkansas, Oklahoma, Arizona, perhaps, and other states in the South, in addition to Texas and Louisiana.

It has been a wonderful thing for us to be able to meet together with others of like precious faith, and enjoy the blessings of Christian fellowship, devotions, and classes for two weeks. We firmly believe the Lord caused all things to work together for good. Donations were such that it cost less than \$15.00 per student for food for two weeks. Over three hundred pounds of meat were given, plus much canned goods. The will of the people was to give in every way possible. And all this in a year when Texas is burned up with drought.

We all look forward to another wonderful meeting next year. Pray for this work, won't you? We are weak in many ways, problems must be worked out, finances must come. But we trust the Lord another year as we have trusted Him this year, and He has blessed. May all of this be done for His honor and glory, and to draw the youth to Him.

James Mattison.

TUITION AVAILABLE

The Oregon (Ill.) Church of God is offering the amount of one year's tuition to a student or students who desire to come to Oregon Bible College this fall. The only requirements recommended are that this person or persons be responsible and diligent, and that there is a desire to learn more of the Word of God. The Oregon Church board will work out the details of the offer at a later date.

Shirley Urish, secy.



Home of Oregon Bible College

College quarters occupy most of the upper part of this beautiful building. Oregon Bible College offers courses of special interest and value to young men who are training for the ministry; but it includes a sufficiently wide range of subjects that will be of interest to any student. Because of the lack of a sufficiently large student body, Oregon Bible College is not able to offer a great variety of subjects in any one semester. Until further growth, a four-year plan is being used whereby most of the subjects offered will be repeated every four years. As the school grows, more subjects will be offered more often. English and New Testament, required of every freshman and sophomore, and a few subjects, offered to upper classmen only, are now offered every two years.

Tentative List of Subjects for Next Year

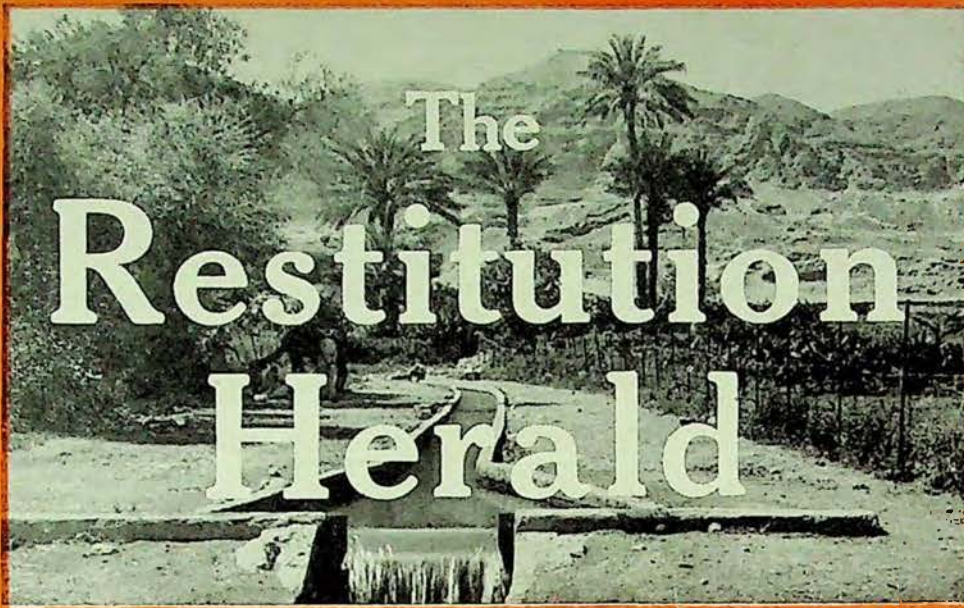
Semester One—Old Testament History I, Public Speaking, Isaiah, Gospel of John

Semester Two—Old Testament History II, Public Speaking, Acts of the Apostles, Preaching II, Church of God History, English (review).

FOR FURTHER INFORMATION

Upon request, a College catalog will be sent to anyone desiring further information. This catalog explains the following: entrance requirements, tuition, rooming facilities, earning possibilities, degree offered, plan of ministerial licensing, student loan funds, College regulations, and general history and purpose of the College. Send your requests to Otto E. Dick, Superintendent, Oregon Bible College, Oregon, Illinois.

Plan to attend Oregon Bible College!



August 10, 1954
Volume 43
Number 44

“The people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat . . . and they utterly destroyed all that was in the city” (Joshua 6:20, 21). . . . Refugees are now making bricks to build new walls for the new city of Jericho.





Editorial

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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

World Without Christ

"He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause" (John 15:23-25).

There has been, and continues to be, many individuals who would like to eliminate Christ from the world. This was the motivating purpose of Nero when he made human torches out of Christians or fed them to the lions. It was this line of reasoning that led Jesus to the cross. It was the avowed intention of Russia when she created a five-year plan designed to exterminate Jesus, and God, from within her borders.

In addition to those who endeavor by direct action to exterminate Christ, there is another group whose aim is the same, even though it be less obvious. This group comprises individuals who do nothing to keep His memory alive in the world. Many such individuals would be the last to admit that they are working to keep Christ out of the world. Yet, the failure to keep His memory alive or to make His life and teaching attractive is as effective in taking Him out of the world.

Jesus always stood for those things which are right and just. No man can criticize the principles upon which Christian faith was built. Christianity has never opposed the principles of life that are the most beneficial to mankind. Jesus said, "They hated me without a cause." If anyone is opposed to the person or teaching of Jesus Christ, he is opposed without cause. His only interest and purpose was to bring the greatest benefit to man. This aim cannot be criticized.

If the injustice of those who are opposed to Christ, or the apathy of those who are no longer interested in offering Him to the world should prevail, what would be the result? In short, what would the world be like if there was no Christ in it?

First, there would be no New Testament writings. The

guiding factors of all law and social standards by which many generations have been guided would be out of existence. We would find ourselves with the very foundation stones of our social life swept away. We would be worse off than if we were to wake up some day to learn that the Bill of Rights, our Constitution, and other documents upon which our democracy was founded were suddenly nonexistent.

There would be no Christian individuals. Christianity has left a tremendous imprint upon the lives of the general public. Even individuals who make no profession of Christianity accept and uphold many of the tenets of Christian faith. Many persons will say we shouldn't this, or that, simply because it is not right. They are subconsciously accepting a standard of right and wrong that has been dictated by our Christian heritage. Take Christ out of the world and we have no such heritage and no standards for right conduct.

Take Christ out of the world, and there would be no Christian church. Some feel this would be good. Yet, we would soon realize our great loss in the absent blessing of the church. Even those individuals who have neither the time nor inclination to keep a church alive in the community eagerly turn to it in time of need. It matters little whether we believe in the church or espouse its cause, there comes a time in everyone's life when he is glad that there is a minister or a church available. There is a comfort to the individual and an influence in the community which come from the church that cannot come from any other source. That comfort and influence would be sadly missed if it was suddenly taken away.

Jesus said, "He that hath seen me hath seen the Father." Jesus has given us a greater vision and conception of God than meager words could convey. His presence and teaching have helped us to understand that we worship a living Father. Take Jesus out of the world, and our conception of God is gone. The vital principles upon which a living faith is built would no longer exist. Both the individual that would take Christ out of the world and the individual who does nothing to keep His memory alive, would soon find their world falling apart if their theories and attitudes were accepted.

The disciples asked Jesus, "What shall be the sign of thy coming, and of the end of the world?"

The Sign of His Coming

PART ONE OF TWO PARTS

By Eva L. Stearns

PETER said, "Be mindful of the words which were spoken before by the holy prophets," for in the last days scoffers shall come, saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

The prophecies concerning the Kingdom of God that looked so near fulfillment to the disciples in the first century were postponed because the Jews rejected Jesus as their Messiah (Acts 13:46). They will be postponed until God takes out from among the Gentiles a people for His name (Acts 15:14). "After this I will return, and will build again the tabernacle of David, which is fallen down" (v. 16). This agrees with Paul's statement, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved . . . There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant with them, when I shall take away their sins" (Rom. 11:25-27).

During this time, the Jews as a nation are set aside and have been dead and buried among all the kingdoms of the world until the present time. They must be back in Palestine as a nation before these prophecies concerning the Kingdom of God can be fulfilled.

The Jews Are God's Time Clock

The clock stops, and prophecy stops, when the Jews are out of the land of Palestine. For this reason there has been no manifestation of God since the destruction of Jerusalem in 70 A.D. (Isa. 1:15; 59:2; Deut. 31:17; 32:20; Ezek. 39:24.)

The Jews must be in Palestine when the "time clock" strikes again to fulfill the Old Testament prophecies that were postponed. For this reason God gave two great prophetic signs for the church to know the nearness of the Lord's return. These signs are the Valley of Dry Bones in Ezekiel 37, and the Budding of the Fig Tree in Matthew 24:32 and Luke 21:29. These both tell of the regathering of the Jews in Palestine after their long dispersion in the time of the end. The prophecy of the regathering is being fulfilled in the Zionist Movement, which is a greater miracle than when Moses led the Israelites out of Egypt.

This is the sign Jesus gave to the church to show the beginning of the end of Gentile times.

The Messiah Rejected

After the Jews rejected Jesus as their King, He wept over Jerusalem, and said, "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together . . . and ye would not! Behold, your house is left unto you desolate . . . Ye shall not see me, until the time come when ye shall say, "Blessed is he that cometh in the name of the Lord" (Luke 13:34, 35). The disciples asked, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Jesus understood the end of the age and answered, "Ye shall hear of wars and rumours of wars . . . but the end is not yet" (Matt. 24:3, 6).

During the last nineteen hundred years, while the Jews were scattered in all countries of the world, there have been many wars and famines, and persecutions of the Jews, but these were not counted in God's "clock of time" until the Jews returned to Palestine.

In 1914 we had World War I, kingdom against kingdom, famine and pestilence, with earthquakes in divers places. But Jesus said, "*The end is not yet.*" In World War I the Jews were given the right to go back to Palestine under the Balfour Declaration to have a home there; however, they were under the English Mandate from 1922 to 1948.

The Beginning of the End

Thirty years later we had World War II. It was a greater war, a greater loss of men and money, destruction to nations and shipping, and six million Jews were killed by Hitler. After this war, the Jews were allowed to have their independence. They became a nation in 1948. In Matthew 24:8 Jesus said, "All these are the beginning of sorrows." There will be more persecution of Jews, and perhaps of the Christian peoples, more purges, more wars. Nations will turn their resources into war material (Joel 3:9-12).

Many false prophets will arise; but the gospel of the Kingdom must be preached in all the world for a witness. Not that the world will be converted, but there *will*

be a witness. This is being done now. At the present time the Anglo-Saxon Bible societies are sending fourteen million portions of the Scripture every year to foreign fields in one thousand different languages. There are many missionaries from different churches over the world. According to the Bible, few will accept the Lord Jesus in the end time, for iniquity will abound, and the love of many will wax cold. Daniel wrote, "Even to the time of the end: many shall run to and fro, and knowledge shall be increased." The world, however, will not grow better. This is true of the last one hundred years.

Communism will increase in the time of the end, as shown in the clay of the feet in Daniel's image (Dan. 2). Labor troubles will increase. James wrote, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you . . . Ye have heaped treasure together for the last days." Joel 3:1-10 reads, "In those days . . . when I shall bring again the *captivity of Judah and Jerusalem* . . . Prepare war, wake up the mighty men . . . beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong." Taxes and inflation will ruin nations as their resources go into war materials.

One of the important prophecies that may be taking shape at the present time is a United States of Europe. This will be ten countries south of the Rhine River on the territory of the old Roman Empire. It will include Turkey, Greece, Yugoslavia, Luxembourg, *Italy, France, Spain, Portugal, Belgium,* and possibly Western Germany and England. This will not be an empire, as it represents the ten toes on Daniel's image, in Daniel 2:42. These countries will band together for protection and mutual help, and will start as a *Peace Movement*. This is the same ten horns of Revelation 13:1-3.

As these countries are mostly Catholic the pope might play an important part, or some other religious movement. These countries will *minge together*, but not *cleave one to another*.

The Beast and the Woman Who Rides the Beast

In Daniel 7:7 these ten toes are called ten horns on the fourth beast, which is Rome. Rome has kept her identity through these two thousand years, for this prophecy is not fulfilled until the time of *the end*. These ten horns are ten kings (Dan. 7:24). But after this agreement is made another horn will arise that will pluck up *three* of the other horns or countries.

The Beast Is the Antichrist

In Revelation 17:16-18, the ten horns hate the woman that has been controlling them. They destroy her and burn her with fire, and give their kingdom to the little

horn, *or beast*. This is the man with whom the Jews will make a covenant for one week, or seven years, as told by Daniel 9:27. Isaiah 28:15 calls it a covenant with death and hell, and this is where the prophetic clock begins to strike again. This is the beginning of the last seven years of Daniel's seventy weeks, that will fulfill this prophecy at the coming of the Lord.

The Jews think this covenant will protect them from the overflowing scourge that is coming on the earth. But God said, in Isaiah 28:18, that they will be trodden down by it. This man, or system, will appear first as a man of Peace (Dan. 11:23, 35), and if the Jewish temple and sacrifices are not restored before this time, He will restore them. But He will break the covenant and will take away the daily sacrifices (Dan. 11:31). He will place the *abomination of desolation in the temple* (which is *himself*) to be worshiped. This is the beast of Revelation 17:12, called the Antichrist, or the man of Sin of 2 Thesalonians 2:3. This is the man who is destroyed by the brightness of Christ's coming (Dan. 7:20, 25). He is the King of fierce countenance (Dan. 8:23, 25; 11:36) and the beast of Revelation 13:11-18.

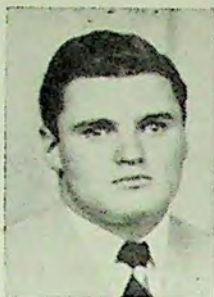
This is the man who will sit in the Jewish temple of God in Jerusalem and claim he is God. Daniel asked the angel how long it would be to the end of these wonders (Dan. 12:11). The angel answered that from the time the daily sacrifice is taken away and the abomination of desolation is set up until the end will be 1,290 days. Revelation 13:15 says he has power to destroy for forty-two months, which is the last half of the last seventieth week of Daniel.

The End of Gentile Times

Jesus said in Matthew 24:15, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place . . . then let them which be in Judaea flee into the mountains." This is Jacob's trouble (Jer. 30:7), but he will be saved out of it, for then shall be great tribulation, such as was not
(Please turn to page 10)

DAILY READING HELPS

- M. Aug. 16. 2 Chron. 22:10-12. Joash is saved from death.
- T. Aug. 17. 2 Chron. 23:9-15. Joash is enthroned.
- W. Aug. 18. 2 Chron. 24:4-14. Joash repairs the house of God.
- T. Aug. 19. Hab. 1:1-11. God asks some pointed questions.
- F. Aug. 20. 1 Peter 2:1-5. We are living stones in the temple of God.
- S. Aug. 21. 2 Chron. 9:3-8. Contributions for building with living stones.



The Quest for Life

By Curtis Simpson

WHAT is your life? It is even a vapour, that appear-
eth for a little time, and then vanisheth away." The brevity of life forces upon us the responsibility to make life worth while. Great understanding and caution are necessary to obtain life's lasting values. Only one life has been given to each of us. It will soon be past. How do you plan to use it? Jesus is life and only that which is done for Christ will last.

Commentaries leave one with the distinct impression that King Solomon was not always a happy man. Indeed, he wrote in an atmosphere which was predominantly melancholy. Solomon spent the majority of his life in search for happiness. He began this search as a youth, looking first to education and success. Historians conclude he was so successful that he was a great attraction for kingly visitors from abroad. He quickly enlarged his scope of learning to science, politics, and business, all of which were highly successful ventures. Though these things kept Solomon completely engrossed, he came to the conclusion that it was nothing more than "a striving after wind."

Solomon next thought to find happiness by swinging the pendulum away from work over to "mirth" and "pleasure." He found himself in the blessed state of peace and security as a world monarch inheriting the throne of David his father. Living in the golden age of Israel's history, he sought after riches, honor, splendor, and lived in almost fabled luxury with undreamed-of power. Most men would have considered Solomon happy.

Life was seen at its best by Solomon. He could do or have anything to the limit. He could gratify every whim and he seemed to make it the chief business of his life to gratify those whims. Though Solomon had houses, vineyards, gardens, orchards, pools of water, servants and maidens, great possessions, riches, seven hundred wives and three hundred concubines, and even an orchestra, he was not a happy man. His life was empty, and unhappy, and he was bored. He even resented the fact that life was an unending monotony. He concluded that there was nothing to life the way he lived it.

If what Solomon experienced is true, then the majority of people will never find happiness. The most com-

mon goals today are based on the urge to satisfy with these principles of success.

Sad, melancholy, and bored, Solomon sought to answer his dilemma. Eat, drink, rejoice, do good, live joyfully with your wife, do with your might whatever your hand finds to do was his final answer to life's fulfillment. This, however, is tinged with the taint of life which had heretofore yielded unhappiness. Surely it is a God-given right for one to enjoy what He has personally given to each one.

These things in themselves cannot be enjoyed apart from God. Solomon is a good example of the foolishness of a man's wisdom. He finally admitted, "God has set eternity in the hearts of men." By this he meant that all people have an innermost desire to seek above themselves. This life is designed by the great Draftsman to give contentment only when one secures a personal relationship with God. As an old man, Solomon acknowledged the fact that these things should be enjoyed, but not without God. Above all, said Solomon, "Fear God," and be impressed with the future justice of God.

David, buoyant, joyful, and happy, shouted, "Sing," and, "Praise God" in his writings. Though his life was stained with crimson sins, yet was his life filled with noble deeds, fine aspirations, and splendid accomplishments. He who bubbled over with righteousness in the twenty-third Psalm also lusted and sank deeply into the grave sin of adultery and murder.

This man after God's own heart was not perfect, but he had a loyal devotion to God in his testimony and worship which is surpassed by no one today. The mighty conqueror's business was religion. The great king's burning desire was to build the temple of God. Though unmistakably stained with sin, the general trend of David's life was religious and spiritual.

This contrast of kings also brings to light two philosophies of life. David made God the center of his life. This permitted him to enjoy all of the precious moments in his life. Complete satisfaction was clearly set forth by him when he remarked, "The Lord is my shepherd; I shall not want." Literally, Solomon tried every way possible "to see how good a time he could have." He had life at its best. Yet he was filled with bitterness. He said that

life "is an unhappy business that God has given to the sons of men to be busy with."

The full answer to Solomon's problem can be found in his relationship to God. A walk with God is the only thing which will render full satisfaction. Vanity of life becomes negligent when one has Jesus as Saviour. Boredom and unhappiness will be replaced with joy, peace, and gladness. Eternal things, which have been the desire of all ages to obtain, come into view with Jesus. Life becomes full and abundant, joyous, glorious with prospect of eternity with our glorious God.

Experience proves that the essence of human wisdom is the fear of God and the keeping of His commandments. Solomon appeared to be testing and trying all things to understand their worth. With the great wisdom and knowledge that he possessed, it is not past our thinking to realize that he wanted to present life as it is, or at least how it is with some people, and to give anyone who will read his book a full understanding of life. Ecclesiastes is, therefore, a revelation of God through King Solomon that we might understand the things of life. It is a book written for those who would understand God, who would love Him, and serve Him faithfully no matter what should happen to them.

Present-day thinking of Christians would hint that they are not reading Ecclesiastes. Vanities are the main part of their lives and they blindly pursue vain goals in this life. Progress in life is hard to determine. What good is there in living one short generation only to die and be forgotten, even by one's relatives? The sun rises and sets, the wind blows south, then blows north; the rivers run into the sea and return to where they came, showing only an endless routine of life. Nothing seems to be accomplished. Men work to obtain the things of life, but when they receive the things they had labored for they are not satisfied.

Thousands of people waste their lives every year by striving for the unhappy elements of riches. Solomon strove after joy by building himself great houses, gardens, and vineyards. He made pools, planted orchards, obtained silver and gold to make himself happy. He surrounded himself with maids and servants, obtained singers and a band or orchestra, but found no peace of mind. He found no happiness or joy from these things. After he had obtained the best that this world could offer he decided it was vanity and vexation of spirit.

It is sweet for one to live and to behold the sun each day. It is sweet to rejoice and be happy. It is good to be young, pursuing the things of God. Anyone can enjoy life with Jesus. True happiness and contentment can come only from remembering our Creator. It is wise to serve Him while we are yet able to enjoy the blessings of life He is able to give.

A Huge Profit

Judging from the figures used the following letter was written a long time ago. The principle, however, still is applicable.

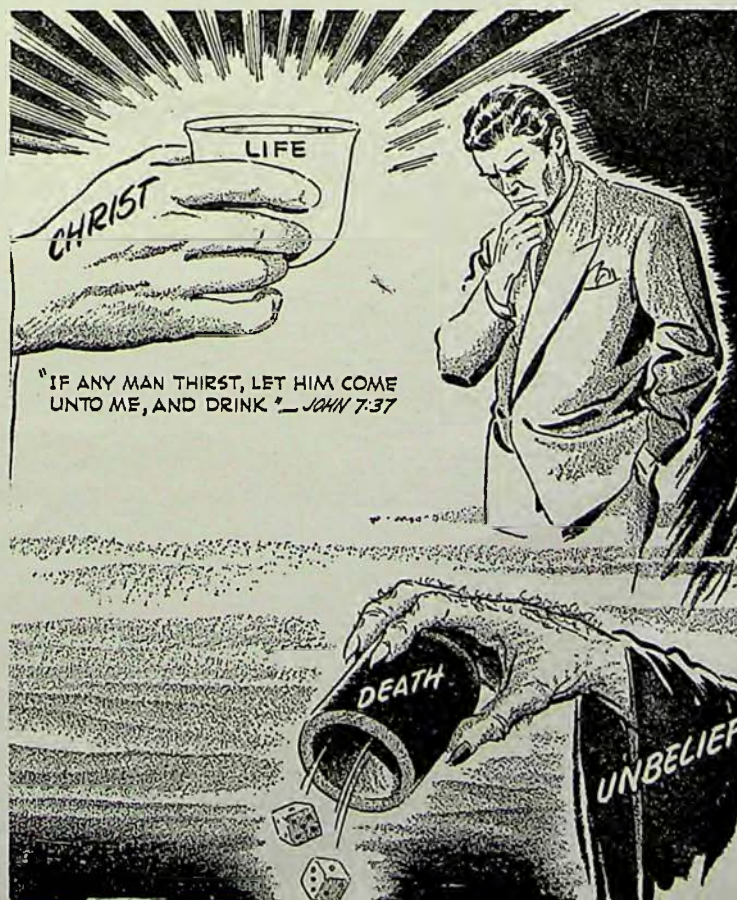
"One year ago I wrote to you about tithing. This being my first year, I will report to you the facts as they are today with me.

"I paid up in full and was obliged, at times, to add more to it. As you know, I was a section hand at \$3.20 a day when I started, and I could not see my way clear at first. At times the Lord tested my faith, but I always took out the Lord's amount first.

"I cannot explain just how it all happened. There is a blessing everywhere—in the flour bin, groceries, wages, gardens, sickness—things happen all unexpected, all in my favor. Today I am sub-foreman at \$160 a month and I did not run after the job either. So you see I have had to increase my tithe quite a bit. You may think this is bragging on myself, but it is the truth.

"I begin to believe that tithing is the best paying business out, for it has paid me nearly two hundred per cent on money invested. You have a safe bet that I will keep it up. If this testimony will help another beginner, you can print it."—*Layman Tithing Foundation.*

THE CUPS



Messianic Prophecies

By C. E. Randall

THE PROMISE that the Seed of the woman would bruise the serpent's head was the first Messianic promise. Students all down through the history of Bible times have conceded this to be the first promise of the coming Redeemer. The Seed of woman was to be Christ.

When this promise was fulfilled and Christ was born, a miracle happened. While Christ was the Son of God, yet He was a miracle child. Ordinarily, the offspring is the seed of man. But in this case a new thing was created in the earth. Jeremiah wrote: "A woman shall compass a man." Literally, this means that a woman shall precede or go ahead of a man. This very thing happened with the birth of Jesus. He was born of a woman, made under the law, and fulfilled the first Messianic promise that He would be the seed of woman.

The first promise points out Christ as the Redeemer. This promise was given to our first parents and the race of which they were the progenitors as the basis of hope. Through disobedience, sin had entered and with the entrance of sin, death ensued. To recover man from this plight, it became necessary for God to provide a redeemer. In due time this Redeemer was born of a woman, and now we can say, "A Redeemer has come out of Zion."

At the time of Christ's birth, there was a godly patriarch waiting in the temple to see the Lord's Christ. Of him it is said that he was "just and devout, waiting for the consolation of Israel." This word "consolation" literally means comfort. Thus, when the Redeemer was born, He brought comfort to all those who would come to Him and cast their cares upon Him. We do not wish to stress the need of a Redeemer, but that we might have a scripture in our minds, we cite the words of Paul as found in Romans 5:12. "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."

Thus we see that all mankind is under the condemnation of sin and its result, death. Unless we have a Redeemer, our hope does not go beyond this life. With this in mind we can understand the words of Jesus when He said, "I came to seek and to save that which was lost." So, today, we thank God that a Redeemer has come who is willing and able to save.

Our next Messianic promise is found in Genesis 12:3. We read, "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the

earth be blessed." While this promise was made to Abraham, yet it envisioned the work of Christ. Peter, speaking in Acts 3:25, 26, makes the application of the promise. "In thee shall all families of the earth be blessed," as applied to Jesus. This second Messianic promise sets forth the Messiah as a Man of blessing. Wherever the name of Jesus has gone, a blessing has followed. Jesus is the foundation of the church. He is the rock on which the church is built. Wherever His church has been established, the blessings of peace and good will have resulted.

Jesus brought to mankind the richest blessings that civilization has ever known. Where His gospel is preached, schools and hospitals have been established. Men have been freed and women liberated. Indeed, Jesus has been a blessing. Using a type of the ancient past, when the high priest went into the holy of holies once a year to offer atonement for the sins of the people, when he had finished his work in the holy of holies he would lift his hands and bless the people. The first coming of Jesus was a blessing to mankind. But the greatest blessing will come when He leaves His heavenly holy of holies and returns to earth to bless the people.

The Psalmist speaks of Him as coming down like showers upon the mown grass. Jesus is ready to bless all who come unto Him today. His invitation is extended in words easy to be understood. They are gentle, simple, and understanding words. He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." With this invitation we have the assurance that all who come unto Him will not be cast out. He is a blessing!

The third prophecy to be noted is found in Genesis 49:10: "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."

Students generally agree that Shiloh is a Messianic title given to Jesus. There are six titles given in the Pentateuch: 1) the Seed; 2) Shiloh; 3) Scepter; 4) Shepherd, 5) Stone, 6) Star. Jesus is foreshadowed in the prophecy read as the coming Ruler over Israel and throughout the entire Bible, the hope is held out that He is the one to whom will be given the honor of sitting on David's throne. Ezekiel wrote, "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).

This is a confirmation of the Genesis prophecy. Ezekiel saw the day when the Lord Jehovah would give to Shiloh the throne of David, and He would rule over the house of Jacob forever. Without this background and apart from this Messianic hope, one cannot understand the words of the angel to Mary when he said: "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."

Here are some wonderful promises concerning the future work of the Child, Jesus. This all had been prophesied in the Old Testament, and those familiar with its teachings and of ready heart and mind to receive and believe them embraced this additional revelation as fulfillment of the Messianic promises of the first advent of the Christ. It is sad, to say the least, that so many people who profess to be followers of the Lord ignore these promises concerning the rule and reign of Jesus. Shiloh has little importance to them, whereas in the plan and purpose of God the title is significant of the great work which the Son of God as heir to David's throne will accomplish when He sits on this throne restored. Jesus was born to fulfill the role of Shiloh. When He was before the judgment seat of Pilate, Pilate asked Him, "Art thou a king then?" Jesus' reply was, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world." Here we have Jesus affirming that He came to fulfill the role of Shiloh, and in due course of time, He will come again and sit on the restored throne of David and rule as Shiloh, and to Him shall be the gathering of the people.

We now pass to the fourth or next great Messianic prophecy, which reads, "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" (Deut. 18:18).

This is a prophecy concerning Jesus. We are not left to assume that this refers to the Messiah, but are told by Peter that this scripture pertains to Jesus. In Acts 3:22, Peter declared: "Moses truly said unto the fathers, A prophet shall the Lord your God raise up like unto me; him shall ye hear in all things whatsoever he shall say unto you."

His words were words of life and death. The people

were looking for this Prophet to come. They expected a great prophet and that is what Jesus was. When John the Baptist came preaching, the priests and Levites asked him if he was "that prophet." When Jesus performed the miracle in feeding five thousand, the common people said: "This is of a truth that prophet that should come into the world." The words of Jesus gave evidence that He was a prophet with a burning message. Even the officers said to the priests and Pharisees, "Never man spake like this man." While they recognized Him as a prophet with a message that cut through and through, riddling the sham of hypocrisy and deception that marked the actions of the scribes and Pharisees, yet they would not heed His words.

The tragedy of it all is summed up in the words, "Every soul that will not hear that prophet, shall be destroyed from among the people." What was true of the people of apostolic times is likewise true today. The person who rejects the Christ and ignores His words has an appointment with destiny. It is not enough to recognize Him as a prophet—we must believe and live the teachings of this Prophet. Whatever He says to us, that we must do. The trouble with this old world of ours today is that Jesus is a good man—a prophet—but people will not hear what that Prophet says. If mankind would only practice one of His sayings—the Golden Rule—wars would cease, labor troubles end, and peace would ensue.

To this Christ, the Redeemer, the One with the blessings, the Ruler, and the Prophet with the words of life, we commend you.

I Wonder Why?

"My Daddy thinks it's nice for me
To go to Sunday school,
To hear the helpful lessons,
And to learn the Golden Rule.

"And if, some Sunday morning,
Something else I'd like to do,
My Dad looks very stern and says,
'I am surprised at you!'

"So I dress up very neatly,
And I travel off alone,
While Dad hunts up his paper,
And decides he'll stay at home.

"Now I've wondered and I've wondered,
Yes, time and time again,
Why Sunday school's so good for boys,
And not for grown-up men!"

Tithing Questions Answered —

CERTAIN questions relating to the practice of the tithe were submitted to the *Michigan Advocate*, with request that they be publicly answered. As an adherent of the system, I venture response.

What do you understand by a tithe; a tenth of what?"

A tenth of income from salary, wages, investments; or from industrial pursuits, minus necessary operating expenses. Minus living expenses? No. Minus support of dependent relatives? No.

Is there any distinction between tithing and systematic giving?

Yes. A man may be systematic in giving any fraction of his income. Moreover many writers emphasize a distinction between giving and paying. Strictly speaking, we do not give the tithe. It is not ours to give. We pay it as belonging to God.

Shall all tithes be given to the church benevolences, or should part be given in a private way?

The prevailing custom is for each steward to make distribution of the tithe according to the best light he has and being answerable to God for its use. Advocates of what is known as "The Storehouse Plan" organize for the distribution of their tithes. The plan recognizes each tither's right to say where his tithe shall go.

Should people tithe when in debt?

The intelligent tithe-payer regards himself as always in debt. Whatever his fiscal relations with his fellow men, he is always in debt to God, the owner of all with which he is entrusted and who has, therefore, first claim on his profits.

Under what conditions would you consider tithing too much or too little?

Let us divide the question. "Too much?" It is not easy to designate the precise degree of destitution that will deprive its victim of the privilege and benefit of tithe-paying. Where there is no income there is no levy. Nor need we give ourselves concern in the premises. The extremely poor are God's poor, and we cannot think of Him as being exacting with them. On the other hand, a good way to realize improved conditions is to trust in God and observe all His commands.

"Too little?" Here our task is easier. Proportionate giving is plainly taught in the Scriptures. "As God hath

prospered him" answers the question. Anyone whom God has favored with ability to give after his tithe has been paid is expected to honor the Lord with his substance by free will offerings proportioned to his prosperity and his just obligations.

Do you consider tithing a wise policy?

From the point of view of one who regards the tithe a divine institution this is a strange question. We find in God's revelation a time law and a money law directing us to set aside one seventh of the time God affords us and one tenth of the money, for sacred uses. Is it competent for me to raise the question of "policy" as to the wisdom of such requirements? God does not consult me in setting forth what is best for human welfare.

Is the old Jewish law of tithes sanctioned by the New Testament?

Of the tithes, no. Of the tithe, yes. There were Levitical tithes that were ceremonial and ritual, just as there were sabbaths of the same order. These fared the fate of all ceremonialism. But the tithe that is pronounced "holy unto the Lord" is not distinctly Jewish. No man ever had any right to the tithe in any age of the world. Like prayer, tithe-paying was practiced by the patriarchs long before the formation of the Hebrew church, and, like prayer, it received distinct commendation from the lips of our Lord. That He who said, referring to tithe-paying, "This ought ye to have done," Himself practiced the tithe, there is every reason to believe.

Is tithing easier for the well-to-do or the poor?

It is not "easy" for anybody who lacks in love for Jesus Christ and in zeal for His cause; but to the devout, whether rich or poor, it is a delight. We pity the man who feels it a duty to tithe, but who knows nothing of the joy of the Lord. If he is poor he will shrink from reducing a meager fund; if he is affluent he will deplore a heavy draft upon resources which to him somehow never seem abundant. But the Christian who pays the tithe as an act of worship finds in the practice a sense of fellowship with the Lord of heaven and earth that renders him oblivious of sacrifice in its attainment.

The tithe is no experiment, as some of these questions seem to imply. In all lands Christian believers of every name have demonstrated it a present-day method of financing the church that is practicable, equitable, and efficient. Nor is it merely a superior financial system,

pleasing to God and profitable to the church. Its spiritual results commend it as a divine institution. Next to prayer itself it is the surest means of keeping alive a sense of dependence on God. It is a form of thanksgiving that affords the best possible expression of heart gratitude.

—A. N. Fisher in *Layman Tithing Foundation* tract.

THE SIGN OF HIS COMING

(Continued from page 4)

from the beginning of the world, no, nor ever shall be. Unless these days are shortened, no flesh shall live. But for the elect's sake, those days shall be shortened.

Immediately after this great tribulation there will be great manifestations in the heavens. The sun will be darkened, and the moon refuse to give her light, and the stars shall fall. Then shall appear the sign of the Son of Man in heaven, and every eye shall see Him (Rev. 1:17).

The Sign of the Son of Man in Heaven

Then shall all the tribes of the earth mourn, when they see the *Son of Man coming in the clouds of heaven, with power and great glory*. This is the day of atonement for the Jews, when they realize He is the Messiah that they rejected and crucified. They will mourn for Him as an only son (Zech. 12:2, 7, 10). Paul said, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 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, 26). These are all *outward* signs for the Jews and the world to see, if they are living at this time at the *end* of the Gentile Age.

Jesus gave a *secret sign* to the disciples, and for the church today. He answered their question, "When shall these things be?" The church should know from the fig tree how near we are to the coming of the Lord, for the generation that sees the *fig tree* put on her leaves, will not pass away until all these things will be fulfilled.

The Secret Sign

Jesus said, in Matthew 24:32, "Learn a parable of the fig tree." Parables were given *only* to the disciples to understand future events. They were to tell the *mysteries* of the Kingdom of heaven (Matt. 13:10, 11). Jesus spoke in parables of future events so the Jews could not understand the future. This parable was given nineteen hundred years ago for the *church today*—to those who have eyes to see, and ears to hear.

There are four important questions for the church to consider: Who is the fig tree? who are all the trees? When do they put on their leaves? How long is a generation?
(To be concluded)

Israel Finds Water

From Jerusalem comes a report of the recent discovery of a rich source of underground water which apparently stretches across lower Galilee. This discovery was termed by Professor Y. L. Picard, Director of the Geological Institute of the Hebrew University as the most important geological achievement of recent years. The drilling for water was conducted by the Jewish Agency Water Department and brought results at three points. The drillings were the deepest in the country, going down over 1,000 feet. At all three points water was discovered at roughly the same level, 415 feet above sea level, which strengthens the opinion of the experts that the water discovered at all these points comes from a single underground source.

At the establishment of the State of Israel in 1948 the water supply of the country had reached nearly 300 million cubic meters annually and the area of irrigated land was 57,500 acres. By the end of 1953 the water supply increased to 750 million cubic meters and the area of irrigated land had reached 162,500 acres. The development of Israel's water resources is being supervised by the Water Authority of the Ministry of the Interior. The plans of this authority provide for the availability of about 1,265 million cubic meters of water per annum in 1957. 700 million cubic meters of these will come from subterranean water sources and the rest from rivers and streams. This extension of the water supply will make possible the irrigation of 462,500 acres of land.—*E.P.*

There's a Vast Difference

- between being sorry for your sin and being sorry you are "caught."
- between confessing your sins and confessing some other fellows.
- between seeing your own faults and seeing some other person's.
- between conversion of the head and conversion of the heart.
- between being led by the Holy Spirit and led by your own imagination.
- between being persecuted for "righteousness' sake" and being persecuted for "foolishness' sake."
- between "contending for the faith" and striving for your own opinion.
- between being a church member and being a follower of the Lord Jesus Christ.—*Selected.*

The Kings and Prophets of Judah and Israel

Part of the Course pursued by Students of the Bible Institute held in Oregon, Illinois, August 7-16, 1905, in connection with the Annual State Conference of the Churches of God in Christ Jesus.

Three kings of all Israel—*Saul, David, and Solomon*, each reigning forty years.
(Ussher's Chronology is the one used.)

Prophets of Judah	Text	Kings of Judah	Text	Date	Kings of Israel	Text	Prophets of Israel	Text
Shemaiah	1 Ki. 12:22	Rehoboam	1 Ki. 12	975	Jeroboam	1 Ki. 12	Man of God (Josiah)	1 Ki. 13:1
Oded	2 Ch. 15:8	Abijah (Abijam)	1 Ki. 14:31	958	Jeroboam		Ahijah	1 Ki. 11:29
Azariah	2 Ch. 15:1	Asa	1 Ki. 15:8	955	Jeroboam			
Hanani	2 Ch. 16:7	Asa		954	Nadab	1 Ki. 15:25		
Jehu	1 Ki. 16:1	Asa		953	Baasha	1 Ki. 15:28		
		Asa		930	Elah	1 Ki. 16:6		
		Asa		929	Zimri (7 days)	1 Ki. 16:10		
		Asa		929	Omri	1 Ki. 16:16	Elijah	1 Ki. 17:1
		Asa		918	Ahab	1 Ki. 16:28	Micahiah	1 Ki. 22:8
		Jehoshaphat	1 Ki. 15:24	914	Ahab			
Eliezer	2 Ch. 20:37	Jehoshaphat		898	Ahaziah	1 Ki. 22:51	Elisha	1 Ki. 19:16
				896	Joram (Jehoram)	2 Ki. 1:17		
Jahaziel	2 Ch. 20:14-15	Jehoram (Joram)	2 Ki. 8:16	892	Joram (Jehoram)			
		Ahaziah	2 Ki. 8:24	885	Joram (Jehoram)			
		Athaliah (Queen)	2 Ki. 11:3	884	Jehu	2 Ki. 9:3		
		Joash (Jehoash)	2 Ki. 12:1	878	Jehu			
		Joash (Jehoash)		856	Jehoahaz	2 Ki. 13:1	Jonah	2 Ki. 14:25
Zechorah (Son of Jehoidah)	2 Ch. 20:14-15 2 Ch. 24:20	Joash (Jehoash)		841	Joash (Jehoash)	2 Ki. 13:9-10		
		Amaziah	2 Ki. 12:21	839	Joash (Jehoash)			
		Amaziah		825	Jeroboam II	2 Ki. 14:16	Hosea	See Book
Zechariah	2 Ch. 26:5	Azariah (Uzziah)	2 Ki. 15:1	810	Jeroboam II		Amos	
		Azariah (Uzziah)		773	Zechariah (15:8, 6 mo.)	2 Ki. 14:29		
		Azariah (Uzziah)		772	Shallum (1 mo.)	2 Ki. 15:12		
		Azariah (Uzziah)		772	Menahem	2 Ki. 15:14		
		Azariah (Uzziah)		761	Pekahiah	2 Ki. 15:22		
		Azariah (Uzziah)		759	Pekah	2 Ki. 15:25-27		
Isaiah	Isa. 1:1	Jotham	2 Ki. 15:32	758	Pekah			
Micah	Mic. 1:1	Ahaz	2 Ki. 15:38	742	Pekah			
				730	Pekah			
Nahum	Biog.	Hezekiah	2 Ki. 16:20	726	Hoshea	2 Ki. 15:30	Oded	2 Ch. 28:9
				721				
Joel	Biog.	Manasseh	2 Ki. 20:21	698	Kingdom of Israel overthrown by Assyrians	2 Ki. 17		
		Amon	2 Ki. 21:18	643				
		Josiah	2 Ki. 21:26	641				
Jeremiah, Habakkuk, Zephaniah	Read the Books	Jehoahaz (3 mo.)	2 Ki. 23:30-31	610				
		Jehoiakin (Eliakin)	2 Ki. 23:34	610				
Ezekiel, Daniel, Obadiah		Jehoiachin	2 Ki. 24:6-8	599				
		Zedekiah	2 Ki. 24:17	588				
		Judah taken captive by Nebuchadnezzar		588				
		Governors of Judah after Captivity						
Haggai		Zerubbabel	Hag. 1:1	546				
Zechariah		Ezra	Ezra	457				
Malachi		Nehemiah	Nehemiah	445				

(This table can be valuable in the study of the present quarter's and next quarter's Sunday school lessons as presented in Truth Seekers Quarterly (adult), on "The Divided Kingdom.")

—Selected by Mrs. Henry Mattison (Oregon, Illinois) from the records of her father, Brother S. J. Lindsay.



The Twins Return Home

Children's Corner

"Franklin and Norman are coming home today, Father," young John exclaimed at the breakfast table one fine summer morning in August.

"Is that so?" queried Father. "It will be interesting to meet those twin boys again."

"I can hardly wait to see them," said John. "When they went away to the city no one could tell them apart but their parents."

"That was about four years ago. They were both fine looking boys, eager to make a name for themselves in the world, I remember."

"I wonder if they'll look the same," said John. "I think I'll meet the train, Daddy."

"All right, Son. Perhaps I can get away from work long enough to join you."

Away John sped on his bicycle, for he had a big lawn to mow that morning.

John's home was one in which God's name was honored. The Bible was loved and read by each member of the family. It was not regarded as an old-fashioned book, full of dry-as-dust facts. But, as Father often said, it was full of heroes. So young John was a very fortunate and happy boy.

Soon it was time for the train to pull in, and among the crowd along the track were John and his father. The train rounded the bend and slowly came to a stop at the depot. John watched eagerly as one of the young men alighted from the train. He was fine-looking, straight and tall, clear-eyed and very neatly dressed. That must be Norman, decided John, for he was the one with blue eyes.

But where was the other twin? Another young man followed behind Norman, but that could never be Franklin. Why! The two didn't look a bit alike! The second one slouched in his walk. He didn't look anyone in the eye. His clothes were carelessly pressed and his shoes dusty. But to John's surprise, he followed right along with the first young man and he was greeted by the same father and mother, and taken to the same automobile.

Many questions tumbled over each other in John's mind, but there was not time to discuss them with Father now. The boy picked up his bike and started off, while Father called, "See you at supper in half an hour."

"Well, Son, fire away," said his father after grace had been said, and they started to eat.

"Was that other one really one of the twins, Father?"

"Yes, my boy, he was. Why?"

"He didn't look a bit like the other one," said John, "and you know we never could tell them apart before."

"Get your Bible, John, and let's see if we can find something that will explain the reason for the change."

John's Bible was near at hand and soon he was turning to Proverbs 4:10-23.

"Read, Son," Father said. John read that if a young man would walk in the way of the wise he would not stumble and his path would be clear and bright. But if he followed evil companions and lived in idleness, his life would be dark and filled with violence.

"That is what has caused the change in one of the twins, John, evil companions, idleness, drink, all the things that Solomon warns us against."

John never forgot the lesson he learned that day at the depot.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

George Hutchinson, Aug. 17, age 7, Hammond, La.

Eunice Mae Retchie, Aug. 17, age 14, Hammond, La.

Robert Barnett, Aug. 19, age 8, Holbrook, Nebr.

Nancy Drew, Aug. 19, age 14, Dixon, Ill.

Gary Alan Ralston, Aug. 21, age 10, Ripley, Ill.

Bobby Curtis, Aug. 21, age 12, L'Anse, Mich.

Nancy Sundwall, Aug. 21, age 4, Cross Timbers, Mo.

Sylvia Goekler, Aug. 21, age 7, Hammond, La.

Sharon Wagner, Aug. 23, age 13, Dixon, Ill.

Brian Kent Ralston, Aug. 23, age 2, Ripley, Ill.

John A. Railton, Aug. 24, age 5, Winchester, Va.

Franklin Hawkins, Aug. 24, age 14, Sterling, Ill.

This is Promotion Day for Eunice Retchie, Nancy Drew, and Franklin Hawkins. We invite you all to read the Berean Page, also.

"Dear heavenly Father,

We thank Thee for our bread and meat,

And all the good things that we eat.

May we strong and happy be,

And always good and true like Thee."

Meet Your New Berean Officers



David Holquist was re-elected as president of the National Berean Society. He is 22 years of age and came from Grand Rapids, Michigan. At present, he is pastor of the Church of God in Arkansas City, Kansas.

David gained much experience as a youth worker when he was a member of the Southlawn Church of God in Grand Rapids. He was very active in Sunday school and Berean projects, holding offices at various times in both departments. He is interested in dramatics and worked with the civic theater in Grand Rapids for a while. Other interests include singing and the use of object lessons and magic tricks as teaching aids.

This will be David's third year as president of the National Berean Society. He has injected new life into our work among young people, provided new lesson materials, and strengthened our national organization. He has been especially valuable as director of the National Berean Youth Rally. Much of the credit for planning the Rally, studying ways of improvement, and actual supervision of the camp goes to David.



William Dick has returned to the Berean board and will serve this year as first vice president. Bill is 25 years of age. He is a graduate of Oregon Bible College and is now pastor of the Fredericktown, Missouri, Church of God.

Bill took an early interest in Berean activities while he was a member of the Hillisburg, Indiana, Church of God. Later, he took active part in the Berean and music departments of the Oregon, Illinois, Church of God. He has held offices at various times in the past in the National Berean Society.

For the past year, Bill has served as National Youth Director of the Church of God. He is working closely with youth directors and is attempting to help build a sound youth program. You have probably become acquainted with him through articles on the Berean Page. Bill has worked with David Holquist on the Youth Rally board and is teaching at the camp this year.

David Otto, a new member of the Berean board, was elected to the office of second vice president. David will soon be 20 years old. Although this is David's first year in National Berean work, he has a background of active interest and participation in local and state Berean projects. At present, he is president of the Minnesota State Berean Society.



David is a member of the Church of God in Eden Valley, Minnesota. He attended Oregon Bible College for a while and then returned home to work with his father on their farm near Paynesville. He has shown concern for the youth work in the Eden Valley Church and is responsible for the growth of their Berean Society. He also teaches a Sunday school class. We welcome David to our work and know that he will be a great help to us.

Dorothy Elliott has served on the Berean board before. She is our new secretary. Dorothy is 22 years of age, and her home church is the Church of God in Fonthill, Ontario.

Dorothy gained experience in teaching and leadership while traveling with Sr. Verna Thayer as her assistant. She is furthering her Christian education at the present as a student at Oregon Bible College. Dorothy will be valuable as secretary of the National Society in carrying on all correspondence and receiving questions and giving information about Berean work. She will maintain contact with local and state groups and send out notices to keep you in touch with Berean plans.



Helen Burnett was returned to the Berean board, this time as treasurer. Helen is 22 years old. Her home was at Mt. Sterling, Illinois, and she is a member of the Church of God at Ripley, Illinois. She attended Oregon Bible College for a while and is now an employee of National Bible Institution, Oregon, Illinois.



Helen was an asset to our Berean board last year as secretary. She was on hand at the office to take care of Berean mailings and notified other workers of latest developments in Berean plans. She helped much in the advertising of this year's Youth Rally.

Helen's association with the National Bible Institution office will assist her greatly in carrying out the duties of treasurer of the National Berean Society.

AMONG THE CHURCHES

Church Calendar

Special Events

- August 12-22**—Virginia Conference and Bible School at Maurertown (Kenneth Milne, guest speaker).
- August 14-22**—Iowa State Conference at Waterloo.
- August 15-22**—Western Nebraska Conference at Holbrook (Warren Sorenson and Harry Gockler, guest speakers).
- August 25-29**—Ohio State Conference at the Golden Rule Church in Cleveland (Harold Doan, guest speaker).
- October 13-16**—Eastern Nebraska Conference at Omaha (J. W. McLain, guest speaker).
- October 25-31**—Evangelistic Meetings at the Church of God, Fremont, Nebr. (guest speaker, Walter Wiggins).
- October 31**—Arkansas Youth Rally at Me-gintytown Church of God near Greenbrier.

PROBABLE COLLEGE ENROLLMENT

Returning Students

Dorothy Elliott	Fonthill, Ont.
Arthur Fletcher	Fonthill, Ont.
Daniel Fyfe	Lockwood, Mo.
Robert Johnson	Oregon, Ill.
Jack Keenan	Wray, Colo.
Billy Kennedy	Hammond, La.
Louis Kump	Oregon, Ill.
Walter Larsen	Wenatchee, Wash.
Stanley Lawrence	New Paris, Ohio
Anita McCorkle	Gatesville, Texas
Sara Savage	Waite Park, Minn.
Robert See	Grand Rapids, Mich.
Tom Zirkelbach	Oregon, Ill.
Dean Pearson	Tipp City, Ohio
Jesse Pestle	Good Hope, Ill.
Ruth Savage	Waite Park, Minn.
Lois Crouch (Sem. 2)	Cross Timbers, Mo.
Phoebe Kessler	West Milton, Ohio
Jaek Wiggins	Eldorado, Ill.

New Students

Richard Worley	Macomb, Ill.
Clarabeth Pestle	Good Hope, Ill.
John Lewis	Hillsdale, Ill.
Sally Shellhaas	West Milton, Ohio
James Klöpinger	Prescott, Mich.
Lettie Voorhees	Wenatchee, Wash.
Lewis McKinney	Oklahoma City, Okla.
Hollis Partlowe	Browntown, Va.
Austin Railton	Winchester, Va.
Richard Dick	Oregon, Ill.
Don Ward	Blanchard, Mich.
Larry Townsend	Mesa, Ariz.
Kenneth Wigglesworth	Springfield, Ohio
Fred Lloyd	Eldorado, Illinois
Irene Richardson	Hammond, La.

We shall add to this list of names each week as application are received.

BAPTISM AT EAST OREGON

On Saturday, July 24, 1954, Matty Nuppenau presented herself for baptism into Christ's saving name at Rock River. She was immersed into the watery grave of baptism by the writer. May God bless her and keep her in her new walk of life.

Stanley Lawrence.

BAPTISM AT ST. CLOUD, MINN.

On the afternoon of July 14, 1954, John Saatzer was baptized in the Sauk River near Saint Cloud. May God richly bless him as he walks in the light of Jesus Christ.

Raymond Brown.

SOUTHEASTERN CONFERENCE

The Southeastern Conference of the Church of God of the Abrahamic Faith held its initial meeting from July 4-11, 1954, at the Guthrie Grove Church of God, near Pelzer, S. C. This conference is composed of the churches from Virginia, Tennessee, North Carolina, and South Carolina. Attendance was good, considering this being our first conference.

There were three classes which met twice daily, once in the morning and once in the afternoon. The primary group was under the supervision of Mrs. B. E. Holt. Her assistants were: Mrs. Mary Pack, Mrs. Annie Burrell, Mrs. Wilton Leopard, and Mrs. Louise Durham.

The intermediates were supervised by Mrs. Helen Pryor. Her assistants were: Mrs. Tina Picklesimer, and Mrs. Walter Wiggins.

The young adults were supervised by Bro. Arnold Johns.

Teachers for the adults were Bros. M. O. Williamson, C. F. Pryor, Walter Wiggins, R. L. Jones, Arnold Johns, G. W. Durham, G. H. Durham, and Mrs. Bonnie Martin.

Preaching services were held each evening after song services. The sermons by the various ministers proved to be great inspirations to all of us. Each sermon carried forward the theme of the conference, which was "Unity."

Other highlights of the week included sermons by the young adults on Thursday evening, and a "Ministers' Panel" on Friday evening.

Friday was business day, and officers were elected to serve for next year. They were: J. O. Pack, president; B. E. Holt, vice president; Nancy Pack, treasurer; Sara Williamson, secretary.

We look forward with pleasure to seeing the Southeastern Conference grow and bring forth fruit for the Master's use. We were happy to have all those of like-precious faith assemble with us. We enjoyed the fellowship one with another. Sara Williamson, Secy.

BAPTISM AT BLOOD RIVER

Louisiana

At the conclusion of the morning worship service on July 25, 1954, an invitation to come to Christ having been given, Phyllis Gainey came forward to acknowledge her need of Christ. Shortly thereafter, at the river, she was immersed into the saving grace of Jesus. We pray God's richest blessing upon Phyllis in her new walk of life.

Gordon Landry.

ERIE'S SHORE IN '54

The Ohio State Conference will convene from August 25 to 29, 1954, at the Golden Rule Church of God, 13905 Diana Ave., Cleveland 10. Harold J. Doan of South Bend, Ind., will be the guest speaker.

So, make your plans now to come to Cleveland, on Lake Erie's shore, the last week end in August. The conference extends a special invitation to members in our neighboring states and Canada to come and enjoy our hospitality and meet with the Ohio brethren.

For directions, maps, and travel information, write to Jack Hearp at the Golden Rule Church address. Complete information will be sent to you by return mail.

Evening services, including a fifteen-minute introductory talk and music fest, will be held at 7:45 each night except Sunday, when no evening service is scheduled.

Classes for all ages have been planned under varied leadership. A half-hour devotional service will precede each morning and afternoon class session.

The annual conference business meeting will be held Saturday afternoon, August 28. If necessary, an additional business session will convene Sunday afternoon. Bro. Doan, who is pastor of the Morning Star Church in South Bend, and who is in charge of the weekly radio program over station WAIT in Chicago will speak each evening and on Sunday.

Those planning to attend the conference from outside Cleveland and who are intending to remain in the city overnight, should contact Miss Mary Elton at the Golden Rule Church address. Sr. Elton will arrange with church families for necessary accommodations.

Both the social committee and the program committee are making every effort to see that a varied agenda is provided for meeting the tastes of every age group.

Among the social events planned are a tour of the city on Saturday afternoon and a social at the church following the evening service on Saturday.

Come early and stay late—it will be a wonderful week end—it's Erie's Shore in '54. See you in Cleveland for the Ohio Conference, August 25-29.

HERALD RECEIPTS

Mrs. Mildred Somers, Mrs. Edward H. Berek; Mrs. Elmer Holthous; Lyle K. Ward; Raymond Werneke; George W. Savage; Frances Booth; Mrs. Bess Kaspar; Mrs. Ida Eastman (2); Mrs. Ed. Eades; Watson Weinberg; Mrs. Alvin Ratering; Mrs. Dessa Benn; Maybelle Hanson; Mrs. L. R. Hillard; Mrs. Benjamin Johnson; Mrs. Mauriee S. Guest; E. C. Pearson.

Edgar Harbert; Mrs. Elsy G. Boyer; Mrs. J. W. Grimsley; Leonard Brown; Robert Johnson (8); Mrs. Henry Schwier; Mrs. Nelson Anthony (2); Mrs. Dale Slater; C. Alan McLain; Mrs. Harold Carlson; Mrs. Hildreth Worley; Mrs. Gladys Potts; C. E. Randall; Mrs. Anne Broberg; Mrs. Anne Mae Poland; Mrs. Hattie Long (2); Arnold Johns (2); H. P. Brown; Raymond Brown; George M. Hoke; Fred Tavenier; John Baxter; Mrs. Lena Lindsay; Mrs. Ray Beach; Victor Reeves; J. Don Swartz; P. G. Coverston.

A fine General Conference has come to a close. Next week's Herald will carry reports of the business sessions.

Congratulations to Buck and Bertha McGinty, who are the parents of twins, Jean and Joan.

Front-page cover picture. Where once the walls of Jericho "came tumbling down," a new village grows out of the barren sands of the desert. The picture shows refugees making bricks to build the new "walls of Jericho." The new city of Jericho is not being built on the same site but is a few miles from the old city.—Authenticated News Photo.

PHILLIPS-BEATTY

At a quiet wedding in the presence of near relatives Esther Phillips and Harry Beatty were joined in marriage by the writer. Esther has been a member of the church for some time; and, following their wedding trip, Harry presented himself for baptism and was immersed into Jesus Christ at the closing service of our pastorate at Tempe, Ariz. Esther and Harry a pleasant journey together, and bid Harry God speed in his now-found faith. C. E. Randall.

RUBY HAMMOND

My mother, Mrs. Ruby Hammond, of Anaheim, Calif., died on Monday, July 5, 1954. She had been semi-conscious for the last twelve days of life.

My family was with me on vacation heading toward California for a visit when notified that she was in critical condition.

The funeral was at Pomona on July 8. Interment was in Pomona Cemetery, beside her brother and mother. Bro. George Lichty was in charge.

She had been a member of the Pomona Church since before the church moved to the present location some forty years ago. She was baptized by Bro. A. H. Zilmer at Chicago. Cecil Smead.

MABEL ELLEN CHAPLIN FISK

Mabel E. Chaplin was born in Seward County, Kan., on February 17, 1888. She was the daughter of Arthur J. and Lydia A. Chaplin. She grew to young womanhood in and near Arkansas City, Kan. She was married to John R. Fisk at Portland, Ore., on November 15, 1916. A few years later she and her husband returned to Kansas. The rest of her life was spent around Caldwell. She died on July 16, 1954.

She leaves to mourn her death her husband, John R. Fisk; a son, John Robert; one grandson, Robie; one sister, Flossie Hardy; one brother, Lawrence Chaplin; and numerous other relatives and friends. Sr. Mabel Fisk accepted Jesus as her Saviour early in life. Anyone who knew her would be quick to realize that her church was very important and was not to be considered lightly. If we were to summarize her service to the King, there is one verse which, we believe, expresses the message which she had to preach. In Mark 11:22 we find just four words and yet a challenge for life—"Have faith in God." David Holquist.

S. J. LINDSAY SCHOLARSHIP

Delta, Ohio

We are sorry that we do not have anyone here at Delta who would like to attend Oregon Bible College this year.

Inasmuch as we do not, we would like to feel that we have been responsible for helping some young man who is consecrated and truly has a desire to become a servant of God, by paying his tuition for one semester. We are doing this in memory of one of our beloved ministers, Bro. S. J. Lindsay. Through his teaching and guidance many of our members were baptized into Jesus. His life was a devoted life of service and an inspiration to all who knew him. May this student study, devote himself, and be an honor to the one for whose memory this scholarship is given! We are leaving the choice of this student to Bro. Otto E. Dick.

May God direct the work with our young people at Oregon Bible College!

Delta Church of God,
(Mrs. Dale Dunbar).

THE S. E. MAGAW AND THE BOOSTERS' SCHOLARSHIPS

Eight prospective students have already applied for the College scholarships that are being offered by the Boosters and the Alumni Association. If you have not done so, and intend to apply for one of the scholarships, please do so immediately.

The scholarships are awarded on the basis of general reading ability and intelligence as determined by means of tests. We must have the results of these tests by August 21. Make your application by letter to Otto Dick, Oregon Bible College, Oregon, Ill., indicating the name and address of someone who will be willing to supervise your examination. The scholarships pay for the second semester's tuition for new students who make the highest scores and who rank high in Christian character. Otto E. Dick.

TUITION AVAILABLE

The Oregon (Ill.) Church of God is offering the amount of one year's tuition to a student or students who desire to come to Oregon Bible College this fall. The only requirements recommended are that this person or persons be responsible and diligent, and that there is a desire to learn more of the Word of God. The Oregon Church board will work out the details of the offer at a later date. Shirley Urish, secy.

THE WRONG MEASURE

A little boy came running to his mother, shouting, "Mother, I am nine feet high!" His mother said, "Don't talk such nonsense." He answered, "I really am nine feet high." She said, "What makes you think so?" "Because I measured myself." "How did you measure yourself?" "I took off my shoe and measured myself with that. It is just the same size as my foot, and I really am nine feet." "Oh, I understand now," said his mother, but, Sonny, your measure was not the right one. You may be nine feet high measured by your shoe, but you are not that tall measured by a twelve-inch ruler." The Bible says that people, "measuring themselves by themselves . . . are not wise."—Sunday School Times.

"The Kings and Prophets of Judah and Israel," a table prepared by Bro. S. J. Lindsay many years ago, and published before in The Herald, appears this week on page 11. It may be of special interest at this time because of the current lessons in Truth Seekers' Sunday School Quarterly which deal with "The Divided Kingdom."

The article on page 3 entitled "The Sign of His Coming" was sent to us by Bro. Ernest Barnum of Los Angeles, Calif., shortly after the death of Sr. Eva L. Stearns, the author. The concluding portion of the article will appear in the issue of August 31.

GERTRUDE A. SIGLER

Gertrude A. Sigler, daughter of Elizabeth and Abraham Sigler, was born at Hagerstown, Md., on January 22, 1878. After a long illness she fell asleep on July 29, 1954.

Sr. Sigler leaves to mourn her death two sisters, Mrs. Jennie McNeil of Rockford, Ill., and Mrs. Clara Rundall of Oregon, Ill.; one brother, George, of Oregon, and a host of nieces, nephews, and friends.

Sr. Sigler has been a faithful member of the Church of God in Oregon for many years, and her cheerfulness and patience under hardship and stress were always an inspiration to those who knew her best. During her final weeks of illness her only expressed regret was that she could not do something to help others in their trouble.

At her request, funeral services were conducted by the writer and Bro. Paul C. Johnson from Farrell Funeral Home in Oregon, after which she was laid to rest to await the call of the Master who recognizes His own. G. E. Marsh.

Mr. & Mrs. Harvey U. Krogh, Jr.
1717 So. Leer
South Bend, Ind.
11-1-54



Home of Oregon Bible College

College quarters occupy most of the upper part of this beautiful building. Oregon Bible College offers courses of special interest and value to young men who are training for the ministry; but it includes a sufficiently wide range of subjects that will be of interest to any student. Because of the lack of a sufficiently large student body, Oregon Bible College is not able to offer a great variety of subjects in any one semester. Until further growth, a four-year plan is being used whereby most of the subjects offered will be repeated every four years. As the school grows, more subjects will be offered more often. English and New Testament, required of every freshman and sophomore, and a few subjects, offered to upper classmen only, are now offered every two years.

Tentative List of Subjects for Next Year

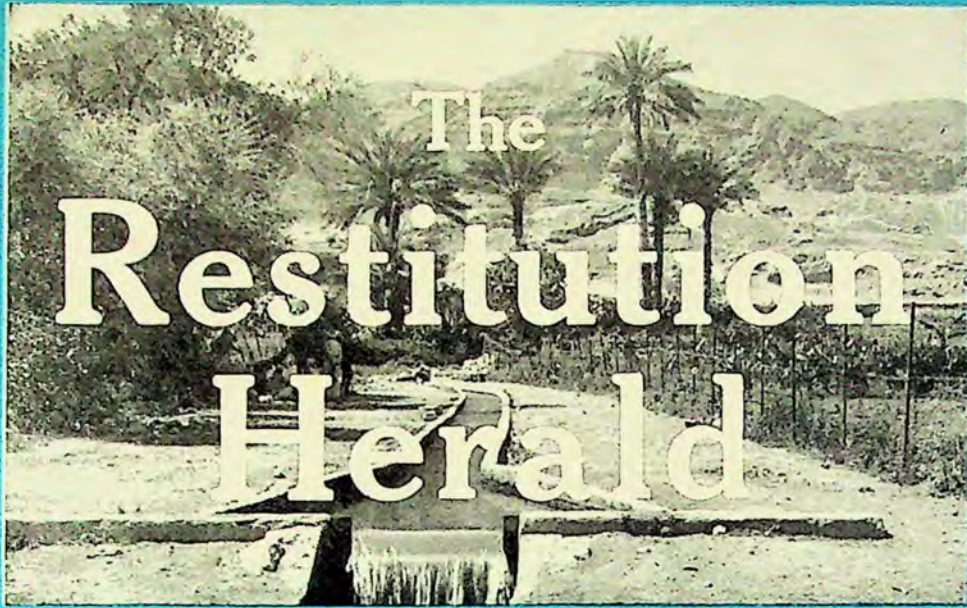
Semester One—Old Testament History I, Public Speaking, Isaiah, Gospel of John

Semester Two—Old Testament History II, Public Speaking, Acts of the Apostles, Preaching II, Church of God History, English (review).

FOR FURTHER INFORMATION

Upon request, a College catalog will be sent to anyone desiring further information. This catalog explains the following: entrance requirements, tuition, rooming facilities, earning possibilities, degree offered, plan of ministerial licensing, student loan funds, College regulations, and general history and purpose of the College. Send your requests to Otto E. Dick, Superintendent, Oregon Bible College, Oregon, Illinois.

Plan to attend Oregon Bible College!



August 17, 1954
Volume 43
Number 45



General Conference

The General Conference of 1954 has now taken its place among many other well-remembered gatherings. This picture of a past year reminds us that time marches on. May we continue to progress and go forward with it.





Editorial

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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

A Conference With a Vision

For the last several years we have been saying each General Conference was the best yet. This is not mere repetition. We sincerely believe that the delegates and participants in the General Conference are to be commended for a constant spirit of progress. Each year truly transcends the year before in the spirit of co-operative effort. This General Conference has attained new heights in unity, fellowship, and collective purpose.

This has been a conference with vision. We all know that no progress is made until it is envisioned by those who will participate in it. Never before has our General Conference engaged in such far-reaching, and detailed, plans for the future. Many have said that our churches are now ready for a great revival in spirit and accomplishment. This Conference has, through the Decade of Development, established the machinery by which this progress will be made. The foresight of General Conference of 1954 will make history.

The detailed plans for the Decade of Development was enthusiastically received by the delegates. It was unanimously passed with a minimum of discussion and often without any changes. We believe that the attitude of the General Conference is indicative of the fact that our people are anxious to co-operate in a well-organized plan that will develop our work from bottom to top.

The program for the Decade of Development will be found in detail in the minutes of the General Conference to be printed in *The Restitution Herald* of August 31. There are high points worthy of mention. Basically, this program is divided into six sections. Each of these sections was prepared in detail by an individual or committee. The over-all program was ably engineered by Brother Harold Doan, our retiring Conference secretary.

Each section of the program has been assigned to the special interest of a member of the Board of Directors or the General Manager. In this way nothing will be neglected and the whole program will be co-ordinated at the executive level. The individual and the section to which they will devote special attention are as follows: Education, Bro. Harry Sheets; Church Building Bro. Arlie Townsend; Publishing, Bro. James M. Watkins; Stew-

ardship, Bro. Clark Ballentine; Foreign Missions, Bro. Stanley O. Ross; Home Missions, Bro. Dale Dunbar.

These officers will take a particular interest in the section to which they are assigned. They will join together in administering the over-all program and weld the activities together as one effective goal.

It should be pointed out that the purpose of the entire program is to develop the work at the "grass roots" level. The general aim will be to develop and strengthen local churches. The national work will be developed only to the extent to which it fulfills this aim.

The first section of the Decade of Development Program concerns itself with Home Missions. It includes plans to more than double our present active membership; increase the number of our active organized churches; provide every full-time pastor with a minimum wage; more than double our youth groups; and nearly double our present number of Sunday schools.

In the Foreign Missions field, practical steps are to be taken to explore and inaugurate a definite foreign mission program. General Conference organization is to be enlarged to meet the needs of the home and foreign mission program.

Oregon Bible College is to be expanded by encouraging at least one student from each church, an enlarged teaching staff; extension of the home-study department; housing facilities for married students; and the addition of a possible graduate course.

A Council of Education has been formed as an advisory council for Sunday school and youth work. Its specific purpose is to develop a sound organization in both youth and Sunday schools on local and district levels that will increase the efficiency of these departments. A qualified worker has been retained to assist in this planning and help develop this program.

The publishing program, the stewardship program, and the plans for helping to build local churches are very extensive. We recommend that you consider and study them carefully as they appear with the minutes. Over-all, we feel that this program has given our Conference a vision for the future, a goal to work toward, a challenge to meet. It shows what can be done. Let us all join hands and work together before the night is upon us.

Secretary's Report for 1954

By Secretary Harold Doan



THE SECRETARY has desired to bring to the Conference a statistical report of the thirty-fourth year of progress of the Church of God General Conference. Since we have been unable to glean the facts and figures necessary for such statistics, however, it is not possible to give a complete report. Many of our churches did not report their progress on the questionnaires mailed for this purpose, hence we have no way of knowing such things as average income, amount expended for building improvements, number of baptisms, number attending various services, etc.

We can, however, give you the general statistics gathered by the National Missionary Society. The Society reports that at this date there are 102 Churches of God, 90 Sunday schools, 43 Berean societies, 47 Dorcas societies, 10 missionary societies, 64 active ministers, and the total membership of the Church of God is 3,750 (3,600 last year).

On the basis of the reports we received from 45 responding churches, we estimate the total financial contributions of Church of God people to all church work at about \$225,000 last year.

Radio broadcasts of the gospel of the Kingdom were conducted in Mesa, Arizona; Macomb and Chicago, Illinois; South Bend and Frankfort, Indiana; Virginia; Midland, Michigan; Texas; Minnesota, and Arkansas last year.

The Community Fellowship Campaign was used to great advantage by 33 Churches of God. During the campaign 30,000 tracts were distributed (in addition to regular sales), ads were placed in the local papers 400 times, and there were approximately 1,500,000 potential readers. Suggested sermon topics were used by many of the church pastors, and several churches reported increased attendance as a result of the advertising and tract distribution. We trust that contacts were followed up with personal calls.

During the past year a new Southeast Conference (South Carolina, North Carolina, Tennessee) was organized and had its first joint meeting July 4-11, 1954. This brings the total number of conferences within the General Conference to 15, Louisiana and Canada making 17 districts. We offer our best wishes and pray the Lord's

blessing on this new conference, and pray that it will be an instrument in the hand of the Lord to win many lives to Christ and assist in the establishment of new Churches of God.

A new church was organized during the last year in Aurora, Illinois, under the leadership of Bro. Bud Goodwin, now attending Aurora College. This group has been active and growing and we extend our greetings and our prayers to this new witness for the Lord in the city of Aurora.

The work at Saint Louis and Morse Mills, Missouri, has been revived and Bro. Alva Huffer has been hired as full-time pastor of these two churches. A good start has already been made in Saint Louis under guidance of Bro. William Dick. We trust that the Lord will have a strong new voice for truth in this important district.

The work so recently begun in San Jose, California, has received impetus with the purchase of a fine building in which to meet and worship. We praise the Lord with these brethren for opening this great opportunity.

Looking out over the field as a whole, there are many signs that give us encouragement and convince us that there are wonderful days ahead for the Church of God. On every hand we can observe signs of progress and growth.

There has been in the past few years a wave of church building, and building improvement. Church properties have been enlarged, modernized, and beautified. This improvement is one evidence of progress and growing interest.

Living conditions of the Church of God ministry have been gradually improving, with many churches striving toward higher wages, and building and modernizing parsonages. This, too, is a sign of progress, and is reflected in a growing unity within the church between ministry and laity.

There is a growing willingness to work. In our local churches and state conferences we see a greater sense of responsibility, willingness to face issues, desire to develop the very best methods, and the urge to forget minor differences within the body to be up and about the Lord's business.

We sense within the church body a greater love than

was once evident, a greater willingness to co-operate with others of like-precious faith, even when minor points of doctrinal difference exist. This is an intangible factor which we feel more than see. It is something that I am sure you all sense, for I have heard many express this thought.

Many of the weaknesses that we reported in former reports are in the process of being corrected, with the movement toward long-range planning. Dividing our work into six departments will allow us to examine each part of our work separately at each Conference and to correct any weaknesses that may be observed.

We are of the opinion that the following questions should be debated at some delegate meeting to clarify our position and assist the Board in knowing what course our work should take. Should we concentrate our attention on establishing new churches or in doubling the membership of existing churches to make them self-supporting, able to hire a full-time pastor, with surplus funds for the establishing of new churches? Can we establish a simple over-all plan for the distribution of the tithe that will eliminate the conflict inherent in many different funds into which people can tithe? Is there a way in which our work in the local church, the state conference, and the General Conference, can be better co-ordinated, with less overlapping of effort?

We are impressed, not with the problems that face us, but with the overwhelming opportunities. Great days are ahead for the Church of God; marvelous things can be done. The Lord is moving among us and has wondrous things in store for us, if we rise to the challenge of the times and stride forth in faith, occupying till He comes.

WHEN IT'S THE OTHER FELLOW

Have you ever noticed?

When the other fellow acts a certain way, he is "ill-tempered"; when you do it, it's "nerves."

When the other fellow is set in his ways, he's "obstinate"; when you are, it is "firmness."

When the other fellow doesn't like your friends, he's "prejudiced"; when you don't like his, you are simply showing that you are a good judge of human nature.

When the other fellow tries to treat someone especially well, he is a "flatterer"; when you try the same thing, you are using "tact."

When the other fellow holds too tight to his money, he is "close"; when you do, you are "prudent."

When the other fellow says what he thinks, he is "spiteful"; when you do, you are "frank."

—From a selection in *Church of God Messenger*.

National Youth Director's Report

By William Dick

DURING the General Conference business sessions last year, it was proposed that we have a National Youth Director who would represent the General Conference in directing the youth work of our church. We have evangelists working mainly with adults and children, but we have no one spending his time wholly with young people. Until we can support a full-time Youth Director, we agreed to take the job and get the machinery in operation.

Most of our time was spent studying methods used by other churches and drawing up plans that might improve our youth organization. More direct action was carried out in our capacities as an officer of the National Berean Society and a member of the Youth Rally Board and teacher at the Youth Rally.

One of our goals for the year was to appoint District Youth Directors and set up a network of co-workers who would maintain contact with each local youth group. We have appointed six District Directors and interviewed two more who probably will be appointed.

Essentially, the task of each Director is to promote youth work in his district. He is to organize a youth group in each church, keep up-to-date statistics of the progress of each youth group, and report all news of interest to the National Youth Director. We, in turn, have reported these developments on the Berean Page in *The Restitution Herald*.

We have merely "scratched the surface" in organizing local youth work and setting up an efficient, national organization. In looking forward, we recommend that the National Berean Society and the youth plans of the General Conference be combined to form one youth organization under the direction of the General Conference. We encourage the Church of God to place more emphasis upon youth work and take definite steps toward hiring a full-time youth evangelist.

DAILY READING HELPS

M. Aug. 23. Num. 3:6-10. Only sons of Aaron to serve as priests.

T. Aug. 24. Prov. 16:18-20. Pride goeth before destruction.

W. Aug. 25. 2 Cor. 12:7-10. Weak in our own sight—strong in God's might.

T. Aug. 26. Luke 18:10-14. Self-righteousness is a dangerous form of pride.

F. Aug. 27. 1 Cor. 8:1-3. Knowledge is no justification for pride.

S. Aug. 28. 1 Tim. 3:1-6. Positions of leadership sometimes beget pride.



National Society of Evangelism and Missions

By President Alva G. Huffer

THE National Society of Evangelism and Missions was organized two years ago for the purpose of coordinating the work of local and state missionary societies and to make recommendations concerning the work of evangelism and missions to the Board of Directors of the National Bible Institution. Its organization is similar to that of the National Sunday School Association. Annual meetings of the National Society are held in August in connection with the General Conference.

The officers of the National Society constitute the National Board of Evangelism and Missions. They meet at various times during the year. Officers who served during the past year and who were re-elected to serve during the coming year are: Alva G. Huffer, president; C. E. Lapp, vice president; and Ada Simpson, secretary-treasurer.

The Department of Evangelism and Missions of the General Conference includes two major divisions—home missions and foreign missions. Home missions designates the work of preaching the gospel, winning men to Christ, and establishing churches in the United States and Canada. Foreign missions designates the work of preaching the gospel in other countries.

Foreign Missions

Many members of our church are praying that God will open the way so that our workers can preach the gospel in foreign countries. Many local churches have formed missionary societies to pray and to raise funds for this important work. The Evangelism and Missions Board is seeking to investigate various areas in other countries where workers can be sent. We are confident that the Lord will inspire workers to prepare themselves and will provide the way so that a definite foreign missionary work can be started by our churches.

During the past year, the Minnesota State Missionary Society and other local groups have been investigating and supporting the work of S. S. Manoah who is doing missionary work in Bangalore, India. The Minnesota State Society is convinced that Mr. Manoah's work is doctrinally correct and is worthy of support.

Home Missions

Opportunities for preaching the gospel and reaching men for Christ in our home missionary fields have never

been greater. Our two greatest needs at the present time are for members who will give themselves to a *ministry of prayer* for evangelism and for young men who will enroll in Oregon Bible College and prepare for the *ministry of preaching* the gospel.

Our need for additional qualified workers is tremendous. Churches and individuals who give financial assistance to students at Oregon Bible College are performing an outstanding home missionary work.

More new local churches have been organized within our General Conference during the last ten years than probably at any similar period of time during the recent history of the church. Moreover, there are many factors that indicate this present era of outstanding growth is only beginning. One can be confident that the immediate future years will witness even greater outward and inward growth among our churches.

One of the major tasks accomplished by the National Society of Evangelism and Missions during the last year has been to assemble accurate statistics concerning the churches within our General Conference. In addition to other information, we have compiled a list of all the active members of all our local churches. Our list is almost one hundred per cent complete. At the present time, the total active membership of our churches is approximately 3,750. Our National Society has a separate filing card for each member of each local church. On this card is listed his name, address, and local church. We have a different color card for the various state conferences. By keeping this information and other statistics accurate and up to date, one can recognize progress as it is made by our General Conference as a whole.

Churches associated with our national organization, the General Conference, naturally group themselves into seventeen conference and geographic districts.

Fifteen of seventeen districts are organized into state or district conferences. These conferences are: Illinois Conference, Indiana Conference, Michigan Conference, Ohio Conference, Southwest Conference (Arizona and California), Minnesota Conference (Minnesota and Wisconsin), Missouri Conference and Kansas, Arkansas-Oklahoma Conference, Southeast Conference (North Carolina, Tennessee, and South Carolina), Iowa Confer-

(Please turn to page 12)

Oregon Bible College Report

By Superintendent Otto E. Dick

OREGON BIBLE COLLEGE has completed its sixteenth year of service. During that time it has graduated forty-two students; thirty-three of these are now preaching. In addition to the forty-two graduated, forty-seven others have received from one to seven and one half semesters of training at Oregon Bible College. The curriculum of the College as well as the physical equipment have been gradually expanded so that the College can accommodate many more students and grow in efficiency or service. During the past year satisfactory rooming and boarding accommodations have been provided by Mr. and Mrs. Walter Wiggins and Mr. and Mrs. Fred Bolhaus, who are planning to continue this service for our College students.

We have continued to build a list of prospective students and have at the present over two hundred names of young people whom we contact by mail three or four times a year with publicity material. By means of a card filing system, we keep a record of all kinds of material sent to these prospects. The results of such contacts are difficult to measure, but we have hoped by such means to publicize the College more thoroughly and create favorable public relations. This year the church secretaries are being contacted by mail five times, including three times by members of the Board of Education in an effort to solicit the co-operation of the churches in building up the enrollment of the College and encouraging the churches to take advantage of the service provided by the College. Members of the Boosters organization have been contacted twice during the year. The Board of Education has been contacted by mail three times and meets on Wednesday of General Conference week each year.

The College has expanded its correspondence study department until four courses are now offered. A total of ten students have been enrolled in these courses. Two have completed the courses, one dropped the course, and all others are in the process of completing them. We offered to send the complete courses to groups or individuals wishing to study without sending the lessons in for grading and have sent out 92 complete sets. We have felt that the correspondence study courses provide a good method of being of service especially to isolated members. In some cases we believe the courses have been a means of arousing more interest in the College. We know of three correspondence study students who plan to enroll

in College later. One such student completed the Christian Service course in about twelve weeks and immediately enrolled in the Bible Interpretation course. Another has enrolled in both of the above courses and states his intention of enrolling in Oregon Bible College after he is graduated from high school next year.

The Oregon Bible College Boosters have a membership of 664 members. Contributions to the Boosters' fund in addition to the one-dollar memberships were \$206.10, making a total income for this year of \$870.10. The balance from last year was \$432.39, making a grand total of \$1,302.49. Expenditures from the fund were as follows:

Printing and addressing	\$ 60.22
Advertising (Our Town)	69.00
Calendars	97.24
Books (for students)	381.78
Scholarship	50.00
Postage	54.53
Maranatha number of The Herald	55.52
	<hr/>
	\$768.29

This leaves a balance on hand as of July 20, 1954, of \$534.20.

The prospective enrollment for this fall at this date is thirty-two students, which is an increase of ten over last year's enrollment. Of this number, fifteen will be new students. There is a good possibility that at least two more students, not counted in the estimated number, will enroll between now and the opening of the fall semester. There is, of course, also the possibility that a few of those now enrolled will fail to register because of a change of plans. We are optimistic about the increase in the number of young people who will join our College group this fall and pray that the Lord will send many more consecrated young people to train for a happier and more useful Christian life.

The Boosters' scholarship, the Alumni S. E. Magaw scholarship, the S. J. Lindsay scholarship, and the \$50.00 scholarship offered by Bro. and Sr. C. E. Randall are being offered this year. The first three of these will pay the cost of the student's second semester's tuition, which averages about \$87.50. At this date eight prospective students have applied for these scholarships and have arranged to take the examinations, by means of which the winners are determined. We are hoping that the number

(Please turn to page 11)

Report on the Salary of Pastors

By Harvey U. Krogh, Jr.

MOST ministers in America prefer long pastorates, but many with young growing families are compelled to move to get an increase in salary. It is impossible to tell how many ministers change pastorates to get an increase in salary. It is not to the credit of the church that calls them into its ministry that we make them move from place to place to get a living wage. Some of them must wear their books out packing and unpacking them instead of reading them. Few American ministers like this system. They are looking for a system that allows long tenures. Christian brotherhood is needed to lift this whole subject to higher grounds.

Many denominations in America have a minimum salary plan.

Why a minimum salary plan? Some communities are prosperous, while others are unable to support a minister. Twenty-five per cent of the farmers raise eighty per cent of the marketable foodstuffs. This means that the seventy-five per cent who raise the other twenty-five per cent have small incomes. Nearly one half the farms in the United States ordinarily provide less than \$600 worth of products in an average year. But in these areas trained ministers are needed even more than in the highly mechanized prosperous areas.

Some churches are made up largely of tenants. Forty per cent of all American farms are occupied by tenants or sharecroppers. Because they move on an average of once every three years, they need more pastoral service than a church of settled owners, although they are less able to pay for such service. These newcomers are in the country but not of it. This is a challenge to rural ministers. Those who send them out will need to help support that pastor who serves them until these newcomers are assimilated into the rural church membership.

Rural people raise the children, feed, clothe, and educate them, and when they are old enough to earn money, many of them move to the city. The fact that the cities were fourteen billion dollars richer and the farms were much poorer indicates that many of the churches in these cities need to help with the adequate support of the pastors who serve the people left behind in the country.

The minimum salary plan is needed in every conference to provide trained ministers and equitable support for every rural parish.

Approximately three fourths of our young pastors

when they leave college go to rural churches. Most of these men would prefer to stay there if they did not need to move to get an adequate income for their growing families.

Some of them never cease moving, for the only way to get a raise in salary is to move. As we stabilize salaries, we tend to stabilize the ministry.

The average minimum salary for married members of the Methodist conference for 1946 was \$1,310.71. The highest minimum standard for any conference was \$2,000 and the lowest was \$900. Out of 56 conferences, twenty-nine of these paid \$1,300 or less and twenty-seven paid \$1,350 or more.

Allowances are added for children: for each pre-school child, \$75; for each grade school child, \$100; for each high school child, \$150; for each child in college, \$250; maximum allowance for all dependents, \$600.

The purpose of establishing a minimum salary is to provide adequate living conditions for the minister and his family. Even though the pastor himself may be expected to make sacrifices, all would agree that his children should be given equal opportunities in school and in the life of the community. This should be a healthy sign for conference legislation.

Parsonage allowance: No mention is made in the above report of a parsonage. Some allow fifteen per cent of the minimum salary for renting a parsonage. One allowed \$35 for rent per month.

Travel allowances: Extra is allowed for traveling expenses on a circuit. One conference allows \$100 for each additional church served. A rural minister cannot do satisfactory work without a car. His car must be operated with a high degree of dependability. Estimated cost of a car for one year is \$500.

Tenure: Salary increases over basic amount according to tenure: \$100 after two years of service; \$200 after five years of service; \$500 after ten years of service.

How money is raised: There are three main sources from which the money is obtained to bring all salaries up to the minimum allowed. 1. The funds of the annual conference. 2. The churches. 3. The pastors.

Administration and promotion: A sound organization

and a well-administered method are needed for distribution of these funds. A commission of pastors, laymen, and a national representative should be chosen to administer the plan.

How to start a minimum salary plan:

1. Appoint a commission to be responsible for it.
2. The rate of assessments must be decided.
3. Estimate from the above the income which will be available and decide upon a tentative basic salary.

4. A change from year to year to meet the basic needs.

A suggested minimum salary plan:

1. The name of the plan shall be "The Minimum Salary Plan."

2. The commission shall be made up of two laymen, two ministers from each district, and a representative from the General Conference.

3. Duties of the commission:

- a. To promote the minimum salary plan in quarterly, and annual conferences.
- b. To approve all minimum salary claims upon recommendation of the districts.
- c. To direct the conference treasurer to pay claims to the churches semi-annually.
- d. To decide upon the justification of all reductions of pastors' salaries below the stated minimum.
- e. To enforce the following rules:
 1. Sub-minimum churches must pay their part of salary in full.
 2. Churches receiving aid must observe the financial plan of the discipline.

4. Suggested assessments:

(The word "churches" here is used for the pastoral charges, that is, the work of one pastor.)

Assessments to all churches of the conference:

Churches paying up to \$100 cash salary should pay an amount equal to 1 per cent of the cash salary.

\$1,001 to \$2,000, 2 per cent

\$2,001 to \$3,000, 3 per cent

\$3,001 to \$4,000, 4 per cent

\$4,001 to \$5,000 and over, 5 per cent

The conference shall pay (each member) an amount equal to one half the assessment of its respective churches. Interested laymen shall be solicited for contributions and bequests for an endowment for the minimum salary fund. All funds shall be handled by the conference treasurer.

5. Records:

The total amounts received from the churches, pastors, and others shall be published.

The names of the churches and the pastors who have paid their assessments shall be published.

The names of the churches or pastors receiving the subsidy shall not be published, but the books shall be available for examination to any conference member.

6. A basic minimum salary shall be established.

LIFE INSURANCE:

To be offered by Bro. Richard Vanderwall.

Social Security:

If Congress passes pending legislation, each church can pay 2 per cent of the pastor's salary, and deduct 2 per cent from the pastor's salary, thus making up the total amount paid the Government.

Whatever this amount is will determine the social security payments received upon retirement.

"Potash production is steadily rising at the Dead Sea works. Output in April, 1954, was 2,600 tons, an increase of forty-five per cent over the average in the three preceding months, and should reach three thousand tons soon. Potash is currently being produced from karnelite accumulated in evaporating pans since the plant closed in 1948."—*Jews in the News*.

Jerusalem's Biblical Zoo

"God said, Let the earth bring forth the living creature after his kind . . ."

American tourists who know and love their Bible and were fortunate enough to be in Israel early in June get the thrill of their lives when they witnessed unique "Bible Week" ceremonies at the Jerusalem Biblical Zoo.

The only zoo of its kind in the world, the Jerusalem Biblical Zoo collects especially those animals, birds, reptiles, and insects mentioned in the Bible and those that were at any time indigenous to the Holy Land.

Israel's "Bible Week," sponsored by the Bible Research Society of Israel, was appropriately chosen to coincide with the ancient *Shavuot* (Pentecost) Festival commemorating the Ten Commandments. The next day Jerusalem's mayor, Itzhak Kariv, opened the Jerusalem Biblical Zoo's new Bible Vivarium which featured an exhibition of locusts as its first display. The locust is one of the most frequently mentioned species in the Bible with well over twenty references, and played a major role as one of the ten plagues of Egypt.

—*Jews in the News*.

The disciples asked Jesus, "What shall be the sign of thy coming, and of the end of the world?"

The Sign of His Coming

PART TWO OF TWO PARTS

By Eva L. Stearns

The Fig Tree

WE KNOW the fig tree is figurative of the Jewish nation, for God called them figs when they were taken to Babylon by Nebuchadnezzar in 600 B.C. At that time God showed Jeremiah a vision of two baskets of figs (Jer. 24:8, 10)—one basket of very good figs, and one basket of very bad figs. In verses 5 and 6 it is stated, "Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good . . . and I will bring them again to this land: . . . and I will plant them, and not pluck them up." The evil figs that came to Babylon, and those that went to Egypt, will be removed into all the kingdoms of the earth. They will not return until the end of Gentile times. After 70 years in Babylon, 48,000 of the good "figs" went back to Palestine under Ezra and Nehemiah to fulfill the seventy weeks of Daniel 9:27. They still were called figs five hundred years later by Jesus in the Parable of the Fruitless Fig Tree. (Luke 13:6-9). A man had a fig tree. He came in search of fruit, but found none. He said to the dresser of the vineyard, "These three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?" The dresser said, "Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down." But the fig tree (the Jewish nation) brought forth no fruit.

The same is found in Mark 11: "Seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the *time* of figs was not yet. And Jesus answered and said . . . No man eat fruit of thee hereafter for ever" (vv. 13, 14).

In Matthew 2:18, 19, as Jesus returned unto the city, He hungered. He was hungry to see some fruits of righteousness in the Jewish nation. Seeing a fig tree, He "came to it, and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away."

Did Jesus Curse the Fig Tree

We often hear the expression, "The cursing of the fig tree." Jesus' disciples said He cursed it when they saw

the fig tree wither away; but Jesus said, "Let no fruit grow on thee henceforward for ever." The word "ever" in Greek is *aion*, and means "for an age." Translated, Jesus said, "Let no fruit grow on you for an age." This was the Gentile age, and agrees with Paul in Romans 11: 25-27, "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."

The Jewish nation was dead. The people were buried among all nations of the world, as told in Ezekiel 37, for nineteen hundred years without a country or government, temple or sacrifice—with only a religion and a great hope to keep them a separate people. Now they have begun to come to life, for many Jews are back in Palestine. They are a nation, accepted in the United Nations. They have come from sixty-six different countries, with many different languages. Many are poor, sick, and old, without money, but with one great desire—to return to the land of their fathers. This is being accomplished. The "fig tree" has come to life. In Matthew 24:34, Jesus said, "This generation [the generation that sees this miracle] shall not pass, till all these signs [in Matthew 24] be fulfilled."

The Fig Tree, and All the Trees

Luke tells the same lesson of the fig tree—and all the trees—in Luke 21:24-36. He told how Jerusalem must be destroyed. This was done in 70 A.D., by the Romans. Then he told how Jerusalem would continue to be trodden down by the Gentiles, until the times of the Gentiles be fulfilled. The times of the Gentiles were partly fulfilled when Turkey lost her empire in 1917 in World War I.

Then Luke records the same parable that Matthew recorded: "Behold the fig tree [and adding], *and all the trees*" (v. 29).

We know the fig tree was the Jewish nation, but who are "all the trees"? These must be the different peoples who were conquered and held in subjection under the Turkish Empire until after World War I in 1917, when

the Turkish Empire was divided and the land given to the Jews and Arabs.

A portion of the Promised Land was given to the Jews. The rest of the country was divided among Iraq, Iran, Lebanon, Syria, Jordan, and Saudi Arabia. These were the Arab tribes, the descendants of Esau, the twin brother of Jacob, who also claim Palestine as their country through Abraham and Esau.

All the Arab tribes were held together by the Mohammedan religion; the Jews were held together by their religion. These countries were under the English or the French Mandates, until World War II, when they demanded their independence. Iraq (old Babylon) got her independence in 1945; Iran (old Persia) got her independence in 1942; Syria in 1944; Lebanon in 1941; Jordan in 1949; and Egypt deposed her king in 1952. All these countries are coming to life and putting on leaves.

All these countries are Mohammedan. The Edomites or Ishmaelites are descendants of Esau. The great gulf between the two camps is the "great trouble" between Jacob and Esau, and is the result of the two blessings that Isaac gave the twin brothers (Gen. 27). Descendants of Esau claim this country today, because Esau was the oldest son; but *God* gave the land to *Jacob* and his descendants (Gen. 28:13).

The Arab tribes moved into Jerusalem and claimed the holy places when the *time of the punishment of the Jews had come to an end*. The Arabs have these holy places today. God tells of their punishment for taking these in Ezekiel 35 and in Obadiah. Esau is Edom, and Edom is Mount Seir. Luke 21:31, 32 reads, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand. . . . This generation [that sees the fig tree, and all the trees put on their leaves] shall not pass away, till all be fulfilled."

What Is a Generation?

A generation could be forty years, as it was with Moses in the wilderness. In Psalm 95:10, God said, "Forty years long was I grieved with this generation." A jubilee was fifty years. In Matthew 23:36, Jesus said, telling of the destruction of Jerusalem, "All these things shall come upon this generation." All those calamities were fulfilled in forty years.

Has the Fig Tree Put on Her Leaves?

No one knows the day or the hour of the Lord's return. However, Luke said, in 21:28, 36: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. . . . 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." Revelation 3:10 reads, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell on the earth."

Will the Church Go Through the Tribulation?

I believe there are two phases to the coming of Christ. He comes first for the church. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16). This agrees with Luke 17:34-37, which reads: "I tell you, In that night there shall be two men in one bed; one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together."

The word "body" in the foregoing text in Greek is *soma*, and means the church. The church is the body of Christ (Eph. 1:23; 5:23; Col. 1:18; 1 Cor. 12:20). This means that the church will be gathered to Him before He comes as King of Kings. "The armies . . . clothed in fine linen" are with Him (Rev. 19:14).

Jesus said, in Matthew 24:37, "As the days of Noe were, so shall also the coming of the Son of man be. They were eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark. They knew not until the flood came and took them all away. So shall also the coming of the Son of man be." Noah and his family were protected in the ark until the Flood was over.

Luke 17:28 tells of the days of Lot. They ate and drank bought and sold, planted and builded; but the same day that Lot went out of Sodom, it rained fire and brimstone, and destroyed them all.

According to Revelation 5:6, 9, we see the "elders" with Jesus, with their prayers and praises, singing, "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." The opening of these seals are the beginning of the Great Tribulation of Revelation 6 to Revelation 18.

The church is not mentioned in Revelation until after all the seals and trumpets and vials have been poured

out. Then the bride (Rev. 19) is seen singing praises and rejoicing, for the marriage of the Lamb is come, and the bride has made herself ready. She is arrayed in white linen, which is the righteousness of saints.

We see the second phase of the Lord's coming in Revelation 19:11-14: "I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True. . . . and on his head were many crowns; . . . and he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the *armies* which were in heaven followed him upon white horses, clothed in fine linen." ("Fine linen" typifies the righteousness of the church.) This agrees with Jude 14 which records that Enoch prophesied of these days, saying, "Behold, the Lord cometh with ten thousand of his saints."

Immediately after the "great tribulation" of Matthew 24:15, the sun will be darkened, and then will appear the sign of the Son of Man in heaven, coming in the clouds of heaven with power and great glory. Where will He come? "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" (Zech. 14:4).

How Will He Come?

As the disciples stood on the Mount of Olives, the angels said to them, "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 Will He Come?

Jesus will return when all nations are gathered against Jerusalem to battle (Zech. 14:2, 4).

What Will Jesus Do When He Comes?

He will establish the Kingdom of God and restore all things which God has spoken by all His holy prophets, since the world began (Acts 3:20, 21; read also Zech. 14:8-21; Isa. 11; 65:17; Rom. 11:26; Rev. 21).

What Will the Twelve Apostles Do?

According to Matthew 19:28, they will sit on twelve thrones judging the twelve tribes of Israel.

What Will the Church Do?

The saints will be kings and priests and will reign on the earth.

Some people think the interpretation of the seven years is determined upon the Jewish people. This has a tendency to make the church careless. The church will be looking more for the covenant to be made with the Jews, than for Christ Himself. There is no evidence that this covenant is made before the resurrection of the dead, or

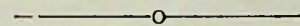
the translation of the living. The translation of the saints may take place any time after the Jews are back in Palestine as a nation. Jesus said, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15). Again, He said in Luke 21:36, "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." "As a snare shall it come on all them that dwell on the face of the earth" (v. 35).

There is no danger, for the faithful servant shall always be watching, waiting, and hoping for the Lord to come, whether He comes in the morning, noon, or night. He will always be mindful of the prophets, for prophecy is like a light that shines in a dark place. The great events shine clear and bright out of the darkness. On these we all agree, but the events surrounding these bright lights are obscure until we are very near to them.

For this reason, as events and trends transpire among the nations, we get a clearer view of what certain prophecies mean just preceding the coming of the Lord.

We are certain that the *darkest hour* of the long night is soon to come upon the earth. It is during the darkness that Jesus as the *bright and morning star will appear* for His bride, and after the great tribulation He will arise as the Sun of Righteousness, with healing in His wings upon the whole earth.

The study of prophecy is important and helpful, but only as the knowledge we gain thereby increases our faith in God, and gives us a deeper and more abiding love in His infinite goodness, and a hope so bright and shining that it separates us from the world and leaves us with but one great desire—the returning of the King.



OREGON BIBLE COLLEGE REPORT

(Continued from page 6)

of scholarships may be increased. We know of individuals and groups who have offered to pay a part or all of the tuition of certain students.

College officials and students look optimistically toward the success of the proposed decade of development. We believe that the prospects for an increase in enrollment is a definite response to the spirit of the program. We are also encouraged about the general spirit of the school. We believe we have made decided gains toward acquiring a spirit of Christ in the school. We have had some serious problems and have enjoyed the co-operation of students, the general manager, and the Board of Directors in meeting such problems.

NATIONAL BEREAN SOCIETY REPORT

By President David Holquist

THE BEREAN SOCIETY officers for the past year have been president, David Holquist; first vice president, Jesse Pestle; second vice president, William Dick; secretary, Helen Burnett; treasurer, Jerry Reeves.

Each year the society has seen the need for a full-time staff to carry on our work. Our board members do most of the youth work by themselves. As part-time workers we are not able to do the work effectively. We are definitely in a stage of growing pains. An example of this can be seen by how our Texas brethren have started some youth work of their own. As a National Society we are unable to help them because no one is free to act as a youth director or evangelist. The Texas-Louisiana District held a youth rally this past summer. There were 46 full-time students and 2 part-time students. Word has been received that they hope to have 75 in attendance next year. We pray that their goal will be accomplished and that more groups will be able to hold local rallies. We are sure that more groups could do this if we had at least one full-time youth leader.

Most of the year has been spent in observing other societies and trying to gain new ideas to help us organize our own groups.

We presented many of our ideas to the church at large on Berean Day, August 2. Projects for the coming year have tentatively been planned and are as follows:

1. A Youth Kit.
2. Promotion of the youth work in regard to the ten-year program.
3. A worker's conference for youth leaders in January.
4. Promote and encourage week-end rallies and summer camps.
5. Develop a stronger bond of unity by a constant correspondence with the 17 youth directors.
6. Printing of helps to youth and youth leaders through the medium of *The Restitution Herald* and tracts.

Our present officers, for August 1954 to August 1955, are: president, David Holquist; first vice president, William Dick; second vice president, David Otto; secretary, Dorothy Elliott; treasurer, Helen Burnett.

Our recommendations to this conference are the acceptance of the ten-year plan and a more unified youth department. Our appreciation is extended to the Executive Board and the General Manager for the co-operation and consideration extended to us in the past year.

NATIONAL SOCIETY OF EVANGELISM AND MISSIONS

(Continued from page 5)

ence, Texas Conference, Virginia Conference (Virginia, West Virginia, Maryland, and District of Columbia), Western Nebraska Conference (Colorado included), Eastern Nebraska Conference, and Northwest Conference (Oregon and Washington).

These regional conferences have conference organizations and conference officers. Members of local churches within these areas meet regularly for annual and often quarterly conference meetings. Conference workers formulate plans whereby evangelistic work can be promoted in their state or district.

The remaining two districts are the Louisiana district and the northeast district (Ontario and New York). In these districts, churches are grouped together geographically but state or district conferences have not yet been organized. Churches in these areas also are strong and active, seeking to promote evangelistic growth in their districts.

District Decade Goals

The Department of Evangelism and Missions, as part of its home missionary program, has suggested that each of the seventeen districts adopt a Decade of Evangelism Goal (1954-1964) for its area. Thus far, seven conferences have adopted long-range goals for their areas. Several state conferences will hold their annual meetings later this summer. We are confident that all seventeen districts will want to adopt similar long-range goals.

Future Work

At our annual business meeting, August 4, 1954, it was decided that local membership in our National Society would not be limited to local missionary societies. Ladies auxiliary societies (like Dorcas societies) and youth groups, etc., that do evangelistic and missionary work are entitled to be affiliated with the National Society. Local organizations that would like to be affiliated with the National Society of Evangelism and Missions should contact the secretary, Mrs. Ada Simpson, 1018½ Cass Ave. S.E., Grand Rapids, Michigan. She will place your group's name on her list and will send you a membership certificate.

During the coming year, the National Board of Evangelism and Missions plans to issue a regular bulletin containing information concerning evangelistic and missionary work of interest to our churches and local missionary groups.

We are asking that you will uphold the work of evangelism and missions through your regular prayers and consecrated service to the Lord.

What Happened on



BEREAN DAY

Berean Day is a day set aside during General Conference to emphasize youth work. Berean Day began this year on Monday, August 2, at 9:30 a.m., with a devotional period. Devotions were opened by singing choruses, and were followed with prayer by Bro. Jerry Reeves. Bro. Reeves also gave a short sermon stressing the leadership of youth by older people.

At 10:15, following the morning devotions, a program, "Visual Aids for Youth," was conducted by Bro. David Holquist. There were several demonstrations on the use of visual aids. Bro. Milon Hall explained how important it is for us to keep in contact with God through prayer. He then brought to us by radio and the use of recording the names of people who had contacted God during their life. Bro. John Denchfield then used the magic trick of making several cookies from one cookie to illustrate the story of the feeding of the five thousand.

Sr. Jane LeCrone, Sr. Walter Anderson, and Sr. Norma Warmolts told how they had made puppets and used them to illustrate stories. Then Bro. Otto Dick showed by the use of pictures and words that people will remember more of what they see than what they hear.

At the eleven o'clock hour, Bro. David Holquist presented the paper, "Teen Canteens and Christ." He brought out the thought that if we could get young people to believe they needed Christ, they would come to church. Teen canteens provide clean, moral activities for young people and help them to feel their need for Christ.

At the 1:30 assembly period, everyone joined in the singing of choruses and a Scripture drill. At two o'clock, the program consisted of making plans to help organize local Berean groups. A plan was set up for a book consisting of worship, study, service, and recreation helps. These books will be made by our own people and sent out periodically. They are to help keep the organizations doing and studying the same things.

At three o'clock, Sr. Louise LaMunton gave the Bereans a report on organizational work from the national standpoint. The need for more youth groups was presented, and several helpful suggestions were made to show how this work can be accomplished.

The annual National Berean Society business meeting began at four o'clock. The meeting was called to order by President David Holquist. The secretary's report and the

treasurer's report were read and accepted. There were no reports from standing committees.

Bro. David Holquist then described plans for the coming National Berean Youth Rally—August 8-18. He showed slide pictures of Quaker Haven Camp and answered questions about the camp.

State reports were given from Minnesota, Indiana, Virginia Conference, Southwest Bereans, Arkansas, Michigan, and Louisiana.

The motion was made and seconded that the Berean board co-operate with the General Conference in their plans for youth work in the future.

Since Camp Berea is not to be built until sometime in the future, or not at all, the motion was made and seconded that the Berean board contact donors to the Camp Berea fund to see if they would give permission to have it transferred to another fund.

Nominated to Berean offices were: president, David Holquist; first vice president, William Dick and David Otto; second vice president, Dorothy Elliott and David Otto; secretary, Dorothy Elliott and Helen Burnett; treasurer, Harvey Krogh and Helen Burnett.

The following were elected as officers of the National Berean Society for the coming year: president, David Holquist; first vice president, William Dick; second vice president, David Otto; secretary, Dorothy Elliott; treasurer, Helen Burnett.

The business meeting was closed with prayer by David Holquist.

Berean Day closed with a worship service at 7:30 p.m. Bro. William Dick, National Youth Director of the Church of God, presented his suggestions for putting life into our youth work in the sermon. "Take Heed How You Stand."

Reported by
Helen Burnett
Secretary of
National Berean Society



AMONG THE CHURCHES

Church Calendar

Special Events

- August 25-29—Ohio State Conference at the Golden Rule Church in Cleveland (Harold Doan, guest speaker).
- September 12-24—Vacation Bible School at Baraga, Mich. (Sr. Verna C. Thayer, guest superintendent).
- October 3-10—Vacation Bible School at the North Salem Church in Indiana (Sr. Verna C. Thayer, guest superintendent).
- October 10—Oregon Bible College Boosters' Day in each church.
- October 13-16—Eastern Nebraska Conference at Omaha (J. W. McLain, guest speaker).
- October 25-31—Evangelistic Meetings at the Church of God, Fremont, Nebr. (guest speaker, Walter Wiggins).
- October 31—Arkansas Youth Rally at McIntytown Church of God near Greenbrier.

PROBABLE COLLEGE ENROLLMENT

Returning Students

Dorothy Elliott	Fonthill, Ont.
Arthur Fletcher	Fonthill, Ont.
Daniel Fyfe	Lockwood, Mo.
Robert Johnson	Oregon, Ill.
Jack Keenan	Wray, Colo.
Billy Kennedy	Hammond, La.
Louis Kuup	Oregon, Ill.
Walter Larsen	Wenatchee, Wash.
Stanley Lawrence	New Paris, Ohio
Anita McCorkle	Gatesville, Texas
Sara Savage	Waite Park, Minn.
Robert See	Grand Rapids, Mich.
Tom Zirkelbach	Oregon, Ill.
Dean Pearson	Tipp City, Ohio
Jesse Pestle	Good Hope, Ill.
Ruth Savage	Waite Park, Minn.
Lois Crouch (Sem. 2)	Cross Timbers, Mo.
Phoebe Kessler	West Milton, Ohio
Jack Wiggins	Eldorado, Ill.
Robert Kirkwood	Fonthill, Ont.

New Students

Richard Worley	Macomb, Ill.
Clarabeth Pestle	Good Hope, Ill.
John Lewis	Hillsdale, Ill.
Sally Shellhaas	West Milton, Ohio
James Klepinger	Prescott, Mich.
Lettie Voorhees	Wenatchee, Wash.
Lewis McKinney	Oklahoma City, Okla.
Hollis Partlowe	Browntown, Va.
Austin Raiton	Winchester, Va.
Richard Dick	Oregon, Ill.
Don Ward	Blanchard, Mich.
Larry Townsend	Mesa, Ariz.
Kenneth Wigglesworth	Springfield, Ohio
Fred Lloyd	Eldorado, Illinois
Irene Richardson	Hammond, La.
Otto E. Dick, Jr.	Oregon, Ill.

We shall add to this list of names each week as applications are received.

TEXAS CONFERENCE

The Texas Conference of the Church of God was held at the Coryell County Campgrounds, fourteen miles from Gatesville from July 18 to 25, 1954.

We feel this has been another successful meeting. The conference was happy to employ Bro. Emory Maey as the Texas evangelist for the next two years.

Ministers present during the conference were: Bros. Emory Maey, Delbert Jones, Gordon Landry, and James Mattison.

We are looking forward to another year of work for the Lord. May His will be done.
Mrs. Eunice Garner, Conf. Secy.

BAPTISMS AT EDEN VALLEY, MINNESOTA

On August 1, 1954, Eden Lake was the scene of a sacred ceremony when the Eden Valley Church gathered to witness the baptism of two of its young men who earlier made their confession of faith in Christ Jesus as their Saviour. They are Gary H. Brossard, Richmond, Minn., and William Weis, Eden Valley. May they take Christ with them in their daily lives, and look forward to eternal life in the Kingdom.

Ellsworth Routson, pastor.

Wanted. The Golden Rule Church of God, Cleveland, Ohio, is desirous of securing a pastor. Anyone interested in serving this church please write to Mr. W. J. Halls, 2709 Mayfield Rd., Cleveland Heights 6, Ohio.

NOTICE FOR COLLEGE STUDENTS

All Oregon Bible College students should report to the College chapel for enrolling in classes on Monday, September 6, 1954, at 8:30 a.m. After a devotional period, there will be a period of general instructions, followed by class enrollment. Students will then be given an opportunity to purchase textbooks.

Scholarship examinations should be in the office of the superintendent not later than August 21. Soon after that date the winners will be notified.

Otto E. Dick, Superintendent.

An over-abundance of General Conference reports and minutes has placed the concluding part of "The Sign of His Coming" by our late Sr. Eva L. Stearns in this issue, page 9, instead of in the issue of August 31.

BAPTISM AT LAWRENCEVILLE, OHIO

On July 26, 1954, Kenneth Wigglesworth was baptized into Christ in Chapman Creek. Several were gathered to witness the birth of a new creature in Christ. May the blessings of God be upon him in his Christian life.
Kirby Davis, pastor.

BAPTISMS AT DIXON, ILLINOIS

Several people gathered on the bank of Rock River to witness the death and burial to sins, and the resurrection to a new life in Christ Jesus. On July 25, 1954, the following young people of Dixon were baptized: Pamela Drew, Melville Webster, Daniel Watkins, Sharon Wagner, Lloyd Edwards, and Everett Kraft.

We pray God's guiding hand upon their lives, that they may remember always His laws and His love.

James M. Watkins, pastor.

Minutes of the General Conference business meetings will be published in the next Herald on August 31. There will be no Herald for August 24.

HERALD RECEIPTS

Mrs. Eunice Pearson; Mrs. E. M. Curry; Mrs. Ruth Townsend; James Lambert; Terry Ferrell; Mrs. Lou Lyon; Mrs. Val Mattison (2); C. R. Randall; Mrs. Belva Knife; Mrs. L. C. Anthon (3); Mrs. Ada Brooks; Mrs. James Robinson; Blanchard Church of God (2); L. L. Burnett; Mrs. Amy V. Weaver; Mrs. Fredda Berry; Mrs. Ernest Logan; J. M. Morgan; Mrs. Clayton Needham; Braden Manuel; Bert Decker; Mrs. Raymond Hass; Roy Morron; George Hobson; Mrs. Nettie M. Daharsh; M. Stephenson; Mrs. William W. Haase.

For those Sunday schools who wish to send in their dues and know not to whom they should be sent, we ask you to send in all monies and tithes to Dudley Lippert, 706 S. Sixth St., Oregon, Ill. He is the new treasurer for the Sunday School Association.

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$3.00.

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

GOSPEL TEAM TO WASHINGTON

On July 10, Bros. Walter Larsen, Robert Kirkwood, and C. E. Lapp left Oregon, Ill., for Wenatchee, Wash. Our first stop was at Koszta, Iowa, where Bro. and Sr. Roy Humphreys are serving their first pastorate. After visiting and inspecting the church we drove to the home of Bro. and Sr. Kyle Davis, Omaha, Nebr., in the evening, and made plans for the following day.

At the morning worship hour each one of the gospel team spoke. Bro. Kirkwood spoke on the meaning of Oregon Bible College to him; Bro. Larsen gave a sermonette; and Bro. Lapp spoke of the need of workers in the Lord's vineyard. Even though the temperature of the morning was over 100 degrees, a goodly number of the brethren gave good attention to the messages offered.

In the afternoon we drove from Omaha to Holbrook, Nebr., with the temperature at 107 degrees. We were welcomed at the Holbrook Church by Bro. Vivian Kirkpatrick, the pastor. We were happy to meet with the brethren there and speak of the things that were dear to the hearts of those who want the church to go forward. We felt there would be prayerful support of our brethren as we bade them farewell.

After another full day of driving in the heat we arrived at Alliance, Nebr., to meet with the brethren who are now being pastored by Bro. James McLain. It was a pleasure to meet with these people after a number of years. It was good to know they are being directed into a fuller knowledge of the Lord's way. After the close of our services that evening, Bro. McLain, with one in his congregation, brought us several beautiful musical numbers. The ladies had prepared a picnic supper for all. After the services we were all refreshed with a generous serving of ice cream. May we remember this work as it is being pioneered by Bro. McLain. We bade them all good-bye, and left to drive across Wyoming at night.

The next day we spent several hours in Yellowstone Park, while we feasted our eyes on the majestic beauties and wonders of our heavenly Father's handiwork. Again we drove all night, and arrived at Wenatchee, Wash., on Wednesday morning. It was here that Bros. Larsen and Kirkwood visited in the home of the former's mother.

While visiting in the Wenatchee area, it was our privilege to attend the mountain Bible camp of the churches which is held here every year. Bro. and Sr. Lyle Rankin extended to us a royal welcome, and shortly Bro. and Sr. Alfred Anthon of Corvallis met us. This year the camp was held about twenty miles south of Wenatchee in the mountains. The morning hours were spent in Bible classes; the afternoon in hiking, recreation, and visiting; and in the evening after games all gathered around the mountain campfire to sing choruses and enjoy a devotional service together. There was no rush, and all seemed to enjoy this fellowship in God's great out-of-doors. This Bible camp filled an entire week through the Sunday week-end. The Wenatchee Church has two young people attending Oregon Bible College this year, Bro. Walter Larsen and Sr. Lettie Voorhees.

On Tuesday and Wednesday evenings all the churches in this area gathered together to

see pictures taken in the Holy Land in 1950. A full house was present each night, and many expressed delight to make a visit to the Land of Israel. It was a privilege to meet with so many old friends of earlier years.

All too soon the time allotted had gone, and on Friday morning, July 23, we headed the Ford back east. It was day-and-night driving until we reached Eden Valley, Minn., Saturday night, there to be welcomed by Bro. and Sr. Ellsworth Routson. It was our privilege to conduct the services on Sunday morning and we can surely believe Eden Valley will remember the College as it seeks to go forward in preparing workers for the Lord.

We thank the Lord for His protecting care over the miles traveled. It is our prayer that those we contacted will join with us in prayer during this coming year to receive God's guidance in the work of Oregon Bible College.
C. E. Lapp.

IDA OVERTON

Ida Trousdale Overton, wife of Silas A. Overton, was born on May 18, 1884. She died on July 15, 1954, at her home in Eldorado, Ill. She had been ill for six years. While she rests from her labors, we will miss her.

Ida was one of the most faithful of the Eldorado Church. For many years she was the difference in having or not having a church. She was the writer's first Sunday school teacher. She also was our first teacher in public school.

Funeral services were held in the Restitution Church of God with a large crowd in attendance. The writer spoke of the hope that was so dear to her. Ida spent her whole life in and around Eldorado. The crowning event in her Christian experience was the present Eldorado Church.

Early in young womanhood Ida married Silas A. Overton. To this union two children were born—Lola and Lloyd, who, with their father, are left to mourn her death. She also leaves five grandchildren and one great-grandchild. She sleeps in the Poplar Cemetery northeast of Eldorado, near where she spent most of her life.

Ida believed in the hope of the resurrection, and now awaits the return of her Lord, at which time she shall live again. We pray that we may all have this hope, when life's evening sun is sinking low.

Walter Wiggins.

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IS IT CREDIBLE?

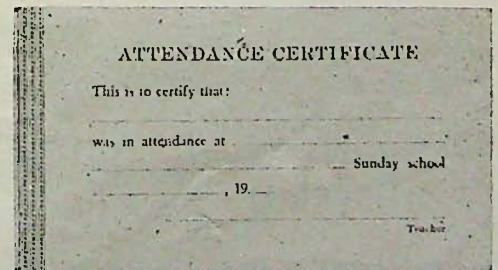
Sometimes critics reject the Book of Jonah because they think the story about his experience in the fish is incredible and could not have taken place. The words of Henry M. Morris give something to think about: "Another favorite Biblical target of most atheists and modernists is the so-called 'fish story' of Jonah and the whale. It was formerly claimed that no whale possessed a gullet capable of admitting a man, to say nothing of the miracle of Jonah's remaining in the belly of the whale three days and three nights and living to tell about it. This assertion, however, was founded on ignorance. It is now known that there are many varieties of whales which have gullets large enough to easily admit objects much larger than a man, and, as a matter of fact, have been found with whole sharks, three times the size of a man, in their stomachs. Incidentally, they have a habit of 'vomiting out' the contents of their stomachs when dying.

"The whale is not the only sea monster capable of swallowing a man alive. Harry Rimmer, in his book, The Harmony of Science and Scripture, tells of the amazing case, well-authenticated, of a British sailor who was swallowed by a huge whale-shark and lived for two days and nights in his stomach. The fish was caught and the man removed, unconscious, but very much alive!" —That You Might Believe.

Though Jonah's experience could have occurred by natural means, as we know now, yet it was by a miracle, for "the Lord had prepared a great fish." Christ gave His authority to support the history in Jonah, and if we believe He spoke God's words, we must believe this book to be true. (Matt. 12:40.)

October 24-29 — Vacation Bible School at Oak Grove, Little Rock, Ark. (Sr. Verna C. Thayer, guest superintendent).

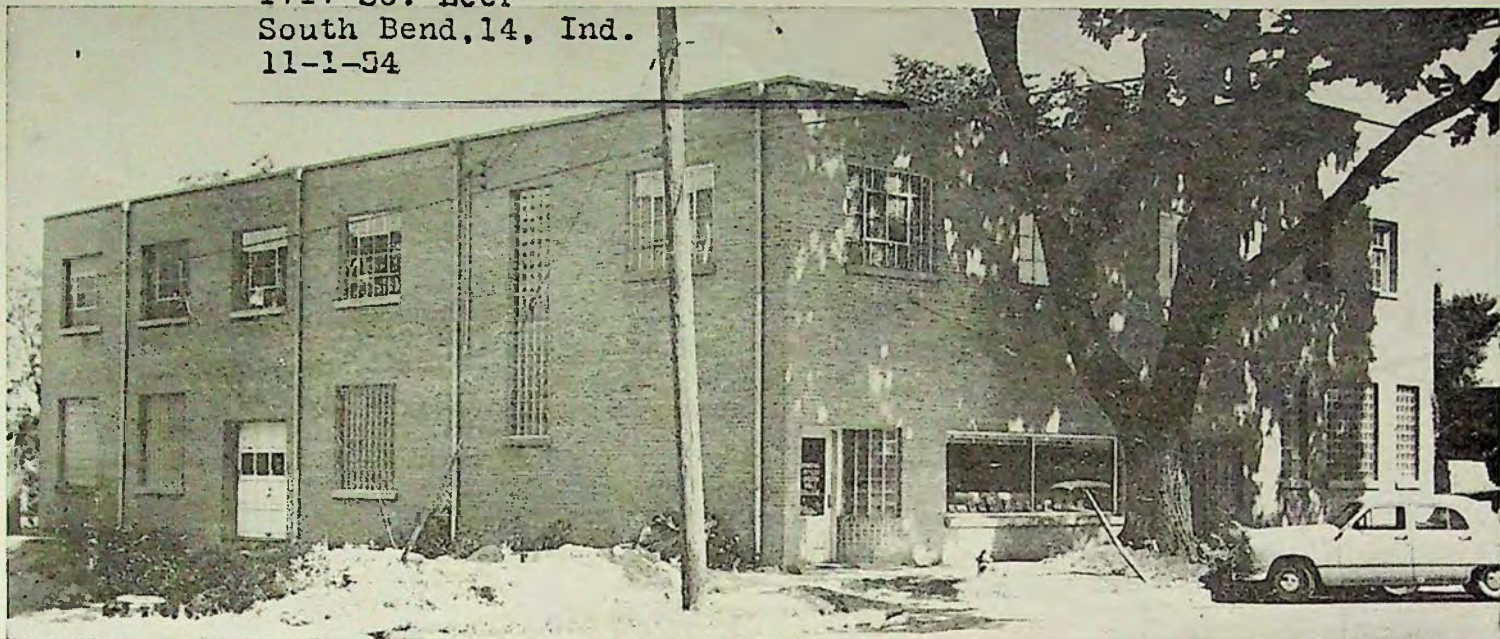
"An Indian version of the Twenty-third Psalm makes the words, 'He anointeth my head with oil' read: 'He puts his hands upon my head and all the tired is gone.'"



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Home of Oregon Bible College

College quarters occupy most of the upper part of this beautiful building. Oregon Bible College offers courses of special interest and value to young men who are training for the ministry; but it includes a sufficiently wide range of subjects that will be of interest to any student. Because of the lack of a sufficiently large student body, Oregon Bible College is not able to offer a great variety of subjects in any one semester. Until further growth, a four-year plan is being used whereby most of the subjects offered will be repeated every four years. As the school grows, more subjects will be offered more often. English and New Testament, required of every freshman and sophomore, and a few subjects, offered to upper classmen only, are now offered every two years.

Tentative List of Subjects for Next Year

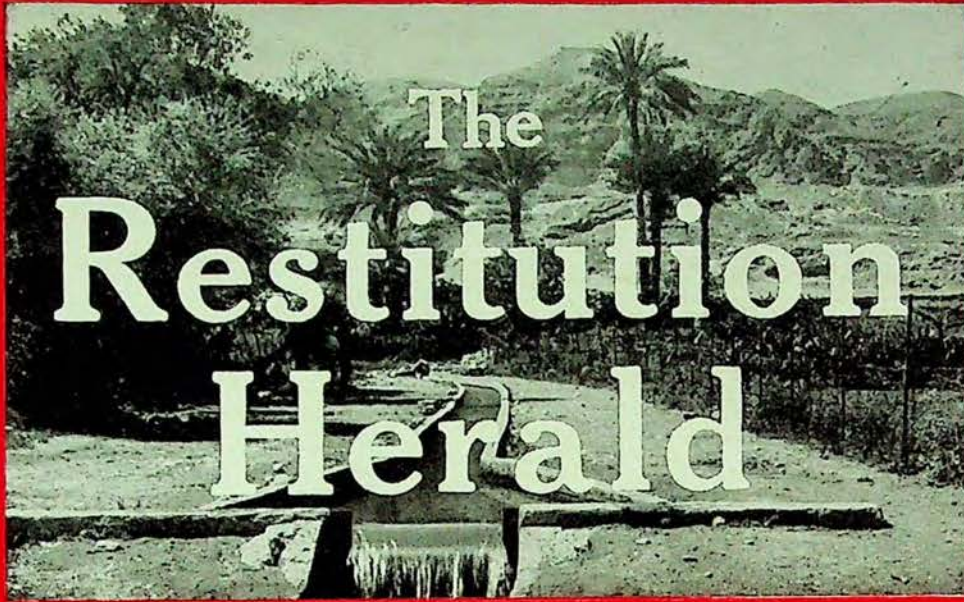
Semester One—Old Testament History I, Public Speaking, Isaiah, Gospel of John

Semester Two—Old Testament History II, Public Speaking, Acts of the Apostles, Preaching II, Church of God History, English (review).

FOR FURTHER INFORMATION

Upon request, a College catalog will be sent to anyone desiring further information. This catalog explains the following: entrance requirements, tuition, rooming facilities, earning possibilities, degree offered, plan of ministerial licensing, student loan funds, College regulations, and general history and purpose of the College. Send your requests to Otto E. Dick, Superintendent, Oregon Bible College, Oregon, Illinois.

Plan to attend Oregon Bible College!



August 31, 1954
Volume 43
Number 46



Church of God
Blanchard, Michigan





Editorial

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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

The Year of Preparation

The first year of our "Decade of Development" is designated as the "Year of Preparation." According to our adopted program, "Its purpose would be: getting ready to grow; preparing for future development; checking our equipment; organizing forces for forward advance; 'strengthening our stakes' before we 'lengthen our cords' (Isa. 54:2).

"The purpose of the Year of Preparation is revealed by the following questions. Is your church prepared to grow? Is it ready to launch out? If your Sunday school attendance were to double, could you take care of the increased number? Would you have sufficient classroom space? Would you have qualified teachers prepared to teach the Bible message? If new people came to your church, would they find the building neat, clean, attractive? Would they find a comfortable place to sit during services? What impression would strangers receive from your services? your congregation? your church building? Would they want to return? Can strangers find and identify your church building? Are your personal workers trained to tell the gospel message? Are you prepared?"

The Year of Preparation is most necessary. We cannot go forward until we are prepared to take forward steps. Children cannot come to Sunday school until there are teachers to teach them. Members cannot be added to churches unless the church is made ready to meet their interests. Materials must be published and other supplies obtained. The Year of Preparation is what the name implies. It is a period of time set aside to put our house in order, organize our forces, bring our equipment up to date, and prepare for work.

There must be personal preparation for such a momentous task. The adopted program states, "In order to attain outstanding outward and inward growth in our local, state, and national work, each believer should prepare himself by prayer and consecration. Each member should pray that God will inspire and enable him personally to do his part in fulfilling the Great Commission. He should determine that the Decade of Development will begin through the development of his own personal life. He should pray that a great spiritual revival will begin

within his own heart. The development of our total work is dependent on the development of members. Our churches will be spiritual if the members are spiritual. Our churches will be Bible-centered if the members are Bible-centered. Our churches will be Christ-directed if each believer is Christ-directed. The Year of Preparation will present an opportunity for each member of the Church of God to examine his own life in relation to God, to prepare for Christian service, and to dedicate himself to the Lord's work."

In addition to this personal preparation on the part of every individual, there is the necessity for having qualified, consecrated, and interested workers. "Our greatest need is more workers. We need more trained Sunday school workers, more personal workers, more pastors, more national workers."

"In the local churches, during this Year of Preparation, groups of personal workers can be prepared to present the Bible message in their communities. The preparation of future pastors can be encouraged by emphasizing the work of Oregon Bible College."

This problem of securing qualified and devoted workers is great. No church can go forward unless its membership is willing to devote time and talents to its welfare. It is this question of time that stands in the way more than anything else. People tell us that they do not have time to devote to Christian tasks. We may as well face this fact. Unless there are those who are willing to devote time and effort to this program, it is doomed to failure from the start. We are face to face with a decision. We must decide whether or not we are willing to set aside other claims on our time to devote time and effort to the church. Unless we do, we cannot expect to succeed.

This program also provides for a check on church property to be sure it is neat and attractive. The program also recognizes the need for advertising our churches by signs and bulletin boards. Most of our churches have been remodeled or reconditioned within the last few years. Others may require but a little work here and there to improve the church. Our churches must look like active, growing organizations. The Year of Preparation should be utilized to the fullest. It may well determine the success of your church in the Decade of Development.

Minutes for General Conference

Business Sessions

Morning Session, August 5, 1954

The first session of the 34th General Conference of the Churches of God was opened with a service of devotion and prayer by Bro. Richard Smith.

The Conference was greeted by President Dale Dunbar, who expressed his hopes that unity and a spirit of love prevail throughout the delegate meetings.

The delegates were seated by the Credentials Committee—Srs. Evelyn Austin, Leila Mae Doeden, and Ruth Lippert. One hundred one delegates were present.

The secretary read a communication from the newly organized Southeast Conference expressing its greetings and extending its blessings to the General Conference. Bros. LeCrone and Wiggins moved that the communication be acknowledged and placed on file. Motion carried.

A communication from the Advent Christian General Conference of America was read. It informed us that by action of the Advent Christian General Conference, Lee E. Baker and Leon A. Bohy were appointed to act as fraternal delegates to the General Conference of the Church of God. It was moved by Bros. H. Doan and C. E. Randall that we receive Pastor Bohy and Dr. Baker as fraternal delegates from the Advent Christian General Conference, and extend to them the hospitality and fellowship of our General Conference. Motion carried.

The Secretary's Report was read. (See full report in Restitution Herald, August 17, page 3.) It was accepted and placed on file upon motion of Bros. C. J. Shaw and S. O. Ross.

Children's Evangelist, Sr. Verna Thayer, reported on her travels and work in the field, and told of her activities in preparing lesson material. (See full report in Restitution Herald, July 27, 1954, page 5.) It was moved by Bros. Arnold Johns and Roy Humphreys that the report be accepted and placed on file. Motion carried.

Bro. Walter Wiggins, National Evangelist, reported on his past year's work in the field. (See full report in The Restitution Herald, July 27, 1954, page 3.) Bro. Wiggins enlarged upon the three suggestions he is making for our future evangelistic service. 1) We need a staff of qualified evangelists to develop new fields. 2) To concentrate our efforts in one field until it is developed. 3) That we outline a series of sermons to be presented in a new field which will be given in a progressive manner. The report was accepted upon motion of Bro. David Holquist and Sr. Martha Doan. Motion carried.

Bro. Clark Ballentine presented the Treasurer's Report for the fiscal year past. (See printed report on page 12 of this issue.) After questions and clarifications, the Treasurer's report was accepted by motion of Bros. S. O. Ross and Roy Humphreys.

The following committees were appointed:

Credentials Committee: E. Austin, L. Doeden, and R. Lippert.

Survey Committee: Arlie Townsend, Willis Turner, and Floyd Moore.

Steering Committee: C. E. Randall, Roland Stilson, and Ada Simpson.

The first session was adjourned with prayer by C. E. Randall.

Afternoon Session, August 5, 1954

The afternoon meeting was opened with a song and prayer led by Bro. C. E. Lapp. One hundred eight delegates were present.

Bro. C. E. Lapp, Chairman of the Board of License and Ordination, reported on the work of his committee. (See full report on page 15, Restitution Herald, August 3, 1954.) Bros. Shaw and Kirkwood moved that the report be accepted and filed. Motion carried.

Sr. Mary Railton, Sunday School Association Secretary, reported on the work of the Association in the past year. (See full report in The Restitution Herald, July 27, 1954, page 10.) It was moved by Bro. C. E. Lapp and Sr. Shirley Shaw that the report be adopted. Motion carried.

The Berean Society has been very active and its work and plans were explained by President David Holquist. (See full report in Restitution Herald, August 17, page 12.) The report was accepted on motion made by Bros. A. Johns and R. Humphreys.

In fulfillment of last year's action that a youth director be appointed, Bro. William Dick has been working at this task the past year. Bro. Dick reported on the plans and progress he has made in this field. (See full report in Restitution Herald, August 17, page 4.) The report has been accepted and placed on file upon a motion made by Bro. Milton Hall and Sr. M. Doan.

The service of the National Society of Evangelism and Missions was explained by President Alva Huffer. (See full report in Restitution Herald, August 17, page 5.) The National Missionary Society's report was accepted and filed after a motion by Bros. Willis Turner and Warren Sorenson.

Bro. Otto Dick, Superintendent of Oregon Bible College, reviewed the progress of Oregon Bible College. (See Restitution Herald, August 17, 1954, page 6, for full report.) The Oregon Bible College report, as printed, has been accepted and filed by motion of Bros. Delbert Jones and C. J. Shaw. A rising vote of thanks was given to Bro. and Sr. Walter Wiggins and Bro. and Sr. Bulthaus for providing dormitory facilities for College students.

Bro. A. G. Townsend presented the report of the Camp Committee. (For full report see The Restitution Herald, July 27, 1954, page 8.) The report was accepted and placed on file upon motion by Bros. C. E. Randall and C. E. Lapp.

Bro. H. U. Krogh, Jr., chairman of the committee studying the possibility of a minimum wage and annuities plan for our ministers, presented the findings of this committee to the Conference. (See full report in Restitution Herald, August 17, page 7.) It was moved by Bros. Roy Humphreys and A. Townsend that the report be accepted and filed.

After a short recess nominations for Secretary were opened. Bros. Alva Huffer, J. R. LeCrone, and Stanley Ross were nominated. Nominations for First Vice President were Maurice Fairbrother, Ellsworth Routson, and Arlie Townsend. Nomination for both offices were closed by motion of Bros. C. E. Randall and R. Stilson.

President Dale Dunbar addressed the Conference on the progress of our work in all fields. He pointed out the improvements that have been made in our building facilities, with a new, modern plant. He spoke of the improvement in the appearance of our printed materials and increased publishing facilities. Notice was taken of our growth in business ability, and ability to do the Lord's work efficiently. He showed that the assets of General Conference have increased in ten years from \$90,000.00 to approximately \$150,000.00. At the same time, 60 per cent of our churches have built new buildings or remodeled their buildings. The president stated that we are challenged as a conference by the youth of our church. Thirty-one young people who dedicated their lives to the Lord must be given a channel through which to work and serve.

It was moved by Bros. Harry Sheets and Weldon Holland that the Board of the General Conference appoint two fraternal delegates to the Advent Christian General Conference of America. Motion carried.

It was moved by Sr. Appleby and Bro. Humphrey that the General Conference be instructed to send greetings to congregations completing building projects, Conference meetings, special anniversary occasions, and offer newly founded churches assistance in getting their work fully organized. Motion carried.

It was moved by R. Stilson and A. Townsend that this

Conference appoint a committee to further investigate the possibilities of adopting a minimum salary for ministers of this Conference. Motion carried.

Bro. Arlie Townsend of the Camp Committee moved that it be authorized to investigate the possibility of renting a camp to be used four days or more for General Conference and ten days for Youth Rally, commencing in 1955. The motion was seconded by Bro. Kirkwood. The motion carried.

It was moved by Srs. Leila Whitehead and Leota Hanson that a special collection be taken on Friday morning to help with the expense of the laundry of the dormitory. Motion lost.

The following motion was made by Bros. T. M. Ferrell and F. Moore. "In view of the many queries that have come to us from many different persons in various fields, relative to the continued employment of some top employees in National Bible Institution departments, and having learned through investigation that there is no set time each year for re-hiring of National Bible Institution employees, and being persuaded that the regular evaluation of *any* employee's work and an annual time of re-hiring every employee is desirable, we move that the Executive Board of National Bible Institution be directed to annually evaluate the work and qualifications of each and every employee of every department of National Bible Institution, and annually re-hire, or release, said employees with not less than three months' notice." Motion lost.

It was moved by Bros. John Denchfield and Milon Hall that a sign reading "Oregon Bible College" be placed on the outside of the building. Motion carried.

It was moved by Bros. H. Krogh and A. Townsend that it is recommended the south wall of the Institution building be improved in appearance. Motion carried.

It was moved by Bros. Randall and Humphreys that we recess. Motion carried.

Meeting was dismissed with prayer by Bro. Linford Moore.

DAILY READING HELPS

- M. Sept. 6. 2 Kings 16:1-9. "Ahaz sent messengers to Tiglath-pileser."
 T. Sept. 7. 2 Kings 16:10-18. "Turned he from the house of the Lord."
 W. Sept. 8. Isa. 7:1-9. "Take heed, and be quiet."
 T. Sept. 9. Isa. 10:5-11. "Shall I not . . . so do to Jerusalem and her idols?"
 F. Sept. 10. 2 Chron. 28:6-15. "We have offended against the Lord already."
 S. Sept. 11. Rom. 1:18-25. "Changed the glory of the uncorruptible God."

Morning Session, August 6, 1954

An inspiring service of song, Scripture, and prayer led by Bro. William Wachtel opened the second day's Conference business. One hundred five delegates were present.

The minutes of the previous meetings were read and approved as corrected.

Business continued with the election of a Secretary. Bro. Stanley Ross was elected on the first ballot. In the election of First Vice President the first ballot resulted in no election and Bro. Ellsworth Routson's name was dropped. Bro. A. G. Townsend was elected on the second ballot.

It was moved by Bros. C. E. Randall and H. U. Krogh, Jr., that the retiring officers be given a rising vote of thanks. Motion carried.

After the election the Secretary introduced the Decade of Development Program and moved that the program be studied, section by section. Seconded by Bro. A. Johns, the motion was carried.

It was moved by Bros. H. Doan and C. E. Randall that this program be known as the Decade of Development, and that the first year be known as the Year of Preparation. Motion carried.

After reading Section A of the Home Missions portion of the program, Bros. Huffer and J. Denchfield moved that it be adopted. Motion carried. Section B of the Home Missions portion was read by Bro. Huffer, who moved that the section be adopted. After being seconded by Bro. William Wachtel, the motion carried. Section C of the program, Steps to Accomplish These Goals, was read. Bro. Huffer moved that this section be adopted. Bro. Kirby Davis seconded the motion and it was carried.

Bro. Huffer proceeded to the second of the six sections, Foreign Missions. Upon motion by Bros. Huffer and C. J. Shaw, Section A was adopted. Section B was read and adopted upon motion of Bros. Huffer and R. Humphreys.

Bros. Doan and Denchfield moved that the Decade of Development for Building Churches be adopted, after reading and explanation. After discussion and change, the motion was adopted.

A rising vote of welcome was extended to Pastor and Mrs. Leon A. Bohy, delegates from the Advent Christian Church.

The meeting was recessed after prayer by Bro. C. E. Lapp.

Afternoon Session, August 6, 1954

The afternoon session was begun with a song and prayer by Bro. E. Macy. One hundred three delegates were present.

The first matter of business in the afternoon session was a presentation of the College Booster Program by the Alumni Association. One hundred twelve Boosters

were enrolled to promote and pray for Oregon Bible College in the year to come. Boosters will be enrolled in every church to encourage the work of our College.

Bro. O. Dick presented the Decade of Development Program for Oregon Bible College as enlarged by the Board of Education. After reading Goal A and Step A, they were accepted by motion of Bro. Dick and Sr. Shirley Shaw. It was moved by Bro. Dick and Sr. Ratering that Section B of Goals to be Reached and Section B of Steps to Reach These Goals be adopted. Motion carried. It was moved by Bros. Dick and Don Overmyer that Section C in Goals to Be Reached, and Section C in Steps to Reach These Goals, be adopted. It was moved by Bros. Dick and Dean Moore that Section D be adopted as changed by the Board of Education. Motion carried. Bros. Dick and Kirkwood moved the adoption of Section E in Goals to Be Reached, and Section E in Steps to Reach These Goals. Motion carried. It was moved by Bros. Denchfield and Milton Hall that Section D also read: "Five years of training be required for the Bachelor of Theology Degree. One year of this time to be served as an apprenticeship under a capable pastor in a well-established church."

It was moved by Bro. Randall and Sr. Whitehead that the motion be tabled for one year. Motion carried.

Sr. Louise LaMunion, who has been studying our Sunday schools and Berean societies, reported on her observations over the past several months. She told of difficulties she has encountered in our Sunday schools and in our youth work. She mentioned especially: lack of organization, lack of co-ordination in our teaching efforts, lack of sufficient adult leadership.

Sr. LaMunion presented the organizational plans for the Council of Christian Education, and a Ten Year Plan for the Sunday School Association, and a Ten Year Plan for the National Berean Society. It was moved by Sr. LaMunion and Bro. Wachtel that plans for the Council of Christian Education be adopted. Motion carried.

After a brief recess, the meeting reconvened for the presentation of the Decade of Development Program for publishing, by Bro. James Watkins. Bro. Watkins explained the plan as printed and moved its adoption. After being seconded by Bro. C. J. Shaw, and discussion, the motion was carried.

Bro. Ballentine, Conference Treasurer, presented the proposed budget for the next year. Budget needs for the next year will total \$30,571.60. Bro. Ballentine and Sr. A. Simpson moved that we accept the proposed budget for 1954-55. Discussion of the budget brought out the fact that tithing is the only solution to raising the funds needed. Motion carried.

The meeting adjourned with prayer.

Morning Session, August 7

The business of the day began with an inspiring devotional period led by Bro. Joe Fletcher. Seventy delegates were present for the morning's business.

The minutes for the previous day's business were read and approved.

Bro. Clark Ballentine, Conference Treasurer, presented the Decade of Development Program for Financing the Lord's Work. The entire emphasis of this program is upon tithing as the means of financing all our work. (See printed Decade of Development Program for details.) Bros. Ballentine and H. U. Krogh, Jr., moved that the first section of this program be adopted. It was moved by Bros. Marsh and H. U. Krogh, Jr., to amend the motion to strike out sections 11 and 12 of the proposed program. Amendment carried. Motion carried as amended. Bro. Robbins of Ripley, Illinois, reported that each member's share of the General Conference budget is \$8.15. He suggested that a Tither's Club be organized to enlist the 3,000 tithers needed. These clubs could be organized in each church.

Bro. Ballentine then presented the remainder of the Decade of Development Program for Finance, suggesting immediate steps to be taken to finance the Conference program. It was moved by Bro. Ballentine and Sr. Shaw that the Stewardship Campaign be instituted for next year. Motion carried as amended. Bros. Wachtel and A. Marsh amended the motion to add that The Restitution Herald contain a bi-monthly report of the budget (6 times per year). Amendment carried. The Treasurer appealed to all delegates and churches to try to meet the budget early in the year, so that current running expenses can be met.

The Survey Committee reported that all Conference properties are in order, but suggested that major repairs are necessary on the duplex property.

The Credentials Committee reported and made several recommendations for delegate representation for next year.

Report of Credentials Committee

Largest attendance	108
Smallest attendance	70
Delegates present	68
Ministers present	42
Churches sending delegate forms for the first time—San Jose, Calif., Fremont, Nebr., Guthrie Grove, S. C.	3
State or district conferences sending delegate forms	11
These conferences reported a membership of	2,792
Churches which returned delegate forms	47
These churches reported a membership of	2,694

Bro. A. Marsh moved a rising vote of thanks to the Oregon Church for its hospitality to the General Conference. Motion carried.

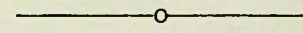
Bro. A. Marsh moved a rising vote of thanks to the Illinois State Conference for allowing time in its program for General Conference. Motion carried.

It was moved by Bros. A. Marsh and G. Landry "that there shall be incorporated in the Ten Year Development Program these two goals, both to be attained at the earliest possible time: (1) To place a full-time editor in charge of all National Bible Institution publications. (2) To improve existing Linotype facilities by purchase of at least two modern and readable type faces." Motion carried.

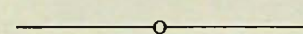
A rising vote of thanks was given to A. Huffer for his work on the Book of Systematic Theology.

The Secretary's minutes were read and approved.

The meeting was adjourned with prayer by Bro. T. M. Ferrell.



"The only things you can take with you when you leave this world are the things you have given away."



OUR SCHOOLS AND THE CATHOLICS

Roman Catholic pressure groups—operating on the local, state, and national levels—are becoming not only an increasing annoyance to non-Catholics, but a growing threat to our American way of life. These groups are robbing Protestants and Jews of their rights and freedoms as American citizens. Of particular concern to Protestants has been the growing infiltration of Catholic nuns and priests as teachers in our public schools. In most of the states, nuns and priests have been placed on the public payroll and are teaching in schools supported by public tax funds. In other areas, public tax funds have gone to Catholic parochial schools. During the school year 1951 to 1952, \$960,000 of public funds went into the coffers of the Roman Catholic parochial schools in eighteen counties of Missouri—in direct violation of both the Constitution of the United States and the Constitution of the State of Missouri.

In some Roman Catholic neighborhoods, priests have led the Catholic boycott of non-Catholic businesses because they refused to contribute to Catholic charities or Church drives. In some cities Catholic pressure groups have been successful in banning films which the church regarded as injurious to the Catholic cause.

Dr. Walter M. Montano, editor of *The Converted Catholic Magazine*, warns: "If America is to stay free, Protestant Americans must be alert to the Roman Catholic threat and speak out courageously and insistently against Roman Catholic injustices."—E. P.

The Decade of Development Program

INTRODUCTION

"Where there is no vision the people perish." We often quote these true words, and hear them applied in admonition to the Church of God. Truly, where there is no foresight and no planning for future work, the work falters and fails.

Over the past few years there has been a developing agitation for a long-range, over-all plan for our General Conference work. With local churches growing stronger, and an evangelistic spirit growing among us, we have seen the need for comprehensive, long-range planning to make best use of our talents and energies.

The program that is to be presented for your study and action in these next two days is the outgrowth of this expressed need. The idea was conceived many months ago, and put in rough draft form and presented to the Ministerial Conference in January. Here there was some discussion, revisions, and finally approval of the principal idea involved. Then the plans were studied by the Board of Directors and the principles approved. From this point various individuals and organizations took parts of the plan under study. The Decade of Development Program you have before you is the final result of this study.

We suggest that this program be called "The Decade of Development." It is a decade program for development and growth of the existing departments of our work as a church body.

Our work as a General Conference can be logically divided into six parts. They are: Home Missions; Foreign Missions; Education; Publishing; Building Development; and Finance. These departments are interrelated, and no one can be isolated from the others. Each has its own function, however, and should have its own goal and purpose.

The outline which follows sets goals for each of the six departments to be reached in ten years. There are already organizations functioning that have a special interest in various parts of this program. Wherever possible these organizations will be asked to provide detailed steps to be taken in each field of operation. We suggest that the whole plan be co-ordinated by the Board of Directors, with each Board member and the General Manager being responsible for one department.

First Year of Decade—YEAR OF PREPARATION
September, 1954 — August, 1955

Purpose

The first year of the Decade would be designated as the

"Year of Preparation." Its purpose would be: getting ready to grow; preparing for future development; checking our equipment; organizing forces for forward advance; "strengthening our stakes" before we "lengthen our cords" (Isa. 54:2).

The purpose of the "Year of Preparation" is revealed by the following questions: Is your church prepared to grow? Is it ready to launch out? If your Sunday school attendance were to double, could you take care of the increased number? Would you have sufficient classroom space? Would you have qualified teachers prepared to teach the Bible message? If new people came to your church, would they find the building neat, clean, attractive? Would they find a comfortable place to sit during services? What impression would strangers receive from your services, your congregation, your church building? Would they want to return? Can strangers find and identify your church building? Are your personal workers trained to tell the gospel message? Are you prepared?

Program

Personal Preparation. In order to attain outstanding outward and inward growth in our local, state, and national work, each believer should prepare himself by prayer and consecration. Each member should pray that God will inspire and enable him personally to do his part in fulfilling the Great Commission. He should determine that the Decade of Development will begin through the development of his own personal life. He should pray that a great spiritual revival will begin within his own heart. The development of our total work is dependent upon the development of members. Our churches will be spiritual if the members are spiritual. Our churches will be Bible-centered if the members are Bible-centered. Our churches will be Christ-directed if each believer is Christ-directed. The Year of Preparation will present an opportunity for each member of the Church of God to examine his own life in relation to God, to prepare for Christian service, and to dedicate himself to the Lord's work.

Preparation of Workers. Our greatest need is more workers. We need more trained Sunday school workers, more personal workers, more pastors, more national workers.

In the local churches, during this Year of Preparation, groups of personal workers can be prepared to present the Bible message in their communities.

The preparation of future pastors can be encouraged by emphasizing the work of Oregon Bible College. Financial assistance could be available to assist worthy young men to train for the ministry.

Church Property Check-up. During this first year, local churches could check up on their church property. If new people start attending church services, what kind of church building will they see?

Local churches can do many inexpensive things to improve the attractiveness of their churches. How about your church lawn? Do weeds need to be removed? Do trees need

to be trimmed? Does the exterior of the building need painting? Does the building need repair? Is there an old window shutter about ready to drop off? How about the church's interior? Is it neat and clean? Would solid-colored draperies hung behind your pulpit make the auditorium more attractive? Some congregations will have no preparation to do at all on their property, since many of them have only recently completed building projects.

Church Advertising. During the first year of the Decade attention could be given to advertising the local church in the community.

Neat, up-to-date, readable church signs can be erected at main highways and crossroads pointing the way to your church building.

Do you have a bulletin board in front of your church? Does it need painting? Does it need new letters? Are announcements on it kept up to date? It is better not to have a bulletin board in front of your church if it does not receive proper care. It makes a poor advertisement for the church.

No doubt you can think of many additional factors that properly could receive emphasis during this first year of the Decade of Development—the YEAR OF PREPARATION.

DECADE OF DEVELOPMENT—1954 - 1964

I. HOME MISSIONS

A. Goals to be reached by 1964 in Home Missions fields

1. 10,000 active Church of God members by 1964.
2. 125 active, organized Churches of God by 1964.
3. 115 active pastors by 1964.
4. Every full-time pastor with a guaranteed minimum wage.
5. 150 Sunday schools by 1964.
6. 100 Berean Youth Groups by 1964.

B. Decade Goals for the General Conference Organization

1. Two full-time field workers opening new fields for churches with pastor-evangelists to follow.
2. One or more evangelists serving established churches.
3. A full-time children's evangelistic staff.
4. A full-time youth director on the General Conference staff.
5. A systematic pastoral-aid program.

C. Steps to accomplish these Goals by 1964

1. *Prayer.* Enlist each member of the Church of God to dedicate himself to a ministry of prayer in behalf of our local, state, and national work.
2. *Pastoral Evangelism.* Encourage each minister to serve as a pastoral evangelist in his local field. As pastor of the local church, he will "do the work of an evangelist" (2 Tim. 4:5). In every possible manner, he will seek constantly to "preach the gospel to every creature" in his own local field of service. Evangelism is the year-round work of the local church performed under the leadership of an evangelistic-minded pastor.
3. *Local Program of Evangelism.* Urge each local church to adopt, each year, a definite program of evangelism for its local area. An identical

program need not be adopted by every local church. Specific needs and immediate opportunities will determine what should be emphasized in each local church.

4. *Personal Workers.* In every church, under the pastor's leadership, develop a group of personal workers, instructed in the Bible message, and prepared to present the gospel in the local area.
5. *Inactive Members.* Conduct an intensive effort to get inactive members into active membership in local churches.
6. *Isolated Families.* Urge church families that are isolated from local churches to organize Sunday schools and Bible study groups in their communities.
7. *Advertising the Church.* Conduct local and national advertising to make known the teachings and work of the Church of God.
8. *Evangelistic Procedure.* Development of a systematic evangelistic procedure by the National Board of Evangelism and Missions that can be used by personal workers, ministers, and evangelists in preaching the gospel and establishing churches in new areas.
9. *Theological Approach.* Develop a definite, clear-cut evangelistic message and theological approach that can be used by personal workers, evangelists, and pastors in presenting the gospel to non-Christians.

II. FOREIGN MISSIONS

A. Decade Goals for Foreign Missions

1. One foreign mission field opened and staffed by 1964.
2. An organized National Missionary Society with a regular allotment from the General Conference budget.

B. Steps to accomplish these Goals

1. Investigations by the National Missionary Society of fields that might be open to missionary work.
2. Establish standards to govern the selection of missionary candidates. These standards would include such factors as: age, health, doctrinal beliefs, missionary preparation, and successful work in a home field.
3. Encourage prospective missionary candidates to prepare for missionary work.

DECADE OF DEVELOPMENT FOR OREGON BIBLE COLLEGE

I. Goals to be reached by 1964

- A. At least one student from each church each term of four years. This would make a goal of 160 students within the decade.
- B. A teaching staff of at least five instructors—three soon.
- C. Extension of the correspondence study department.
- D. A graduate course to be offered when the number of graduates is great enough to justify a graduate course.
- E. Expansion of student housing facilities.

II. Steps to reach these goals

- A. A continuous campaign among the church secretaries, ministers, and College Boosters to accomplish this goal. A continuation of the present program of maintaining a mailing list of College prospects, who are contacted at least four times a year, would also be continued and improved. Continuation of the gospel team activities for the purpose of publicity, and publicity through The Restitution Herald would be continued. Scholarships will be encouraged.
1. Encourage churches, conferences, rallies, to hold youth dedicatory services.
 2. Encourage missionary groups and others to help students to attend Oregon Bible College.
 3. To send letters of promotional nature to Sunday school superintendents, Berean presidents, pastors, and church board secretaries.
- B. Additional instructors would be employed as the need arises. It would be wise to have in mind certain prospective additional instructors in order to encourage them to obtain adequate training for the position that we hoped to be able to offer.
- C. The correspondence study department should be developed by adding a new course every year of the decade, the course to be added determined by need and such need to be determined by a survey among ministers, teachers, or others.
- D. A curriculum committee should be chosen to construct this program. It should include the present faculty, members of the Alumni Association, and other ministers. Possibly a special counselor from Aurora College would be helpful.
- E. Apartments for married students; use of Golden Rule Home.

THE COUNCIL OF CHRISTIAN EDUCATION

The Council of Christian Education shall be for the purpose of co-ordination, unifying, and promoting the work of the departments of education of the Churches of God of the Abrahamic Faith, where the educational programs carried on by the lay workers are primarily concerned.

It shall be a counseling body comprised of two officers elected from each organization involved, under the chairmanship of the appointed Director of the Council.

It shall consist of the Sunday School Association and National Berean Society, and that part of the Board of Evangelism and Missions whose main interest is that of instructing the churches in Missionary Education, and any and all future departments whose functional interests shall be in the field of education and shall be so ordered by the General Conference or the General Conference Board.

This Council shall meet no less than once per year, or as often as necessary to organize and promote the work. It shall meet for the purpose of studying the needs of the local churches in the field of Christian Education, their leadership, their materials, etc., to carry out the plans of the General Conference and Board of Directors to the glory of God and the best interest of the Institution.

The Director of the Council of Christian Education shall be appointed by the General Conference or Board of Directors, and shall answer to the Business Manager and Board at all times. This office shall acquaint itself with the

field and the local churches and be able to make recommendations and suggestions to assist the departmental officers in the carrying out of the educational program as a whole.

In order to more effectively carry on the work and cover the field it is recommended that the Church of God area be divided into districts, and that these districts be so numbered as to best designate the places and churches they represent.

TEN-YEAR PLAN FOR SUNDAY SCHOOL ASSOCIATION

1. To have each and every active Church of God Sunday school a member of the Sunday School Association.
2. A leadership training class conducted each year in each and every Sunday school, or in a district where one training class may serve one or more churches.
3. That the church areas be divided into districts, and that each district have an annual Sunday school conference.
4. That the Sunday School Association, by delegate representation of the Sunday schools, sponsor an annual Sunday school convention to be held in conjunction with the General Conference program.
5. To maintain a list of teaching helps and source materials to be suggested to the teachers of the various departments upon request.
6. To assist in the publication of proper quarterlies and materials for all the departments, and to promote the sales of such materials.

NATIONAL BEREAN SOCIETY TEN-YEAR PLAN

1. A Berean youth group functioning in each and every well-organized Church of God, and each group a member of the National Berean Society.
2. To develop and edit a Berean course of study and program planning line of materials that may be used by the Berean societies in general. To plan for materials that are both instructive in the Word of God and stimulating in its activities.
3. To develop goals and merit systems that will encourage and develop the best thinking in our youth to train for church leadership.
4. To have a full-time Youth Director in the field.
5. The National Berean Society by delegate representation of the local Berean Societies, sponsor an annual Berean day conference to be held in conjunction with the General Conference program. Its officers to be elected by representative votes.

TEN-YEAR PUBLISHING PROGRAM

The following is a tentative outline of a ten-year publishing program for the General Conference. Only those items are included which are new or part of a revised list. Quarterlies already in print are not included. Several standard tracts are revised and incorporated in the pocket-booklet series. The general tract list will be replaced gradually, by new issues that will provide the most effective support for the six general themes governing this list.

By this program we can print and distribute over 1,000,000 general tracts, 300,000 special evangelistic tracts,

10,000 Bible booklets, and 1,310,000 Restitution Heralds, and 5 books. We will also complete our list of children's quarterlies and create a new line of youth program materials.

Bible Faith Series of Pocket Booklets

1. *The Promises to Abraham.* The nature of the promises and the way in which they concern us. Emphasize importance today.
 2. *Jesus—Son of God.* Establish Jesus as the Son of God. Show distinction between them.
 3. *The Way of Forgiveness.* Blotting out sin. Repentance, baptism, conversion.
 4. *Jesus Is Coming.* Prophecies and testimonies of the second coming.
 5. *When Jesus Comes.* Present the details of what will actually take place when Jesus comes.
 6. *The Kingdom of God.* The literal Kingdom of God on earth. The rule and reign of Christ.
 7. *The Nature of Man.* Man is mortal. The state of the dead, etc.
 8. *Our Hope in the Resurrection.* The first resurrection. The rest of the dead.
 9. *The Times of Restitution.* Present details of the nature and meaning of restitution.
 10. *The Church of God.* Our denominational history, organization, and belief.
- (Distribution of 10,000 in ten years. Publish 2 per year.)

Evangelistic Missionary Tracts

For wholesale distribution

Three new tracts per year in the nature of the Fellowship Campaign series. 30,000 per year. 300,000 in ten years.

General Tract List

Maintain an attractive, standard list in six major categories. Maintain tract rack in each church. Distribute one each month extensively. 10,000 per month. 1,000,000 in ten years.

(Listed below are examples under each category.)

1. *Basic truths*

1. Truths the Child of God Should Know
2. Words of Comfort

2. *Doctrinal challenge*

1. The Reasons Why
2. We Have a Message
3. Can You Believe?

3. *Meeting orthodox questions*

1. The Sabbath
2. What Is Hell?
3. Nature of the Soul
4. The Rich Man and Lazarus

4. *Stewardship*

1. Tithing in Scripture
2. Basis for Tithing
3. Who Owns the Wool?

5. *Social Life*

1. Guides Toward Christian Conduct
2. Whom Shall I Marry?
3. Shall the Divorced Remarry?

6. *Spiritual Development*

1. Who Are Led by the Spirit of God?
2. The Sons of God

The Restitution Herald

Ultimate circulation in ten years—4,000

Book Publication

The need for publishing a church history, theology, hymn books, etc., is apparent. One book to be published every two years.

General Publication

Compile a list of children's quarterlies. Create a line of youth program materials.

It is to be realized that this publication program will require very extensive inventories. It can be done only by budget allotments, special contributions, or other financial provisions. The pocket-booklet series and books must be financed by budget allotment or special contributions for the initial issue.

To begin the program the following steps should be taken the coming year:

1. Two pocket booklets printed.
2. Three general tracts (10,000 each).
3. Three two-color evangelistic tracts (10,000 each).
4. Two hundred fifty new subscribers to *The Restitution Herald*.
5. Three or more children's quarterlies (2,000 each).
6. Take initial steps to print Bible Theology.

DECADE OF DEVELOPMENT FOR
BUILDING CHURCHES

Goals to be reached by 1964:

1. Twenty new church buildings by 1964.
2. Every Church of God building made adequate for its needs by 1964.
3. A parsonage in every active church field by 1964.
4. A church loan fund in operation by 1964.
5. A permanent committee appointed to counsel with churches about building plans, suggest plans, investigate financing, advise the Board of Directors in making loans for real estate.

Steps to accomplish these goals:

1. Appoint a committee of building experts to study the problems of church building.
2. Establish standards to be met for loans from the General Conference for purchase of property, buildings, or for construction.
3. Establish a loan fund with the trust funds of Golden Rule Home. Encourage that wills and bequests be placed in this loan fund until it is sufficient to maintain itself.
4. Secure plans for churches and parsonages of various sizes to be made available free to churches planning to build.
5. Concentrate attention and funds on most promising fields to help them secure an adequate building as the work develops.

DECADE OF DEVELOPMENT FINANCIAL
SYSTEM

For the General Conference and all Churches of God

The main object of a ten-year program is primarily to gain people for God's Kingdom. Such a program must be financially sound as well as spiritually sound in order to endure. In order for any church financial system to be

sound it must agree with God's principles. Therefore, we must turn to God's plan. We find that the tithe system was practiced before the Mosaic law, which means that it was not nullified when the Mosaic law was fulfilled. Therefore, we can conclude that God's system of finance for His people is and always has been the tithe.

To win people for God's Kingdom we cannot win them partially, but we must win them fully. One fully consecrated to God is already a tither. The very fact that the greater per cent of Church of God members are not tithers bears witness that we are not fully consecrated and the fault lies in the fact that our educational program is lacking. In other words, our financial problem is one of education. To borrow from Bro. Sheets' remarks, "We show people the essential steps which must be taken to come a member of Jesus' flock, but as soon as baptism is accomplished we immediately drop them, leaving them to rest upon their laurels, thinking themselves ready for everlasting life." This, I believe, is our greatest error. One must be baptized and become as a babe. At that stage we are as helpless babes and need the nurture of those about us. First we crawl and then we walk, but we are always becoming stronger and gaining knowledge as provided and taught by those willing to teach us. If we who call ourselves the Church of God are not teaching tithing to the lambs, while we teach other things, we are not honoring God and the fault rests with us as teachers and we will be held accountable.

Our motto during the next ten years should be, "ALL TITHE BY SIXTY-FIVE." A goal of 3,000 tithers has been suggested. Our first step toward accomplishing this would be an educational program. The primary weakness in our financial system has been failure to properly instruct those already immersed into Christ. Education and consecration must begin at the House of God.

Following are a few suggestions for a program of education:

1. Appoint a committee composed of convincing writers, both ministers and laymen, to prepare a series of letters on tithing.
2. Mimeograph enough to send to each church for reprint in its church bulletin or on letterheads to be mailed by the local church to each of its members.
3. Space the mailing of these letters at proper intervals over a ten-year period, preferably four each year, after an adequate introduction of the program.
4. Ask the Ministerial Association to suggest sermon material to each minister at proper intervals over a ten-year period, preferably four each year, to be presented intermittently between the letters or bulletins.
5. Devote two Sunday school lessons each year to tithing.
6. Instruct the editor of The Restitution Herald to write two editorials each year on tithing.
7. Encourage the writing of testimonials to be published in The Herald.
8. Ask for several articles on tithing and publish them at intervals during the year.
9. At the end of a one-year introductory period institute a "Prove Me" period, of approximately three

months. This period should be established nationally and changed to cover different months of each year during the life of the program.

10. Encourage each church to tithe its income to National Bible Institution.
11. Encourage each church to teach tithing to members and to prospective members.
12. Ask each church to take a poll once each year to find how many are tithing. This can be done by "yes" and "no" ballots, unsigned.

STEWARDSHIP CAMPAIGN

It is recognized that some means of financing is needed by National Bible Institution to support the introduction of a planned campaign until such time as the proceeds begin to find their way into the national treasury. To accomplish this a renewal of the Stewardship Campaign is suggested.

1. Print small pledge cards which should show
 - a. All activities of National Bible Institution.
 - b. Each individual's responsibility as a "Steward of the Lord."
 - c. Suggested amount to give based on stipulated weekly incomes. (Approximately 1 per cent of income.)
 - d. Space on back to credit amount paid.
2. Cards kept by local church treasurer for collection and remittance.
3. That contributions now being mailed in individually be credited to the local church.
4. That each local church be encouraged to tithe to the General Conference.

NO TIME FOR GOD

"No time for God?

What fools we are to clutter up
Our lives with common things
And leave without heart's gate
The Lord of Life, and life itself—
Our God.

"No time for God?

As soon to say, no time
To eat or sleep or love or die.
Take time for God!
Or you shall dwarf your soul,
And when the angel Death
Comes knocking at your door,
A poor misshapen thing you'll be
To step into eternity."—*Trott.*

"Something you will never see: a major tobacco company promising to withdraw from the market its products made for personal use, if and when they are proved to be harmful to the health of the user."

NATIONAL BIBLE INSTITUTION

Treasurer's Annual Report---June 30, 1954

The following Balance Sheet and Summary of Receipts and Expenses have been prepared after an examination of the books of the National Bible Institution in accordance with generally accepted auditing procedures, and represent the actual financial conditions of National Bible Institution in accordance with such procedures.

Business Service Associates, Inc.
G. S. Johnson, President.

NATIONAL BIBLE INSTITUTION BALANCE SHEET

Assets	
Current Assets	
Cash	\$12,968.47
Accts receivable	10,935.43
Notes receivable	16,109.85
Real estate contracts	2,152.72
Inventory	16,160.01
Total current assets	\$58,326.48
Fixed Assets	
Fur. & Fixt.	\$18,529.27
Less: res. for depr.	5,340.54
	\$13,188.73
Machinery	13,651.89
Less res. for depr.	4,223.58
	\$ 9,428.31
Trailer, camera & equipment	2,300.85
Less: res. for depr.	598.04
	\$ 1,702.81
Buildings	46,905.51
Less res. for depr.	2,273.58
	\$44,631.93
Real estate	17,654.60
Land	4,173.38
Total Fixed Assets	90,779.76
Total Assets	\$149,106.24
Liabilities & Net Worth	
Liabilities	
Accounts payable	\$ 9,469.03
Notes payable	4,150.00
Contract reserves	18,798.19
Total Liabilities	\$32,417.22
Net Worth	
Net Worth, 6-30-53	\$105,685.01
Add: excess of receipts over expenses	11,004.01
Net Worth 6-30-54	116,689.02
Total Liabilities & Net Worth	\$149,106.24

Statement of Receipts and Expenses

Receipts:	
Returns from sales	\$33,713.43
Less: cost of sales	13,841.44
Gross profit from sales	\$19,871.99
Contributions	25,890.78
Bequest contributions	17,571.11
Tuition	3,437.65
Earned income	3,159.99
Interest earned	639.35
Rent, room & board	5,608.95
Total receipts	\$76,179.82
Expenses:	
Salaries	\$35,152.75
Light, fuel & water	2,191.13
Telephone & telegraph	581.97
Insurance	797.06
Postage	712.55
Supplies	218.95
Depreciation	2,896.72
Incidentals	399.17
Taxes	760.60
Cuts	565.72
Pictures	138.52
Printing	9,447.71
Catalogs	211.98
Maint. & Repairs	537.59
Advertising	173.56
Literature	24.35
Visual education	49.02
Traveling expenses	2,886.19
Groceries & meats	3,191.46
Cleaning & towel serv.	303.57
Editorial	420.00
Budget promotion	271.16
Pastoral aid	2,290.00
Speakers	30.00
Student Council	127.52
Fellowship (Rest. H.)	22.05
Special Fellowship Campaign	774.51
Total expenses	65,175.81
Excess receipts over expenses	\$11,004.01

GENERAL CONFERENCE

Statement of Receipts and Expenses	
Receipts:	
Contributions	\$12,304.85
Expenses:	
Salaries	\$5,982.75
Light & fuel	406.56
Telephone & telegraph	504.02
Insurance	165.87
Postage	144.98
Supplies	81.43
Depreciation	1,575.00
Incidentals	234.74

Taxes	244.64
Pictures	21.77
Printing	270.53
Repairs	16.28
Advertising	163.66
Travel expense	356.24
Towel service & cleaning	246.26
Budget promotion	271.16
Total expenses	10,685.89
Excess receipts over expenses	1,618.96
Add: bequest contributions	10,337.13
	\$11,956.09

EVANGELISM AND MISSIONS

Statement of Receipts and Expenses	
Receipts:	
Contributions	\$7,365.66
Earned income	3,159.99
Total receipts	\$10,525.65
Expenses:	
Salaries	\$5,601.80
Telephone	13.75
Insurance	69.73
Postage	34.01
Cuts	30.42
Repairs	12.65
Printing	213.45
Literature	24.35
Visual education	49.02
Travel expense	2,489.95
Services to churches	2,290.00
Special fellowship	774.51
Incidentals	25.59
Depreciation	115.04
Total expenses	\$11,744.27
Excess expenses over receipts	\$ 1,218.62

RESTITUTION HERALD

Statement of Receipts and Expenses	
Receipts:	
Contributions	\$2,955.75
Sales	4,688.93
Total receipts	\$7,644.68
Expenses:	
Salaries	2,550.00
Postage	163.54
Cuts	418.67
Pictures	82.50
Printing	8,869.46
Editorial expense	120.00
Fellowship	22.05
Total expenses	12,226.22
Excess expenses over receipts	\$ 4,581.54

OREGON BIBLE COLLEGE

GOLDEN RULE HOME

PROPOSED BUDGET

Statement of Receipts and Expenses

Statement of Receipts and Expenses

1954 - 1955

GENERAL OVERHEAD

Receipts:	
Contributions	\$3,041.62
Tuition	3,437.65
Total receipts	\$ 6,479.27
Expenses:	
Salaries	\$7,250.50
Light & fuel	406.57
Student Council	127.52
Telephone	21.24
Insurance	206.82
Postage	40.82
Supplies	73.21
Depreciation	218.95
Incidentals	18.59
Cuts	28.10
Pictures	34.25
Printing	94.27
Repairs	41.84
Catalogs	165.16
Travel expense	40.00
Speakers	30.00
Cleaning & towel service	37.90
Total expenses	8,835.74
Excess expenses over receipts	(\$2,356.47)
Add: bequest contributions	2,584.50
	\$ 228.03

Receipts:	
Contributions	\$ 124.35
Bequest contributions	4,649.48
Interest earned	631.20
Rent, room, board	5,608.95
Total receipts	\$11,013.98
Expenses:	
Salaries	\$3,110.25
Light, fuel, water	971.43
Telephone	41.72
Insurance	147.84
Postage	1.44
Advertising	9.90
Supplies	58.03
Depreciation	305.14
Incidentals	86.45
Repairs	218.65
Taxes	222.16
Groceries & meat	3,191.46
Total expenses	8,364.47
Excess receipts over expenses	\$2,649.51

Salaries	\$7,500.00
Light and fuel (1-3)	400.00
Insurance (1-3)	270.00
Taxes (1-2))	260.00
Repairs	200.00
Incidentals	800.00
Travel	500.00
General promotion	1,000.00
Total	\$10,930.00
Contributions required	\$4,000.00

EVANGELISM AND MISSIONS

Salaries	\$6,900.00
Travel	3,000.00
Literature	500.00
Visual education	100.00
Miscellaneous	200.00
Insurance	75.00
Pastoral aid	2,500.00
Foreign Missions	500.00
Special Camp	500.00
Overhead	977.20
Total	\$15,252.20
Estimated earnings	2,800.00
Contributions required	\$12,452.20

BOOK & STATIONERY DEPARTMENT

Statement of Receipts and Expenses	
Receipts from sales	\$11,397.99
Inventory, 6-30-53	\$ 7,382.16
Purchases	15,270.43
	\$22,652.59
Less inventory 6-30-54	12,889.99
Cost of sales	9,762.60
Gross profit from sales	\$ 1,635.39
Expenses:	
Salaries	\$1,532.91
Telephone	1.24
Postage	311.63
Supplies	.26
Incidentals	27.77
Sales tax	49.16
Cuts	88.53
Catalogs	46.82
Editorial expense	300.00
Total expenses	2,358.32
Excess expenses over receipts	\$ 722.93

Salaries	\$7,200.00
Insurance (1-3)	270.00
Light and fuel (1-3)	400.00
Printing	100.00
Incidentals	300.00
Repairs	100.00
Overhead	977.20
Total	\$9,347.20
Estimated earnings	4,500.00
Contributions required	\$4,847.20

THE RESTITUTION HERALD

Salaries	\$2,550.00
Postage	175.00
Cuts	500.00
Pictures	150.00
Printing	9,000.00
Special features	120.00
Overhead	977.20
Total	\$13,472.20
Estimated earnings	4,200.00
Contributions required	\$9,272.20

SUMMARY

Conference Overhead	\$4,000.00
Oregon Bible College	4,847.20
The Restitution Herald	9,272.20
Evangelism and Missions	12,452.20
Total contributions required	\$30,571.60
Contributions of \$25,667.88 were received to apply on budget for the year 1953-1954.	

PRINT SHOP

Statement of Receipts and Expenses

Receipts:	
Receipts from sales	\$17,626.51
Inventory 6-30-53	\$2,373.11
Purchases	4,975.75
	\$7,348.86
Less inventory 6-30-54	3,270.02
Cost of goods sold	4,078.84
Gross profit from sales	\$13,547.67
Expenses:	
Salaries	9,124.54
Insurance	206.80
Light & fuel	406.57
Taxes	244.64
Postage	16.13
Supplies	6.02
Depreciation	682.59
Incidentals	6.03
Repairs	248.17
Towel & cleaning service	19.41
Total expenses	10,960.90
Excess receipts over expenses	\$ 2,586.77

MINISTERIAL FUND

Receipts:	
Contributions	\$ 98.55
Interest earned	8.15
Total receipts	\$106.70

C. E. BALLENTINE, Treasurer.

AMONG THE CHURCHES

Church Calendar

Special Events

- September 12-24—Vacation Bible School at Baraga, Mich. (Sr. Verna C. Thayer, guest superintendent).
- October 3-10—Vacation Bible School at the North Salem Church in Indiana (Sr. Verna C. Thayer, guest superintendent).
- October 10—Oregon Bible College Boosters' Day in each church.
- October 13-16—Eastern Nebraska Conference at Omaha (J. W. McLain, guest speaker).
- October 24-29—Vacation Bible School at Oak Grove, Little Rock, Ark. (Sr. Verna C. Thayer, guest superintendent).
- October 25-31—Evangelistic Meetings at the Church of God, Fremont, Nebr. (guest speaker, Walter Wiggins).
- October 31—Arkansas Youth Rally at McGintytown Church of God near Greenbrier.

PROBABLE COLLEGE ENROLLMENT

Returning Students

Dorothy Elliott	Fonthill, Ont.
Arthur Fletcher	Fonthill, Ont.
Daniel Fyfe	Lockwood, Mo.
Robert Johnson	Oregon, Ill.
Jack Keenan	Wray, Colo.
Billy Kennedy	Hammond, La.
Louis Kump	Oregon, Ill.
Walter Larsen	Wenatchee, Wash.
Stanley Lawrence	New Paris, Ohio
Anita McCorkle	Gatesville, Texas
Sara Savage	Waite Park, Minn.
Robert See	Grand Rapids, Mich.
Tom Zirkelbach	Oregon, Ill.
Dean Pearson	Tipp City, Ohio
Jesse Pestle	Good Hope, Ill.
Ruth Savage	Waite Park, Minn.
Lois Crouch (Sem. 2)	Cross Timbers, Mo.
Jack Wiggins	Eldorado, Ill.
Robert Kirkwood	Fonthill, Ont.

New Students

Richard Worley	Macomb, Ill.
Clarabeth Pestle	Good Hope, Ill.
John Lewis	Hillsdale, Ill.
Sally Shellhaas	West Milton, Ohio
James Klepinger	Prescott, Mich.
Lettie Voorhees	Wenatchee, Wash.
Lewis McKinney	Oklahoma City, Okla.
Hollis Partlowe	Browntown, Va.
Austin Railton	Winchester, Va.
Richard Dick	Oregon, Ill.
Don Ward	Blanchard, Mich.
Larry Townsend	Mesa, Ariz.
Kenneth Wigglesworth	Springfield, Ohio
Fred Lloyd	Eldorado, Illinois
Irene Richardson	Hammond, La.
Otto E. Dick, Jr.	Oregon, Ill.
Oral Miller	Mount Morris, Ill.

NEW CHURCH AT DAYTON, OHIO

We arrived home from Conference to find the rig on the lots, ready to dig the basement for our new church building.

On Sunday afternoon the "ground-breaking" ceremony was conducted by Bros. Timothy Pearson and Earl Smith. The rain which showered upon the people during the ceremony did not dampen their spirits. Early Monday morning men were on hand to start the work. Each evening since, the men have been busy with picks and shovels preparing for the pouring of the cement.

The church building fund is not large enough to complete the church, but we are going ahead in faith, knowing that if God blesses the efforts, funds will come. All help will be appreciated.

Since the work is being hampered by lack of suitable space for classrooms, we hope to have at least a usable basement ready for occupancy before the snow flies.

Eunice Pearson, secy.

FONTHILL, ONTARIO

We all enjoyed having Bro. and Sr. Randall with us for our special occasion. We were also glad to have Bro. and Sr. Lyon and all who have been on holidays, including those who attended General Conference. Bro. and Sr. Lyon traveled to Quaker Haven Camp to get three of our young people from Youth Rally.

We also enjoyed a visit from Joe Fletcher and his wife Shirley and daughter Cheryl. Joe gave us a sermon. Ronnie Dilamarter and Weldon Holland have been with us this summer. Weldon has been acting as assistant pastor.

It is about a year now since Bro. William Holland fell and broke his leg. He is able to get around a little with the aid of crutches, so we are all hoping it will not be too long until he will be back to church again. With all the months of lying on his back, in different casts, he has been more than patient and has never lost his ever-pleasant smile.

Many of our folks attended the Ohio Conference at Cleveland. May God's blessing attend all the efforts and activities everywhere.

J. H. Fletcher, Jr., secy.

BAPTISM AT CLEVELAND, ARKANSAS

On July 18, 1954, Willis Henley gave his heart to Jesus and was baptized. He has become a "babe in Christ" at the age of seventy years. May the Lord guide him and bless him in his remaining years of life in service to Him. C. Alan McLain, pastor.

A note from Bro. J. M. Morgan says he has been suffering from swollen sore feet, and has been in bed most of the time. We hope soon to hear that he is up and about his daily tasks.

BAPTISMS AT BLOOD RIVER, LA.

Two young people came forward at the conclusion of the morning worship service on August 15, 1954, to request baptism into the name of Jesus. They were Myrtle McKinney and Clifford Dennis. Both attended the Texas Youth Rally this year. Clifford came forward at the Rally, but requested that he return home before he was baptized. Here, he again made public confession of his need of a Saviour.

Following the service, a group witnessed their baptism into Christ in Blood River. We pray the blessing of Jehovah upon Myrtle and Clifford in their new walk with Christ. Gordon Landry, pastor.

BAPTISMS AT YOUTH RALLY

During the National Berean Youth Rally held at Quaker Haven Camp near Syracuse, Ind., six young people expressed their desire to dedicate their lives to God and put on the name of Christ in baptism. They are: Barbara Jean Hess, 514 S. 16th St., Lafayette, Ind.; Donna Claussen, 402 S. Sixth St., Oregon, Ill.; Deanna Marie Stephens, Division St., Verona, Ill.; Lucille White, Rt. 2, Culver, Ind.; Dean Johns, Bennington, Nebr.; and John Schippers, 1113 Royal Oak, Grand Rapids, Mich.

Following one of the evening worship services of the Youth Rally, Bro. David Holquist extended the invitation and received the confession of faith from these young people. Bro. Harold Doan gave instruction about baptism and counseled them carefully about the step they were taking. Bro. Harry Sheets, Bro. Milton Hall, and Bro. William Dick immersed five of the young people in the waters of Lake Dewart on Tuesday night, August 17, 1954. Barbara Hess will be baptized at her home church. We solicit your prayers for these young people and share with them God's blessings to those who live in Christ. William Dick.

"Sin is a heart disease that can be permanently remedied only by the Great Physician."

OREGON BIBLE COLLEGE Scholarship Winners

Winners of the Oregon Bible College scholarships are as follows:

- Boosters' Scholarship (\$81.00) Lettie Voorhees
- Alumni S. E. Magaw Scholarship (\$81.00) Lewis McKinney
- Delta, Ohio, S. J. Lindsay Scholarship (\$81.00) Austin Railton
- Bro. and Sr. C. E. Randall Scholarship (\$50.00) Richard Dick

All of the above scholarships were awarded on the basis of results on general ability and reading ability tests. Thirteen students took the tests. All scholarships apply on tuition costs for the students' second semester.

INTRODUCTION TO FAITH CHAPEL

Lafayette, Indiana

The phrase "like precious faith" probably has a variety of meanings to each of us. It has a special meaning, however, to Gordon and Dora Hess.

For many months Bro. and Sr. Hess had found themselves isolated forty-five miles from the church. At a distance like this one's faith can be highly ineffective. Realizing this fact they asked God time after time in their prayers for a church in Lafayette, Ind. Usually when one asserts his will, there is a way. Especially is this true when it is God's will working in us.

God has surely opened the way for the Church of God in Lafayette. It all began one Sunday in March when we discussed with the Hesses the possibility of beginning a Bible study each week in their home. We discovered, upon analysis, that we had eight prospective families. Calls were promptly made and within two weeks we had our first Bible study.

Our prayers have been partially answered. We are still looking prayerfully and faithfully to God for further blessing and ultimate establishment of the Church of God which we have named Faith Chapel.

In the spring of 1954 it was very hard to set goals that we hoped to reach by January, 1955. Much faith is required even to start a work, let alone to set goals to be reached after only one month's meetings.

With faith, we determined to have six families with regular attendance, our church lots purchased, a part-time minister, services every Sunday, and an active organized church with a constitution by 1955.

After twenty-two meetings we have four interested families, a savings account with a view to buying lots this fall, a part-time minister. Our services will begin each Sunday very soon, and our constitution has already been adopted.

We praise the Lord for this progress! It is our prayer that God will extend His grace unto us and will glorify His holy name by influencing Faith Chapel to reach her goals and to greatly surpass them.

On August 5, we appointed Mrs. Audrey Kimble, 1116 S. 20th St., as church secretary to receive and dispatch all communications. Mrs. Mary Patriek, 602 S. 9th St., was appointed treasurer of Faith Chapel that she might, through her prayers and plans, receive contributions to build Faith Chapel Church of God.

Little church banks and building fund envelopes have been purchased. We do not solicit funds. However, upon request, anyone who writes to the church secretary or treasurer, may receive one of our little Faith Chapel Churches.

There is no reason why God will not build churches today, and for us! It is time we asked Him for new churches. It is time we began proving our faith and our God. "If God be for us, who can be against us?"

Many thanks to the Indiana State Conference for their spiritual and financial aid. God grant that over the years Faith Chapel may return this investment of faith.

May God bless you all! We need your prayers.
Curtis Simpson, pastor.

ARKANSAS-OKLAHOMA CONFERENCE

We had a good conference this year, although our attendance was lower than usual.

The new officers of the conference are as follows: president, C. Alan McLain; vice president, Edward Mathews, 3304 Fair Park Blvd., Little Rock, Ark.; secretary-treasurer, Mrs. Gladys Volentine, 2902 N. Pierce St., Little Rock; assistant secretary-treasurer, Mrs. Fredda Berry, 2902 N. Pierce St., Little Rock.

New board members are: Howard Bradford, Cleveland, Ark.; W. R. Simmons, Box 312, Haileyville, Okla.; J. W. McGinty, Rt. 1, Greenbrier, Ark.; Carl Tull, Rt. 7, Little Rock.
C. Alan McLain.

OAK GROVE CHURCH OF GOD

Little Rock, Arkansas

We are happy indeed to have the fine spiritual report brought back from the General Conference by our pastor, Bro. C. J. Shaw, and family, Srs. Ola Moore and Evelyn Shelby. We enjoyed so much listening to the reports of the good work and plans to be accomplished in future years.

May God direct each and every child by His Spirit and Word and lead us in the way He would have us to walk for His glory. We are the children of God and sons of God if we are guided by the Spirit of God. We must possess the Spirit of Christ (Rom. 8: 9-11). The Spirit must dwell in us now if we are to get immortality when Jesus comes the second time without sin unto salvation. Please keep in mind the fruits of the Spirit given in Galatians 5:22-26. These are the important things. Without these we will miss eternal life (Heb. 12:14). "Follow peace with all men without which no man will see the Lord."
Mrs. H. D. Stanton.

KOOGLER - HUSTON

Miss Diane Koogler of West Milton, Ohio, and Mr. John Huston, Jr., of Laura, Ohio, were united in marriage by the writer on July 24, 1954, at 7:30 p.m. The pretty double ring service, originally scheduled to be held in the Brush Creek Church of God, was read in the Nashville Congregational-Christian Church near West Milton, as the Brush Creek Church is in the process of being remodeled.

We pray God's blessings in their home and lives.
T. M. Ferrell, pastor.

"God's investment at Calvary will pay dividends throughout eternity."

TOMLINSON - CARDWELL

At 10:30 a.m., Saturday, August 7, 1954, occurred the marriage of Miss Nancy Tomlinson and Mr. Donald Eugene Cardwell. The double ring service was used in the presence of the immediate families. The bride has been a member of the Kokomo Church of God for several years. Mr. Cardwell is employed in Kokomo, and they are at home in an apartment. Thus a Christian home is established and we pray God's blessing upon them as they serve Him together.
A. M. Jones.

THE SURE WAY

Jude admonished, "Keep yourselves in the love of God." Paul taught, "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). Peter warned, "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" (2 Peter 1:9, 10).

We also have John's word, "My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him" (1 John 3:18, 19).

God is ever before us. Truly it can be said that every time we enter into the House of Worship, there can be a religious revival in our lives. Are we not often drawn away during the day or week by the problems and work we have. We are reminded of Isaiah 55:6, "Seek ye the Lord while he may be found, call ye upon him while he is near." And again, in 57:15, "Thus saith the high and lofty one that inhabiteth eternity . . . I dwell in the high and holy place . . . to revive the heart of the contrite ones."

PRIDE AT CHURCH

Two men were arguing about having either pews or seats in the church. One of them, a nobleman, said, "If there were seats only, I might find myself sitting by my coachman." The other replied, "And perhaps you may be glad to find yourself beside him in the next world!" (Adapted.)

Bro. and Sr. A. Weldon McCoy, Sr., Bourbon, Ind., visited headquarters at Oregon, Ill., on August 27, en route home from a business trip to Freeport, Ill. Come again!

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$3.00.

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

*Give, not from the top of your purse,
but from the bottom of your heart.*

Tithing Put to the Test— and Results!

First Tithe---Price of a Rooster

When I was about ten years old I heard a Lutheran minister preach on Tithing. He said that ALL our gifts, including the money we made or had given to us, really belonged to God and all He absolutely required of us was one tenth of our profits or gains, allowing us nine tenths.

The sermon stayed with me, and the following week when I sold an old rooster for a dollar I set aside ten cents for the start of my Tithing Fund. I started then to tithe regularly. The first thing I do when I receive any money is to put aside one tenth to the Lord's account.

I am positive that I have prospered much more in the past twenty-two years than if I had not tithed. I receive far more pleasure from the money I spend on the Lord's account than I do on all the other money I spend.

About three years ago I closed out a manufacturing business in the East and moved west on account of the health of my wife. It was very hard to tell just what amount of the proceeds of the business was principal and interest. I decided to credit one tenth of the entire proceeds of the business to the Tithe Account, which I did, and I received vastly more for the business than I had hoped for.

Mulford Stough.

What Tithing Means to God's Poor

This incident was told by the pastor of a church in Indianapolis. During a canvass for tithers in his church a poor widow, a washerwoman, signed the tithing pledge. Two ladies who knew her well and knew how hard she had to work to support herself and little children, volunteered in a spirit of the utmost kindness to call on her and remonstrate. They had both become tithers, but

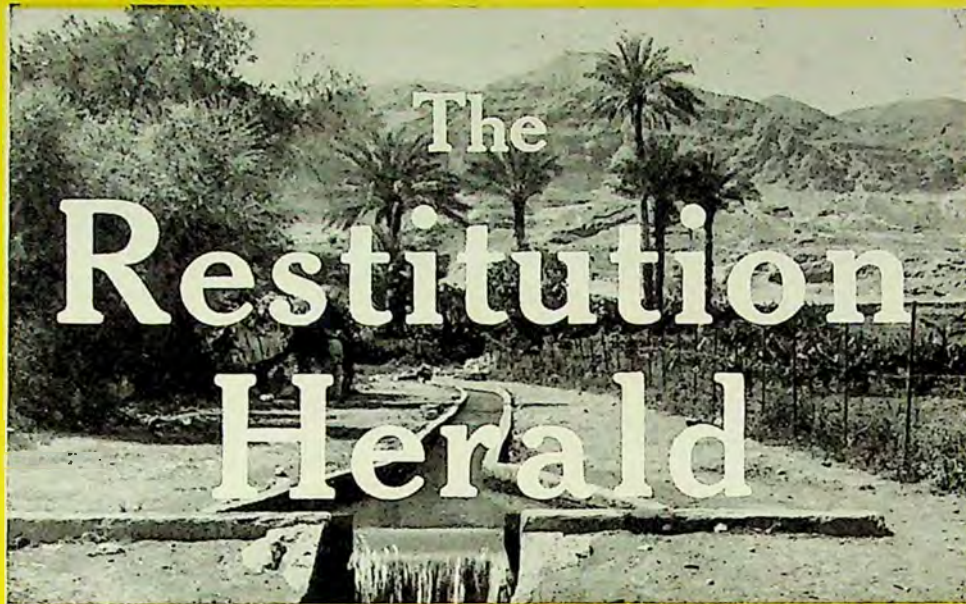
thought while they could afford it, she, out of her small income, could not. Coming direct from the washtub and wiping her hands on her apron, she admitted them, evidently pleased that they had called. After talking of other things for a time they, as tactfully and lovingly as possible, made known their errand. As its full meaning came to her she broke down and, covering her face with her apron, sobbed through her tears, "Let me alone; you are trying to take away the greatest pleasure of my life. Let me alone; let me alone." As they left her humble home they carried with them a new vision of what tithing means to God's poor.

A Country Church Does Things

A United Brethren Church in northern Illinois enjoyed a wide-awake membership and fine Sunday school. In addition to a full benevolence budget, this church regularly supported two missionaries, one in the home and one in the foreign field. The striking thing was the ease with which the work was done. When renewing the home and foreign missionary support, no special effort was made. The subject was presented, after which the pastor offered an earnest prayer, and slips of paper were quietly passed through the congregation.

What is the secret of this church? For about a quarter of a century one man with consecration and vision was superintendent of the Sunday school. He himself practiced and earnestly advocated the paying of the tithe to God. As a result the people of the whole community grew up from childhood with their lives permeated thoroughly with the tithe principle and the community became prosperous both in spiritual and temporal things. —Layman Tithing Foundation.

*Not how much of my money must I give to
God, but how much need I use for myself.*



September 7, 1954
Volume 43
Number 47



Mount of Temptation

"Then was Jesus led up of the spirit into the wilderness to be tempted of the devil."

Matthew 4:1.





Editorial

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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Christian Rumblings

Professing Christianity constitutes a large section of the world's population. The sincere Christian, with faith rooted in the Bible, should find many timely lessons in the thoughts and practices of this group. After all, be it degenerate or holy, weak or strong, true or untrue, professing Christianity is God's representative on earth.

We should be particularly interested in the ecumenical trends of our times. We should be even more interested in the nature of those trends and the causes they profess to serve. The press has carried daily news coverage of the activities of the World Council of Churches at Evanston. For some reason, we have seen little or no comment on the International Council of Churches which met in Philadelphia from August 3-12.

The International Council of Churches consists of fifty-four denominations who withdrew from the World Council of Churches. This group has certain standards of fundamental faith which they consider essential, and which they claim is not shared by the World Council of Churches. They objected to communist directed officials coming to the World Council meetings.

They contended that these men were here only to sow discord among Christian leaders and use Christian organizations as a communistic tool. One individual to whom they objected was Professor Josef Hromadka of Czechoslovakia. In a resolution against his coming to the United States, the International Council stated, "Hromadka officially represents a church under the control and the domination of the communist government. Hromadka is a member and an official in the communist-controlled and directed World Peace Council. Hromadka, before coming to the United States, was decorated by the communist president of Czechoslovakia for his leadership in behalf of world peace along the communist pattern. He has consistently followed the communist line. He falsely claims that there is freedom and prosperity for the church in communist controlled countries. As the number one communist spokesman in a religious world, his approach and propaganda should be thoroughly understood and rejected by Christian people throughout the world."

Another of the resolutions of this group stated, "The unhampered preaching of the gospel is being menaced by the prevalence of apostasy in certain major denominations"; by "the ecumenical church which the International Missionary Council claims is the child of the missionary movement and which church gives many indications that it will become a totalitarian-super-church world-state," also, by "the closed shop policies being imposed and encouraged by the International Missionary Council's constituents and affiliated councils on the field whereby these councils seek to have excluded from their respective countries missions that will not join or cooperate with the councils."

It is interesting, and satisfying, to see an international council of churches acknowledging apostasy. For a long time, it appeared that there were few who believed in a "falling away" in the last days.

We should notice, too, that a large part of the Christian world now believes in the imminent danger of a totalitarian super-church-world-state. Prophetic students should be particularly interested in this view.

The most important, and significant, fact found in these discussions is the contention over the second coming of Christ. Dr. Robert E. Ketcham, speaking at the International Council, said, "The Christian's hope for relief and release from the dark and terrible day in which we live is the coming of the Lord Jesus Christ. This dynamic hope of the Christian church is absolutely essential for world peace. Surely, if we are to wait for the success of the United Nations to establish peace upon the face of the earth, it will be a long, fruitless wait. There will be peace, and peace only when He who is the Prince of Peace comes, and, with cataclysmic power and manifestation of His wondrous majesty, He cleanses His earth of all that offends. Then men shall beat their swords and spears into plowshares and pruninghooks."

We are pleased to learn that the literal, visible return of Christ is an issue between these two world-wide groups. If God wants to impress this great truth upon the nations of the world, how better can it be done than by daily news of contentions over this very subject. Perhaps God is using this method to fix our attention upon this climax of world history.

Who Are Led by the Spirit?

Part One of Two Parts

By Vernon Nichols

THE ROOT meaning of "spirit" is "the life principle apart from the corporeal body." It is used in the Bible in more than one sense; but discussion here is confined to simple analysis of the "spirit of Christ," "the Holy Spirit," and how they affect us.

Christ gave the gospel to a generation unlearned, with few trained minds. With few exceptions those chosen to carry on His work were ordinary men like ourselves. If the gospel is simple and has been given to ordinary people, it should not be difficult to arrive at a few basic truths that are vital to us and easily understood.

The Holy Spirit, which is a part of God Himself, was poured out on men at different times for specific purposes. In the case of Moses, it was used to impress Israel with God's power and to lead them according to His plans. Prophets were given power to speak words to guide and to warn future generations. Knowledge was imparted supernaturally to give the new religion of Christ to the world. Tongues and miracles of all kinds were employed to confound people and convince them of the supremacy of Jehovah over Gentile gods (2 Cor. 12:2; Mark 16:17, 20).

From this point on in history, miracles performed by men ceased because their purpose was accomplished. We get spiritual knowledge today by diligent study and thought. To say that someone is a man of God is our privilege; nevertheless it is our private opinion. All faiths have followers of high ideals; their works are beyond reproach. As to whether they are led by the same influence that gave us the inspired Scripture is determined by examining the record as did the Bereans. If there were any other manner in which we learn who is of Christ, it would have been revealed to us.

Eloquence, sincerity, zealous works, and what appears as a godly life are not enough. If any speak or live not according to God's Word, let him be accursed (Gal. 1:8, 9). This Book also says, "Search the scriptures; for in them ye think ye have eternal life" (John 5:39a). With such warnings, do we dare take any of man's interpretations except our own, or use any guide except God's Word?

There is no record that the Holy Spirit was given except as a free gift. Unlettered men spoke as they were moved by the Spirit. Prophets often did not know the meaning of their words or visions. Inclinations were sometimes changed completely as in Paul's case. He was gifted and trained but was forced to lay aside the teach-

ing of the Pharisees and his vindictive attitude toward Christians in order to be used by God.

Can we conceive of the most stubborn or evil men refusing conversion when confronted with Paul's experience? He was changed miraculously and received miraculous knowledge.

Roman Catholics accept Peter as the "solid rock" upon which their church stands. They believe his inspiration did not cease, but was passed on to the present generation. They also believe that Peter had power to dictate laws not found in Scripture. They use Matthew 16:13-19 and Matthew 18:18 as Biblical proof of their theories.

Aristocratic government, whether civil or ecclesiastical does not work without power. Those wishing more authority have used these Biblical references for centuries as a two-edged sword against democratic-loving people. Many besides Catholics accept this principle, complete or in part. Some do not care to go so far in wielding this authority. The Catholics began their era of tyranny over the people under authority given, so they think, by these verses.

Let us examine this principle! Was not Peter the "solid rock" typifying the Kingdom of God? Were not the keys given to him the inspired truth concerning the Kingdom? Does not this key open the door for us into the Millennium? Does this verse prove that anything bound or loosed in earth or heaven was not inspired truth?

Since we are to establish Bible truth by two or three witnesses, scriptures of ambiguous meaning by one witness are a very weak support for a doctrine of vital nature.

If the Bible is not our only guide to eternal life, then the Book itself is not true. It says, "He that entereth not in by the door into the sheepfold, the same is a thief and a robber." This "door" is Bible truth.

Can any man enter a house by two doors simultaneously? Revelation 22:18 says that those adding to or taking from any prophecy will be cut off from the book of life. Was prophecy more inspired or important than any other part of this book? Scripture tells us in 2 Timothy 3:16, 17 that all Scripture is given to make a man complete. Can any of us attempt to improve on divine perfection and not be condemned?

I have read a book that tells in a subtle manner that the Bible is not all that is necessary to salvation. It is written with such earnestness and persuasiveness that the unwary reader can easily be deceived. The author tells with great fervor and enticing words that the Bible is

indeed an inspired book and every Christian should read it every day with deep reverence. The fact that it contains many subjects upon which few students agree leads the author to conclude that it is not the whole source of the consecrated Christian experience that leads us to understand the mysteries of God.

"This authority is through one higher than the church and the Bible now, as Peter was higher than his church." Could there be more cunning deception? It is a wolf clothed as a lamb and could almost deceive the very elect. The country is full of this insidious propaganda. Sincere students cannot be too careful.

We must be careful in our conception of what the church stands for. Is it not a steppingstone to the "solid rock" of the Kingdom of God? It is not the rock itself. The true church is comprised of the faithful through the ages who will inherit this authority. No Christian can go beyond an honest hope that he will be there. He that is too sure may take heed lest he fall. We must work out our own salvation with fear and trembling.

The Bible says, "Where two or three are gathered together in my name there will I be also." Two or three people do not make a church organization; yet two or three people can be a part of the true church. In simple analysis our church groups are co-operative societies to Christ, and to dispense this love and truth to all the world. When we do this, we love God and are pleasing in His sight. In doing this, we build *His* church, *His* righteousness and work toward *His* Kingdom on earth. This has been God's plan from the beginning.

The fulfillment of this love will be for the comparatively few redeemed. To the world at large, the Kingdom will be only the beginning. This truth which will cover the earth as waters cover the sea will not have complete fulfillment until the eternal age.

Stressing the importance of church at the expense of the individual Christian builds the conviction that more authority is necessary in order to fulfill its obligation to the member to develop his character. This is exactly the path which both the Pharisees and the Catholics followed. Their power was abused wherever granted, and people sank into a false security by blindly following their leaders.

We are led by the Spirit when we hear the truth and obey it by baptism (1 Cor. 12:13; Gal. 3:27, 28; John 14:17). We are perfected by study and effort. We learn from others when we incorporate their ideas as our own. We grow in grace as we allow our lives to be governed by Christ's example to kill natural, selfish tendencies. We are conceived by the Spirit at baptism; if we maintain the Spirit of God, we are born of the Holy Spirit and become sons of God, as is Christ, at the resurrection.

This can be compared to the natural biological process.

In mortal life we may destroy the new life at discretion. In abortion of the spiritual life, we fail to achieve the birth which is our deliverance into eternal life.

We are all equal in the Church of God and all have the same spirit when we approach any subject or problem with the honest desire to know the truth. We follow this principle when we accept differences in a Christian and democratic manner until they are resolved.

Being of one mind is a very relative term and cannot be literally true except as an ideal to work toward. No two people in history have been alike physically or mentally. They react differently to what they read and to their environment. Many differences are of no consequence and can be bridged by patience and honest effort by all. Taking individual responsibility is the greatest step forward. Dodging it causes confusion and destroys ability to form firm personal convictions.

Duties of officers are clearly defined for us. The elders and ministers assist in teaching and preaching. The Bible says they are overseers. The accepted definition of "overseer" is "one who runs a business as superintendent or supervisor." He carries out the policies of the owner or manager.

In democratic government, the executive branch executes the will of the people, who are the government. In a democratic church, the officers execute the will of the people, who are the church. We must accept either the wholly aristocratic principle of episcopalianism or its totally opposite democratic congregationalism. The two are not in harmony.

Individualism is the philosophy that works to the lasting benefit of all in any group banded together for common good. The church as it exists today broke away from the Roman Catholic Church. If truth in its entirety was taught throughout the ages, its light was extremely feeble. There is always room for growth and we either go forward or backward, for nothing stands still. If we keep open minds and the spirit of Christ the change that takes place will be good and not evil.

(To be concluded)

DAILY READING HELPS

- M. Sept. 13. Nehemiah remembers. Neh. 13:14-22.
 T. Sept. 14. Solomon remembers. Eccl. 12: 1-7.
 W. Sept. 15. Jonah remembers. Jonah 2: 1-10.
 T. Sept. 16. Israel remembers. Psalm 137.
 F. Sept. 17. God remembers Israel. Jer. 2: 1-4.
 S. Sept. 18. The Psalmist remembers. Psalm 123.

Latter Days

By A. R. Johnson

WILL WE escape the trials of the end of this age recorded by Matthew, Mark, and Luke? The seriousness of the latter days is shown in Luke 21:36, where we are exhorted to watch and make supplication that we may prevail to escape all these things that shall come to pass. This verse indicates the presence of the church during this period and shows that only the escapees or endurers will stand before the Son of Man (Mark 13:13).

The latter days are also shown to be the time for the final fulfillment of the great image vision shown Daniel (Dan. 2:28). There is ample evidence to show this to not be completely fulfilled at that period of time. For instance, no kingdom or government has yet existed on the earth which has broken in pieces and subdued *all* things; "as iron that breaketh all these, shall it break in pieces and bruise." Since its domain is as extensive as the habitat of the birds (Dan. 2:38), we will have to assign the fulfillment of this vision to the future, a time prior to our Lord's return and the establishment of His Kingdom.

A different view leading to the same period is brought out in the seventh chapter of Daniel. A sea greatly agitated evidently is the mass of earth's people (Rev. 17:15). One can also ask, Where else can human governments come from? "The most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (Dan. 4:17). It is not surprising that Daniel calls them beasts, for in them the natural or bestial inclinations come to the fore.

The four beasts were different from one another. The first one was like a lion with eagle's wings which were later plucked. The lion was made to stand upon two feet like a man, and a man's heart was given it. After this a bear-like beast appeared, followed by a leopard-like beast with four wings. After this a fourth beast, terrible and powerful and strong exceedingly, with great iron teeth. It devoured and broke in pieces and stamped the residue with its feet. It was different from all the beasts that were before it. It had ten horns. (Dan. 7:7.)

Of these four beasts we can safely assume the first three are another description of the first three metals in Nebuchadnezzar's image. The fourth beast possessed great iron teeth and ten horns. This beast will exist prior to our Lord's coming, the same time as is given to the iron legs of the image in Nebuchadnezzar's dream. This beast is clarified further by the statement of the angel that "these great beasts, which are four, are four kings, which shall arise out of the earth" (Dan. 7:17).

Why does this beast have horns? We have a good example in Soviet Russia with her satellites—each one giving the head government more power. Another horn coming up put down three horns or satellites. It had eyes and a mouth speaking great things and its look was more stout than his fellows. The little horn government will make war with the saints and prevail against them. The saints will not as yet be caught away to meet their Lord.

This government shall rule the whole earth, tread it down, and break it in pieces. "He shall speak great words against the most High, and shall wear out the saints of the most High . . . and they shall be given into his hand until a time and times, and the dividing of time." The beginning of the end of human governments on earth will conclude his end. But the judgment shall be set and "they shall take away his dominion, to consume and to destroy it unto the end" (v. 26). This government shall pass through the iron-day period of the image until smitten on its feet in the battle of Armageddon.

In the eighth chapter of Daniel, God is emphasizing the importance of the visions of chapters two and seven by giving a preview of future events from a slightly different angle. The Persian kingdom was represented by a ram with two horns who was to be conquered by the kingdom of Greece, represented by a he-goat with a great horn between his eyes. We have the statement made in verse 21 that this great horn was to be Greece's first king. The horn was soon broken; Alexander the Grecian king died and four notable horns toward the four winds of heaven took its place, representing the four kingdoms that should rise in place of one. The Angel Gabriel explained that in the latter part of the Persian and Grecian kingdoms, "when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up."

This same ruler is mentioned in verse nine as a little horn growing out of one of the four horns, or divisions, of the Grecian empire. The Grecian empire did not extend west of its native land. It does, however, come in contact with Israel by pushing towards the southeast, towards the glorious land. "His power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people." This little horn, or "king of fierce countenance," has grown to be a mighty power which prospers, no one daring to challenge. Israel is brought into the picture by the phrase, "He . . . shall

destroy [corrupt] the mighty and the holy people." Israel is called the "holy people" (Isa. 62:12; Dan. 12:7).

We also learn from verse 25 that "through his policy also he shall cause craft to prosper." This would have been meaningless if this were not a manufacturing and a commercial age. This situation would be the result of a destructive World War III, which would give him the opportunity of seizing power. This ruler shall also "stand up against the Prince of princes, but he shall be broken without hand." This indicates a collision with our Lord and His bride at Armageddon.

Our next view of this ruler is found in Daniel 11:21. Here he is called a contemptible person who obtains the kingdom by flatteries and who evidently has great skill in defeating the overwhelming forces sent against him as he becomes strong with a small people.

One of his first moves will be to make a league or covenant with the prince of the covenant, or Israel, after which he will work deceitfully. We have a hint as to the contents of this agreement in Daniel 9:27, "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." This breaking of the covenant with Israel is also referred to in Isaiah 33:1, 2 as treachery and shall take place prior to our Lord's return. This covenant serves another purpose inasmuch as it marks the beginning of Israel's seventieth prophetic week Israel shall have possession of the ancient city and temple area where the closing scenes of this age demand that the temple be built (Joel 1:9, 13, 16; 2:17; 2 Thess. 2:4).

Herod the Great helped to build the temple of our Lord's first advent. Is it too much to believe that this evil ruler of the latter days will help Israel to regain their city and temple? This is indicated by the fact that the prince shall break the covenant by profaning the sanctuary and taking away the continual burnt offering and setting up instead the abomination that will make desolate. Our Lord referred to this as something subject to eyesight, and gives us the added information that it will be in Judea (Matt. 25:15).

For further study of the fourth beast of Daniel 7, let us turn to Revelation 13. We find this beast coming up out of the sea. We note that this beast has seven heads and ten horns and crowns are on the horns, indicating a confederacy of more or less independent states. This beast is like a leopard spotted and agile, and also has feet as of a bear and a mouth like a lion, truly a nondescript, or diverse by Daniel 7. In our day we call such a hybrid. This fourth government attracted the attention of the whole human family, inasmuch as "all the world wondered after the beast," and remarked, "Who is able to make war with him?" His power is climaxed by the

power given him by the dragon beast of Revelation 12.

Thus will be born a super world government, a composite of Babylon, Persia, Greece, ruling over the entire earth—truly a diverse beast, called Babylon, being located on the Euphrates River (Rev. 9:14). The ruler will be called the Assyrian because this ruler of Babylon, like Nebuchadnezzar of old, is Assyrian by birth. Isaiah 10:5, 25; 13; 14:25; 47; and Micah 5:5 confirm the fact that the super world government will be located on the Euphrates River and will be ruled by a man of Assyrian birth. This ruler will have authority over the whole human race for forty-two months and will spend this time making war with the saints. Again this places the time of the occurrence prior to our Lord's return.

Another view of this latter-day power is given in Revelation 17. Our first scene is a great "whore that sitteth upon many waters," or, in other words, she ruled or influenced many people. In the Book of Revelation women are symbols of churches or religious bodies. For instance, the "bride of Christ" (ch. 19) or the "remnant of Israel," the "wife of God" (ch. 14). In chapter 17 the woman is the bride of the beast or his state religion which will unify and strengthen his control of earth's people over which he is then ruling. This woman has made people of earth drunken with the wine of her fornication. What is this wine? First of all, this evil person is a symbol of false teaching. We have one doctrine on earth which the majority of people not truly atheistic have in common, namely the doctrine of the immortality of the soul. This can be traced to the Garden of Eden in the utterance by the serpent, "Thou shalt not surely die." This false statement was made in the race's infancy and has grown in favor.

John saw this woman astride a scarlet colored beast full of names of blasphemy with seven heads and ten horns. It is safe to assume this to be the same beast revealed in Revelation 13:1. Here we have a religious system co-operating and strengthening the civil ruler or the beast. This religious co-operator is called the "false prophet" and is taken by our Lord and His bride at the battle of Armageddon described in Revelation 19:19-21.

This woman seated upon a scarlet colored beast is dressed in expensive finery, having in her hand a golden cup full of abominations, even the unclean things of her abominations, and upon her head a name written, "Babylon the great, the mother of harlots and of abominations of the earth" (Rev. 17:5). This is our God's opinion and His title for the scene given in this instance. This woman was also drunken with the blood of saints and martyrs of Jesus, two of whom are the two witnesses of chapter 11:7. This event is in the future, as the witnesses are to be killed three and one half days before the Lord's coming and the resurrection (Rev. 11:11).

Part of the work of this two-horned beast that spoke as a dragon (Rev. 13:11) is to deceive earth's people, especially those already trained in atheism, idolatry, and many other errors. It will show signs and even make fire come down out of heaven in sight of men, deceiving many. The only people who will not worship this man will be those written in the Lord's Book of Life.

The crowning feature of this false prophet's work is an image of the beast, or government. This is the "abomination that maketh desolate" (Dan. 11:31; 9:27). This image is the antitype of Nebuchadnezzar's image of gold set up on the plain of Dura. Its purpose is for a unifying process to make his people strong, for then, as now, there was strength in unity. However, we have our Lord's word that the image of the future will be in Judea in a holy place (Matt. 24:15).

In both instances the penalty for not worshipping according to government decree is death of all on earth whose names are written in the Book of Life of the Lamb that was slain. There is much comfort in the fact that people will be living whose names are written on that precious record.

The angel gives further information as to the identity of this beast and of the woman it carried. Revelation 17:8 states, "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition." One fact stated is that this beast (or government) had existed previously, but now "is not," or does not exist. A third fact is that the nation will exist again and go into perdition. The Emphatic Diaglott renders the phrase, "Go into destruction." When the nation stands against the Prince of princes its end has come, and it will be broken without hand (Dan. 8:25; 2 Thess. 1:7-10).

The world does not give any credit for a "comeback" and so wonders at what happens before their very eyes; but a special class whose names are written in the Lamb's Book of Life does understand. This provides a challenge to study what God has placed in our hands, which is for guidance and strength in the form of His written Word.

Continuing, verse 9 states, "The seven heads are seven mountains, on which the woman sitteth." If we should stop there other conclusions might be drawn. Verse 10 records, "There are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space." In identifying these kings, let us first remember that the seven mountains are seven *kings*, and that five are fallen. We are not too much interested in them, but "one is" as the time this statement was made. Rome was at the height of her power which identifies her as the one that did then exist. The seventh kingdom is simply the "other is not yet come; and when he cometh, he must continue a short space."

This seventh king or government exists outside the Roman empire and is a steppingstone for the beast, or son of perdition, to rise to power. Modern Russia fits the picture here. This nation was thrust into world leadership in World War II and must continue a little while. This power will win World War III but will disintegrate following it, leaving a power vacuum or time of security in which the beast of Revelation 17:11 emerges.

Once more Russian arms extend her borders, this time engulfing Asia Minor and Greece, so the beast comes up with a small people (Dan. 11:23). The eighth king or government is on its way to world dominion and, as it was revealed to John, "the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."

This king, or beast, grows strong as lesser rulers, or horns, give their strength, mind, authority, and power to him, but only for a short time. God permits this to go on for three and one half years, or until the breaking in pieces of the power of the holy people is accomplished (Dan. 12:7). They then will be ready to accept their Saviour in His second appearance on earth. His government will trample the residue of earth's people with its feet, obliterating national boundaries and destroying all but those who come out of great tribulation (Rev. 7:14), who will welcome and accept the Lord of all the earth when He shall speak peace to the nations (Zech. 9:10).

A LONESOME VOYAGE





The Boys:

Richard Appleby, Omaha, Nebr.; Randall Anderson, South Bend, Ind.; Charles Bengel, Frankfort, Ind.; Rodney Bean, Macomb, Ill.; James Butler, Arkansas City, Kans.; Larry Carlson, Macomb, Ill.; Howard Carlisle, Plymouth, Ind.; Dallas Demmitt, Troy, Ohio; Jimmy Dilamarter, Welland, Ont.; David Drew, Dixon, Ill.; Ronald Dykstra, Grand Rapids, Mich.; Dallas Denchfield, Grand Rapids, Mich.; Jack Emmons, South Bend, Ind.; Everett Feece, Burr Oak, Ind.; Billie Gallagher, Tipp City, Ohio; Tommy Graham, Fredericktown, Mo.

Jim Holquist, Grand Rapids, Mich.; David and Edward Houser, Chicago, Ill.; Neil Hammer, Bird Island, Minn.; Kenneth Heaton, Grand Rapids, Mich.; Samuel Hoke, Englewood, Ohio; Norman Huffer, Michigan-town, Ind.; Ronald and Dean Johns, Bennington, Nebr.; Dale Johnson, Hector, Minn.; Paul Killblane, Arkansas City, Kans.; Teddy Lewis, Chicago, Ill.; Dave Louzecky,

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Travis Nelson, Fremont, Nebr.; James Overmyer, Culver, Ind.; David Opel, Chicago, Ill.; Edward Rice, Omaha, Nebr.; Eugene Stilson, South Bend, Ind.; John Schippers, Grand Rapids, Mich.; William Savage, Waite Park, Minn.; Dale Stephens, Martinsville, Ill.; Larry and Lynn Townsend, Mesa, Ariz.; Don and Harvey Thomas, Effingham, Ill.; Patton Tempel, Waterloo, Iowa; Eddie Werneke, Arkansas City, Kans.; Melville Webster, Dixon, Ill.; Larry Zechiel, Culver, Ind.

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This list does not correspond with the picture as they stand.



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*The Old Testament tragedy told
with a twentieth century setting.*

Remember Lot's Wife!

HURRY! HURRY! Not a moment to spare! Sodom will soon be destroyed."

Such was the scene in the home of Father and Mother Lot, that sad night. The evening before, two heavenly messengers had entered that city. Lot hastened to entertain them. Before morning the angels made their errand known. They were sent to warn him that Sodom would be destroyed in a few short hours. The message struck terror to the hearts of Father and Mother Lot. What were they to do? In that doomed city lived their daughters who had married men of Sodom.

Father Lot rushed out into the midnight air. He went straight to his daughter's home close by. Yes, they were still up. A bright light shone out of their house. Lot entered and, in great excitement, told them the terrible news. They made light of his warning.

"Well, Wifey, what's wrong with the old man? He's gone crazy on religion."

"Now, Father, don't go on so. We have been to a dance, and just got home. We are too tired to go with you."

With great disappointment Father Lot left that house, for he must hurry. He ran to the home of another daughter, a few blocks away. As he neared her home he became frantic with fear. Yes, they were up, too. A bright light shone out from their house.

Without waiting to announce his coming, he burst into the room. The sight that met his eyes pierced his heart. There were half a dozen tables. Around them sat a merry throng, playing cards and drinking wine. His abrupt entrance startled them. He rushed to his daughter and tried to take her with him. He shouted the warning, but it fell on deaf ears. Half a dozen strong arms grasped him, and he found himself in the street and the door closed behind him. Thoroughly aroused now to his terrible position, he started home.

Mother Lot had been in great suspense during his absence. Her mind had wandered back to the days when she had a happy home with innocent, frolicking daughters about her. They lived in the open country then. But, it was not so now. On a sad day they had pitched their tent toward Sodom.

She well remembered the day when Father Lot drove his first cattle into the city market. His glowing reports stirred a desire in her heart to see the sights. Next time

he went to Sodom, she went too. Life never was the same for her after that visit to the big city. As she now looked back she remembered how she felt about it at that time, and it almost broke her heart. She saw the young folks of the big city and envied them. She wished her daughters might have their "advantages." Her girls were just ignorant country children, with sunburnt cheeks and bare feet. Her daughters must get into the "best society," she was determined.

At last she persuaded Father Lot to move into Sodom. Now she cursed the day when her wishes were granted and they so moved. They were rich, and their coming made a great stir among the "upper" classes. The mayor gave a reception in honor of Lot's girls. How Mother Lot's heart burned within her as she saw the happy couples whirling past her on the dance floor. Her own girls—O, they were so awkward! But never again must this happen.

Next day the best dancing master in Sodom was employed to teach the Lot girls the latest and most graceful steps. He was an expert, as could be seen a few weeks later, when Mother Lot gave a dance party in honor of the birthday of her eldest daughter. Their life was then one merry round of pleasure. It pierced her heart now as she remembered how it leaped for joy then to see her daughter in the arms of the mayor's son as they swung around the floor in time with the music. All the "exclusive" society was there.

It made her a little uncomfortable, at first, to see her daughters keeping late hours, playing cards, dancing, going to the theaters, sipping wine.

But she must not be too harsh with them. Young people must have their fun. Her daughters must be included in the social set, so everything must be done to assure their invitation to all the social doings. Now the time has come when she is to reap what she has sown.

As she sat alone waiting for Father Lot's return, she shuddered as she exclaimed, "O foolish woman that I was! My innocent girls were placed in godless society, and all because I forgot God. For years I have never mentioned the name of God to them."

At this moment she was startled by the sound of approaching footsteps, and hastened to the door to meet Father Lot. Where are the girls? No answer was necessary. The ghastly look on Father Lot's face told the

tale. They had no time to talk, for a heavy hand pushed them to the door, and into the street, and a stern voice commanded them to hasten. The two younger daughters helped make up the sad procession. When they came to the gate of the city, they were given their orders—"Escape for thy life, look not behind thee."

Mother Lot's heart ached as she trudged on. Oh, her poor daughters! Only a few moments and their flesh would sizzle in the terrible fire from heaven. Well did she know that the burden of blame rested on her shoulders. She should have kept her girls closer at home. But she had been so anxious for their "social advancement." Of course, Father Lot should have been more firm, for he was vexed daily with the unlawful deeds that he saw and heard (2 Peter 2:8). But Mother Lot was so determined. She was the stronger party. Why had she been so foolish as to forget God? Why had she allowed the frivolities of the world to claim her attention and ruin her offspring?

Just now they were passing a large shade tree. It brought back the memory of a few years ago as they were moving into Sodom. They had stopped to rest in the shade of this tree. She remembered the beautiful scene as her daughters played in the shade that day. There was the spring where they quenched their thirst. There was the big root on which a chubby foot was bruised. There was the rock on which she was sitting when the little wound was healed by a mother's kiss. Oh, those innocent children! They were soon to be destroyed, because their mother had forgotten God!

She could stand it no longer. It may be they are coming. She will look.

What is that? It stands so still. Is it Mother Lot? No, it is a pillar of salt!

What a monument erected on those plains! What a warning to parents from that time to this! How the words of Christ ring through the centuries, "Remember Lot's wife" (Luke 17:32). What a story that short verse conveys! What a warning to fathers and mothers who are "easing up" on son or daughter! "Remember Lot's wife." Ask yourselves, father, mother, "Shall I ever suffer the remorse that Father and Mother Lot suffered? Am I bringing up my children for Christ or the best (?) society? Parents, "love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15). Children, "remember now thy Creator in the days of thy youth."

Seventy-five per cent of the crimes and burglaries today are committed by youth under twenty-five years of age. The children of America will rise up in the judgment and condemn those parents who were at "ease in Zion" while they were slipping away from God.

"Remember Lot's wife."—R. I. Humberd in *Prophecy*.

"Who Is My Neighbor?"

Thy neighbor? It is he whom thou
Hast power to aid and bless
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door;
Go thou and succor him.

Thy neighbor? 'Tis that weary man
Whose years are at the brim,
Bent low with sickness, care and pain;
Go thou and comfort him.

Thy neighbor? 'Tis the heart bereft
Of every earthly gem,
Widow and orphan helpless left;
Go thou and shelter them.

Where'er thou meet'st a human form
Less favored than thine own,
Remember, 'tis thy neighbor worm,
Thy brother, or thy son.

Oh! pass not, pass not heedless by;
Perhaps thou canst redeem
The breaking heart from misery—
Go share thy lot with him.

—*The Word and Work.*

The Church in Russia

There is an increasing tendency for British churchmen to visit Russia, returning with stories of peace and tolerance concerning the church in Russia. *Intelligence Digest* asks, "Are these stories to be relied upon?" A correspondent answers: 1) No church leader exists in Russia today who has not been examined and passed as "sound" by the secret police. 2) No Bibles have been printed in Russian since 1927. A copy of the Scriptures costs half a month's wages. Few can afford this. 3) No one under the age of 25 is allowed to be received into church membership. Thus the Communists have the advantage over the church (though they are not entirely successful). 4) The church leaders are instructed to use their position to do propaganda for peace (on religious pretexts) on Russian terms. The correspondent suggests that before the statements of the Russian church leaders are taken at face value that the western churches should set up a commission to take evidence from refugees and that this evidence be made public. This would give a clearer view of the picture.—*E.P.*



A CHILD'S PRAYER

"At night I kneel by Mother's knee,
To thank God for His care;
I thank Him for all good gifts,
That make the day so fair.

"I thank him for the nighttime,
For stars and moonlight, too;
I thank Him for my parents,
And friends so kind and true.

"Then I say, 'Now I lay me down
To sleep' all through the night;
And ask God to watch over me,
Till morning brings its light."

—Lillie A. Faris.

HAPPY BIRTHDAY WISHES TO ALL!

We are certainly sorry to have missed wishing some of you God's blessings on your birthday. So we list your names anyway, even though it is late. We have not had a page for several weeks because of the wonderful work of our mothers and fathers. So much was accomplished at General Conference that it took two weeks to get it all in print. We hope we have not left anyone out.

Richard Lloyd Dennis, Aug. 27, age 1, Arcola, Ill.
Bill Hunt, Aug. 27, age 8, New Castle, Del.
Ted Sullivan, Aug. 27, age 10, Hammond, La.
Sharon Saatzer, Aug. 28, age 12, St. Cloud, Minn.
Melissa Grissom, Aug. 28, age 12, Frankfort, Ind.
Gary Claypool, Aug. 28, age 10, Marshall, Ill.
Karen Anne McPherson, Aug. 28, age 7, Tempe, Ariz.
James E. Robinson, Aug. 29, age 13, Hammond, La.
Larry Lobell, Aug. 30, age 4, Hammond, La.
Georgianna Curtis, Aug. 30, age 14, L'Anse, Mich.
Sylvia Hutchinson, Aug. 30, age 14, Hammond, La.
Sharon Burnett, Aug. 31, age 3, Mt. Sterling, Ill.
Frances Dee LaRue, Sept. 1, age 8, Tuscon, Ariz.
Patricia Joe VeNard, Sept. 1, age 5, Tuscon, Ariz.
Bonnie Andrews, Sept. 1, age 5, Browntown, Va.
Lois Elaine Litchfield, Sept. 1, age 13, Macomb, Ill.

Children's Corner

By Mary Railton



Carol Goit, Sept. 3, age 8, Niagara Falls, N. Y.
Marc Warren Pearson, Sept. 3, age 5, West Milton, O.
Jeanne Marie Thoms, Sept. 3, age 6, Richmond, Minn.
Vicky Lou Story, Sept. 4, age 10, Scotts Bluffs, Nebr.
Evelyn McKinney, Sept. 4, age 10, Hammond, La.
Carrole Coverdill, Sept. 5, age 6, Altheimer, Ark.
Gwendolyn Morris, Sept. 5, age 14, Beaumont, Texas
James Robert Grissom, Sept. 6, age 14, Frankfort, Ind.
Rita Sullivan, Sept. 6, age 14, Hammond, La.
Robert Gaspar, Sept. 7, age 13, Eden Valley, Minn.
Karen Lea Bormes, Sept. 7, age 7, St. Cloud, Minn.
Barbara Jean Grissom, Sept. 8, age 9, Frankfort, Ind.
Steven Clark Knapp, Sept. 8, age 4, Gr. Rapids, Mich.
Elaine Richardson, Sept. 9, age 8, Hammond, La.
Bonnie Ruth Smith, Sept. 9, age 9, Springfield, Ohio
Berneil Ben Smith, Sept. 9, age 8, Big Spring, Nebr.
Allan B. Hancock, Sept. 10, age 10, Houston, Texas
Norman Zwierschke, Sept. 10, age 14, Fonthill, Ont.
Sharon Jean Bennett, Sept. 10, age 13, Mora, Minn.
Mary Grace LeRue, Sept. 11, age 11, Tuscon, Ariz.
Charles Updike, Sept. 14, age 12, Front Royal, Va.

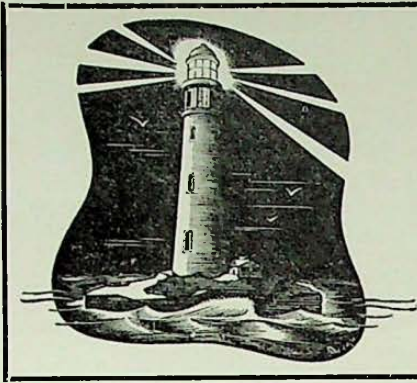
This is Promotion Day for six members of the ECE Club. They are, Norman Zwierschke, Rita Sullivan, Sylvia Hutchinson, James Grissom, Gwendolyn Morris, and Georgiana Curtis. We invite you to read the Berean Page.

NEW MEMBERS TO ECE CLUB

We are happy to welcome four new members to our Everyday Christian Expression Club. They are: Cheryl Lynn Trimble, Richard Lloyd Dennis, Edward Levi Grissom, and Donna Marie Blankenbaker.

THOUGHT FOR THE DAY

Father, lead me day by day,
Even in Thine own good way;
Teach me to be pure and true;
Show me what I ought to do.
When I'm tempted to do wrong,
Make me steadfast, wise, and strong,
And when all alone I stand,
Shield me with Thy mighty hand.



The 1954 Youth Rally

by William Dick

The eighth Youth Rally sponsored by the National Berean Society was held August 8 to 18 at Quaker Haven Camp near Syracuse, Indiana. The number of young people attending the Rally this summer was 108, a few less than the 119 enrollment last year. We expected to have a smaller enrollment this year, however, since young people who do not live in the midwestern section of the country have to travel so far to attend the Rally. We encouraged the young people of Louisiana and Texas to have their own Rally this year and they had an enrollment of 48 young people.

A special effort was made to encourage churches in the midwest to send more young people to the Rally than they had before. Some churches were represented at the Rally for the first time.

We are sure that all the young people have pleasant memories of the ten days they spent at youth camp. The beautiful camp surroundings brought contrast to the structures of the world and made us conscious of the handiwork of God. The spiritual atmosphere of devotions before breakfast, grace before meals, meditations at campfires, and devotions before going to bed at night drew us nearer to God. Interesting classes instructed us in the knowledge of God. Christian fellowship was blessed and lasting friendships were formed.

Camp facilities at Quaker Haven were an improvement over previous camps. The camp consists of eleven cabins (each cabin contains 16 beds), two washrooms, the chapel, the canteen and recreation building, the lodge, the lake front for swimming and boating, and plenty of ground space for recreation equipment. The lodge contains the craft room, the dining hall, and three classrooms.

The staff of workers provided by Quaker Haven Camp helped much to make the Youth Rally a success. Members of the staff were the camp director and his wife, two life guards, two craft directors, three cooks, the canteen operator, and the office secretary.

Bro. David Holquist was director of the Youth Rally and instructor of "Bible Characters." Bro. Harold Doan was camp dean and instructor of "Life of Christ." Bro. Milton Hall was recreation director and instructor of

"Bible Characters." Bro. William Dick was music director and instructor of "How to Be a Better Christian." Each instructor was a boys' counselor, also. Girls' counselors were Sr. Eunice Otto, Sr. Mildred Somers, Sr. Sara Savage, and Sr. Lois Crouch.

The Rally young people were divided into three groups. The Chippewas were 12 to 13 years old, the Potowotomies were 14 to 15 years old, and the Iroquois were 16 to 18 years old. These groups attended morning classes and participated in afternoon recreation in rotation.

Recreation equipment of all kinds was supplied and the recreation program was planned well. Every precaution was taken to provide safety for the young people while swimming. Many enjoyed craft work and went home with belts, wallets, bracelets, plaques, and lanyards they had made. One highlight of the recreation was a softball game between the Rally staff and the Iroquois. The "Sinners" beat the "Saints" by a score of 10 to 4.

The young people sang choruses and songs frequently. Their burdens seemed to be lifted as they broke out into song after meals or at the beginning of classes and worship services. They formed a choir that presented effective songs during worship services.

To keep the young people from staying in their own little groups at the dining tables, the tables were given names and the young people drew names before breakfast to determine at which table they would eat that day. Excellent food was served throughout the Rally. One evening, a special banquet was served by the Rally staff. The counselors donned costumes for the occasion and entertained everyone with dramatic skits after the meal.

The young people closed each day meditating upon the rich experiences of the day and resting assured that God would protect them through the night. As they left the campfire services and returned to their cabins, they sang to the tune of "Taps,"

"Day is done, gone the sun,
From the lake, from the hills, from the sky;
Safely rest, all is well,
God is nigh."

AMONG THE CHURCHES

Church Calendar

Special Events

- September 12-24**—Vacation Bible School at Baraga, Mich. (Sr. Verna C. Thayer, guest superintendent).
- October 3-10**—Vacation Bible School at the North Salem Church in Indiana (Sr. Verna C. Thayer, guest superintendent).
- October 10**—Oregon Bible College Boosters' Day in each church.
- October 13-16**—Eastern Nebraska Conference at Omaha (J. W. McLain, guest speaker).
- October 24-29**—Vacation Bible School at Oak Grove, Little Rock, Ark. (Sr. Verna C. Thayer, guest superintendent).
- October 25-31**—Evangelistic Meetings at the Church of God, Fremont, Nebr. (guest speaker, Walter Wiggins).
- October 30, 31**—Illinois Fall Conference at Eldorado.
- October 31**—Arkansas Youth Rally at McGintytown Church of God near Greenbrier.

FAITH CHAPEL

We of Faith Chapel in Lafayette, Ind., extend the hand of fellowship to Mrs. Barbara Jean Hess, 514 S. 16th St., Lafayette.

Barbara is the first to make her confession of faith in Christ through baptism since we started our church group last March. We pray that Barbara will always walk closely with God in her new way of life.

Bro. Curtis Simpson, pastor of the Hedrick Church of God, conducted the baptismal service on Sunday, August 22, 1954, at North Fork Creek, near Lafayette.

Audrey Kemble, secy.

Moving of furniture and families among the Oregon church group has been the order of the day. Bro. and Sr. J. R. LeCrone and family and their goods departed for Indiana. Bro. Harvey U. Krogh, Jr., with his family and possessions have arrived in town. From Virginia came two college students and their families: Bros. Austin Railton and Hollis Partlowe.

FORESEE END OF LEPROSY

From French Equatorial Africa comes the prediction that there is hope for the 56,000 lepers in the region that progression of their disease will be stopped and a near certainty that the following generation will hear of leprosy as a rare disease like the plague in Europe and America. The campaign against the disease has been made possible by use of sulfone drugs which have revolutionized the traditional methods of caring for lepers.

SPONSORS FOR JULY-AUGUST, 1954

Mr. & Mrs. C. D. Whitmer	\$20.00
Mr. & Mrs. E. E. Warren	20.00
Happy Woods Church of God	65.10
Mr. & Mrs. C. E. Randall	25.00
Church of the Open Bible	44.72
Warren E. Story	100.00
Ripley Church of God	123.39
Mr. & Mrs. Willis Turner	10.00
Truth Seeker's Church of God	50.00
Delta Church of God	250.00
Macomb Church of God	25.89
Mrs. Kate Olmstead	12.00
Mrs. Mabel Netts	10.00
Edna V. Chamberlain	26.00
Anonymous	45.97
Freeman Fike	5.50
Clyde Smith	43.00
Burr Oak Church of God	46.16
Carolyn Huey	50.00
Brush Creek Church of God	100.00
Mary Railton	10.00
A Christian	1.00
Maurertown Church of God S. S.	34.68
Mr. & Mrs. Harry A. Sheets	100.00
Silas M. Claypool	25.00
Mrs. Margaret Ballentine	10.00
Missouri Family	100.00
Helen Burnett	7.00
Mr. & Mrs. Russell Harman	75.00
Verna C. Thayer	10.00
Jessie M. B. Kauffman	10.00
R. H. Judd	2.00
Blessed Hope Church of God	95.00
Mr. & Mrs. Delos Andrew	5.00
Oregon Church of God	35.50
Mr. & Mrs. Clyde Long	25.00
Mr. & Mrs. Clarence Schier	10.00
Mr. & Mrs. C. E. Mills	100.00
Hillsburg Church of God	35.60
Hattie E. Woods	6.00
Mrs. H. L. Davis	5.00
Jack Wiggins	6.20
P. G. Coverston	50.00
Hope Chapel	5.00
Dwight Pestle Family	50.00
Virida Sitrler	20.00
Mr. & Mrs. George McMurtrie	32.00
Maybelle Hanson	10.00
Alice Plantner	50.00
Elmer Magaw	3.00
F. Carpenter	60.00
Pennellwood Church of God	29.59
Mrs. Nellie Gesin	10.00
Mr. & Mrs. R. C. Stilson	50.00
Golden Rule Family	100.00
Mr. & Mrs. J. Arlen Marsh	100.00
Zechiel Family	20.00
A Family	5.00
Dorothy Magaw	10.00
Mr. & Mrs. Henry Partlow	15.00
Mr. & Mrs. Warren Sorenson	5.00
Mr. & Mrs. C. E. Lapp	30.00
Hope Chapel Contributors	69.50
Mr. & Mrs. Laurence M. Howell	50.00
E. F. Marsh	12.00
Mr. & Mrs. Willard Naylor	25.00
Frank Switzer	15.00

Oregon Church of God S. S.	8.46
Mr. & Mrs. Robert Hardesty	25.00
A Friend	50.00
Amy Weaver	2.00
Almeda Wertz	15.00
Mr. & Mrs. A. E. Karnett	15.00
Mrs. L. R. Hillard	26.00
Hector Church of God	11.55

\$2,759.81

Budget	\$30,571.60
Received	2,759.81

Balance needed	\$27,811.79
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Congratulations to Bro. and Sr. Gary France, on the birth of Herbert Sydney France, born on August 17.

HERALD RECEIPTS

Mrs. Waldo E. Wood; Esther C. Peterson; Vernon W. Chaplin; C. A. Ferrell; Luther Wiggins (3); Lawrence Vincent; E. L. Medaniel; Nettie S. Evans; Helen Burnett (3); Mrs. Edith Barber; Mrs. Nora Wiley; Mrs. Laura Brown; Roy Black; E. L. Swanson; Virgil D. Claypool; Mrs. E. O. Richardson; Verna M. Rahn; Gospel Gleaners Class (2); Mrs. Frank Moran; Ben Carpenter; Mrs. Frank Moran; William M. Wachtel; Edwin Smith; Mrs. Fred Bulthaus; R. D. Stanton (2); William Dick; Horace Haines (3).

Louis W. Rahn; Mrs. Dora E. Warren; Connie Moser (2); Mrs. Arthur Ward; Bert Reighard; Mrs. Martha Myers; Hollis Partlowe; Mrs. Louise Kump; Mrs. Eva L. Funk; C. J. Shaw; Mrs. Jessie L. Burrell; Conrad Dickel; N. H. LaMunion; Hazel Reed; Mrs. Bert Sheets.

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$3.00.

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

OHIO STATE CONFERENCE

August 25-29, 1954

What was said by those familiar with past meetings of the kind to have been "the finest conference ever held in Ohio" closed Sunday afternoon, August 29, with a combined baptismal and Communion service.

The meeting, which began August 25, had excellent attendance throughout, including a number of Canadian visitors. It was held in the Golden Rule Church at Cleveland. Bro. Harold J. Doan of South Bend, Ind., was the guest speaker.

Bro. Doan's sermons centered chiefly on the necessity for maintaining our Biblical doctrinal position. Too many young people, he declared, have no real idea what they believe or what the church believes. It is vital, he said, to keep up a steady flow of teaching on the essential elements of the gospel, as well as to encourage the idea of doing good.

Bible classes for young people and adults were taught by Ohio ministers: T. M. Ferrell, Kirby Davis, J. Arlen Marsh. Children's classes were handled by Ruth Tomlinson and Aliee Plantner, both of Cleveland.

At the business meeting on August 28, E. J. Demmitt was elected president and Paul Overholser trustee, replacing Clark Ballentine (treasurer of the General Conference) and E. J. Demmitt respectively.

A loan of up to \$2,500 was authorized to be made from conference funds to the West Dayton church. Details of the loan, which will be used on building construction costs, will be worked out by the conference board and the church itself.

Unanimously, a ten-year Ohio development campaign tying in closely with the ten-year program adopted by the 1954 General Conference, was approved and sent to the conference board for refinement and administration.

Baptized by Bro. Doan during the baptismal-Communion service led by Bro. J. Arlen Marsh on the last afternoon of the meeting were Ethel Davis, Rt. 1, Springfield, and Dean Swartz, 5851 McKenzie Rd., North Olmstead. Both are young teen-agers.

Special tours of Cleveland were arranged by Jack Hearp of Golden Rule Church. These included visits to the city lakefront, business district, university area, Art Museum, Natural History Museum, and the Health Museum.

A spring conference, the date and place of which are to be announced by the conference board, was ordered scheduled for 1955. The regular annual conference for 1955 will meet at the Lawrenceville church.

Mary E. Marsh.

Sr. Patricia Rossner of San Diego, Calif., and her mother of South Bend, Ind., were visitors in Oregon, Ill., September 2 and 3.

Pictorial Chart of the Ages. A number of years ago Bro. Sydney Magaw used a large wall chart which showed the several ages of God's dealings with men—from the Garden of Eden to the Times of Restitution and Eternity. Anyone desiring printed copies of this chart may obtain them at five cents per copy from National Bible Institution, Oregon, Ill.

ACCEPTABLE ADVICE

Like Rehoboam, many people are willing to follow advice that pleases them and caters to their carnal nature. A certain king much addicted to excessive drinking consulted three doctors on the subject of strong drinks, and on the time when it was most wholesome to take them. "Your Majesty should drink before a meal," said the first, and his reasoning convinced the monarch. "During meals," said the second, and his arguments were found equally cogent. "After meals," was the opinion of the third; and the king saw grounds equally solid for acting upon his advice. "I am satisfied," said the sovereign. "You are all three sensible men. The arguments you have brought forward in support of your several opinions have completely convinced me. I will accordingly follow your advice, and will in future drink before, during, and after my meals."—Christian Family.

TRUE THEN — TRUE NOW

"Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of the spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead."—Woodrow Wilson.

"Blessed is the nation whose God is the Lord" (Psalm 33:12).

THE CHOICE

The age-old choice
Has come to everyone—
"To be ministered unto,
Or to minister."

"Worry is the antithesis of faith."

Found --- A Father

Dave and Joe turned onto First Street, the last turn toward Dave's house. Joe could have gone on but Dave guessed he was walking this way so he could talk religion to him. He was right.

"God loves you like a son, Dave. He feels like a father to you," said Joe.

Dave thought of the man at home who was his father—almost a stranger. "What's your dad like, Joe?"

"He's a real Christian, Dave. He helps me with my homework and even helps me deliver my papers early when the weather is bad."

"I hardly ever see my father, Joe. He's always working or busy. I guess I don't know what you mean—like a father."

Dave turned in at his house and went to the back door, walked in quietly and picked up a doughnut from the table. He heard voices in the living room.

"What did Mary say in her letter?" he heard his mother ask.

"She has to have an operation, Ma, and they don't have the money. Jim has been laid off, you remember, for some time. I've been thinking maybe we ought to help them. You know, I have that money I've been saving for a fishing trip. I could let them have it for her operation."

"Ever since I've known you, Pa, you've been saving money for a fishing trip and every time something comes up. The last time you spent it on Dave's dental work. This time, Pa, you're going on your fishing trip. We'll find the money some other way."

Dave glanced in the mirror over the sink at his teeth. "I didn't know Dad had spent his fishing money on my teeth. Funny, I guess I never worried about where the money was coming from. Never thought he cared enough for me to give up a fishing trip."

Realizing he was listening to a conversation he was not supposed to hear, he hurried up the back stairs to his room.

Almost automatically he walked to his bureau drawer to count his savings. He had been working hard to get a bicycle all year.

Now he had almost enough. He had taken out a couple dollars to buy a tie for Dad's birthday tomorrow. He sat down on his bed, closed his eyes, and pictured his father. He saw a tired, work-worn man who hadn't much time to relax. He was always busy making ends meet for the big family. He always talked of a fishing trip, but it never became a reality.

Dave was up early, as usual. He brushed his teeth and looked in the mirror to see if they were clean. Thoughts of last evening's conversation drifted into his memory. He went to his room, got out the tie, and looked at it. He thrust it back in the drawer, picked up his billfold, and hurried downstairs.

Out in the yard he saw his father bent over the flower bed. Funny, he never had noticed how feeble his father was.

"Hello, Dad," he called.

His father straightened slowly, turned, and said, "Why, hello, Son!"

"May I give you your birthday gift here? I know you've been wanting a fishing trip. I think this will be enough."

He held out the money, but his dad did not take it. His eyes became moist and his mouth twitched. "I couldn't take it, Son. You've been saving for a new bicycle."

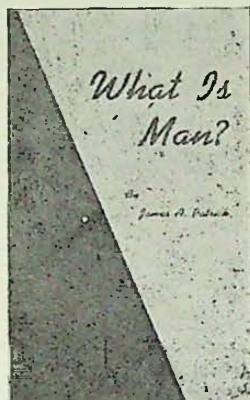
"Oh, I can get one next summer. I want you to have your fishing trip."

His dad reached out for the money and suddenly Dan felt closer to his father than ever before. "Dad, could I go with you?"

Tears filled his father's eyes as he spoke. "I didn't know you wanted to spend time with an old man, Son. You'll give me the happiest birthday present yet, if you will go with me. I have always wanted to be a pal to you, but I didn't seem to know how. I figured that by now your other friends would demand all your time."

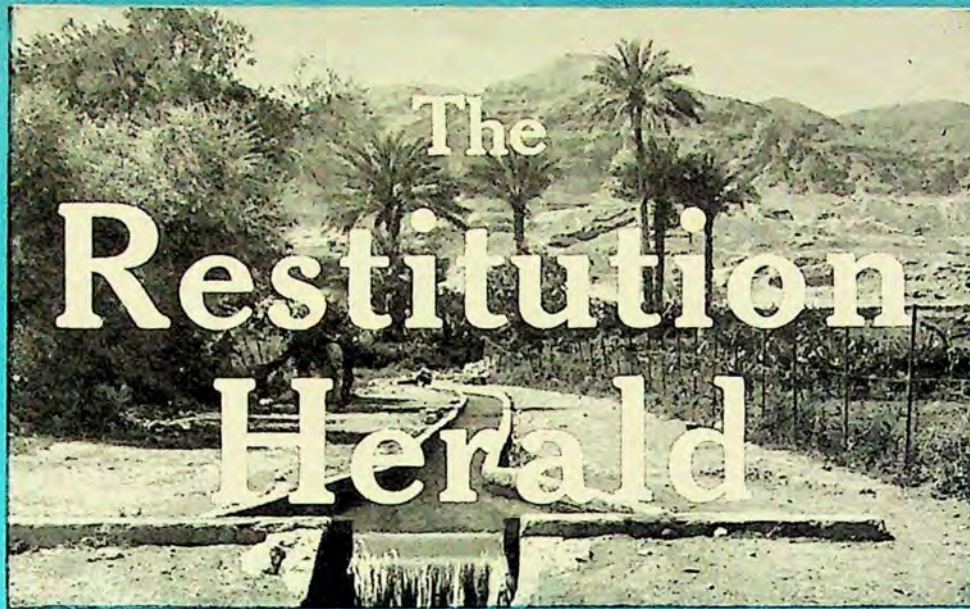
Dave realized at last that his father did love him. Maybe God loved him, too, like a father—like Joe had said the day before. "I can picture God as a father now, and know a little of what it meant for Him to give His Son on a cruel cross for me."

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“Thou visitest the land and makest it overflow; thou greatly enrichest it. Through the brook of God, which is full of water, thou preparest their grain; for thus dost thou prepare it: thou dost saturate its furrows; thou dost settle its ridges; with showers thou dost soften it; its young growth thou dost bless” (Psalm 65:9 and 10, Smith-Goodspeed).

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Editorial

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James M. Watkins, Editor

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Failure

TO THE MAN WHO FAILS—by Alfred J. Waterhouse

Let others sing to the hero who wins in the ceaseless fray,
Who, over the crushed and fallen, pursueth his upward way;
For him let them wave the laurel, to him be their psalm sung,
Whom the kindly fates have chosen, who are happy their loved
among;

But mine be a different message, some soul in its stress to reach;
To bind, o'er the wound of failure, the balm of pitying Speech;
To whisper: "Be up and doing, for courage at last prevails"—
I sing—who have supped with failure—I sing to the man who fails.

I know how the gray cloud darkens, and mantles the soul in gloom;
I know how the spirit harkens to voices of doubt or of doom;
I know how the tempter mutters his terrible word, "Despair!"
But the heart has its secret chamber, and I know that our God is
there.

Our years are as moments only; our failures He counts as naught;
The stone that the builders rejected, perchance is the one He sought.
Mayhap, in the ultimate judgment, the effort alone avails,
And the laurel of great achievement shall be for the man who fails.

We tend to glorify success. We look upon the man with a million dollars, or the person in movies, or one who has been glorified by press and radio as the only successful person. This tendency is apt to make others feel inferior, because they have not attained these goals. We may feel that because we have not made a million, have not appeared in pictures, or been glorified by press and radio we have not been a success.

Before we give in to defeat, we should realize that only time will determine whether we are a success or a failure. Any individual judged before his time is a failure. No one would consider the late Henry Ford a failure; yet in his early years he had very few prospects for success. This has been true of almost everyone who is a success. If we judged others by certain periods of life, as we do ourselves, all would be failures.

Many Biblical characters could have been called failures at one time or another. Adam was the father of the human race. His characteristics rest on all generations. Yet Adam could be considered a great failure. His weaknesses caused him to be influenced in such a way that he brought death and disappointment to all mankind.

Noah continued faithful in the face of tremendous opposition. While the ark was being built, all his friends

and neighbors ridiculed and scorned him. In spite of this, Noah left a lesson of faith that has endured to this day. Yet Noah submitted to a moment of weakness. If we were to judge Noah by that one isolated incident, we could regard him as a failure.

Abraham is recognized as the father of the faithful. The spirit of faith expressed by Abraham has existed in all generations. Abraham's faith in God was so explicit that he was willing to risk the sacrifice of his favorite son. Yet there were times when this man of great faith doubted. If he were to be judged by isolated incidents he would be regarded as a failure.

Moses was undoubtedly one of the greatest leaders of all time. He had the task of guiding Israel during a very critical period of its history. The laws he received from God are still used by that nation and have become an example to the world. He accomplished much that God desired; yet, he, too, was condemned temporarily because he failed to live up to God's expectations.

These examples, and many more, serve to remind us that failure is a natural part of life. Any individual, judged at the wrong time, can be regarded as a failure. But no man is a failure so long as he leaves steppingstones by which he, or others, can walk the path to success. The greatest achievements of life have resulted from long periods of failure. Great inventions have become possible only when many, many failures proved their weakness. Madame Currie experimented and failed hundreds of times before she discovered properties and uses of radium.

Perhaps we devote too much time to success rather than to the circumstances which create success. These circumstances often appear in the guise of failure. Success itself can be very fickle. We can succeed in business and then can let it become our master. We can achieve great financial accomplishment, only to allow money to become our god. We can work for the attainment of worldly pleasure, and then find that our life is restricted and meaningless because it has lost purpose.

Our failures, our problems, and our disappointments may be our greatest steppingstones to success. Truly we may find that "the laurel of great achievement shall be for the man who fails."

Who Are Led by the Spirit?

Part Two of Two Parts

By Vernon Nichols

THERE is much evidence to show clearly that all of us are led by the same spirit, by the Holy Spirit, or spirit of Christ. Matthew wrote, according to the King James Version, that we are born of the Spirit at immersion. Bible dictionaries and commentaries say "begotten" instead of "born." Common reasoning says that you cannot be born before begetting.

John 19:18 reads, "Just as you sent me into the world, I have sent them to the world" (Goodspeed). This, of course, meant the whole church which had a part in spreading the truth. Luke 10 tells of seventy being sent out to preach, and they were not ministers. Acts 8:1, 3 gives account of a great persecution in which the whole church at Jerusalem except the apostles were scattered. Those scattered went about preaching the Word.

One history reads, "In the apostolic church, preaching and teaching were not confined to a certain class, but every convert could pray, teach, and exhort in the congregation." Ephesians 4:8, 11, 12 tells why all manner of talents were used. He gave some as teachers, some as prophets, some as missionaries, some as shepherds, some as apostles, some as evangelists, "for the equipment of the saints, for the work of the ministry" (R.S.V.). They were all equal and doing the same work of spreading the gospel according to their talents.

In 2 Timothy 4:2 Paul told Timothy to "preach the word . . . in season and out of season" (R.S.V.). In 2 Timothy 2:2 Paul said further, "What you have heard from me before many witnesses entrust to faithful men who will be able to teach others also" (R.S.V.). They apparently did a lot of teaching and preaching. Having no Bibles they taught each other and their neighbors who had not heard (Rom. 15:14). They were equal units in a body whose duty was to tell the good news to the world. This duty is as binding today.

If the gospel converted thousands of simple minds, is it any more difficult to understand now? Do we need inspired interpreters for us? Hidden things of Scripture essential to salvation are hidden only to the stubborn in spirit who refuse to listen to simple reasoning, or to the heady and high-minded, as the Pharisees whose authority carried conceit. They gradually usurped their power to their condemnation.

Romans 10:14 asks, "How can they learn without a preacher?" To realize how literally true this was when written, we need remember that for a great period this was the only means of learning the truth. Few manuscripts and no Bibles were available for fifteen hundred

years after Jesus' birth. There was much illiteracy up to two hundred years ago. They learned exclusively by the teacher. We learn today by Bibles, books, tracts, radio, television, as well as by preachers.

If we read texts that imply we will be blessed for believing things taught us not substantiated by Bible testimony, we must harmonize them with many positive statements which can have only one meaning. "If the blind lead the blind, they will all fall in the ditch." "The truth shall make you free." "He that believeth a lie shall be condemned." We must "rightly divide the word of truth. . . here a little, there a little, till every word be established."

At the judgment it shall be given every man as his faith and works shall be. These and our knowledge and accountability will be deciding factors as to whether or not we maintain our gift of the Spirit. We learn from our "brothers," ministers, Bibles, and many other sources in the world if we have inquiring minds and have the spirit to harmonize everything with the written Word.

No two people can develop character in the same manner, nor receive stimulation from the same pleasures. Complexity of minds, and personalities, make a broad tolerance and understanding vitally necessary in adjusting to others in the faith.

Rigid rules of conduct, unless taken word for word from Scripture, and so not of private interpretation, are unsound. The laws of the Jew, as are all civil laws, were to be lived to the letter. Paul said the law was a millstone around Israel's neck. Living the spirit relieves this burden. Living the letter kills the spirit as the spirit destroys the letter of any law. Can there be anything but frustration when we attempt to mold all to a similar pattern of conduct?

If the church creed says there is to be no theater, who defines what is meant by this? One interpretation may be any entertainment not in a church. Another interpretation may be any entertainment in a public theater only, and so on without end. If we permit ourselves to see a high school play or opera, can we see the same thing given at the movies in a more pleasing manner? If we see an athletic exhibition at the local Y. M. C. A., can we also see Barnum and Bailey's Circus? If we see a nature lecture or picture in the home college, can we see a Walt Disney masterpiece at the movies?

If we say we are not to participate in any worldly pleasures whatsoever, who will determine what is worldly? Is there anything we read, see, or hear, including the

Linking Man to the Immutable



Bible, which may not have the unseemly side of life shown us? How can we be sure in attempts to put the church as the example instead of our Bible that we will not defeat its own end?

In the eyes of many people the great sin is in violating church rule. Some, not finding Biblical substantiation for a rule, observe it through compulsion, or willfully disobey. Neither of these attitudes benefits the member nor the church. Is it not clear why the letter of the law did not build spirituality in Israel? If the Bible is our law book, has all the laws, and is our private guide, why should it be taken out of the person's hands and interpreted by anyone else? The sins are all clearly enumerated in Scripture. These and beautiful things are all about us. Do we violate the sacredness of church authority by trying to separate the sordid from the finer things as we go along? The laws we are to follow are found in our Testaments and we are to follow their spirit, not their letter. What is food for one is poison for another.

Do not rules strike at the roots of individual Christian responsibility? Even thieves and robbers found their way into the early churches. We can lay obstacles that cause many honest and God-fearing young people afraid to work out their own salvation. Their honesty prevents any half measures in living up to rules.

There possibly was never a time of so much temptation to excessive pleasure, and subtle evil as now. We

should be sure that we do not cause a further stumbling-block through unwise efforts to prevent it. Can we do more than increase our efforts to see that the young are aware of danger and to help them help themselves.

We cannot discredit the ministry or duties of church leaders. Paul, possibly the greatest minister of history, was a trained public speaker. We can assume this was one ability for which he was chosen. Eloquence and experience gained by training cannot be overemphasized. By the same token, eloquence is not a sign of discernment or that all eloquent men speak truth in all things.

All cannot be ministers, for we have different talents. Often we could cultivate them more than we do. We are all preachers and teachers more than we realize if we would conform to the principles of the apostles. The advent of the Bible eliminated a large part of their work. When we realize more fully that the church now is to teach others and not primarily to teach each other, we may have paved the way to the unity we desire. The soundest principle of Bible and psychology is that we perfect ourselves in the ratio that we taught ourselves.

Union, harmony, peace, and friendship are all synonyms of unity. A definition of harmony is: "such an agreement between different parts of a design as to produce unity of effect." Substitute "members" for "parts of a design" and apply it to the church. Possibly then the true unity of mind that our Bible teaches is not literal, but more of the harmony and peace brought about by tolerance and love in its true sense in and out of the church. Those in the early churches were criticized severely for dissensions; but they were told to believe as their conscience dictated in some things. They had little conception of the love that Christ taught.

We in America are taught tolerance and doing good to others as a national heritage. Tolerance does not solve all problems, but no problem can be solved without it. In Christian association everything cannot be tolerated; but only through reasonable toleration and respect for each other as individuals can there be growth in the Church of God.

DAILY READING HELPS

- M. Sept. 20. Abraham prayed. Gen. 20:10-18.
- T. Sept. 21. Moses prayed. Num. 21:4-9.
- W. Sept. 22. Hannah's prayer of praise. 1 Sam. 2:1-10.
- T. Sept. 23. Job prayed. Job 42:7-10.
- F. Sept. 24. The prayer of faith. James 5:14-18.
- S. Sept. 25. Jesus prayed for us. John 17:20-23.

Armageddon

A. R. Johnson

IN RECENT years we have heard often of the world's armament race ending at Armageddon or, in other words, a destruction of the world's might in the clash.

Scripture gives us information on Armageddon, which event occurs during the time of the world ruler called the beast, son of perdition, man of sin, king of the north, or little horn. The name Armageddon occurs only once in God's Book—Revelation 16. The scene at Armageddon will occur after Israel's deliverance, when the time arrives for God to punish the nations. The plagues of Revelation are antitypical of the plagues poured out on the Egyptians prior to Israel's deliverance from bondage. The future plagues are worldwide.

Revelation 16:12 tells how the sixth angel poured out his bowl upon the Euphrates River and it was dried up. This is also depicted in the first chapter of Joel as the worst drought of history. The two witnesses had the power to shut the heaven that it rain not during the days of their time which is one thousand two hundred and sixty days (Rev. 11:2, 3). Elijah had much the same powers and the drought in his time was of the same duration (James 5:17). But of the drought of the sixth angel John wrote that the reason is to make ready the way of the kings that come from the east. The arming of Asia's hordes now is a preparatory work to their crossing the dried-up Euphrates River to stand up against the Prince of princes when he returns to set up His Kingdom. According to this chapter, Babylon the Great then will exist (v. 19), for it was remembered in the sight of God. Unto her was given the cup of wine of the fierceness of His wrath, which resulted in great hailstones weighing a talent, or about one hundred pounds each, falling upon men. Still men were so hardened that they blasphemed God because of the plague of hail.

This world ruler shall rule during the time of "Jacob's trouble" (Jer. 30:7) when Israel shall be nearly exterminated; only a remnant will be delivered. God will punish Israel first. With that accomplished, the nations will be corrected (Isa. 10:25; Jer. 25:29).

The "dragon" and beastly powers are now united, and in co-operation with the false prophet, or two-horned beast (Rev. 13:11), they will send out evil spirits or words, as it were frogs, to the whole world to gather them together unto the war of the great day of God Almighty. This great voice will be destroyed by God at our Lord's coming with His saints. We are further informed

that this great voice shall be located in Babylon (Jer. 51:55). According to Daniel 7:20, 21 the mouth that spoke the words was in the little horn. This little horn shall make war with the saints for three and one half years, after which the saints will take over the Kingdom. In Daniel 8:23 this ruler is called "a king of fierce countenance, and understanding dark sentences." He shall destroy the mighty ones and the holy people (Israel), and will have the courage to stand up against the Prince of Princes. The location of this action is called Armageddon (Rev. 16:16). Here is the object of the greatest mobilization of all time, the manpower of all nations to battle God's King for possession of the earth.

The Heir of this vast domain is crowned in the presence of His bride before His Father's throne (Dan. 7:9-14), after which occurs the marriage of the King. The bride has finally made herself ready, dressed in fine linen bright and pure, for the fine linen is the righteousness of the saints. This will be followed by the marriage supper (Rev. 19:1-9).

For a honeymoon they will begin the conquest of their Kingdom, still wearing the fine linen, white and pure, and riding on white horses. White horses symbolize the ease with which the King and His immortalized bride travel, the most mobile force in the universe. The Leader is called the Word of God, for out of His mouth proceeds a sharp sword. The sharp sword symbolizes the power of Him who speaks His Father's word. No army can stand, or even live, in opposition.

Their first stop on earth is at Mount Sinai. In the day of Moses when God spoke from that same place, the people were not allowed to sit at his feet, but stood afar off trembling. They made the request of Moses that God speak no more to them lest they die (Ex. 20:18-20). Thus the words of Deuteronomy 33:2, 3 are still future and the saints who "sat" at His feet will be the saints gathered out of all people and all preceding ages enjoying eternal life and the love of their Lord. The nobleman of Luke 19:12-26 will return and reward his servants for the use they have made of the talents he has entrusted to them. It is evident that God will notify the "beast" government to submit to the new King's authority. Our Lord's comment on this was, "These mine enemies, that would not that I should reign over them, bring hither, and slay them before me" (Luke 19:27). This will probably take place at Armageddon, where Jesus will establish Himself

as King, and will purge human material unusable in the new order of the better day.

From Sinai the saints and their Leader will approach the land of Israel from the east, similar to the approach of Israel under Moses and Joshua. The question is asked in Isaiah 41:2-3, "Who hath raised up one from the east, whom he calleth in righteousness to his foot? He giveth nations before him, and maketh him rule over kings; he giveth them as the dust to his sword, as the driven stubble to his bow. He pursueth them, and passeth on safely, even by a way that he had not gone with his feet."

In the sixtieth, sixty-first and sixty-second chapters of Isaiah is pictured Israel's restoration and concludes with, "Behold, Jehovah hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his recompence before him. And they shall call them The holy people, The redeemed of Jehovah: and thou shalt be called Sought out, A city not forsaken" (A.S.V.).

The reason for their happy condition and deliverance is given in the following verses of Isaiah 63:1-6. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, marching in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine vat? I have trodden the winepress alone; and of the peoples there was no man with me: yea, I trod them in mine anger, and trampled them in my wrath; and their lifeblood is sprinkled upon my garments, and I have stained all my raiment. For the day of vengeance was in my heart, and the year of my redeemed is come . . . And I trod down the peoples in my anger, and made them drunk in my wrath, and I poured out their lifeblood on the earth" (A.S.V.).

Of the same event Habakkuk writes (3:3-6): "God came from Teman, and the Holy One from mount Paran. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had rays coming forth from his hand; and there was the hiding of his power. Before him went the pestilence, and fiery bolts went forth at his feet. He stood, and measured the earth; he beheld, and drove asunder the nations; and the eternal mountains were scattered; the everlasting hills did bow; his goings were as of old" (A.S.V.).

As our Saviour said, "Bring hither [these mine enemies], and slay them before me" (Luke 19:27), so God said, as recorded in Ezekiel 39:2, "I will turn thee about, and will lead thee on, and will cause thee to come up from the uttermost parts of the north; and I will bring thee upon the mountains of Israel; and I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the

mountains of Israel . . . and I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured" (A.S.V.). Thus this ruler is broken without hand or, as Daniel records, "He shall come to his end, and none shall help him" (11:45).

The Prophet Zechariah describes this event in chapter 14. "I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall Jehovah go forth and fight against those nations, as when he fought in the day of battle" (vv. 2, 3, A.S.V.). Sennacherib, king of Assyria, discovered how Jehovah can fight when he besieged that city in the days of Isaiah and lost one hundred eighty-five thousand of his soldiers in one night.

The same result of this event is given by John in Revelation 19:19-21, with these words: "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image; they two were cast alive into the lake of fire that burneth with brimstone: and the rest were killed with the sword of him that sat upon the horse, even the sword which came forth out of his mouth: and all the birds were filled with their flesh" (A.S.V.).

Thus our nobleman's enemies, who would not allow him to reign over them, were brought before him and slain. In our time a question of great importance is in which army we are enrolled.

With the overwhelming defeat of the world's armies, the next step will be the destruction of government itself. We have a partial description of this in Isaiah 13, in which God is destroying Babylon. God will use a multitude of men, with their weapons, from the uttermost parts of heaven to destroy the whole land as in Rev. 17:16. "The ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire" (A.S.V.). This woman represents the false religious system which originated there some six millenniums, before which had corrupted God's way. The serpent's deceptive statement, "Thou shalt not surely die," was spoken on that same location; and is to this day believed as truth by most of the world's people.

As we proceed with Isaiah 13 we notice the inhabitants shall wail in anguish as Israel did when they saw the wrath of God upon them. "Behold, the day of Jehovah cometh, cruel, with wrath and fierce anger; to make the land a desolation, and to destroy the sinners thereof out

(Please turn to page 11)

Interpreting God's Word

By R. H. Judd

PROBABLY few books of recent date on the question of immortality have had a more sympathetic reception than has *Life and Immortality* by our well known and personal friend, the late Eric Lewis, B.A.

Discussing the question of death and the tree of life, Mr. Lewis wrote, "Presumably Adam and Eve had been feeding on the tree of life," and, again, "We do not know for certain whether their life was maintained by eating the fruit of that tree." In this writer's opinion doubt on such a matter is too important to pass over, specially so when the answer is clearly given in Scripture. All that is needed is more careful study and analysis of the language used.

In Genesis 2:9 we read, "Out of the ground [in the garden] 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." From this verse it is clear that there were other trees "good for food" beside these two which are singled out as differing in some special way from the others. That the tree of knowledge of good and evil was the *only* tree forbidden is evident from verses 16 and 17. Had the narrative ended there, our friend would have been correct in saying, "We do not know for certain whether the lives of Adam and Eve were maintained by eating of the tree of life." He adds, "We may with reason presume so." We might, however, with as much and probably more reason, presume that with so many other trees that were "good for food" they had not eaten of that tree. Already having life they did not realize their need. The other trees gave sustenance, not life, and that is all that any "food" gives today. It was not life that was desired; it was knowledge, and, apparently, it did not matter, at the moment, whether that knowledge was "good" or "evil."

In Genesis 2:9 these two trees are differentiated from the others by the little word "also." In quoting Genesis 3:22 the author of *Life and Immortality* inadvertently omits the word "also," which is the key and answer to his doubts. Let us notice how clear the statement is with that word in its right place—"And now, lest he put forth his hand and take *also* of the tree of life." He had taken of the tree of knowledge of good and evil, and was turned from the Garden lest he take *also* of the tree of

life. Had he done so and died, the tree of life would not have been a suitable example of the true Tree of Life—our Lord and Saviour Jesus the Christ.

Let us notice another thought in connection with the above, which illustrates the need of care and thoroughness in the study of God's Word before forming conclusions.

In Genesis 2:17 Adam was told, "In the day that thou eatest thereof thou shalt surely die." Here is a clearly stated fact, but because Adam did not die in that day, many human devices have evolved to show that in some mysterious way the sentence was carried out. God did not threaten spiritual death, nor have we any right to assume that He did. Neither did He address His threat to the *character* of Adam, but He did threaten death to the *person* of Adam. "In the day that *thou* eatest thereof *thou* shalt surely die." Nothing could be more explicit. The time named is equally definite, namely, "In *the day* that thou *eatest*." If that does not distinguish between the *day* in which Adam eats the fruit, and every other day of his natural life there is no language that will do it better. To speak of the day on which Adam *eats* the fruit as a "day" of a thousand years, or any other measure of time than a natural day is not reasonable. Adam did not live a thousand years. Distinction between such "days" would, therefore, be impossible.

The explanation offered by some as to why Adam did not die "in the day" is the marginal reading, "dying thou shalt die," which indicates a *protracted* death of indefinite duration. Close examination will reveal the futility of such a thought. In the first place, "dying thou shalt die" is but a Hebrew method to denote emphasis and certainty by a repetition of the fact stated, and is applied in Scripture to eating and other acts. In the second place, a protracted state of dying would not fulfill the conditions of death—"in the day" on which the fruit was eaten—and under such circumstances it could not specify any other than a natural day. The only honorable conclusion is that Adam did not die "in the day" and that there is a sequel to follow. What is the sequel? The whole narrative must be studied, else the whole truth cannot be attained.

The careful reader will notice that two distinct sentences are pronounced. One in Genesis 2:17, another in

Genesis 3:19. Each one is definite and distinct from the other. The first penalty, death, is announced for reward of specific sin. The resulting trial brings forth extenuating circumstances. The Judge of all the earth does right in commuting the sentence to penal servitude for life. The first sentence is laying the law and attaching its penalty if dishonored. The second is using the prerogative

of a judge to commute the penalty. When carefully read it will be seen that the two sentences fulfill the requirements of what is understood to this day as penal servitude for the rest of natural life.

Another instance in which conditions are almost parallel is that of Nineveh. The sentence is equally definite
(Please turn to page 11)

Church of God Ministerial List



It is our plan to publish a list of the recognized ministers of the church with their new addresses at the beginning of each church year, September 1. Last year, the General Conference decided that each minister, whether active or inactive, should make known his desire for recognition in writing for the coming year. The following list is made up from those who have written in. If other names are received later, they will be published.

ACTIVE LIST

1. Alfred Anthon, 435 Kings Road, Corvallis, Oregon
2. Lucille Appleby, Arlington, Nebr.
3. Leonard Brown, Baraga, Mich.
4. Raymond Brown, Rt. 1, Box 47A, Eldorado, Ill.
5. Francis Burnett, Jordan, Mo.
6. Kirby Davis, Rt. 3, Springfield, Ohio
7. Kyle Davis, 1024 N. 33rd St., Omaha, Nebr.
8. John L. Denchfield, 212 Abbie SE, Grand Rapids, Mich.
9. William J. Dick, 711 W. Main St., Fredericktown, Mo.
10. Harold Doan, 217 E. Burke St., South Bend, Ind.
11. Leon Driskill, Stanhope, Iowa
12. T. M. Ferrell, 221 N. 4th St., Tipp City, Ohio
13. Joseph A. Fletcher, 1131 Patriek Henry Dr., Falls Church, Va.
14. Harry Goeckler, 610 N. Pine St., Hammond, La.
15. Bud Goodwin, Aurora College, Aurora, Ill.
16. Grover J. Gordon, 230½ W. 103 St., Los Angeles 3, Calif.
17. E. Milon Hall, 3832 Loraine SW, Grand Rapids, Mich.
18. Alva G. Huffer, 1022 Kenner Ave., Crystal City, Mo.
19. Roy Humphreys, Marengo, Iowa
20. Arnold T. Johns, Box 231, Oregon, Ill.
21. J. Arthur Johnson, Albert City, Iowa
22. A. M. Jones, 1252 S. Jay St., Kokomo, Ind.
23. D. A. Jones, Hector, Minn.
24. V. E. Kirkpatrick, Holbrook, Nebr.
25. Harvey U. Krogh, Jr., 211 N. 3rd St., Oregon, Ill.
26. Gordon Landry, Rt. 1, Box S-18A, Hammond, La.
27. C. E. Lapp, 407 S. 8th St., Oregon, Ill.
28. J. R. LeCrone, Rt. 1, Michigantown, Ind.
29. M. W. Lyon, Fonthill, Ont., Canada
30. Emory Maey, Rt. 3, Gatesville, Texas
31. Darrell G. Maddock, Blanchard, Mich.
32. G. E. Marsh, 816 7th St., Rochelle, Ill.
33. J. Arlen Marsh, 16609 Chatfield Ave., Cleveland 11, Ohio
34. James H. Mattison, Rt. 1, Harlingen, Texas
35. A. Weldon McCoy, Sr., Rt. 1, Bourbon, Ind.
36. C. Alan McLain, 2901 W. 4th St., Russellville, Ark.
37. James W. McLain, 603 Missouri, Alliance, Nebr.
38. Norman J. McLeod, 1504 San Bernardino Ave., Pomona, Calif.
39. Kenneth Milne, Box 91, Macomb, Ill.
40. Dean H. Moore, Box 231, Oregon, Ill.
41. Linford W. Moore, Jr., 640 W. Donald, Waterloo, Iowa
42. Charles Timothy Pearson, Rt. 1, Union, Ohio
43. C. F. Pryor, Browntown, Va.
44. C. E. Randall, Box 37, Tempe, Ariz.
45. Lyle Rankin, Rt. 1, Box 310, Cashmere, Wash.
46. Victor J. Reeves, 313 Soper, Rockford, Ill.
47. Ellsworth Routson, Eden Valley, Minn.
48. Thomas M. Savage, Waite Park, Minn.
49. C. J. Shaw, 8024 Sylvan Hills, Rt. 3, North Little Rock, Ark.
50. Harry Sheets, 1717 S. Leer, South Bend, Ind.
51. Curtis Simpson, Hedrick, Ind.
52. Cecil A. Smead, 3903 Washington St., Midland, Mich.
53. E. Richard Smith, 5420 W. Cortez, Chiengo, Ill.
54. R. Warren Sorenson, Box 106, Ripley, Ill.
55. Verna C. Thayer, Box 231, Oregon, Ill.
56. William M. Wachtel, Box 780, Litchfield, Minn.
57. Dale H. Ward, Rt. 1, Woodstock, Va.
58. James M. Watkins, Box 231, Oregon, Ill.
59. Walter Wiggins, 506 S. 5th St., Oregon, Ill.
60. Vernis D. Wolfe, 714 Myrtle, Tempe, Ariz.

INACTIVE LIST

1. Gerald L. Cooper, Box 184, Tempe, Ariz.
2. Otto E. Dick, Oregon, Ill.
3. Ernest E. Graham, Rt. 1, Stillwater, Minn.
4. Robert O. Hardesty, 207 Walter St., SE, Grand Rapids S. Mich.
5. Charles W. Howe, 1036 Newton St., Waterloo, Iowa
6. Paul C. Johnson, Box 231, Oregon, Ill.
7. J. M. Morgan, 304 E. 8th St., Bristow, Okla.
8. Harry S. Payne, 6812½ Crafton Ave., Bell, Calif.
9. Emma C. Railsback, 1020 S. Burlington, Los Angeles, Calif.

We would suggest that every church secretary and every pastor cut this list out of The Herald and keep it on file for future reference.

Faith vs. Good Works

CHARLES WESLEY, like his brother John, had been in the ministry a number of years before he understood that he was saved entirely by the grace of God. One time he became so ill that it was thought he would die. His Moravian friend, Peter Bohler, visited him and asked, "Do you hope to be saved?"

"Yes," said Charles.

"For what reason do you hope it?" asked Peter.

"Because I have used my best endeavors to serve God."

The Moravian merely shook his head sadly, without saying another word. This perplexed and troubled Charles, and he found no peace till he learned that we are justified freely by God's grace. When the light of this wonderful truth burst upon him, Charles wrote the beautiful hymn, "O for a thousand tongues to sing my great Redeemer's praise!"

Early in the Book of Genesis two brothers appear on the scene, one typifying the life of faith, the other of works. Both brothers brought their offerings to the Lord, but one offered his in the same spirit of the Pharisee who went up to the temple to pray, saying, "I pay tithes of all I possess . . .," whereas the other's attitude was, "God be merciful to me a sinner." One went through the outward ceremonies of religion like many hypocrites who followed him, and brought an offering to the Lord of the fruit of the ground. Cain felt no need for atonement of Christ. The other brought of the firstlings of the flock in acknowledgment of his inability to meet the requirements of God's law in his own strength. Abel, recognizing his need of a Saviour, well knew that the lamb he brought represented the Lamb of God that takes away the sins of the world.

Cain was the father of all false religions that have existed from his time to the present, for all are based on the belief that man is innately capable of making himself righteous by his own good works. Whenever this principle is held, men are helpless to combat sin.

We are so accustomed to thinking of Abraham as the outstanding example in the Bible of a man who lived by faith, that we quite forget the fact that he once attempted to accomplish God's purpose through his own works. Ishmael, who was the result of his defection from the life of faith, was a constant source of trouble and hardship to Abraham and Sarah. The Lord was always careful to make it plain that only Isaac must be recognized as the

son of promise: "Take now thy son, thine only son Isaac," He said. Three times in one conversation with Abraham, the Lord referred to Isaac as Abraham's "only son" (Gen. 22:2, 12, 16).

In the New Testament the prodigal son and his elder brother are examples of two whose experience was a contrast between righteousness by faith and righteousness by works. It is obvious that the elder brother worked in the spirit of a hireling. Proud of his self-righteousness—the righteousness of his good works during the years when he labored at home while his brother lived in dissipation—the elder brother begrudged the favors shown the prodigal. Unwilling to believe that all his father had was freely offered to him without price, he did his good works during the years in order to earn as wages that which should have been accepted as a gift, and which he could not in any case earn in a lifetime.

The prodigal son, on the other hand, convinced of his own worthlessness, knew that he had nothing to offer his father but a broken and a contrite heart. "Father," he said, "I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." How different is the spirit of humility of one who lives by faith, from the spirit of self-satisfaction and pride which dominates those who are determined to save themselves by their own good works! The prodigal son loved his father because the father had forgiven him much; the elder son regarded his father with a cold and resentful attitude, and his brother with an unforgiving spirit.

At another occasion, when speaking to the Pharisees, who, like the elder brother, were proud of their righteousness by works, Jesus said, "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God" (Luke 16:15).

Now it must be admitted that not all who attempt to save themselves by their own good works are like the Pharisee who went into the temple to pray, nor Cain in his rebellion, nor the elder brother in his harshness. Some are well-meaning, misguided Christians who sincerely believe that this is the only way in which they can obtain righteousness. Martha was an example of this type.

She represents a large number of earnest, zealous believers who think they *must* earn their way to the Kingdom of heaven, and have quite overlooked the fact that eternal life is a gift of God. For anxious, deluded Mar-

tha, preparing a meal for the precious Saviour of mankind was heavy drudgery, and she could not comprehend Mary's attitude. Obsessed with the thought that *she* must do something for *Him*, she was totally unaware of the fact that *He* was longing to do something for *her*. She thought He needed her meal, and did not understand, as did Mary, that He had meat to eat that she knew not of (John 4:32).

I know a dear young wife who is convinced—quite unconsciously—that Christ's yoke is hard and His burden heavy, although she knew the description He gave: "My yoke is easy, and my burden is light" (Matt. 11:30). She has been singularly endowed with gifts of the Spirit, gifts calculated to make her a great blessing to others, but she feels that somehow the Lord wants her to do only those things that are particularly distasteful to her.

She is blessed with intellectual gifts and is naturally a deep student with a love for devotional books which are put at her disposal and spends her time distributing tracts. She is a born teacher and ought to impart to others the good things she is able to learn about the gospel. But, instead, she makes cakes for food sales for the church, because, you see, she doesn't particularly enjoy baking, so that becomes her task. She is a gifted writer and could reach multitudes with the fruit of her pen; but, since she detests organizing campaigns, she gets herself tied up in bow-knots doing that, and her pen is completely idle. The tragedy is that in thus neglecting the gifts God has given her, this poor friend actually thinks she is taking on the yoke of Christ, and doing His will!

She somehow fails to understand that a good yoke is made to fit the body contours of the animal who is supposed to wear it—and surely the Master would not be guilty of putting an ill-fitting yoke on His servant!

There is still another class of Christians who earnestly contend that we are saved by faith *and* works; they quote in defense of their stand their favorite text, James 2:24: "Ye see then how that by works a man is justified, and not by faith only," and feel that this text, together with 1 Timothy 6:12—"Fight the good fight of faith"—supports their contention.

Reading casually, these texts seem like damaging evidence. However, the quoting of James in such a way illustrates the danger of taking any Bible verse out of its context. From a reading of the entire chapter, it is plain that James is speaking of works as an *evidence* of justification, not as a *means*. He was exposing the hypocrisy of those who claimed to have faith but did not bring forth good fruit. Therefore he says, "Shew me thy faith without thy works, and I will shew thee my faith by my works" (v. 18). Good works are the fruit of faith, and no faith that is genuine will fail to bring forth

good works. The danger lies in confusing the *root* with the *fruit*.

Just as the walls and floors of the ancient tabernacle were overlaid with gold, so when we accept Christ we are overlaid with His righteousness. Our union with Him sanctifies both us and our works in such a way that, although we are not saved by works, yet we are not saved without the presence of good works.

In speaking of Rahab, James said, "Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?" (James 2:25). Rahab definitely did a good work in receiving and helping the Israelitish spies, but who will contend that she did this work because she herself initiated or generated the goodness which the doing of it required? Speaking of Himself, Jesus said, "I do nothing of myself . . . The Father that dwelleth in me, he doeth the works" (John 8:28; 14:10). Is it reasonable to credit a heathen harlot with doing what Christ Himself could not do?

I believe, therefore, that we do no violence to James 2:24 if we think of it as reading: "Ye see then how *by the work of God in his heart* a man is justified, and not by faith only." Rahab, in helping the messengers, was doing exactly what James wrote, "Submit yourselves therefore to God" (James 4:7). She surrendered her heart to the leading of God's spirit, and permitted Him to will and to do of His good pleasure through her.

As to the text about fighting the good faith, there is abundant evidence in the Bible as to what is meant by this expression. It was Paul who said this. If we turn to his chapter on faith—Hebrews 11—we will soon find what sort of "fighting" he had in mind. He uses Gideon, for instance, as an example of one who received a good report through faith.

How did Gideon fight? Simply by leading his little band of three hundred men against the well-equipped hosts of the Midianites and Amalekites so vast in number that they are described as grasshoppers and as the sand by the seaside for multitude. What weapons did Gideon's men carry? Nothing but pitchers and lamps? Then how did they win the battle? Gideon merely went forward in faith to obey the command of the Lord. But it was not his little band of unarmed men who defeated the hordes of the Midianites. God destroyed the enemy for him.

Again and again in the Old Testament we find expressions similar to these: "The Lord shall fight for you, and ye shall hold your peace" (Ex. 14:14). "The Lord your God which goeth before you, he shall fight for you" (Deut. 1:30). "I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow"

(Josh. 24:12). Isaiah spoke of the Lord as actually coming down from heaven to fight for Mount Zion (Isa. 31:4).

Our dependence, then, must be entirely upon God. Let us beware of a spirit of self-sufficiency. Never can we save ourselves by our own good works. Our part in the battle with sin is to surrender our sins and lusts and passions to the Lord; from then on He takes over the fight and conquers the enemy.

This is the hard part, the battle. This is what goes contrary to the flesh. We love our sins and cannot bear to part with them. But once we have surrendered to the Lord, we can count on Him to give us the victory and to "perfect that which concerneth" us (Psalm 138:8).—R. G. Short in *The Converted Catholic*.

ARMAGEDDON

(Continued from page 6)

of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in its going forth, and the moon shall not cause its light to shine. And I will punish the world for their evil, and the wicked for their iniquity: and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible" (vv. 9-11, A.S.V.). The extent of this government is brought out by the fact that when God punishes Babylon, He will also punish the world for their evil.

This chapter also has the same timing as the Lord gave in regard to the lack of light of the sun and moon. Babylon will be as Sodom and Gomorrah, and will never again be inhabited. This is still future, as that city has not as yet been burned. It has had inhabitants for centuries after the Medes overthrew its rule. There are reports of surveying its streets and having American engineers working on an irrigation system, which makes its final punishment still future.

Isaiah 47:14 describes Babylon's destruction by burning with a powerful flame, and Jeremiah records also that it will be as Sodom and Gomorrah. "At the noise of the taking of Babylon the earth trembleth, and the cry is heard among the nations" (Jer. 50:46), indicating this takes place in the time of radios and television.

We will now consider Revelation 18, which opens with an angel coming down from heaven having great authority, and he cried with a mighty voice saying, "Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird" (v. 2). In the next verse this angel again accuses Babylon of originating a false religious concept by which all nations have

fallen. Babylon has become very wealthy and morally corrupt.

World rulership brings the wealth of the earth to it. This city shall grow very rapidly and people flow into it. At her fall this shall cease. "Then the heavens and the earth, and all that is therein, shall sing for joy over Babylon; for the destroyers shall come unto her from the north" (Jer. 51: 48, A.S.V.). This shall occur when all the shipmasters that sail anywhere are made rich by reason of her costliness: they shall mourn her fall. History fails to record any marine activity at all in connection with the Babylon of the past. God's Word being true, we are compelled to ascribe these passages to the future.

We still have the fact that the blood of the prophets and the saints and of all that have been shed upon the earth has been laid up against her. This includes all the slain on earth from righteous Abel to the last death by violence up to that time. All nations are drunken with her wine, or doctrine. All this is the outgrowth of the serpent's lie told to Mother Eve on that location; it was the beginning of the doctrine of immortality of the soul. From there it was carried to all the people of the earth with fatal results. It has led mankind further and further from their Creator, until, like the wrath in the flood of Noah's time, this age is preparing its own correction by the continual development of armaments to destroy each other. The world will finally stand against the Prince of Princes, only to be broken.

INTERPRETING GOD'S WORD

(Continued from page 8)

as that on Adam, and the course of events very similar, (See Jonah 3:10, also Jer. 18:9, and Ezek. 18:21, 28.) Viewed in this light, God's dealings with Adam correspond with His dealings with mankind ever since, through those He has appointed to positions of rulership.

When God threatened death to Adam in the day that he ate the fruit, God meant exactly what He said. Adam's contrition did NOT alter the penalty which is still in force, but it did alter God's attitude respecting its immediate execution. Adam *lived* "nine hundred and thirty years; and he died." That is the only authoritative statement we have regarding Adam's death. Why is it when God Himself does not say one word about Adam having died, men do their utmost to prove that he did, why is it that when God says Adam died, men use every ingenuity to attest that he lives?

Were ministers and evangelists clear on this matter of man's nature and sin's penalty, how much more sim-
(Please turn to page 15)



God Punishes the Proud

by Mary Railton

Korah looked from one man to another. He stood above them all and spoke. "Are we going to let Moses and Aaron lead us around by our noses?"

Dathan stood up and shouted, "No, we must go to Moses and tell him we are through following him."

Korah, Dathan, and Abiram headed a group of 250 men who gathered in a body against Moses and Aaron. Korah was the spokesman. "We are through listening to your commands. Everyone in our camp is holy, so why should you exalt yourselves above the Lord's people? We are all as good as you."

Moses was astounded at their speaking and fell on his face in supplication to God. Slowly rising he answered Korah's charge, "In the morning the Lord will show who belongs to him and whom he chooses to be your leader. Bring your firepans with fire in them, place incense in them in the presence of the Lord. Then the Lord will make known unto you, you Levites, whom he chooses to be your priest. Can't you be satisfied to be chosen of the Lord to help keep the tabernacle in order and clean? Must you also be priests of the Lord? What has Aaron done that you should grumble against him? You will all appear before the Lord with your firepans and Aaron will do the same. Then we shall see whether the Lord chooses you or Aaron to do the service of the tabernacle."

Korah gathered all his followers at the door of the tabernacle the next morning. They all had their firepans with fire burning in them. Moses and Aaron appeared before the door. The glory of the Lord shone round about the camp as His presence centered in the tabernacle.

The Lord spoke to Moses and Aaron, saying, "Get away from these men, for I am going to consume them instantly."

Moses and Aaron fell on their faces and entreated the Lord, saying, "When only one man sins, should you be angry with all of them?"

The Lord answered Moses, saying, "Get yourselves away from the dwelling places of Korah, Dathan, and Abiram. And tell all the people within the camp to stay away from them."

Arrogantly Dathan and Abiram stood in the doorway of their tents with their families. Slowly people drew away from Korah as the three men seemed to defy Moses to do anything to them.

"Hereby you shall know that the Lord has sent me to do all my deeds," said Moses to all the people gathered. "If these men die as all men die, it is not the Lord who has sent me; but if the Lord does something different, and the ground should open up and swallow them with all that belongs to them, then you shall know that these men have despised the Lord."

No sooner did Moses shut his mouth than all the questions and doubts of the people were answered. The ground suddenly split open under the tents of Korah, Dathan, and Abiram. With shrieks for help and shouts of fear they fell into the huge crevice. The people standing afar off watched with awe the great crevice in the earth close again—truly a miracle that only God could perform! When the earth was smooth and level again the people looked from Moses to heaven and back to the place where only minutes before there had been tents and men living in them—men who tried to defy Moses and God.

Too late they learned that God's will was not to be altered. Too late they learned that God would stand their arrogance no longer. Those who witnessed the manifestation of God's power and might, went slowly to their own tents quietly, recalling the event they had seen and vowing never to question Moses' right to lead, nor God's choice in leaders.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Doreen Grace Marsh, Sept. 16, age 2, Cleveland, Ohio

Allegra Belle Smith, Sept. 16, age 10, Brady, Nebr.

William W. Walker, Sept. 16, age 9, Hammond, La.

Connie Kay Bush, Sept. 16, age 7, Stanton, Mich.

Janet Lynn McGraw, Sept. 17, age 3, Denver, Colo.

Scott Wilson Smith, Sept. 19, age 6, Big Spring, Nebr.

Donna Lee Claussen, Sept. 20, age 13, Oregon, Ill.

Jan Leigh McPherson, Sept. 21, age 4, Tempe, Ariz.

Lord Jesus, I thank Thee for this day,

In which Thou hast kept me from harm's way.

Please teach me what is right to do,

And guard me all the whole night thru.

Amen.

You Belong to God

by William Dick

Can you give God anything? No, because everything is His! Anything we could give already belongs to God. So, you see, it is quite unreasonable to be selfish with the things we have, because they don't really belong to us.

"Do you mean to say that everything I own belongs to God?" Yes! David recorded the words of God about this in Psalm 50:10-12: "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." God has the perfect right to claim everything in the world as His own, because He made them in the first place.

"What about money? Surely the money I work hard to make is mine!" The Lord answers this question, too, in Haggai 2:8: "The silver is mine, and the gold is mine, saith the Lord of hosts." This may be difficult to understand, but without God's provision of natural resources we couldn't have money or anything else. We see money and the things it will buy in the proper light when we realize that it is a blessing from God.

We can go further and admit that we don't even own ourselves. We belong to God. According to the Apostle Paul, none of us liveth to himself, and no man dieth to himself, for whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Rom. 14:7, 8).

Added to this thought is Paul's testimony in 1 Corinthians 6:19, 20 about our relationship with Christ. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not our own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

The thought that our possessions belong to God appears quite insignificant when we compare it to the fact that our whole being belongs to God. Those who are offended by the suggestion that one tenth of their income belongs to God haven't even begun to grasp the meaning of "presenting your bodies a living sacrifice unto God!" Offering a tithe of our income is a small part of our opportunities for service to God.

We can understand better our obligations to God when we learn what a "steward" is. A steward, especially in Bible times, was one who managed the affairs of another



person. It was his responsibility to make the best use of his master's money in purchasing needs for the household and paying the bills. A good steward learned that he should keep his books in order, because at any time his master might ask him to give an account of how he had dispersed his funds. In the Parable of the Unjust Steward, the rich man demanded sternly of his steward, "Give an account of thy stewardship" (Luke 16:2).

Christ used the illustration of a steward to show that as a master demands so much of his steward, so God expects certain things of us. In a sense, we are stewards. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Peter 4:10). The blessings we enjoy in life are not ours to use as we please, but have been given to us by the Lord with the understanding that we will manage them for His glory.

God gives us grace to see how we share it. God gives us time to see how we use it. God gives us money to see how we spend it. God gives us friends to see how we treat them. We are stewards of these many blessings and it is our responsibility to manage them according to our Master's wishes.

If we realized that the money we spend really belongs to God, would we squander it, spending it foolishly or selfishly? Would we rob God of His tithe? The best use we can make of the Lord's money is to invest it in His work.

Some day our Master, too, will examine our stewardship to see if our books are in order. "So then every one of us shall give account of himself to God" (Rom. 14:12). How are you managing the affairs God has entrusted to you?

The Page for Young People

AMONG THE CHURCHES

Church Calendar

Special Events

- September 28**—Teacher Training Class at Blanchard, Mich. (guest leader, Verna C. Thayer).
- September 29**—Teacher Training Class at Pennellwood, Grand Rapids, Mich. (guest leader, Verna C. Thayer).
- September 30**—Teacher Training Class at Southlawn, Grand Rapids, Mich. (guest leader, Verna C. Thayer).
- October 3-10**—Vacation Bible School at the North Salem Church in Indiana (Sr. Verna C. Thayer, guest superintendent).
- October 10**—Oregon Bible College Boosters' Day in each church.
- October 14-17**—Eastern Nebraska Conference at Omaha (J. W. McLain, guest speaker).
- October 24-29**—Vacation Bible School at Oak Grove, Little Rock, Ark. (Sr. Verna C. Thayer, guest superintendent).
- October 25-31**—Evangelistic Meetings at the Church of God, Fremont, Nebr. (guest speaker, Walter Wiggins).
- October 25-29**—Vacation Bible School at Oak grove Church, Little Rock, Ark. (guest superintendent, Verna C. Thayer).
- October 30, 31**—Illinois Fall Conference at Eldorado.
- October 31**—Arkansas Youth Rally at McGintytown Church of God near Greenbrier.
- November 1-5**—Vacation Bible School at Holly Grove for colored children, North Little Rock, Ark. (guest superintendent, Verna C. Thayer).
- November 7-12**—Vacation Bible School at McGintytown, Ark., Church (guest superintendent, Verna C. Thayer).
- December 20-24**—Vacation Bible School at Harlingen, Texas (guest superintendent, Verna C. Thayer).

Robyn Eileen was born to Bro. and Sr. William Dick, Fredericktown, Mo., on August 31, 1954. The maternal grandparents, Bro. and Sr. Frederick Claussen, Oregon, Ill., already have been there to visit. Bro. and Sr. Otto Dick, also of Oregon, probably will not put off too long a visit to their first grandchild.

BAPTISM INTO CHRIST

On Friday evening, August 27, 1954, at the Ohio State Conference meetings at Cleveland, Ethel Davis came forward expressing her desire to accept Christ and be baptized into His saving name. On Sunday afternoon, at Cleveland, she was immersed by Bro. Harold Doan, beginning a new walk of life. It is the prayer of each that Ethel may be faithful to the covenant made with God until time for the Kingdom to be established when Jesus comes. Pastor Kirby Davis.

ANDERSON CHAPEL

North Carolina

We have had the pleasure of conducting revival services at Anderson Chapel in North Carolina. We baptized Patsy Summers into the all-saving name of Jesus on August 29, near Hendersonville. Patsy's address is Rt. 2, Hendersonville.

We went to Guthrie Grove, South Carolina and were told a man from Georgia was wanting to be baptized. Bro. John T. Paek's brother-in-law wanted us to baptize his grandmother who was eighty-one years of age. She never had been satisfied until John and Helen taught her the gospel. We drove to her home, then on to Tugaloo River, between South Carolina and Georgia. Her son went into the water to assist her. When we had baptized his mother, he asked to be baptized also.

We thank God for this pleasure in His work, in making fellow citizens out of aliens. Their names are: Mr. J. W. Huckaby, age 64; Mrs. Lillie Huckaby, age 81, Rt. 1, Anderson, S. C.

My prayer is that they may ever be kept in the strait and narrow path until Jesus comes. M. O. Williamson.

BALTIMORE, MARYLAND

A meeting was held recently for the purpose of electing officers to serve the church for the coming year. The following officers were elected: deacon, Keith Baird; trustees, Roy Capps, Jay Baird; secretary, Anna Mae Poland; treasurer, Keith Baird.

A special meeting between the Baltimore and Washington, D. C., churches was called at the Virginia Conference to discuss the possibility of one minister serving the two churches. It was not possible to have two full-time pastors without their having to secure other work. Since both ministers had expressed a desire for full-time ministerial work, it was agreed between the two churches that Bro. Joe Fletcher would serve the two churches here, releasing Bro. Dean Moore for full-time work elsewhere.

Following the meeting, Bro. Moore tendered his resignation, to be effective immediately in order that Bro. Fletcher might begin his work at Baltimore at the beginning of the church year. Bro. Moore could then be free to accept a call to another church and begin his work. Bro. and Sr. Moore are faithful and ardent workers for the Lord. We are sorry to see them go. We feel they were responsible for the measure of progress we have had in the Baltimore church, especially in purchasing the lots for the future church building. A sign is to be erected on the lot this week. We pray for their success wherever they may be called and know they will be faithful servants of God.

Anna Mae Poland, secy.

COLLEGE NEWS

Oregon Bible College opened on September 6, 1954, with thirty-three students registering, the largest number ever to register at the College. Students met on the opening day at 8:30 a.m., in the College chapel, where a short period of devotions was held as a beginning of the new year. Instructors then gave short talks of greeting, after which Bro. Otto Dick conducted a "general information" period and registration. On the following day most of the classes met, but a part of the day was used to administer special-interests tests to students who had not already taken the test. Students are gradually getting acquainted and adjusted to studying and worshipping together. A College get-acquainted picnic was held at Lowden's State Park Monday evening, September 6, with about fifty present, including families of students, instructors, and housemothers.

If all goes well, we shall be sending gospel teams to Blanchard, Mich., to assist in their Fortieth Anniversary Service on September 26, and to Saint Cloud, Minn., for the Minnesota Berean Conference on September 19. We hope that all of our friends everywhere will remember the College in some manner on College Boosters' Day, October 10. We suggest that this day be considered as the climax to our Booster's campaign and that a special effort will be made on that day to secure members to the Boosters. Remember that the Boosters are buying textbooks for our College students and that we have almost twice as many students this year as we had when school closed last spring.

We wish you could be here to enjoy seeing this wonderful group of young people serving their Lord at Oregon Bible College. We promise you a picture as soon as possible. Pray for us that we may continue to grow and to glorify God in all that we do.

HECTOR, MINNESOTA

Mrs. John Anderson was baptized into the saving name of Jesus Christ in Lake Allie, July 4, 1954. The members of the Hector Church of God witnessed her confession of faith and her resurrection to the new walk of life.

May the Lord be her constant guide and companion. Delbert A. Jones, pastor.

From Bro. Harold Doan's Midweek Pastor we glean the following from notes about Morning Star Church of God in South Bend, Ind. . . . A church sign is in process of building to stand at the corner in front of the church. . . . The building itself has been much improved by refinishing the doors. . . . More work has been planned for the church and parsonage. . . . Bro. Harry Sheets, new pastor at Hope Chapel Church of God in South Bend, is broadcasting with Bro. Doan every Saturday morning at 9:30 over WJVA (1580 kc.).

BLOOD RIVER CHURCH OF GOD

Hammond, Louisiana

Our Bible school was very successful, with an average attendance of 110. Our highest attendance was 120. The Bible school ended with a program on Friday night. All those who attended participated in this program.

On Saturday, June 12, the Sunday school picnic was held at Fountainbleau Park. Everyone who attended had fun, but many came home with sunburns. The fellowship was the outstanding asset.

Many friends, relatives, and pals were glad to welcome Billy Kennedy and Louis Kump as they arrived here for a visit during the summer vacation from Oregon Bible College. These fine young students rendered many services during their stay. To you, Billy and Louie, we say, "Thank you!"

The young people's meeting of June 26 was a memorable event for all those working hard to pay for the piano. The company was paid in full on June 22, thereby saving the \$100 carrying charge. There are, however, some loans to be paid.

Betty Foster and Percy Mitchell were united in marriage on June 26. Bro. Gordon Landry performed the ceremony at his home.

On Thursday, July 1, the young people invited the intermediates to a picnic at Covington to celebrate the accomplishment of purchasing the new piano.

On July 11, twenty-three students from Blood River started the journey to the Texas Youth Rally. They arrived there safely and enjoyed the spiritual help, fellowship, and hospitality extended by the Texans. Parents and loved ones rejoiced to see their safe return on July 24.

During the absence of our pastor, while attending the Texas Youth Rally, Bro. Louis Kump from Oregon, Ill., filled the pulpit on July 18. He delivered a fine message and the entire congregation was overjoyed and are waiting eagerly for him to preach to them again.

Soon after their return from the rally, Bro. Landry, Billy and Louis set out for General Conference in Oregon. Sr. Josephine Kennedy went to Conference, also.

Mr. and Mrs. Maurice Robinson and family left the following week for Conference, taking Irene Richardson with them. We are happy to say that Irene is staying for College. While in Illinois, the Robinsons visited with Bro. and Sr. Richard Smith and family.

The members who attended the Conference are back now to add new zeal to our work.

We are happy to see Betty Gay Kennedy again after several months in Oregon Bible College.

An example of what a youth rally has done besides giving much spiritual help is a visit we received from the B. E. Holt family of Morristown, Tenn. Several of our young people met Elroy Holt at Youth Rally, so when he came through Louisiana during June he persuaded his family to come by our way and stop to visit a while. We were overjoyed to see them and wished they could have stayed longer.

When there is much joy and happiness, we can hardly expect any more. But again the week end of August 28 we have been honored by the visit of Lee Montgomery and

Lynn Townsend from Tempe, Ariz. They, also, were Youth Rally acquaintances. This is an invitation to them to come again and to anyone else passing through this way to stop by and visit us. We love to have you!

We are still missing the presence of Sr. Barbara Landry and boys at the time of this writing. Hurry back, folks!

Lorin Gainey, Jr., is home on leave from Lakehurst, N. J. Nearly all of our boys are in service, so when one comes home we all are very happy.

Congratulations to Mr. and Mrs. Elmer Lobell on their little daughter, Martha Elizabeth, born on June 7.

We must leave you for a while, praying that your work is progressing as ours.

Hilda Richardson and Juanita Gainey, reporters.

ILLINOIS STATE CONFERENCE AND BIBLE SCHOOL—1954

The Illinois Bible School and Conference was held at Oregon, July 27 through August 8. Attendance was a little larger than last year. Lessons, sermons, music, fellowship, and food all combined to make it an enjoyable and inspiring gathering.

The annual business meeting was held Saturday afternoon, July 31. Oral reports were given by the pastors, or others present, from the various churches. As each report was being given, we projected a color picture of that church on the screen. This seemed to give more interest and "life" to the reports, as very few present had seen all the churches in the state. Next year we hope to have a larger and better selection of pictures to present with the reports.

It was proposed that we hire the dormitory cleaned in preparation for the annual meeting and not leave it to volunteer workers as has been the case for the past few years; also, that we hire the laundry done at the close of conference. A motion was passed that "every church in Illinois be requested to set aside one Sunday—say the last Sunday of April—to take a special offering to pay for the cleaning of the interior of the dormitory."

The conference voted to have a Fall and a Spring Dollar Day and requested that they be well advertised.

The state constitution was amended to give all officers a two-year term, and to stagger the election of officers so that only one half the officers would be elected in any one year. This will shorten the time consumed by the annual election and will preclude any possibility of electing a complete new board of inexperienced members. A motion was passed that the president, treasurer, and two board members elected this year should serve two years, and the secretary and vice president, one year. Next year a vice president, secretary and two board members will again be elected, and they will serve a two-year term.

Officers for the coming year are: president, Wayne Laning, Mount Sterling; vice president, Paul Johnson, Oregon; secretary, Shirley Urish, Oregon; treasurer, Irene Sorenson, Ripley; board members, Jerry Reeves, Rockford; Richard Smith, Chicago; Elza Robbins, Peoria; and H. J. Edmister, Eldorado. A rising vote of thanks was given to the retiring officers and all officers during the past year.

Special mention should be made of the dormitory improvements, the biggest improvement being the enclosing and screening of the service porch off the kitchen. This greatly relieves the congestion in the kitchen, gives ample room for receiving and preparing fruits and vegetables, is much more convenient for doing the necessary laundry work, and prevents the tracking of sand and dirt into the kitchen. More of the sleeping rooms were painted and furnished with drapes, and several new bunk beds were purchased. We plan to replace all the old beds and mattresses just as rapidly as funds will permit. Bro. Elza Robbins was given a standing vote of thanks during the business meeting for his services which he contributed to the porch project, and a special vote of thanks is hereby tendered to all who helped with this and other work around the dormitory.

A new church was organized during the past year at Aurora with a membership of 11. This makes a total of 10 organized churches in Illinois. Our goal for the Decade of Development with a pastor and parsonage for each church is 14. Reports showed 511 active church members in Illinois; our goal by 1964 is 1000. Records were not available for the number of tithing members we have in the state, but our goal is 500 by 1964.

In order that all churches in the state may become better acquainted with the state work as a whole, and that all the churches may be served better by the state organization, your executive board passed a motion to have the state secretary write each local church not represented on the executive board, requesting them to send a representative to meet with the board whenever board meetings are held.

The invitation for the Fall Conference was given by the Eldorado church, which has secured Bro. Raymond Brown as its pastor after having been without a pastor during the past year. The Fall Conference will probably be held October 30 and 31. All churches are urged to send a delegation to the Fall Conference and to all the conferences of the state. Here, as in other things, those churches that participate to the greatest extent are the ones to receive the greatest inspiration and blessing. We'll be seeing you at the Fall Conference at Eldorado, the Lord willing.

Esta L. Starbuck, retiring secretary.

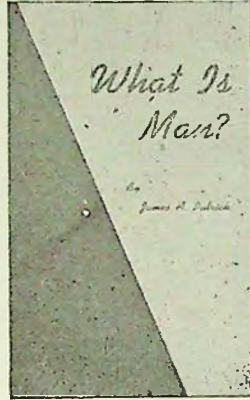
Front-page picture is of Copper Falls in Copper Falls State Park, Wisconsin. Photo was furnished by the Wisconsin Conservation Department.

INTERPRETING GOD'S WORD

(Continued from page 11)

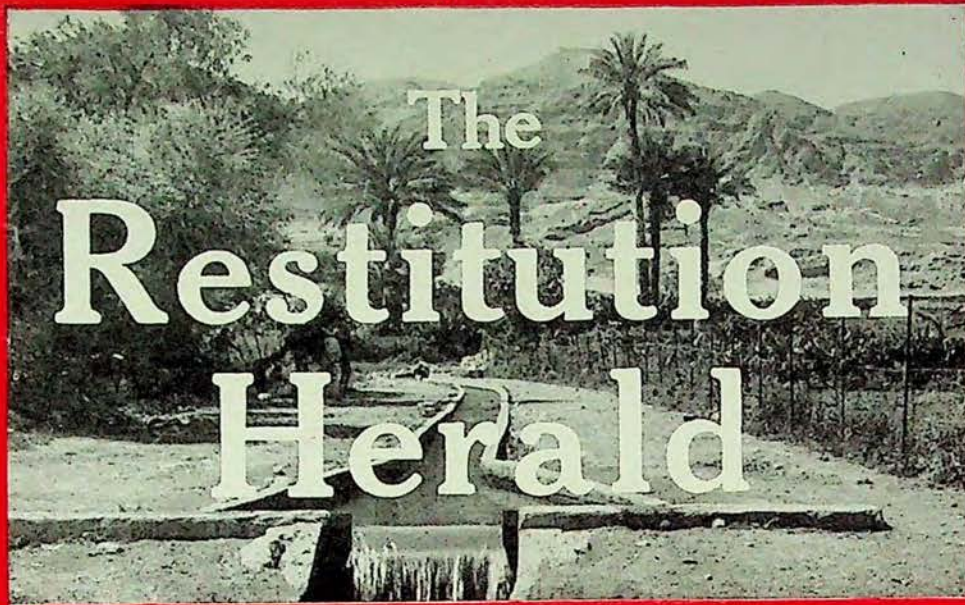
ple and realistic would it be to present the message of salvation in comprehensive and understandable terms, and the message would be true in every respect to the Word of God. Briefly stated, Genesis 2:17 portrays judicial, inflicted death "in the day" the crime is committed. Any man, today, committing a crime with a death penalty attached, is subject to death the moment the crime is committed. Genesis 3:19, in morey, commutes that penalty to servitude for life.

"CAST THY BREAD"



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**A Scene of the Valley
of Jezreel.**





Editorial

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James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

The Man in the Mirror

"From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:21-23).

According to Mark the individual who becomes defiled, is not defiled by the things around him. He is defiled by the things which come from within. Why, then, should we fight neighbors, relatives, employers, and general conditions which we *think* are the source of our unhappiness? It is wasted effort. We have only one enemy working against our welfare. We meet him whenever we look in a mirror.

The man in the mirror, however, is often hard to manage. He is always ready to deceive us. To get the better of him, we must meet him face to face and demand a showdown on every issue. Victory is easy if we make him stick to facts. Some day we may know him well enough to look him squarely in the eye, and say, "I'm on to your tricks, you are wasting time trying to deceive me."

We must be on guard constantly in order to prevent the temptations within from destroying happiness. It is the man in the mirror who whispers gently that the work we plan can't be done. He will tell us this so often that we soon believe we are not qualified to do anything. Then we miss the joy of accomplishment and submit to the despair of constant defeat.

We must make him bring out the facts. Ask him, "Why can't I do the job I like? Thousands of other people have. I have the same hands, eyes, feet, and mind as they." We need to remember that there is only one man standing between us and success. That man is the man we see in the mirror.

But beware! If the man in the mirror finds he is losing his argument, he has another trick. It is a subterfuge entitled "Procrastination." He uses this when we decide to do something against his wishes. He whispers, "Of course, you can do it, but tomorrow is as good as today."

Let's not let him win this round either. The man in the mirror knows that by tomorrow we will be out of the mood. We must make it a practice not to let him talk us out of the smallest tasks when we know they should be done. The man in the mirror can be whipped and we can reap a glorious satisfaction that comes from tasks well done.

If we overcome these arguments we should watch for his "old faithful." He may take the kink in our back and magnify it into a misplaced vertebra. Then he'll chuckle, "Now I'm ahead of him." Feeling sick is always a good excuse, for people will sympathize and understand. We must not fall for this argument. Once we fall for this argument, our enemy will work it time and again. Some day he may make us a chronic invalid and take away all our enjoyment of life. If the man in the mirror can make us think it necessary to forego our work or the things we enjoy, how much of life is left?

If the man in the mirror has not won the argument yet, he will probably change his tactics. He may pat us on the back, saying, "You're all right. Look how you're going places. You're a big shot now, so you don't have to listen to anyone else." He will always do his very best to make us concentrate on ourselves instead of those around us.

When we pay attention to the man in the mirror, all the beauty of the world around us will be lost. Although we become a success, we may never enjoy it. Our whole world will be centered in self. Think what a restriction self can put upon life. Every little distress will be magnified out of proportion.

When we center our entire attention upon our own life, we lose it. We were created to find completeness only in others. If we let the man in the mirror take all of our time, our happiness will be gone.

The man in the mirror has many, many tricks to use on our best intentions. We must match his wits in order to attain the best in life. Our only enemy is the man in the mirror. When we look at him objectively, and learn his arguments, we can look him square in the eye and make him face true facts. Thus we can win victory over ourselves.

*A Message delivered over station KWLM,
Willmar, Minnesota, by Delbert A. Jones*

The Bible Is God's Word



OVER one hundred twenty-five years ago, Voltaire declared that there would not be a copy of the Bible on earth in one hundred years. Voltaire is dead, and I doubt if you can tell me five facts concerning him. Where did he live? For what was he famous? Were there many people who followed him in doctrine? These are a few questions that we might ask about him. Did you know that the Geneva Bible Society is using the very printing press to print Bibles that Voltaire used to record his infidel prophecy? In the year 1954 there are over four hundred million copies of the Bible in circulation. Voltaire was wrong. The Bible is God's Word!

The Bible is God's *inspired Word*. The phrase, "Thus saith the Lord," is used in the Old Testament approximately two thousand times. There are over three hundred twenty-five references in the Old Testament which center in our Lord Jesus Christ. The Psalmist penned Psalm 22 over a thousand years before the birth of Jesus; but that poem gives details of the crucifixion, which was an unknown mode of punishment in David's day. The New Testament authors quoted directly from the Old Testament 263 times. In addition they made 376 quotations in part.

Our Heavenly Father has always guided people who permit His influence to be felt in their lives. God's divine guidance takes various forms. For example, God guided the children of Israel when they were leaving Egypt. "The Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people" (Ex. 13: 21, 22). The Israelites were not forced to follow the cloud during the day, nor were they forced to stay in the light at night. They could make their own choice as to whether they wanted to follow God or not. There was no written testimony for them to follow, but visible means were used to show them the way to the Promised Land.

As time passed there came to be a written testimony of God. The Psalmist wrote, "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). God no longer uses the pillar of fire to light the path,

but we now have the light of the Holy Bible, the Word of God.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17). It is a tragedy that all men do not accept the fact that the Bible is God's Word. Some men say they refuse to accept the Bible and they never try to prove or disprove it. Other men question the Bible's authenticity and set about to prove it. John Randolph who was one of our nation's early leaders in the Senate placed a family Bible in a very conspicuous place in his library. On either side of the Bible were many books. On one side were placed books which favored the truth of its inspired revelation. On the other side were those which spoke against the truthfulness of God's Word. One day Mr. Randolph had a minister as a house guest and the Bible became the subject of conversation. The orator, who was somewhat of an eccentric said, "I was raised by a pious mother who taught me Christian religion in all its requirements. But alas! I grew up an infidel—if not a infidel complete, yet a decided deist. But when I became a man, in this as well as in political and all other matters, I resolved to examine for myself, and never to pin my faith to any other man's sleeve. So I bought that Bible; I poured over it; I examined it carefully. I sought and procured those books for and against it; and when my labors were ended I came to this irresistible conclusion. The Bible is true. It would have been as easy for a mole to have written Sir Isaac Newton's treatise on Optics as for uninspired men to have written the Bible."

It is not necessary for us to prove that the Bible is God's Word. We have witnessed the way that the Bible has changed the lives of individuals. May we ever yield to His Book so that we may know true peace and happiness.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: 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 1:19-21). We will do well to take heed of His Word. God's Word is the light which will shine through the darkness of this world's sin and viciousness. We are looking for the coming of Christ which will be the dawning of the Kingdom Age. May the love of Christ burn within your hearts. The first principle of studying God's Word is to recognize that a true understanding of it does not come by a whim or an impulse of the seeker's own mind. The prophecies of the Old Testament and the Kingdom promises of the New Testament were not recorded by the will of man. They were written by men who were inspired by the Spirit of God. As we study the Word, we should begin that study by a season of prayer; then we can study the entire Word, not a passage here and there. The entire Book is a united manuscript which should be treated as a single unit.

This Book which we call the Bible is composed of sixty-six separate books which are attributed to more than forty writers who lived over a period of approximately fifteen hundred years. These men had varied education and training. They were born hundreds of miles apart. But there is only one theme; there is only one plan of salvation; there is only one Father, and only one Son, Jesus Christ. There is not one statement which contradicts another. There may be apparent contradictions, but they are *always* explainable if a person will study the Word of God. Study always reveals Scripture as being perfectly harmonious.

Could you get forty physicians covering a period of fifteen hundred years to write on any medical topic and find agreement? Or could we find forty men in any other profession covering the same period of time who could attain complete unity of thought?

God has spoken in various ways to those who wrote His Word. "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world" (Heb. 1:1, 2, R.S.V.). God revealed Himself at various times, not all of the time, in various manners, such as types, angels, visions, and dreams. But in the "last days" God has revealed His will by the Son whose every word was that which His Father would have Him to utter. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed

unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" (Heb. 2:1-4).

If we neglect to study the Word of God, and we do not make it live within our lives, how shall we escape the wrath of God? We have duties concerning the Word.

First, we must search Scripture "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). Attending church on Sunday is not sufficient, nor is one hour a week in Sunday school. As an individual we must *search* the Book. The people of Berea were more noble than the Thessalonians because they "searched the scriptures daily, whether those things were so" (Acts 17:11). When you attend church, listen attentively. Then go home, take your Bible, and see if the things which the pastor said are Scriptural. Doctrines which are based on theories of man and not on the Bible will not grant us immortality.

After we have learned the truth concerning His Word, we should be teachers. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway even unto the end of the world. Amen" (Matt. 28:19, 20).

The Bible is the inspired Word of God which will guide us if we yield ourselves to the Book and to the Father. The Scriptures will reprove us of our wrong actions, and they will instruct us in the ways of righteousness. We pray that you will always keep the light of the gospel within your hearts, but also that you will let it shine out so that others may see your faith and glorify God.

—○—

"Those who speak evil of others to you, will speak evil of you to others."

DAILY BIBLE READINGS

- M. Sept. 27. A king's vanity. Esther 1: 1-22.
 T. Sept. 28. Haman shows his importance. Esther 5:1-12.
 W. Sept. 29. Love of display. Matt. 23: 1-12.
 T. Sept. 30. Royal pomp. Acts 25:23.
 F. Oct. 1. Vain adornment. 1 Peter 3:1-6; 1 Tim. 2:9, 10.
 S. Oct. 2. Vain display punished. Isa. 3: 16-26.

A radio broadcast by the Cecil Smead family over WMDN, Midland, Michigan

What Time Is It?

By Mildred, Cecil and John Smead

Text: "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" (Mark 1:14, 15).

John: Another time Jesus said, "My time is not yet come," and "I go not up yet unto this feast; for my time is not yet full come" (John 7:6, 8).

Cecil: It looks as though Jesus had a marvelous sense of timing—to know the right time for everything.

John: It seems to me He had more than a sense of timing. It looks to me like He was working by a great clock—God's clock of time.

Cecil: You mean—like we have our personal clock and appointed times, God has a clock of all eternity?

John: Yes. I think God has a program and has scheduled a time for certain things to occur.

Mildred: Jesus was born according to God's schedule. Galatians 4:4 reads: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law."

Cecil: I think there is a vast store of evidence in the Bible to prove God has set up a time schedule. For example, Paul said of God that He "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."

John: What I am wondering about is where we are now on God's clock.

Cecil: Studying the Bible can help us know the signs of the times and can solve the controversy of the World Council of Churches at Evanston as to how Jesus Christ is the Hope of the World.

Mildred: When Jesus ascended after His resurrection, the disciples had asked Him, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6).

John: See, they felt He was working on a time schedule, too.

Mildred: Yes. But the next verse tells us they were not to know the time that God had determined for the Kingdom on earth, for Jesus said to them, "It is not for

you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:7).

John: Does that mean we cannot know when Christ will return to the earth?

Cecil: Jesus told His disciples, according to Matthew 24:36, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

John: Then it is useless to ask, "What time is it?" God keeps it to Himself.

Cecil: God has given us certain hints about the appointed time, and again I say that a study of the Bible can help us know the signs of the times. It was revealed to Daniel that his prophecies were a closed book to him, but would be understandable in the last days. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased" (Dan. 12:4).

Mildred: I think people who will study the Bible can have a special knowledge when the return of Christ is near. Paul said in 1 Thessalonians 5:4: "Ye, brethren, are not in darkness, that that day should overtake you as a thief."

Cecil: Of course, we must remember that that day will not overtake a Christian as a thief because later on in the chapter Paul says we are "children of the day: we are not of the night, nor of darkness" (v. 5). He speaks of "putting on the breastplate of faith and love; and for an helmet, the hope of salvation" (v. 8). Such a person, even if he did not know the day and hour of the coming of Christ, would be ready whenever He came.

Mildred: I think that may be one of the reasons knowledge of the time of His coming is hid from our eyes. We have to dig for it. We should be ready any time.

Cecil: Yes, it is much more important to be ready for Him to come anytime than it is to actually know the day and the hour.

John: Jesus gave some parables about that. In Matthew 24 He told about a servant who said, "My Lord delayeth his coming." Then he began to do evil things. In the midst of his evil his Lord returned. Now if he had known

the exact time of his lord's coming he would have been ready—at the last moment!

Mildred: Yes. God wants the Christian to live righteously always. Now if that servant had known the exact time to be ready then he could have beat his fellow servants to the last, and then have cleaned up everything in time for his lord to come.

Cecil: It begins to look as if God wanted Christians to be ready for the coming of Christ at any time during the last nineteen hundred years. And Christians have so thought. So it is not strange that we today think the time is almost here.

John: Maybe, then, it will still be a long time?

Cecil: It may be. That is a possibility we cannot rule out. All we can do is consider the evidence. Actually, no one can know until the hour strikes.

John: What are some of the signs of the times?

Mildred: I like to think that the work of a Christian himself can be the greatest sign of the times. Read Matthew 24:14 for us, John.

John: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Cecil: That is something that everyone can have part in. I think we are reaching a climax of such preaching of the gospel. First, printing was developed four hundred years ago, and the Bible has been the best seller ever since.

John: Yes, and shortly afterwards Columbus discovered America. Practically the whole world has been explored and the Bible is everywhere.

Cecil: Now, in our days, radio and television carry the gospel around the world and across the Iron Curtain.

Mildred: Illiteracy is at the lowest ever. More and more people can read for themselves. The Bible has been translated into hundreds of languages.

Cecil: In the American Bible Society Record it says that one hundred fifty years ago a fair guess was that only one tenth of the world could read; now they guess one half of the world's people can read.

Mildred: It is a challenge to us to print more Bibles. The Society says that, even with the Bible a best seller, the number of newly literate children the school system graduates annually is more than the world's annual circulation of whole Bibles and Testaments.

Cecil: More than twenty-five million Bibles are printed every year. Fifty million are needed. But I guess some are bought and never read. What can Christians do to get the Bible read more?

John: The most successful missionaries have been those who helped people to have more food or better health, or something like that.

Mildred: And I think that gives us the secret of how to get the Bible read more by people in our own community. Christians should help others to solve their problems—in other words, fulfill Jesus' words in the Sermon on the Mount: "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).

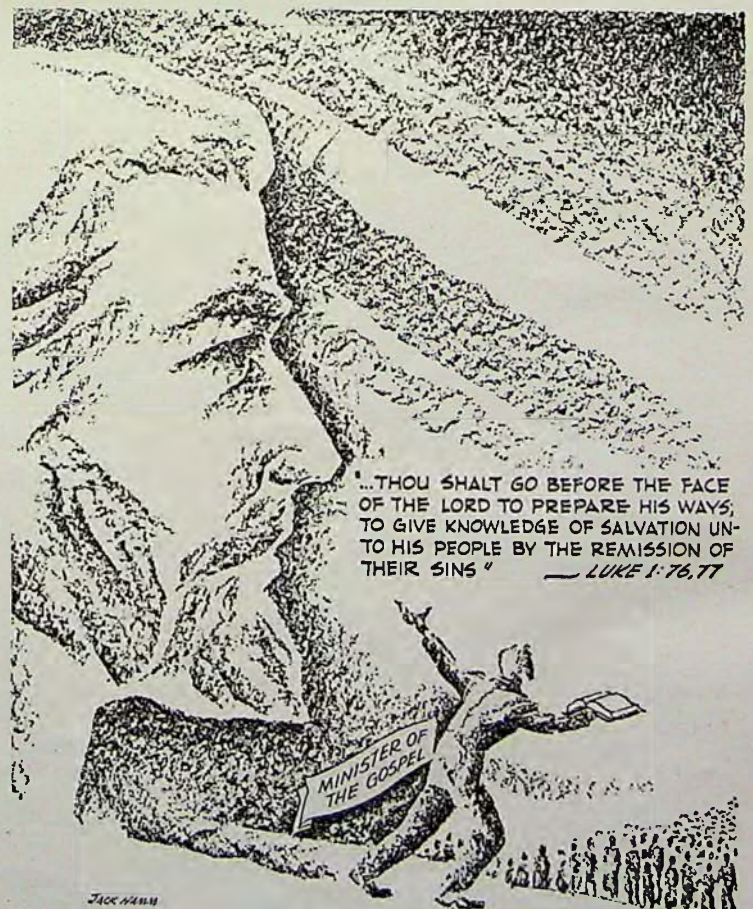
John: That was Jesus' own method. While preaching the gospel, people would interrupt Him and ask to be healed. One man was let down through a house roof because the crowd was so great. He always welcomed such interruptions, helped the person, and then His teaching was accepted gladly.

Cecil: This fits in with the idea of preaching the gospel being a sign of the times because people have more problems today than ever before.

John: Jesus helped a great deal in problems of sickness and hunger. Here in America today there are other problems that people didn't seem to have then.

Cecil: Yes. One of the greatest problems of today is loneliness. People move to and fro, like Daniel suggested. They are apt to fall into the pitfall of loving pleasure more than God, which Paul said would be a sign of the last days (2 Tim. 3:1-4). *(Please turn to page 11)*

HERALD OF HOPE



*"The beginning of the Gospel
of Jesus Christ, the Son of God."*

Redemption in Christ Jesus

✓ By C. E. Randall

UNLESS Jesus was the Son of God, He could not have been the Saviour of the world. If He were not the Saviour predicted by the prophets and the one promised of God, then there is no redemption in Him and His claims are false. For Jesus, throughout His entire public ministry assumed the role and claimed to be the Son of God. It was because of His claim that He was the Son of God, that wicked men falsely accused Him, witnesses gave perjured testimony, judgment went afoul of justice, and the innocent One was nailed to the cross. He said, "I am the Son of God."

In John 19:7 we have these words, "The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God." Redemption is found in Jesus Christ, the beloved Son of God. The prophets who foretold the coming of the Messiah always related Him to the royal line of the seed of David, according to the flesh. The Son of God was related to divine begettal.

Hundreds of years before the birth of our Saviour, the Prophet Isaiah said, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). When the angel Gabriel came to Mary to announce that she had been selected to become the mother of the Son of God, he said to her, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw Him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, 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 forever; and of his kingdom there shall be no end." Then Mary asked the angel, "How shall this be, seeing I know not a man?" The angel answered, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:28-35).

In this annunciation to Mary, this divine messenger

affirmed that the child to be born would be the Son of God. The humble setting that attended His birth in no wise makes void the definite announcement that the child would be the Son of God. With God nothing is impossible, but the setting of His birth was characteristic of His life. He that was so great became servant of all that He might reach the unredeemed and the unregenerated to save them from their sins.

When attempt was made to destroy this royal seed, through the decree of the ungodly Herod, the protecting power of God provided the way of escape and the child was taken into Egypt. When the danger was past, the child, according to prophetic promise, was brought back into the land of His birth. Thus was fulfilled the word of the prophet, "Out of Egypt have I called my Son" (Matt. 2:15; Hos. 11:1). In giving this prophetic promise, the emphasis of the language was upon the words "my Son."

Repeatedly from the time of His birth until the day of His ascension, Jesus was acclaimed the Son of God. When He began His public ministry, He left His home in Galilee and went down to Bethabara on the shores of Jordan, where John was immersing. He set the example for His followers and fulfilled righteousness in being baptized in the River Jordan at the hands of John, the immerser. After He had come up out of the water, He stood on the bank of the river praying. As He prayed, the Spirit of God descended upon Him in the form of a dove and there came a voice from heaven saying, "This is my beloved Son, in whom I am well pleased." No doubt, there were many witnesses to this scene. It is recorded for our admonition and blessing. John, who immersed Jesus, bears record of what took place on that occasion and confessed that He was indeed the Son of God. From many sources came the unexpected testimony concerning His Sonship.

When Jesus healed the two Demoniacs in the country of the Georgesenes, they cried out, "What have we to do with thee, Jesus, thou son of God?" Both saint and sinner recognized and acknowledged Him as being God's only begotten Son. The experiences of people who came in contact with this miraculous man gave testimony to His divine character and nature. They recog-

nized in Him something different, higher than that which pertained to the average man.

When Peter and his fellow fishermen were in a boat, Jesus approached them walking on the water. The impetuous Peter asked that he might come and meet Jesus. As he started to walk toward the Master, all was well until his attention was taken away from the Son of God. He saw the boisterous waves rolled high by the strong wind. As he began to sink, Jesus took hold of his hand and chided him for his want of faith. When they were safely in the ship, the wind ceased and those present came and worshipped Him, saying, "Of a truth thou art the Son of God."

On another occasion Jesus took three of His disciples—Peter, James, and John—up into the Mount of Transfiguration to show them in vision what the Kingdom of God would be like. Jesus was transfigured before them and in the transfiguration scene appeared Moses and Elijah, and out of the overshadowing cloud came the voice of the Father, which said, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5).

It is this Son of God that I declare unto you. It is this Son of God that whosoever believes in Him passes from condemnation and becomes heir of the manifold riches of God. This assuring promise is found in John 3:18 and reads: "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." Being liberated from the condemnation of sin, as well as from sin, its freedom is a part of the work of redemption which one finds in the person of Jesus Christ, the Son of God.

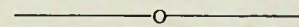
Jesus asked of a man that was born blind, "Dost thou believe on the son of God?" The man to whom sight had been restored said, "Who is he, Lord, that I might believe in him?" Jesus said unto him, "Thou hast both seen him, and it is he that talketh with thee." It may not be a popular thing today to confess that Jesus Christ is the Son of God. From the time that men first began to acknowledge Him, there have been those that ridiculed such acts of confession. There were some that even accused Jesus of blasphemy because He said, "I am the Son of God." But if we would know the joy of salvation in Jesus, that hope which makes us pure even as He is pure, it becomes needful that we believe that He is the Christ, the Son of God. This is one of the foundation stones, the very first principle of Christianity.

When Saul persecuted the early church, he sought all who had called upon the name of Jesus and had them cast into prison. He persecuted them who were found in "the way." After he was converted on the road to Damascus, he became a preacher of this new "way of life." We are told that he straightway preached Christ

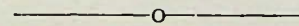
in the synagogues, that He was the Son of God. To deny that Jesus is the Son of God today, is to tread under foot the Saviour, and account His blood as an unholy thing. The internal evidences in Scripture and the external evidences outside of Scripture unite in convincing testimony that Jesus was what He claimed to be, the Son of God. To reject Him and the redemption which comes through Him constitutes such an offense that words almost fail to describe.

Paul wrote in Hebrews 10:29: "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?"

I want to stress the fact that redemption that is in Christ Jesus can come only through individual or personal confession that Jesus is the Son of God. John, the beloved disciple, stated it very simply when he said, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." There is no other way. The only approach to salvation and eternal life is through Jesus Christ, the Son of God of whom it is said, "He is the way, the truth, and the life." In presenting the redemption which Scripture offers, which is in Christ Jesus, I present to you this day the only begotten Son of God, full of grace and truth.



"The goodness of God is an inexhaustible fountain. The mercy of God is an overflowing spring. The truth of God is a fathomless ocean."



AMERICAN AID TO JORDAN

Early this summer details were officially announced of development schemes which will be financed under economic aid amounting to \$8,000,000 which Jordan will receive from America.

Under this agreement a joint fund will be established and supervised by the Jordanian Ministry of Economy and the Director of the Point Four Administration in Jordan.

The American aid will be spent on five schemes. The first will aim at the improvement of irrigation and raising the standard of farmers. Cost is estimated at \$3,000,000. The second scheme is for the improvement of roads and communications. The third is for the exploitation of subterranean waters. The fourth is for pasture improvement and will cost some \$2,000,000 and the fifth is for the improvement of forests and has an estimated cost of \$500,000.

Sunday School Day, 1954

The Sunday School Association of all Churches of God has experienced the best gathering known to Church of God Sunday schools. We praise the Lord for the new awakening in Sunday school work. More than one hundred people were present for the annual business meeting and 154 were present to hear our special Sunday school speaker. Mr. A. C. Sedgwick from Chicago gave many helps on building a sound Sunday school organization. He asked such questions as, What value do you place on your Sunday school? Do you attend regularly? Do you take part in its program? A successful Sunday school is twice the size of the church membership.

We pray that a new zeal for Sunday school work has begun. We pray that all will accept their Sunday school as the evangelistic arm of their church and use it to train, teach, and witness.

The officers of the Sunday School Association for this year were elected as follows: president, Willis Turner; vice president, Mrs. Louise Lapp; secretary, Mary Railton; and treasurer, Dudley Lippert. Any correspondence may be sent to the secretary, Box 231, Oregon, Ill., and dues or tithes may be sent to Dudley Lippert, 706 S. 6th St., Oregon.

Eight classes were available—four in the morning and four in the afternoon—from which those present chose which they wished to attend. During the business meeting the officers explained the projects for the year and made recommendations for the coming year. Sr. Lapp presented the Sunday School Association library to all Sunday school teachers and workers on a loan basis, free rental. The officers also announced a teacher-training course of eight lessons in filmstrip form now offered to all groups who feel the need of teacher training. The course is free of charge on a rental basis. Anyone wishing more information or wishing to ask for the course may write to the secretary and propose dates for its use. She is also in charge of mailing out the Associa-

tion library books and will be happy to hear from you. If you do not have a listing of the books in the library, she will be happy to mail one. We are happy to have so many of our Sunday school teachers using the library and pray that each book may help to make us better servants of the Lord.

We feel that the Association constitution was improved this year by changing the terms of office to two years and electing two officers each year. Your Association officers feel that last year was a very beneficial year and hope this year will show more and better organization than before. If at any time superintendents or teachers wish help from the Sunday School Association, please write, care of Mary Railton, secy., Box 231, Oregon. She will refer your letters to the board of officers for discussion.

The Association has a part in the Decade of Development as presented to the General Conference delegates. Read and study the goals and begin making plans to put them into operation in your own Sunday school now.

1. To have each active Church of God Sunday school a member of the Sunday School Association.
2. A leadership training class conducted each year in each Sunday school, or in a district where one training class may serve one or more churches.
3. That the church areas be divided into districts, and that each district have an annual Sunday school conference.
4. That the Sunday School Association, by delegate representation of the Sunday schools, sponsor an annual Sunday school convention to be held in conjunction with the General Conference program.
5. To maintain a list of teaching helps and source materials to be suggested to teachers of various departments upon requests.
6. To assist in the publication of proper quarterlies
(Please turn to page 10)



President
604 Webster St.
Oregon, Illinois



Vice President
Box 231
Oregon, Illinois



Secretary
Box 231
Oregon, Illinois



Treasurer
706 S. 6th St.
Oregon, Illinois



Evil Days

By Mary Nedrow

OUR mission today is to warn people and Christians especially that they walk circumspectly . . . redeeming the time, because the days are evil." Let no one boast and glory in unrighteousness. So much is said today about not being able to tell a Christian from a person of the world. How sad that Christians admit it is so! Personally, I believe that true Christians live that kind of life that others *can* and *do* see Jesus reflected in them. When Peter and John were imprisoned, the people " marvelled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13).

"The eyes of the Lord are upon the righteous, and his ears are open unto their cry . . . the Lord is against them that do evil" (Psalm 34:15, 16). Many professed Christians today wish to be of the world and also in Christ. This cannot be. There can be no compromise, for when we come into Christ, there can be no turning back. "The just shall live by faith: but if any man draw back, my soul shall have no pleasure in him" (Heb. 10:38).

Saul, the Pharisee, and persecutor of the followers of Christ, heard the call on the way to Damascus and said, "Lord, what wilt thou have me to do?" He answered the call and became the great Apostle to the Gentiles. King Agrippa was "almost persuaded," but he faltered and was lost (Acts 26:28).

God, through Christ Jesus, is calling out a people for His name, to "shew forth the praises of him who hath called you out of darkness into his marvelous light" (1 Peter 2:9). 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. We cannot serve God and mammon" (Matt. 6:24).

All will agree that evil stalks the land today and seeks to destroy that which is good. The number of worldly Christians is legion. They wish to be in the church and in the world too. This cannot be. Scripture teaches that a friend of the world is an enemy of God (James 4:4).

We urge those who have wandered away from true worship of God to come out of the world and "be ye

separate," ere repentance come too late. Remember Joab, who sought repentance, but found it was too late when he "fled unto the tabernacle of the Lord" for refuge (1 Kings 2:28).

Christians need not be in bondage to the things of the world. We can rise above the baser things of life if we will put our trust in God. Jesus said: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own" (John 15:18, 19).

All the wisdom and knowledge we acquire amount to nothing if our hearts are filled with jealousy and if we treat one another unkindly. It was by Jesus' example and His kind words that He taught men holiness. Jesus was temperate in all things. He knew when it was best to keep silent and He knew, too, when to speak the right word. A true believer manifests kindness to all mankind. His manner of approach is not arrogant or boastful; but he kindly admonishes all to lay "up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (1 Tim. 6:19).

May we so live that the beauty of Christ will be reflected in us. "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). Although we know that evil will abound in these last days, we know, too, that a better day is coming. "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. 13:12).

Consecration means separation. If we will remain true to our convictions, God will bless us. May our lives at all times be living testimonies of the truths we teach, "for evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth" (Psa. 37:9).

SUNDAY SCHOOL DAY, 1954

(Continued from page 9)

and materials for all the departments, and to promote the use of such materials.

Your Sunday School Association officers, elected by the representation at Sunday School Day, are all actively engaged in Sunday school work in their respective churches. They have seen a need for better organized effort, better standards for both teachers and Sunday schools and, above all, better growth. Too many of our Sunday schools remain year after year the same in size and effort.

We hope to be able, through your Sunday School Association, to make it possible to build greater Sunday schools to the glory of God.

WHAT TIME IS IT?

(Continued from page 6)

Mildred: And Christians can attract them to God instead, if we will be friendly.

Cecil: Yes, there is much that a Christian can do to attract people to his church where they will hear the gospel.

John: I understand that over half the people in the United States today belong to a church.

Cecil: Yes, and when the nation was founded, about six out of a hundred were church members. Of course, the sign that we are talking about—"This gospel of the kingdom shall be preached in all the world for a witness unto all nations"—is the preaching of the gospel, not the acceptance of it.

John: What are some other signs that show God's clock is about to strike the hour for the coming of Christ?

Mildred: World-wide war is mentioned by Jesus. He said, "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places" (Matt. 24:7).

John: We know there have been more wars in this country than ever before. I can see why famines and epidemics would go along with war. But why are earthquakes mentioned at the same time?

Cecil: All four of these calamities have afflicted mankind more during this present century than ever before. Only God could know that earthquakes would be included in the four signs.

John: I notice that verse 12 of Matthew says, "Because iniquity shall abound, the love of many shall wax cold." If there are so many more church members today than ever before, then this sign is not being fulfilled.

Cecil: I think, John, for our answer to that we have to take the judgment of God. He alone can judge whether the love of a church member has grown cold or not. It is a sign of the times before the hour of the coming of Christ. We can only hope and pray that the love of as few as possible will grow cold.

Mildred: The seventh church of Revelation 2 and 3 was of the Laodiceans. Jesus said of them, "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).

Cecil: Paul mentions "a falling away first" in 2 Thessalonians 2:3. From all these texts it seems the sign is not a falling away in numbers from the church, but a waxing cold, a falling away of love, a loving of pleasures more than a loving of God. It is a great challenge to every church member to be faithful.

John: Actually, enough signs have been fulfilled so that even if we do not understand some of the signs we can still feel that God's clock is almost ready to strike the hour for the return of Christ.

Cecil: Yes. All prophecies of the Bible are reaching a climax. Never before have so many signs pointed to the near return of Jesus.

"Watchman, tell us of the night,
What it's signs of promise are:
Traveler, o'er yon mountain's height,
See that glory-beaming star."

Men have watched for the return of Christ for nineteen centuries. Now, at last, we see the star of His coming, we hear His footsteps approaching. The question for you and me is, Are we ready?

"I have never seen nor known a long-faced tither. All I have ever known wear smiling faces. Knowing, as we all do, that the source of all real happiness is within us, is not this fact significant? 'The life of God in the soul of man' is the best definition of religion I have seen. If tithing develops that life until it shows in our faces, can we afford to neglect it?"—*Thomas Kane*.

OUR LADY OF MERCY—AN IDOL

Peru's chief goddess and protectress for four centuries has undergone a face-lifting or, perhaps—scandal of scandals—a deliberate substitution. A priest of the Mercedarian Order who was charged with custody of the revered image of Our Lady of Mercy decided to create a "more tender expression" on the statue, which reputedly has performed many miracles, but which could not alter its own visage a hair's breadth. Invested with the rank of Grand Marshal of the Armies of Peru, the idol can neither march nor shoulder a gun. It is carried by its worshipers through the main streets of Lima every year. Detachments of all the armed services, policemen, and firemen follow in its train.

"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" (Psalm 115:4-8). Let us pray that the gospel of Christ will reach Peruvians as it did the idol-worshiping Thessalonians, with effectual power (1 Thess. 1:5-10).

—*The Prophetic Word*.

A Brazen Serpent

by Mary Railton



The children of Israel had journeyed in a wilderness for many, many years. They began the last lap of their travels around the land of Edom to Canaan. The land was desolate and dry. Soon they began to complain again.

“Why have you brought us out of Egypt to wander around in a desert, Moses? We will all die of thirst and hunger.”

Moses heard their gripings and sighed heavily. The Lord in heaven also heard their complainings and became very angry with their impatience.

Suddenly before the eyes of the travelers appeared many fiery serpents. Many of them stopped in amazement, for minutes before they had seen no such things. The serpents seemed determined to follow the people and soon there was confusion throughout the camp.

“Ouch, that serpent bit me,” said a woman. Indeed, the fiery serpents bit many of the Israelites.

Travel had to stop, for many people were ill from snake bites. The men were busy all day burying the dead. The plague had grown so great that nearly everyone who was bit by a snake died before long.

Gradually the people realized this was their pun-

ishment from God for complaining. God really had protected them from evil. A group of men went before Moses, “We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us.”

The Lord also heard their confession and spoke to Moses, “Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.”

Moses did as God commanded. Many lives were saved from then on. Anyone who had been bitten by a fiery serpent ran to the pole whereon was the serpent Moses made. When they looked up to the serpent, they were immediately well again.

Looking to Jesus

You and I have a Saviour who was once lifted up on a pole. Anyone could see Him for miles. Even we, today, can be saved from death, also, if we will look up to the Saviour.









GOD'S BLESSING ON YOUR BIRTHDAY

- Phyllis Christine Ryan, Sept. 22, age 10, Pueblo, Colo.
- Michael Huddlestun, Sept. 23, age 3, South Bend, Ind.
- Vernielle Bodin, Sept. 23, age 12, Pomona, Calif.
- Ward Tierney, Jr., Sept. 23, age 7, Grubville, Mo.
- Deborah Brown, Sept. 24, age 3, Niagara Falls, N. Y.
- Michal Mae Burnett, Sept. 24, age 1, Jordan, Mo.
- David Allan Huffer, Sept. 24, age 4, Crystal City, Mo.
- Helen Louise Ryan, Sept. 27, age 14, Pueblo, Colo.
- Frankie B. Engel, Sept. 27, age 12, Wray, Colo.
- Billy Guillory, Sept. 27, age 14, Hammond, La.

This is Promotion Day for Helen Ryan and Billy Guillory. We invite you both to read the Berean Page, also.

A NEW PUZZLE

This puzzle uses your ability to add and subtract words and letters. The correct answer is given below the picture, but in case you can't figure out what the pictures are, they also are listed. Do your best to figure out the answer to the puzzle before looking to see what it is.

A +  - **M** + **D** +  - **N**
 +  - **IRE** +  - **AD** +
 - **G** +  - **AT** + **IS** +
 - **VELOPE** + **OU** + 
 - **OST** =

A	W	O	R	D	T	O	T	H	E
W	I	S	E	T	S	E	N	O	U

Pictures. Worm, Ton, Tire, Head, Wig, Seat, Envelope, and Ghost.
Answer: A Word to the wise is enough.—Benjamin Franklin.

What I Saw at Camp



by
David Holquist
President of
National Berean Society

It was my privilege to be a member of the staff for the eighth Annual Youth Rally which was held in Indiana this year. I wish more of our people could have seen these young people at camp and could have witnessed the great zeal manifested in this group.

When we see the youth of our church "sing, and smile, and pray," our fears and doubts of the progress of the Church of God are eliminated. I have never seen a group that responded to a program of Christian magnanimity like this group. One thing is certain—our people are training and preparing their youth better than they ever have since the beginning of World War II. May God bless the many youth directors in the world who have challenged young people to Christian service.

Have you ever written a letter to yourself? One day we all wrote letters to ourselves. At first one might think this was a very strange thing to do, but we feel a great spiritual blessing will result from this little activity. Everyone felt that there was something that we could all do to serve Christ in a better way. After we had decided how we could serve Him better this year, we wrote ourselves this letter and recorded our decisions of dedication. Some were going to read their Bibles, pray daily, accept Christ as their Saviour, or teach a Bible class. The letter was then placed in an envelope, sealed, and addressed to ourselves. These letters will be mailed to us the first of next year and then we will be able to know if we have accomplished our goal. We have aimed our arrows, pray God will direct us in hitting our target.

Another highlight of the camp was the series of movies on "The Life of Paul." This biographical sketch of the apostle was enjoyed by students and staff alike. We had many visitors who came in from the Quaker staff and from occupants of nearby cottages. Truly, all were inspired after viewing the films and seeing how God took care of His servant Paul. "I will never leave thee, nor forsake thee" (Heb. 13:5) has become a living testimony to all of our campers.

In the church we strive for a family feeling, likewise, in the rally we have tried to create a family union. "Pop" (Harold) Doan never realized how big his family was until he started to prepare popcorn for all of them one

afternoon. If you want to know how much popcorn it takes to feed 125 hungry campers, consult Bro. Doan. Thanks a lot, "Pop," it was very good.

A camp newspaper was published also. All copies of *How About That* were gone in a very short time.

Our staff came to us from many different parts of the country. Michigan, Indiana, Missouri, Kansas, Illinois, and Minnesota were all represented in our group of workers. Next year we hope to add workers from Ohio and Texas. We want to thank all the districts that let us use the services of their leaders. Without your support we could not conduct a rally of this type.

Thirteen states and the Province of Ontario were represented.

Illinois	25
Indiana	22
Michigan	19
Ohio	12
Nebraska	6
Minnesota	5
Missouri	4
Arizona	3
Kansas	3
Oklahoma	3
Canada	3
Iowa	1
California	1
Florida	1

Pennellwood Church of God, Grand Rapids, Michigan, sent us the most students with a total of ten. Brush Creek Church of God followed with a total of eight.

Several churches sent students for the first time. They are as follows: Dixon, Illinois—5; Casey, Illinois—3; Hedrick, Indiana—2; Blanchard, Michigan—2; Delta, Ohio—2; Fremont, Nebraska—1; and San Jose, California—1. Complete records are not available for all rallies, but this is a fairly accurate list of the new groups sending students to the rally.

Plans are already under way for a bigger camp next year. We would like to have 125 students next year. How many will your church send?

AMONG THE CHURCHES

Church Calendar

Special Events

- September 28—Teacher Training Class at Blanchard, Mich. (guest leader, Verna C. Thayer).
- September 29—Teacher Training Class at Pennellwood, Grand Rapids, Mich. (guest leader, Verna C. Thayer).
- September 30—Teacher Training Class at Southlawn, Grand Rapids, Mich. (guest leader, Verna C. Thayer).
- October 8-10—Minnesota Fall Conference at Eden Valley (Alva Huffer, guest speaker)
- October 3-10—Vacation Bible School at the North Salem Church in Indiana (Sr. Verna C. Thayer, guest superintendent).
- October 10—Oregon Bible College Boosters' Day in each church.
- October 14-17—Eastern Nebraska Conference at Omaha (J. W. McLain, guest speaker).
- October 24-29—Vacation Bible School at Oak Grove, Little Rock, Ark. (Sr. Verna C. Thayer, guest superintendent).
- October 25-31—Evangelistic Meetings at the Church of God, Fremont, Nebr. (guest speaker, Walter Wiggins).
- October 25-29—Vacation Bible School at Oak Grove Church, Little Rock, Ark. (guest superintendent, Verna C. Thayer).
- October 30, 31—Illinois Fall Conference at Eldorado.
- October 31—Arkansas Youth Rally at McGintytown Church of God near Greenbrier.
- November 1-5—Vacation Bible School at Holly Grove for colored children, North Little Rock, Ark. (guest superintendent, Verna C. Thayer).
- November 7-12—Vacation Bible School at McGintytown, Ark., Church (guest superintendent, Verna C. Thayer).
- December 20-24—Vacation Bible School at Harlingen, Texas (guest superintendent, Verna C. Thayer).

The September issue of Pastoral Newsletter, publication of Truth Seeker's Bible Class radio broadcast, Bro. Harold Doan, editor, soon will be in the mail. If you would like to receive this publication regularly, send a card or letter to Truth Seeker's Bible Class, 5052 Division, Chicago 51, Ill.

BAPTISM IN WASHINGTON

We are happy to report that another of the young people here has started in the way of life. On Sunday, September 12, 1954, Phyllis Rankin of Rt. 1, Peshastin, Wash., was baptized into Christ. About two dozen of the church folk rejoiced as they journeyed to Wenatchee River and back to the church house for special services. Lyle Rankin.

BAPTISMS IN NEBRASKA

We would like to introduce to the household of faith the following six persons who were immersed into the name of Christ after their confession of faith.

At the close of the evening service on August 18, 1954, Paul Eugene Barnett came forward. Paul is a young man of 32 who lives with his parents on a farm (Cambridge is his mailing address). Though one of the happiest persons that we know, Paul is living under a physical handicap that would be the despair of most of us. He is deaf, unable to speak, is blind in one eye, and has diabetes. Because of his handicap, and by request, we wrote out the questions for his confession and read them one by one to the congregation. Mary Lou Hornaday, who as a child learned to talk with him using the alphabet he taught her, then asked the questions of him, after which he responded to her. Immediately afterward, though it was after night and dark, we went to the sand pit south of town and, with flashlights and the lights from the cars lighting the water, we buried him into Christ.

At the close of the morning service on Sunday, August 22, four brothers and sisters, sons and daughters of Leon Larrington, Springfield, Nebr., and a cousin, Donald Beebe (13), Stockville, Nebr., came forward requesting baptism. These five were immersed into Christ in the afternoon. Besides Donald, they are: Ladonna (17), Peggy Ann (15), Elton (14), and Gale (12) Larrington. V. E. Kirkpatrick, pastor.

EVANGELISTIC SERVICES AT FONTHILL CHURCH OF GOD Fonthill, Ontario

A special series of services was held at the Fonthill Church of God during August. The guest speaker was Bro. C. E. Randall, a former pastor at Fonthill.

Bro. Randall spoke on Thursday, Friday, and Saturday evenings and morning, afternoon, and evening on Sunday. The underlying thought of his addresses was the celebrations of the beginnings of the church a century ago in Thorold Township and its establishment at Fonthill fifty years ago. Bro. Randall spoke of the vision of the church fathers and emphasized the need for vision today that those in the future may continue to build.

He traced the early history of the church, mentioning instances when collections on some Sundays was considered good when twenty cents was received. He stressed the teaching down through the years of the second coming, saying that we should be prepared for and be expecting Christ's return.

Bro. and Sr. Randall brought with them Mrs. Grace Ruhn of Eden Valley, Minn. Friends were present from Grand Rapids, Mich., Phoenix, Ariz., Niagara Falls, N. Y., Belleville and Toronto, Ont.

J. Fletcher, Jr.

BAPTISMS AT ELDORADO, ILLINOIS

Christ has worked gloriously in Eldorado, Ill. On Sunday, August 29, 1954, Mr. George Hobson, Rt. 4, Harrisburg, was baptized into Christ. Mr. Hobson is 84 years old. The following Sunday, Sammy Tyler put on Christ in baptism. Doris Brown.

OREGON, ILLINOIS

On the evening of August 17, church members and friends gathered in the church basement for a program of farewell for Bro. and Sr. J. R. LeCrone and family. Bro. LeCrone had been our pastor for six years. We bade them Godspeed in their new home and work with the Hillisburg Church of God in Indiana.

A supper and program of singing were given the evening of September 3, as a welcoming gesture to our new pastor and family—Bro. and Sr. H. U. Krogh, Jr., Rachel and David. A short installation service was conducted at the Sunday morning service on September 5.

After the recent conference, Rockford and Oregon members finished getting the dormitory in shape for winter.

The church basement has been brightened by application of asphalt tile.

Attendance at both Sunday school and church services on all Sundays since conference has been well above average, for which we are thankful.

During the past week it has been a pleasure to welcome both returning and new Oregon Bible College students.

Among visitors from out of town the past week have been: Bro. and Sr. A. M. Jones, Kokomo, Ind.; Bro. and Sr. Roy Humphrey and daughter, Marengo, Iowa; Bro. and Sr. Dale Shellhaas and family, West Milton, Ohio; Bro. and Sr. Kenneth Krogh and daughter en route to West Lafayette, Ind.; Bro. and Sr. Dean Moore, en route to California; Srs. Norman LaMunion and Rolland Stilson, Ind.; Sr. Mary Jackson, Bloomington, Ill.; and Bro. Arnold Johns, en route to Nebraska.

Picture of agricultural kibbutz in Valley of Jezreel is from the Israel Office of Information.

NEWLUN - COLVIN

Miss Janet Newlun and Mr. Gary Colvin, both of Long Beach, Calif., were joined together in holy matrimony on August 20, at Greenwich Wedding Chapel. The service was conducted by the writer in the presence of many relatives and friends of the bride and groom. Immediately after the ceremony a reception was given and refreshments served to a hundred guests. The couple departed for a short wedding trip and will be at home soon in Long Beach. May the Lord bless them in their journey of life together. G. J. Gordou.

IOWA STATE CONFERENCE

Truly we received showers of blessing during the sixty-seventh Iowa State Conference at Waterloo. We were very thankful for the literal showers that brought us needed rain; and also very thankful for the fine lessons and sermons that were spiritual blessings. It was indeed good to have Sr. Verna Thayer to direct the children's lessons and give instruction in teaching Sunday school classes. Bro. Harvey Krogh, Oregon, Ill., was our guest speaker and the many who heard him were happy that he had come. Others who gave of their services to make the conference a success are Bros. H. S. Hunt, Linford Moore, J. Arthur Johnson, Charles Howe, Leon Driskill, Arthur Jones, and Roy Humphreys. A total of 200 attended the conference which started Saturday evening August 14, and closed on Sunday evening, August 22.

At the Friday business meeting, the following state officers were elected: president, J. Arthur Johnson, Albert City; vice president, Frank Danskin, Marengo; recording secretary, Mrs. J. L. Harland, Cedar Falls; corresponding secretary, Mrs. Frank Danskin, Marengo; treasurer, Earl Reinhard, Gladbrook. Trustees appointed were Leroy Schaefer of Waterloo and Reuben Sealine of Stanhope.

A rather unique note about the conference was that the schedule of sermons and lessons arranged before conference was carried out as planned with no substitution of leader or speaker.

Mrs. Frank Danskin.

"The Ladies Council of the Oak Grove Church of God has purchased a good mimeograph machine for the benefit of the church and its pastor to send out church bulletins and use as the church sees need of it."—Mrs. R. D. Stanton, Little Rock, Ark.

"We surely do enjoy The Restitution Herald and we enjoy the editorials very much. . . . May God guide and lead each minister and child in the spirit of Christ."—Mrs. R. D. Stanton, Oak Grove Church, Little Rock, Ark.

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$3.00.

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

FREDERICKTOWN, MISSOURI

September 1, 1954, closed another fiscal year of the Church of God of the Faith of Abraham, Fredericktown, Mo. Looking at our financial status, we feel relieved to be out of debt. In 1946, it was necessary to borrow \$7,000.00 to complete our new church building. We have made the last payment on this loan.

As our needs developed, we tried to make improvements on our church building. This year we rebuilt the front steps to the church, making a new, semi-circular, concrete, front porch and steps. As another project, we placed tile in an open ditch along the street and filled in with dirt to make the front lawn level all the way to the street.

Average attendance for Sunday services was as follows: Sunday school, 50; morning worship service, 50; evening worship service, 35. To stimulate attendance at services, we plan to place an advertisement about our church in the local newspaper each month.

As a church, we hope to have read the entire Bible by the end of the year. Each day we read certain chapters of the Bible as outlined by our schedule of daily Bible readings. To make the reading more interesting, our pastor brings a message each Sunday from the portion of the Scriptures we have been reading that week.

At the recent business meeting, the following officers were elected: (church)—elder, Loyd Cooper; deacon, Henry Cooper; deaconess, Lillie Cooper; trustee, Bob Cooper; secretary, Pearl Cooper; treasurer, Freeman Cooper. (Sunday school)—superintendent, Linda Waggoner; assistant superintendent, Tom Graham; secretary, Harold Cooper. Other officers still in office are: elder, Ralph Thomas; deacon, Marvin Cooper; deaconess, Edith Cooper; trustees, F. J. Armstrong and Guy O'Bannon.

We feel that God has blessed us and we pray that He will increase our faith and zeal. We look forward to a year of growth and Christian witness.

William Dick, pastor.

Mrs. W. J. Fine is an isolated member on the sick list. She requests prayer. For those who would like to cheer her a great deal, her address is 104 N. Kain, Bartlesville, Okla.

BORING - WIGGLESWORTH

The Lawrenceville, Ohio, Church of God was the scene on August 14, 1954, for the marriage of Miss Phyllis Boring and Kenneth Wigglesworth, at 7:30 p.m. The double ring service was given by the writer.

The bride wore a ballerina ensemble with a fingertip veil. Miss Louise Richter acted as bridesmaid and Leroy Davis was best man; ushers were Jan Boring and Lowell Domigan.

The church was beautifully decorated with baskets of white gladioli backed with greenery at the altar. Miss Sylvia Ballentine provided wedding music, accompanied by Mrs. Ballentine. A reception was held in the church parlors for about 125 guests.

Mr. and Mrs. Wigglesworth are now living in Oregon, Ill., where Kenneth is a student at Oregon Bible College. Kirby Davis, pastor.

WESTERN NEBRASKA CONFERENCE

The Western Nebraska Conference convened at Holbrook from August 15-22. Very pleasant weather prevailed throughout the week, which had been preceded by many weeks of extreme heat.

The thought and efforts of our visiting ministers, Bros. Warren Sorenson and Harry Goekler, resulted in many splendid lessons and sermons and were fully worthy of the praise and favorable comments by those in attendance.

The children's classes gave an achievement program near the end of the week, which held much evidence of their accomplishment in one short week of training. They were under the able leadership of Sr. Irene Sorenson and her helpers.

The highlight of the conference was the baptism of six young people. They are: LaDonna, Peggy Ann, Gale, and Elton Larrington, two daughters and two sons of Mr. and Mrs. Leon Larrington. Donald Bebee, son of Mr. and Mrs. Earl Bebee; and Paul Eugene Barnett, son of Mr. and Mrs. Arthur Barnett.

We sincerely hope these young people will return to their home church as often as possible. May they realize that baptism is only the first step, the down payment, and must be followed by Christian living. May they not neglect to assemble with others of like precious faith, for in so doing they will both give and receive spiritual strength and blessings. May they draw closer to God for their comfort and protection in these days of evil environment, and may His blessing rest upon them always.

The business meeting brought out a very interesting report from our state evangelist, Bro. J. W. McLain. Since beginning his work here about one year ago, many hitherto isolated members are now enjoying the privilege of regularly appointed services. Their appreciation of these services is shown in their efforts in providing adequate meeting places, comfortable accommodations for their minister during his stay with them, and their financial aid in the work. We feel that much has been accomplished in the first year of this work and pray for a great harvest in the years to come because of it.

Attendance during the week ranked among the highest recorded. The number of meals served in the dining room averaged about 125 per day.

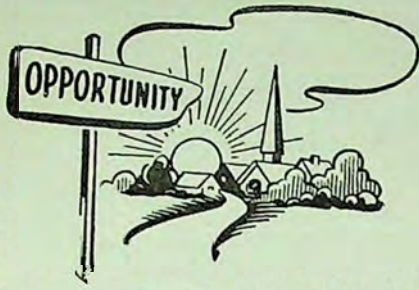
Bro. McLain brought us the last two sermons of the conference, leaving us much to remember and a regret that a splendid conference had drawn to a close.

Mrs. Allen Johnson, cor. secy.

HERALD RECEIPTS

Mrs. Ella Puddester; R. F. Robbins; Mrs. Earl Harris; Edna Pyfe; Edith G. McKinney; David Stein; Vivian Kirkpatrick; G. J. Gordon; J. E. Miller (2); Mrs. Robert Zeller; Leon Driskill; Elizabeth Ordnung; Seraphine R. Cleek; Paul Pearson; Mrs. J. M. Kiger; Mrs. Naomi Adair; Mrs. William Wagner; John C. Cooper; Mrs. W. Kennedy; Ernest McCorkle; H. T. Zeller; Robert P. Johnson (3); Mrs. W. J. Fine; Mrs. Samuel W. Carroll (2); Henry Mattison; Mrs. John H. Long; Quincy Carpenter; David Holquist.

Mr. & Mrs. Harvey U. Krogh, Jr.
211 N. 3rd St.
Oregon, Ill.
11-1-54



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- Win your children and neighbors to Christ!



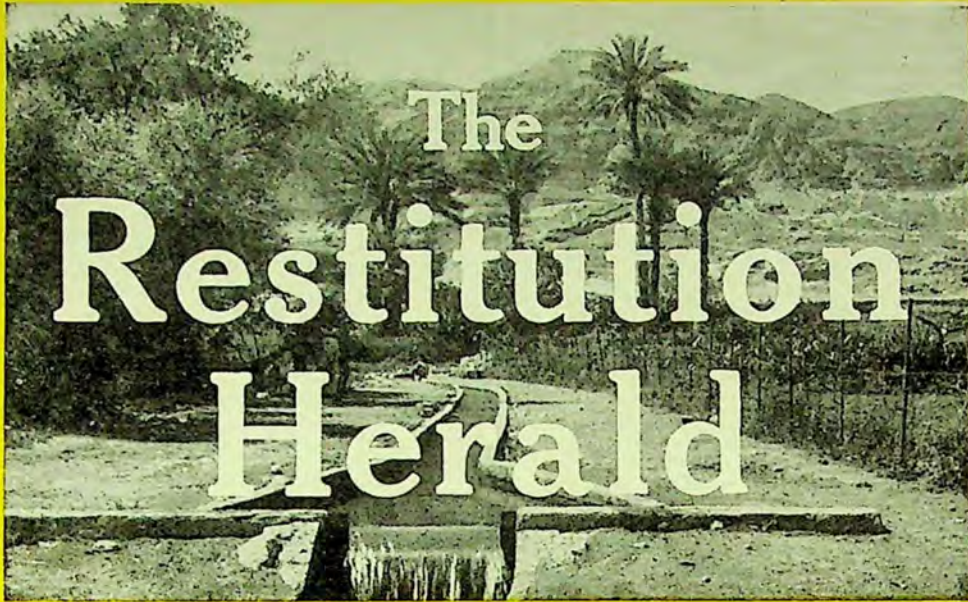
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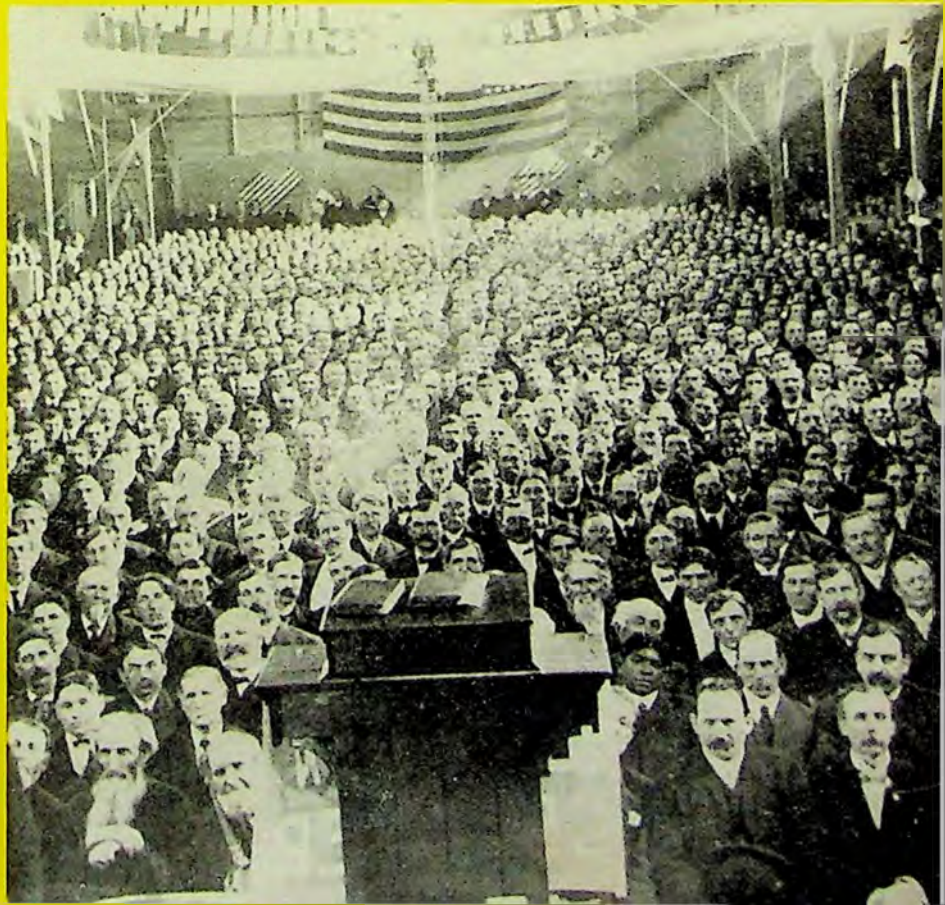


September 28, 1954
Volume 43
Number 50



“A Wall of Men”

Speaking of “A Wall of Men” (see page 5), here is a Billy Sunday version of several years ago at Dixon, Illinois.





Editorial

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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Sufficient Unto the Day

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:34).

There are two destroyer "twins" who, with their offspring, destroy more lives, create more unhappiness, promote more discord, and take away more peace of mind than any other two factors. These twins are Fear and Worry. It is hard to determine the far-reaching effect these twins have. They destroy many opportunities for enjoying life; they cause the majority of mental and physical diseases. They cause nearly every despondent act which individuals take.

These "twins" can disrupt us in many ways. They can divide our mind. By dividing attention and allegiance, they make peace of mind impossible. They take a tiny problem and magnify it until it wipes out all reality. Thus the things which could be a source of pleasure are worthless. They scatter our thoughts and mental power until they are entirely ineffective in meeting the problems we face. The problems of life become insurmountable only when our minds become unable to meet them.

We call fear and worry "twins" because their activities are closely related. Worry is a chronic form of fear, found in people with the power of associative memory. It is not our real experiences that we worry over; but the things we imagine happening to us. We worry, not only over what happens to us, but over what could happen to us because it has happened to someone else.

Perhaps you have met individuals who have gone through life with a constant fear that their house will burn to the ground. This is the way the twins—worry and fear—play tricks on us. They center our attention strongly on a remote possibility. Then we ignore the thousands of people who live without having such an adverse experience. They make us worry over fixing the furnace; they make us afraid to leave the house for fear something will happen while we are gone.

Many small problems which overpower individuals have little or no basis in fact. Sadler tells us worry is "a spasm of attention." When fear monopolizes our atten-

tion, it does so because our interests are too few or we fail to take an objective view of our problems. When our interests are too few our thoughts center naturally upon self. When we have many interests we are too busy tending to those interests to become absorbed in self. When we can take an objective view of our problems it keeps our reasoning in pace with the facts.

There is one redeeming feature about worry-fear complexes. They are founded upon the desire for greater satisfaction from life. If they are properly understood and recognized as such, they can become an incentive for happiness.

Logic tells us there are only three sources of worry in the world. First are the things that happened yesterday; second are the things happening today; and third are the things of tomorrow. Of all three sources of worry, the events of today are the only ones that can affect our welfare. The only real disturbing factors of life are the things we borrow from yesterday or tomorrow. These can never affect us until they become a part of today. Then we will meet them face to face. "Sufficient unto the day is the evil thereof." We worry because problems cannot be solved. We have either already acted upon those events, or the time has not yet come for us to decide on them. When that time comes, the solution will also appear.

We must remember yesterday only for the good it can bring. It can provide the foundation for more satisfying decisions today. It can provide memories that enrich and satisfy. It can counsel and guide us. Yesterday we lived our life; we made the decisions necessary for that day; and we stood by those decisions whether they brought pleasure or sorrow. Now, they are gone. We can remember them only for the pleasure they may provide.

Neither should we worry over tomorrow. It will be no problem if we have used yesterday and today to build a solid faith in life. Yesterday and today were made to serve tomorrow. All we need be anxious about is today. And today we will control and manage as we know best. We can have faith in tomorrow and not borrow its evils. Most of them will never be present when tomorrow becomes today.



Part One of Two Parts

The Meaning of Faith

By C. E. Randall

READING Galatians 3:7-9, we have these words: "Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham."

According to this scripture, those who are of faith are the children of Abraham, and if children of Abraham, then they are heirs with Abraham of the faith which he possessed and of the promises given to him.

Too few know about these promises. Too few have made a study of the faith of Abraham. That is, faith, not in the sense of an impelling motive that prompted him to step out upon the promises of God, but the kind of faith wrapped up or involved in the promises themselves.

Writing further to the Galatians in verse 29, Paul stated: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." This promise, which God made to Abraham and in which all the children of faith have an inheritance, is made to all who are in Christ.

So important was this promise made to Abraham that it was repeated and reconfirmed several times afterward. The importance of it is thus attested to by God who made the promise. Listen to what the Lord further said concerning this promise otherwise called a covenant.

"He is the Lord our God; his judgments are in all the earth. Be ye mindful always of his covenant; the word which he commanded to a thousand generations; even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance; when ye were but few, even a few, and strangers in it." This promise, or covenant, is the basis of all true and genuine Christian faith. This promise or covenant was a contract or an agreement which God made between Himself and Abraham, and which included all of Abraham's seed through Christ.

That the heirs of promise might be sure of their inheritance and that they might have something stable on

which to base their faith, we are told by the Apostle Paul in Hebrews 6:17-20, that "God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

The promise which God made to Abraham, confirmed to Isaac, and renewed to Jacob concerned all generations. It concerned all the children of faith, for they that be of faith, the same are the children of Abraham. That we might have a strong consolation who have fled for refuge, this hope is set before us. God confirmed this promise by two immutable things in which it was impossible for Him to lie. There is nothing more sure in all the Word of God than the promise made to Abraham, which promise was *for a thousand generations*. This promise of faith based on faith is for those who are willing to separate themselves from the ways of the world and walk in the ways of God.

When God called Abraham, he called him to leave his country, his home, his kin, and his friends, to go into a land that he should afterward receive as an inheritance. And Abraham went out not knowing where he was going.

God told Abraham to leave his country and his kin and to go where he was directed. Abraham left his country, but he took with him some of his kin. As long as he had his kin with him—his father and his nephew Lot—the promise of God was not made. "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" (Gen. 13:14, 15).

Abraham's family ties were controlled by idolatry. His people were idolaters. Faith cannot be nourished and developed in an atmosphere of idolatry. For Abraham

love the faith and to act upon faith, he must be free from the influence of idolatry. To become free from the influence, he must separate himself from the idolaters. Hence, the call to leave his country and his family, was to go away completely from idolatry.

We have a fitting lesson for those of us who seek to love the faith, and to walk by faith, and to have a faith that will lead us toward the inheritance in the promises which God made to our father Abraham, who is father of all the faithful. We, too, are called to separate ourselves from the ways of the world, for the friendship of the world is enmity with God and whosoever is a friend of the world is an enemy of God.

In writing to the Corinthians, Paul extended a call to those who want to become sons and daughters of God by faith. He wrote: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6: 14-18).

Our call is a call to separation, as was the call of Abraham. One cannot be polluted with idolatry—with the sins of the world—and be a child of God, loving the faith, practicing faith, and waiting for the fulfillment of his promised inheritance. It is true, as Jesus said, we are in the world, but He also said to be not of the world. The child of faith is a child of separation, one who develops the inner man, the man of faith, the Christ-life—Christ in you, the hope of glory.

The promise made to Abraham and the one on which he built his faith and on which our faith is built was a land of promise. "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" (Gen. 13:14, 15). This land promise, the one made to Abraham and to his seed, is the promise in which Christian faith is anchored today. Jesus said, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

What greater authority could one find than Jesus, through whom the promises made to Abraham will be fulfilled? We hear a lot today about our inheritance be-

ing somewhere far off beyond the starry skies. But if one will make a careful study of Scripture, he will find the evidence is wanting for support of such a view.

Jesus is authority for this word to His disciples in John 13:33: "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." This is plain talk. No one should have difficulty understanding language like this. The Lord has reserved the heavens for Himself. Man was never created for such a domain.

Writing in the Psalms, David said, "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." Along with this, we have the words of John, "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). This negative approach to our subject makes clear the affirmative promises in which we are assured that the meek shall inherit the earth and shall delight themselves in the abundance of peace. In Psalm 37 we are told that the wicked shall be cut down like the grass and wither like the green herb, but the meek shall inherit the earth and shall never be cut off from it. "For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace" (Psalm 37:9-11).

This will be the fulfillment of the promise made to Abraham and which was for a thousand generations to come. May we, with faith strong in God's promise to our father Abraham, look forward to that time when the words of Jesus shall be fulfilled, "Blessed are the meek: for they shall inherit the earth." *(To be concluded)*

"The heart of the world problem is the problem of the human heart."

DAILY BIBLE READINGS

- M. Oct. 4. The sword of the Spirit. Eph. 6:17; Heb. 4:12, 13.
- T. Oct. 5. A profitable word. 2 Tim. 3:15-17.
- W. Oct. 6. God's hammer. Jer. 23:28, 29.
- T. Oct. 7. Asa receives God's Word. 2 Chron. 15:1-15.
- F. Oct. 8. Results of hearing the Word. Neh. 8.
- S. Oct. 9. Christ in the Word. John 5:39-47.

A Wall of Men



By Willis Turner

National President of Sunday School Association

IT HAS BEEN said that if you wish to stop that loss of young folks from your Sunday school, that group from ten to sixteen years, you must build a *wall of men* between them, in their classes, and the front door of the church.

For as long as I can remember, it seems that women (bless them) have always had the responsibility of teaching the juniors and intermediates (junior-high) classes. Why? Aren't men capable of such an important job? Don't men know how to teach boys and girls the precious Word of God? Aren't they interested in such a responsibility? or are women naturally better teachers than men?

I'm interested in hearing from both men and women who are interested in this problem and who feel they have some of the answers to the above questions. Possibly you have experienced this problem, also, of losing your young people from your Sunday school at this tender age.

Is there any reason why men shouldn't be expected and urged to help teach boys and girls in Sunday school classes? Teaching a Sunday school class is very little different in principle or method than teaching in elementary school in everyday life. One of the first principles of teaching is that "we teach more by what we do than by what we say." In other words, actions speak louder than words.

In many of our Sunday schools it would appear that the proper thing for young men of eleven, twelve, and thirteen years of age is to quit Sunday school and stay home. In too many cases, a boy's father never attends Sunday school and worship services. Probably more outstanding in the boy's observation is the astounding fact that his teacher's husband does not attend Sunday school and worship services either!

Boys, especially, are hero admirers and are sincerely interested in a "boys' man" who is interested in their affairs, and who will take time to help them solve their problems.

Then does it not seem reasonable that we should have *both* men and women in the Sunday school as teachers and assistant teachers?

At times, it almost seems that worshipping God is for women and children. Many of our Sunday schools have women in all positions of leadership—superintendent, secretary, treasurer, teachers—all of them, women.

I certainly am not finding fault with the fine group of women in our Sunday schools who have taught our boys and girls so faithfully. Rather, I am finding it necessary to challenge the men of our congregations to accept their responsibilities as *men*. In many cases men need to be challenged with the responsibility of being the fathers of children in the Sunday school!

It has been stated by good authority, that if you are having trouble getting teachers, men or women, for your Sunday school, you had better look to the requirements and standards set for the job. Do not tell the superintendent or teachers that "there isn't much to do." Tell them, "There is going to be plenty of hard work and tears." Do not lower your standards! Raise them!

Do you teachers stay for worship services on Sunday morning, or do you leave after Sunday school? What about the superintendent? Does he serve on the church board? Does he take an active part in the work of the church in all departments where needed? Does he stay for worship services? Do all Sunday school workers attend Sunday evening services and midweek services? If not, why not? Is not the ultimate purpose of the Sunday school to serve as an evangelistic arm of the church? If the superintendent and teachers of the Sunday school attend these stated services of the church, then, by this example, we can hope to build a Sunday school and church congregation. We must not fail our Lord and Saviour Jesus Christ; and if we carry out the Great Commission, our Sunday schools and churches will grow to the glory of God.

Let us pray for vision of the job to be done. Let us pray for a burden on our hearts for the lost outside of Christ. Let us realize, as teachers and officers of the Sunday school, as members of the church congregation, that everything rises or falls on the leadership we use. Let us realize that each one of us is responsible if our Sunday schools and churches do not grow. Get a vision of the job to be done before Christ returns! Get a burden for the need of leading the lost to Christ! Let's be up and busy!

Let us organize our Sunday schools, select officers and teachers with care, hold regular teachers and officers' meetings, conduct teacher-training programs, and start an active visitation program *now!* You will see that the Sunday school and church that *goes*—GROWS.



When Jim Mercer Signed Up

"Mildred! Do hurry, or you'll be late to Sunday school. It's twenty-five after nine. Collection? O, my goodness! I wonder if I have any change. . . . Yes, luckily, here are four pennies. You may have two, Mildred, and here are two for Peggy."

"I've got my collection, Aunt Bessie," answered Peggy, adding in a matter-of-fact way, "I take it out of my tithe."

"Oh, well, then, you had better run, or Mildred will spoil her class record."

As the children skipped across the street to the neat brick church Mrs. Mercer watched them for a moment with a puzzled, almost vexed frown.

"Her tithe," she reflected, as she turned from the doorway to her dishwashing. "Now what do you suppose Peggy meant by that? Margaret always was a tithing enthusiast, and I expect she has already begun to train Peggy. But Peggy is only ten. It's ridiculous. Still, I suppose if one must tithe, as they insist so strenuously these days, it's just as well to begin young."

"H-m-m, I remember when Margaret first started to tithe," she meditated. "She almost persuaded me, too, but I thought I would wait until I began working, and then she was away teaching, so I never did start. And then I got married. Jim is such a tease about the way the church does things that I never dare mention it. Well, it seems like a good thing; but, pshaw, there's no use even thinking about it—Jim never would agree to it."

Later she joined her husband and the girls in church.

Dr. Brown announced for his text Malachi 3:10. Tithing! Mrs. Mercer stifled an impulse to laugh as she stole a sidewise glance at her husband. He seemed unusually thoughtful. She recalled that July had been set aside as Stewardship Month. She hadn't heard the first sermon of the series last Sunday, but Jim had. Strange he hadn't said a word about it!

At dinner, she hesitated to mention the morning's sermon. She was afraid Jim would shock Peggy with his jocular remarks. Mildred, however, unexpectedly broached the subject.

"Mother, what do you think? Peggy does what Dr.

Brown was preaching about."

Mrs. Mercer inwardly murmured, "It's come," as she noticed a curious expression flicker over her husband's face.

"Does she?"

"Uh-huh. Don't you, Peg?"

"Yes."

"Does what?" queried Mr. Mercer. I think you ought to let me into this secret.

"Pays a tenth of her allowance every week to God. She says her father and mother always do, too. Why don't you, Daddy?"

There was a pause. Mrs. Mercer desperately fished around for the right thing to say, but as she couldn't make up her mind whether to defend or oppose the practice, she remained silent.

After a moment, Mr. Mercer said slowly: "Why, chicken, I don't know. I guess I've never thought much about it—before."

"Well," remarked Mildred determinedly, "I've been thinking about it, and I want an allowance so I can tithe, too." She spoke with the assurance of an only child.

Her father laughed outright. "So I suppose you have been seriously considering this matter for a long time?"

"Uh-huh. All during Dr. Brown's sermon this morning."

Mrs. Mercer was nervous. Jim was behaving too beautifully to keep it up. At any moment, she expected him to begin some of his usual chaff on church finance. She wished she could change the subject.

"Can't I, Mother?" asked Mildred insistently.

"We'll see," she answered.

After dinner, as she sat trying to read, the voices and laughter of her husband and the little girls who sat in the porch swing, floated in to her. She caught the word "tithe" again. Mildred evidently was getting Peggy to tell some of her experiences. Mrs. Mercer felt uncomfortable. She knew Mildred's persistence, and that the subject would keep bobbing up until the child had her way, or some new notion took possession of her. She had no

objection personally, but what would Jim say?

Then she heard her husband calling: "Come out here, Bess; it's lots cooler than inside. And I want to talk to you."

She went out and sat down beside him on the swing. Mildred and Peggy had gone with friends for an auto ride.

"It's that tithing business that Mildred wants to begin," began Mr. Mercer somewhat hesitatingly. His wife looked resigned. "I suppose it wouldn't hurt her," she said stiffly.

"Well, I should say not! I've been quizzing Peggy a little, and say, that child knows a lot more about the value of money than Mildred does. It would do Mildred good to be put on an allowance. I don't know how much she gets from us in daily dribbles. Must be about a dollar a week. And Peggy knows what she is doing when she puts aside a tenth. Evidently Margaret and Robert have looked after that part of her education pretty carefully. But the situation is this, Bess: if tithing isn't going to be merely a passing fad with our girl, we'll have to begin, too. Right away! What do you think about it?"

"James Mercer, I don't know what has got into you. I never thought you would ever consent to such a thing. You—you always laugh so at church finance."

"Of course, I have laughed at the utterly unbusiness-like methods the church has used to pay its running expenses, but this is a different proposition altogether. You should have heard Judge Jordan this morning in Bible class. He put this whole matter so clearly that when he was finally through we didn't have a word to say. The tithe has a lot of religion tied up to it. He said,—but that's right, you heard what Dr. Brown said about the tithe as an acknowledgement. I had to pass out the pledge cards this morning, and have several left in my pocket. What do you say to each one of us signing up, and beginning now? We've been slow enough in starting, the Lord knows!"

He misunderstood her momentary silence, and added persuasively, "Just think what it will mean to Mil....."

But Mrs. Mercer was feeling for her handkerchief.

"Give me that card—and your pen," she said—though her voice was not quite steady.—May Wilson in *Layman Tithing Foundation* tract.

An official statement of the American Red Cross says, "Human blood does not differ because of the race of the bleeder. It has long been scientifically established that differences in blood type, the presence or absence of RH factor, and other classifications exist without regard to race and are not affected by it."

The Bible and Foreign Missions

Every book in the New Testament was written by a foreign missionary.

Every epistle in the New Testament that was written to a church was written to a foreign missionary church.

Every letter in the New Testament that was written to an individual was written to the convert of a foreign missionary.

Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.

The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.

The only authoritative history of the early Christian church is a foreign missionary journal.

The disciples were called Christians first in a foreign missionary community.

The language of the books of the New Testament is the missionary language.

The map of the early Christian world is the tracings of the missionary journeys of the apostles.

The problems which arose in the early church were largely questions of missionary procedure.

Of the twelve apostles chosen by Jesus, every apostle except one became a missionary. That one became a traitor.

Only a foreign missionary could write an everlasting gospel.

According to the apostles the missionary is the highest expression of the Christian life.—*William Adams Brown*.

The Same Blade

A medical missionary, captured by Chinese bandits, was taken to their leader's cave in the hills. There was no doubt in his mind that he would be executed at once, but on his arrival the bandit chieftain was found in the throes of appendicitis, and the doctor was ordered to attend him. With cautious anxiety, the other members of the band permitted him to prepare for the operation but watched him carefully as they handed him the knife which had been designated for his execution. The missionary cleaned it, purified it over the flames of the campfire, and proceeded to restore the dying bandit's life. Those desperate men could hardly understand the doctor's ability to cure. They had no difficulty in accepting his willingness to do so as a bargain for his own life. The thing they could not comprehend, however, was that he could take the same knife dedicated to his own death, purify it and employ it as the instrument for giving life to his enemy. . . . So we also can turn evil into good.

—*The Miracle of the Cross* by Robert R. Brown.

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34	The Gospel As Preached to Abraham	C. E. Randall	38	True Worth	Edna Gruber
18	The Gospel in Relation to Life	C. E. Randall	17	Two Aspects of the Kingdom	Richard Smith
24	The Great Physician	BE	12	Unitedly Pressing Forward*	F. L. Austin
8	The Harvest Is Plentiful, But —	Editorial	12	Use of the Tongue	Mrs. A. E. Phillips
21	The Heaven of Human Desire	G. E. Marsh	2	Vessels of Clay	Gerald L. Cooper
21	The Heaven That Now Is	Florence Pease	26	Victory Through Christ	CC
21	The Hid Treasure	Lyman Booth	12	Virginia Conference Youth News	Alva Huffer BP
29	The Holy Spirit	John R. Fiske	15	Voice of Missouri	Francis E. Burnett
5	The Home Foundation	Pauline Mahoney	19	Was Jesus Real After His Resurrection?	James A. Patrick
17	The Ideal Family	Harold Doan	15	Watch!	Terry Ferrell BP
27	The Issue of Life or Death	Emory Macy	25	"Way of the Cross"	Mary Mac Nedrow
19	The Jews, the Church, and the Kingdom of God*	Norman J. McLeod	11	What Are the Prospects?	Harvey U. Krogh, Jr.
23	The King Who Forgot God	CC	17	What Are You Reading?	BP
5	The Kingdom of God*	T. A. Drinkard	18	What Are Your Assets?	BP
5	The Kingdom of God; When Established?*	W. T. Roberts	34	What God Requires	BE
12	The Language of Jesus	Editorial	45	What Happened on Berean Day	BE
30	The Law of God	CC	49	What I Saw at Camp	David Holquist BP
28	The Lord's Prayer (also 29)	BE	4	What Is a Christian Home?	Ophelia Richardson
33	The Making of a Minister	Editorial	4	What Is Humility?	Irene Richardson
49	The Man in the Mirror	Editorial	26	What Is Our Mission?	Opal H. New
24	The Midnight Hour	C. E. Randall	19	When Is the Christian Born of the Spirit?	Emma C. Railsback
38	The Millennial Reign of Christ	Clayton L. Faubion	40	What Is the Gospel?	S. J. Lindsay
28	The Model Prayer	C. E. Randall	49	What Time Is It?	Smead Family
43	The Nature of Christ's Coming	Alva G. Huffer	43	What We Owe, and How to Pay It	Layman Tract
15	The Need and Work of Atonement	C. E. Randall	50	When Jim Mercer Signed Up	May Wilson
25	The New Life in Christ	C. J. Shaw	43	When Temptation Comes	BE
23	The Origin of Sin	C. E. Randall	16	When Will Relief Come	Roy Marrs
25	The "Palm Sunday" Crowd	Editorial	38	When Will the Twelve Tribes Be Restored?	J. M. Morgan
32	The Parable of the Rich Man and Lazarus	Harold Doan	47	Who Are Led by the Spirit? (also 48)	Vernon Nichols
27	The Peace of God	Opal New	36	Who Are Led by the Spirit of God?	Mrs. R. D. Stanton
43	The Perfect Philosophy	Otto E. Dick	27	Who Is God?	BE
21	The Personal God	F. L. Austin	29	Why a Servant Lost His Job	CC
43	The Predicament of Esdras	Editorial	39	Why Do We Have to Die?	H. Gary France
20	The Profit of Prayer	Arlen Marsh	39	Why Go to Church?	BE
12	The Promise of His Coming: The Old Testament	Norman J. McLeod	3	Why Those Trials?	Ray Benight
16	The Promise of His Coming: The New Testament	Norman J. McLeod	22	Will Peace Be the Theme of the False Prophets	Editorial
28	The Promises (also 30)	J. M. Morgan	38	Will the Wicked Be Tormented?	John R. Fiske
44	The Quest for Life*	Curtis Simpson	7	With Thankful Hearts	CC
20	The Renaissance of Primitive Christianity	G. E. Marsh	6	Wonders in Heaven	Editorial
22	The Results of Bible Study	Glenn Birkey	31	Works—A Message for Our Time	Editorial
19	The Rich Man and Lazarus	C. V. Tenney	44	World Without Christ	Editorial
39	The Siege of Jericho	CC	48	You Belong to God	BE
44	The Sign of His Coming (also 45)	Eva L. Stearns	3	You Can Depend on the Bible	Editorial
38	"The Spirit Shall Return Unto God"	H. Gary France	4	Your Fractional Value	BP
19	The Story of Man	Editorial	3	Your Minister	Curtis Simpson
40	The Sunday School Teacher	Mrs. J. R. LeCrone	28	Your Neighbor	Vernon Nichols
15	The Superintendent's Responsibility	New Century Leader	14	Your Private World	BE
26	The Thirty Pieces of Silver	Mary Mac Nedrow	47	Youth Rally*	
20	The Threat of Communism	C. E. Randall			

"I COME QUICKLY"

By H. Gary France

THE Bible teaches that Christ will return to 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. He was crucified; He lay in the grave three days; then God resurrected Him. Following His resurrection He spoke 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).

The two men in white apparel 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" (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).

The Christian has a wonderful message to present to the world. Jesus commanded Christians not to be ashamed of Him or His words, lest He, at His coming, be ashamed of the Christian. Jesus 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 being a fair-weather friend. Even sinners abhor the principle of being a Christian when it is easy, then of being one of a worldly crowd when that is easy. Men and rivers become crooked, because they follow the paths of least resistance. 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 intelligent move is to obey God and keep His commandments.

When Christ returns, every eye shall see him. 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). What 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.

The Scriptures present the second coming of Christ as reason for one to maintain his faith. In view of the fact that Christ is to return, Paul encouraged the Thessalonians 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).

—○—

"A good Christian is like a good gardener, for his trousers will be patched in the knees."

THORNS





Children's Corner

Prepared by *Mary Railton*

Children's Editor

A TEMPLE

"My body is a temple,
To God it does belong.
He bids me keep it for His use,
He wants it pure and strong.

"The things that harm the body
I will not use at all;
Tobacco is one hurtful thing,
Another, alcohol."—*Selected.*

DARE TO BE A DANIEL

All of you boys and girls may get your Bible and turn to the Book of Daniel. The very first chapter begins with an interesting story. Suppose that one of you boys should be called to go to the home of a very prominent person, along with three other boys. Would you have courage like Daniel had? I hope so. Let's see what happened.

You see, the king of Babylon and his army had conquered the country of Judah and had taken many of its people captive. King Nebuchadnezzar knew that some of the sons of the royal family of Judah were very wise and skillful. That is, they had a very fine education.

So the conquering king wanted these valuable young men in his palace to be his assistants. That would be a great honor for those who had been captured.

The first thing that happened was that four princes were chosen and given Babylonian names. Our young man, Daniel, was one of the four, and his name was changed to Belteshazzar—a hard name to pronounce and not so brave-sounding as Daniel.

Daniel asked that he and his companions be allowed for ten days to eat only the simple food and drink the pure water that they had been used to at home.

You all know the result. They looked better than all the others, and they were ten times wiser than all the magicians of the king's palace. Looking at verse 17, who was it that helped these four brave young men? Yes, because they had courage enough to follow God among all those idol worshipers, the one true God gave them strength to resist the temptations that crowded about them. And those temptations were many.

We need many, many Daniels today. Not only do we

need Daniels, but we need girls and young women, also, who will be brave enough to follow God and depend on Him for strength to resist temptation.

For today the mocker that Solomon warns us against is found on every side of us. Many are the boys and girls who are deceived by it. Let us read the words of Solomon. He knew what he was talking about when he wrote, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. A wise son maketh a glad father: but a foolish son is the heaviness of his mother" (Prov. 20:1; 10:1).

A WHITE DRESS

The story is told of a party of friends who were intending to explore a coal mine. One girl was dressed in a spotless white gown. Her friends tried to tell her how foolish she was to wear that pure white dress into the mine.

She appealed to the guide, "Can't I wear a white dress into the mine?"

"Yes'm," said the old guide. "There's nothing to keep you from wearing that white dress down there, but there'll be considerable to keep you from wearing one back."

That is what James said when he warned us to keep ourselves unspotted from the world. We may be pure and white when we go into sinful places, but we cannot come out pure and white as before.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Steven H. Gallagher, Sept. 28, age 2, Cleveland, Ohio.
Elizabeth Joan Arnold, Sept. 29, age 3, Galesburg, Ill.
William Paul Arnold, Sept. 30, age 9, Macomb, Ill.
Donald Anderson, Sept. 30, age 12, Hammond, La.
Ellen Jean Canfield, Sept. 30, age 2, Chana, Ill.
Daniel Paul Davis, Oct. 1, age 1, Springfield, Ohio.
Jimmy P. Powell, Oct. 2, age 7, Judsonia, Ark.
Glenn Dale Fisher, Oct. 3, age 11, Niles, Mich.
Barbara Jean Baird, Oct. 3, age 10, Baltimore, Md.
Phyllis Gainey, Oct. 4, age 13, Hammond, La.
Mark Andrew Simpson, Oct. 4, age 1, Hedrick, Ind.

Berean Youth Page

News about young people

News from Virginia

Saturday, August 14, 1954, was Berean Day at Virginia Conference. Bro. Hollis Partlowe led us in morning devotions, after which our regular classes were held. At 3:00 p.m. our annual Berean business meeting was held. It was decided that we have at least four State Youth Rallies during the coming year. The Cool Spring Church at Browntown will be host to the next rally scheduled to be held on October 30. A gospel team service is being planned to be conducted at the Cool Spring Church following the rally. The Baltimore and Washington young people are to have charge of the service. We are encouraging our young people to conduct many such services during the coming year.

The following young people were elected to the state Berean board: president, Carolyn Morrison, Maurertown church; vice president, Natalie Boyer, Fort Valley church; secretary, Donna Hicks, Browntown church; treasurer, A. B. Grove, Browntown church.

Bro. Dean Moore was asked to continue as editor of *The Harvester*, our state Berean paper.

Berean Day services were concluded with an evening worship service at which Bro. Joseph Fletcher brought us a message entitled, "Problems Facing Youth."

On the concluding day of Virginia Conference, preceding the afternoon service, Carolyn Morrison, state Berean president, presented a fifty dollar scholarship to Bro. Hollis Partlowe, who was the first from our district to enroll in Oregon Bible College for the coming school year.

We are very proud of our young people here in the Virginia Conference and try to encourage them to be very active in the Lord's service.

Joseph Fletcher, Virginia Youth Director.

Fredericktown Organizes Society

The young people of the Fredericktown, Missouri, Church of God met on Sunday, September 12, 1954, at 6:30 p.m., to organize a Berean Youth Society. The interest and enthusiasm shown by the young people at this meeting were reassuring. In talking over plans to organize a Berean Youth Society, they estimated that there are sixteen young people in the church who could compose an active youth organization if they all attended the meetings.

The youth elected the following officers to guide their activities during the coming year: president, Ruth Ann Thomas, 11 Theodore, Flat River, Mo.; vice president, Lillie Cooper, Route 3, Fredericktown; secretary-treasurer, Sara Sue Graham, Route 3, Fredericktown.

The first social activity of the new youth society was a hamburger fry on Saturday night, September 18. It was held at the Cherokee Trail Roadside Park. A good attendance of young people enjoyed eating hamburgers, drinking hot chocolate, and playing games.

The young people planned their Sunday evening meetings to include singing of choruses, a season of prayer, time for business discussion, and study of a Bible lesson. The meetings are conducted by the young people. They take turns teaching the class and leading the singing. The president will be in charge of the youth meetings and appoint teachers, the vice president will appoint song leaders, and the secretary-treasurer will take care of correspondence and keep a record of the treasury funds. We ask God's blessing upon this new effort of the Fredericktown young people.

William Dick, pastor.

"God did not make your ears so they could be shut, but He did a perfect job on your mouth."

NATIONAL BEREAN SOCIETY OFFICERS

President:

David Holquist
709 North A Street
Arkansas City, Kansas

First Vice President:

William Dick
711 West Main Street
Fredericktown, Missouri

Second Vice President:

David Otto
Paynesville, Minnesota

Secretary:

Dorothy Elliott
Oregon Bible College
Oregon, Illinois

Treasurer:

Helen Burnett
National Berean Society
Oregon, Illinois

AMONG THE CHURCHES

Church Calendar

Special Events

- October 4-17—Evangelistic meetings at the Ripley, Ill., Church of God (Francis E. Burnett, guest speaker).
- October 8-10—Minnesota Fall Conference at Eden Valley (Alva Huffer, guest speaker)
- October 3-10—Vacation Bible School at the North Salem Church in Indiana (Sr. Verna C. Thayer, guest superintendent).
- October 10—Oregon Bible College Boosters' Day in each church.
- October 14-17—Eastern Nebraska Conference at Omaha (J. W. McLain, guest speaker).
- October 24-29—Vacation Bible School at Oak Grove, Little Rock, Ark. (Sr. Verna C. Thayer, guest superintendent).
- October 25-31—Evangelistic Meetings at the Church of God, Fremont, Nebr. (guest speaker, Walter Wiggins).
- October 25-29—Vacation Bible School at Oak Grove Church, Little Rock, Ark. (guest superintendent, Verna C. Thayer).
- October 30, 31—Illinois Fall Conference at Eldorado.
- October 31—Arkansas Youth Rally at McGintytown Church of God near Greenbrier.
- November 1-5—Vacation Bible School at Holly Grove for colored children, North Little Rock, Ark. (guest superintendent, Verna C. Thayer).
- November 7-12—Vacation Bible School at McGintytown, Ark., Church (guest superintendent, Verna C. Thayer).
- December 20-24—Vacation Bible School at Harlingen, Texas (guest superintendent, Verna C. Thayer).

Congratulations to Mr. and Mrs. J. A. Howe (Dora Jean Hathaway) on the birth of Gordon Lynn, born on August 20, 1954. Gordon is a great-grandson to Bro. and Sr. Alfred Anthon.

NEW TRACTS

"The Rich Man and Lazarus," by Harold Doan. Bro. Doan gave this first as a radio broadcast. Then it was printed in The Restitution Herald of May 18, 1954. Now, under sponsorship of the Happy Woods Church of God, Hammond, La., the article has been put into an attractive 8-page tract. Copies may be obtained from National Bible Institution, Oregon, Ill., at 25 cents per dozen; \$1.60 per 100.

"Bible Study," by Clifton G. Reynolds, was printed in The Restitution Herald of July 20, 1954. The author ordered a supply printed for his own use and we printed some extras. Four pages—per dozen, 15 cents; per 100, 85 cents. Order from National Bible Institution, Oregon, Ill.

OREGON BIBLE COLLEGE BOOSTER DAY

October 10

1. Climax your Booster Drive for the College on this day.
2. All pastors could give a sermon on the value of Oregon Bible College.
3. Have special seasons of prayer for the College—students and faculty.
4. Contact young people who may desire to train for the Lord's work.
5. What do Oregon Bible College Boosters do? They pledge themselves to pray for the College and pay a small fee which goes to pay for the necessary textbooks for each student for each semester of work. This fund also helps to provide for general promotional work for the College.

PERRYVILLE, KENTUCKY

The Church of God near Perryville, Ky., had the pleasure of having Bro. and Sr. Eugene Miller of Cleveland, Ohio, at Perryville. They arrived at the home of Bro. and Sr. Vaughn Long on Saturday, September 4. A series of meetings started on September 5, continuing through September 12.

Ten sermons were given on chronological events of Daniel and Revelation, in connection with the things pertaining to the Kingdom of God, and those things concerning our Lord Jesus Christ. Bro. Miller's sermons were timely and instructive, being well received by the church and the people of the community. He also proved by the Scriptures that the Kingdom of God will be established upon the earth and at the close of Gentile times God will send Christ in person to the earth to set up the Kingdom of God. In the ten sermons many scriptures were read proving that prophecy is fast fulfilling.

We wish that all the people of the Church of God could have heard Bro. Miller's sermons and the pleasing manner in which he presented them. Bro. and Sr. Miller were on their way to Oklahoma City to visit their daughter. From there they were to continue their travels to El Paso, Tex., where they plan to make their home.

They expressed a desire to be with us again at some future time. We will gladly welcome you again, Bro. and Sr. Miller.

Quincy L. Carpenter.

Bro. E. H. Robbins of Peoria, Ill., spent September 21 in Oregon putting some finishing touches on the addition to the conference dormitory addition. . . . He reported that there is now a Church of God Sunday school in the Peoria area and that there is some prospect of building a church, the basement to be finished first for temporary use.

BAPTISMS AT KOSZTA CHURCH Marengo, Iowa

On September 19, 1954, two young women—Janis Dolmage and Marcia Cronbaugh—gave their lives to Christ. On Sunday afternoon a small group gathered by the water's edge to witness the death, burial, and resurrection of these girls from the old life to the new life in Christ. May God's richest blessings rest upon them. May they find true happiness in their new life.

Roy Humphreys, pastor.

GOSPEL CRUSADERS

This year at General Conference, the young people grouped together and decided to form what we call the "Gospel Crusaders."

Our theme is, "Encourage Youth; Spread the Truth." We set as our aim for this year to have at least six gospel programs from each local group. The organization is primarily to promote fellowship among the various churches and to increase our youth membership and interest.

The gospel programs can be given as regular or special church services at the home church or at another of our churches—so long as they are given by the young people.

So far as we know, our group in Saint Cloud, Minn., was the first to start the ball rolling. They traveled eighty miles in unfavorable weather to Hector, Minn., and conducted the evening service there on August 15. Congratulations, Saint Cloud!

Next, we think, was the Lawrenceville, Ohio, group, conducting the evening service at their own church on September 5.

Another of our projects is a set of movie films taken at the Youth Rally this year by Dallas Demmitt. Watch for the announcement of when these films will be available.

If you want any further details or have any news of what your group is doing, contact:

Mrs. E. Richard Smith, 5420 W. Cortez, Chicago, Ill.,

Mr. Dallas Demmitt, Rt. 2, Troy, Ohio, or Miss Sylvia Ballentine, 1841 Pembroke Rd., Springfield, Ohio.

Please send the name of your group and when you would like to have the movies to one of the above.

Sylvia Ballentine
Dallas Demmitt.

OREGON BIBLE COLLEGE

Student Council

On September 24, 1954, the Oregon Bible College Student Council met to organize for the present semester. The officers elected are: president, Jack Keenan; vice president, Thomas Zirkelback; secretary, Anita McCorkle; and treasurer, Beth Dell Savage. We sincerely pray that the Lord will be with us and guide our every decision concerning the College.

Anita McCorkle, secy.

OREGON BIBLE COLLEGE NEWS

With the enlarged enrollment at Oregon Bible College we are finding a larger field for service. Last week a gospel team drove to Saint Cloud, Minn., to attend and assist in the annual fall conference of the Minnesota State Bereans. It was a privilege to attend this meeting. We sincerely trust they were benefited by our being present with them. Those from the College were: Sara and Ruth Savage, Sally Shellhaas, Otto Dick, Jr., Jesse Pestle, and C. E. Lapp. The group sang quartet numbers, gave a sermonette, offered personal testimonies, and Bro. Pestle gave a saxophone solo. Two sermons were also given.

Future Gospel Team Trips

By the time this paper is printed another gospel team will have been to Blanchard, Mich. We have invitations from the following churches for the immediate future:

- Dixon, Ill., Church of God, Sunday afternoon, October 3, 2:30 p.m.
- Cleveland, Ohio, Golden Rule Church of God, October 10.
- Eldorado, Ill., Restitution Church of God, not definite.
- Macomb, Ill., Church of God, November 14, College invited.

Others have said they would enjoy a gospel team, but have not yet made definite commitments.

We are thankful for these invitations to be of service, for we believe it shows a growing interest in Oregon Bible College on the part of our churches. It also affords an avenue for service from the College.

Oregon Bible College Booster's Day
October 10

Is your church planning special services for this special day to boost Oregon Bible College? We believe your church will experience a greater interest in the College, and will be blessed as it prays for the future work. Plan now to make it a high point of the year in your fall program.

Minnesota State Bereans Pay Tuition

We are happy to announce that the young people of Minnesota are one hundred percent back of Srs. Ruth and Sara Savage as they attend Oregon Bible College. How do we know? They paid their second semester's tuition. We are thankful for this help to these two young ladies.

We are looking forward to, and praying for, the time when our students may give full time to their studies. It is coming!

Ohio College Scholarship

We are pleased to announce that the Ohio State Conference of the Church of God is providing a scholarship to Oregon Bible College for some student from Ohio. Details will probably be worked out when the Conference meets for its fall meeting.

C. E. Lapp.

PROPER CREDIT

If you are interested in knowing who wrote the lessons for Truth Seekers' Quarterly for young people and adults, we ask for your forbearance in correcting an error in the list of writers. Will you please change the list to read as follows: William Wachtel, 1, 2; H. Gary France, 3, 4; M. W. Lyon, 5, 6; V. E. Kirkpatrick, 7; J. R. LeCrone, 8, 9; J. Arlen Marsh, 10, 11; Francis Burnett, 12, 13.

We resolve to do better next time.

Otto E. Dick.

JAMES A. PATRICK SCHOLARSHIP

We have received official notice from the Delta, Ohio, Church of God that they are offering a scholarship for a semester's tuition to Oregon Bible College in honor of the late James A. Patrick, whom that congregation has "held in high esteem." They wish the scholarship to be awarded to Billie Kennedy, a sophomore at our College. They are awarding this scholarship to Billie because they believe him to be "devoted and consecrated." Many thanks, Delta, for support to a very worthy cause.

Otto E. Dick.

Superintendents and Teachers. If you do not have a listing of the books in the Sunday School Association Library, do write for one today. Mary Railton, our secretary, Box 231, Oregon, Ill., will be happy to send you a listing. All books in our library are on a rental free basis for two weeks. All books are cataloged according to age level. Any teacher can find help in this library. Any superintendent can find beneficial aid in building up his Sunday school work by reading books of special interest to him. Several have already taken advantage of this wonderful opportunity to better themselves. Have you tried this open door?

SAMUEL JAMES STEDMAN

Samuel James Stedman, son of George and Esther Stedman, was born in Andrew County, Mo., on March 15, 1870, and died on September 6, 1954. In 1886 he came to Nebraska and lived with his parents on a homestead near Moorefield. He was married to Sarah Selleck on January 4, 1899, and together they established a home where the truths of the Bible and the promises of God were daily taught. To this union were born two daughters, Iecl and Zola, now Mrs. Orval Shepherd.

He lived near Moorefield until 1900, when he moved near Freedom, and in 1908 to his home north of Cambridge, where the family lived until 1922 when they moved to Arapahoe, Nebr. It was here his beloved wife and companion died on September 19, 1947. Since April, 1951, he has lived in Holbrook.

He was a member of the Church of God of the Abrahamic Faith, having been baptized by Almus Adams in June, 1894. When a young man he taught Bible classes in his own church and later served in the same capacity in rural communities where he lived. The theme of his life was Christian living, and his happiest moments were those in which he was talking about the teachings of the Bible or the singing of hymns. His cheerful smile and kind words endeared him to all who knew him.

He leaves to mourn his death two daughters, Iecl Stedman and Zola Shepherd; one son-in-law, Orval Shepherd; one brother, John Stedman and wife Esther of Denver, Colo.; a number of nieces, nephews, and a host of friends. Besides his wife, he was preceded in death by his mother and father, three sisters, Mrs. Elizabeth McMillan, Mrs. Lucy Lapp, and Mrs. Alice Bronelle, one brother, Charles Stedman.

He was laid to rest in the Arapahoe Cemetery to await the resurrection call of his Master.

V. E. Kirkpatrick, pastor.

RUTH KINSEY

Ruth Elizabeth Humphreys was born on November 30, 1900, to Richard and Kittie Humphreys in Hot Springs, Ark., where she spent her early life. She died on May 11, 1954, at her home in Campbell, Calif.

On June 25, 1925, she was married to James W. Kinsey. To this union were born four children—James Leon, Hot Springs, Ark.; Daniel Clyde, who died on November 14, 1933; Glenn Richard and John Max, who were at home at the time of her death. Early in life she confessed her Lord and was baptized into Christ by her father.

She spent her early life near Hot Springs, teaching school. After her marriage she continued teaching, most of her life being spent in and near Hot Springs. Her husband preceded her in death in 1948. Three years ago she came to Campbell, Calif., where she remained until death. She leaves to mourn her death: four sisters, Mrs. Ernest M. Morris, Seattle, Wash.; Mrs. Esther H. Sprinkle, Royal, Ark.; Mrs. George W. Kinsey, San Jose, Calif.; and Mrs. Lynn Stephenson, Vidor, Tex; three brothers, Sam of Campbell, Jess and John of Royal; one step-daughter, Mrs. Martin Diggs, Hot Springs; and a host of neighbors and friends.

After the funeral she was taken to Royal, Ark., where she awaits the resurrection at the side of her husband.

Funeral services were conducted by Walter Wiggins, who was at San Jose at the time of her death. The words of the Apostle Paul in his letter to the Ephesians were used as a comfort to the family. Glenn Kinsey.

LORENZO BEAMAN

Mr. Lorenzo Beaman died at his home in Kokomo, Ind., on Wednesday, September 15, 1954, at the age of eighty-three years. He had been in failing health for some time.

He was baptized into the all-saving name of Christ in 1938 by Elder O. J. Parker, and remained a firm believer in the promises of his Master.

Words of comfort were spoken by the writer. He was laid to rest to await the resurrection day.

A. M. Jones.

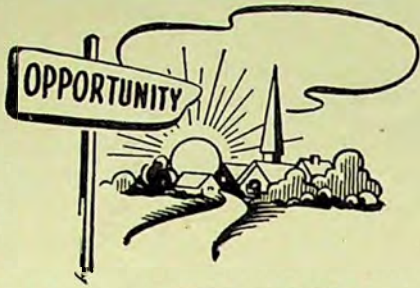
"My wife is in the hospital and I have changed my address from Magazine, Ark., to Rt. 3, Box 109, Pueblo, Colo. Please remember us in your prayers."—W. G. Moffett.

Our cover picture is a copy of a photograph in the possession of Bro. William Ford, Dixon, Ill.

HERALD RECEIPTS

Mrs. May White; Mrs. Marjorie Kopas; Ella C. Boyer; Carl Bunch; Roy V. Thomas; D. C. Dovenberger; Robert E. Tyler; C. E. Lapp; Joe Schlupp, Jr.; Mrs. George Carpenter; Frank Danskin; Southlawn Church of God (2); Delbert Dunbar; C. B. Compton; Mrs. Roy Capps; Mrs. Bessie Huffer; J. E. Coleman; Mrs. Clifford Weaver; Mrs. Alton Nord; Edgar Adamson; W. O. Acord; Jack Wiggins; Mrs. Morris Zeller; Fred H. Mills; Mrs. V. I. Corbell (2); Eva Averill.

Congratulations to Bro. and Sr. Curtis Simpson of Hedrick, Ind., on the arrival of a daughter, Christie Marie, born on September 9, 1954.



Here Is Your OPPORTUNITY!

THE ACTIVITIES OF THE GENERAL CONFERENCE PROVIDE AN INCREASING
OPPORTUNITY TO ENLARGE YOUR FIELD OF CHRISTIAN SERVICE

Your contribution will help to:

- Campaign for new members for your church
- Train a new minister for your future needs
- Train teachers and leaders for your Sunday school
- Conduct a Vacation Bible School in Your Community
- Enlarge the printed ministry in your vicinity
- Carry the gospel to new communities
- Win your children and neighbors to Christ!



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DEPENDS ON YOU!

*This work can go forward through the current
year only by the support of many loyal friends.*

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