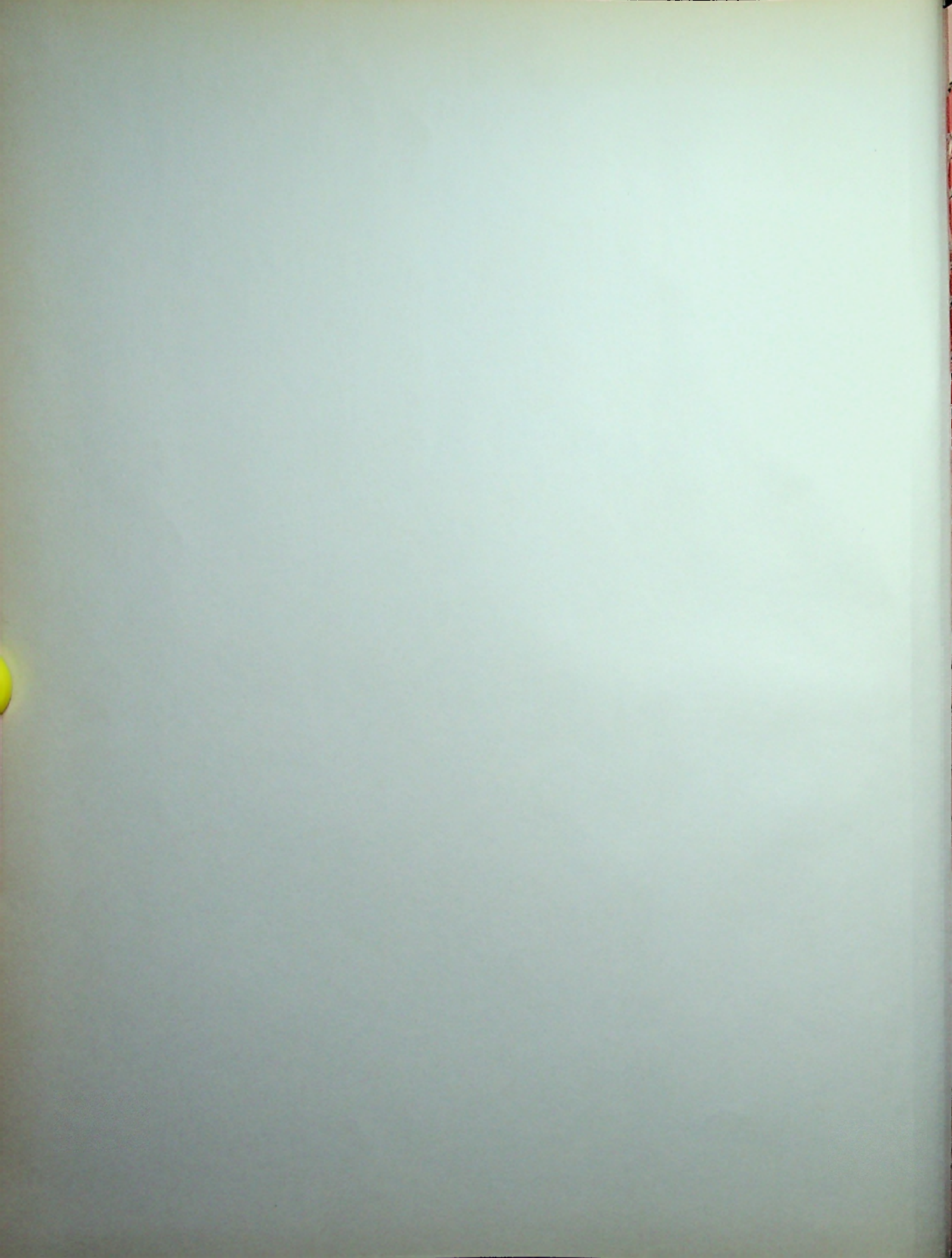


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RESTITUTION

Herald

Temples of God

(Page 4)

VOLUME 51, NUMBER 1

In This Issue You Will Find:

Articles of Bible truth to strengthen faith, renew hope, and help with the problems of life.

Editorials on current subjects of religious interest.

Brief items, easily read, to refresh the heart and mind.

The Larger Prayer

At first I prayed for Light:
Could I but see the way,
How gladly, swiftly would I walk
To everlasting day!

And next I prayed for Strength:
That I might tread the road
With firm, unflinching feet, and win
The Kingdom's serene abode.

And then I asked for Faith:
Could I but trust my God,
I'd live enfolded in His peace,
Though foes were all abroad.

But now I pray for Love:
Deep love to God and man,
A living love that will not fail,
However dark His plan.

And Light and Strength and Faith
Are opening everywhere.
God waited for me till
I prayed the larger prayer.

—Ednah D. Cheney.

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

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

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"Your house always looks as if you had just house-cleaned it from top to bottom," I said to Maude Newman at a committee meeting the other day. She reached up and touched a picture frame, showed me the dust on her fingers and laughed. "It's just that I'm expert at making things look cleaner than they really are." Some people are experts at making their lives look better than they are, but God isn't fooled.



Editorials

By Harold Doan

ASLEEP IN THE CRISIS

In Matthew 26 we have the amazing picture of the three most trusted apostles asleep in the greatest crisis of their lives. After repeated warning of what was about to happen, Jesus had retired to a place in the Garden of Gethsemane to pray, expecting that at any moment the betrayer would appear. Seeking the comfort of His closest friends, Jesus had called Peter, James, and John to share this difficult hour with Him. Then, three times, Jesus returned to them from His critical sessions of prayer to find them asleep. Once He chided them, "Watch and pray, that ye enter not into temptation," but finally He resigned Himself with, "Sleep on now, and take your rest."

Looking back on this hour of crisis in the life of the Lord and these three, it seems incredible that anyone would sleep in such a setting of tension and momentous happenings. Yet, there they were, peacefully unaware of the torment of their Lord and the terrors of the hours ahead!

Before we shake our heads in pity for such unconcern, let us examine ourselves. We appear to be in the crisis of the end of this age. The coming of the Lord draws near! The trumpet is about to blow! The day of judgment is upon us! The world reels in confusion, unbelief, sin, ignorance of Christ and the hope that is in Him. What are we doing? Peacefully taking our rest in the greatest time of crisis of all time!

What occupies *our* minds? How do we spend *our* time? What is the topic of *our* conversation? Where is the center of *our* interest? Churches fight the attendance lag. The church treasurer strains to meet the expenses. Pleasure beckons and faith falters. Pastoral energy is dissipated in endless administration while the sheep stray. This is not the time to rest, but the time to pray lest we enter into temptation!

We think of the words of Amos the Prophet who spoke to a people who lived on the brink of disaster. Their eyes were closed to the crisis of their times. They were dulled to the significance of the times in which they lived. Amos warned, "Woe to them that are at ease in Zion . . . ye that put away the evil day . . . that lie upon beds of ivory, and stretch themselves upon their couches" (Amos 6:1-4). How like our day this is, when the luxuries of life can lull us to sleep while the age dies!

The child of God, like the favored apostles, needs to nudge himself awake in this crisis time. Bolstered by the force of prayer, kept sleepless by concern for the fate of the lost, prodded to awareness by the events of the times, the child of God must "awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11).

We suspect that this generation is living in a state of mild shock. Wars, rumors of wars, great advancements in science, the space age, the BOMB, hang over the head of today's man. He exists in a state of determined unawareness. He has steeled himself against the threat of the times. He has built a wall of unconcern about himself that can be penetrated only

with the greatest difficulty. Like the people of Israel who became so sophisticated that they could not blush (Jer. 8:12), modern man is shocked by nothing and has accommodated himself to life at the edge of the volcano.

This hardness, reflected in the ability to close the eyes and sleep while the world dies in sin and the Lord's sacrifice goes unnoticed, is the temptation that must be overcome by the Christian. With earnest prayer for a heart sensitive to the needs of the world, with fervent supplication for concern for the lost and dying, the Christian can rise triumphant out of temptation to sleep while judgment falls.

RELIGIOUS IGNORANCE

Bishop Fred Pierce Corson, Philadelphia, new world leader of the Methodist Church, stressed in his installation address at Oslo, Norway, that "the extent of religious ignorance is appalling." Noting that shallow, incomplete notions of faith, and pat, sentimental approaches to it have become a widespread "roadblock to effective Christian action," Bishop Corson reminded that "the Christian life cannot be built on the foundations of superficial and casual intellectual preparation." Bishop Corson has taken the lead in urging his church to undertake a new emphatic study of doctrine and theology.

It is indeed amazing how little many professed Christians know about their own faith, and how ineffectual they can be in trying to explain that faith to others. The superficial foundations of faith mentioned by Bishop Corson might include some of the flip phrases and catchy slogans that have come to replace Bible-founded doctrinal understanding. Bible study with prayer is the answer we would recommend to combat this "appalling ignorance."

WILL FEBRUARY 5 BE A BAD DAY?

Astronomers from India are warning that February will be a bad month for the world, and that February 5 will be an especially bad day. It seems that at that time eight planets will be in the same spot in the sky—the first time this has occurred in five thousand years.

THE NEW CRIME

Major cities of the United States have been shocked by public violence against police officers. In New York City, two policemen were menaced by a crowd of two hundred teen-age toughs. During the first seven months of 1961, 1400 policemen were attacked in the city. Philadelphia and Detroit also report an alarming increase in attacks on law officers. In Los Angeles there were three hundred prosecutions of people who had attacked policemen. Seventy-five policemen were attacked by a mob of three hundred on Memorial Day.

Over the Labor Day weekend, there were riots of teenagers in Lake George, N. Y., Ocean City, Md., Wild-

wood, N. J., Clermont, Ind., and dozens of other cities. In almost every case the battle cry was, "We want booze." Arrests for drunkenness, disorderly conduct, traffic violations, assault, and other crimes ran into the hundreds. Police were out in force but were bewildered by the pent-up antagonism of the mobs. One officer, Captain Jim Glavas of the Los Angeles Police Department, said, "This is what we are up against—a complete disregard for everything—you can't give a reason for it. It seems to be a national malady. The standards seem to have disappeared, and we have kids without standards."

In most cases, the holiday riots occurred when the taverns closed and after a day and night of heavy drinking. In some cases the riots began *because* the taverns closed or because of Sunday town closing laws. While alcohol cannot be said to be the only cause for this national malady, it is certainly a prime factor and in most cases the trigger that sets off the trouble. Jails, hospitals, cemeteries, and mental institutions, have an overflow of people who are living or dying testimony to the effects of the curse of alcohol on America.

One is also reminded of Bible prophecies of the last days. Paul stated that in the last days men would be "fierce, despisers of those that are good" (2 Tim. 3:3). The violence that filled the earth in Noah's day (Gen. 6:11, 13) will again fill the earth in the last days (Matt. 24:37).





Temples of God

By Pastor Hollis Partlowe

DURING the wilderness wandering, the Israelites worshiped in the tabernacle. They needed a movable place of worship since they were on their journey to the Promised Land. In fact, even during the reign of Saul and David, tabernacle worship was used.

Under David, the great warrior, Israel became well established in the land. He organized the people into a strong kingdom. Being "a man after God's own heart," he was anxious to build a temple for Jehovah. However, God did not permit him to do so because he was a man of war.

David gathered the material for this wonderful building, and God gave him the plans for it. All the work, however, was left for Solomon, David's son. This brings us to the first temple.

Solomon's Temple

This first temple was built on Mount Moriah at Jerusalem about a thousand years before Christ. It was made after the pattern of the tabernacle, but the dimensions were doubled. Thousands of people were enrolled in the work.

One of the marvelous things about this temple was that the parts of it were prepared at a distance and fitted perfectly when brought to Jerusalem. "The house, when it was in building, was built of stone made ready before

it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building" (1 Kings 6:7). Yes, each stone was hewn, squared, and polished, and its place ascertained before it came to the building site. Likewise was it with the timbers of cedar from Lebanon. Imagine that! Such a magnificent building was assembled without noise!

The building of Solomon's temple is a type of the building of the church in this age. Now is the time to repent of sin, be baptized for the remission of sins, and be dedicated to the Lord's service if we are to fit in God's coming Kingdom. Now is the time to have our corners knocked off and to be transformed into the likeness of Jesus Christ. When Jesus comes it will be too late. When He comes genuine believers will be assembled in the New Jerusalem as the stones and timbers were assembled in Jerusalem in Solomon's temple. Yes, God's New Testament building will then and there be completed, as it were.

Moreover, Solomon overlaid the inside of the temple with pure gold. (1 Kings 6:21, 22.) It was not completed until this work was done. That put the finishing touch upon it. In the Bible, gold stands for divinity. This building was for God's service, not man's. The gold of the temple is comparable to immortality, the finishing touch of the believer, which will be put on when Jesus

comes. Then, and only then, will our salvation be completed.

Solomon's temple was destroyed by Nebuchadnezzar king of Babylon about 606 B.C.

Zerubbabel's Temple

This one was built under the leadership of Zerubbabel about 515 B.C., after the Jews returned from captivity. It was about one third larger than Solomon's, but not so magnificent. It had no ark, since that had been lost. Hence, the holy of holies was empty.

The command for building this second temple was given by the Persian king Cyrus. (Ezra 1:1, 2; 6:3, 15.) When it was finished there was made "a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel" (Ezra 6:17). Yes, all twelve tribes were represented in the Holy Land after the captivity.

This second temple was built in troublesome times. In fact, the workmen used a tool in one hand and held a weapon of defense in the other. (Neh. 4:17, 18.) The Samaritans interfered and tried to stop the work. In spite of this fact, the work was finally finished. Zerubbabel's temple stood for about five hundred years and was rebuilt by Herod, which brings us to the third temple.

Herod's Temple

The temple of Herod the Great, the one that Jesus saw, was built of marble and gold. The work on it started about 20 B.C. and was not completely finished until about 65 A.D. Only a few years later, about 70 A.D., it was destroyed by the Romans in fulfillment of Jesus' prophecy. (Matt. 24:1, 2.)

Money-changers and salesmen who brought animals to sell to worshippers for sacrifices had their offices in this temple during the life of Christ. Jesus cleansed it twice—once at the beginning of His earthly ministry and once at the close of it. (John 2:16; Matt. 21:12, 13.)

As in the other two temples, and the tabernacle, the veil separated the holy place from the most holy place. It was this veil that was rent from the top to the bottom (showing that it was of God) when Jesus died. (Matt. 27:51.) The rent veil is definite proof that the old law covenant with Israel ended. Believers now have access to God by "a new and living way" (Heb. 10:20; 6:19, 20). This wonderful thought brings us to the fourth and most important temple of all.

The Christian's Body—the Church

In this dispensation God does not dwell in material buildings. As it is written, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands" (Acts 17:24). God, however, does have a dwelling place on earth today; He dwells in the hearts of His people. Each believer is a stone in the spiritual building. "Ye

also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. 2:5).

Furthermore, Paul explained that the household or family of God is "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. 2:20-22). Yes, God dwells in His people today, not in cold stone and wood. Concerning the New Testament church Paul wrote. "Ye are God's building . . . Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:9, 16, 17).

All Christians make up one vast temple—the noblest kind of a building. Each Christian is also an individual temple. Jesus' body, moreover, was a temple of God. (John 2:19-21.)

Man's body is holy; it is made in the image of God. Doubtless, Christians must not defile their bodies; if they do, God will destroy them. The Jewish people would not have thought of offering a pig on the altar. It would have defiled the temple. Likewise, Christian people cannot partake of the filth of this world for the same reason. Their bodies must be pure and clean or God will not abide in them. As temporal death was the penalty for defiling the material temples, so eternal death is the penalty for defiling the spiritual building. (Lev. 16:2; Rom. 6:23.) Christians are today what the material temples were in former ages.

As the material temples were separated and dedicated to God alone, so also must be the temple of today. The word "temple" means "to dwell." Does God dwell in your body? One knows if God lives in him by His Spirit or power. Since Christ has bought us with His own precious blood, we have no right to live to ourselves. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit which are God's" (1 Cor. 6:19, 20).

ORDER EXTRA HERALDS FOR DISTRIBUTION

In connection with the Get-Acquainted Campaign, individuals are urged to order extra RESTITUTION HERALDS of the November 15 issue for distribution to friends and relatives. This will be a specially produced issue to help the reader become acquainted with the Church of God. Order ten or more copies by October 23 at 12 cents each from THE RESTITUTION HERALD, BOX 231, Oregon, Ill.



Following its birth, a baby is exposed, almost immediately, to the germs of colds, whooping cough, mumps, measles, and the more serious diseases of scarlet fever, pneumonia, and others. No baby is born immune to these diseases. He may become immune by having a disease and getting well again. It is better never to have any of these diseases at all.

A newborn Christian is almost immediately exposed to all the diseases of the flesh: "fornication, impurity, and indecency; idolatry and sorcery; quarrels, a contentious temper, envy, fits of rage, selfish ambitions, dissensions, party intrigues, and jealousies; drinking bouts, orgies, and the like" (Gal. 5:19-21, N.E.B.).

Baptism does not make one immune to such temptations. The desires of the flesh will soon make themselves

Christian Growth

• By Pastor Harry Sheets
Ripley, Illinois

WHEN a person becomes a Christian by believing the gospel, repenting of his sins, and being baptized, he is ready to start a new life in Christ. The Scriptures refer to such a person as a newborn babe. There are many points of analogy.

The first few days of a baby's life are fraught with so many obstacles that doctors marvel that the survival rate is so high. Muscles which control the breathing must be strengthened and co-ordinated, after being stimulated into action. Breathing may be dangerously feeble and erratic until this takes place.

Sufficient and proper milk will soon strengthen muscles and start all organs to functioning properly.

A babe in Christ needs milk for his spiritual growth and development. Peter recognized this analogy in his first epistle (2:2), where he wrote: "As newborn babes, desire the sincere [undeceitful, unadulterated] milk of the word, that ye may grow thereby." Moffatt translates this verse: "Like newly born children, thirst for the pure, spiritual milk to make you grow up to salvation." You will note that both translations emphasize the need for pure, unadulterated truth if proper growth is to take place.

Paul, when bidding farewell to the Ephesian elders, said: "Now I commend you to God and to his gracious word, which has power to build you up and give you your heritage among all who are dedicated to him" (Acts 20:32, New English Bible).

If proper Christian growth is to take place there must be an adequate intake of the pure Word of God. Daily Bible reading is a must for proper growth.

known. Some deliberately "sow their wild oats" hoping to "get them out of their system" so they can "settle down." This may be one way to become immune to the sin of the flesh, but it is not the Bible way.

Some people deliberately expose their children to the "childhood diseases" to "get it over with." Weakened eyes, lungs, and heart are too high a price to pay for immunity. The results of "sowing wild oats" may last a lifetime although the sin itself may never be repeated. Paul said that "those who behave in such ways will never inherit the kingdom of God" (Gal. 5:21, N.E.B.).

Most doctors will agree that it is far better to prevent disease than to try to cure it after it starts. The Bible recommends this method in dealing with sin. The Psalmist asked: "Wherewithal shall a young man cleanse his way?" He answered his own question: "By taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119:9-11).

Temptations came to Jesus following His baptism. The devil tempted Jesus in the wilderness, but Jesus had the Word of God hidden in His heart so He was able to say: "It is written." With the shield of faith Jesus was "able to quench all the fiery darts of the wicked." He conquered His adversary with "the sword of the Spirit, which is the word of God" (Gal. 6:16, 17).

Temptations will come to us, such as are "common to man: but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape."

Delinquency --- Youth or Adult?

MUCH has been written in our papers and magazines about the delinquency of youth and also the delinquency of parents which results in the troubles of the youth. We have been wondering about this. Do we ever have delinquency in our church work?

A couple of weeks ago the older high school girls and those out of high school in a Sunday school class at the Burr Oak Church of God made a few remarks which began a whole program of activity.

For their lessons they use the *Truth Seeker's Adult Quarterly*, and have been discussing the Old Testament kings, idolatry, and the decline of Israel and Judah. This brought forth a discussion of the type of worship services held in the temples of old. One simple question, "Can our worship services be made more meaningful?" prompted the girls to get together one evening to discuss the topic further.

The pastor and his wife and their Sunday school teacher and her husband were invited to join them in their discussion. Since their opportunities for social fellowship together are few (several are attending school out of town), a swim party and supper were scheduled prior to the "meeting." However, the girls got "down to business" immediately and were reluctant to call a halt to their testimonies and talking at the end of two full hours.

Many worth-while things were said, but some we want to pass on to the rest of you. These girls felt that the Sunday school period should be "keyed" to the children, that they should have opportunities to participate more, and that it should be informal in nature, with the songs being sung those songs which are "fun" to sing.

Then, in contrast, the girls suggested that the worship service should be more formal, truly a *worship service*, so one would *feel* a nearness to God and therefore be more receptive to the morning message, and there would be a difference between the school and the worship.

Voluntary testimonies pointed out the fact that while so many of us feel we "know what we believe," we are not capable of opening our Bibles and pointing to these facts to help persuade others. This was especially felt by those girls who are now away from home.

All the girls agreed that they want more doctrinal Bi-



ble study and they favor informal groups—perhaps sitting on the floor of someone's home, opening their Bibles and hunting the answers to questions.

It was felt that music plays a very important part in worship services, and they have appointed committees among themselves to see what they can do to help. One committee is trying to reorganize a small choir of dedicated individuals who will put this activity before others, that they may always be depended upon.

Another committee is looking for opportunities to help others, and already they have taken an informal "worship service" to an older couple who have been ill and unable to attend church. Seeing the tears and smiles of gratitude upon the faces of the older members, one girl was prompted to say, "Don't thank us! Thank *you* for letting us do this. It helps us even more."

One girl suggested church "report cards," asking, "Why shouldn't we be expected to do various services in the church, and attend various functions? Shouldn't we be graded upon what we do here? Then when a special activity or trip is planned, just those who have sufficient points should be permitted to attend." When questioned about the number of things a person could "do," this self-appointed committee came back with a list of over ten service items.

To summarize their thoughts and ideas, they have come to the conclusion that if individuals would tithe their time as well as their money, God would help them find time for the other things they need to do. They feel that "time is growing short" and that they need to be *learning* of God's Word and *doing now!*—stressing that *leaders* are needed.

As a result, the pastor is working on a series of Bible lessons for home study that they might become more familiar with Bible doctrines and more able to withstand the temptations of which they are aware.

It all makes one wonder. Are the youth letting down the adults? or, are the adults being delinquent in their own church work?

By Mrs. Donald Overmyer
LaPorte, Indiana

The Gospel of the Kingdom of God

By Norman J. McLeod

There Is Only One Gospel

THE Apostle Paul said: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:8, 9). As if to emphasize the fact that there is only one gospel, the Apostle repeated the same wording twice.

The Gospel Was Preached to Abraham

"The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:8).

It Is the Gospel of the Kingdom of God

"Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matt. 4:23).

Belief in the Gospel of the Kingdom of God Is Necessary to Salvation

"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). With these four facts in mind let us proceed to a detailed study of the gospel of the Kingdom of God.

Though the gospel of the Kingdom of God was preached to Abraham, it did not take definite shape until at the time of the covenant that God made with David. David offered to build a house for God. But God spoke to him through the Prophet Nathan forbidding him. Instead, God made the following promise to David: "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever" (2 Sam. 7:12, 13). That promise that was made to David is repeated many times in the Scriptures, and was confirmed to Solomon.

The promise of the everlasting nature of David's kingdom and his family is repeated so many times in the prophecies that it would be utterly impossible in this short space to cite them. Several of the more important ones must suffice. "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" (Isa. 9:6, 7). This, and other like passages, show that Christ is the seed that was promised to David, and that He should rule on the throne of David, and there is to be no end to His 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).

The "Weeping Prophet" paints anything but a picture of gloom in the foregoing passage. There he speaks definitely of the same Kingdom over which Christ shall reign. "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. . . . For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel. . . ." (Jer. 33:15, 17). Even the Pharisees recognized that the Christ would come in the family of David: "While the Pharisees were gathered together, Jesus asked them, say-

ing, What think ye of Christ? Whose son is he? They say unto him, The son of David" (Matt. 22:41, 42).

The Nature of the Kingdom

Any kingdom has certain essential parts; so with the Kingdom of God. 1) It has land: "The Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again" (Zech. 2:12). The Psalmist, in speaking about Christ's Kingdom, says: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psa. 72:8). 2) It has people: "The kingdom and the 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). Simeon said, when he had the baby Jesus in his arms in the temple: "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). "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." This last passage gives not only the people but the extent of the Kingdom and its duration forever. 3) It has a King and other rulers: "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" (Zech. 9:9). To Mary, the mother of Jesus, the angel of the annunciation 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). The passage quoted before from Daniel says that the saints will be rulers with Jesus in His Kingdom. The Apostle Paul also said: "The Spirit itself beareth witness with our spirit, that we are the children 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). From the foregoing it will be evident that: the Kingdom of God is going to be on the earth, with its capital in Jerusalem; Christ is going to be the King; the church is going to be joint-heirs with Him; the Kingdom will last forever.

Baptism Necessary

How do we gain entrance into that Kingdom? By baptism into the name of Christ (Gal. 3:27-29); and by living the kind of life thereafter which is set forth in the Sermon on the Mount in Matthew 5, 6 and 7. Paul and
(Please turn to page 14)

Devotional Readings

SHIBBOLETH OR SIBBOLETH?

*By Mrs. Ruth Sheets
Ripley, Illinois*

THE LITTLE incident concerning these two words is recorded in Judges 12:4-6. Jephthah had incurred the anger of the Ephraimites when he failed to enlist their assistance in the battle against the children of Ammon. There followed another in which Jephthah gathered all the men of Gilead and fought Ephraim. They captured the passages of the Jordan and when one of the Ephraimites wished to cross they asked him if he were an Ephraimite. To his "nay" they demanded he say "shibboleth." This he could not do, "for he could not frame to pronounce it right" but said "sibboleth" instead. Betrayed by his speech, he was then slain by the Gileadites. The words were so similar in sound, but what a difference in meaning! *Shibboleth* meant "ear of corn" while *sibboleth* signified a burden.

It was not unusual that they could not speak it plainly, for they came from a different section of the land. They simply could not give the sound of "sh." Swedish people cannot pronounce the "j" sound but rather give the sound of "y." Note the difference in our country of the "r" sound as given by a northerner and a southerner. Also note the drawl of the Texan and the speech of the New Englander.

Peter was betrayed by his speech. Even though he had previously denied that he was a follower of Jesus, he was told (Mark 14:70), "Surely thou art one of them: for thou art a Galilean and thy speech agreeth thereto."

How many times are we betrayed by our speech or conversation? Can others detect greed, envy, hatred, and other sins from the things we say?

Hebrews 13:5 reads, "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." First Peter 3:10 warns, "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." Ephesians 4:25-31 states, "Wherefore putting away lying, speak every man truth with his neighbour. . . . Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. . . . Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." Colossians 3:8 says, "Put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth."

Two positive commands are given us: "As he which hath called is holy, so be ye holy in all manner of conversation" (1 Pet. 3:15). "Let your conversation be as it becometh the gospel of Christ" (Phil. 1:27). Jesus said in Matthew 12:34, "Out of the abundance of the heart the mouth speaketh." Only as we fill our hearts with the proper things are we going to be able to say the right things. Then we will not be saying that which indicates "a burden"—the burden of sin yet in our lives.

The Book of Ruth

By Miss Elizabeth Ordnung, Oregon, Illinois

THE Book of Ruth is one of the two books in the Bible which are named for women. The other book is Esther. Both books tell the story of redemption and of God's great care for His people. Both books record the history of God's people in exile, but in both cases they were miraculously redeemed and saved by a God-appointed savior.

In the Book of Ruth it was Boaz who became the redeemer of both Naomi's inheritance and Ruth's widowhood. In the Book of Esther it was Mordecai, her cousin, who became God's instrument for the saving of His people from destruction. In these two instances God gave "woman" a unique place in the plan of redemption. Under the law, women were not counted in the genealogy of the families of Israel. Man, as the head of the family and of the woman, was given the place of recognition. But, under God's grace, all this is different. It was against the law for a Hebrew to marry a Gentile woman. (Deut. 7:2, 3.) So, when Boaz married Ruth, he was doing what the law had strictly forbidden. It was, therefore, an act of grace. What was impossible under the law became possible under grace; namely, the salvation and redemption of sinners. (Deut. 23:3; Rom. 8:3, 4; John 6:37.)

The same was true of Queen Esther. In Ruth, a wealthy Jew married a poor Gentile; in Esther, a wealthy Gentile king married a poor Jewess. Both were forbidden by law, but were possible by grace. Both Ruth and Esther emphasize, therefore, the story of God's grace, in delivering the nation of Israel and receiving the Gentiles into the covenant of grace. Ruth was a Moabitess, outside the covenant nation of Israel, without any legal claim to the blessing; but by virtue of the love of Boaz, who was an unmistakable type of the Redeemer, the Lord Jesus Christ, Ruth was able to enter the family of God's people. The blood of Ruth ran in the veins of the Lord Jesus. In all this we see a picture of God's plan of redemption for us. See what Paul says in Ephesians 2:11-13, 19!

1) Ruth is a type of Gentile sinners: a) stranger and afar off; b) poor and needy; c) related to Boaz by marriage, so are we related to Christ, humanly speaking; d) one nearer kinsman, our fellow creature, but he cannot help.

2) Boaz is a type of Christ: a) Lord of the harvest; b) mighty man of valor; c) takes notice of us and treats us kindly; He speaks comforting words and loads us with blessing; d) redeeming us and uniting Himself to us, loneliness ceases, and we become fruitful and a bless-

ing to others. The word "rest" is found only twice in the whole book, yet the thought of rest permeates the whole.

Nothing is said of Naomi's family until the famine drove them from their homeland. How long they had lived in Bethlehem, we do not know. Whether they were wealthy or in moderate circumstances, we are not told. Nowhere else in the entire Bible are the characters in this family ever mentioned. All we know about them is contained in this book. The events told cover a period of perhaps ten years.

The story of the family leaving Judah because of famine is well known. They settled in Moab and the two sons, Mahlon and Chilion married two Moabitish girls, Orpah and Ruth. Then tragedy struck! First, Elimelech died; later the two sons died. After a time Naomi learned the famine was over. Being homesick, she set out for Bethlehem. The two daughters-in-law went a "piece" with her as she started on her journey. When Naomi told the girls to turn around and go back home they wept. (Ruth 1:11-14.) She told them of the Hebrew law concerning widows remarrying, described in detail in Deuteronomy 25. She had no younger sons.

It was the "hour of decision" for them. So Orpah kissed her mother-in-law and went back home. She is never mentioned again. She returned to her idolatry. How much she lost by that one wrong decision! She had the same opportunities as Ruth to receive a blessing from God; but she went back, so her record ends in the darkness of heathen idolatry. Ruth made the right choice of accepting Naomi's God as her God. (Ruth 1:16, 17.)

This story is a literary and spiritual gem. The great literary authority of the eighteenth century, Dr. Samuel Johnson, introduced and read it to his friends in a London club, a pastoral which he said he had lately met with, and which they imagined had only just been composed. When they were loud in their praises of its simple and pathetic beauty, he informed them that it was the story of Ruth which he had read them from a book they all despised—the Bible. There is nothing in human literature more beautiful than Ruth's address to her mother-in-law. It is sublime!

Ruth was rewarded by becoming the bride of the wealthy Boaz. Naomi's family was reduced to one fourth its original number. She came back to Bethlehem at harvest time. Boaz, a relative, bought back the lost land of Naomi and, in addition, married the Gentile Ruth.

The Jews today are going back to their homeland (though in unbelief), and God is preparing a Gentile bride, the church, pictured by Ruth. This seems to be harvest time, near the end of the age. The Lord Jesus, the mightier than Boaz, will soon call out the church. Will you be part of His bride?



The Guiding Light

By Miss Rachel Krogh
Oregon Bible College

The wind was roaring furiously, and the waves were madly beating against the small ship as it tried to fight the fury of the storm. The two young men aboard were trying with all their might to keep the craft on the course that would lead them into the harbor and safety. It appeared as if all were hopeless!

Suddenly, through the inky darkness of the night, shone the brightness of a light! It was the old lighthouse, brilliantly shedding its light to aid those out on the troublesome sea. What a welcome sight!

We might compare life to a sea. Many times, life, like the sea, becomes turbulent and boisterous, so we hardly know where to turn. The small ripples of discontent, uneasiness, and disappointment develop into mountainous waves of trouble for us. We are nearly swamped by these billowing waves as they sweep over us. When these problems arise, we begin to feel overburdened, and we wonder, "What's the use of even trying?"

But, wait a moment! There's an answer to all this.

We, too, have a light to guide us on the sea of life, if we but open our eyes to see it. Christ is that Light. He is waiting and shining for us, inviting us to come out of darkness. He said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). Again in John 12:46, He said, "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

What Must We Do?

The man in the lighthouse was shining the light, but that wasn't all that was needed. The men in the boat had to do something; they had to guide their ship toward the light. God has done His part. He has freely given His Son for us—to die for our sins, to be the Guiding Light in our lives. We must do our part.

- We must *believe*. "Ye believe in God, believe also in me" (John 14:1).
- We must *repent*. "Except ye repent, ye shall all likewise perish" (Luke 13:3).
- We must be *baptized*. "He that believeth and is baptized shall be saved" (Mark 16:16).

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Look to Christ for your light to guide you on life's stormy sea.

"The Lord Hath Taken Away"

• By Pastor James Mattison, Blood River, Louisiana

"The Lord gave, and the Lord hath taken away: blessed be the name of the Lord" (Job 1:21).

JOB 1:21 is often used at the funerals of dead babies; but used erroneously. The way it is used—in connection with the immortality of the soul—God is glad to have this little immortal soul back with Him.

However, this is not Scriptural, for the Bible teaches conditional immortality—that we will have immortality on the condition that we take Jesus as Saviour.

What, then, is the meaning of Job 1:21? *How* has the Lord given, and *how* does He take away?

God gave us all life by giving life to Adam and Eve. Mankind is able to reproduce himself, and though the father dies, the son lives. So God has given life and breath and all things to us. (Acts 17:25.)

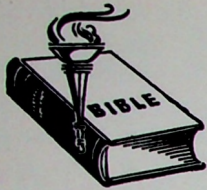
How does God take away? By allowing the law of death for sin to remain in effect. God told Adam and

Eve that if they disobeyed they would die. (Gen. 2:16, 17.) They sinned; they died; and death came upon all mankind. (Rom. 5:12.)

In some cases of serious illness, because of earnest prayer, God does intervene in His law of sin and death, and allows a few more years of life. Generally, though, the law is in force and is fully effective in that all do die eventually. (Heb. 9:27.)

So, in a sense, God "takes away," though we can trace the real reason back to man himself in the disobedience in the Garden of Eden. It is death that really takes away. Though God was the originator of the law of death for sin, yet man is responsible for that law coming into effect.

So we should not blame God for death, because Romans 5:12 says man is responsible for his own death. Rather, we should be in Christ by belief of the gospel, repentance, and baptism, and hold the hope of the resurrection of the dead at Jesus' second coming. (1 Thess. 4:16, 17.)



The Pulpit and the Press

Brief Messages for Busy People
from Current Publications



FOR OCCUPANTS OF GLASS HOUSES

Why is it that we seem to take such perverse delight in catching others in spelling slip-ups or mistakes in grammar? Perhaps it is because it somehow jacks up our ego, makes us feel a little superior, to be a critic. But, wouldn't it jack it up even more if, knowing that we could be critical, we kept our mouths shut? After all, as Will Rogers used to say, "Everybody is ignorant—only on different subjects."

Dwight L. Moody, the great evangelist, once gave one of his critics something to think about. After an especially stirring sermon, one of his listeners came up to him and said, "Dr. Moody, that was a very good sermon you just preached, but I was shocked to hear so many errors in English. I must have counted at least a dozen."

Dr. Moody was silent a few moments. Then he said: "I never had much education. I know I make a lot of mistakes in grammar and I am ashamed. But with my grammar—such as it is—I am doing the best I can to advance the Lord's work. What are you doing with yours?"—*Whatever Things*.

THE UNCHURCHED

By Pastor C. E. Randall, Omaha, Nebraska

In spite of the fact that more and bigger churches are being built each year in the United States, the number of unchurched continues to increase at a rate greater than the population increase. Church rolls in general are padded with a lot of non-existing members. In 1957, when the Census Bureau conducted a sample poll, 96 per cent of the people questioned had a religious preference.

Dr. Musselman writes, "A definite audit of church membership statistics would reveal a most abysmal state of affairs. People are always reluctant to sever connections with a church. As a result, statistics deal with a sentimental or social desire to stay on. It inflates the figures." In one case cited, where a membership audit was conscientiously made, an official church roll of 2,400 was reduced to 485.

A local Presbyterian Church must gain three hundred members a year to balance off the ones who leave, stray, or are stolen. A Methodist Church finds it necessary to take in two hundred fifty members to replace the lost.

The inflated membership rolls of the average church have given a false picture of the church in America.

An estimated sixty million Americans turn up in church every Sunday, but where are the one hundred twenty million other Americans when worship time rolls around? From various statistical sources, Jewish, Protestant, and Catholic, sixty to one hundred million people are unchurched. This means they have no association with organized religion. These are AWOL.

The New Time Religion in a section on "A Matter of Mathematics," says: "It is known that a majority of Americans come from Protestant backgrounds—but most of this majority stay away from church.

"Nearly a third of the baptized Roman Catholics in this country are estimated to have strayed from the fold.

"The number of synagogue members apparently is only a fraction of all the persons with Jewish backgrounds."

If these figures don't point anything else, they reveal a great potential who need to be evangelized and brought into the divine grace.

THE STEWARDSHIP OF TIME

By Pastor C. Jesse Pestle, Dixon, Illinois

Paul told the Ephesians in 5:15, 16 to "walk circumspectly, not as fools, but as wise, *redeeming the time*, because the days are evil." One of the many duties of the Christian is to make the most of the time that he has. Redeeming the time is not always an easy thing to do. It requires that some things be forsaken while others be sought after.

The Christian family man of today can get burdened down very easily with the cares of this life. If he lacks a strong desire to serve God and see that his family also serves God, he will be spending all his time on temporal things. After working at least forty hours a week, most men feel they are entitled to some relaxation and pleasure during the week end. While this thought is true, yet the Christian should not be indulging excessively in worldly pleasures and neglecting to enjoy the spiritual pleasures that God offers.

The pleasures of the world are not lasting. Their rewards are for a short time only. The pleasure that one receives in faithfully serving his Lord will surpass all other pleasures in that it will last forever.

If one is wise and not foolish, he will buy back the time, as it were. He will use every spare minute he possibly can to serve and worship the Lord. As the Apostle said, "The days are evil." It is easy to spend valuable time on worthless things and forget to live this life for the Lord. Let us always be aware of how we are using the time given us. Jesus said, "*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).

It makes a difference how we use our time. We can be friends of the world by pursuing its pleasures and temporal rewards and by failing to seek the face of God, but in so doing we make ourselves enemies of the living God. (Jas. 4:4.)

The next time you have to make a choice between your favorite hobby or sport and attending the house of God, think of how you can spend your time most profitably. Remember, your life is like "a vapour, that appeareth for a little time, and then vanisheth away."

LUNG AND THROAT CANCER

By Pastor C. E. Randall, Omaha, Nebraska

More people die in Nebraska each year from lung and throat cancer than are killed on the highways multiplied *seven times*.

Speaking before the downtown Optimist Club, Dr. Richard E. Ogborn, Chief of the Radioisotope Service, Veterans Administration Hospital, Omaha, and Dr. Ronald Waggener, radiologist at Nebraska Methodist Hospital and University of Nebraska, gave the above figures. Both said they had given up smoking because of the number of cases that they had treated, and the intense suffering which they had observed. Of the two, throat cancer, they said, was the most painful and the hardest to treat.

They particularly urged the men to encourage boys and girls not to take up smoking. The members of the club were very much impressed with the facts presented in the talks and a film by the Division of the American Cancer Society. The speakers pointed out that incidence in lung and throat cancer among women was increasing in proportion to their taking up smoking.

A COMMUNIST'S ATTITUDE

The following is part of a letter written by a Communist student at an eastern university after he had gone to Mexico and become a Communist. He wrote to his fiancée, breaking off their engagement.

"We Communists have a high casualty rate. We are the ones who get shot and hung and lynched and tarred and feathered and jailed and slandered and ridiculed and fired from our jobs and in every other way made as

uncomfortable as possible. A certain percentage of us gets killed or imprisoned. We live in virtual poverty. We turn back to the party every penny we make above what is absolutely necessary to keep us alive.

"We Communists don't have the time or the money for many movies or concerts or T-bone steaks or decent homes and new cars. . . . We have been described as fanatics. We are fanatics. Our lives are dominated by one great overshadowing factor—the struggle for world Communism. We Communists have a philosophy of life which no amount of money could buy. We have a cause to fight for, a definite purpose in life. We subordinate our petty personal selves into a great movement of humanity and if our personal lives seem hurt or our egos seem to suffer through subordination to the party, then we are adequately compensated by the thought that each of us in his small way is contributing to something new and true and better for mankind."

Are you—as a Christian—that dedicated to the Christ whom you serve?

BOUND VOLUMES OF RESTITUTION HERALD

A limited number of bound volumes of Volumes 49 and 50 will soon be available. These two volumes will be bound together in an attractive hard cover binding and will sell for \$10.00 on a first come, first served basis. Some past volumes are available also in hard cover binding. Address orders to: The Restitution Herald, Box 231, Oregon, Ill.

Get Acquainted Campaign

November, 1961

A special issue of THE RESTITUTION HERALD and attractive two-color posters are being printed for use by Churches of God in November. These HERALDS and posters will help you introduce the Church of God in your community. Sample posters and order forms have been sent to all churches.

Individuals may want to distribute extra copies of this special issue without the church posters. For information about purchasing bundle lots, write:

THE RESTITUTION HERALD

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Oregon, Illinois

THE IMPORTANCE OF BIBLE DOCTRINE

By Arlen Rankin, Oregon Bible College

Many people shy away from the sound of the word "doctrine" but this should not be the case with the Church of God. It is through doctrine, or our teachings, that we have our hope. Throughout the Scriptures the brethren are admonished to give heed to doctrine or to live on sound doctrinal teachings.

Paul, in his letter to Titus, his own son in the common faith, counseled him in his preaching to "speak the things which would become sound doctrine" (Tit. 2:1). From this we can gather that the ministers of the church should preach more of the precepts, or doctrines, of God than what may be considered trivial matters.

Timothy, another of Paul's sons in the faith, was admonished to "preach the word . . . and exhort with all longsuffering and doctrine," for there would be a time when they (professing Christians) will not endure sound doctrine. (2 Tim. 4:3.) We can expect in the near future that some in the faith will "depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1). Another yet similar thought is expressed by Paul in his first letter to Timothy where he instructed him to give heed to doctrine and continue in it, for in doing this he would save both himself and those who heard him. (1 Tim. 4:16.)

We, too, should take into consideration this advice that we may be "faithful ministers of Jesus Christ." We should base our daily lives on "sound doctrine," for, as we again note Paul's words to Timothy, we see that anything "contrary to sound doctrine" is sin. (1 Tim. 1:10.) Let us heed Paul's admonitions, for we know that it is the truth that makes us free. (John 8:32.) Where else is truth to be found than in "sound doctrine"? Take heed to it until the Lord may come.

THE GOSPEL OF THE KINGDOM OF GOD

(Continued from page 9)

Peter and the other writers set forth the same set of requirements.

When shall the Kingdom of God be? That answer is left indefinite in the Scriptures: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:6, 7). That was the last message that Jesus gave to His followers before He ascended to heaven. But we do have many statements of the kind of thing that will exist before the coming of the Kingdom of God. Jesus said that before He should come the confusion and strife in the world would come to a climax. (Matt. 24 and 25.) Paul also spoke of the state of af-

fairs in the world at that time when writing to Timothy. (2 Tim. 3:1ff.) Wars are growing worse and more devastating with each new one; man's economic, social, and moral life is degenerating. Man never did know how to govern himself. Only with the coming of the Saviour and King will the world know the peace that men desire.

The conditions that shall exist when Christ's Kingdom is established are such as to fulfill the desires of all those who are His followers. There shall be eternal peace (Isa. 11:35; Psalms 35; 72, and other passages too numerous to mention); there shall be no more sickness or death (Isa. 33:24; 1 Cor. 15: 24-26); there shall be justice and equity for the poor. (Psalms 72; Isa. 11; and many others.)

"He shall judge thy people with righteousness, and thy poor with judgment. . . . He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. . . . In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. . . . For he shall deliver the needy when he crieth; the poor also, and him that hath no helper" (Psalms 72).

(This message may be secured in tract form at 25 cents per dozen or \$1.60 per hundred from The Restitution Herald, Box 231, Oregon, Illinois.)

Silver Anniversary Building Campaign

The Silver Anniversary Building Campaign for the construction of a new dormitory-library-cafeteria building for Oregon Bible College has now reached \$113,000.00 in gifts and commitments toward a final goal of \$125,000.00. Many who will receive great benefits from Oregon Bible College expansion have not yet participated in this campaign. Use the coupon below to indicate your willingness to take part in this important building program.

I wish to make a commitment of \$..... to be paid by 1964.

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Churches IN THE News

You will enjoy meeting with brethren of the Church of God and listening to radio broadcasts of truth by Church of God speakers.

October 9-22—Evangelistic meetings, Ripley, Ill., Richard Smith, guest speaker

October 13-15—Southwest Conference, San Jose, Calif.

October 14, 15—Ohio Youth Retreat, Lawrenceville Church of God

October 14, 15—Nebraska Fall Youth Rally, Omaha

October 22-27—Evangelistic Meetings, Blanchard, Mich., Church of God. Pastor Billie Kennedy, speaker

October 27-29—Virginia Missionary Conference, Maurertown Church of God, S. O. Ross, Superintendent of Missions, speaker

October 28—Illinois ministers' meeting at Eldorado

October 28, 29—Illinois Quarterly Conference at Eldorado

November 5—National Church of God Missionary Sunday

November 24-December 3 — Fall Meetings at Brush Creek, Ohio, Church of God. John R. Lewis, guest speaker

CHURCH OF GOD RADIO BROADCASTS

"Bible Truth Program," Station WJRI, Lenoir, N. C., Sunday, 9:00 a.m., Z. B. Duncan, speaker

"Bible Truth Program," Station WCGC, Belmont, N. C., 12:45 p.m., Sunday, Z. B. Duncan, speaker

Church of God Broadcast, Station WEBQ, Harrisburg, Ill., 6:30 p.m., Saturday, John Lewis, speaker

"Church of God Broadcast," Station KCIW, Gatesville, Texas, 7:15 a.m., Sunday. Richard Worley, speaker

"Voice of Truth," Station KOOL, 960 kc., Phoenix, Ariz., Sunday, 8:15 a.m. Walter Wiggins, speaker


"Words of Life," Station WFPF, 1400 kc., Hammond, La., Sunday, 8:00 a.m. James Mattison, Gordon Landry, Richard Dick, speakers

"Words of Life," Station WRRR, 1330 kc., Rockford, Ill., Sunday, 8:15 a.m. Kenneth Milne, speaker

"Words of Life," Station WKAI, 1510 kc., Macomb, Ill., Sunday, 8:15 a.m. Kenneth Milne, speaker

"Voice of Truth," Station WOOD, 1300 kc., Grand Rapids, Mich., Sunday, 8:15 a.m. Harvey U. Krogh, Jr., speaker

"Voice of Tomorrow," Station WSIG, 780 kc., Mt. Jackson, Va., Sunday, 9:00 a.m. Dale Ward, speaker



ANNOUNCEMENT

A new Mission Builder's Appeal will soon be mailed for the Church of God at Troy, Ohio. Listed here are new Mission Builders. The goal is 1,000 Mission Builders and we are getting near that goal. If you would like to be a Mission Builder, write The Restitution Herald, Box 231, Oregon, Illinois.

New Mission Builders

- 946. Mrs. George Franklin
- 947. Harold Routson
- 948. Z. B. Duncan
- 949. Mrs. Z. B. Duncan
- 950. Mrs. M. F. Green
- 951. Dennis Baldwin
- 952. Mrs. R. L. Condrey
- 953. Mrs. F. M. McLean
- 954. Shular Messick
- 955. Mrs. Shular Messick
- 956. Elbert Smith
- 957. Cecil Ritch
- 958. Mrs. Cecil Ritch
- 959. Clarence Ritch
- 960. Ozzie W. Eckard
- 961. Mrs. Ruby German
- 962. Clyde Austin
- 963. Mrs. George Condrey

Bibles and Books

New Oxford-Cambridge Bible

The new translation just completed by students for Oxford and Cambridge Universities was released in March, 1961. The New Testament is now available, in cloth cover, at \$4.95. This is a completely new translation in modern English, and not a revision.

Inexpensive Award Bibles

American Bible Society, King James Version, hard cover. \$1.15 each, plus postage. Excellent Bibles for Sunday school awards. The complete Bible, with sturdy cover for children.

Inexpensive World Bibles

Complete Bible, leatherette cover, red-letter edition, concordance, and maps. A good "first" Bible for children. \$3.25 each, plus postage.

Better World Bible

This Bible is 6x9x1½ inches, black leatherette cover, with center column references, concordance, maps, family record pages, red letter edition. This is a nice Bible for a teacher or pupil. \$5.50 each. World Bible number 204-C.

World's Heritage Series

Black genuine leather, semi-overlapping covers, concordance, center column, gold edges, silk marker. A beautiful Bible for \$7.50. World Bible 801-C.

Fine Quality, Medium Price, Oxford Bible

Number 04334x—\$9.75, plus postage. Morocco grain calf, half circuit, imitation leather lined, Brevier type, self-pronouncing, concordance, center-column references, dictionary, maps, gold edges, ribbon marker, flexible binding, 5 x 7¼ x 13-16 in. thick. Easy-to-read, blackface type.

Revised Standard Version

Published by Thomas Nelson & Sons, this is the standard, hard-cover edition which has been popular since the first publication. \$3.25 per copy.

The leather-bound edition of the Revised Standard Version, with gold-over-red edge paper copy is \$10.00, plus postage. This is a beautiful gift or family Bible.

Inexpensive, all-leather, World Bible

This is a small Bible, 4½ x 6½ x 1 inches. It is beautifully bound with limp, real leather, gold edges, India paper, and florentine embossing edging the cover. No center column or concordance. This is a fine Bible for \$5.00.

Companion Bible

The Companion Bible, by Bullinger, always popular with Church of God students, is available in the single-volume, hard-cover edition for \$12.50. Limited numbers are on hand of this hard-to-get book.

Emphatic Diaglott

This is the well-known Greek-English New Testament, translated by Benjamin Wilson, early Church of God minister. One of the best translations available. \$2.00 each.

The Two Natures in the Child of God

This booklet by E. W. Bullinger is an excellent explanation of the work of the Spirit of God in the life of a Christian and the nature of the new life in Christ. 50 cents each. Add 10 cents for postage.

Booklet of Prophetic Interest

A new booklet, written by Charles French, Epping, N. S. W., Australia, entitled, "Concerning the Nations," is now available at 10 cents each, postpaid. It is a prophetic history of Israel, showing the steps by which God is fulfilling His promise to return His people to the land for judgment and for glory.

Russia, Israel, Christ, and You

This is the title of a 42-page booklet by Percy Bilton, London, England, that will be of prophetic interest to all students of the Word. Mr. Bilton is an independent Bible student, who has compiled interesting current facts concerning the nations of Russia and Israel and their places in God's plan, and the meaning of these events to the child of God through Christ. (15 cents each, postpaid.)

POSTAGE COSTS. Unless otherwise stated, add 20 cents per book to cover cost of mailing.

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Publications of the Church of God General Conference

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RESTITUTION

Herald

**Get Acquainted
With the
Church of God**

VOLUME 51, NUMBER 3

IN THIS SPECIAL ISSUE

An Introduction to the Church
of God

Man's Need of Worship

God's Word and Your Future

The World's Only Hope

The Church of God—A Missionary
Church

And other features and editorials
of interest to all the family



The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

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An attractive metal display rack and ten Restitution Heralds of each issue can be secured at a cost of \$7.20 per quarter.

The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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The Restitution Herald, a publication of the Church of God General Conference, Oregon, Illinois, is now in its fifty-first year of publication. It is the successor to a long list of Church of God periodicals which began to appear in America early in the nineteenth century. While it has gone through some changes in size, format, and publication dates, its doctrinal message is the same as that of its predecessors whose editors were men who came to a knowledge of the truth in the early days of United States history.

We trust that this special issue will be of interest and help to you and we invite your comments and questions concerning any of the messages you will read here.



INCLUSIVE AND EXCLUSIVE

The Church of God as it is constituted in the Word of God is both inclusive and exclusive. It is open to all by God's grace, but there are certain requirements of faith to gain membership. The call to join is to "whosoever," but membership is limited to "whosoever will."

Every human being in the world is included in the love of God. Christ died for "all men." "God is no respecter of persons" (Acts 10:34). Paul stated, "This is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come to a knowledge of the truth" (1 Tim. 2:3, 4). It may be that God has even extended time and put off the day of judgment because He is "longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). Jesus concluded His revelation of things to come by saying, "Whosoever will, let him take of the water of life freely" (Rev. 22:17).

This inclusiveness of the gospel call to salvation has led to some erroneous notions about Christianity. People have come to imagine that, because God is a longsuffering God of love, there can be no exclusions to that love. It is supposed that the way of all religions must lead to this God and that sincerity of belief, no matter what that belief may be will satisfy One who is so concerned about His creation.

One must consider other teachings of God's Word, however, to realize that Christianity is also exclusive. There are definite requirements of faith and salvation. Eternal life is for those who meet these requirements. One way the exclusiveness of membership in the body of Christ and the exclusiveness of the way of salvation is shown is in the uses of the word "one" in the Bible. Just as there was only one door in the tabernacle of Israel that led to the presence of God, so there is only one door to the presence of God now. Christ said, "I am the door: by me if any man enter in, he shall be saved" (John 10:9).

There is one road. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:14). Paul said, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all" (Eph. 4:4-6). There is one name by which we can be saved. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). There is an exclusiveness to Christianity. Salvation is for those who find the one faith, serve the one God, are under the blood of the one Saviour, are on the one road, and entering in by the one door. There are not many ways, many doors, many saviours, many gospels, and many religions that all lead to salvation.

While the opportunity to be saved is for all men everywhere, that opportunity is reality only for those who hear and believe the gospel, accept Christ, are immersed in His name, and continue to live in faith in Him.

THE CHRISTIAN HOME AND THE CHURCH

Beset as we are by every kind of crisis, the church and the home must work together as never before to preserve the principles of God in our generation. Each can be an invaluable asset to the other. Each can complement the other and strengthen the other.

That home where Christ is the center, where the services of the church are a part of the order of life, is a home that is blessed with stability and security. It may have its ups and downs with the rest of the human race, but always there is present the power of God working through Christian lives to soften the voice, inspire consideration of others, and show forth love. That home which includes the Lord, His work, and His church has a mantle of blessing that can be seen and felt. The church is a blessing to such a home, and such a home is a blessing to the church.

It is from such homes that the majority of pastors and missionaries come forth to sacrificial service. It is such homes that form the pillars of the church and set it forth in the community as a beacon light of practical truth.

The church and home, working hand in hand, under the direction of God, are the enemies of juvenile delinquency, divorce, social evils, and decaying ethics.

THE ANTIDOTE FOR COMMUNISM

Listening to a panel discussion by a group of Latin American doctors concerning the inroads being made by Communism in Latin America, we were impressed by the eloquent description by one of the men of the difference between Communism and most of the West. That difference boils down to the fact that Communism denies the existence of God and the West acknowledges the existence of God. Communism is motivated by materialism, the lust for power and material goods. Its difference with a Christian civilization is not primarily economic. Even if its standard of living were equal to or better than that of the Christian nations, the difference would still exist. Its atheistic foundations explain its disregard for human rights, justice, honesty, ethical behavior, and common decency. On the other hand, the acknowledgment by the West of the existence of God is at the roots of its regard for human life and rights and its concern for fairness, honesty, and honor.

Since the conflict between Communism and the rest of the world is, in essence, a religious struggle, the best antidote to Communism is a Bible-based, God-fearing, philosophy of life and government. The true Christian could never become a Communist. Everything about Communism is directly opposite to all that he believes and stands for. The child who is trained in the knowledge of God, who is reared on the ethics of Christian

life, who can look beyond the temporal things of this life for the full purpose and destiny of life, will never be swallowed up by this deceptive monster that preys on ignorance.

The true church, Bible teaching and preaching, the Sunday school, the Christian home, the Christian teacher—these are the bulwarks against the Communist conspiracy, for they are a base of truth which is at the opposite pole from Communist deception.

"LIFT UP YOUR HEADS"

Because of its message of hope only in Christ and its conviction that this age will end in chaos under human rule, the Church of God has sometimes been accused of being pessimistic or a prophet of doom. The fact is, the Church of God has the most optimistic message and outlook of any institution in the world.

Antagonists at the United Nations Organization assemblies remind one another of the destructive power at their disposal, and give veiled threats to all the world. Governments issue press releases stating they can annihilate the enemy before they themselves perish.

Many voices warn of terror to come, but only the church looks beyond this and says with the Lord, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh" (Luke 21:28). This is optimism, based on the realities that are in the Lord.

Helps One Walk Tall





An Introduction to **THE CHURCH OF GOD**

By the Editor

THE CHURCHES OF GOD in the United States, Canada, and the Philippines form a unique segment of the religious world with which you as a seeker for truth should be familiar. While small in size, its contribution to Bible understanding has been great. In many ways its leaders have pioneered in a reawakening to understanding of Bible truths that were long hidden in the darkness of human traditions and philosophy.

What It Is Not

In this generation of positive thinking, it may seem rash to point out what the Church of God is not, but this is a means of clarifying what it is.

The Church of God is not a "Reformation Church." It does not trace its origin to the Reformation nor to Reformation leaders. The Church of God has its taproots in the Word of God and not in the revolt of the church.

The Church of God is not a "founded" church; that is, it was not established by any one leader. It does not trace itself back to any individual other than Christ. It has no prophet or prophetess, nor single founder. It has had outstanding leaders in its past history, but did not radiate out from any one person.

The Church of God is not a "splinter church"; that is, it did not break off from any older, established denomination. While the family tree of many churches shows them as branches of other denominations and those denominations as branches from others, etc., the Church of God was never so affiliated.

Where It Began

The Church of God as it is known in North America came into being as small groups of individuals in England and North America who, through personal Bible study, became convinced of the doctrinal truths that are

set forth in other parts of this paper. In most cases, these groups and their leaders did not even know of the existence of the others. In the middle 1800s, however, some of the leaders, Joseph Marsh in Rochester, New York, and the Wilson family who had migrated from England to Geneva, Illinois, and other leaders in Texas, Minnesota, Iowa, and Pennsylvania, began to publish papers which gained wide circulation. Through these publications the small groups of Bible students and individuals became aware of one another and began to exchange correspondence. Circuit preachers visited back and forth among these various local groups, and new churches soon grew up in other places.

Over a period of years, state conferences of these congregations were formed and then a General Conference was organized in 1888. This Conference existed for only about five years. Finally, in 1921, a permanent General Conference came into being.

What It Is

Churches of God are congregational in government. They maintain complete local independence. There is close co-operation, however, in the maintaining of printing and publishing facilities, the operation of Oregon Bible College, and the mission programs of the Church of God. There are established standards for the ministry, co-operation in the work of the Sunday schools and the Berean youth fellowships, and close fellowship between the scattered members of the Church of God.

The Church of God places great emphasis upon the Word of God, and Bible preaching and teaching are demanded. Bible classes and Bible study groups are the backbone of its work.

The Church of God is "adventist," in that it believes in

the literal, visible second coming of Christ. It is "baptist," in that it believes in adult immersion for the remission of sins. It is "congregational," in that it has a congregational form of government. It is "conditionalist," in that it believes that man will inherit immortality on the condition that he accepts Christ as his Saviour and is found in Him at His coming. It is "unitarian," in that it believes that God is one, the Father, the Creator, who is above all, and that Jesus Christ is His Son who came into existence by the power of God by birth to the virgin Mary. It is "fundamentalist," in that it believes the Bible is the only inspired Word of God, and adheres to it only as authority for faith and doctrine. It is "premillennial," in that it believes Jesus will come before the Millennium and that the Kingdom of God will not be established on the earth until Jesus comes. It is of the "Abrahamic faith," because it believes that the promises made to Abraham will be fulfilled in the church and in the faithful of Israel through Christ. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

What This Means to You

We are living in an age of crisis when every thinking person is contemplating about the course this world is taking and his present and future place in the scheme of things. With war clouds hanging low over the horizon, morality and ethics at a low ebb, Communism on the march, economic problems increasing, no person can long hide his head in the sands and say, "This does not affect me."

The Church of God can help each person find his

place in this life and find a secure hope for the future. Standing foursquare upon the promises of God and trusting implicitly in the grace of God, the child of God can find a solid foundation for this life and for the life and age to come.

With confidence in the ability of God to lead and bless His own even in these crisis times, and with assurance in the promises of God for a better day to come, the child of God has a distinct advantage in this life. With proper understanding of the Word and will of God, the child of God also has a challenging and rewarding work in this life to witness for the Lord in life and word. Christ offers to the believer a full, rich life now, and hope for an eternal life in the perfect Kingdom of God on earth in the age to come.

The Church of God can help you find the way to this new life and the stability that it offers. It does not offer psychology or philosophy or schemes for social reform or legislative proposals or the solutions of authors, but the plan and will of God revealed in His Word, the Bible, presented in an easy-to-be-understood and practical way.

If you attend a Church of God in your community, you will find that though its membership may be small, the people are friendly, dedicated, and interested in the spiritual welfare of their neighbors. Services are conducted in a reasonable, dignified manner, with worship, Bible study, and Bible-based sermons bringing a blessing to the whole family. You will find a friendly welcome and great personal benefit in the Church of God.

A SIMPLE STATEMENT OF FAITH

This simplified Statement of Faith is included in the Constitution and By-Laws of the Church of God General Conference. While it is not a creed, it is a summary of the beliefs commonly believed and taught in the Church of God.

Statement of Faith

A. GOD. We believe that only one person is God, and that He is a literal (corporeal) being—almighty, eternal, immortal, and the Creator of all things.

B. JESUS CHRIST. We believe that Jesus Christ, born of the virgin Mary, is the sinless and only begotten Son of God. He did not personally pre-exist.

C. THE HOLY SPIRIT. We believe that the Holy Spirit is not a person, but is God's divine power and influence manifest in God's mighty works and in the lives of His people.

D. THE BIBLE. We believe that the Bible is the Word of God, given by divine inspiration, and that it is the only authoritative source of doctrine and practice for Christians.

E. MAN. We believe that man was created innocent, but through disobedience to God fell under condemnation of death—the cessation of all life and consciousness. All men, being both sinful and mortal, are in need of salvation.

F. SALVATION. We believe that salvation

is by the grace of God, through the atoning blood of Christ, and that it consists of God's forgiveness of sin, the imparting of His Spirit to the believer, and finally the gift of immortality at the resurrection when Christ returns. The steps in the gospel plan of salvation are:

- 1) Belief of the gospel of the Kingdom and the things concerning Jesus Christ;
- 2) Sincere repentance for sin, which may be evidenced by confession and restitution;
- 3) Baptism—which is immersion—in the name of Jesus Christ for the remission of sins;
- 4) Growth in grace and in the knowledge of our Lord Jesus Christ.

G. THE CHURCH OF GOD. We believe that the Church of God is the Scriptural name for that body of people who have been called out from among all nations through obedience to the gospel plan of salvation. Christ is the Head of the Church; and the nature, work, and government of the Church are set forth in the New Testament.

H. THE CHRISTIAN LIFE. We believe that the Christian life is primarily a life of consecrated discipleship to Jesus Christ as Lord, Saviour, and Teacher. It will be based on the standards which He taught and exemplified. Thus, it will be characterized by prayerful dependence on God, study of His Word, and faithful stewardship of time and possessions—with tithing as a practical expression of such stewardship. The Church of God will recognize those members who, because of their religious convictions, claim exemption from military service.

I. ISRAEL. We believe that "Israel" is the name of the literal descendants of Abraham through Jacob. As God's chosen nation, Israel was given the land of Palestine, but because of disobedience they were scattered throughout the world. In accordance with God's covenant with them, they will be restored to Palestine as the head of the nations in the Kingdom of God.

J. THE KINGDOM OF GOD. We believe that the Kingdom of God will be established on earth when Christ returns personally and visibly to reign as King in Jerusalem over the whole earth, with the Church as joint-heirs with Him. His Millennial reign will be followed by the final judgment and destruction of the wicked, after which will be established "New Heavens and a New Earth" wherein there will be no more death and God will be all in all.



MAN'S NEED OF WORSHIP

GOD created man with an inner desire for worship. This heart-centered impulse to worship should be directed toward God, who created man for His own pleasure. (Rev. 4:11.) Man does not always respond to the love and compassion of his Creator; neither does he always return to give thanks for the unceasing and multitudinous blessings which he receives. But he worships! He may worship God in "spirit and in truth"; he may worship Him in ignorance; or he may not worship God at all—but he will worship something or someone. Our purpose as individuals is to be sure we worship the only true God and to do it faithfully and regularly. As a church, our responsibility is to make it possible and pleasant and of primary concern for all people, living within the radius of each individual congregation of the Church of God, to worship in our sanctuaries.

Man Needs God

One of the first instructions God gave Moses for the children of Israel was, "Make me a sanctuary; that I may dwell among them" (Ex. 25:8). Israel's spiritual, moral, physical, and national welfare was forever tied to their regular worship of God. Only when they worshiped God with all their hearts did they enjoy the abiding presence of the Lord. When their lives were charged with evil and they withdrew themselves from worship and communion with God, then it was that God was not found of them. This failure of worship ultimately led to their dispersion. Among aliens and in the midst of the tents of wickedness, there was not a right atmosphere for worship. They hung their harps upon the willows and, when their captors asked them for a witness and to sing some of their songs, they replied: "How shall we sing the Lord's song in a strange land?" (Psa. 137:4). There is only one proper place to sing the "songs of Zion" and worship; that is in the atmosphere of the spirit, in the "house of prayer." Man's greatest need finds its fullest supply in the consecrated sanctuary where prayers and worship are "wont to be made."

By Pastor C. E. Randall

Habit of Worship

Worship becomes a habit. It is said of Jesus that He went into the synagogue and took part in the service as "his custom was" (Luke 4:16). Habit of worship is not a hardship, neither does it impose on the worshiper a feeling of drudgery. Genuine worship regularly practiced creates a wholesome and happy round of experiences so that the worshiper exclaims with the Psalmist, "I was glad when they said unto me, Let us go into the house of the Lord" (Psa. 122:1). On the contrary, when such a person is unable to take his rightful place with the family of worshipers, he has a lonely, lost feeling and feels like crying out: "A day in thy courts is better than a thousand" (Psa. 84:10).

The Act of Worship

If one is to obtain the full measure of blessing from worship, he must participate in the act of worship. This involves many things. First, he must join in the act of worship by "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). The house of worship is a "house of prayer" (Luke 19:46). Worship includes prayer, not by the pastor alone, but by all true and faithful worshipers. Worship is an individual act as well as a corporate service. It is an outpouring of the heart, in consecrated surroundings, to the Creator and Giver of all good things, and to His Son.

Then, too, the act of worship embodies the bringing and offering to the Lord of one's tithes and offerings. Israelites were always to bring an offering before the Lord when they came to worship. "Give unto the Lord the glory due unto his name: bring an offering and come before him: worship the Lord in the beauty of holiness" (1 Chron. 16:29). Paul's charge to the Corinthians was, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16:2).

These few elements of worship will so involve the worshiper in giving of himself and that with which God has blessed him, that he will find worship is not basically a time of receiving, but a period of giving, and

in giving of himself in song and prayer and substance, showers of blessings will come down upon him.

Worship and the Word

Worship is built around the Word of God and the Spirit of God. "They that worship him must worship him in spirit and in truth," said Jesus. A good example of the place of the Word of the Lord in the act of worship is found in Nehemiah. "Ezra the scribe stood upon a pulpit of wood" and "opened the book in the sight of all the people; (for he was above all the people) . . . So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. 8:4, 5, 8).

Worship and the Church of God

Worship at a Church of God will be found to be built around the Word. An axiom and truism in Church of God worship is that "man shall not live by bread alone" (Matt. 4:4), and that we speak where the Bible speaks and will remain silent where the Bible is silent. We believe the Bible to be basic in worship, fundamental to a well-rounded life, and a source of inspiration and blessing to all who will listen to and heed its teachings. Worshipers are urged to bring their Bibles to the House of Prayer and are taught to use them in worship and in daily home and business life. In this type of worship, people in every community where there is a Church of God congregation are invited to come. In the words of Moses, we say: "Come thou with us, and we will do thee good" (Num. 10:29).



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Oregon Bible College, Oregon, Illinois, is a Christian college, established by the Church of God for the training of pastors, evangelists, teachers, missionaries, and other Christian workers. In an atmosphere of Christian fellowship, with a curriculum based upon the Word of God, Oregon Bible College offers unmatched opportunities for education in Christian service.

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Freedom From Fear

By Pastor William Dick

Trouble is nothing new to this old earth, but we would be kidding ourselves if we did not admit that times are getting worse. The threat of annihilation by nuclear warfare is enough to chill anyone's bones. Let us not be so naive as to believe that our country has a perfect defense against every form of attack. For instance, how could we ward off a bomb released by the next Russian satellite that soars over our heads?

This is not to say we cannot build some kind of defense. Our government thinks it is highly improbable that we will all disappear in an atomic holocaust tomorrow or next week, but this does little to soothe our jittery nerves in the meantime. Which brings us to the point that physical defense is not nearly as important as protection from fear. I am convinced that mental fears will be our undoing long before one of those mushroom-shaped clouds appears above our homes.

How do we find freedom from fear? Faith in God! If we trust in Him wholeheartedly, we will find personal security and peace of mind that surpass any safety offered by Civil Defense. Jesus promised, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36). We need not be concerned how this protection will come, but can rest assured that everything will turn out all right.

Do not fear! Believe in God's divine guidance and power. Our hope of eternal life far outshadows anything that threatens us today. Be strong, courageous, ready to deal with any crisis, trusting in God's goodness, faithful to His confidence in us.

LORD OF ALL BEING

Lord of all being, throned afar,
Thy glory flames from sun and star;
Center and soul of every sphere,
Yet to each loving heart how near!
Sun of our life, Thy quickening ray
Sheds on our path the glow of day;
Star of our hope, Thy softened light
Cheers the long watches of the night.
Our midnight is Thy smile withdrawn;
Our noontide is Thy gracious dawn;
Our rainbow arch, Thy mercy's sign;
All, save the clouds of sin, are Thine.

—*Oliver Wendell Holmes.*

GOD'S WORD and YOUR FUTURE

By Pastor William M. Wachtel

EVERYONE is interested in the future. People spend much of their time and money in preparation for the future or in trying to discern what the future may hold for them. This is a perfectly natural trait of human nature, and has been true of mankind as far back as records go. A man may look forward to the future with confidence or with fear, with hopefulness or with despair, with understanding or with bewilderment.

God has often appealed to men's concern for the future, seeking to draw their thoughts and desires away from temporary things of this world and toward eternal values. In calling Israel back to Himself, He said through the Prophet Isaiah: "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: *before they spring forth* I tell you of them" (Isa. 42:8, 9). Amos declared, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (3:7).

These scriptures point out the fact that God *knows* the future and that He *reveals* the future to His people. There is no need for any man to be in ignorance of what God has revealed of the future, for God has gone to a great deal of effort to provide us with essential knowledge of the future in the written revelation which we call the Bible! "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever" (Deut. 29:29).

This does not mean, of course, that God's revelation is designed to provide individuals with every detail of their own personal future. It does mean, however, that the broad outlines of God's plans for mankind and for the earth are clearly set forth, and that each person may know how and where his own future fits in with this great plan! This fact should bring us, then, to ask the question, "What has God promised for the future, and how will this affect *me*?"

Divine Intervention

Current world conditions cause thinking men and women everywhere to realize that mankind is in a predicament worse than any which has faced us since nations were first organized and international problems began. There is no need here to go into lengthy discussion in proof of this fact. It is certain, indeed, that unless

some decisive new factor intervenes, the present race toward world-wide nuclear conflict will end in the destruction of civilization and perhaps every human being.

Many of those who recognize the present crisis of mankind are in despair! They see no way out! They can but echo the despondent words of the late H. G. Wells, noted historian: "The end of everything we call life is close at hand and cannot be evaded. . . . There is no way out of, or around, or through the impasse. It is the end. . . . The intelligent observer is forced by a series of events to the realization that the human story has come to an end!"

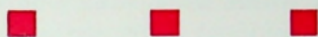
If it were necessary to share this hopeless outlook, there would be no use in writing or reading these words. The Bible, however, assures us that such is not the case. It was suggested above that some *decisive new factor* would have to intervene if the present rush toward disaster were to be halted. *Just this* is predicted in the un-failing word of Scripture!

God has promised to send back to this earth His Son, the Lord Jesus Christ. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). The only solution to earth's problems is divine intervention in the person of God's Son. If man stands helpless and without a solution to his problems, surely God does not! "He shall send Jesus Christ" (Acts 3:20).

The Return of Christ—Man's Hope

One cannot profess to take the Bible seriously without accepting the fact that the only hope held out for man and this earth is the return of Christ. Without this prophesied climax of history, despairing men face inevitable doom! But the Son of God will not come as He did the first time—meek, lowly, not resisting the designs of evil men. He shall come with irresistible power and glory, in control of all nations and of all nature. "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: and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. 25:31, 32).

The nations of the world may feel that they control their own destinies; but in spite of their mad determination to assert their own will even though it brings mankind to the brink of destruction, God's Word declares:



“Why do the nations rage, and the peoples meditate a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against his anointed, saying, Let us break their bonds asunder, and cast away their cords from us” (Psa. 2:1-3, A.S.V.). This is a vivid picture of the world today! Read God’s reaction: “He that sitteth in the heavens will laugh: the Lord will have them in derision. Then will he speak unto them in his wrath, and vex them in his sore displeasure: yet have I set my king upon my holy hill of Zion” (Psa. 2:4-6, A.S.V.).

Jehovah’s Anointed is Jesus Christ. (John 1:41; Acts 4:25-27.) He alone can and will bring peace to this troubled old earth at last. He will be called the Prince of Peace, for “of the increase of his government and peace there shall be no end” (Isa. 9:6, 7). “He shall speak peace unto the nations” (Zech. 9:10, A.S.V.). Even now to His own personal followers He has promised, “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” (John 14:27). *This* peace can be yours now if you come to Him, to say nothing of the peace you will enjoy when He returns to earth!

A New World Government

The return of Jesus Christ will usher in a completely new and different kind of human society. Instead of selfish national and international interests competing for power and wealth, there shall be an utterly just and holy government for the first time in human history—because the supreme ruler, the universal king, will be Jesus Christ. “He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked” (Isa. 11:3, 4).

This new world-wide government, called in Scripture the Kingdom of God, will replace the present governments and kingdoms of men. “In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever” (Dan. 2:44). “Of the increase of his [Christ’s] government . . . there shall be no end” (Isa. 9:7; cf. Luke 1:31-33).



Christ will share the reins and responsibilities of world-wide government with those who have faithfully served Him in the present life. If we suffer with Him, “we shall also reign with him” (2 Tim. 2:12; cf. Rom. 8:17). The redeemed are to be made “kings and priests: and we shall reign on the earth” (Rev. 5:10). What an incentive this promise provides us for faithful Christian service today!

A New Life

Christ returns not only to establish righteous government and peace on earth, but also to raise His own people to a new and immortal life. “All that are in the graves shall hear his voice, and shall come forth” (John 5:28, 29). “They that are Christ’s [shall be raised] at his coming,” said the inspired Apostle Paul. (1 Cor. 15:23.) “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality” (1 Cor. 15:51-53; cf. 1 Thess. 4:13-18).

Death has held dominion over mankind since the first sin. “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). “The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Rom. 6:23). This state of death, which is a return to the dust and to unconscious sleep (Gen. 3:19; Eccl. 9:5, 10), has been conquered by Christ.

(Please turn to page 13)



hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12). One great fact which stands forth boldly in the New Testament is that man can experience salvation only through Christ. His spotless life, sacrificial death, and glorious resurrection provide the basis for the sinner's salvation.

A Christian can be defined, basically, as a person who is *properly related* to God through Jesus Christ. True conversion is the process whereby this redemptive relationship is established. It involves true faith, repentance, and baptism. Christian living is the normal functioning of this vital relationship.

The Only Way to God

Jesus is the one and only mediator between God and mankind. "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). There is one God, one human race, and one mediator between the two. The one God is a unity who alone is the Creator

The World's Only Hope

By Pastor Alva G. Huffer

CHRISTIANITY without Christ would be like literature without the alphabet, mathematics without numbers, or astronomy without stars. Apart from Christ, one can have no righteousness, no fellowship with God, no power for service, no hope for eternity. Without Christ, one is nothing. In Christ, a person finds everything he needs.

God's only begotten Son is the world's only hope. He is the answer to every question; He is the solution to every problem. He is able to save men from sin to righteousness, from suffering to glory, and from death to eternal life. He is the all-sufficient Saviour, the Altogether Lovely. The Lord Jesus Christ is the only real evacuation route for the human race. He is the only way out of chaos and confusion. He alone can dissolve earth's problems and perplexities.

Salvation Through a Person

The essence of Christianity is Christ. The gospel of salvation is Christ-centered. The way of salvation is not so much a *what*, as it is a *Who*. The Christian religion is centered not in a *thing* but in a *Person*. God is reconciling mankind to Himself through the person of His Son. Paul wrote, "All things are of God, who hath reconciled us to himself by Jesus Christ" (2 Cor. 5:18). John declared, "This is the record, that God hath given to us eternal life, and this life is in his Son. He that

of all things. His character is holiness, love, and truth. The one human race has descended from its common ancestors, Adam and Eve. The entire 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 the bridge between the one God and the one human race. Christ is the only mediator required. His work is complete, all-sufficient, and eternally effective. Nothing should stand between the believer and God except the Lord Jesus Christ.

Other Roads Are Dead-End Streets

Many persons today feel that heathen religions are as valid as Christianity. They insist that Christianity should give up all claims to being supernatural and unique. They suggest that it should combine with the best elements of all religions in order to create one world faith and one world church. These persons teach that Hinduism, Buddhism, Taoism, and Islamism can bring salvation to persons who adhere to these non-Christian religions. They consider these religions as "other roads" that lead to God.

Christianity is not merely one religion among many. It is *the* religion. Jesus is the only Saviour. Christianity is the only way to God. All other religious roads are dead-end streets. Adherents of heathen religions may be sincere persons, but they are lost sinners apart from Christ.

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Peter declared, "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). Jesus is the only redemptive link between heaven and earth. He is the only bridge between Creator and creature. He is the only door between God and man. Apart from Christ, there is no other way of salvation.

The Person for You

No matter who you are, where you live, or what your background may be, this Person is just the one you need. The Son of God is perfect man. He is an expression of God's ideal for mankind. He is the living Word, the embodiment of the divine idea. His character is God's standard for humanity. He is the head and beginning of God's new creation. He is the medium through whom God will transform redeemed believers.

The greatest blessing God can bestow upon a sinner is to make him just like His Son. A richer gift cannot be imagined. To become like Christ is to experience the best. It is God's intention that believers will be "conformed to the image of his Son" (Rom. 8:29). According to God's plan, the believer will become like Jesus today in His godly character and righteous conduct. (Phil. 2:5; Rom. 12:2.) When Jesus comes again, the believer will become like Him in His immortal, glorified physical nature. (1 John 3:2; Phil. 3:21.)

Incomplete Without Christ

God has created man in such a way that he is incomplete apart from a redemptive relationship with Himself through Christ. Paul wrote, "Ye are complete in him, which is the head of all principality and power" (Col. 2:10). He also wrote, "I would have you know, that the head of every man is Christ" (1 Cor. 11:3). Apart from Christ, the human personality is incomplete. It is unfinished; something more must be added.

Christ and the believer were made for one another. God made man with spiritual loneliness so that man would seek the friendship of His Son. God has put an empty place in the center of every man's heart. That center is to be filled with Christ's own presence. If His presence does not fill that empty place, it remains empty. Moreover, emptiness will spread from that central spot into the whole circumference of life until man's whole existence, although filled with people and things, will be empty and without meaning. He who is spiritually empty finds his entire life in the same condition. Augustine, in his *Confessions*, wrote: "Thou madest us for Thyself, and our heart is restless, until it repose in Thee."

The human heart longs to find an authority to which it can surrender itself and receive through that act of surrender a sense of security and fulfillment of purpose.

Man is so made that he is incomplete until he has chosen the lordship of Christ as the supreme loyalty of life.

The candle is incomplete without the flame. The locomotive is incomplete without the steam. The electrical appliance will not function apart from the electricity. The human body is lifeless without the head. The flower is incomplete apart from the sunshine. In like manner, the human personality is incomplete apart from Christ. Our Saviour declared, "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). Apart from Christ, we can do nothing. We are like a railroad or airline ticket which is inscribed with the words: NO GOOD IF DETACHED. Believers are no good if detached from Christ.

Perfect Man for Imperfect Men

Everything modern man needs can be found in the Lord Jesus Christ. He is perfect Man for imperfect men. The all-sufficient Saviour is just the person every human being needs to make his life complete. To the farmer, Jesus is the Sower. To the gardener, He is the Vine. To the baker, He is the Bread of Life. To the astronomer, He is the Bright and Morning Star. To the educator, our Saviour is the Teacher. To the philosopher, He is the Truth. To the geologist, He is the Rock of Ages. To the sailor, He is the Water of Life and the Pilot of the ship. To the builder, our Lord is the Foundation Stone. To the doctor, He is the Great Physician. To the electrician, He is the Light of the World. To the jeweler, He is the Pearl of Great Price and the Precious Stone. To the artist, Jesus is the Altogether Lovely. To the fisherman, He is the Fisher of Men. To the shepherd, He is the Lamb of God. To the florist, He is the Lily of the Valley and the Rose of Sharon. To the lawyer, He is the Advocate. To the engineer, He is the Straight and Narrow Way. Our Saviour is everything to everyone. He is perfect Man and the only begotten Son of God. No matter what your occupation is, no matter what your circumstances are, Jesus is just the one you need.

Sacrifice, Lord, and Coming King

Our Saviour is the world's only hope because of His threefold work as Sacrifice, indwelling Lord, and coming King. He is able, therefore, to save mankind from the penalty of sin, the power of sin, and the presence of sin.

Christ has saved us from the penalty of sin through His sacrificial death. He paid the wages of sin for us; He removed our guilt and condemnation. When the sinner accepts the sacrifice of Christ through conversion, he is saved from the penalty of sin. He is justified before God.

When Christ dwells in the believer through His power
(Please turn to page 13)



The Pulpit and the Press

Brief Messages for Busy People



THE CHILD AND SUNDAY SCHOOL

By J. Edgar Hoover

Parents are often confronted with children objecting to Sunday school. Considering how many excuses parents make for staying at home from church, the child's attitude is certainly understandable. Why can't he have one morning a week to rest and do just what he wants to do? Does anyone suggest that he has Saturday? But Saturday is usually the most crowded, hectic day of the week for the entire family. Because tomorrow is Sunday, nobody goes to bed on time and nobody wants to get up at the usual time. The fact that we fail to plan for Sunday school and church may have something to do with lack of interest in Sunday school.

Shall I make my child go to Sunday school and church? Yes! And with no further discussion about the matter. Startled? Why? How do you answer Junior when he comes to breakfast on Monday morning and announces to you that he is not going to school any more? *You know! Junior goes!* How do you answer when Junior comes in very much besmudged and says, "I'm not going to take a bath." *You know! Junior bathes!*

Why all this timidity, then, in the realm of his spiritual guidance and growth?

What shall we say when Junior announces he doesn't like to go to Sunday school and worship service? Just be consistent. Tell him, "Junior, in our house we all go to church and Sunday school, and that includes you."

The parents of America can strike a telling blow against our juvenile delinquency if our mothers and fathers will take their children to Sunday school and church regularly.

(The Director of the Federal Bureau of Investigation has given a lifetime of study to the above problem.)

A MATTER OF LIFE OR DEATH

By Pastor C. Jesse Pestle

"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."

The above verse in Ecclesiastes 9:5 is often quoted to prove the state of the dead, but it can also be used to show the certainty of death. Many people who attend churches and believe themselves to be followers of Christ

refuse to accept the Bible teaching of death. Many people rebel at the idea of their loved ones being locked in a cold casket and sleeping unconsciously until the first resurrection at the return of Christ.

There are few doctrines in the Bible more clearly stated than the doctrine that the living shall die. God told Adam, "Thou shalt surely die." God told Hezekiah, "Thou shalt die and not live." Paul said, "As in Adam all die." Paul again said, "All have sinned, and come short of the glory of God."

It is quite disturbing to the Bible student who understands the certainty and reality of death to hear other people talk about their loved ones who are now in heaven much more alive than before they died. Those who hold to the natural immortality of the soul, and the separation of the soul and body at death are not free to believe in death as the Bible describes it.

When a person dies, his breath leaves him and he returns to the dust from which he was taken. "In that very day his thoughts perish" (Psa. 146:4).

Let us warn all men of death, that it is sure to come to all because God has promised it to be so. Let us also tell of the way of eternal life to be found only in Christ and the resurrection.

LEARNING CHRISTIANITY IN THE CHRISTIAN HOME

By Pastor Vernis D. Wolfe

Christianity can be learned. If one is to acquire Christianity, it must be learned. There is nothing either mystical or supernatural about this. Nothing will enter one's heart, of all that pertains to Christianity, except through the natural senses of seeing or hearing. It is by the wonderful medium of His Word that the Lord enters by way of our ears into our minds and produces faith in our hearts. (See Rom. 10:17.)

As Christianity is gained, so must it be retained. The mind must be continually renewed or stirred up and continue to grow in order to maintain the Christian life that has begun in the individual. (See Rom. 12:2 and 2 Pet. 3:1, 17, 18.)

Therefore, Christianity can be taught. We believe it was for this purpose that Jesus taught and preached. His many parables, sermons, and prophecies were for the purpose of bringing enlightenment and a new way of

life to them who heard Him. The early disciples followed this way of Jesus. Paul, for example, said, "It pleased God by the foolishness of preaching to save them that believe." (Study 1 Cor. 1:18-25.)

However, the teaching of the gospel of salvation today should begin in the Christian home. There is no other place or thing that has first rights to the life of the child. There is no one who can be more effective in instructing their children in the principles of Christianity than the father and mother. This can be accomplished both by precept and example; in fact, it must be. The family unit thus becomes the strongest force for the education to salvation.

The church fulfills its part by enhancing the work done in the family unit and by being a "parent" to those who have no Christ-centered family. In both cases the responsibility is the same—to teach, that men might learn and then obey that doctrine which is able to save. (1 Tim. 4:16.)

GOD'S WORD AND YOUR FUTURE

(Continued from page 9)

"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). He has promised the same victory for those who come to Him by faith and obedience. When He comes, He "shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21). Whether we are alive or asleep in death when He comes, by His life-giving word of command "we shall be like him; for we shall see him as he is" (1 John 3:2).

Your Future

How does your future fit into God's plans? How do His plans affect *you*? Are you willing to accept the hope He has offered and to live in accordance with that hope? Are you willing to believe and obey His Word? Will you take the necessary steps of faith, repentance, and baptism into Christ for the forgiveness of sins? Will you be ready for God's glorious future?

THE WORLD'S ONLY HOPE

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er, He progressively saves him from the power of sin. The power of Christ counterbalances the power of self. As one surrenders himself to Christ's transforming power and lives in trustful obedience to Him as Lord, he is progressively saved from the power of sin.

When Christ returns to earth and begins His new earthly ministry, He will save us from the presence of sin. Earth's future King will transform this planet, so that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9).

Devotional Readings

"Why Will Ye Die?"

By Mrs. James Mattison, Hammond, Louisiana

LIFE is the most precious possession we have. Without it, we can have nothing. One who has good health is blessed far above one who is wealthy in this world's goods, but who has poor health. The reason is obvious. One who is in extremely poor health is not likely to live long. We are willing to go to any length to prolong life. This is common to every human.

Jesus, the Great Physician, has given us instructions that we can follow and live eternally. What He has asked of us is reasonable, yet, while we anxiously follow the advice of the doctor that we might live a few more years, we sadly neglect the advice of our Lord that, if followed, would bring us life forever.

God told Ezekiel to relate these words to Israel, "I have no pleasure in the death of the wicked: but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezek. 33:11).

In the New Testament, Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). What causes death? According to Romans 6:23, death is the result of sin. We cannot escape the first death, unless it be our privilege to be alive when Jesus returns. But whether or not we die for eternity is up to each of us individually.

No matter how good your preacher is, or how much you enjoy his sermons, he cannot save you. You must "work out your own salvation with fear and trembling" (Phil. 2:12). Salvation is a personal matter. True, one can receive help from another in understanding the Scriptures, and often the faith and Christian works of someone else inspire us, but our judgment will be the result of whether or not these things moved us to do that which is right in the sight of God.

Even if God had asked something unreasonable of us, we would have no cause to rebel because we belong to Him. However, He asks only that which is reasonable. Paul, in Romans 12:1, affirms this, saying, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is *your reasonable service.*"

It is a fact that we desire eternal life, and that desire should be strong enough that we will willingly and anxiously do everything that God has asked us to do that we might obtain it. If we are unwilling to comply with God's requests, we will die!

The Church of God

A Missionary Church

By Pastor Warren Sorenson

FROM the pages of history comes an oft-repeated revelation, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness is accepted with him" (Acts 10:34, 35). Impetuous Peter had learned this as God worked in and through him. Christian servants have repeatedly learned this truth, and so the gospel of Jesus Christ has spread throughout the world.

The Church of God is a fellowship of believers seeking to obey the command to witness in "Jerusalem, and in all Judaea . . . and in the uttermost part of the earth." As a church, we have learned that Christian faith and truth cannot be confined to the borders of any nation. The angelic announcement at the birth of Christ involved a blessing for all the world, "For, behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:10). Again in Scripture, Jesus spoke, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). We realize that Christian faith has been brought to us. We are now blessed with the riches of faith because of the efforts of history's men of faith. Thus we would accept the open door of opportunity to share this faith with all the world.

It is our firm conviction that God's eternal truth is applicable to the needs of man in this present world. The Church of God builds upon "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." With all the sources of information available to man, the only true guide to eternal truth is that word spoken by the mouth of the holy prophets.

Reports bring out the fact that the influence of Christian teaching is losing ground in the world. The increase of world turmoil and conditions here at home bear evidence to this fact. The spiritual depth of the Christian church is not what it should be. Protestant leaders are testifying to the truth of this statement. A comment from a Protestant leader appeared in one of the nation's newspapers: "Churches strain to be popular rather than prophetic." The Church of God from its very foundation has sought to be a prophet of God, proclaiming the exactness of the Word of God. In view of the world situation, the church stands ready with God's truth to answer the need of man.

There is a feeling of unrest moving among the people of the world. The world is searching for something secure to grasp in the uncertainties of today. Denominations are coming to the crossroads. Modernism and fundamentalism vie with each other as the path of God's leadership.

The Church of God is experiencing this call for guidance. From all over the world comes a quest for reality, for truth. There is a world-wide interest in the Church of God. It seems evident that God is working in and through His Church. This is the way God has always worked, through people. A spokesman, or people, is appointed to a task and then led by the power of God to complete the task. We of the Church of God feel the leadership of God and the assistance of His power as we seek to serve in mission work.

As the church heralds the gospel of Christ, we hear the voice of the "man of Macedonia . . . saying, Come over . . . and help us." Not only has the voice been heard, but the vision has been seen, of man in his need of God and His Word. Paul answered the Lord in that which he had seen and heard with, "Immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach unto them" (Acts 16:10).

The answer of the Church of God is manifest in action. The church is launching out in missionary endeavors, answering the cry for truth. Thus missionary fields are being developed through this outreach program of the Church of God. The church is laboring in the "field and in the vineyard." The work of the church is twofold, reaching out into new fields, and developing those already established. Pastors here at home are laboring in the vineyard that the "light of the glorious gospel of Christ" might shine in the hearts of men. Joined with them are the workers in other stations of the world.

The Church of God in each community is a part of this missionary program. United, the Churches of God send forth the gospel of Christ into the world. A combined effort makes possible this increased service. The church is awakened to its opportunities at home and in other fields. With the humble prayer for God's leadership, and confidence in His power and might, the Church of God moves forward, answering the call of world missionary service.



Churches IN THE News

CHURCH OF GOD RADIO BROADCASTS

"Bible Truth Program," Station WGC, Belmont, N. C., 12:45 p.m., Sunday, Z. B. Duncan, speaker

"Bible Truth Program," Station WJRI, Lenoir, N. C., Sunday, 9:00 a.m., Z. B. Duncan, speaker

"Church of God Broadcast," Station KCIW, Gatesville, Texas, 7:15 a.m., Sunday, Richard Worley, speaker

"Church of God Broadcast," Station WCEN, Mt. Pleasant, Mich., Sunday, 9:30 a.m., Billie Kennedy, speaker

Church of God Broadcast, Station WEBQ, Harrisburg, Ill., 6:30 p.m., Saturday, John Lewis, speaker

"Voice of Tomorrow," Station WSIG, 790 kc., Mt. Jackson, Va., Sunday, 9:00 a.m. Dale Ward, speaker

"Voice of Tomorrow," station KTAR, 620 kc., Phoenix, Ariz., Sunday, 10:05 a.m., Alva G. Huffer, speaker

"Voice of Truth," Station WOOD, 1300 kc., Grand Rapids, Mich., Sunday, 8:15 a.m. Harvey U. Krogh, Jr., speaker

"Words of Life," Station WRRR, 1330 kc., Rockford, Ill., Sunday, 8:15 a.m. Kenneth Milne, speaker

"Words of Life," Station WFPR, 1400 kc., Hammond, La., Sunday, 8:00 a.m. James Mattison, Gordon Landry, Richard Dick, speakers

"Words of Life," Station WKAI, 1510 kc., Macomb, Ill., Sunday, 8:15 a.m. Kenneth Milne, speaker

"Words of Life," Station KBHS, Hot Springs, Ark., 590 kc., Sunday, 8:00 a.m., Kenneth Milne, speaker

"Words of Life," Station WANS, Anderson, S. C., 1280 kc., Sunday, 9:15 a.m., Kenneth Milne, speaker

Bibles and Books

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**The Christian
in the
Worship Service**

VOLUME 51, NUMBER 4

IN THIS ISSUE

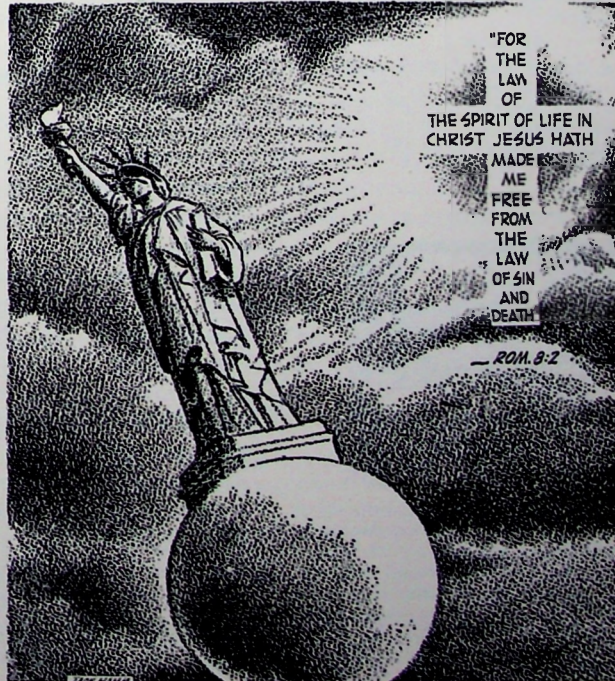
"Contending for the Faith
A special editorial feature

Seven Offices of Our Lord
Jesus Christ

Love Versus Hate
The true difference between
Communism and Christianity

Stories for Children, and other
features of interest and
blessing for all.

NEEDING TO FACE THE CROSS OF LIBERTY



The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

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An attractive metal display rack and ten Restitution Heralds of each issue can be secured at a cost of \$7.20 per quarter.

The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

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

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

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When the first fall wind and rainstorm hit, it seemed as if all the windows in the house were rattling and letting in cold air about the edges. "Need new putty around the window panes," Pa said. He got Elmer to help him one night after the store closed, and fresh putty made them all tight and draft-proof again. Daily prayer keeps our faith firm and protects us from cold drafts of doubt.

CONTENDING FOR THE FAITH

What is the proper approach for combating Romanism?

A Special Editorial Feature

THERE are three areas in which the Church of God and Romanism find themselves in conflict: doctrinal, political, and social fields. In recent years, we have all begun to realize that Roman Catholicism has been growing in strength in the United States and in the world, and is becoming a real threat to freedom. Even worse, the smoke screen of error laid down by Romanism is blinding many to truth and clouding issues to the extent that it becomes increasingly difficult to win them to Christ. The slight injection of religion by this political-religious organization makes people immune to the real thing. This is one of the most serious phases of the problem of the growth of Romanism which must be faced.

The three areas in which Romanism seeks to dominate the world actually comprise almost the whole of human life. In the matter of politics, religion, and social life, Romanism seeks to exert its will over all mankind. Outside these areas it will allow a certain freedom. We resent and resist these invasions because we love personal liberty and want freedom; we love the Lord and His truth and do not want it perverted nor to see people deceived about matters of salvation; and we do not want to be dictated to by a corrupt and immoral church in matters of family life, education for our children, medical practices, and other areas of business and social life. It is the undeniable aim of Romanism to control government, religion, and social life, and to harass, persecute, subdue, and destroy all who resist its claims and oppose its aggression. When we rise up to resist these claims we are called "bigots," and accused of destroying religious harmony.

The aggressive plans of the Roman church are proved by history, by observation of nations currently dominated by Romanism, and by the stated aims of the Roman hierarchy.

Political Ambitions of Romanism

It cannot be denied that the Roman church claims both temporal and spiritual control of the world. Though its temporal control was broken about one hundred years ago, it has never relinquished its *right* to temporal power.

Its claims rest upon the words of Jesus to Peter. Peter has said, "Behold, here are two swords." Jesus said, "It is enough" (Luke 22:38). The Vatican claims that the swords symbolize temporal and spiritual power. Peter and his successors were to have authority over the church and over governments. While it claims that temporal government should be left to civil authorities, it still retains the *right* to decide which laws it will and will not approve and obey. Where the two are in conflict it claims the church has superior power.

On the papal crown is a globe and a cross—symbols of his purpose to rule the world. When the pope is crowned he is told: "Receive the threefold crown of the tiara, and know that thou art the father of princes and kings, and ruler of the round earth, and here below the viceroy of Jesus Christ, to whom be glory and honor forever. Amen."

The Roman Catholic Church favors a union of church and state. Matthew Smith, editor of a leading diocesan newspaper said, "Where

Catholics are in an overwhelming majority, it is theoretically better to have an official union of church and state, with the state participating from time to time in public worship and using the machinery of government when needed to help the church." Thus in Italy, Spain, Colombia, and other states where this principle prevails, the machinery of state is used to harass and persecute the Protestant churches, and to underwrite and promote Romanism.

"Should such persons [non-Catholics] be permitted to practice their own form of worship?" This is a question asked by two Catholic writers, John A. Ryan and Moorehouse F. X. Millar, in their standard Catholic work, *The State and the Church*. Even the question is not American nor Biblical. It is not the right of the state to "permit" religious worship. The right to worship is inherent, one of the unalienable rights of man given him by God and recognized as such in the Constitution of the United States. The answer of these two is even more un-American. "If these are carried on within the family, or in such inconspicuous manner as to be an occasion neither of scandal nor of perversion to the faithful, they may properly be tolerated by the state. . . . Quite distinct from the performance of false religious worship and preaching to members of the erring sect is the propagation of the false doctrines among Catholics. This could become a source of injury, a positive menace, to the religious welfare of true believers. Against such an evil they have the right of protection by the Catholic state. . . . If there is only one religion, and if its possession is the most important good in the life of the state as well as individuals, then the public profession, protection, and promotion of this religion, and the legal prohibition of all direct assaults upon it, become the most obvious and fundamental duties of the state."—*American Freedom and Catholic Power*, Blanchard.

As this policy is carried out in countries where it is possible, the church is supported by tax money from the state; it has special privileges in positions of honor and influence in the government; it controls education. Its enemies (Protestants, Jews, and other religions) are not allowed to hold public office, teach school, be officers in the army, hold government jobs, perform marriages, bury

the dead, hold public meetings, distribute literature, advertise services, build church buildings, or even talk to other people about their faith.

Catholic control of the United States would result in several revolutionary changes in our way of life. Your tax dollars would be used to support Catholic churches, schools, hospitals, seminaries, missionary projects, and other church functions. Relief work, orphanages, the foreign aid program would all be turned over to the Catholic church to administer. All schools would be Catholic schools. The Catholic church would exercise censorship over all movies, TV programs, books, newspapers, and other communication. Protestants could not publish a paper, put an ad in a newspaper, or distribute tracts. Roman Catholics would function as chaplains in all the services, and in government institutions. Protestants would have difficulty getting permits to build churches; would have no colleges or seminaries. There, children would be continually pressured to embrace Catholicism, and the Protestant family would be even more hard-pressed than now to maintain moral strength and truth.

With a Roman Catholic President, we now also have a Roman Catholic majority leader in the Senate, Mike Mansfield; Roman Catholic Representative, John McCormack (called the "Archbishop" by his colleagues), acting as Speaker of the House; Roman Catholic, Ted Kennedy, Attorney General; Mr. Shriver, Roman Catholic head of the Peace Corps, and a Roman Catholic, John Alex McCone, as new head of the Central Intelligence Agency. Slowly, but surely, government on every level is coming under the control of men who owe a primary allegiance to the pope.

Along with this growing control we have more and more "captive schools," so-called public schools, supported by taxes, run by the church. We have more and more give-aways of public lands to Catholic colleges and institutions. We have more and more "community" hospitals, built with non-sectarian contributions and federal tax money, turned over to the Roman church to operate according to its own medieval medical principles. There is more and more public support of parochial schools through grants, loans, and subsidies of "non-religious" aspects of the school program. (This, in spite of the

● A recent bill introduced in Congress by Senators Douglas and Dirksen of Illinois, and Representative E. R. Finnegan, Illinois, would give to Loyola University, a Jesuit college, a valuable seventy-nine acre site which has been part of the Hines Veterans Hospital west of Chicago. The location would become a medical center of the university. . . . Dorothy Kilgallen revealed in her column that wheat delivered to Buenaventura under the surplus commodities program is labeled on every bag "The Kennedy Catholic Aid Program." . . . Representative McCormack, Irish Catholic Representative from Massachusetts, who has seen bills through Congress enriching the Philippine Catholic Church by more than twenty-five million dollars, has a bill in Congress that would give another million dollars to the church. Similar bills rebuilt the pope's summer palace, and repaired churches in Italy in spite of the fact that the pope was a firm supporter of the Axis dictators before and during World War II. . . . A two million dollar hospital in Ketchikan, Alaska, being built with public funds, will be turned over to the Sisters of St. Joseph, a Roman Catholic order. This is a common practice in many places in the United States.

boast of the church that it teaches Catholicism in every course, even driver training.)

Catholic Social Ambitions

The Roman Catholic Church also seeks to control the family life, education, medical practices, and religious faith of all people. It would like to control marriage and divorce, schools, censorship of literature, enforcement of its dogma about birth control (saving of children rather than mothers in difficult births), prevention of therapeutic abortions, etc. Its loose attitude toward drinking, gambling, smoking, dancing, and other questionable amusements and moral practices would have both state and church sanction under the Catholic controlled nation.

While we do not deny the right of the church to adopt its own moral and doctrinal standards, we do reject the attempts of this church to force its opinions upon all men. To force all doctors to abide by Catholic medical teachings, to force all teachers to abide by Catholic versions of history, to force all hospitals to follow Catholic medical practices, to force all schools to teach Catholic dogma, to force all couples to abide by Catholic marriage laws are the goals of the church to which we object.

What Methods Can Be Used to Combat These Threats?

First, we must decide whether there should be any re-

THIRD JOB FOR McCORMACK?

We sympathize with Speaker Sam Rayburn of Texas who, at the age of 79 is suffering from a serious illness. (Since this was written, Mr. Rayburn has died of cancer.—Editor.) But we sympathize even more deeply with one of the most overworked legislators on Capitol Hill, Majority Leader John W. McCormack of Massachusetts, who is crowding 70. Our sympathy, we confess, has something to do with the fact that Mr. McCormack might possibly succeed Mr. Rayburn as Speaker of the House and as third person in line of succession to the presidency if Mr. Rayburn's illness should prove fatal.

Under the circumstances we hope that the House will not endanger Mr. McCormack's health by heaping upon him the responsibility of three jobs at once. Mr. McCormack has been performing two tasks at once with great vigor for many years: the task of representing his constituents, and the task of representing the Vatican in all its spiritual, moral, political, and financial aspects. In this period of unemployment, work should be distributed according to principles of social justice and the old should not be expected to bear the same burdens as the young.

—*Church and State.*

sistance to the inroads being made by Romanism. Should we recognize this danger or ignore it? Should we combat it or hide our heads in the sand and hope it will go away?

Actually, it is impossible to separate doctrinal resistance from resistance to social and political practices in this case. The ultimate purpose of Roman Catholic political and social action is to so dominate that it can eliminate the effectiveness of true Christian witness. Where it gains control of education and government, its first aim is to hinder or eliminate all other religions and force all people to worship at its shrine and support its programs. This is a three-headed monster and wounding one of its heads will do little good.

One of the works of the Church of God, in my opinion, is to stand in the way of evil and hinder its growth and fight its control of men's minds as long as possible. Second Thessalonians 2:6, 7, in my opinion, is a reference to this purpose of the Church of God. In the Revised Standard Version the verses read: "You know what is restraining him now so that he may be revealed in his time. The mystery of lawlessness is already at work; only he who now restrains it will do so until he is taken out of the way." It seems that it is the Spirit of God working through the Church of God which is the restraining influence. It stands in the way of the complete control of the world by the forces of evil. It is a light in the world, the salt of the earth. Its influence, like the influence of ten righteous men in Sodom, holds back the wrath of God and restrains complete depravity. This will be the work of the church till it is removed. Then the lawless one can take over for a time, the one who will be destroyed by the brightness of Jesus' coming.

Ephesians 6:10-13, admonishes us to stand against the principalities and powers, to resist and to do all. Every lawful means should be used to resist the growth of any evil, immoral, counterfeit system, which so overshadows men that they cannot attend to the truth of God's Word.

The Apostle Paul used every right he had to assure the continued preaching of the gospel, and to help keep the door open to the preaching of the truth. In Acts 16:37-39, Paul relied on his rights as a Roman citizen to teach respect for his and others' rights under the Roman law to preach the gospel. This action helped preserve the rights of others who followed him to preach the gospel of truth.

It was resort to law which freed Paul from the mob at Ephesus. His defender said, "We have law to take care of these matters. Let's not act rashly." (See Acts 19:38-41.)

In Acts 22:25-30, Paul used the fact of his Roman citizenship to claim the right of due process of Roman law. He was not scourged, but had many later opportunities to testify because he took advantage of his rights.

In Acts 23:17-27, Paul used his citizenship to demand protection by Roman soldiers when he learned of a plot to kill him. He demanded transport to Rome and audience with the Caesar himself. Evidently, Paul felt it his duty to use his rights under law to protect himself, and his right to preach the gospel. He used the law, the soldiers, and the services of Rome to keep open the door of witness. He did not demand that the government destroy his enemies, or make Christianity the state religion, or put down Judaism. He only demanded his right to preach freely without harassment by the enemies of the faith.

I believe the Bible teaches that we should restrain evil; be the light and salt in the earth; stand against the principalities and powers of an evil system; resist its evil teaching; stand fast in the truth; and avail ourselves of every means legitimate to us to preserve the right to witness and preach the gospel until the church is removed from the scene.

How Can We Do This?

First, we can do this by the positive preaching of truth. By holding forth the Word of God we can in a positive way show forth the contrast between the truth and the Roman system of doctrine and practice. Through preaching of positive truth, a spiritual resistance will be developed that will help individuals overcome the beguiling deceptions of Romanism. Preaching, teaching, and writing the truth of God's Word will be the most lastingly effective way of combating Romanism. The Romanists know this—it is the reason they try so hard to gain control so they can silence this witness. The real aim of their political ambitions is to silence the truth.

Secondly, we can do this by pointing out the errors in the teachings and ambitions of Rome to open people's eyes to the dangers before us. Care must be taken here that we do not bring about a reverse action of sympathy for the poor, misunderstood Catholic church. One must expect that any revelation of the true state of Catholicism will result in a cry of "bigotry." Since civil control and social control are a part of Catholic dogma, even attempts to point out the evils existing here are considered to be attacks on Catholic religion.

Romanism has developed the same attitude of mind that Communism has. When Russia seizes a nation, and the West objects, the Communists immediately cry, "You are warmongers. You are trying to stir up trouble." They think that if we will sit quietly by while they swallow up one nation after the other we are preserving the peace. If we dare to oppose this we are warmongers. This is the Russian attitude at Berlin. "We are getting out and turning the city over to East Germany—do not oppose us or you will be upsetting the peace."

Romanism implies, "We are going to take control of

this nation and prevent you from carrying on. If you oppose us you are bigoted Protestants, intolerant of religious freedom. We will do anything to get our way, but if you point this out you are a bigot. We will use the freedoms of this nation to steal your freedom from you, but do not say anything about this or you will upset the religious harmony of our Christian nation."

Finally, we believe that there is also opportunity in this nation to use the vote and legislative action to hold back evil and to hold open the door of witness. These are avenues that are open to us to register our opinion and to make known our beliefs. This is a means available to register our protests at being taxed to support an institution which teaches things with which we cannot agree. John wrote, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (2 John 10, 11). If we sit idly by while the Catholic church gains legislative support for its schools, hospitals, orphanages, relief work, colleges, and other institutions, we will soon be paying for the continuance and growth of them—wishing them God speed.

The right to vote is nothing more in this nation than the right to choose. It is the right to express an opinion, to use influence, to make known what we think is right or wrong. A letter to a congressman is a way to witness. It is the voice of God to government leaders. Where else will they get it than from God's church? It is an avenue of expressing what we think is right and wrong; moral and immoral. One congressman stated that he had voted on some issues with as few as six letters from constituents making up his mind.

We cannot base our present action on Bible times in this matter. Roman law did not give an opportunity to vote. Taxpayers had no right of appeal and no opportunity to assist in the matter of deciding where tax money was to be used. There were no town meetings, or school boards, or citizens' councils, or hearings on government matters. Paul availed himself of what rights he had as a citizen in 66 A.D. He would avail himself of *all* his rights as a citizen to keep open the door of witness and make known his belief and restrain evil if he lived now, in 1961. To me these are legitimate opportunities for the child of God, in addition to the more important avenues open to him that we mentioned above.

As long as God sees fit to leave the true church in the world, it is to restrain evil and promote good. Through the preaching of the gospel, it is to lead men to Christ. Any honorable, lawful means open to the child of God to accomplish these ends should be used that the gospel may be preached as freely and as long as possible for the saving of lives for Christ.

Seven Special Offices of Our Lord Jesus Christ

By William J. Hawley

His High-Priestly Office of Melchizedek

EVERY ONE of these offices is predicated upon what happened since His anointing at the River Jordan. None of these things happened prior to that. His prime-ministership to Jehovah will never end (even after He delivers up the Kingdom to God even the Father). The Aaronic priesthood was constantly changing, and never perfected anything; but His Melchizedek priesthood sums up in His own blessed self the authority and powers of a life never ending. He also perfects everyone that becomes and remains centered in Him.

His Mediatorial Office

Jehovah in His own person cannot alone fulfill any one of Jesus' offices—for He (God) cannot become a priest nor a mediator unto Himself—since Jehovah can never swear by anyone greater than Himself. Jesus Christ can always swear by One (God) greater than Himself. This fact certainly demolishes that absurd theory that Jesus is essentially His own Father. God is always the Head over Christ. God is a soul of His own (Isa. 42:1); Christ is a soul of His own (Isa. 53; 1 Tim. 2:5; Heb. 9:1-18). A mediator is an intercessor in behalf of persons inferior to himself, to another person superior to himself.

Some say that there are two mediators: the Spirit of Truth on earth, and our Lord Jesus now in heaven. But 1 Timothy 2:5, 6 punctures this idea, since there is only one Mediator, the man Christ Jesus, and there is no mediatrix (Mary) at all. Observe that the Holy Spirit is not a soul of its own anywhere in the Bible, but the Spirit is the disposition, power, influence and connecting life channel of Christ Jesus as Lord.

His Kingly Royal Office

Revelation 1:5, Daniel 7:13, 14, 22, 8:25, 9:25, and 10:13 call Jesus the Prince of all kings of earth; the Prince of princes; Messiah the prince; the Great Prince that stands up for His people. Revelation 15:3 calls Him the King of His saints. Revelation 11:15 adores Jesus as the One to be worshiped at the time when the kingdoms of this world become the empires of Jehovah and of His Anointed. Revelation 22:16 calls Him the Root of David (Son of David) and the bright and morning Star. Some say that our Lord Jesus has been fulfilling these conditions (His timely royal office) between A.D. 36 and 1961. Not so!

His Legislative Office

Some clergy deny Jesus this office, since they usurp His position and authority, and they attract attention

plus homage to themselves as being our Lord's appointed congressmen; creators and enforcers of laws and by-laws which are inimical to His law of life, light, love, truth. Please do not misunderstand me; I do *not* disapprove of a systematic arrangement whereby normal business affairs of a group must be carried on. Every progressing church order must conform to parliamentary rules of order, but brethren must beware of a "danger zone" in even such desirable and necessary arrangements. Remember Jesus' words always: "One is your Master, even Christ: and all ye are brethren." (Matt. 23:1-12 and 1 Pet. 5:1-10). We must watch and pray lest certain laws become so exacting and cumbersome as to quench God's Spirit. In the spiritual realm Christ must be regarded as the only Lawgiver. Some misinterpret John 1:17, "The law was given by Moses [and it was], but grace and truth came by Jesus Christ," as if our Lord condones anarchistic conduct. Such need the reminder that, "The law of the Spirit of Life is to govern every true believer in every situation (in the home, in the church, or in business affairs)."

His Judicial Office

This pertains to our Lord's privilege to administer justice. Since Pentecost He has not been judging the world of mankind, but He has been judging the church (His body) of which He is the sole Head. 1 Peter 4:17 states a fact. Judgment began at the house of God when Jesus started building His one church, and that judgment of the whole wide world must cover the entire future one thousand years. Scaffolding on a house is needful while it is in process of erection—but Christ only can complete His body when it has advanced beyond the scaffolding stage and is complete for occupancy of His Spirit. (Eph. 2:19-22.)

His Prophetic Office

His church cannot fit into any mere human papal or episcopal priesthood. John 4:19 shows that the woman of Samaria perceived Jesus as a Prophet prior to her reception of Him as Redeemer. Hebrews 4:14-16 sets forth our risen Lord as the Melchizedek, great High Priest now and forever.

His Pastoral Shepherding Office

Hebrews 13:20, 21; 1 Peter 5:2, 3; and John 10:1-18 characterize the marks of a true shepherd of souls. Christ is always the good, great, chief, gentle Shepherd, and we, as His ministers, must think of ourselves always as being only undershepherds in loving and caring for the sheep of His pasture.

Love Versus Hate

By Harry Sheets

LOVE and hate are enemies. They struggle for world supremacy. Their battlefield is the human heart. Each is bent on total victory. Nothing less will satisfy. We can judge the progress of the battle only as we observe the actions of the person in whose heart the battle rages.

Love and hate vied for the heart of Saul of Tarsus. Hate gained the initial victory and "he [Paul] made havock of the church, entering into every house, and haling men and women committed them to prison" (Acts 8:3). "Saul, yet breathing out threatenings and slaughter against the disciples of the Lord" (Acts 9:11), obtained permission to persecute in distant cities. Saul, later known as Paul, confessed "that beyond measure" he "persecuted the church of God, and wasted it" (Gal. 1:13).

Love won the final victory over Paul. He then preached salvation to all people. In love he persuaded other churches to send food and clothing to the destitute Christians in Jerusalem. "As we have therefore opportunity," wrote Paul, "let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). Again we hear him say: "Be ye angry and sin not: let not the sun go down upon your wrath" (Eph. 4:26). It is not surprising that the finest penned expression of love was written by Paul. (See 1 Cor. 13.) Paul, conquered by love, brought life and happiness to thousands.

Hate is still active and aggressive. It captured the hearts of Mussolini, Hitler, and Stalin, which resulted in the death of millions in gas chambers and on battlefields. Hate is now deeply entrenched in the hearts of Khrushchev, Mao Tsetung, Nassar, and Fidel Castro. Millions have already died in their hands and the end is not yet in sight.

Hate is the principal tool used by the Communists in their attempted conquest of the world. Lunarcharsky, onetime Soviet Minister of Public Instruction, said: "Christian love is an obstacle to the development of the revolution. Down with the love of one's neighbor. What we need is hatred. We must know how to hate. Only thus can we conquer the world." Hate, marching under the banner of the hammer and sickle, continues to capture the minds, hearts, and imaginations of additional thousands each day. Success seems to crown its every move.

Hate is fast becoming a way of life even among those who are not Communists. This is to be expected, for God is being ejected from more and more hearts each day.

There is a decreasing respect for Him even where He is not totally denied.

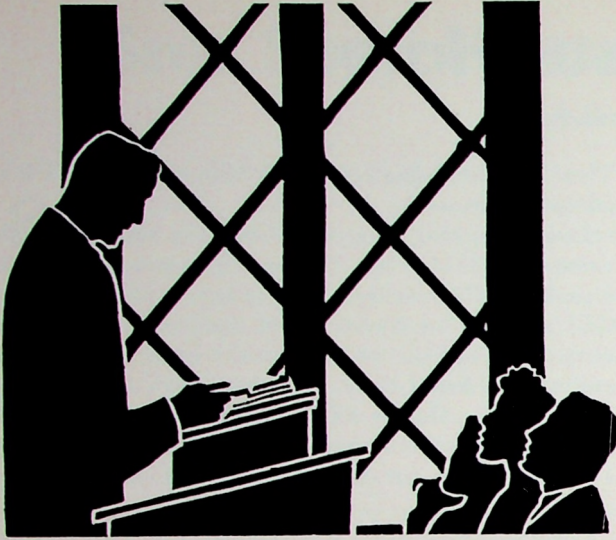
Love is rejected along with God. The two are synonymous, for "God is love." Where there is no God, there is no love. Where there is no love, there is no God. When God and love are forced out of the human heart, hate moves in. There is not room in the heart for both, but one will be found there. "He that loveth not knoweth not God; for God is love" (1 John 4:8). Restated, it would be: "He that knoweth not God loveth not." Only a return to God can check the spread of hate and keep us in God's grace.

Love will eventually, and permanently, conquer this world. Then nothing shall "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). "We know that we have passed from death into life, because we love the brethren." "This is the message that ye heard from the beginning, that ye should love the brethren" (1 John 3:14, 11).

"Now abideth faith, hope, and charity, these three; but the greatest of these is charity [love]" (1 Cor. 13:13). If we are ever to become the children of God, we must learn to love even our enemies. (See Matt. 5:44, 45.)



...PRAY FOR ONE ANOTHER,
THAT YOU MAY BE
HEALED AND RESTORED
—TO A SPIRITUAL TONE
OF MIND AND HEART.
THE EARNEST (HEART-
FELT, CONTINUED)
PRAYER OF A RIGHT-
EIOUS MAN MAKES
TREMENDOUS POWER
AVAILABLE, DYNAMIC
IN ITS WORKING.
— JAMES 5:16 (LURNT)



can in his own words. Singing in the church prepares one for a closer fellowship with God later in the service. Often the Christian comes to the house of God immediately after being with friends of the world. It takes a few minutes to adapt oneself mentally to the atmosphere. A hymn of praise to God sung by His children can cause one to forget the happenings of the past week and the things of his life.

Singing prepares one for communion with God. The one who does not participate in the singing is attempting to worship God without preparing himself. Even though the worshiper sleeps until nine o'clock on Sunday morning, he should sing when the time comes. Even though he does not like the sound of his own voice, he should make an effort. Even though he is a monotone, he should sing—though softly. A good rule to follow is to sing

THE CHRISTIAN IN T

THE BEHAVIOR of the Christian while in the house of the Lord should be governed by certain principles. The Christian's attitude toward God is revealed by his activity in the worship service. God is concerned how His children conduct themselves in His house and has seen fit to reveal some of His sentiments about man's worship in the church.

While it is impossible for one man to know with certainty the attitude of another's heart, yet certain outward manifestations reveal whether one is spending his time profitably in God's house. Woe is the man who enters the house of the Lord without being conscious of his behavior. Paul said to Timothy, "These things write I unto thee . . . that thou mayest know how thou oughtest to behave thyself in the house of God" (1 Tim. 3:14, 15). Truly there is a right way to act while in God's presence, and every child of God should seek to behave himself in every respect in God's house.

The Bible is not silent on this subject. God has chosen a number of His servants to write about this subject. Most of the writers mention the subject in passing, but this does not minimize the importance of one's behavior in God's house.

Singing Is Worship

Singing comprises nearly one fourth of the average worship service today. It gives the worshiper the opportunity to participate vocally in praising God. Many times one can express his feelings more aptly in song than he

whether you feel like it or not. It will do you and others good.

Group singing in the worship service with some not joining in is like cultivating corn with a few shovels missing. All the ground cannot be worked properly. One of the purposes of singing is to erase anxieties and worries and permit the Lord to comfort the person. Group singing will cultivate a spirit of active worship in those who participate.

When one fails to sing with the group he is influencing others, as well as doing himself harm. One person, standing in a prominent place, who does not sing can dampen the spirit of the entire group. One's fellowship with God and with others is hampered if he fails to participate vocally in the singing.

Many of the Psalms were written to be sung in the service of the Lord. Such phrases as, "O sing unto the Lord," "Make a joyful noise unto the Lord," "Come before his presence with singing," and "I will sing of mercy and judgment," appear throughout the Psalms. Psalms 100, 149, and 150 give examples of how men should praise God with their voices in His sanctuary.

Praying in Worship

The second thing that the Christian should do while in the sanctuary of God is *pray*. God said in Isaiah 56:7, "Mine house shall be called an house of prayer for all people." Even though the Christian can speak to his

Lord anytime or anywhere, praying should be a prominent part of his activity while in God's house.

Jesus was displeased with the people of His day and their use of His Father's house. He quoted from Isaiah and Jeremiah and said, "My house shall be called the house of prayer; but ye have made it a den of thieves" (Matt. 21:13). The people were not using the temple as a place to talk with God.

The child of God should be in a prayerful attitude while in church. Whether he talks with God aloud representing the group, or whether he utters a silent prayer to himself, he should be prepared to pray. No Christian should leave God's house before speaking with God in prayer. Perhaps during the organ prelude or during the offertorial music one should speak his heart's desires to God in prayer. The atmosphere of the entire service should be of such a nature that one can converse with God without feeling hindered. After all, he is in God's house

Besides listening to God in prayer, one should listen to God through the Word as it comes from the pulpit. God speaks through His Word. It is up to the man to listen. Whenever God's Word is read or explained those present should be at attention, both mentally and physically.

Few people have the talent of being able to sleep and listen at the same time. Many can slumber in an upright position and conceal their mental attitude from those seated behind, but the secret is known to the preacher and God. The ability to relax completely and get some rest is good, but there is a time and place for everything. Had God intended for Christians to sleep in church He would have suggested that beds be placed in His sanctuary instead of pews.

Having been a farmer and an outdoor man for a number of years, the writer has had some experience with the subject of the above paragraph. A warm audi-

E WORSHIP SERVICE

of prayer. If more Christians were as anxious to talk to God as they are to talk to the neighbor in the next pew, the worship service would be more acceptable to God and more profitable to others.

Prayer seasons the entire worship service. Without it the service would lose most of its purpose and taste. Men should go to God's house primarily to converse with God. It is quite unethical to enter and leave God's building without speaking to the Being who dwells there by His Spirit.

Listen

The third thing to be done by the man of God in God's house is to listen. "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools. . . . Let not thine heart be hasty to utter any thing before God . . . let thy words be few" (Eccl. 5:1, 2). Solomon was advising others not to be rash in making vows to the Lord, and to be careful what is said to Him.

Before speaking to God one should first let God speak to him. We learn of our needs when we come to God. Too many people ask for things they do not need because they give God no chance to speak. When conversing with someone, it is only proper to listen part of the time. The Christian who spends time in church without listening for the "still small voice" of the Lord is just spending time. No one can edify himself by prayer if he does all the talking.

torium, a comfortable pew, a soft sermon, and nothing to do with the hands will nearly always induce sleep upon the laboring man—unless something is done to prevent it.

There are a number of things that will help one to remember the purpose of his coming to the house of the Lord. In order to listen attentively one must be interested in the subject being presented. In some cases one must *force* himself to be interested. This can be done by looking up every Scripture cited from the pulpit. Doing this will aid in becoming familiar with the Bible itself, as well as keeping one mentally alert. If this procedure does not work, try taking notes on the sermon as inconspicuously as possible. Taking notes will serve two purposes: it will help one to retain what is said, and keep one from missing out on everything entirely.

As a last resort, try holding one foot two inches off the floor for five minutes at a time, or holding your breath for one minute. In other words, don't let yourself get too comfortable by slumping down in the corner of a pew, or by taking a seat on the back row where you will not be noticed. The writer's experience has been that, when he is embarrassed bad enough, the habit can be broken. Sleeping in the sanctuary can make a person feel as though he had never been in the Lord's presence.

Listening in the Lord's house is not as easy as it might seem. Good listening requires that other thoughts be put away. What good will the worship service do the housewife who plans the noon menu during the sermon? How

can God's ways be made known to the worshiper who will not listen to the Word? Truly the words in Isaiah 26:3 have some bearing on this subject: "Thou wilt keep him in perfect peace, whose mind is stayed on thee." The Christian should not expect peace when he goes to the Lord's house if he insists upon thinking about other things. One should seek to shut out all irrelevant thoughts when he listens to God.

It is rude to think of something else while being spoken to. Usually we do not remember what we hear unless we are thinking about what is being said. It is offensive to God when His children fail to listen when He speaks through His Word.

Worship God

There remains one essential thing that the Christian must do if he is to make his brief stay in the Lord's house profitable. The Christian must worship God. This is the primary purpose of gathering together each week. Worship actually includes the three other things we have considered: sing, pray, and listen. Only when one sings, prays, and listens can he be said to be worshiping God.

In order for one to worship God in spirit and in truth, he must be sincere in all his actions in the worship service. He must prepare himself by singing, talking with God in prayer, and listening to God speak through the Word proclaimed. It is irreverent to come to God's house on Sunday morning for any other purpose than to worship and adore the One who made heaven and earth.

If a person's sole purpose in God's sanctuary is to worship Him, then he will not be concerned with other people's clothes, how much the other fellow put into the collection plate, where the Joneses are, or the preacher's one grammatical error. If one wants to worship God

he can do so, even if he must do it in spite of what is said and done by others in the auditorium.

How He Should Act

While it is true the words *sing, pray, listen, and worship* describe in part how the Christian should act, yet we believe that something should be said about the attitude with which one does these things. From the time one walks into the sanctuary until he leaves, he should be conscious that he is in God's presence. He should observe closely all his actions before God.

In Hebrews 12:28 we read, "Let us have grace, whereby we may serve God acceptably with *reverence and godly fear*." It should be a sobering feeling to any finite creature who comes before the infinite Creator of all things. Man's worthlessness should become very real as he comes to understand the greatness and majesty of his Almighty God. Everything that is done in God's house, whether it be singing, praying, or listening, should be done with a consciousness of God. If it is not done "unto the Lord" perhaps it is vain.

Small children have to be taught that running up and down the aisles of the church is not proper or acceptable. What a pitiful thing it is to see an adult come into the house of the Lord so carelessly—by entering late, trudging up the center aisle to a front pew, only to wave to a friend and take off his wraps after being seated! Such people show others present that they have forgotten in whose house they are. God told the Israelites, "Ye shall keep my sabbaths, and *reverence my sanctuary*: I am the Lord."

Moses was keeping the flocks of Jethro on the backside of the desert when God gave him the command to lead Israel out of Egypt. It was near Mount Horeb that God spoke to Moses. In Exodus 3:5 we read, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is *holy ground*." The ground itself was no different from the rest of the desert except that God's presence was there. No man should act the same in the presence of God as he would in the presence of other men. The church is just one of the many buildings in our society, but it is different because God's Spirit abides there with His children.

The removal of a man's hat before entering a church is a custom that shows respect to God. There are several other visible ways in which respect to God is shown. God spoke through the "weeping prophet" and said in



"Singing . . . gives the worshiper opportunity to participate vocally in praising God. . . . Group singing in the worship service, with some not singing, is like plowing corn with a few shovels missing. All the ground cannot be worked properly."

Jeremiah 5:2, "Fear ye not me? . . . will ye not *tremble* at my presence?" The place where God's presence is manifest is a holy place. Such a place should make any man conscious of his actions. Strictly speaking, the man who enters God's house without "trembling" or "fearing" lacks an understanding of God and his own worth. A person's every action in the church should be governed by a reverent attitude toward God.

In addition to acting reverently to God, the Christian should act considerately toward others present. Paul the Apostle told the Corinthians, "Let all things be done unto edifying," "God is not the author of confusion [tumult or unquietness], but of peace, as in all churches of the saints," and "Let all things be done decently and in order" (1 Cor. 14:26, 33, 40). Paul realized the value of each one being considerate of others while in God's house. The reason for attending God's sanctuary should be to worship God and be edified in His Word. No true worshiper should be guilty of hindering anyone else from worshipping and being edified. He will not be guilty of hindering others if he is intent upon accomplishing his mission to the house of the Lord.

There is usually some confusion when the church is filled with people, as there is in other public gatherings. If at all possible, the back pews should be left for late comers and mothers with small children. If there must be confusion, it is best to have it at the back of the church instead of at the front between the speaker and the people who would like to hear. Generally speaking, those who want to be less conspicuous in the Lord's house are those who arrive before the service begins and take seats toward the front of the auditorium. Seldom do late comers realize that they shatter a sacred atmosphere by being so inconsiderate. If one must come late to worship God, let him take a back pew as part of his punishment.

Those who sit close to the front must be especially conscious of their actions, which might distract others seated behind. As little movement as possible is a good practice for all. It is quite annoying to sit behind the person who whispers often to his companion, or the one who works his jaws recklessly over a piece of gum. These are habits that should be abandoned with childhood. One cannot truly worship in the Lord's house without being considerate of others. It is like trying to love God, yet hate one's brother. It cannot be done. If we really want to worship God, we will be anxious for others in the sanctuary to do likewise.

If peace exists any place upon this earth, it should be in the sanctuary of God with His children. God is the Author of peace. Christians should be able to share that peace of God in His house. Peace and quietness should prevail throughout the entire service. Each person must

contribute to the peace and quietness, if God's house is to be a house of prayer as it is intended.

One's consideration for others in the church service will be determined by his purpose in the Lord's presence. If his purpose is to worship God and be built up in the faith, then he will be considerate of others.

When the Christian attends a worship service of the church he must do more than go, be counted, and leave. He must go for a purpose, and he must make sure that he goes not in vain. It is hoped that these few thoughts about the Christian's behavior in the worship service will inspire some to render a more acceptable service to the heavenly Father.

THE ANCHOR HOLDS

By Mrs. Rosalie Ficken

One morning I stepped out of the house and found myself confronted with a marvel in workmanship. It was a bright, sunny morning in October. A heavy mist which hung over the valley was slowly being dispelled by the warmth of the sun. What caught and held my attention was a huge spider web. Its silvery strands were anchored to a red metal fence post and were stretched to cover the width of a four-strand barbed wire fence. A stiff breeze was blowing from the south, and the delicate, fragile-looking web shimmered in the sun as it billowed and waved in the breeze like an unfurled sail on a boat.

The old familiar hymn, *My Anchor Holds*, came to my mind as I stood watching in amazement. To all appearances the tiny wisp-like strands could never withstand the strong, buffeting wind. *But it held.*

In today's storms and strife our faith must be strong like the spider's web, if we hope to survive the buffeting heavy storms of life. If a web woven by instinct out of materials almost invisible to the eyes of the less discerning can hold in a strong gale, how much greater can our faith hold when it is anchored in God's boundless mercy and love.

Paul, in Acts 14:22, tells us "to continue in the faith, and that we must through much tribulation enter into the kingdom of God."

"TRUST IN GOD!"

Courage brother! do not stumble,
Though thy path be dark as night,
There's a star to guide the humble,
Trust in God, and do the right.

Though the road be long and dreary,
And its ending out of sight,
Foot it bravely—strong or weary,
Trust in God, and do the right.

—Norman McLeod.



The Pulpit and the Press

Brief Messages for Busy People



WHAT IF GOD FIGURED YOUR INCOME?

What would you do if the Lord took your contribution on Sunday and multiplied it by ten and made that your income for the week?

How much would you make? Would you be satisfied with your salary?

If you gave one and He gave you ten—could you live on it? If the Lord prospered you as you give, instead of asking you to “give as you have prospered,” how would you fare?

A QUESTION

“If I really, really trust Him,
Shall I ever fret?
If I really do expect Him,
Can I e'er forget?
If by faith I really see Him,
Shall I doubt His aid?
If I really, really love Him,
Can I be afraid?”

A GALAXY OF SAINTS

By C. E. Randall

“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 on the earth” (Heb. 11:13).

Of all the chapters in the Bible, Hebrews 11 stands alone, as many of the saints of God of past ages are cataloged in this single chapter. These pilgrims of faith and works are set forth as exemplars of the heirs of salvation—waiting for the coming of the Lord and the “better resurrection.”

These saints of great faith were men and women possessing beliefs of strong conviction, by which their lives were molded and made. Although they have been dead a long time, yet their faith still inspires and incites people the world over as they seek to become “heirs of righteousness.” Some of the attributes of these godly men and women, as related by the Apostle Paul, can be summed up in a few words, such as: “pleased God,” “moved with fear,” “obeyed, and went out,” “by faith,” “accounting

that God was able,” “choosing to suffer affliction,” “that they might obtain a better resurrection.”

These people could truthfully sing, “I surrender all.” They accounted the hope set before them of greater wealth than the treasures of the countries in which they lived. The value which they placed on their hope was so high that the temporary sacrifices which they were called upon to make were of little comparison to the glory which will be revealed in them.

People today who feel it is asking too much of them to be faithful to all the stated services of the church, of being liberal and cheerful in discharging stewardship responsibilities, of being faithful witnesses of the gospel and of Jesus Christ have undervalued their inheritance in glory and honor. It will not be difficult, or even considered to be asking too much, for one to do with his might whatever task there is to be done—providing he loves the Lord with all his heart, his mind, and his being. Love makes serving a pleasure and, with a true value placed on one's hope in the gospel, giving of self and substance will be service sought after with cheerful heart.

“THE EARTH IS THE LORD'S”

By Pastor J. R. LeCrone

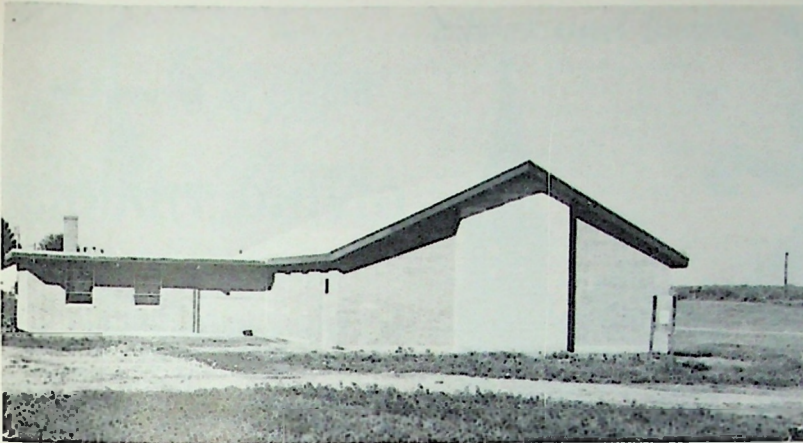
“The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods” (Psa. 24:1, 2).

Most of us are perfectly willing to concede that the earth belongs to the Lord, except that tiny portion of it to which we hold the title deed. That, we feel, is ours, to do with as we see fit.

We are equally willing to grant that all who dwell upon the earth belong to Him, and consequently should be subject to His will. But in applying this rule to ourselves, we are inclined to add, “when it is convenient for us.”

President Kennedy's charge that the Russian attitude with regard to world affairs is, “What is ours is our own, but what is yours is negotiable,” brought a smile to our lips because we recognized the truth in it. It was also a penetrating insight into human nature in general.

If, however, we sincerely wish to be more honest and



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straightforward in our relationship with the Lord than Russia is in relationship to other nations, it is not enough to recognize God's ownership of all things in principle. We must acknowledge that it includes our own possessions. This means that it is His right to tell us how they are to be used, and to claim a tenth of any profit that may come to us as a result of our use of them.

By the same token, if we belong to Him, His is the authority to tell us how He wants us to use our time and energy. Our obedience to His commands stands revealed, not as something subject to our own whims and conveniences, but as a definite and inescapable obligation.

It is of little value to acknowledge God's ownership of the world, and His right to the complete obedience of every inhabitant of the world, unless we apply the principle directly to ourselves. "I am the Lord's and everything that I possess belongs to Him." If we live according to this conviction, He will have no cause to be displeased with our indifference to His will. We, for our part, will find ourselves in close co-operation with the Lord, and will be assured that He will use His ownership of all things, and His authority over them, for our eternal benefit.



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Stories to Grow On

GIVING THANKS

By Mrs. Mildred Dennis

"It is good to give thanks unto the Lord" (Psalm 92:1).

Danny stretched and yawned. Then he burrowed deeper into the covers. He heard sounds—kitchen sounds. His nose wiggled—smells, kitchen smells.

Danny pulled the covers down a little. He could see a star shining through his window. "Why are there kitchen sounds and kitchen smells while the stars are still shining?" wondered Danny.

Daddy came in and gave the covers a tug. "Time to get up, Danny. Big things are happening today."

Danny rubbed his eyes. "Isn't this Sunday? Why are we getting up so early?"

Daddy laughed and said, "You will see."

As Danny went into the kitchen he heard Carol say, "What is the basket for? Are we going on a nighttime picnic?"

"We will have a kind of picnic, but the sun will be shining," said Mother.

Soon Mother, Daddy, Danny, and Carol, and the big picnic basket were all settled in the car and they were on their way.

"Look at the sky; it's rosy pink all over," said Danny.

Danny and Carol watched. A thin slice of orange came peeking over the hills. It grew larger and larger. "Now the sun is a big orange. What a lot of orange juice that would make," laughed Carol.

The road ran on and on in front of the car. The tires sang on the pavement, "Hum-m-m-m." Both children became drowsy and were soon sleeping.

Some time later Mother woke them. "We don't have too much farther to go," she said.

Carol and Danny looked out the window. "Where are we? The pavement is gone. This is a graveled road."

"Look at the trees, it's as if we're driving through a long hall," said Danny. The tall trees on each side of the road seemed to be spreading their limbs until they came together over the road.

"There are so many colors, the leaves are red, yellow, brown, orange, some green; so many colors I can't count them all," said Carol.

"Autumn is a beautiful time of year," said Mother. "I wonder if perhaps God planned this lovely show to give us memories for the coming winter. The leaves must fall so that the trees, like all things, can have a time of rest. As we see the bare trees during this cold resting time, we can remember the flaming colors."

"That's right," said Daddy, "and before we know it, spring will waken the trees, new leaves will bud, and God's circle of seasons will begin again."

"Now," said Daddy, "here we are." He turned into a clearing in the avenue of trees.

"Why, it's a church," said Danny. "Look at the pretty church."

The children blinked their eyes. There in the circle of bright trees stood a small, freshly painted, white church. It seemed to sparkle in the sunshine. Many cars were parked in front of the church.

"This was your grandfather's church and even my grandfather's church," replied Daddy. "It is very old. Today is a special day. It is called Homecoming Sunday and people have come from many miles to worship together and visit with old friends. Grandma and Grandpa are here, too. We will have a basket dinner after the morning services."

"Daddy," asked Danny, "did you come to this church when you were a little boy?"

"Yes, I did. You know this is the Thanksgiving season. We can be especially thankful for all small churches like this one in the country."

Just then they heard music coming from the church and the people inside began a song of welcome.

"Come," said Daddy. "Let's go in together and join the others in the song worship."



Churches IN THE News

CHURCH OF GOD RADIO BROADCASTS

"Bible Truth Program," Station WCGC, Belmont, N. C., 12:45 p.m., Sunday, Z. B. Duncan, speaker

"Bible Truth Program," Station WJRI, Lenoir, N. C., Sunday, 9:00 a.m., Z. B. Duncan, speaker

"Church of God Broadcast," Station KCIW, Gatesville, Texas, 7:15 a.m., Sunday. Richard Worley, speaker

"Church of God Broadcast," Station WCEN, Mt. Pleasant, Mich., Sunday, 9:30 a.m., Billie Kennedy, speaker

"Words of Life," Station WEBQ, Harrisburg, Ill., 6:30 p.m., Saturday, John Lewis, speaker

"Voice of Tomorrow," Station WSIG, 790 kc., Mt. Jackson, Va., Sunday, 9:00 a.m. Dale Ward, speaker

"Voice of Tomorrow," station KTAR, 620 kc., Phoenix, Ariz., Sunday, 10:05 a.m., Alva G. Huffer, speaker

"Voice of Truth," Station WOOD, 1300 kc., Grand Rapids, Mich., Sunday, 8:15 a.m. Harvey U. Krogh, Jr., speaker

"Words of Life," Station WRRR, 1330 kc., Rockford, Ill., Sunday, 8:15 a.m. Kenneth Milne, speaker

"Words of Life," Station WFPB, 1400 kc., Hammond, La., Sunday, 8:00 a.m. James Mattison, Gordon Landry, Richard Dick, speakers

"Words of Life," Station WKAI, 1510 kc., Macomb, Ill., Sunday, 8:15 a.m. Kenneth Milne, speaker

"Words of Life," Station KBHS, Hot Springs, Ark., 590 kc., Sunday, 8:00 a.m., Kenneth Milne, speaker

"Words of Life," Station WANS, Anderson, S. C., 1280 kc., Sunday, 9:15 a.m., Kenneth Milne, speaker

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kings!"

—Esta L. Starbuck.



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HAROLD J. DOAN, Editor
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Every holiday time the grandchildren spend a Saturday making a Christmas wreath for our front door. I had a whole pile of greens and cones and decorations ready for them and they made an extra big one this year. They finished with large gold letters arranged in a circle around it saying, "Welcome." The most important part of Christmas is to have a welcome to the Christ child written on the doors of our hearts.

An Editorial

How Does Christmas Survive?



Each succeeding Christmas season we wonder more how the holiday and its spiritual significance can survive the overtone of worldliness, commercialism, material concern, and fantasy that becloud the real meaning of Christmas. With Santa Claus landing in some towns in a helicopter, and Christmas parades dominating Thanksgiving Day it becomes more and more amazing that the Christmas spirit can survive the sheer weight of the time that is devoted to its commercial promotion. With cities crowded with shoppers the day after Thanksgiving, the collectors for good and not-so-good causes ringing doorbells and Christmas bells on the streets to capitalize on the heartiness of the season as early as Halloween, with Christmas trees in some windows as early as July ("Take advantage of our lay-away plan"), with the overwhelming displays of lights, fairies, elves, Santas, deer, trees, tinsel, holly, gaudy and often useless merchandise, with the spectacle of office parties and other Christmas parties where alcohol flows, the miracle of Christmas is that it exists at all.

It seems that the worst in man and the best in man come to the front in the Christmas season. Certainly the "isms" (commercialism, materialism, and egotism) come to the front in the way that Christmas is merchandised to the nation. Some pre-Christmas parties may be the most immoral of the year. At the same time there is the fact of well-filled churches, special Christmas programs, the glorious "Messiah" being sung in innumerable communities, school programs centered in the carols and their message of a Saviour, and acts of selflessness that display goodness in what may seem to be the hardest of hearts.

Christmas of 1961 is a mystery and a paradox, as was the first Christmas. When the Saviour was born there were many different reactions from that of the humble, believing shepherds, to the rage of the wicked King Herod; from the Magi who came hundreds of miles to see Jesus, to the religious leaders of Jerusalem who would not walk five miles to Bethlehem for the occasion. Many and varied are the modern responses to Christmas.

How has the season survived this burden of irrelevancy? How is it that, in spite of all that is false and detracting, the true light of Christmas still shines through? Perhaps it is because the world needs Christmas and all the hope that it inspires. Perhaps it is because the Lord wants the world to have the message of Christmas, and adds His power to the true spirit of the season so that it will survive to touch some needy soul. Perhaps it is a demonstration that truth will eventually win over error. The fact that Christmas exists at all may be a source of encouragement to believers in other matters of faith.

Even a prodigal nation, having once heard the true Christmas story,

"a Saviour is born who will save His people from their sins," and then, having wandered far from its spiritual beginnings, will be caught up short once a year when the Christmas carols and the lights in the churches and the shadow of the Christ child are seen over the land. At least once each year it will remember that there is a God and He has a Son who is the only Saviour of the world. Try as some do to silence the Saviour's voice and blot out His image with the irrelevant signs of the season, the Christmas spirit does shine through and some hearts are touched with its message.

ANTI-SEMITISM IN RUSSIA AND AMERICA

A new anti-Semitism is arising in Russia under the term, "anti-cosmopolitanism." The three million Jews in Russia have been looked upon as "cosmopolitan" in the sense that they are thought to have a divided loyalty and to practice an "alien" religion. Under Khrushchev, Jews have not been persecuted thus far, as they were under Stalin, but anti-Semitism has always been just under the surface. There now seems to be a stepping up of anti-Semitic activities. Six respected leaders of the Jewish community have been jailed. Sneering remarks against "fanatics of the Talmud" have been appearing in the Russian press.

Time magazine recently carried a story of the trials of the Jewish Bowman family in San Francisco. For months they have been the victims of obscene telephone calls, swastikas painted on the home and auto, having their windows shot out, having their auto damaged till all their insurance has been canceled, and many other forms of harassment. After dragging its feet for months, the police department has finally arrested some of the youths responsible. Only an aroused populace and pressure from the press brought action.

Along with other last-day signs is anti-Semitism, which may drive Jews back to Israel and eventually to Christ. Though the end result may be good for Israel, the means being used will be punished by a just God, who has in the past allowed His wrath to fall on Egypt, Assyria, Babylon, Greece, Rome, Spain, Germany, and other nations for such actions.

THE PEACE CORPS MISSIONARIES

We have expressed doubts about the Peace Corps on the basis that it is constituted to work with private organizations in some countries. Our fears of this arrangement are substantiated in the following appeal in *Ave Maria*, a Roman Catholic publication of July 16, 1961, as reprinted in *Church and State*.

"For some time we have urged qualified readers to consider the possibility of devoting some part of their life to the work of Christ as lay missionaries. Now, with the advent of the Peace Corps, there is an additional op-

portunity . . . to serve both God and country as a dedicated worker in foreign fields.

"Especially urgent . . . is the need for Catholic teachers to help fill three hundred teaching assignments in the Philippine Islands as Peace Corps volunteers.

"Those who wish to volunteer for this work or other Peace Corps posts should apply to the Peace Corps Desk, National Catholic Welfare Conference, 1312 Massachusetts Ave., N. W., Washington 5, D. C."

Akin to the Peace Corps in the Philippines is the Peace Corps plan for Colombia. Here, the Peace Corps is supposed to construct schools in rural areas. These schools, as all schools in Colombia, will be under the control of the Roman Catholic Church. The Concordat between Colombia and the Vatican agrees that teachers are subject to be fired by the local bishop if they do not teach the Catholic religion in the school.

In Colombia there are two hundred Protestant schools that have been closed by the government because of this regulation. If Colombia needs schools, and the Peace Corps really is a non-sectarian government organization, why are the two hundred schools not reopened, rather than using American labor and tax dollars to build new Catholic schools? This question has been side-stepped by the President's brother-in-law, R. Sargent Shriver, Jr., who heads the Peace Corps. Peace Corpsmen in Colombia will stay with village priests and be under their jurisdiction. This will seem to give American sanction to the priests' persecution of Colombian Protestants.

MARK OF THE BEAST

A reader sent a clipping concerning a new idea of the Department of Internal Revenue to assign every citizen in the United States a lifetime number. This could eventually be tattooed on his person in some way. The number would be his tax number, similar to his Social Security number, and all business transactions would be filed under his number. The purpose is to catch tax cheaters. Our reader asks if I think this is the mark of the beast.

This is indeed a beastly thing to do, but I would doubt that this is the mark of the beast referred to in Revelation 13:16. I believe that it is one of those instruments of regimentation, however, that is preparing mankind for the mark of the beast whenever the beast does appear. We are becoming accustomed to the idea of being numbered, carrying identity cards, and being told what to think, what to plant, when to plant, how much to plant, when to harvest, when to sell, who can work, who cannot work, who is a good security risk, who is not a good security risk, etc., all of which is the groundwork for the day when "no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."



The Nation, Tribe, Family, and SON

By Francis E. Burnett

GLORY to God in the highest, and on earth peace, good will toward men" (Luke 2:14) are words that will ring out hundreds of times in the next few days through music, speech, and writing. Certainly the expression deserves our esteem and the One to whom it is addressed, magnificent praise. The words of this scripture came from the "heavenly host." They were said because a great event had taken place. A child had been born. But this child was no ordinary child; He was the Son of God, Son of Abraham, Son of David, the Prince of life, *the Messiah of Israel*. He was born to be a king! He was the promised "seed" of the woman.

It is believed by nearly all Christians that the promise to Eve about the "seed" was fulfilled in Jesus. This being true, the fulfillment, by necessity of the prophecies, must have had its start in the life processes of Eve and continued through her descendants until the birth of Jesus. Jesus is the *one* in the *chosen line of descent*.

Technically the chosen line began with Adam and Eve, but basically it began in Abraham. When God called Abraham, He told him, among other things, "I will make of thee a great nation" (Gen. 13:2). Abraham was the father of Isaac, who was the father of Jacob. Jacob had the twelve sons who became the heads of the tribes of Israel. Jacob's name was changed. "God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel" (Gen. 35:10).

The nation of Israel since the time of the coming out of Egypt has made a name for itself and many times has been feared by other nations. Israel was (and still is) God's nation chosen above all other nations. "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth" (Deut. 7:6).

From this small but mighty nation God chose one tribe to be special unto Him above the other eleven. It was the tribe of Judah. Before his death, Jacob said of Judah, "The sceptre [authority to rule] shall not depart from Judah, nor a lawgiver from between his feet, until

Shiloh come; and unto him shall the gathering of the people be" (Gen. 49:10). The word "Shiloh" refers to our Saviour. We know Jesus was of the tribe of Judah. God favored Judah! "In Judah is God known" (Psa. 76:1). "He chose the tribe of Judah, the mount Zion which he loved" (Psa. 78:68). "Judah was his sanctuary, and Israel his dominion" (Psa. 114:2). The Prophet Hosea wrote, "Ephraim compasseth me about with lies, and the house of Israel with deceit; but Judah yet ruleth with God, and is faithful with the saints" (Hosea 11:12). We can see that God not only chose the nation but out of that nation chose one part of it to be His "sanctuary."

To choose the tribe did not fulfill God's purpose, so He went one step further. This next thing was to choose a family—the family of David. The Prophet Samuel was told of God to go to Jesse's house and anoint one of the sons that God would show him. This son was David who was in the field caring for the sheep. After David became king of Israel, the Prophet Nathan came to him and said, "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. . . . I will be his father, and he shall be my son. . . . And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" (2 Sam. 7:12-16). Jesus, talking with the Sadducees, asked, "What think ye of Christ? whose son is he? They say unto him, The son of David" (Matt. 22:42). By this they meant that He was to be of the house of David. In establishing the place of the family of David in God's plan, we cannot forget the words of Luke, "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" (Luke 1:32). Out of all the families of Israel, from the tribe of Judah, David's was chosen to be honored with bringing forth the *one* and *only* Son.

The prophets had foretold the day coming when one would be born who would rule Israel and after whom they would seek. He was to be born of woman; in fact, to be "her seed." Paul wrote the Galatian brethren,

"When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4). To the brethren in Rome, Paul wrote, "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh" (Rom. 1:3). In Hebrews 7:14 we read, "It is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." "Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof" (Rev. 5:5). These preceding verses bear out the thought that

Jesus was the Son of the tribe of Judah and the family of David.

"Unto us a child is born, unto us a son is given" (Isa. 9:6a). Jesus Christ was born of Mary of the family of David, of the tribe of Judah, of the nation of Israel. The angel said to Mary, "That holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

"Glory to God in the highest, and on earth peace, good will toward men" because the Son was born. Some day He will take "the throne of his father David" and rule "from sea to sea."

THE EFFECT OF CHRIST ON MEN

By Raymond L. Brown

IT HAS been said that no one can have an audience with Christ and not be affected by it. In Matthew 27:22 Pilate asked a question very important to the Jews: "What shall I do then with Jesus which is called Christ?" This is a question that everyone must ask himself when he has had an audience with Him. Everyone who has met with Him has been affected by His great influence.

The Shepherds

The question has been asked from time to time, "Why did God announce the birth of His Son to the shepherds?" This is, of course, a question that is difficult to answer, but we can perhaps see some reasons for it. No doubt one main reason is that God uses the common, the humble, and the unexpected.

The shepherds, upon hearing the announcement of the angel (Luke 2:15), went to Bethlehem to see the Lord in the manger. They went in curiosity, for they said, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." They were affected by what they saw, for "when they had seen it, they made known abroad the saying which was told them concerning this child." Again, we see in Luke 2:20 another way that they were affected. "The shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them." Finding the Christ causes one to glorify and praise God.

Simeon

As far as we know Simeon was a rabbi from Jerusalem. It was to him that God had promised the privilege of seeing the Messiah before his death. It was at this time that he was led of God to the temple for the fulfillment of the promise. He took the Child in his arms and said, "Lord, now lettest thou thy servant depart in peace, according to thy word." The meeting of Christ brings peace.

Anna

Anna was affected in another way. She was a prophetess who gave herself to fastings and prayers day and night. It is said of her: "She coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." The meeting of Christ produces thanksgiving and the telling to others of redemption.

The Wise Men

The Wise Men were the intellectuals of that day. They, through their understanding of Daniel's seventy weeks, came from afar to seek Him who was born King of the Jews. They went to Jerusalem where they expected to find Him. At the request of Herod, the chief priests stated that He was to be born in Bethlehem. When they found where He was, they paid homage to Him. Because of a dream that they had regarding Herod, "they departed into their own country another way." It may be interesting to note that *all* who meet the Master go a different way from that which they came. There is something about that Man that *compels* one to do so.

We see that all the persons who are connected with the Christmas story were impressed by the Babe. The shepherds went rejoicing; Simeon received the peace for which he had longed; Anna gave thanks for this wonderful Child. The Wise Men went to their country a different way.

Friend, you too are affected by this Man, as was Pilate, who asked this old, yet up-to-date question, "What shall I do then with Jesus which is called Christ?" What is *your* answer? You cannot ignore Him, for He is always appearing in your mind and heart. You can reject Him, but, if you do He is a stumbling block to you, for His laws will cause you to fall. You can accept Him! If you do He compels you to dethrone all else and make Him your King of Kings. What will *you* do with Him?



"Therefore, the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14).

THIS text is clearly a prophecy of the virgin birth of the Messiah, but few other texts are as controversial and misunderstood as this one.

One source of controversy in recent years was the Revised Standard Version's translation of this text, "Behold, a *young woman* shall conceive." The new version was immediately attacked as denying the virgin birth of Christ. Those who attacked it failed to notice that in Matthew 1:23, where this text is quoted, the revisers used the word "virgin" as the King James Version does.

The controversy on this point is baseless, as a study of the original words used and the purpose of the prophecy will show.

The Hebrew word used in Isaiah 7:14, and translated "virgin" in the King James Version, is the word *almah*, which means "unmarried female," according to Young's Concordance. It occurs seven times and is also translated "damsel," and "maid." *Almah* is not the technical He-

brew word for a virgin, a chaste, pure female. That word is *bethulah*, but it is not used here. The revisers correctly translated the word *almah*, "young woman," and they were also true to the original when they used the word "virgin" in Matthew 1:23, because the word used there is the technical Greek word for virgin, *parthenos*.

Ahaz's Immanuel

This prophecy in Isaiah 7:14 has a double application. The whole section, chapters 7:1 through 12:6, must be studied to see how it was applied in Isaiah's time. According to the context, the confederate armies of Syria and Israel (the ten tribes) were gathered against Jerusalem in a siege. Ahaz, king of Judah, and the people were afraid. (7:1, 2.) The Prophet Isaiah was instructed to assure Ahaz that Jerusalem would not fall. Ahaz was directed to ask a sign from God as proof of Jerusalem's safety. (7:3-11.) Ahaz refused to ask, so God gave him this sign without his asking. The sign was that some

"IMMANUEL"

By Terry Ferrell

notable young woman (*almah*, not necessarily a virgin) among them would conceive and bear a son and call his name "Immanuel." Isaiah 7:16 states that before this child would be old enough "to refuse the evil, and choose the good," the land that Ahab abhorred, Syria and Israel, would be "forsaken of both her kings."

A study of Isaiah 8:1-18 shows that the "young woman" who conceived and bore a son was "the prophetess" (unnamed), Isaiah's wife. That son was Mahershalalhashbaz, or "Spoilsoonpreyquick" as rendered by Moffatt. Of him it was said, "Before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus [Syria] and the spoil of Samaria [Israel] shall be taken away before the king of Assyria." This fulfilled the prophecy as it applied to that time. Isaiah said, "I and the children whom the Lord hath given me are for signs and wonders in Israel" (8:18). Mahershalalhashbaz was the "Immanuel" of that time.

The Hebrew word "Immanuel" is interpreted in Matthew 1:23 as meaning "God with us." It is actually translated "God is with us" in Isaiah 8:10, and it is thus rendered in Moffatt's translation wherever it occurs. It

is doubtful that anyone would contend that Mahershalalhashbaz was actually "God" with them; "Immanuel" does not carry that thought. Rather, the birth of this babe was a sign that "God is with us," "God is for us," "God is on our side," Jerusalem would not be taken by Syria and Israel. This was a true sign, for before this child could say "mama" or "daddy," Ahaz's enemies, the kingdoms of Israel and Syria, were overrun by Assyria.

Jesus, Immanuel

This prophecy in Isaiah 7:14 is also applied to the birth of Jesus Christ according to Matthew 1:22, 23, where a key word is—*fulfilled*. While the prophecy referred immediately to Mahershalalhashbaz, it can be *completely* fulfilled only in reference to Jesus. The rule that the anti-type is always greater than the type is also true here.

While the *general* Hebrew word *almah* was used in reference to the mother of the sign-child in Isaiah, the *technical* Greek word for virgin, *parthenos*, is used in reference to the mother of Jesus in the quotation in Matthew. When Mary was found to be with child while engaged to Joseph, he had a right to make her a public example as an impure woman. But, Joseph was assured by the angel of the Lord that she was a true virgin and that she had been chosen to bear the Messiah, having conceived through the power of God.

As the birth of a son to the notable young woman in Isaiah's time was a sign of God's deliverance and help to his generation, the birth of Jesus was a sign of hope to the godly in His time. Jerusalem and her people had been trodden down by the Gentiles for over six hundred years; since the time of Nebuchadnezzar. Though a limited number of the leaders of the Jews fared well under Rome, the common people were longing for the coming of their Christ to deliver them from foreign oppression and restore the Kingdom to Israel. The joyful news of Jesus' birth as the Saviour was a sign to Israel that God

was with them, that Israel would not always be a captive nation, that Jerusalem would not always be trodden down. He was "Immanuel."

The application of this title to Jesus does not prove that He is "God" any more than its use in reference to Mahershalalhashbaz proves he was God. Nowhere in Scripture is Jesus called God. The existence of one God, sole Creator, the Father, whose personal name is Jehovah, is a truth of all the Bible, and is called by Jesus "the first of all the commandments" (Mark 12:29). In the light of such truth, any text which seems to apply the title of "God" to Jesus must have some other explanation.

While not God, it is also true that Jesus was not "just another man." He was not the natural born son of Joseph and Mary. The virgin birth of Christ is not only a Scriptural fact, but a practical necessity. If Jesus was "just another man" we would still be in our sins, because He could not have atoned for our sins on the cross, being laden with His own. Jesus was a mortal man in every sense. It was by virtue of His being begotten of God and "made of a woman" (Gal. 4:4) that He was born on the plane of Adam's original innocence, without sin in the flesh, and able to live a sinless life. He was the "second man" of His kind that God had made (1 Cor. 15:47), and, because He succeeded where Adam failed, He was also the "last Adam" (1 Cor. 15:45); God needed not to provide another.

Our Immanuel

The use of the title "Immanuel" in reference to Mahershalalhashbaz in Isaiah's time was meant as a *sign* of hope to the people of Judah, living in fear of their enemies; a sign that God was with them, on their side. The use of the title "Immanuel" at the time of Jesus' birth was a *sign* of hope and joy to His people living in bondage under Rome; a sign that God was still with them, that

(Please turn to page 9)

The Lament of Bethlehem's Innkeeper

The innkeeper counted his shekels —
His business was prosperous that day;
He couldn't be bothered with peasants
And so he turned them away.

He couldn't afford them a lodging —
A place that some noble might fill;
He motioned them off to the stable,
A bit of a cave on the hill.

But now as he sits in the courtyard
The innkeeper, weary with years,
Oft gathers the children about him
And mingles his story with tears:

"I could have found room for Messiah —
I wish I had given my own;
I might have been blessed by His presence,
I might have . . . if only I'd known.

"If only I'd watched for His coming,
And heeded the prophets of old;
If only I'd sheltered those peasants,
And not been so greedy for gold.

"I know that my Lord has forgiven,
For now in His love I can sing,
But always, I'll always remember
I might have been host to the King!"

—Mary Helen Anderson.



also to have a child, a holy child, so Mary went to see Elisabeth. The journey took Mary from her home in Nazareth southward to Hebron, some thirteen miles. Here Mary greeted Elisabeth. Elisabeth was filled with the Holy Spirit, and she cried aloud with joy. She blessed Mary and her Baby to come. She acknowledged Mary as the mother of her Lord. She blessed Mary for believing what the angel told her. She knew that there would be a performance of those things which had been revealed. Elisabeth believed that Mary's Child would be the Messiah, the long-expected King of Israel. *She rejoiced* in her belief that a Saviour would be born.

Mary answered Elisabeth with her soul's outpouring of joy in the "Magnificat" (Luke 1:46-55). She said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." She went further into the salvation message than did Elisabeth, for she said, "He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever."

Soon after Mary's return to her home, John was born

SONGS OF REJOICING

● By Mrs. F. L. Austin

CHRISTMAS is a time of rejoicing because of the birth of a Saviour to redeem the world from sin. The familiar story of Christmas tells us of the angel's annunciation to Mary; the journey of Joseph and Mary to Bethlehem; the birth of Jesus; the shepherds watching their flocks on that holy night; the glory light that shone about them; the angel's annunciation to them of "tidings of great joy which shall be to all people, for unto you is born . . . a Saviour, which is Christ the Lord"—then a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace, good will to men." The shepherds no longer feared. They went to see that which the Lord had made known to them. They glorified and praised God. A new star appeared in the heavens. The astronomers of the day understood its significance, and they came later to pay homage to the newborn King. They rejoiced as they presented their gifts of gold (kingship), frankincense (deity), and myrrh (death).

There are other characters who are not so often mentioned as a part of the Christmas message, but each one of them believed, rejoiced, and enlarged upon the tidings of salvation as they sang their several songs of rejoicing.

The angel told Mary that her cousin Elisabeth was

to Elisabeth and Zacharias. The neighbors and cousins rejoiced, for they, too, believed. Zacharias, who had been dumb because of his unbelief, expressed his joy. The Holy Spirit filled him, and he prophesied, adding to what Elisabeth and Mary had told of salvation. He said, "The Lord God of Israel . . . hath raised up an horn of salvation for us in the house of his servant David; as he spoke by the mouth of his prophets which have been since the world began." He *believed and rejoiced*.

After the birth of Jesus, Joseph and Mary remained in Judea until time for Mary's purification. They came to Jerusalem, and went into the temple to present Jesus to the Lord. A "just and devout man, waiting for the consolation of Israel," was in Jerusalem. This was Simeon. It had been revealed to him "that he should not see death before he had seen the Lord's Christ." He was led "by the Spirit into the temple." When Jesus was brought in, Simeon took the Child in his arms and blessed God, and said, "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

Even the prophets of old did not understand the salvation of a people other than Israel. The Apostle Paul spoke of the "mysteries" of the gospel. (Eph. 6:19.)

Devotional Readings

RICH TOWARD GOD

By Hilda Parllowe

They were certain secrets which God had kept until time to reveal them. In Matthew 13:17, Jesus told His disciples that many prophets and righteous men had desired to see the things that they were seeing, and to hear the things that they were hearing, and had not heard them. The salvation of the Gentiles was one of the secrets which God had kept. It was revealed to Peter in his vision of the sheet let down from heaven. (Acts 10). The Israelites "were astonished because that on the Gentiles also was poured out the gift of the Holy Ghost." The teaching of Jesus was given to Israel, but He told His disciples, "Other sheep have I"—another fold which they knew not. "All flesh shall see the salvation of God."

Simeon said, "Mine eyes have seen thy salvation" and, further, he knew when he blessed Joseph and Mary, and prophesied concerning Jesus, "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also,) that the thought of many hearts may be revealed." Simeon *believed and rejoiced* in the peace of having seen the Lord.

Then came Anna, the prophetess who "departed not from the temple, but served God with fastings and prayer." She, too, *believed*, and spoke of Jesus as the One through whom redemption would come to Israel. Thus she *rejoiced* in answered prayer.

What a wonderful Saviour is Jesus to the physical earth in its return to Edenic beauty and peace (Isa. 35); to Israel in the re-establishment of the Kingdom of God (Luke 1:32, 33); to the Gentile nations (Psa. 72); and to God's true church, Christ's bride, to be joint-heirs with Him (Gal. 3:29).

He Is Your Saviour! He Is Mine!

"Let us rejoice, we that are Christian,
Lift heart and voice in jubilant song;
So many reasons have we for gladness,
We should be singing all the day long."

Believe! Rejoice!
Merry Christmas!

"IMMANUEL"

(Continued from page 7)

Jerusalem should not always be trodden down. Jesus is our "Immanuel," too. He is a *sign* of hope to us living in this sinful and troubled world; a sign that God is with us. He will indeed fulfill His plans for the world's redemption. We must put our trust in God and His way, as He only has the real solution to this world's troubles—the establishment of His Kingdom on this earth. He is able to deliver us from the bondage of sin and fear now, and has given us Jesus as the means; He is our "Immanuel." God *is* with us. God *is* for us. God *is* on our side. The big question is, are we on His side?

What do you consider to be the most valuable thing that you possess? Money? Life?

Wealth consists of two kinds of possessions. One kind is temporary and passing. The other is imperishable. For some, life is a matter of accumulating wealth and possessions. Some search for one kind of wealth and others seek another kind. Some people seem to have the magic touch and everything they touch turns to gold, while others seem to fare the very opposite; no matter how hard they try, they manage to stay poor.

Jesus emphasized eternal things. "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" (Matt. 6:19-21).

Some make pleasure their treasure. We are foolish if we invest life in pleasures that will wear out like a garment and offer us only diminishing returns for all our investment in them.

"But pleasures are like poppies spread:
You seize the flower, the bloom is shed;
Or like the snowflake falls in the river,
A moment white—then melts forever."

It is a mistake to give one's life to the joys that the years can and will take away. It is a mistake to build happiness on that which can be stolen. The wise man is the one who builds his life on Jesus Christ. Let Him be the important one in your life.

If all our interests are upon earthly possessions, then death overtakes us like the rich fool who planned to build larger barns to bestow his goods. "He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

All things really belong to God. "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." The cattle, minerals, oil, real estate, farms, and banks are His.

You may say, "This is mine," but in years to come someone else will be saying, "This is mine."

A man cannot give complete loyalty to God, and also serve material wealth. One or the other must be the controlling master of life. Which one will it be for you?



THE MIRACLES OF JESUS' BIRTH

By Gerald L. Cooper

AT THIS season of the year the thoughts of all Christians, especially true followers of Christ, are turned toward the birth of Jesus Christ and the events surrounding it. With the exception of "modernists" who would do away with Bible truth if they could, nearly all agree that miraculous things occurred at that time. I believe this, wholeheartedly, and I also believe these miracles were the climax of a series which had been taking place for centuries.

What is a miracle? In the Old Testament there are three Hebrew words from which "miracle" is translated. The first is *oth* which means a sign; the second is *mopheth* which means wonder; and the third is *palo* which means to be wonderful. There are two Greek words in the New Testament which are translated "miracle." One is quite familiar, for it is the word, *dunamis* from which comes our own words, "dynamo" and "dynamite." The meaning then, as now, signifies an act of power. A second word is *semion* which also means a sign! Combining these various shades of meaning, my definition of a miracle is: "An act of power, God-given as a sign of that power." Broadly speaking, a miracle could be brought about by natural means as well as supernatural.

Actually, from the time God first foretold a Redeemer to Adam and Eve in the Garden of Eden, the miracles began to take place, mostly in regard to the preservation of the ancestral line of Jesus Christ, the Redeemer.

The first miracle to consider is "the miracle of Isaac." In writing of Abraham's faith in Hebrews 11:17-19, the Apostle Paul said: "By faith, Abraham, when he was tried, offered up Isaac: and he that had received the promise offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Note the meaning of the last statement. God came to Abraham when he was more than one hundred years of

age, and when Sarah, Abraham's wife, was ninety years of age, and told them they were to become parents of a son whose name should be called "Isaac." At the first Abraham laughed and challenged God's promise. (Gen. 17:17.) Later, when Sarah heard of the promise, she also laughed and could not believe. (Gen. 18:9-14.) "Nothing is too hard for the Lord," and this chosen couple, in due time, became the parents of Isaac, receiving him "from the dead," figuratively speaking. This miracle becomes all the more remarkable when we realize that Isaac was the progenitor of every Israelite, or Jew, who ever lived from that time until now. This, of course, includes the tribe of Judah which was selected to carry the royal line, and from whence came Jesus the Christ.

We consider briefly the miracles of Joseph. If it had not been for a combination of miracles, none of which were spectacular, but were, nevertheless, acts of power from God, Joseph would never have been in a position to offer refuge and sustenance to the seventy Israelites who came into Egypt from a famine-ravished Canaan. Joseph had been saved from death by being sold into slavery by his brethren. Circumstance caused him to be in prison with a servant of Pharaoh's household who later told of the lad who could interpret dreams. By the power of God Joseph did interpret the dreams of the king, and became the second ruler of the land. Joseph's own words are proof enough of a miracle. "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. . . . God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance" (Gen. 45:5-7). These words were spoken to his brothers, when they finally realized the ruler to whom they owed their lives was the brother they had once sold into slavery. Thus did God strengthen His promise of a Redeemer and King, made originally to Adam and Eve and repeated and enlarged to Abraham, Isaac, and Jacob.

Four hundred years later the Israelites had lost favor in Egypt and were in danger of extermination because of a decree the king had made. It was in regard to the children born to the Israelites, and it stated bluntly: "If it be a son, then ye shall kill him. . . . Every son that is born ye shall cast into the river" (Ex. 1:16, 22). It does not take much thought to realize that if such had continued Israel would soon have ceased to exist. However, the cycle of "the miracle of Moses" began to take place. Everyone should know how Moses was saved by Pharaoh's daughter when she found him in the river; and

how his own mother was chosen to become his nurse and teacher.

It seems to me there were some things which happened that are not recorded. Could the king, knowing the baby which his daughter was rearing as her own, was a Hebrew, have revoked the decree in regard to the other male Hebrew children? Or, perhaps, encouraged by the success of Moses' parents, others—including those of the tribe of Judah—were finding ways and means of saving their sons. At any rate, something happened, for when the time came for Moses to lead the Israelites out of Egypt there were over six hundred thousand fighting men, in addition to all the others.

Heretofore we have concerned ourselves with these miracles in a general way; that is, concerning all Israel. Now we become more specific and note particularly those in regard to the tribe of Judah. Again, we find they are many and we limit our thoughts to a very few.

The first one is "the miracle of David." This lad was of Judah, born near Bethlehem, a son of Jesse. It seems miraculous to me that David ever lived to hear God's promise that "he [David] would never lack a man to sit on the throne of Israel." For example, we find Samuel, the prophet of God, anointing as the first king of Israel, a man, Saul by name, who was not even of the royal tribe. He was chosen because he stood "head and shoulders above the crowd." Later, on being instructed to go to "the house of Jesse," Samuel was disappointed when seven handsome sons of Jesse had passed by and none of them had been designated of God to be the new king. It was when the first of these went by that God made the now familiar statement: "Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 17:7). David, the eighth son, was finally anointed king.

Later, after David miraculously did away with the giant Goliath, he became very popular with the people of Israel. He was invited to live in the palace of King Saul, and eventually married princess Michal. No doubt Saul knew all of the time that he was harboring one who had been anointed to become his successor. This, coupled with an insane temper, caused him to twice "cast a javelin" at David. Miraculously, David's life was saved on both occasions.

The last series of miracles is that of Joseph and Mary, miracles which we shall consider. I think when you realize the significance of this, you will be thrilled as only a true believer in God's Word can be. In the genealogy of Jesus Christ as found in Matthew 1:1-18 we find that "Joseph, the husband of Mary, of whom was born Jesus, who is called Christ," is a direct descendant of David through his son Solomon, who succeeded him on the throne and through whom the "royalty" came; and with it the legal right to the throne. Yet, there is a difficulty

here, which we deem necessary to notice once more. Near the end of the kingdom of Judah the Prophet Jeremiah came to the then king, Coniah (or Jeconiah), and made this dire prophecy, because of the terrible sins this "despised broken idol" had committed. "Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days, for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah" (Jer. 22:30). (Let me insert that Coniah was to be "childless" from the time these words were spoken. There were evidently children born to him before this time.) Therefore any descendant of this man, and Joseph was one, would never again sit and "prosper" on the throne of David. This excludes any possible thought that any may have that Jesus was the son of Joseph, for, at the question of Pilate during His trial, "Art thou the King of the Jews?" Jesus answered simply, "Thou sayest." No natural descendant of Coniah, which Jesus would have been if he were a son of Joseph, could ever be king of the Jews. Yet, the fact remains that Joseph was the legal heir to the throne of David.

The other part of this miracle is shown in the genealogy as given in Luke 3. This shows us that Heli, father of Mary, and father-in-law of Joseph, was descended from David through Nathan, a full brother of Solomon; and Mary had the "natural" right to become the mother of Jesus. Thus we see the miracle of miracles coming to its fruition. God had said that the Redeemer would be of the "seed of a woman." Isaiah had furthered this promise by the inspired writing, "Behold a virgin shall conceive, and bear a son, and shall call his name, Immanuel" (7:14). So, God took Mary, the only one possible to be "overshadowed by the Holy Spirit." At the same time she was betrothed to Joseph, legal heir to the throne of David, to whom it was revealed: "She shall bring forth a son, and thou shalt call his name, Jesus: for he shall save his people from their sins" (Matt. 1:21). Thus, the only betrothed couple who had both the "legal" and "natural" rights to the throne of David, were united in marriage and given charge over the only begotten Son of God! Is it any wonder that we marvel? that we can scarcely control our emotions at the very thought of such? Only "an act of power from God" could bring such about. Nothing like it had ever happened before; nor would it happen again.

Yet, greater miracles, or those just as great, were to come in the life of Jesus. His resurrection! His ascension! His coming again! The latter is yet to be. Because we know the truth of the miracles of His birth, and those which preceded it, we also know that He is coming again! Such a great event will take another miracle, but God has proved His power and will do so again! We pray that this miracle of His coming again will be manifested to us very soon!

CHRISTMAS MEDITATIONS

GUILTY OF MURDER?

By Harry Sheets

BETHLEHEM: Twenty Babies Murdered!

This might have been the headline some nineteen hundred sixty years ago had there been daily papers at that time. Following this headline would have been the story of the killing of all boy babies up to two years of age.

Jealous King Herod ordered this heartless slaughter in his mad attempt to kill the infant Jesus, the future King of the Jews.

Many Bible scholars feel there were probably no more than twenty babies killed by Herod's soldiers. Even though the number was small, the crime was great. By it Herod inscribed his name prominently in the annals of world crime.

Some early historians claim that Herod's own son was among the babies slain. They tell us that when Augustus heard of Herod's actions he remarked: "It is better to be Herod's pig than his son." (Herod, professing Judaism, could not kill swine, or have anything to do with their flesh, therefore, his hog was safe, but his son was not.)

People abhor the actions of Herod. They cringe at the thought of his heartlessness. Yet we wonder if, in the sight of God, many of these same people are not as guilty of murder as Herod. No, we are not jesting.

Every child born into this world is under the sentence of death—the second death from which there is no resurrection. Each will die unless trained to seek Him who is our life. This training is the responsibility of the parents. Few children, if left to their own initiative, will seek Him who is "the way, the truth, and the life."

There are millions of children in the United States who do not know what Sunday school is. They do not receive religious instruction of any kind, in the home or elsewhere. Parents are allowing their children to die eternally.

In time of sickness most parents will gladly send for a doctor and then will spend anxious and sleepless hours nursing their child back to health. These same parents would have harsh words and contempt for parents who neglect, or refuse medication to a sick child.

Disease is fatal only to this life. Sin is fatal to the next. Laws make it mandatory to protect against certain diseases, so parents are careful to provide the required vaccinations and medical care. However, there is no law of man which requires that something be done about sin.

Millions will die of neglect and indifference. Where Herod killed twenty, parents are allowing millions to perish. A neglected baby which smothers is just as dead as the one whose heart is pierced with a sword. The child who loses his eternal life through the neglect of indifferent parents will suffer as much loss as the out-and-out rebel.

Parents who send their children to Sunday school and church, say by their action: "Sunday school and church are unimportant." Children come to feel that Sunday school is a "childhood affliction" and they look forward to the time when they can graduate.

Many people today are more concerned over the future of their cattle, pigs, chickens, and hybrid corn than over the future welfare of their children. Will historians say of our generation, as they said of Herod: "Better be his pig than his son"?

Most important of all, what will God say?

THE COMING SAVIOUR

By Dale Ward

Multitudes of people believe that Jesus is coming back to earth again. But many of them do not understand just why He is coming back. The fact of His coming is widely accepted. The reason for His coming is not well known.

Many people do not understand that Jesus accomplished only a part of the plan of God during His work and ministry upon the earth. He died for the sins of men that all who believe upon Him might have the forgiveness of their sins.

Jesus laid the foundation for eternal life and eternal blessings. He is coming back to the earth to complete the work of salvation. When He comes again the faithful dead will be raised to immortality, and the living faithful will be changed to immortality. Jesus and His faithful will then work to give the world the blessings of righteousness and peace.

If we look backward to the birth of Christ with joy and thanksgiving, much more should we look forward to His coming again with joy and thanksgiving. God's great work of redemption remains to be finished for the faithful, and for the world. "Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad: let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the

trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth" (Psa. 96:10-13).

SEEKING THE LORD

By J. R. LeCrone

Perhaps one reason the heavenly Father saw fit to first announce the birth of "a Saviour, which is Christ the Lord" to humble shepherds may be found in the fact that they were not content merely to hear about Jesus. No sooner had the announcement of the angels fallen upon their ears than they decided to go and seek out the newborn Babe. Nor was their faith in the words of the angels in any way shaken when they found Him in humble surroundings.

Their faith and action have since served to give notice to all men that Jesus may be found by simple men in humble surroundings quite as readily as by the most learned, who seek Him in vast and ornate cathedrals. The essential elements for those who would see Jesus are enough faith to believe divine revelations concerning Him, and sufficient initiative to actively seek to experience Him in their own lives.

Let us now go, even to His church and seek for Jesus!

WISE MEN FROM THE UNIVERSITY

By Michael Davis

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the University of Jerusalem.

Saying, Where is the bright new star we have followed so far? We have traveled many miles over desert and mountains to get a closer look. Herod assembled the chief priests and scribes of the people and demanded of them where the star could best be seen. And they said unto him, In Bethlehem of Judea, for thus it is written in the astrology maps.

The wise men started on the dusty road to Bethlehem, their camels laden with microscopes and gyroscopes, and slide rules. And when they saw the star, they rejoiced with exceeding great joy. The learned professors of the university, followed faithfully by their adoring students, looked for the best place to view the new constellation. After a long search, they finally set up their instruments outside a stable and made notes as to the shape and size of the star. Amazing! Fantastic! Like no other star, they exclaimed!

Noise from the stable disrupted their calculations and exclamations. One of the students approached the stable, opened the door, and said,

Maclam, please keep that Baby from crying. We are trying to record a great new astronomical discovery, and the noise is distracting.—*Eternity Magazine.*

SING, O SING OF BETHLEHEM

Angels, strike your harps of gold;
Sing as in the days of old:
Peace, the Peace of Bethlehem:
Peace on earth, good will to men.

Sing, O sing, ye angels sing!
Sing again of Christ our King.
Sing the Song of Bethlehem—
Peace on earth, good will to men.

Shepherds on the hills at night
Heard the song and saw the light;
Steadfast we will be, and true,
Peace will then our paths pursue.

We will sing the sweet refrain,
Christ is coming back again;
We will tell it o'er and o'er;
Ring it out from shore to shore.

—*Alma White.*

PRECIOUS PROMISES

By Beth Briggs

"Is any thing too hard for the Lord?" (Gen. 18:14).

We fully realize that nothing is too difficult for the Lord to achieve, but what He accomplishes in our lives depends upon four things:

First: Have we consecrated our lives to Him?

Second: Do we love Him more than even those nearest and dearest to us?

Third: Do we love Him sufficiently to subject every cherished ambition to His will?

Fourth: Do we have faith in Him no matter what seemingly evil thing may befall us?

In the following messages we will review a few of God's most precious promises in both the Old and New Testaments. Let us meditate upon them with humility, and with great joy, as we recognize that the almighty Maker of the universe is still our loving Father who, more than the kindest of earthly fathers, tenderly watches over and cares for all His children.

God made the mighty universe,
The holy cherubim,
Each marvel in the earth and sky—
What is too hard for Him?

And yet He loves each child of His,
And, if we watch and pray,
He will perform great things for us
Each hour of every day.

Away in a Manger

"They . . . found Mary, and Joseph, and the babe lying in a manger."

By Mildred Dennis



The yellow flame of the Christmas candle joined the soft glow of the tree lights. "How pretty it looks," exclaimed Carol. "Let's sing *Jingle Bells* first."

Danny decided he would like *Silent Night*, and Daddy said, "*Away in a Manger* will be a good song to begin the Christmas story." As they finished, each one settled back. Even Happy rested his head on Danny's knee and Daddy began.

"Long, long ago the Romans ruled the country of Judea. The Roman governor passed a law that all Jewish people must be counted for a new tax. Each family would go to the city of his fathers and register.

"In the city of Nazareth lived a carpenter named Joseph and his wife, Mary. They were very happy because God's angel had told them a secret. Mary and Joseph had been chosen by God to care for His Son during His early years.

"Joseph and Mary had to go to Bethlehem to register. It was a long journey, almost one hundred miles from Nazareth. In those days the only way to travel was to walk or ride a donkey.

"After many days they reached Bethlehem. The city was very crowded. Families had come from all over Judea to register. Mary and Joseph looked for a place to stay.

"How tired Mary was. She knew the baby would soon arrive. They must find a place soon. Joseph searched on, but the inns were filled to overflowing. At last a kind person said that, though his inn was full, there was room in the stable. Joseph felt that at least Mary could rest. He led her inside.

"It was there in the quiet stable that Christmas began. Soon the special baby promised to them was born. As the angel had said, it was a boy baby, and His name was to be Jesus.

"Mary tenderly wrapped Jesus in swaddling clothes and laid Him in a near-by manger. She and Joseph were filled with happiness. What a precious gift to care for!

"Not far from Bethlehem was a group of shepherds in a field watching over their sheep. Perhaps they were sitting around a camp fire to keep warm.

"Suddenly, a blinding light shone all around them. They were very frightened. They fell on their knees and hid their faces.

"A voice spoke from the light. God's angel said, 'Don't be afraid! I've come to give you news of great joy.' The shepherds could hardly believe their own eyes and ears.

"The angel went on, 'Tonight a baby has been born who will become a Saviour to all people. His name is Jesus. Go to Bethlehem and you will find Him lying in a manger.'

"As the shepherds watched, more angels came, and the air was filled with song. Never before had the shepherds heard such beautiful music.

"'Glory to God; Peace on earth! Good will to men!'

"The music faded away and the angels were gone. In the night stillness there remained only the scattered baaing of the sleepy sheep.

"The shepherds looked at each other in wonder. 'A miracle!' said one.

"'Come quickly,' said another. 'We must go to Bethlehem. Let us find this baby the angels sing of.'

"They ran as quickly as possible and found Mary and Joseph watching over the tiny Baby Jesus lying in the manger. The shepherds told of the angels and the music. This was a wonderful night; one never to be forgotten. Prayers of thanksgiving were given to God.

"As the shepherds left to tell others the happy news, perhaps the Baby Jesus stirred in the manger. As He started to cry, Mary patted Him gently and hummed a sweet lullaby. The Baby Jesus closed His sleepy eyes and the very first Christmas night ended."

In the hush that followed the ever-wonderful Christmas story, Daddy, Mother, Danny, and Carol each with bowed head gave a prayer of thanks for the Baby Jesus, who grew to be the Saviour and Friend of the whole world.

Stories to Grow On

THE RESTITUTION HERALD

CHRISTMAS GREETINGS

To our brethren of the Church of God. May the blessings of this Season, brought to the child of God by the birth, life, death, and promised coming again of our Saviour Jesus Christ, be yours, now and forever.

- Pastor and Mrs. Rex Cain and Family
- Mrs. F. L. Austin and Dr. Leila Whitehead
- Mr. and Mrs. Harry Payne and Family
- Mr. and Mrs. Harold Doan and Family
- Leota B. Hanson
- Mr. and Mrs. William Wachtel and Family
- Mrs. Inez Gordon
- Mr. and Mrs. George R. Smith and Dean
- Mr. and Mrs. S. O. Ross and Family
- Mr. and Mrs. Raymond Brown and Family
- Mr. and Mrs. Harvey U. Krogh, Jr., and Family
- Mr. and Mrs. H. J. Cramer and Family
- J. Edgar and A. Grace Adamson
- Mr. and Mrs. C. F. Pryor and Family
- Dallas and Nancy Demmitt
- Mr. and Mrs. C. Jesse Pestle
- Ethel and Don Swartz and Family
- Mr. and Mrs. Donald Overmyer and Randy
- Mr. and Mrs. Hollis Partlowe and Family
- Mr. and Mrs. Charles Pearson
- Mr. and Mrs. Charles Jones and Family
- Miss Elizabeth Ordnung
- Mr. and Mrs. Ralph Lutton and Family
- Mr. and Mrs. Otto E. Dick

(These brethren have chosen this way to send their Christmas greetings to their friends in the church. They have contributed the cost of Christmas cards (\$5.00 or more) to the mission work of the Church of God. This greeting list is open to all on this basis.)

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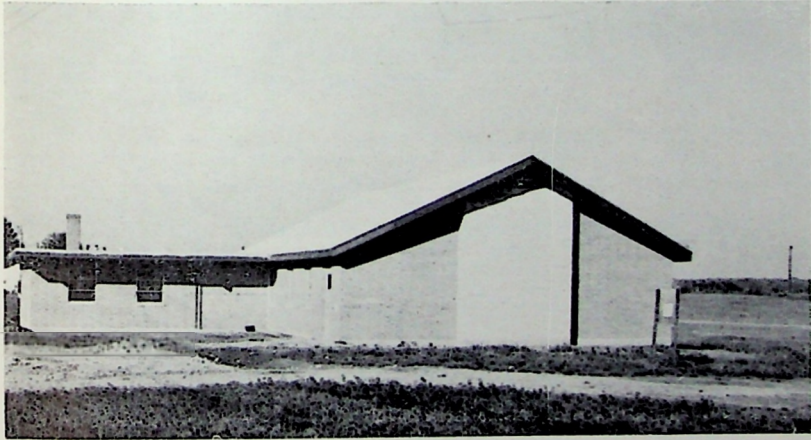
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SEVENTH MISSION BUILDER'S APPEAL

TROY, OHIO, CHURCH OF GOD

The seventh Mission Builder's Appeal for assistance for a new Church of God building has been mailed for the Church of God at Troy, Ohio.

On the strength of this appeal, a loan was secured and the building begun. The picture shows how the building looks at this time. Full particulars about the church and its plans have been included in the appeal.

There are now 966 Mission Builders who have agreed to give \$5.00 or more to each such appeal approved by the Conference Board of Directors. About two such appeals have been made each year.

If you are not now a Mission Builder and would like to assist in this worth-while mission program, mail the coupon below today so you will be included in this appeal for the Troy Church.

Please enroll me as a Church of God Mission Builder.

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RESTITUTION

Herald

Separation or Isolation

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VOLUME 51, NUMBER 6

IN THIS ISSUE

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From Bar to Bar

The Bible Requirements for
Salvation

Behind the Iron Curtain

And other features of interest
to begin the New Year

SUNDAY SCHOOL CHILDREN

Pictured is a class of children and their teacher, Mrs. Wissinen from the Pennellwood Church of God, Grand Rapids, Mich. Begin a New Year and a new life in the Church of God!



The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

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The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

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

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

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Elmer and Mary Beth went to visit her folks over the week end. Elmer had to work overtime the evening they were leaving, so they left in a hurry. When they came back late Sunday night, they were horrified to find they had left the ring of keys to everything they owned hanging in the front door lock. With men, this is dangerous. With God, it is the most rewarding act of our lives.



NEW YEAR—NEW OPPORTUNITIES—NEW LIFE

Our cover picture of a Sunday school class with its teacher reminds us of the great opportunities that are at our doorstep in this New Year. We have recently read that twenty-five per cent of all the people who have ever lived in the world are alive today! Because of the population explosion, one quarter of the whole population of the earth since the time of Adam is now alive! This staggering truth certainly gives new meaning to the Great Commission to preach the gospel to every creature. Of this tremendous world population of people, at least one third are children—the most abundant harvest field the church has ever known.

We go into a new year that finds the vast majority of these children without a knowledge of Christ, and with very little possibility of ever hearing about Christ, in whom is the only hope of salvation. Millions of these children are behind the Iron Curtain. Millions more are under the tutelage of heathen religions in Africa and Asia and South America and other parts of the world. Millions more are in so-called Christian lands, living within a stone's throw of a church, but held captive by their parent's disinterest in the spiritual concerns of life. Unreached by the church, neglected by materialistic parents, they may live and die without a knowledge of the gospel.

This is the harvest field of a wide-awake church and consecrated teachers. Sunday school teachers are in the front lines of the battle for the lives of children—training the children of godly parents and also children who would never hear of Christ in their own homes. The thrust of home missions can be greatly implemented by the Bible-teaching Sunday school which educates in the Word of God and leads its students to Christ the Saviour of men.

This is a new year of new opportunity to win new lives—young lives—to Christ.

BY THE INCH

There is a proverb of man which says: "By the yard life is hard; by the inch it's a cinch." The meaning is clear, and in harmony with the admonition of Jesus, "Take 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). James presented a similar thought: "Go to now, ye that say, To day or to morrow we will go into such and such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this or that" (Jas. 4:13-15).

Looking ahead to a new year in the light of these thoughts, we think that plans which are made should take the will of God into consideration.

They should be flexible, amenable, subject to change, and made to be carried out with prayer. Thus, if all does not work out as planned, we will not be bitter or disillusioned, but understand that, since we planned to do God's will, He must have some better thing in mind. Each day will be "the day that the Lord hath made," and we can rejoice at the blessings and labors that it offers. If we do our best each day, and do God's will each day, and grow a little each day, and learn a little each day, and move a little toward our goal each day, it will be a happy New Year.

THE FALLOUT SHELTER CONTROVERSY

There is much discussion among churchmen today (referred to in other places in this paper) about fallout shelters. Should a Christian build a shelter? If he does, should he make provision to keep out his negligent neighbors who might try to gain entrance to his shelter in a time of fallout danger? Should churches provide fallout shelters for the community on a first-come-first-served basis? These are a few of the questions that seem to bother the Christian mind. We are not prepared to answer these questions, but we do think of a parable that Jesus told which reminds us of the situation that may exist when and if the bombs fall.

Jesus told of five wise and five foolish maidens who were invited to a wedding. Five had made advance preparations and when the bridegroom came had oil in their lamps and were ready to join the procession to the bridegroom's home. Five had made no advance preparation and when the bridegroom came they were not ready. The door was shut before they could get their things together for the wedding. They pounded on the door and cried, "Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not" (Matt. 25:11, 12). Jesus' purpose, of course, was not to persuade His people to build fallout shelters, but to "watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (v. 13).

Whether or not a Christian should shut his neighbors out of his fallout shelter, Christ Himself will one day shut some out of the Kingdom who have neglected to prepare for His coming again. This tragedy will be far greater, for it will result in eternal loss, than that of people who find no place to hide when the brightly colored clouds of atomic war rain their deadly debris on the earth. Whether or not you equip your basement with a concrete shelter is not nearly as important as whether or not "your life is hid with Christ in God" (Col. 3:3).

WICKEDNESS IN HIGH PLACES

While Congress was investigating crooked gambling devices and the inroads of organized crime into legitimate

businesses in the United States, it was estimated that as much as *twenty billion dollars* per year is spent on gambling—legal and illegal. Income from gambling is the prime source of revenue for organized crime.

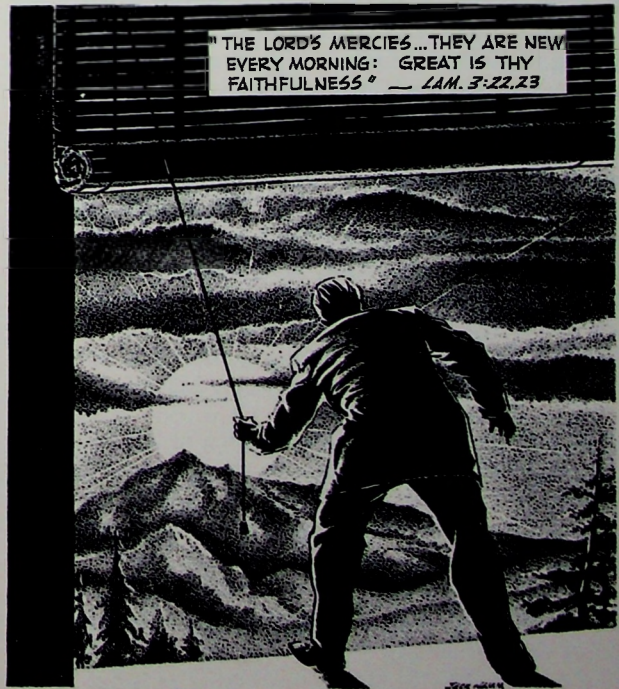
At the time the investigation was in full swing, a picture in a Washington, D. C., paper showed Mr. and Mrs. Eisenhower on a boat three miles out at sea (outside federal jurisdiction), participating in a big gambling party for the benefit of the American Cancer Society. Former President Eisenhower rolled dice while his wife played roulette.

It is gambling for so-called "good causes" that supplies the gambling industry with its future customers. The police and other officials wink at "innocent" gambling and then wonder why people have little respect for the laws against "illegal" gambling.

I suppose that when Jesus drove the money changers out of the temple, some of them were saying, "What's the harm? It's all for a good cause. The people do not give enough any more so we have to engage in a little shady business on the side to keep things going." We can hardly imagine Jesus putting away the whip and saying, "Oh well, as long as it's for a good cause, a little larceny won't do anyone any harm."

There are too many gray areas of American morality in which things are proper under some conditions but not under others. There is no such thing as "good" gambling.

A 365-DAY PROMISE



SEPARATION or ISOLATION

By Hollis Partlowe



What should be the Christian's attitude toward the world?

WHAT is the Christian's position in this life? What should be his attitude toward the world? There seems to be two extremes—involvement and isolation—both of which are to be avoided.

The position of the Christian in the world is much the same as that of an American who lives in a foreign land. He is loyal to his homeland, although surrounded by strangers, often enemies. Scripture says that Christians are "ambassadors for Christ" (2 Cor. 5:20). We live in the world, but the world is foreign territory. There the people speak a different language, and their aims, ideals, and the things they live for are different. "Our conversation [citizenship] is in heaven" (Phil. 3:20). That is where Jesus is. We represent Him here in this dark world.

In His high-priestly prayer, Jesus said that His disciples and all who believe on Him down through the years "are not of the world, even as I am not of the world" (John 17:16). We cease to belong to the world when we take up a cross to follow our Saviour. He gave Himself to "deliver us from this present evil world" (Gal. 1:4). Sin tied us to the world, but Jesus died in our place and set us free. "The whole world lieth in wickedness" (1 John 5:19). Obviously, we cannot be identified with it. No wonder Jesus said we are not of the world. We must maintain our separate identity, moreover, to be a force for good in the world. One cannot lift another out of a deep pit by getting in with him. The prayer of Christ assures us that we can live in a hostile world without being corrupted by it. We are to "shine as lights in the

world" (Phil. 2:15). Power to live righteously comes only to the sons of God.

As God sent Jesus into the world, so Jesus has sent His disciples to be ambassadors for Him. We are not to be conformed to this world. (Rom. 12:2.) Keeping ourselves pure, however, is not our only purpose. We are to be witnesses and hold forth the word of life. (Phil. 2:16.)

Although separate from it, God has a purpose for us in this world. Some have the feeling that since they are not of the world, they should be out of it and isolated from it. The monks made this mistake when they shut themselves away in monasteries. Many Christians today make the mistake of cutting themselves off from their neighbors. This is an easy path of isolation which avoids many problems. It also leaves the neighbors unconverted.

Far too many have concluded that separation from the world means isolation from it. This feeling can reduce church attendance. Sometimes we may cause people to feel that we do not want anything to do with them if they do not go to our church. That is a mistake.

On one occasion Jesus attended a great feast in the home of Levi the publican. (Luke 5:27-32.) He was criticized by the Pharisees for being "worldly." He made an obvious point. Association with non-Christians is essential if they are to hear of the only Physician who can cure them. In evangelism we must go where the fish are. It is not enough to set up a barrel and invite the fish to jump into it. Unbelievers simply do not jump in—not even for flashy bait.

Some Christians have no non-Christian friends. Those who do are often accused of compromise. Those who have no non-Christian friends are frequently active in church, but people of the world do not respond to their invitations to evangelistic meetings. The reason for that is that the invitation itself comes as an invasion of their life and world rather than the word of a friend. Many in the world think that to be a Christian one must be an "oddball." Not wanting to be an "oddball," they reject Christianity.

How should we respond to invitations to do things in which we do not feel free to engage? Often the response is, "I don't do that because I am a Christian." Such an answer condemns the other person and causes him to feel inferior. He thinks that Christianity is not doing whatever it is that he has invited us to do. When invitations come, we must always recognize the good will of the person who invites us. He is really complimenting us

by inviting us, since he wants our company. We must be careful that, in refusing his invitation we do not refuse him personally. Be tactful. Tact is touching on the right spot rather than on the wrong one. The main thing to avoid is conveying the idea that Christianity consists of not doing this or that.

As witnesses for Christ we must develop the capacity of becoming interesting people. Many believers have nothing to do with unbelievers because they are afraid and would not know what to say if left alone with them. They become so far removed from the main stream of life that they have lost touch with those things that interest people. Paul and the early disciples injected their ideals into communities they visited. Doubtless, this was responsible for much of their success. A good knowledge of current events will keep us fresh and give us common ground which is so important. Getting the other person to explain his business or hobby is a good approach. Tact will begin the conversation with the other person's interest. Honest commendation, moreover, is always in order. Avoid arguing. A Christian is known by his good works not his good arguments. The lost are not won by arguments but by the love of Christ.

Each of us must learn to live in a world of unbelievers for Jesus' sake. We are His ambassadors to the multitudes with whom we brush shoulders every day. A good Christian witness will seize opportunities when they come.

Dr. Harold Englund, president of Western Theological Seminary, Holland, Mich., wrote: "The trouble with much of the church's outreach today is that it seems so impersonal . . . The blunt truth is that most church members simply do not wish to become involved with non-members in close personal relationships; it is so much easier to form all of life's friendships inside the 'holy club' of the church." This thought is worthy of consideration. Do we as Christians sometimes follow the path of least resistance? I am convinced that many have a ticket to the Kingdom and are satisfied with that alone.

Perhaps this mark of separation demands more attention in our young people than in any other age group. What is the proper relationship of Christian high school students to friends, sports, music, and other activities? These things are not wrong in themselves. It is the over-emphasis on these that usually relegates the Lord to second place. This is why they can be wrong. To keep the students out of the activities is no assurance of any greater dedication to Christ. We should see that Christian young people move ahead in studies and extracurricular activities, and at the same time maintain a position of humility to Jesus. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

Dr. Narramore, a Christian psychologist, emphasizes

the importance of mixing with both sexes and the exercise of sports for a normal mental adjustment of their sex development. Keen competition is important also. To withdraw them from too much has, on occasion, been as harmful as an excess of activity.

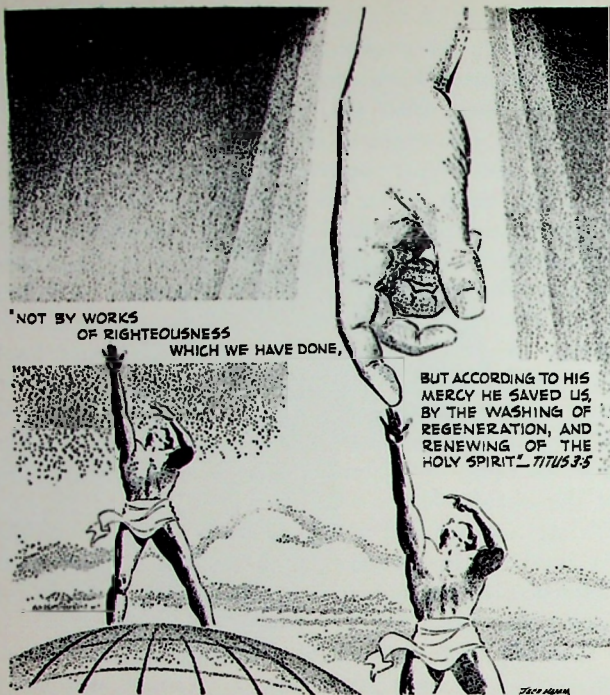
Once again, Jesus compared the church to a city set on a hill which cannot be hid. (Matt. 5:14.) This city is not isolated, but in plain view of all. Christians cannot lighten the world by withdrawing from it. As Christians we must also remember that the world watches us. When a Christian makes a mistake, it is greatly magnified, even though the same action goes unnoticed when committed by a sinner. As soldiers of the cross, our lights must be kept brightly burning. We cannot stay in the lowlands of sin, but must rise and light the world as "a city that is set on a hill." We must be prepared to give up the way of the world when it conflicts with the way of Christ. We are not required to live apart from the world, but we must not be partakers of the evil of it. There is a difference, however, between living in the world and having the world live in us.

Certainly each member of God's church has the responsibility of using his talents. We cannot hide them and try to excuse ourselves by isolating ourselves from the world. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Col. 3:1-3). Observe, we are dead to ourselves, having been raised with Christ. Our place is in Christ, doing what He commands.

We, along with all the faithful of all the ages, are strangers and pilgrims in this world. (Heb. 11:13.) We simply do not feel at home with this order of things. "For here have we no continuing city, but we seek one to come" (Heb. 13:14). Until that city comes, it is our aim to win the lost and glorify God. (1 Pet. 2:11, 12.) This is impossible by involvement or isolation. We are ambassadors, strangers and pilgrims, and tourists in this world where we shine as lights. We are to be separate from the world, but not isolated from it.

WHY YOUNG PEOPLE DRINK

In what has become the season for the alcoholic binge—the Christmas-New Year holidays—it is appropriate to take note of the latest report of the Yale School of Alcoholic Studies. After stating that alcoholism has become the third worst health problem in the United States, the report states: "If both parents drink, ninety per cent of their sons and eighty-three per cent of the daughters drink, while if both parents abstain, the number of sons drinking is cut to fifty per cent and the number of daughters drinking to nineteen per cent."



"Be Ye Perfect"

By Herbert Edmister

ANYTHING is not perfect until it reaches the stage where it cannot be improved. To be perfect means faultless, or without defect. In our English versions of the Bible the word "perfect" is translated from approximately eighteen Hebrew and fourteen Greek words that vary somewhat in meaning. In His Sermon on the Mount, Jesus spoke to the multitude, saying, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

We sometimes hear people say, "If this is the requirement of Christianity, there is no use for me to try, for I cannot be as perfect as God." Jesus knew the weakness of the flesh, and did not ask anyone to strive for the impossible. Man can, and many will, reach the perfection that God has. The Bible tells us how and when it will be reached. We read about many men and women who were faithful in their service to God, and we also have a record of their weaknesses wherein they did not become perfect in their mortal life.

Man has inherited Adam's nature, and "the imagination of his heart is evil from his youth" (Gen. 8:21). The Bible teaches that perfection will come only to those who endure to the end.

The little child teaches us a valuable lesson. It continues in faith and does not give up at its first fall in learn-

ing to walk, but tries over and over until it runs and plays with others, and continues to grow into adulthood. The child then takes its place in society. Our Christian growth is progressive also. When we are converts we are as newborn babes and desire the sincere milk of the Word that we may grow thereby. (1 Pet. 2:2.) When we are baptized into Christ, we rise to walk in newness of life. God adopts us as His children, but we make mistakes as all children do, and are in need of forgiveness. Children have a right to go to their parents and ask for things which they need. We, as adopted children of God, have a right to go to Him, and He will forgive our sins. (1 John 1:7-10; 2:1, 2.)

Paul did not attain perfection in this mortal life. Evil was ever present with him, and there was continual strife between his carnal and spiritual nature. He found himself doing the things he did not want to do, and the things that he wanted to do were hard and required much effort. (Rom. 7:14-25.)

Paul spoke of his continual warfare: "What things were gain to me, those I counted loss for Christ. . . I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: 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. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:7-14).

If Paul, a chosen apostle of Jesus, did not reach perfection by his works, we cannot expect to become perfect by our own righteousness. Perfection is the goal that we are *striving* for. It is the highest prize, and will be given to the ones who finish the race. The ones who quit before the race is finished will not be made perfect. The crown of righteousness which is laid up for Paul will be given to him at Christ's appearing. (2 Tim. 4:8.)

In Hebrews 11, many of the Old Testament men and women are mentioned by name. Verses 39 and 40 say, "These all, having obtained a good report through faith, received not the promise; God having provided something better for us, that they without us should not be made perfect." Is not this saying that all those from Adam

to the return of Christ, who are accounted worthy, will be made perfect at one and the same time—at the resurrection? Only one Man has not sinned. From man's point of view, we would say that Jesus was perfect in every way.

Let us see what Jesus taught on the subject of perfection. "A certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, that is God" (Luke 18:18, 19). Jesus did not claim to be as perfect as His Father. He said, "I can of mine own self do nothing" (John 5:30).

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. 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" (Heb. 2:9, 10). Though He was a Son, yet Jesus learned obedience by the things which He suffered. Being made perfect, He became the Author of eternal salvation unto all them that obey Him. (Heb. 5:8, 9.)

How was He made perfect through sufferings? In being born of woman, He was flesh and subject to death. But, in being begotten by the Holy Spirit (Matt. 1:18-20), He was not tainted with Adam's nature. Therefore, He could, and did, live a sinless life. He was tempted in all points as we are, yet without sin. (Heb. 4:15.) Jesus earned immortality by the life He lived. He could have taken on immortality, but in so doing He would have been alone. No one, except Jesus, could earn immortality by his own righteousness. Our salvation must come through Christ. (Acts 4:12.)

Jesus offered Himself as a sacrifice in order to redeem a bride He could take for Himself. God raised Him from the dead and clothed Him in immortality, which was the one thing He lacked. God has made His son heir of all things. In being adopted children of God, we become joint-heirs with Jesus. We share with Him immortality at the resurrection, and become as perfect as our Father which is in heaven.

This is the goal of which Jesus was speaking in Matthew 5:48, and is the prize held in store for all those who finish the race.

FROM BAR TO BAR

By Harry Sheets

"Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand" (Dan. 5:1).

THE language of the Bible is restrained, but from historical sources we learn that this party was one of extensive drinking and debauchery, complete with a "floor show."

The gaiety of the party ended abruptly when a hand appeared and began to write upon the palace wall. "Then the king's face changed color, and his thoughts upset him; the joints [muscles] of his loins [thighs] relaxed, and his knees knocked against each other" (S. & G., Moff.). Conscience told the king that an angry God had pronounced judgment; just what, he did not know.

Daniel was called in to interpret. "This is the meaning of it," said Daniel. "Mene (numbered), God has numbered the days of your kingdom and ended it; Tekel (weighed), you are weighed in the scales and found wanting; Peres (divided), your kingdom is divided up and assigned to the Medes and the Persians" (Dan. 5:26-28, Moff.).

There was no delay in executing the sentence of God. "That very night Belshazzar the Chaldean king was killed, and Darius the Mede received the kingdom" (Dan.

5:29, 30, Moff.). The Chaldean king faced the liquor bar and the bar of judgment in quick succession. He faced the first by choice and the second by necessity.

Solomon wrote: "Give strong drink unto him that is ready to perish" (Prov. 31:6). ("Give strong drink to him who is perishing"—S. & G.) The person, or nation, that drinks is already on his way to destruction.

Drunkenness promises much, but is one of the shortest known roads to oblivion. Nation after nation has followed this road to overthrow. The United States is already well on this road. Alcoholic beverages are served at nearly all public and private social functions, from the White House to private homes. They are being served in some churches which were formally dedicated to the worship of God and His Son, Jesus.

Jesus knew that some who called themselves His followers would yield to the urge to follow the crowd. He pointed this out in the following parable: "If that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his (Please turn to page 13)

The Bible Requirements for Salvation

By Harvey U. Krogh, Jr.

PART 1



MANY churches have set forth requirements for salvation. Some have required one thing and some another, and, because there are differences in these requirements, it seems wise that we go directly to the source of information which God has provided for us, and see what His requirements are. Maybe it would be well to define "salvation," since its meaning to Christians and others may vary somewhat.

Salvation has to do with being saved. People are not interested in being saved from good things, but from the evil, not from the pleasant but from that which is unpleasant, not from life but from death. This is exactly what salvation is, according to the Bible. It has to do with being rescued, not only from the unpleasant things of this life but from death. It was written concerning Jesus, "He shall save his people from their sins" (Matt. 1:21). It is sin which has brought all of man's troubles. 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." In James 1:15 it is written, "Sin, when it is finished bringeth forth death."

Of course, there are all of the distresses of this life which often precede death, and are caused by sin; such as, the fear of death, disease, misfortunes, and sufferings of all kinds. The promise of salvation from all of these things is not given to all. Only those who comply with the requirements may have the promise of being saved from these things.

This promise is not given to the wicked unless he will turn from his ways and accept the promise. In Isaiah 55:7 we read, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

The one through whom this salvation is to come is God's Son, Jesus, as we know from the familiar words of John 3:16: "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 wicked and all those who do not believe may expect to perish, and not be saved. Keep in mind, however, that death in the Bible does not mean conscious torment, but simply a cessation of life.

Let us consider one further thought on salvation before we consider the requirements. The Bible speaks about our being saved now, and about salvation in the future. Christians are now saved from many of the distresses of life, because they are given strength, and their fear is replaced by faith. Peter, speaking of the great and precious promises, said, "By these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Pet. 1:4). Through God's

promises we now escape much corruption, and have hope of being of the divine nature in the resurrection. The Apostle Paul mentioned the present and future salvation in 1 Timothy 4:8, when he said: "Bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

Just what are God's requirements for salvation as set forth in the Bible? The answer is so simple and concise, as given in Ephesians 2:8, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." To state it very simply we might say that to be saved one must have faith, but, of course, that faith must be in God and in His Son whom He has appointed to be our Saviour.

In order to have faith, we must know something about God and His Son, therefore it is written in Romans 10:17, "Faith cometh by hearing and hearing by the word of God." Jesus said, "He that believeth and is baptized shall be saved." Here the word "baptize" is included.

As we go further and understand more we will find some other things are also included in the requirements, but we will also find that these are indirectly all included in the words "faith" or "belief." Why should God save people on their faith or belief? It is because it is basic to one's way of life. Why does a man buy a certain car? It is largely because of his belief. He believes that particular car comes nearest suiting his requirements and his purse. If a man stated that a certain car suited him and was one he could afford, he is not likely to buy a horse instead. You see, what we believe determines our actions. That is why God will save us by our faith in His Son, because He knows that if we really have faith in Him and His Son, there is no question as to what we will endeavor to do for God and for Christ.

The first thing we will do when we truly believe is to repent. What does it mean to repent? Simply this: if you have been going in the wrong direction and come to believe it is the wrong direction and you discover what is the right way and you believe in the right way, you will turn from the wrong way to the right way. Repentance is turning from the way of self and sin to God and righteousness.

When those who had crucified Christ heard Peter's sermon on the Day of Pentecost and realized they had slain their Messiah, their consciences hurt them, and they asked Peter what they should do. Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). These people surely thought they were doing the right thing when they assisted in crucifying Jesus, but when they understood that they had been doing wrong, and were told what was right, they turned from the attitude and way of the wrong to the way that was right.

Of course, repentance is first a change of heart which is evidenced by a change of action. John the Baptist saw through the hypocrisy of the Pharisees and Sadducees when they came to be baptized by him. He said to them, "Bring forth therefore fruits meet for repentance." The Revised Standard Version states it this way, "Bear fruit that befits repentance." In other words, John wanted a change in their ways before he would baptize them.

Anyone who thinks he doesn't have to change his ways, at least a little, when he becomes a Christian is yet uninformed about the ways of God and the ways of man. All of us are naturally selfish and inclined to do our own will, rather than God's will. We all have some changing to do and the longer one is a Christian (if he is a maturing Christian), he will see more and more how far he comes from completely yielding himself to the will of God. Turning about from one's own way to God's way is repentance and a requirement for salvation.

The step that should immediately follow repentance is baptism. The baptism of infants is not taught in the Bible. One must be of an age of understanding to truly repent of past sins, and repentance is as much a requirement for salvation as is baptism. The importance of baptism has been neglected in recent years, especially since many professed Christians no longer count the Bible as the inspired Word of God.

The Lord willing, we will continue with the Bible requirements for salvation in our next article.

YARDSTICK OF WORTH



Behind the Iron Curtain

By V. E. Kirkpatrick

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

THIS verse summarizes the complete plan of God for His creation. It is a testament of sacrifice and love. Love motivated that sacrifice so His creation might have a hope that extends beyond these few brief moments of mortal life. Peter also explained something of this love when he wrote; "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). For our encouragement, then, we have the assurance that God is not desirous of seeing any individual eternally perishing.

These two statements bring the suggestion for our title. There is a division which is much greater than the wall that separates much of the world at the present time. These two verses suggest but two goals for man: 1) either he recognizes God for what He is—the Creator of all and the only One who can furnish to man a means of salvation, and accepts that means of salvation, the Son of God; or 2) remain outside of Christ, on the wrong side of that Iron Curtain which separates man from God, and cannot be penetrated by any means other than that which God has provided.

We should say, then, that man is now behind that Iron Curtain. There is only one gate through that curtain, as Jesus suggested when He said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9). That curtain separates one from eternal life, and only as he finds the door God has provided, and passes through that door, can he have hope of escaping from eternal death, and into the hope of eternal life.

A difficulty of our day, however, is that there are too few who know about the door through that eternally dividing curtain. We note and we listen and read, that much of what is brought to man's attention is not about the gate, but rather suggests that there is no real curtain of sin or gate through it. It is taught that man is divine in himself, and though man may not look so bad now



"O LORD, I KNOW THAT THE WAY OF MAN IS NOT IN HIMSELF. IT IS NOT IN MAN THAT WALKETH TO DIRECT HIS STEPS" — JER. 10:23

(as we heard at a recent teachers' convention), man is inherently good and he will find some way around present difficulties. He will eventually reach agreements with those with whom he at present disagrees, and sooner than we expect, he will bring about world-wide universal peace, and the Kingdom of God will be established on earth—without any help from God, or His Son.

Thus, in this day with man so universally lazy in mind that he would prefer to see and hear speakers than study for himself, he is losing sight of, or never knows about, the one way of escaping the penalty God shall impose on those who know Him not. He is taught contrary to God's Word and, like Belshazzar of old, is actually desecrating the sacred vessels dedicated to God.

Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life" (John 5:39, 40). His complaint we today would see justified. Men are determined to find some other way than that which God provided. Men would seek to bypass the Son of God and climb into the Kingdom by some way determined by themselves. Jesus, recognizing that this would be true, said, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and robber" (John 10:1). Jesus is saying plainly, "There is but one door that leads through the Iron Curtain of eternal destruction, into the Kingdom of God and eternal life; and I am inviting all to go through that door."

The Iron Curtain that separates man from God is not

a curtain erected by God. Man erected the curtain back in the time of Adam when he deliberately separated himself from God. God has ever invited man to come through that separating curtain, and, with that invitation, God has made great and marvelous promises for the tomorrow to come. Man, stubborn as ever, seems to prefer the pleasures of today in preference to the eternal life of tomorrow, and by his very action, continues to heighten and thicken the curtain that separates him from God.

What a disappointment it must be to the Son of God to willingly have given His life only to have man reject the sacrifice He made! That sorrow certainly evidences itself in His lament over Jerusalem. (Matt. 23:37-39.) We see the same situation throughout the world today that existed there—men simply do not recognize that Christ is the Son of God, and the only means of salvation through which men can be saved. Again, we find Jesus saying, "Ye will not come to me, that ye might have life" (John 5:40). This accusation is one that particularly fits man today. He is so concerned with the race to the moon, putting men into space, keeping Communism out of southeast Asia, the Berlin situation, and all the rest of the things on the headlines of the papers today, that he completely ignores, as now he certainly should not, the invitation to eternal life.

The one who has found the way through the Iron Curtain that man has erected to separate himself from God, discovers that there is little reason to be concerned with the things that are happening on the earth. He need not be concerned with the erection of fallout shelters, or any of the other things which now so concern man, for he has the assurance that these are but the things that are heralding the day when that door will be opened with the invitation, "Come up higher." He will be with his Saviour as that Redeemer comes to es-

tablish that Kingdom that God has been promising that He will establish—and then will be that peace for which men are instructed to pray. It is not what man's diplomacy will bring about, but what will be brought about according to His eternal promise.

The invitation is still open to come through the gate to have eternal life. The day will come when that invitation will no longer be heard. The man who refused the invitation to come through the gate will find himself forever behind the separating curtain, and will hear that most terrible of sentences: "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen" (Matt. 22:13, 14).

A NATION IN DANGER

By William Wachtel

In 1917, Theodore Roosevelt said, "The things that will destroy America are: prosperity at any price, peace at any price, safety first instead of duty first, and love of soft living and the get-rich-quick theory of life."

A nation's greatness "consisteth not in the abundance of the things which [it] possesseth" (Luke 12:15)—to paraphrase the words of Scripture. National greatness depends primarily on a spiritual quality of life and thought, and when this quality declines the nation is heading toward disaster—no matter how strong it may appear in terms of armaments, material goods, and world influence. The early founders of our country made difficult sacrifices for the sake of principle. The saga of the Pilgrim fathers coming to these then inhospitable shores in quest of religious liberty has stood as a constant reminder to America of what spiritual qualities went into the foundation of this nation.

The America of our day is threatened by many enemies—not least of which is our own indifference to spiritual principles and our increasing acceptance of materialistic values. As long as America clings to what made her truly great, she will—in the providence of God—be strong. But if she continues to abandon her unique heritage, she is utterly doomed! "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34). "Blessed is the nation whose God is the Lord" (Psa. 33:12).



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The Pulpit and the Press

Brief Messages for Busy People



THE FEAR OF DEATH

By *Rosalie Ficken*

Several years ago a group of men bought a large tract of land in our town, the object behind the purchase being to develop it into a much-needed cemetery. In order to help finance the project, lots were sold at a greatly reduced price to what they would sell for when the work was completed. Like many of our neighbors, we had given little, if any, thought as to where we might be buried. The salesman soon made us see that it was a bridge we (or our loved ones) would have to cross sooner or later to decide where our final resting place would be. So we bought a five-grave family lot.

The cemetery was only a stone's throw from a busy four-lane highway. It was beautiful when completed, but all through the years I never seemed to like the idea of waiting for the resurrection in a place I liked so little when alive. My idea of a cemetery has always been a peaceful country cemetery near some little church.

In time, my husband quit his job to take another one in a town thirty miles away. Since it was highly improbable that we would ever return to live there again, we discussed selling our lots. When our neighbor was asked if he knew anyone who might be interested in buying a five-grave lot, we were surprised when he told us that neither he nor his wife owned a cemetery lot nor did his wife's parents. They finally bought the lots.

On the day the wife and her mother came to give us the check and pick up the deed to the lots, a strange request was made. The wife's father had been ill for many months, had grown progressively worse as time passed, and had reached the point that he was never left alone, even for a brief period of time. Because of this, the daughter asked us not to mention to any of the neighbors that we had sold the lots to them. Her reason was that it might get back to her father and upset him. Then her mother added, "Years ago when they were selling lots so cheap, I begged my husband to buy a lot, but," she added, "death is one subject that he won't discuss or allow to be discussed in his presence."

After they left, I stood ironing and going over our conversation and the strange request. I wondered how anyone can refuse to face the fact that sooner or later we must all pay the penalty of sin. Death claims those who refuse to discuss it as well as those who are ready

and waiting to meet it. It is no respecter of persons. Hiding our heads in the sand does not alter the fact that "it is appointed unto men once to die, but after this the judgment" (Heb. 9:27). Hebrews 2:15 states that those who fear death are "all their lifetime subject to bondage." We can try to shut it from our minds and refuse to let it be discussed in our presence, but it comes to us all. It is important that we prepare for that time.

"A STILL SMALL VOICE"

By *Sidney Hatch*

It was "a still small voice" that drew Elijah out of the cave at Mount Horeb. The word for "still" may also be translated "soft" or "calm." And the word for "small" may be translated "low" or "gentle." It was from a word which meant "to be crushed." This was the kind of voice, soft and gentle or calm and low, that touched the heart of the despondent prophet.

Is there not here a lesson for us, just as there was for Elijah? The still small voice was preceded by a wind, an earthquake, and a fire. How often we would like to have the power of the wind, "tearing in pieces the mountains and thoroughly breaking rock," as the Hebrew expresses it. Or, we crave the force of an earthquake, with crashing noise and tumult, or the consuming power of the fire, to destroy all enmity against the gospel.

There are times when God reveals Himself in wind, earthquake, and fire. (Psa. 18.) But it was not on this occasion, for the Word says here that He was in none of these things; He was in "a still small voice."

Despite the great victory over the prophets of Baal at Mount Carmel, Elijah felt crushed and despondent. Ahab, Jezebel, and the nation were still unrepentant. Feeling his ministry to be a failure, he had fled to the cleft of the rock. (Ex. 33:22.) Then, in a parable of elements, he learned that tempests, earthquakes, and fires cannot accomplish what the gentle voice of love can.

Again, I could not help but observe that the word translated "small" was derived from the Hebrew verb meaning "to be crushed or ground small." Christian, have we longed for tempestuous power but it did not come, and God permitted trials instead that seemed to crush us? Perhaps He wanted us to speak with a "soft crushed voice," and learn that it is love, not coercion, that draws men to Christ.

BOMB SHELTERS

By C. E. Randall

People are becoming bomb-shelter conscious these days as pressure is exerted by Civil Defense on people to provide bomb shelters and stock them with a two-weeks' supply of food and other necessities for survival. Here in Omaha, we are in a most strategic area, with the Strategic Air Command located so close. If ever an attack were launched against this nation, this region would be a prime target. Awareness of this is becoming more and more apparent among people, as indicated by their conversation.

A number of people have inquired what I thought about bomb shelters. Personally I am unable to see either a moral or spiritual question involved, as some national churchmen have sought to inject. The only issue involved is whether such shelters would serve to protect a person against fallout and personal injury if a bomb attack were made on us. What neighbors may think or do or want to do should be beside the question. If self-preservation can be best realized by building a bomb shelter, it would seem that common sense would dictate what one should do. Yet, personally, I must admit it to be a debatable question.

The matter of survival in the certain-to-come holocaust in the end-time seems to depend more on hope and security in the Lord than in cement and steel shelters. The time is coming when "no flesh shall be saved" except by divine intervention. (Matt. 24:21, 22.) Even seeking out caves and holes in the rocks will not avail. (See Rev. 6:15-17; Isa. 2:20, 21.)

The greatest security one can provide for evil times is to be found in the covert of a Man named Jesus. "A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as a shadow of a great rock in a weary land" (Isa. 32:2).

FROM BAR TO BAR

(Continued from page 7)

portion with the hypocrites: there shall be weeping and gnashing of teeth" (Matt. 24:48-51).

Paul, likewise, thought it necessary to warn church people against drinking and drunkenness. He wrote: "Let us watch and be sober. . . . They that be drunken are drunken in the night. But let us . . . be sober" (1 Thess. 5:6-8). "Be not drunk with wine" (Eph. 5:8).

Subtle and persistent advertising has made drinking seem not only harmless but the socially correct thing to do. Unwilling to be considered social misfits, many church people accept a social glass.

Paul informed the Corinthians that no drunkard could inherit the Kingdom of God. (1 Cor. 6:10.) Paul used

a word for drunkard which means "one softened with drink" (Strong). He also goes so far as to forbid Christians even to keep company with one softened with drink. (1 Cor. 5:11.)

When Jesus referred to the servant who was drunk, He used a word which means, "to begin to be softened" with drink (Strong). This strongly suggests that this servant was no more than a "social drinker." A man like this would be accepted into membership in many churches, and certainly modern society would accept him as a "first-class citizen."

Being accepted by society makes one feel righteous. However, judgment will be based upon God's standards and not upon man's. God has forbidden us even "to begin to be softened" by drink.

Belshazzar stands as a solemn reminder of God's reaction to those who drink. The world, when judgment comes, cannot say that it had never been warned; nor can Christians offer legitimate excuse for their actions, if they have been drinking.

PRECIOUS PROMISES

By Beth Briggs

"As thy days, so shall thy strength be" (Deut. 33:25).

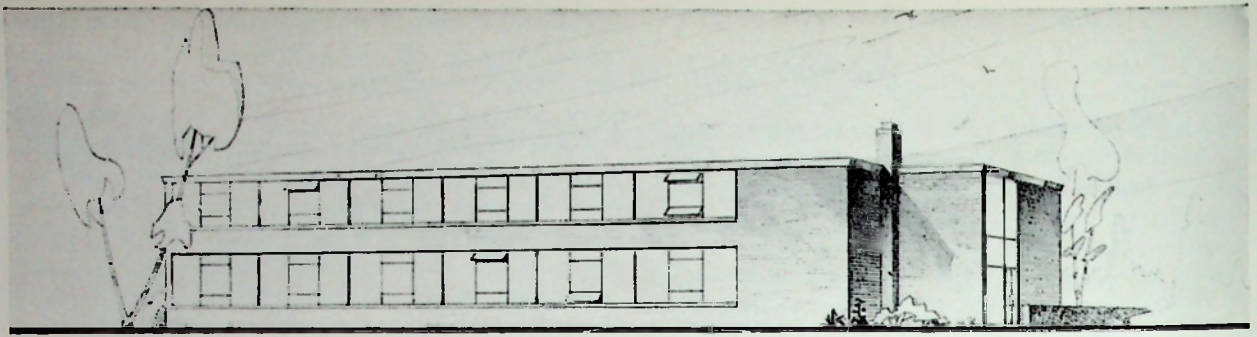
Do we sometimes become so weary that we feel it is impossible for us to face another day? If so, perhaps we are unconsciously carrying the burdens of previous years, and the imagined terrors of those to come, as well as the cares of the present time.

God forgave the mistakes of the past when we gave ourselves into His keeping. The future is made up of weeks, months, or years which arrive one day at a time, and then it is today. God has promised His strength for that particular twenty-four hours, and for each day as it arrives. Let us then confidently place the past and the future in His hands, for "sufficient unto the day is the evil thereof" (Matt. 6:34).

As our days so our strength shall be;
God is a Tower for you and me,
Where we may fly when things go wrong;
Though we are weak, He makes us strong.

Yes, He is with us on the way;
He guards us lest we go astray;
We ask, and have His promised grace;
When weary, He is our resting place.

Why worry what the past may hold,
Or what the future may unfold?
Today His blessings overflow,
And that is all we need to know.



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1964 will be the Silver Anniversary of Oregon Bible College. For a quarter of a century, Oregon Bible College has been serving the Church of God by educating ministers, evangelists, missionaries, musicians, teachers, and other church workers.

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The proposed building will cost approximately \$110,000 to build, plus \$15,000 for furnishings; a total of about \$125,000.

Commitments totaling \$114,500 have thus far been received. Of this amount about \$42,000 has been paid. When the total of \$125,000 has been committed, and \$75,000 of that amount has been received in cash, build-

ing can begin. It is hoped that construction can start in April, 1963, the building to be in use the following fall.

A much larger enrollment is expected in the fall of 1962. This will necessitate the renting of houses for dormitory space for men. Present dormitory facilities are not adequate for even the present enrollment. There is a pressing need for these facilities if Oregon Bible College is to continue to grow and fulfill the task it has been given.

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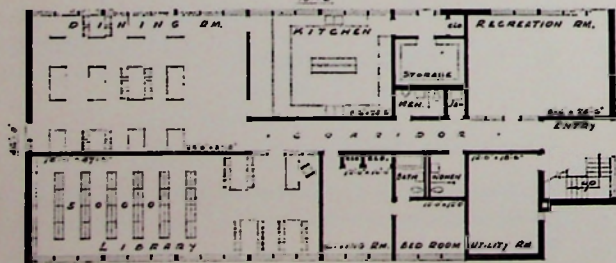
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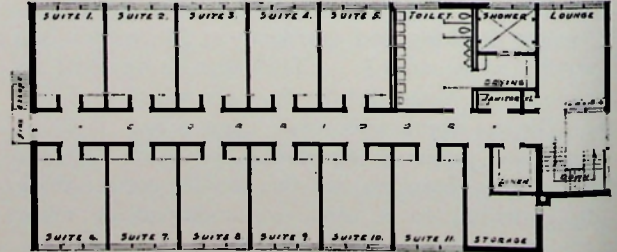
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"Church of God Broadcast," Station KCLW, Gatesville, Texas, 7:15 a.m., Sunday, Richard Worley, speaker

"Church of God Broadcast," Station WCEN, Mt. Pleasant, Mich., Sunday, 9:30 a.m., Billie Kennedy, speaker

"Words of Life," Station WEBQ, Harrisburg, Ill., 6:30 p.m., Saturday, John Lewis, speaker

"Voice of Tomorrow," Station WSIG, 790 kc., Mt. Jackson, Va., Sunday, 9:00 a.m. Dale Ward, speaker

"Voice of Tomorrow," station KTAR, 620 kc., Phoenix, Ariz., Sunday, 10:05 a.m., Alva G. Huffer, speaker

"Voice of Truth," Station WOOD, 1300 kc., Grand Rapids, Mich., Sunday, 8:15 a.m. Harvey U. Krogh, Jr., speaker

"Words of Life," Station WRRR, 1330 kc., Rockford, Ill., Sunday, 8:15 a.m. Kenneth Milne, speaker

"Words of Life," Station WFPR, 1400 kc., Hammond, La., Sunday, 8:00 a.m. James Mattison, Gordon Landry, Richard Dick, speakers

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RESTITUTION

Herald

The Keys of The Kingdom

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Belief—The Key of the Bible

Our Hands to Greater Service

The Bible Requirements for
Salvation

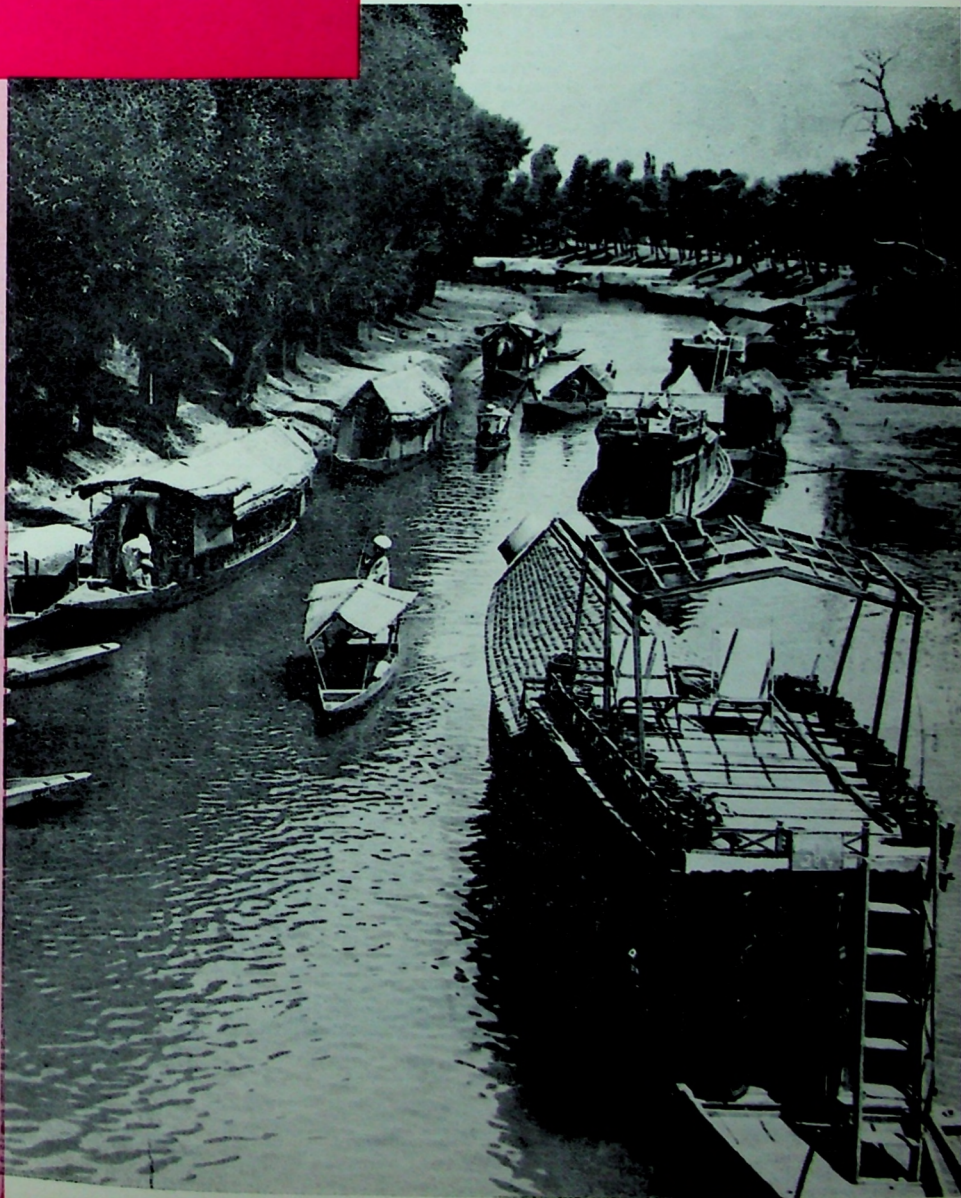
Bible Temperance

Christians? or Just Church
Members?

And many features and editorials
of special interest

HOUSEBOATS IN INDIA

Kasmir is a province over which India and Pakistan have been in dispute for several years. These houseboats are on a Kasmir river and are typical of the living conditions of millions of people in Asia. (See editorials.)



The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

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The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

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 (Luko 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

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

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I've had a pencil sharpener at the end of my kitchen cabinet ever since the boys did their homework at the kitchen table. Now their children use it. Ellie and Pamela were playing school and turning it the other day. I heard Pamela say, "Ellie! You've used up that whole pencil just sharpening it!" Lives can be used up just getting ready to do something. It's important to know when to stop sharpening and start working.



INDIA'S DOUBLE STANDARD

The political world was supposedly shocked by the action of the government of India in invading and seizing the three small Portugese enclaves located near Bombay. These small enclaves, which have been Portugese possessions for many years, were swallowed up in a few hours by the Indian army. This forceful invasion of a peaceful neighbor's property (by a nation which has delighted in pointing the finger of scorn at western nations as warmongers who refuse to negotiate) points up the hypocrisy of much international politics. Prime Minister Nehru's double standard will give good reason to look again at the true character of the so-called "neutral nations" of the world.

This jarring experience has caused many observers to debate whether the United Nations is dying, or is already dead. People who pinned their hopes on this organization and the morality of men like Nehru are taking new looks at the shaky basis for their faith. The great fall of the neutral idol is a reaffirmation of the Psalmist's warning, "Put not your trust in princes, nor in the son of man, in whom there is no help" (Psa. 146:3).

There is only one stable foundation for faith in this changing and disappointing world. The Psalmist continued his thought with the truth, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever. . . . The Lord shall reign for ever" (Psa. 146:5, 6, 10).

TOO COMPLEX?

An editorial in *The Church of the Urban Frontier*, by G. Paul Musselman, as reported in the *Brethren Fellowship Builder*, states: "The most serious criticism [of the local church] in my judgment, is the one based on the fact that the parish today has become too cumbersome a piece of machinery. Canon Wedel's now-famous parable of the lighthouse fits in well at this point. It is the story of a lighthouse built at a dangerous spot on the coast in order to save lives; but after a while those who have been saved take the lighthouse over and operate it as a sort of club so that it no longer serves its life-saving function! Even the smallest parish now has in it an organizational and administrative structure of bewildering complexity. So much energy, cash, and spiritual push can be chewed up in keeping the machinery functioning that very little remains for the total missionary thrust. This leads to a chronic preoccupation with the 'in-group' . . . which has reached tragic proportions."

In the beginning of the new year, it may be a helpful and enlightening exercise for every pastor and church board to make a searching survey of the program of the church. Examine each operation and ask, "What does this contribute to the primary function of this church, to lead individuals

to saving faith and life in Jesus Christ? Is it winning new lives to Christ or strengthening the spiritual lives of those in Christ, or could the energy and time be better used in another way?"

THE NEW CREED

In his anxious drive to get the Russian Orthodox Church into the World Council of Churches, Willem Visser 't Hooft, General Secretary of the Council, wrote a new creed on a breakfast menu, and later saw it passed by the delegates. Seeking to satisfy the orthodox trinitarian heresy and to give lip service to reliance upon the Bible, the new creed reads: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Holy Scriptures and therefore seek to fulfill together their common calling to the glory of one God, Father, Son, and Holy Spirit."

Debate on the subject of the admission of the Communist-dominated church was not allowed, and it was voted in by a vote of 142 to 3. The number of orthodox communicants will place these churches in a dominant position in the World Council.

The fact that orthodox churches are "red" is no problem to the National Council of Churches hierarchy in the United States. They also would like to see Red China in the United Nations. The boast of the World Council hierarchy that it speaks for "all Christians outside of the Roman churches" is not true. In fact, they do not even speak for the churches they are supposed to be representing. The "red-tinged" social pronouncements and one-world "politicizing" of the National Council and World Council leaders could hardly represent the thinking of the pastors and members in the churches you and I know.

(It is significant that members of the "opposition press," that is, religious periodicals and newspapers that are less than infatuated with the World Council's pretensions, were not allowed press credentials, except for Dr. Carl McIntire, who was allowed in. Most meetings were held in secret, and not one press conference allowed questions of actions being taken.)

THE SECRET OF LONGEVITY

In the State of Hunza, in the Province of Kasimir, India, live the Hunzakuts, who have a life span of from eighty to one hundred years. They show no signs of senility; heart disease is unknown; and cancer is rare.

Dr. Milton Hoffman, president of the National Geriatrics Society, spent four weeks at this place studying the reasons for their long and healthy lives.

They are mostly farmers, working outdoors. The altitude of their land is about 8,000 feet. They drink plenty of water, which appears rich in minerals. They eat little meat, and many apricots. They use very little tobacco, and

use wine only for medicine. They go to bed as soon as it gets dark and get plenty of rest. Most unusual and significant of all, however, is that during the day they actively preach and practice brotherly love, and they are completely non-competitive.

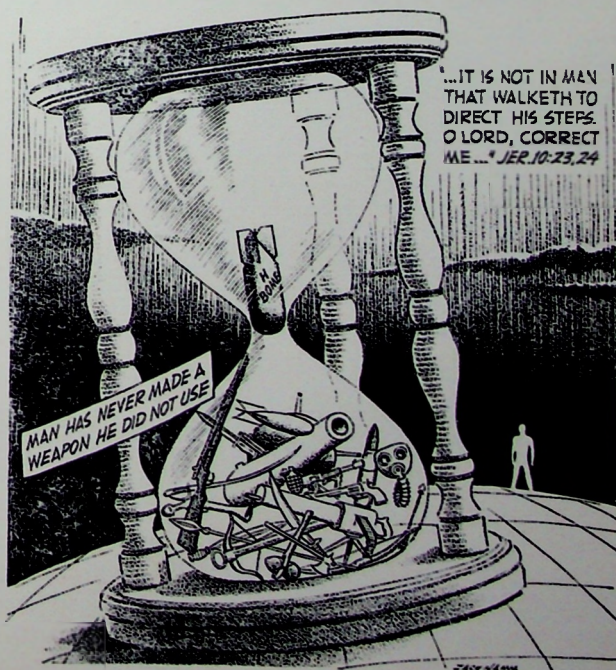
It is supposed that lack of tension and anxiety and friction, present in most communities, is a great contributing factor to long life.

SWALLOWED ALIVE

Grit magazine (Dec. 17, 1961) carried a story about James Bartley who, in 1891, was thrown out of a whaleboat and swallowed by a huge cachalot whale which had come up under the whaleboat and wrecked it. The whale had been deeply harpooned and soon died. When the men were flensing the body, they saw movement within the whale. On the captain's orders, the whale was opened and the crew was amazed to find their shipmate, James Bartley, still alive. After two weeks of recuperation, Bartley left the ship and went into a shore hospital, where he was at the point of death for two months. He did recover finally, but never fully regained his strength. After appearing with a carnival for a while, he died about five years later.

The incident is well authenticated, having occurred off the coast of the Falkland Islands in connection with a whaling expedition of the ship, *Star of the East*.

A MATTER OF TIME ?



THE KEY OF THE KINGDOM

By James Mattison

IN MATTHEW 16:19, Jesus told Peter, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

What did Jesus give Peter? Did Peter use these keys? Do these keys have any connection with us today?

The literal meaning of the word "key" is "an instrument that opens or closes a lock," and is used in Judges 3:25. Jesus used the word in a symbolic meaning in Luke 11:52, when He told the lawyers that they had taken away the key of knowledge from the people, meaning that they had hindered men from finding knowledge of saving truth. The same symbolic meaning is found in Revelation 9:1 and 20:1, where the "key of the bottomless pit" is mentioned. In the first passage, the key will be used to unlock the pit; in the second, to lock it.

In Matthew 16:19 the meaning of Jesus' giving Peter the keys of the Kingdom is that Jesus gave Peter an understanding of *the way into* the Kingdom of God. He showed Peter what things were necessary to believe and to do for entrance into the Kingdom of God.

Peter used these keys of the Kingdom whenever he taught or preached the Word of God. He showed men the way into the Kingdom. He used one key in Acts 2:38, when he told men to repent and be baptized in the name of Jesus. He used another key in Acts 10:43, when he said that men must believe in Jesus Christ to be saved. He used another key of the Kingdom in 2 Peter 1:5-11, when he taught that it is necessary to add Christian living to our faith in order to have an entrance into the everlasting Kingdom of Christ and of God. These verses open the first of two doors into the Kingdom of God. These things are: believe, repent, be baptized, and live the holy life, and are the steps we are to take.

But even after we take these steps, we still are not in the Kingdom of God, because entrance into that Kingdom cannot take place until Jesus comes, gathers His people together, and establishes that Kingdom on earth. (Matt. 25:31-34.) What, then, will Jesus do to bring about our entrance into that Kingdom?

Jesus said, "I . . . have the keys of hell and of death." The word "hell" here is from *hades*, which always means "the grave." If Jesus has the keys of the grave and death, and resurrect all those whom He wishes. He had said

in Matthew 16:18 that "the gates of hell shall not prevail against" His church (His people). When the gates of the grave are unlocked with the key of resurrection by our Saviour Himself, then all the righteous ones shall be gathered to Him in the clouds (1 Thess. 4:16, 17), and shall enter the promised Kingdom on earth the moment He establishes it. Resurrection, then, is the second door to be unlocked if we are to enter God's Kingdom.

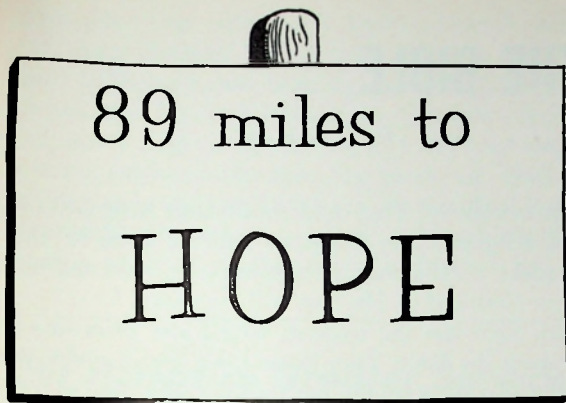
The Bible speaks of another "key" which Jesus is to have when He comes to establish God's Kingdom, and He has promised to share this "key" with His saints. We refer to "the key of David" (Isa. 22:22; Rev. 3:7), which God promises to "lay upon his shoulder." What promise did God give Jesus which had anything to do with "his shoulder," and "David"? The Bible answers in Isaiah 9:6, 7: "The government shall be upon his shoulder," and, "of the increase of his government and peace there shall be no end."

So God has promised Jesus authority upon the throne of David—authority over the whole earth. (Luke 1:32, 33; Psa. 72:8-11.) Jesus will be King of kings. The earth will be His and the heathen His possession. He will reign in Mount Zion. (Psa. 2:6-8.)

Jesus has promised His own that they shall rule with Him in His Kingdom. (Rev. 3:21; 2 Tim. 2:12.) Thus, He will share "the key of David" with His followers.

Now Jesus told Peter that whatever he bound on earth would be bound in heaven, and whatever he loosed on earth would be loosed in heaven. This is explained in Matthew 18:15-18 and John 20:23, referring to the fact that He, in heaven, would place on the apostles judgment of men. Whoever the apostles forgave He would forgive, and whoever they did not forgive, Jesus would not forgive. Of course, the apostles judged men worthy or unworthy by their acceptance or rejection of the gospel. Jesus at one time told His apostles to shake the dust of the city from their feet, if the people refused to listen. But the apostles used this authority in a very limited way.

Jesus will be the one at the judgment who, having the key of David, will open or close the door of the Kingdom to each person as He sees fit. If we have obeyed the teaching of Peter and the other holy men of God, and have believed, repented, been baptized, and lived the holy life, then Jesus will open the second door to the Kingdom to us by giving us eternal life. Those accounted worthy of that age will truly be children of God—like God—having been raised in the first resurrection, never to die again. (Luke 20:35, 36.)



By Gerald L. Cooper

JUST outside the city of Phoenix, Arizona, is a sign bearing the above legend, telling the distance to a small desert village called "Hope." Other signs, about ten miles apart, keep one informed as to how near he is approaching. Yet, when one finally reaches the village, it is but a typical "wide spot in the road" like dozens of others scattered throughout the west, and is oftentimes overlooked by travelers.

As I traveled from Phoenix to Los Angeles recently, I wondered about this village. What is the origin of its name? Had its founders failed to find happiness or enough of "this world's goods" in other places and were making one more effort to find it in "Hope"? Or, as seems likely, was it named in irony, because those naming it were unable to go any further, and had no hope for the future?

This is, I believe, illustrative of man and his hopes. He presses ever onward, hoping, hoping, hoping all the while his lot in life will improve. When he finally reaches his goal (if he does), he is bitterly disappointed. Or, he may be so busy looking ahead that he does not always realize when he is well off. He strives constantly to make a living for himself and his family; and, if possible, to leave an inheritance when he has come to the end of his life. Oftentimes, it is good for such a one that there is no knowledge in death, for he might then see the "hopes" he had so carefully nurtured dissipated in a short while.

We are thankful for the hope of those in Christ, and for the fact that we do not have to travel "89 miles" to reach it! This hope, while intangible at present, is depicted to us in God's Word in such reality that we *know* what it is—and when it shall become an actuality. It is the hope of resurrection which shall be given to the faithful when Christ returns to the earth!

Paul indicated that he felt sorry for those who do not

have such a hope, when he wrote: "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19). So do I feel sorry for them! So should you! For these include those who, even though they profess belief in Christ, do not expect Him to come and resurrect them to eternal life. Rather, they expect to go to Him, somehow, when they die, and then and there receive their reward.

This hope of resurrection which we have is worthy of proclamation to all those who do not have it. Let us be "sign posts," pointing the way by the preaching of God's (See "Hope," page 9)

Precious Promises

By Beth Briggs

"He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee" (Job 5:19).

Since seven signifies completeness, we see that God will at some time deliver us from all of our tribulations. We know that this promise cannot be completely fulfilled in this life, but will be in the Kingdom.

We might be surprised, however, if we knew how many times each day the angel of the Lord delivers God's people from the dangers that surround them on every side. We remember how Elisha prayed for his servant's eyes to be opened that he might see the invisible army that protected them, and if our eyes could be likewise opened, we would become aware of the consoling fact that, as long as we are following in our Master's footsteps, we will also be taken care of.

But even if, for our best good, or because we need to learn humility, forgiveness, or develop some other Christ-like quality, some untoward thing should befall us, God delivers us even then, for He gives us strength to endure our affliction, and we find that "underneath are the everlasting arms" that are holding us close to His heart.

Jesus was immune to all peril until "his time was come." In like manner, if we are serving God acceptably, nothing evil can happen to us until the work He has given us to do has been accomplished. "He will give His angels charge over thee" (Luke 4:10).

God feeds the birds and clothes the grass;
Does He not love us more?
Will He not shelter us from harm
In fiery trials or war?

And as we travel toward the Kingdom,
And all our glories there,
May we not know some of its joy
Through humble faith and prayer?

BELIEF — OF THE BIBLE

By Dale Ward

ETERNITY will reveal how important it is to believe the Bible. Those who believe the Bible and act upon it will be blessed of God eternally. Those who do not believe the Word of God will be cut off. Faith in the Word of God is the foundation upon which all hope of future reward rests. The great and precious promises mean nothing unless they are believed. To doubt is to be condemned of God.

"Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). "Abraham believed God." From God's standpoint nothing better could have been said of Abraham. Abraham was God's example of faith. First, he believed God. Second, he acted upon that belief. That is why he is used of God for an example. Abraham is mentioned more than seventy times in the New Testament. In contrast, King David is mentioned fifty-eight times, Elijah thirty, and Samuel three times. Of Abraham it was said, "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform" (Rom. 4:20, 21).

All of the important men of the Bible were men of faith. God gives us a few examples of unbelief, but for the most part He gives us examples of faith. God spoke. The men who believed acted. The rest were left out of the plan of God. Noah believed God when he warned of a flood. His belief resulted in his salvation. Multitudes did not believe God. Their unbelief resulted in their destruction.

Men of today who believe the Word of God and teach it are doing the world a great service. Men who cast doubt on the Word of God are doing great harm. They will bring upon themselves swift destruction in the day of God's judgment. It seems fashionable to doubt the Word of God; to be a skeptic. The school of "higher criticism" claims itself too wise to believe the Bible. Members of this school of thought claim the common people are "taken in" when they simply believe. Some say that the Bible reveals the Jews' tribal god, as though God were only one small god among many gods of the nations. They say the Bible is myth and folklore. Many young people blindly follow such teachings.

One modern tendency is to have a little teaching from the Bible mixed with much of men's teaching. The Word of God is becoming so diluted today that one can hardly find it. Men are seeking to "devise" a suitable religion

to suit everybody. They find much fault with God's revealed religion. They think to improve upon it. They may make a religion that is suitable to men, but only faith in God and in His Son will ever save.

Then there are the students who know every idea of men about the Bible. They know what this man thought, or what that man taught, but they are unwilling to commit themselves. They are unwilling to say, "The Word of God speaks, and I believe it." For example, I heard a discussion on the crucifixion of Jesus. Some men say Jesus actually did not suffer on the cross. This thought appeals to some moderns. Jesus was different and actually did not suffer. But what does the Bible say about it? "In that he [Jesus] himself suffered being tempted, he is able to succour them that are tempted" (Heb. 2:18). "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). If nails were driven through my hands and feet and I were hung upon a cross I would suffer terribly. So would you. So did Jesus. Jesus felt pain and sickness and fatigue just as we do.

One of the great things Jesus suffered was the unbelief of His people. It pained Him to know that He came to bless and help them and they would have none of Him. Men still persist in crucifying the Son of God afresh. He once suffered the actual agony of the cross. He continues to suffer because men will not believe Him. Here is another example. A minister of the gospel was asked if he believed in the second coming of Jesus. After a pause, he said, "Well, no doubt the Bible teaches it." He was willing to admit the Bible taught it, but he was unwilling to commit himself and state that he believed it.

Almost all people believe some of the Bible. Some believe much of it; and only a few believe all they are able to understand of it. The Bible is meaningless without faith. Great Bible truths like the restoration of Israel are ignored or rejected. Some men say that the Bible needs to be interpreted. They leave the impression that the person with average education cannot understand it. I say that most of all the Bible needs to be believed. It is a question mark without faith.

Here is an example of the attitude of a man of faith in Psalm 119:97-104. How he inspired faith. How much we need men like him today. "Oh how love I thy law," he said. "It is my meditation all the day. Thou through thy commandment hast made me wiser than mine enemies:

for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments: for thou hast taught me. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way." The Psalmist had made

up his mind that the Word of God was true and righteous altogether.

In Hebrews 4 the Apostle Paul uses the example of Israel as a warning to us. They wandered forty years in the wilderness because they were unwilling to trust God. They could have immediately entered into the land that flowed with milk and honey if they had had faith. Paul said, "Unto us was the gospel preached, as well as unto
(See "Belief," page 9)

Our Hands to Greater Service

By Mrs. John G. Hayse

"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" (Ecclesiastes 9:10).

THE hand of God created the earth and everything therein. Man was created in the image of God, not just for a pastime but to have dominion over every living thing that moves on the earth. (Gen. 1:26-30.) His hands were not to be idle. There was work to be done.

God's guiding hand was ever present, directing, leading, and helping His people throughout their generations. Consider some Bible characters and the tasks entrusted to them. They were human; they had weaknesses; they made excuses; yet they obeyed and were blessed in their services to God.

Man had sinned grievously and God repented that He had made him. So He instructed Noah to build an ark for the safety and preservation of life on earth. Noah's hands built the ark, and he did as God directed and so saved his family and the living creatures of the earth.

Abraham was called to be a servant of God. He was promised a son, an inheritance, and a blessing. His faith was tested when he was told to slay his son. But the angel of the Lord said, "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me" (Gen. 22:12).

Moses, too, was chosen for a special mission. He made excuses; he asked what to say; he said people would not believe him. Then the Lord said to him, "What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it" (Ex. 4:2, 3).

Our Saviour's hands were busy in God's service. At the age of twelve He asked His mother, who had anxiously sought and found Him in the temple, "Wist ye not that I must be about my Father's business?" His

beckoning hand, as He walked beside the Sea of Galilee, called men into His service. He was not idle. He taught; He fed; He healed; He stilled waters; He raised the dead. Yes, He suffered, bled, and died for us! He said, "Go, preach, baptize." Will we?

We are familiar with the expression, "The hand that rocks the cradle rules the world." Solomon said, "Train up a child in the way he should go; and when he is old he will not depart from it" (Prov. 22:6).

Too, we have heard the saying, "Behind every successful man is a woman's guiding hand." Note Solomon's words. "Who can find a virtuous woman? . . . Give her of the fruit of her hands; and let her own works praise her in the gates."

God is calling for hands today. Jesus said, "The fields are white already to harvest. And he that reapeth receiveth wages, and gathered fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" (John 4:34, 36). Let us pledge our hands to greater service. He has called us to serve.

Your hands are shaped like His and so,
Be careful in the things they do.
Let them be quick to lift the weak;
Let them be kind and soft and strong.
May they be swift to heal the sick,
To ease a load . . . to right a wrong.
Your hands are made like His. Beware!
They hold the weight of no man's pain,
Who asked their aid to help him bear
His suffering . . . and asked in vain.
He made the deaf to hear . . . the lame
To walk . . . the blind to see,
Until one day the fools they came
And nailed His hands upon a tree.
Our hands are like His hands. As wings
Let them caress all living things . . .
Lest He look down on earth, and see
What things are wrought beneath the sun
By us, His images . . . and be
Ashamed of what His hands have done.

—Author unknown.

THE BIBLE REQUIREMENTS FOR SALVATION

PART 2

By Harvey U. Krogh, Jr.

Your Next Step Is Important to God



THE first thing which God requires of us is that we believe—believe in Him. It is written in Hebrews 11:6, "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Therefore, faith is the first requirement of salvation from sin and from all of its results: fear, sickness, pain, suffering, and finally death.

In our last article we considered repentance as one of God's requirements for salvation. To repent is to turn from the wrong way to the right way. It is to change one's direction of travel. What we believe determines our actions and, when we really believe in God and in His Son as our Saviour, we will naturally act in accordance with that belief.

The next step in the requirements for salvation is baptism. Peter said to those who asked: "Repent and be baptized" (Acts 2:38). In the Biblical accounts, baptism followed closely after belief and repentance. Probably it would be well to define baptism, because it seems to mean different things to different people.

There are two ways of defining a word used in the Bible. One way is by its original meaning and the other way is by what it has come to mean in modern times, but the modern meaning is often incorrect. The dictionary, of course, gives both definitions. The word "baptize" is from a Greek word which means "to dip in water." This is the original meaning, the Bible meaning. It is defined in the dictionary as "to dip or immerse in water, or to pour or sprinkle water upon, as a religious rite." To dip or immerse in water was the original meaning, but to pour or sprinkle water upon is what the word has come to mean to some people.

There is a way, however, of checking the real definition of a word and that is by the way it is used in the Bible. In Acts 8:36-38, we have the account of Philip baptizing a man. It is stated in these words: "As they went on their way, they came to 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 he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." If baptism had been only sprinkling or pouring there would not have been the statement regarding a certain water; neither would there have been any need for both of the men to go down into the water.

There is also the account of the baptism of Jesus in Matthew 3:16. "Jesus, when he was baptized, went up straightway out of the water." The language indicates that Jesus was immersed.

All through the Bible we will find there is a definite

purpose for the things which we are commanded to do. Baptism was to teach a lesson and to be a reminder of important things, just as many of the ceremonies of the Old Testament were to do. The Apostle Paul makes this very clear in Romans 6:3. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" Evidently that was part of the teaching that went with baptism. Paul seemed surprised that they did not know it, but I suppose they were no different than many people of today.

Paul was telling them that they were identified with Christ in His death when they were temporarily buried in water and then raised up again. Going on with Paul's words in Romans 6:4, "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." Baptism is an act which symbolizes the death, burial, and resurrection of the person being baptized. He is submitting to a figurative death, burial, and resurrection, identifying himself with Christ and testifying of his faith that he will be raised in the resurrection, even as Christ was raised from the dead to immortality. Paul says in Romans 6:5: "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Once more we have proof that baptism is immersion or Paul could not have rightfully used such words as buried, planted, raised up, and resurrection. Baptism teaches that the old way of life, the selfish, ungodly way, is not worthy to continue and therefore must die.

We are therefore to account ourselves as having died with Christ. Paul said in Romans 6:11, "Likewise reckon ye also yourselves to be dead indeed unto sin." This is the death and burial part of it. But notice the last of that verse: "but alive unto God through Jesus Christ our Lord." This is the resurrection part of it—this being raised up out of the watery grave to walk in a newness of life.

In verse seven, we find there is an advantage in being dead. There is not much of an advantage, however, but let us read that verse, "He that is dead is freed from sin." When we count ourselves as dead and buried in the waters of baptism, we are freed from our sins, even as Christ took our sins upon Himself and took them into death. So our sins are counted as being paid for in death, as Paul says in verse 23: "The wages of sin is death." There is no advantage in being freed from sin, however, if one must be dead to be freed. But there is a resurrection. We are raised out of those waters to live a new, clean life for God. Baptism teaches this, since baptism is immersion. It also reminds us that we are in God's sight as one who had died and been raised again. That is why Paul said in verse 13, "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves

unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

Now a word about the importance of baptism. It was a command to the disciples that they make disciples of all nations, baptizing them. The command to baptize was as much a command as the command to make disciples. If the baptism is ignored, most likely the preaching of the gospel will also be ignored. In fact, the teaching concerning baptism has been ignored to the point that its form was changed and some have dropped it altogether and still call themselves Christians. If men fail to obey a simple command such as that of baptism, they are likely to fail in other things which God has required. Peter said, referring to Noah and his family being saved by water, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God)" (1 Pet. 3:21). This principle of faithfulness and obedience was mentioned by Jesus in Luke 16:10, "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." We could hardly say that to be baptized is the least, but if people ignored the teaching about baptism, they are likely to ignore the other teachings regarding salvation.

Baptism is indeed one of the steps to salvation and probably more important than many people realize. Of course, we must remember that each step is important. In our next article, the Lord willing, we shall conclude the Bible requirements for salvation.

HOPE

(Continued from page 5)

Word and by practicing it, to those who have it not. This "hope," I repeat, is not "89 miles" distant! It is available in faith, believing—immediately! It shall become reality when He, who is the Hope of all ages, returns for His own.

If this hope is not yours, embrace it now before it is too late! If this hope *is* yours, is it not worthy to be proclaimed to those who do not have it?

BELIEF

(Continued from page 7)

them: but the word preached did not profit them, not being mixed with faith in them that heard it" (v. 22). No faith, no profit! No faith, no salvation! Israel was finally set aside because of unbelief, at least for a time.

How many can say with the Apostle Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12)?

BIBLE TEMPERANCE

By Harry Sheets

IT IS not too infrequent for a Chamber of Commerce, when listing the advantages of its particular city, to refer to the climate as temperate. By this we know that the region is not subject to extremes of heat or cold: that is, the climate is moderate.

Cooks are often admonished to "bake in a moderate oven." Every cook knows that this means about 350 degrees as contrasted with a "slow oven" of 300 degrees, or a "hot oven" of 400 degrees or more.

Common usage has conditioned us to think of "temperate" as meaning "moderate"; that is, not subject to extremes in either direction. Modern advertisers, quick to exploit the modern conception of the word, have promoted the idea that "moderate" is the primary meaning of "temperate."

Paul did say that "every man that striveth for the mastery is temperate in all things" (1 Cor. 9:25). The reference was to athletes who competed in the Olympic races. The Greek word which Paul used for "temperate," means "to exercise self-restraint (in diet and chastity)" (Strong). Our intellect tells us that if the athlete was temperate (moderate) in his training, he would likely be mentally and physically unprepared for the race. "Temperate in all things" would not apply to training. A moderately trained runner would have little chance for success.

Earlier in his epistle to the Corinthians Paul used the word for temperance, only this time it is translated "contain." Notice its use. "I say therefore to the married and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn" (1 Cor. 7:8, 9). The Smith and Goodspeed translation leaves little doubt about the meaning of this scripture: "To all who are unmarried and widows, I would say this: It is an excellent thing if they can remain single as I am. But if they cannot control themselves, let them marry. For it is better to marry than to be on fire with passion."

Paul's usage of the word for "temperate" in this instance can mean nothing but total abstinence.

The Bible does not condone sin in any quantity. One sin makes a person a sinner and thus subject to death. There is no "twilight zone" between total abstinence and "all out" sin where a Christian can please God while moderately serving the cravings of the flesh.

To believe that "temperate in all things" means "nothing to excess" is to err in our thinking.

The liquor interests have many church members believing that moderate drinking is permitted by the Bible. "Temperate in all things," they glibly quote. In some instances they claim that man is foolish to drink before he is forty and foolish if he doesn't after that age—for health reasons, of course! This is their claim, but medical science declares this conclusion false.

The words "drunk" and "drunkenness" in our Bible are translated from numerous Hebrew and Greek words, each with its distinctive shade of meaning. Some of these shades of meaning embrace "satiated" (Job 12:25); "softened with drink" (1 Cor. 5:11); "soaked with drink" (Matt. 24:49); "to begin to be softened" (Luke 12:45; 1 Thess. 5:7). These definitions include all stages of intoxication from "dead drunk" to the one-glass "social drinker."

The "to-begin-to-be-softened" stage is the one which society considers respectable and safe.

Just how safe is the social drinker in God's sight?

Jesus said in His parable that the moderate drinker would not be ready when He returned to gather the faithful. As punishment, this drinking servant would be cut in sunder and be numbered with the unbelievers. (See Luke 12:46.)

Paul warned that "sudden destruction" would come upon the social drinkers along with all other sinners. "Therefore," said Paul, "let us watch and be sober." (See 1 Thess. 5:1-7.)

Let us remember that "drunken" in these last two scriptures means "to begin to be softened."

Can any Christian afford to jeopardize his opportunity for eternal life by accepting a "social glass"?

DID YOU EVER HEAR?

Did you ever hear of a man losing his job because he was a total abstainer? Of a father objecting to his daughter marrying a man because he was not an alcoholic? Of a woman saying, "My husband would be the best man in the world if he would only drink"? Of a child who complained because his father always came home sober? Of a murderer walking the last steps to the gas chamber complaining that his practice of total abstinence was what led him to this predicament?

CHRISTIANS? OR JUST CHURCH MEMBERS?

By Hollis Partlowe

WITH the limitless places of entertainment and temptations, it is easy to let Christ and the church slip away from us. Christ said of the church at Sardis, "I know thy works, that thou hast a name that thou livest, and art dead" (Rev. 3:1). This church was spiritually dead but, physically speaking, it was very much alive. No doubt many Christians scattered the world over are in this same condition.

Sometimes one does not feel up to going to church services, but he can go to many other places during the week. Is there salvation promised for one who puts everything else above the church? A recent survey shows that religion is decreasing as an important source of meaning and security to those over sixty. Only forty per cent of those interviewed went to church for spiritual enrichment. One would think that the church would mean more to a person in his senior years. Apparently, that is not the case.

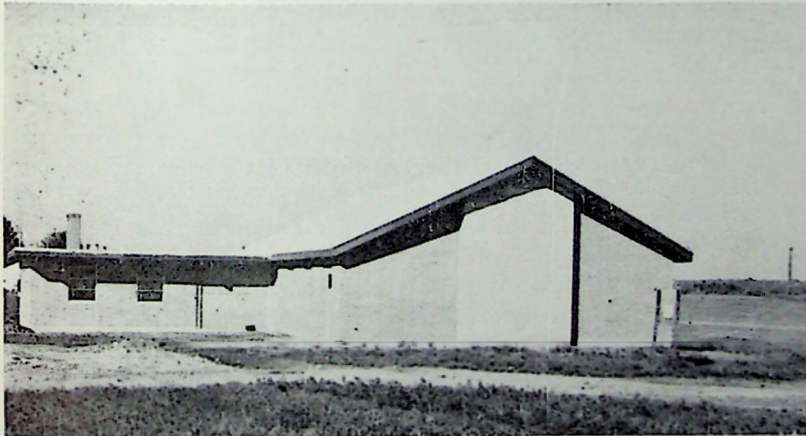
Baptized believers, especially young people, should attend all services of the church. People who just attend a service once in a while are spiritually sick. It is no trou-

ble to tell where one's heart is. As Jesus said, "By their fruits ye shall know them." If we are Christians, let us unfurl our flags and show our colors in some tangible way.

If we attend places of pleasure, or just "sleep in" on Sunday morning, are we putting Christ first? If we really love the brethren, do we not want to be with them? If we really love God, do we not want to be in His house for worship and nourishment from His Word? If a man "loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20). Let us not be named with those who are "lovers of pleasures more than lovers of God."

Perhaps it would do us all good to run an experiment on ourselves. For example, count the money that we spend on ourselves for a month; then count what we give to God for that month. That experiment would tell a great story.

"Only one life, 'twill soon be past,
Only what's done for Christ will last."



New Mission Builders

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- 957. Cecil Ritsh
- 958. Mrs. Cecil Ritsh
- 959. Clarence Ritsh
- 960. Ozzie W. Eckard
- 961. Mrs. Ruby German
- 962. Clyde Austin
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- 967. Mr. and Mrs. Gerald L. Graham
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- 969. John A. Ritsh
- 970. Paul Holden
- 971. Ann Triplett
- 972. Neal Austin Schier
- 973. Evangelist Eleodoro S. Ortiguero
- 974. Mrs. Louise E. Harp

SEVENTH MISSION BUILDER'S APPEAL

TROY, OHIO, CHURCH OF GOD

The seventh Mission Builder's Appeal for assistance for a new Church of God building has been mailed for the Church of God at Troy, Ohio.

On the strength of this appeal, a loan was secured and the building begun. The picture shows how the building looks at this time. Full particulars about the church and its plans have been included in the appeal.

There are now 973 Mission Builders who have agreed to give \$5.00 or more to each such appeal approved by the Conference Board of Directors. About two such appeals have been made each year.

If you are not now a Mission Builder and would like to assist in this worth-while mission program, mail the coupon below today so you will be included in this appeal for the Troy Church.

Please enroll me as a Church of God Mission Builder.

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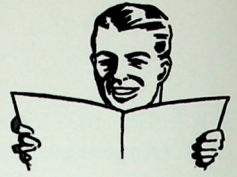
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(Mail this coupon to Church of God General Conference, Box 231, Oregon, Illinois.)



The Pulpit and the Press

Brief Messages for Busy People



NOT MUCH TIME

Not much time to thank Thee,
I'm busy all the time.
No, not much time to breathe a prayer
For blessings that are mine.

Sometimes it seems we can't take time
Out of our busy day
To give You thanks for what You've done.
Is it so hard to pray?

It wasn't very long ago
My little one took ill,
And when we found he couldn't walk
We all were very still.

Then down upon my knees I fell
And whispered, Lord, to Thee,
Oh God, please make my baby well.
He's all You gave to me.

Oh God, You know how much I love
My little one so dear,
But don't often find time to say,
Dear Lord, I'm glad he's here.

Oh God, I hope You'll take more time
Within Your busy day,
To bless my son and make him walk,
Than I have found to pray.

No, not much time, dear Lord, I've said,
I'm busy, don't you see?
But now I'll always find the time
For prayer and thanks to Thee.

—Selected.

FOLLOW ME

By J. R. LeCrone

"Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him" (Matt. 4:18-20).

Did it ever occur to you as strange that Jesus called busy people to be His disciples? Insofar as the record in-

dicates, not one of them was selected from the ranks of those who "had nothing else to do." Without exception, they were in the prime of life, and busily engaged with the task of "making a living" for themselves and their families. Yet, at His call, they willingly left their businesses for a more important task.

We can only speculate as to why Jesus chose to depend upon busy people for the work of propagating His gospel. But it is easy to observe that He still does so. Consider the church with which you are most familiar. How many people "with nothing else to do" do you find doing active and effective Christian work? Is it the busy ones, or those who, because they have nothing else to do, can easily afford to give freely of their time and effort? With rare exceptions it is the busy ones who also are most busy in service to the Lord.

Who are the ones who tend to "drag their feet" when there is work to be done? Which ones are the critical ones who complain the most bitterly of the feeble efforts of others, and feel themselves neglected by the church? Is it the busy people?

Are you busy? Thank the Lord for it, and don't wait until you have nothing else to do before turning your attention and energies to active Christian service. Busy people are most prone to take hold of a project and carry it through to a successful conclusion. Having no time to waste, they go zealously to work and get the job done. With no energy to spare, such people channel the strength that they have into avenues of constructive effort. The work of the church is largely done by busy people who love the Lord enough to take time from personal affairs to serve Him. Thank God for busy people!

FEAR OR FAITH

By C. E. Randall

During 1940 when Britain was being faced with invasion, a five-hundred-year-old inn had inscribed over the fireplace the following words:

"Fear knocked at the door. Faith answered.

No one was there."

This little message over the fireplace in Hind's Head Hotel in Bray-on-Thames near London carries a most significant message for people of this day. Too often *fear rules our lives*. It operates in so many areas: sorrow, grief, alarm, timidity, indecision, doubt, and anxiety.

A sure antidote to fear is faith. Faith removes the causes of fear and replaces them with trust and confidence. The man of faith faces the facts of life with courage, and says, "My God shall supply all my need according to his riches in glory by Jesus Christ" (Phil. 4:19). The man of faith looks the problems of life squarely in the face and says, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). The man of faith is not frightened by the evil antics of his kind, but confidently says, "The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:6).

The bright side of this whole matter is that this element of faith is available to anyone who desires it and will permit it to have control of his life. One does not have to take a college course to obtain it; or save up a big nest egg to buy it. "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. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" (Isa. 55:1, 2).

BARNABAS

By Sidney A. Hatch

"They sent Barnabas to Antioch . . . for he was a good man, full of the Holy Spirit and of faith" (Acts 11:22-24).

The character sketches of the Bible are sometimes exceedingly brief, but at the same time very precious. Such is the case with Barnabas.

"He was a good man." It is indeed wonderful to be called "good" by the Scripture. There was a particular kind of goodness about Barnabas. The Greek word used here is *agathos*. From it comes our English given name of Agatha, which means "good," or "kind."

Agathos meant "good" in the sense of an inner excellence. It implied a kindliness and attractiveness not possessed by an outward pharisaical type of goodness.

This word also meant "good" in the sense of being for the good and advantage of others.

"Full of the Holy Spirit" literally means he was "full of the Holy Spirit." That is, he was full of divine power and spiritual gifts. We may assume, therefore, that a by-product of this in his life was the fruit of the Spirit described in Galatians 5:22, 23—"love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control."

"Full . . . of faith." Barnabas could not have been a "good man" or "full of the Holy Spirit" if he had not been "full . . . of faith." Faith is to believe what God has spoken. (Rom. 10:17.) It is not some psychological state of mind. God has spoken in the Word. If we want to be full of faith, we must believe the Book. The man who does not believe the Word of God is powerless to possess true goodness, spiritual power, or faith.

It was by faith that "the elders obtained a good report" (Heb. 11:1, 2). Hence the Scripture gives us this good report of Barnabas.

REASONS NOT TO READ THE BIBLE

A poll of 6,500 Canadian ministers shows that many Canadians fail to read the Bible because they think it is trivial, dull, and hard to understand. The Canadian Council of Churches which represents eighty-five per cent of the Canadian Protestant churches said that twenty-nine per cent of those polled think the Bible is irrelevant; twenty-six per cent said they cannot understand it; twenty-four per cent said that non-readers find it uninteresting; and twenty-one per cent said they are too busy to read the Bible.

People in the United States and other countries probably would measure up about the same in their Bible reading. The "religious revival" is not reflected in greater study of God's Word, or even improvement of ethics and morals, but is seen mostly in the "form of godliness."

PRAYER FOR MISSIONARIES

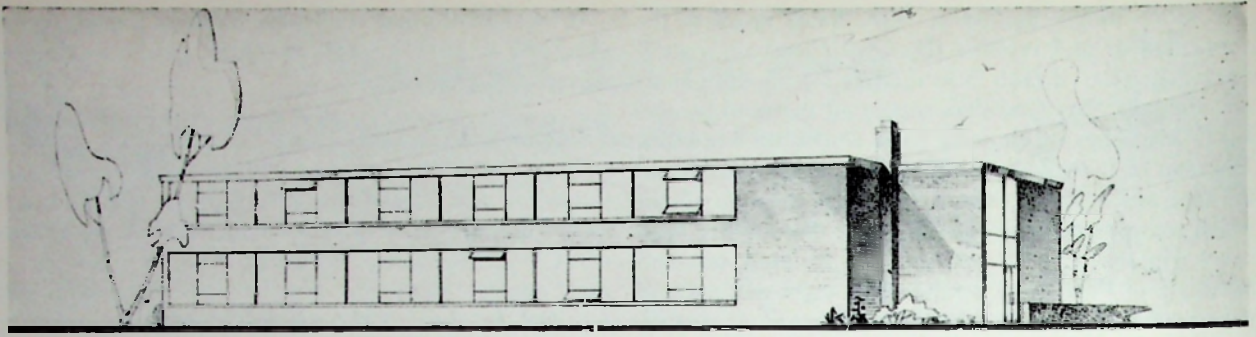
Speed Thy servants, Saviour, speed them;
Thou art Lord of winds and waves;
They were bound, but Thou hast freed them;
Now they go to free the slaves.
Be Thou with them;
'Tis Thine arm alone that saves.

Friends and home and all forsaking,
Lord, they go at Thy command;
As their stay Thy promise taking,
While they traverse sea and land.
Oh! be with them;
Lead them safely by the hand.

When no fruit appears to cheer them,
And they seem to toil in vain,
Then in mercy, Lord, draw near them;
Then their sinking hopes sustain.
Thus supported,
Let their zeal revive again.

In the midst of opposition
Let them trust, O Lord, in Thee;
When success attends their mission,
Let Thy servants humble be.
Never leave them
Till Thy face on earth they see.

There to reap, in joy forever,
Fruit that grows from seed here sown;
Then to be with Him, who never
Ceases to preserve His own,
And with triumph
Sing a Saviour's grace alone.



SILVER ANNIVERSARY BUILDING CAMPAIGN for Oregon Bible College

1964 will be the Silver Anniversary of Oregon Bible College. For a quarter of a century, Oregon Bible College has been serving the Church of God by educating ministers, evangelists, missionaries, musicians, teachers, and other church workers.

During these years the College has grown in experience and quality of teaching, and has developed a sound, Biblical, Church of God orientated curriculum. It is now in a position for numerical growth and is equipped, spiritually and scholastically, to educate more students.

Physical facilities, however, are not adequate. Several years of study led to the General Conference delegates approving construction of a building such as the drawings above and below propose, for a men's dormitory for twenty-two students, a library of 5,000 volumes, a kitchen-cafeteria to serve up to seventy-five students, and a house mother's apartment.

The proposed building will cost approximately \$110,000 to build, plus \$15,000 for furnishings; a total of about \$125,000.

Commitments totaling \$116,000 have thus far been received. Of this amount about \$42,000 has been paid. When the total of \$125,000 has been committed, and \$75,000 of that amount has been received in cash, build-

ing can begin. It is hoped that construction can start in April, 1963, the building to be in use the following fall.

A much larger enrollment is expected in the fall of 1962. This will necessitate the renting of houses for dormitory space for men. Present dormitory facilities are not adequate for even the present enrollment. There is a pressing need for these facilities if Oregon Bible College is to continue to grow and fulfill the task it has been given.

If you have not yet taken part in this campaign, we urge you to use the coupon below to make a cash gift or commitment now.

I wish to make a commitment of \$..... payable by 1964 at \$..... per month, or \$..... per year.

Enclosed, please find my contribution of \$..... for the Silver Anniversary Building Campaign.

Name

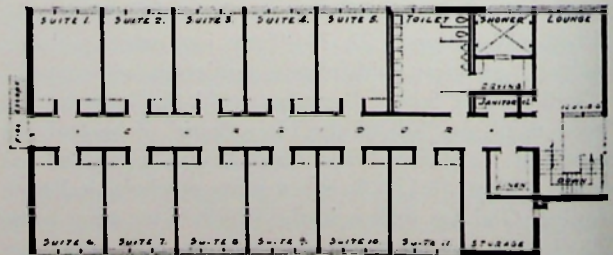
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FIRST FLOOR PLAN
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SECOND FLOOR PLAN
1962 10-10

CALENDAR OF EVENTS

- January 14—Hector, Minn., Dedicatory Service
- January 22-26—Midwinter Ministers' Conference, Oregon, Ill.
- January 26, 27—Board of Directors' Meeting, Oregon, Ill.
- March 18—Boosters' Sunday
- April 14—National Sunday School Department Board Meeting, Oregon, Ill.
- July 22-29—Virginia State Conference, Mauretown, Va.
- July 29-August 4—National Berean Youth Fellowship Conference, Camp Mack, Ind.
- August 5-10—General Conference Delegate Meetings, Camp Mack, Ind.

HERALD RECEIPTS

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Conditional Immortality

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VOLUME 51, NUMBER 8

IN THIS ISSUE

Why Can We Believe the Bible?
Many evidences of the accuracy of the Bible are presented.

The Bible Requirements for Salvation
The necessity to live a life of faith is set forth.

Conditional Immortality
A scholarly study of this most important truth.

And other articles and features of interest.



The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

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An attractive metal display rack and ten Restitution Heralds of each issue can be secured at a cost of \$7.20 per quarter.

The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

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

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

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The family gave Pa a new lounge chair for Christmas to replace the old one with lumpy springs and a worn cover. He growled after they had left, "Now, how am I gonna be comfortable in a hi-falutin' thing like that?" I put a throw from the dining room couch over the chair. "There," I said, "forget it's new." New ideas are often easier to get across if they are made to look like the comfortable old ones.



PEACEFUL COEXISTENCE

There is a genuine desire on the part of most of the world's people to live at peace. No one wants war or enjoys war. No nation would profit from war as it might be fought with today's weapons. In fact, some have decided that there is nothing worth preserving to the extent of going to war to defend it. Their battle cry is, "Better Red than dead."

There is a feeling that peace can come by coexistence; by learning to accommodate our lives to the presence of evil. There are dreamers who believe that it is possible to have lasting peace through adjustment to the *status quo*. It is also believed that one can have personal peace—peace of mind, peace within—by accommodating himself to the presence of evil.

Then there are people who are looking for the Prince of Peace to rule the world, in one way or another, and believe that peace can come only through Him. Even people who have avowed no allegiance to this Prince, who have never accepted Him as Saviour and Lord, sometimes have the vague understanding that Jesus can bring peace and they would like to have Him do so.

The peace that Jesus brings into a person's life, and the peace that He will give the world when He comes again, is not a peace based on coexistence, however. It is not a peace that comes from compromise with evil, or tolerance of sin. Jesus never suggested that we learn to live with sin, or to learn to coexist with evil. He never promised that He will allow men to do and think as they please under His rule as long as they keep evil *contained* in one area of the world or to their own individual lives.

Jesus once said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27). This peace which comes from the Lord is explained further in His discourse as based upon bearing fruit for the Lord (15:6-8); keeping His commandments (15:10); separation from the world of sin (15:19); being led by the Spirit of Truth which will convince of sin, righteousness, and judgment (16:8-11); and refraining from evil (17:15). This personal, present peace from the Lord cannot coexist with sin, or endure on compromise with evil.

The everlasting peace that Jesus will bring to the world as the Prince of Peace, when He rules the earth, will also be based upon the elimination of sin, sinners, and rebelling nations. The Kingdom of God, in which peace will prevail, will not be a place of peaceful coexistence, but a place from which the forces of evil have been removed. The Scriptures use such terms as: "I shall give thee the heathen for thine inheritance; . . . thou shalt break them in pieces like a potter's vessel"; "They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust"; "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity; and shall cast them into a furnace of fire; and there shall be wailing and gnashing of teeth" (Matt. 13:41, 42).

Much of the conversation about peace today is based on mere wishful thinking. It is the whistling in the dark of dreamers who shun the reality of sin, evil, and rebellion against God that are present in the world, and that will keep lives and nations in turmoil till it is removed. Until man has found a way of forgiveness of sins and the strength to overcome sin through Christ, he can have no peace within today. Until nations of men have sin removed from their presence, rather than trying to adjust to it, there can be no peace on earth now or in the future.

LIBERTY FOR SOME

In the forthcoming Vatican Council II called by Pope John XXIII, there will be many topics for discussion. *Time* magazine (Dec. 29, 1961), suggests that theologians at one Catholic institution in Europe have recommended that the council "solemnly proclaim that the Catholic faith cannot be forced on anyone, and that it cannot be preserved by any political or social coercion or by any means that do violence to man's conscience." This would certainly be a revolutionary concept and we predict that it will have little audience in this gathering.

As *Time* observes, "Some United States theologians fear that the council may not go as far as church 'liberals' wish. 'The conservatives want religious liberty in Russia, certainly,' says one, 'but they don't want it in Spain.'"

BONE IN THE THROAT

While Protestant church leaders prattle about reunion, a Roman Catholic theologian has taken a realistic and frank view of the possibilities which deserve a pat on the back. Walter J. Burghardt, S. J., a priest and professor of patristic theology at the Jesuit Seminary, Woodstock, Md., speaking at the annual convention of the Mariological

Society of America, suggested that his church take a clear look at the theological obstacles that separate Protestants and Catholics.

He outlined the principal areas of disagreement that will have to be resolved before reunion can occur. The greatest obstacle is the question of the authority of the pope. Second to this and almost as difficult for Protestants to accept is the doctrine of Mary, whom Catholics regard as their spiritual mother and able to intercede for them with God. Professor Burghardt further explained that the real point of division and the "bone that sticks in Protestants' throats" is the matter of Scripture versus dogma. "It is this passage, this seeming lyric leap from Scripture to dogma, and from dogma to dogma, that scandalizes the Protestant theologian."

The theology of Mary, for instance, includes belief that she is a perpetual virgin, that she was born without sin, that she was assumed bodily into heaven without death, that she now mediates for believers. Soon to be proclaimed is further dogma that she is "co-redeemer," that, in union with her Son, she redeemed the world. These teachings have been built one upon the other, without Scriptural foundation, because the church believes it has the right to speak for Christ.

Professor Burghardt states that Mary "is for the Protestant the visible symbol of Catholic idolatry, the Roman abandonment of Scripture, of the history of Christ. . . . These are stones of stumbling."

We commend this effort to bring into the open the very real, basic differences between the Catholic and Protestant views, and think that Professor Burghardt is doing a good service in showing theologians on both sides the way to realistically face up to the facts of religious life.



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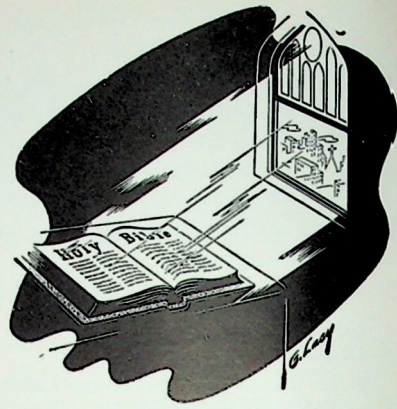
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WHY WE CAN BELIEVE THE BIBLE



By Charles H.
French, Australia

MY neighbor does not believe the Bible. As for its divine inspiration, he is a confirmed skeptic, and he ridicules the possibility of such an ancient book being able to throw any light on the present or the future.

Of course, there are many such people who scoff at the Word of God. The Bible says that even in the "*last days*" there will be scoffers who will say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. 3:4). Although all life is miraculous, and day and night are a wondrous phenomena; yet man thinks it impossible that the great Creator could have handed him a divine Handbook explaining His purpose with the earth and man upon it. In other words, divine power is limited to his own puny understanding.

But have you ever thought over the claims of the Bible to be the Word of God? Think over this brief evidence.

First, Its Antiquity

The excavator's spade is a great testimony to the truth of the Bible. The gaunt ruins of Babylon may be seen today—deserted, for the Arab will not pitch his tent there. (Isa. 13:19-22.) In the sea around Tyre can be seen remnants of ancient pillars of Tyre, the old maritime city. Fishermen spread their nets upon them, just as Ezekiel said they would do. (Ezek. 26:1-14.) Fifty years ago, the record of Joshua of the city of Jericho was ridiculed, but in 1934 Professor Garstang uncovered the city and found evidences of it having been burned. (Ezek. 6.) Likewise, Edom, Moab, Ammon, and Palestine itself, abound with evidence that the Bible record is true.

Then Its Harmony

Though written by some forty-odd writers over a period of eighteen hundred years, its sixty-six books all agree. There are 333 prophecies in the Old Testament about Jesus Christ, while the New Testament quotes 278 references, word for word, from the Old Testament; 100 partly word for word, and 124 incidents mentioned therein. Our calendar commences with the birth year of Jesus, who in turn endorses the story of Adam and Eve, the existence of Abraham, David, Solomon, Ezekiel, Isaiah, Moses, and Noah. The apostles likewise endorse many of the other early Bible characters. Also, on that memorable walk to Emmaus, Jesus tells the two astonished dis-

ciples of Himself, and we read that "beginning at Moses and *all the prophets* he expounded unto them in *all the scriptures* the things concerning himself" (Luke 24:27).

Its Divinity

The Bible does not elevate man, but God. It tells of Moses, the great leader of Israel, of his indiscretion at Meribah. (Num. 20:12.) It takes David, the king of Israel, and exposes his sin with Bathsheba, and leaves the world to scoff. It tells of Hezekiah's weakness in showing his riches to the king of Babylon. (Isa. 39.) It tells of Solomon, the wisest man of his day; how he fell from his high estate in spite of all his wisdom—for he left God. Any ordinary biography—if of man—would at least have endeavored to cover up the deficiencies of its characters. About two thousand times the Bible says, "Thus saith the Lord."

The Bible is the only Book which can peer into the future with unerring glance. Seven hundred years before Jesus came, Zechariah foretold that He would ride into Jerusalem on an ass. (Zech. 9:9.) One thousand years before Jesus came, the Psalmist foretold His death in detail, and a form of punishment which was then unknown to the Jews—crucifixion. (Psa. 22.) Hundreds of its prophecies speak similarly.

Note Its Preservation

Although so ancient, the Bible remains impregnable. Take all the books under fifty, one hundred, or five hundred years old out of a library, and how few would be left. But the Bible remains. It has been publicly burned in the endeavor to exterminate it. It has carried the death penalty for possession. Three of the oldest manuscripts from which the Bible has been translated—the Vatican, Alexandrian, and Sinaitic—take us back to the fourth century. Tatian's Diatessaron is likewise an ancient summary, presenting a summary of the four Gospels. Thus, there is no other book in the world which has been preserved in a like manner.

In 1947 its authenticity was placed beyond doubt by

the discovery near the shores of the Dead Sea of many ancient scrolls dating back to the century before Jesus. Some contained complete books of the Bible, such as the Book of Isaiah and many other portions of Scripture, and these were almost word for word with our present Bible.

Thus God, in His wisdom, has seen fit in these "last days" to endorse the truth of His Word, and also confirm the prophecy of Habakkuk, "At the end it shall speak and not lie" (2:3).

See Its Circulation

The Bible still remains the world's "best seller." It has been translated into about eleven hundred languages, with a yearly production of about thirty million copies. It adapts itself to all environments and all nations. Colporteurs in many countries carry it through fire and flood, desert and city, through countries hospitable and inhospitable. What other book has called forth the energies of men and women in this way? None!

Now Its Power

One quotation will suffice to show how it was written: "Holy men of God spake as they were moved by the Holy Spirit" (2 Pet. 1:21). This same Spirit has often moved even wicked men to utter that which of themselves they would not do, as witness the record of Baalam. (Num. 23:5.) Then again, never do we hear of a book on geography, or medicine having changed a sinner, but the Bible changes lives! It humbles a man and shows him the need of God and His Son. "The word of God is quick and powerful and sharper than any two-edged sword" (Heb. 4:12).

Its Freshness

The Bible is always ahead of the newspapers—always up to date. Age has no effect upon it, but how different with other books! Just think how few books after fifty years are still standard textbooks. Who would care to study medicine, engineering, or science from such books? They would be obsolete. But the charm of the Bible lies in its sufficiency for our daily needs and every circumstance. In vain the infidel has endeavored to overthrow it, to discredit it, to deny its power. The infidel sleeps in the dust—the Bible still marches on!

Watch Its Prophecies

There is not a journal in the world which can unerringly forecast the events of a day ahead. But the Bible foretells events centuries before they happen. Five hundred years before Jesus came, Isaiah foretold His sufferings. (Isa. 53.) Daniel foretold the appearing of the Messiah nearly five hundred years before He came. Micah foretold the very place where Jesus would be born. (Micah 5:2.) Jeremiah foretold the dispersion of the Jews, and likewise their regathering—the commencement of which we have lived to see. (Jer. 32.) So the Bible is true—is God-breathed—and is God's Handbook to man.

Today, and Tomorrow

Test the Scriptures with what is happening today. We live in an age of fear, world-wide; an era which is unparalleled in the history of the world, for its problems: *fear, economic chaos, war preparation* on a gigantic scale, and *taxation* burdens as never before. Jesus foretold this in Luke 21:25, 26.

We are also told that just *before* the return of Jesus, Israel would come home from her long dispersion, and that the Arab nations around her would close in on her, and that Moab-Edom (Transjordan) would take the holy places. (Ezek. 36:2-5.) This has been done in our own days, for Jordan has taken the center-land of Palestine containing Jerusalem, Jericho, Mount of Olives, Bethany, and many other noted places.

Again, the last days of human government would be noted for a general march to war, which would not stop until Armageddon was reached. Has not this been so ever since 1914? The two wars of 1914 and 1939 have but paved the way for a *third* and *final* conflict which brings Jesus. (See Rev. 16:14-16.)

Further, this outstanding Age of War would also be noted for the universal cry of "Peace and safety" (1 Thess. 5:1-3), which precedes "sudden destruction." Has this not been so? The great peace organizations of our times have been unique in the history of the world. The League of Nations of 1920 was composed of sixty-two nations. The League Palace at Geneva was sumptuous and contained thousands of books and essays on how to keep the peace. But all failed, and the 1939 war eventuated. Now the United Nations organization has taken over the role of world peacemaker with one hundred nations. Still the drift to war goes on!

The Bible is true. It stands as an impregnable rock, a divine testimony from the Most High, and a witness to human failure. So it assures us that our days will see the most glorious transformation of all time, for "in the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed" (Dan. 2:44). That wonderful day is near!

Reader, believe God's Word; accept its message! Believe in its glorious pages; repent and be baptized, and wait for the Lord's return—now so near. (Gal. 3:27; Rom. 6:3; Mark 16:16.)

THE NEW ENGLISH BIBLE

This is a new translation of the New Testament by scholars from Oxford and Cambridge Universities. This is not a revision, but a new translation in modern English. A good reference work, easy to read, it is a "must" in every Bible student's library. Order from The Restitution Herald, Box 231, Oregon, Ill., at \$4.95, plus 20 cents for mailing cost.

The Bible Requirements for Salvation

CONCLUSION

By Harvey U. Krogh, Jr.



IN TWO previous articles we have briefly spoken of three essential steps to salvation from sin and from its results which end in death. After we have heard the good news of God's promises, we must first believe, and second if we believe, we will repent or turn from wrong ways to God's ways. We have spoken of baptism (which is immersion in water) as the third essential step.

Let us consider the fourth and last requirement, which is living the Christian life. This is of great importance because it is the test of our faith, and it is by God's grace through faith that we are counted acceptable in God's sight. There are a number of things which are necessary for us to do if we would really live the Christian life. These things are made quite clear in God's Word.

In 1 Timothy 4:16 we read, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." This verse of Scripture sounds much like salvation will come by works or by doing something. This is completely in line with the thought of salvation through faith.

We must remember that faith can be verified only by the attitude and action that it brings forth in the individual. To "take heed unto thyself, and unto the doctrine" is one of those things which will cause one to continue to have faith. In fact, most of the things we are required to do as Christians tend to increase our knowledge and faith in God.

In 1 Corinthians 15:1, 2 we have an admonition by the Apostle Paul, "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." It is keeping in memory the promises of God that causes us to continue to have faith in God. If we forget those things, we are likely to lose our faith and, without faith, we would turn again to pleasing ourselves rather than pleasing God.

The same writer, in Hebrews 10:24, 25, instructs us to "consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is." It is when Christians meet together often in Sunday school and church services and Bible study that edification and growth take place. Meeting together to consider these things regarding God and His promised salvation help us to hold to our faith. In Hebrews 10:23 Paul said, "Let us hold fast the profession of our faith without wavering." It is only by maintaining our faith that we can expect to have salvation and be given eternal life when Christ returns.

Some have taught that once a person really believes, he can never be lost. Paul states in 1 Timothy 4:1, however, "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." From this it is evident that some shall not hold to the faith they once had. Jesus also made it clear that some would hear and receive the Word with joy, but the cares of this world and the deceitfulness of riches would choke the Word and the individual would become unfruitful. Jesus also said, "Every branch in me that beareth not fruit he tak-

eth away" (John 15:2). Can you see how necessary these things are which we are commanded to do? Though we are saved through faith, there is work to do if we would continue in the faith.

There is another command given to us in 2 Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We trust that this is what we are helping you do—study God's Word. If we do not study God's Word, how can we be approved of God and if we are not approved of Him, how can we be counted worthy of eternal life?

The Apostle Peter in his second letter speaks of God's grace and His promises by which we may be saved, or, as he states it, may become partakers of the divine nature. He says, "For this very reason make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love. For if these things are yours and abound, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ. For whoever lacks these things is blind and shortsighted and has forgotten that he was cleansed from his old sins. Therefore, brethren, be more zealous to confirm your call and election, for if you do this you will never fall, so there will be richly provided for you an entrance into the eternal kingdom of our Lord and Saviour Jesus Christ" (2 Pet. 1:5-8, R.S.V.). It was Peter's earnest desire that everyone who believes should continue to believe, and there are things which we must do to continue to believe.

Some people may feel that because God's Word is so specific and clear on many things that God has somewhere in His Word revealed a hairline between just what things are necessary to be saved and if we are over that line we will be saved but if under it we will be lost. It is true that definite requirements are set forth in His Word, but surely God is not well-pleased with those who would be content to barely get over the line.

We are reminded of the story about a man who was hiring a driver for his coach. He asked each applicant how close to the edge of the top of a certain cliff he could drive. One said he could drive within three feet of the edge, another said he could drive within a foot of the edge, and another vowed he could drive within six inches because he had done so. The man who was hired for the position, however, was another, who said he would stay as far from the edge of the cliff as he could.

As important as eternal life is, we ought not leave one thing undone to make sure of our salvation. It is not enough only to hear the gospel, or just to believe and

repent. Neither is our salvation a positive certainty after we have been baptized, unless we prove our faith by going on to live for Christ. Judging from God's character as set forth in His Word, it does not seem that God will cause us to be saved or lost on a technicality, but the things He wants us to do to be counted worthy of eternal life are clearly given to us in the Bible. Study these things for yourself in your own Bible.

CHURCH MEMBER'S BEATITUDES

- Blessed is he who will not strain at a drizzle and swallow a downpour.
- Blessed is he who tries a little harder when all around say, "It cannot be done."
- Blessed is he whose program contains a prayer meeting night.
- Blessed is the church leader who is not pessimistic.
- Blessed is he who loves the church before his business.
- Blessed is he who can walk as fast to a religious service as to town.
- Blessed is he who invites people to church and comes himself.
- Blessed are those who never gossip about the faults of the church, but work to make it better.

Silver Anniversary Building Campaign

The Silver Anniversary Building Campaign for the construction of a new dormitory-library-cafeteria building for Oregon Bible College has now reached \$115,000.00 in gifts and commitments toward a final goal of \$125,000.00. Many who will receive great benefits from Oregon Bible College expansion have not yet participated in this campaign. Use the coupon below to indicate your willingness to take part in this important building program.

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MORTAL men are naturally intrigued by the thought of immortality. The orthodox Christian teaching ascribes immortality to the soul of man as the irrevocable gift of the Creator at the inception of the race, and thereby men have a "never-dying soul" which can only be saved from everlasting conscious suffering by the grace of God. The purpose of this article is to show that the New Testament scriptures and the history of Christian doctrine indicate conclusively that this doctrine of the immortality of the soul is non-Christian in its origin, and that its incorporation into Christian thought has been responsible for many serious evils.

Dr. A. Barnes in his *Notes* says: "Time and again I have come up to this doctrine and tried to find some way to escape from it. In the distress and anguish of my soul I confess that I see no light whatever. Not one ray to disclose to me the reason why sin came into this world, why the earth is strewn with the dying and the dead, and why man must suffer to all eternity. It is dark, dark to my soul, and I cannot disguise it."

The writer recalls an experience of childhood when, in the necessity of finding lodging for the night on a New England journey, his parents found a room, on the walls of which were certain pictures illustrative of the horror and agonies of hell. After catching sight of these portrayals of unspeakable misery, his mother turned to his father and simply said: "Father, we can't stay here."

Origin and History

Herodotus, the earliest Greek historian (485-424 B.C.), writes of meeting the doctrine of the immortality of the soul for the first time in his world wanderings in Egypt. The "ka" or spirit of man was supposed to leave the body at death and after an undetermined period of absence, return, to again inhabit the body; hence the body was preserved, and a life-like statue of the individual was placed hard by the tomb, in order that recognition by the "ka" might be easy and accurate.

The Assyrians and Babylonians thought of the death state as one of pain and darkness, with certain ideas of purgatory, retribution, and transmigration.

For the Greeks, the *Odyssey* of Homer, and for the Romans the *Aeneid* of Virgil, set forth in poetic fancy their respective conceptions of the immortality and after-life of the human soul.

In ancient Judaism *sheol* was the place for all the dead in a state of unconsciousness, from which both prophet and psalmist expected a resurrection by Messianic intervention.

The Jews of Jesus' day had come under corrupting influences during their Babylonian captivity, according to their own worthy historian, Josephus, so that at least one sect, the Sadducees, had given over entirely the hope of the resurrection. The Pharisees, however, believed them-

CONDITIONAL

By E

selves guardians of the truths of Israel, and Martha told Jesus that she believed her brother Lazarus would rise again at the resurrection of the last day. And Paul reminded Agrippa that the "twelve tribes" hoped to come into fruition of the promises which God had made, and therefore it should not be "thought a thing incredible that God should raise the dead" (Acts 26:8).

In Christian Thought

Jesus Christ alone died and rose again, and He it was who brought life and immortality to light through the gospel. The attribute of immortality is ascribed to deity alone (1 Tim. 6:16), but it is held out to mortal men as a proffered gift of God to be conferred, at the return of Christ, upon those who have sought it by faith and obedience. (Rom. 2:7.) This view, known as conditional immortality, makes glorious harmony of the New Testament doctrines concerning death and afterwards. The offer of eternal life through faith in Christ becomes a pledge upon the believer's acceptance, and the assurance is, "I will raise him up at the last day" (John 6:39, 40, 44, 54). The apostles preached the gospel of the Kingdom when the resurrected and immortalized saints should dwell upon the earth made new and free from sin and mortality. (2 Pet. 3.)

But Christianity came under the influence of Greek philosophy and early embraced the Platonic dogma that all souls of men are eternal. The great Roman orator Cicero meditated upon Plato's teachings concerning the immortality of the soul, with the result that while reading he was convinced, but when he put the book away, all conviction ceased. Not so was it with certain of the early Christians, for by the year 200 A.D., a Christian by the name of Athanagoras, had begun to teach the doctrine of natural immortality. Justin Martyr (100-165 A.D.), however, had warned his fellow Christians in these words: "If you meet some who say there is no resurrection of the dead, but that at death their souls are received up into heaven, do not regard them as Christians."

Nevertheless, this extraneous doctrine of heathen origin came into Christian thought, and soon became the orthodox teaching concerning eternity and the souls of men, at length finding its most classic expression in

IMMORTALITY

Baker

Dante's *Divine Comedy*, which, perhaps, more than any single factor, crystallized the Roman Catholic dogmas of heaven, hell, and purgatory. The Protestant Reformation did reject the dogma of purgatory, but kept the doctrinal inheritance of heaven and hell.

It Contradicts the Spiritual Teaching Regarding Death

If immortality is a present possession of man and the experience of death is only a transition into a more preferable phase of life, then it would appear that death is a friend rather than an enemy; that smiles should supplant tears; that suicides should be encouraged; and that Spiritism should be the rightful and happy resort of those unhappy victims of life who are left behind.

A leading evangelist said in our hearing one day: "I shall know more in one minute after I am dead than I knew in all my life of seventy years."

Dr. Talmadge once likened his experience of crossing a Connecticut stream by the kindness of a boatman to the event of death when he would approach the river, call to the boatman, who would come to get him, with his departed friends as oarsmen.

Representative S. A. Kendall of Pennsylvania committed suicide on January 9, 1933, leaving this note to his children: "My dear children, I cannot stand this loneliness any longer, and am going to join your dear mother in heaven."

Mrs. Houdini, after years of attempted contact with her famous husband, who, during life, offered to duplicate and expose any phenomena of the Spiritists, made this public statement: "I have decided that the soul is a function of the body and perishes with it at death."

The Bible everywhere indicates that death is the cessation of life processes, that it is an enemy to life: "the last enemy that shall be destroyed is death" (1 Cor. 15: 26). Jesus never intimated that death was a friend, but rather a declared enemy, from whose grasp He would free all men by His power to raise from the dead. (John 5:28, 29.) Ask Dr. Mattson of Tacoma, Wash., whose little son was kidnapped and brutally murdered, if death is a friend; ask Mrs. Martin Johnson, whose famous husband suffered death as a result of an airplane crash near

Los Angeles, or ask the millions of war widows if death is a friend, and what would the answer be?

It Weakens the Doctrine of the Second Advent

"That blessed hope" (Titus 2:13), of the return of Jesus Christ in person to this earth to raise the dead and establish His Kingdom under the whole heaven, has glowed with warmth or faded into obscurity in direct ratio to the attitude of Christians toward death. Augustine's *City of God* substituted death and heaven for the blessed hope, and for years and centuries this grand central theme of the New Testament was lost to the church. Now that the hope has come back into the teaching of the fundamentalists, it has brought some awkward and cumbersome problems of interpretation because of this extraneous doctrine of natural immortality. The writer once asked an outstanding Bible teacher, the head of a great fundamentalist Christian college, concerning the state of the saved dead. He went further than most teachers in admitting that there would be no rewards or punishments until after the resurrection and judgment, and then he was interested to identify his questioner. It seems that as a boy he attended an Advent Christian Church in Massachusetts. The pastor of the church in which he was lecturing, the largest Presbyterian congregation in the world, agreed in theory about rewards, allowing that the blessed dead were, however, in the presence of Christ, "enswathed in spiritual habilaments," but in practice he pictured the deceased at his funerals as being present and witnessing the obsequies.

Martin Luther was inclined to agree with the Scriptures when he wrote: "Another proof the dead are insensible. Solomon thinks that the dead are altogether asleep and think of nothing. They lie, not reckoning days or years, but when awakened will seem to themselves to have slept scarcely a moment." The return of Christ was a cardinal doctrine in early Christianity, and is, we believe, foundational to all future hope and life. (1 Thess. 4:13-18.)

It Makes the Doctrine of the Resurrection a Stumbling Block

The doctrine of the resurrection of the dead holds a place of centrality in the faith and teachings of the first apostles. In Paul's classic on the subject (1 Cor. 15), he goes so far as to state that if there be no resurrection of the dead, then those who have fallen asleep in Christ have perished. (15:18.)

James Hastings observes that "the resurrection has become a stumbling block because we have exaggerated death beyond all reason and Scripture."

Adam Clarke admits that "there is no doctrine on which so much stress is laid and which in our present system of preaching is treated with more neglect." (*over*)

The New International Encyclopedia states that "through the influence of Greek philosophy the resurrection has lost its practical significance."

Little wonder then that William Tyndale asked this pertinent question of his persecutors: "If they [the dead] are in heaven, what need is there for a resurrection?"

Another angle of evil is evidenced by the godless Russian government in causing the bodies of two men, the one a Christian, the other an atheist, to be disinterred after twelve years, to prove to the Russian people that dead men are all alike and insensible. These two bodies were on exhibition in one of the government museums for the advancement of atheism.

It Alters the Doctrine of the Judgment

If, according to current orthodox Christian teaching, death is the gateway to the bliss of heaven or the unspeakable sufferings of hell, then it becomes necessary that a continuing assize be going on, with the "Judge of all the earth" sitting on a judgment seat rather than upon a mediatorial throne, where the Scriptures state He is interceding for mankind. (Heb. 4:16.) The New Testament calls for a "day" of judgment (Acts 17:31), a time for the dead to be judged (Rev. 11:18), which time Paul indicates will be at "his appearing and kingdom" (2 Tim. 4:1). Thoughts of his reward beguiled the great Apostle, but he expected his reward only when all who love His appearing should obtain theirs. (2 Tim. 4:8.) Previews of judgment scenes in the Scriptures indicate the consideration of men *en masse* rather than one by one. (Matt. 25; Rev. 20.) But the doctrine of natural immortality necessitates immediate action and assignment by the eternal Judge, thus "adding to or taking from" the words of the Book.

It Necessitates the Dogma of Eternal Torment

The modernist branch of the Christian Church has long since discarded the terrifying concepts of a present and eternal hell as the everlasting abode of the finally impenitent. But the fundamentalists are compelled to find such concepts unavoidable and inescapable in their system of interpretation. Membership in certain of their churches requires a written ascription to the doctrine of everlasting conscious punishment for the wicked.

Such noted scholars as Rotherham, Moffatt, and Weymouth assure us that no such concepts are indicated or supported by the original Greek texts.

Dr. J. Agar Beet says: "That all souls are immortal and that they think and feel forever, is not taught in the New Testament. We have seen that the doctrine of the immortality of the soul so prominent in the teachings of Plato has no place in the teachings of Christ and His apostles."

The hell fire (*gehenna*) spoken of by Jesus, is to be a

fire that burns up, consumes, not one that burns out, or burns on forever; and it appears self-evident that when the fuel has been consumed, the fire will go out.

It Paves the Way for the Doctrine of Universalism

Rebelling against the doctrine of eternal torment, many have taken refuge and comfort in happier solutions of the problem of divine retribution in varying conceptions of universal salvation; when, according to the theory, all men (some even including Satan himself), at length prepared by purgatorial fires and retributive experiences, shall come into willing submission and perfect harmony with the infinite and all-loving heavenly Father. However desirable and beautiful such a doctrine may appear to be, its foundations may well be very carefully considered lest they rest upon the sand, and at length the storm may topple the superstructure to destruction, carrying with it the many who may have trusted in its shelter for their eternal security.

Conclusion

The doctrine of natural or inherent immortality seems then to confuse the great harmonies of the New Testament teachings, whereas, the simple doctrine of conditional immortality allows for perfect concord of the music of the gospel. True believers the world over unite in ascribing to Jesus Christ the honor and glory due Him for bringing life and immortality to light. He is the life as well as the truth and the way. "He that hath the Son hath life" (1 John 5:12), and this life is in His Son; but, "when he who is our life shall appear, then shall we also appear with him in glory" (Col. 3:4).

The Egyptian may have preserved the body as essential to a future life, the Greeks may have burned their bodies as irrelevant and immaterial to a future existence, the Hebrews may have laid their dead away until the day should break and the shadows should flee away, but the Christian, whether awake or asleep, awaits the great and necessary change from mortality to immortality, when death shall be swallowed up of life (1 Cor. 15:54), and when there shall be "no more death" (Rev. 21:4). "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).—Reprinted from *The Advent Christian Witness*.

THE COMPANION BIBLE

This is a one-volume commentary by Bullinger, from Lamp Press. It has a verse by verse commentary, and an outline of the chapter with explanation of the words, and very helpful appendixes in the back of the book. This commentary is widely used by the Church of God writers, since Bullinger was a believer in conditional immortality. \$12.50, plus 20 cents for mailing cost, from The Restitution Herald, Box 231, Oregon, Ill.



the unwise marriage

By Harry Sheets

LIKE most young men when they reach maturity, Samson sought a wife. There is no sin in wanting a wife, nor in getting married, provided God's directives are followed. But Samson was headstrong and a law to himself. He decided to disobey God in this matter.

God had forbidden the Israelites to intermarry with the sinful nations about them. (Deut. 7:1-6.) Samson disregarded God's command and selected a Philistine girl from Timnath. When his parents objected to this unlawful marriage, Samson replied: "Get her for me; for she is the one that suits me" (Judg. 14:3, Am. Tr.).

Favorable Factors

What factors favored this marriage? What assurance was there that it might succeed?

We assume that she was beautiful, and graceful, and that she made his "heart flutter" when she was near. That was all that commended her to him.

Samson was the outstanding athlete of his country; he admired her; and his parents seemed to have wealth. That was all that commended him to her.

To sum up the favorable factors: "He was pleased with her beauty, and she was gratified with his admiration" (Pulpit Commentary).

Unfavorable Factors

Samson worshiped the only true God, but she worshiped Dagon, a god Samson could not love, respect, or worship. He was the sworn enemy of the Philistines, but they were her dear friends. He hated them, but she loved them with her whole heart and tried to protect them from the wrath of her husband. Samson tried to free Israel from the Philistines; she was content to have Israel remain in bondage. What brought joy to Samson was sorrow of heart to her. What made her rejoice was a source of grief to him.

Samson and his wife differed in language, religion, ambitions, habits; in fact, they differed in nearly every area of life. There was little to bind them together, while there was much to drive them apart.

Their marriage lasted just seven days. Almost from

the first day there was conflict between Samson and her relatives. She sympathized with her relatives and tried to aid them in every way. Under the threat of fire (Judg. 14:15) she betrayed her husband.

In anger he returned to his parents—without her. Later in the year he repented of his hasty action and returned to her with a peace offering. She was now the wife of another man. Their marriage was ended. They had lived together just seven days.

Revenge, and Solace

Samson's first reaction was that of revenge, which he took upon the Philistines. He next sought solace in the arms of Delilah, another Philistine woman. (Charity would prompt us to say he married her as some claim, but the record nowhere states this to be so.) There was no love in this match, either. Delilah betrayed him into the hands of his enemies, who blinded his eyes and made a common slave of him.

Marriage is supposed to blend two lives into one harmonious unit. A marriage ceremony does not always succeed in accomplishing this condition.

Water and oil are both liquids. They may be placed together in the same container, but they will not become one because of basic differences in their natures. Likewise, placing two human beings, a man and a woman, together in marriage will not result in "oneness" if their ideals, ambitions, religion, and intellectual levels are basically different.

Paul's Advice

"Do not unite yourselves with unbelievers; they are no fit mates for you. What has righteousness to do with wickedness? Can light consort with darkness? Can Christ agree with Belial, or a believer join hands with an unbeliever? Can there be a compact between the temple of God and the idols of the heathen? And the temple of the living God is what we are. God's own words are: 'I will live and move about among them; I will be their God, and they shall be my people.' And therefore, 'come away and leave them, separate yourselves, says the Lord; do not touch what is unclean. Then I will accept you, says the Lord. . . .' Let us therefore cleanse ourselves from all that can defile flesh or spirit, and in the fear of the Lord complete our consecration" (2 Cor. 6:14-18; 7:1, New English Bible).



The Pulpit and the Press

Brief Messages for Busy People



ADJUSTMENTS

By C. E. Randall

We are living in a world of change. Methods of doing things are constantly being changed and improved. I was born and lived my earlier years during what might be called the horse-and-buggy era. Local transportation, whether of people or goods, was by horses. Farming was done with horse power. Today, farming is mechanized. The horse is almost a forgotten animal.

Clearing wooded land was done by hand with axe and saw. There are few men who know how to handle an axe or are willing to pull a saw these days. The power chain saw is much faster and easier. The bulldozer has supplanted the brawny arm and ever-bending back. Times have changed, and people have adjusted themselves to the change and progress made.

Likewise, in the work of the ministry and the mission of the church—times have changed. It is both necessary and profitable that adjustments be made. True, the same gospel is proclaimed, but its adaptation is made to the situations of life in which we now live. Where such is not made, progress is merely a hoped-for thing.

The gospel of Jesus Christ is so all-inclusive and comprehensive that it lends itself to every situation in life. This is as true in our time as it was in the days of the apostles when they "became all things to all people."

The Church of God has been somewhat slow in comprehending the adaptability of the gospel to our times. This has been no fault of the gospel, but rather our inability or unwillingness to present the gospel as savor and light to a needy generation. Adjustments of methods and hearts to a present-day task that are being made on all levels—local, state, and national—are finding fruitful results. Frustration and fruitless labors can result only when one refuses or is unable to see the need of being witness to the hour in which he is living.

STALIN REMOVED FROM HIS TOMB

By William Wachtel

Recently, Moscow announced that one of the idols in the Communist pantheon was to be removed from public display and veneration—the body of Joseph Stalin. The late dictator of Russia has lain in state next to the high god of Russian Communism—Nikolai Lenin, the mastermind of the revolution, the disciple of Marx and Engels.

Periodically, men who have played a leading role in Communism's advance have been purged and forgotten, only to be followed into oblivion later by those who replaced them. Now the party's rejection of its former heroes has reached the place where even the dead are not safe! Khrushchev's new precedent of grave-robbing may recoil upon himself some day, when it is *his* turn to be reviled and cast out by the then rulers of the Communist "utopia" (should the age last so long).

Christians often do not realize the nature of Communism. They think of it as strictly a secular, political movement. It is far more than that! It is a new *religion*, demanding the absolute allegiance, even worship of its devotees. It has its own gods and saviours, its own "scriptures," its high and low priests who conduct its rites and ceremonies. It will brook no rivals, and will destroy any who will not bow down.

Joseph Stalin lived his day of power and glory. Khrushchev is now enjoying his. But the present age is rapidly drawing to a close, and God says, "I will destroy them which destroy the earth" (Rev. 11:18). The present dictator and high priest of Communism may brag about unleashing the dreadful destruction of 50-megaton bombs—not caring about the havoc this may cause throughout the earth—but God still sits on the throne of heaven and shall some day have the last word.

Brethren, as we see the day approaching, "What manner of persons ought ye to be in all holy conversation and godliness?" (2 Pet. 3:11).

A LITTLE STORY WITH A MORAL

A naturalist divided an aquarium with a clear glass partition. He put a lusty bass in one section and minnows in the other.

The bass struck every time a minnow approached the glass partition. After three days of fruitless lunging, which netted him only bruises, he ceased his efforts and subsisted on the food that was dropped in.

Then the naturalist removed the glass partition. The minnows swam all around the bass, but he did not strike at a single one. He had been thoroughly sold on the idea that he could not succeed.

There is a moral if we need it, and this is it—take another try at the glass partition. Maybe it isn't there any more.

During this new year there will be many opportunities presented to you—opportunities which you have seen before but just couldn't handle. Shoulder them with faith that God has presented them to you and will give you the necessary strength to fulfill them. God has. He will. You can!—*Pennellwood Bulletin*.

FRUITLESS CHRISTIANS

God cannot speak through you until He gets inside you. Dr. J. H. Jowett told of seeing six lean men carrying an advertisement of a restaurant which read, "The best dinner in London." Lean Christians make poor witnesses for Christ. We must mature and be full of the goodness of God.

During the summertime it is not unusual to observe, all along the Atlantic coastline, men standing on the shore casting with rod and line hour after hour, without any catch of fish. In fact, many have no desire to make a catch, but only to establish a record cast. If memory serves us correctly, a few years ago Ripley's "Believe It or Not" told of a champion bait-and-fly caster who had never caught a fish!

There are many Christians, we fear, who must fall into such a category. They possess all the necessary equipment—they are familiar with the gospel of Christ, have available all the power of God promised to believers, have the sword of the Spirit—yet they are ineffective witnesses, either because they do not act, or because they depend upon themselves rather than upon the Spirit.—*Our Hope*.

HE SHALL SPEAK PEACE

By Francis E. Burnett

"I will cut off the chariot from Ephraim, 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" (Zech. 9:10).

There have always been troubles among the children of men. But never in the history of creation has there been so much confusion, "distress of nations," disruptions of governments, hatred, strife, envy, and such. Today's radio newscasts, the newspapers, and other mediums of communication are full of governmental overthrow, the murdering of world leaders, the mass marching of people to demand certain rights, etc.

This confusion and disturbance in all nations of the earth is brought about because of struggle for power. In all countries there is one of three things which determines the cause of this struggle. Either class, party, or racial distinction causes one of these groups to try to control.

The question is often asked, "What shall I be telling my children?" *Tell them the truth*. Tell them that some time in the future, and this according to God's will, Jesus

will return to the earth. Tell them that Jesus will be King and rule all people. Tell them, tell everyone, and be sure to know it yourself, that all world governments, including that of our own country, will crumble and fall. Tell them that in that day, "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" (Phil. 2:10, 11).

Jesus will establish peace. He will put down "all rule and all authority and power" (man made). Everyone who is not of the "church of the living God" and not of the "house of Israel" will be considered heathen. Jesus will "speak peace" to them. He will stop the troubles of this world as He *stilled the waters*.

But Jesus can bring peace to your heart now! Have you let Him? Accept of His peace, for He said, "Peace I leave with you, my peace I give unto you."

PRECIOUS PROMISES

"The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower" (Psa. 18:2).

Rocks, fortresses, and high towers were means of safety for our ancestors in time of war.

The Lord is our "rock and fortress" (Psa. 71:3). He delivers us from the "darts" of our enemy (evil), if we remain in the citadel or stronghold of His protective care.

The Lord is our "buckler." Armor, including a buckler or shield, was worn in battle in Bible times. Our shield is the "shield of faith," which we must never set aside.

The "horn" typifies strength, pride, and glory. God will give us power in our contest with sin and weakness, but our pride and glory must be in Him, and never in ourselves.

Oh, may I dwell in God's high tower
That overlooks the plain,
Where warring nations fight for power,
And leave their bloody stain.

And may my shield of faith keep me
From evil's wily darts,
Until at last the host of sin
Is conquered and departs.

For glory, power, and righteousness
I ever will disown,
All claims to pride and self-esteem
Belong to God alone.—*Beth Briggs*.

THANK YOU, GOD, AROUND THE YEAR

"For every thing there is a season, and a time" (Eccl. 3:1).

The old clock hands go round its face,
Ticking off the time;
Bright calendars come from every place.
Let's look at the New Year in rhyme.

Up hill, down hill, sliding, sleighing;
Eyes shining with delight.
Boys and girls, laughing, playing
In a fairyland of white.
In January—thank you, God, for snow.

Though toys and games are fun; by comparing
It's really plain to see,
Without other boys and girls for sharing
How lonely it would be.
In February—thank you, God, for friends.

On the streets are friends hallowing,
Funny hats go flying by.
In the fields so wildly blowing,
Pretty kites are sailing high.
In March—thank you, God, for wind.

From the clouds, fat drops falling
Like a chorus of musical notes.
Flowers unfolding, puddles calling,
"Little boys, come sail your boats."
In April—thank you, God, for rain.

From the kitchen come sounds of singing;
Yummy smells float through the air.
For talk, for care, for laughter ringing,
She is one who's always there.
In May—thank you, God, for mothers.

Though he's busy with daily earning,
There's time for stories to be told.
For guiding, playing, helping, learning
Give him your hand to hold.
In June—thank you, God, for fathers.

Into the water, splishing, splashing
A family picnic in the park.
Baseball, marbles, dolls, and dashing,
A long, happy time till dark.
In July—thank you, God, for summer.

After all the suitcase packing,
Listen to the tires hum!
Time out for a little snacking.
Get ready, Grandma! Here we come!
In August—thank you, God, for vacations.

Buzz! Buzz! Buzz! Telephones are ringing,
"Which room are you in this year?"
The old school bell is ding, dong, dinging.
See old friends, new friends, teachers dear.
In September—thank you, God, for school.

Strong branches made for children swinging.
Fruit or nuts come tumbling down.
Birds find homes and rest from winging
Among the leaves, red, green, and brown.
In October—thank you, God, for trees.

Indian and Pilgrim pictures appearing
To remind us of a long ago day;
When a Thanksgiving feast was held in a clearing.
Then, as now, people gathered to pray.
In November—thank you, God, for prayer.

From heaven above, the star's bright gleaming
Marked the manger where the wee Baby lay.
That first Christmas with its holy meaning
Brings hope to the weary world today.
In December—thank you, God, for the Christ Child.

So the calendar pages drop away,
Another year's end has come.
As you grow older and wiser each day,
There'll be some tears, but lots of fun.
Each day—thank you, God, for life's blessings.

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CALENDAR OF EVENTS

March 18—Boosters' Sunday
 April 14—National Sunday School Department Board Meeting, Oregon, Ill.
 July 22-29—Virginia State Conference, Maurytown, Va.
 July 29-August 4—National Berean Youth Fellowship Conference, Camp Mack, Ind.
 August 5-10—General Conference Delegate Meetings, Camp Mack, Ind.

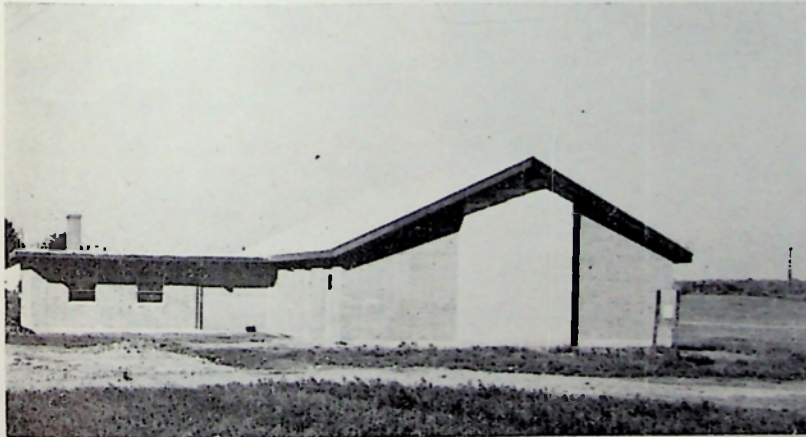
SUPPLIES NEEDED FOR THE NEW VACATION BIBLE SCHOOL SERIES

Sr. Iris Burnett, editor of the Church of God Vacation Bible School lessons, has the new books for 1962 almost ready for printing. She suggests that the following items will be needed in the vacation Bible schools this year, and recommends that teachers begin collecting these supplies right away, since some of these things may take a little time to accumulate. Needed will be: small spools; popsicle sticks; one-third yard of Nova Scotia tartan (enough for sixty children), or Nova Scotia ribbon (one yard is enough for six children); jar lids from peanut butter, salad dressing, etc.; pint-size plastic or cardboard cartons (such as from ice cream or cottage cheese or freezer cartons); and glass furniture coasters.

In regard to the cloth or ribbon, this will be used for bookmarks for the **Book Two** handbook only. The cost is \$6.50 per yard for the tartan, or 15 cents per yard for the ribbon. It may be ordered from Bro. John Denchfield, Box 134, Digby, Nova Scotia.

MEDIUM PRICE, FINE BIBLE

We recommend the Oxford Concordance Bible, King James Version, with concordance, center column references, dictionary, subject index, colored maps, genuine leather binding, on India paper. This Bible is 7½ x 5½ x 1 inches, in limp leather binding. We believe it is a good Bible buy at \$9.75, plus 20c postage. Order from The Restitution Herald, Box 231, Oregon, Ill. Order it for a gift or for personal use.



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SEVENTH MISSION BUILDER'S APPEAL

TROY, OHIO, CHURCH OF GOD

The seventh Mission Builder's Appeal for assistance for a new Church of God building has been mailed for the Church of God at Troy, Ohio.

On the strength of this appeal, a loan was secured and the building begun. The picture shows how the building looks at this time. Full particulars about the church and its plans have been included in the appeal.

There are now 973 Mission Builders who have agreed to give \$5.00 or more to each such appeal approved by the Conference Board of Directors. About two such appeals have been made each year.

If you are not now a Mission Builder and would like to assist in this worth-while mission program, mail the coupon below today so you will be included in this appeal for the Troy Church.

Please enroll me as a Church of God Mission Builder.

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February 15, 1962

the

RESTITUTION

Herald

Miracle of the Twentieth Century

(Page 4)

VOLUME 51, NUMBER 9

MESSAGES OF PROPHETIC INTEREST

Miracle of the Twentieth Century

Signs of Jesus' Coming and
of the End of the World

MESSAGES FOR CHRISTIAN LIVING

A Choice to Be Made

A Foundation for Life

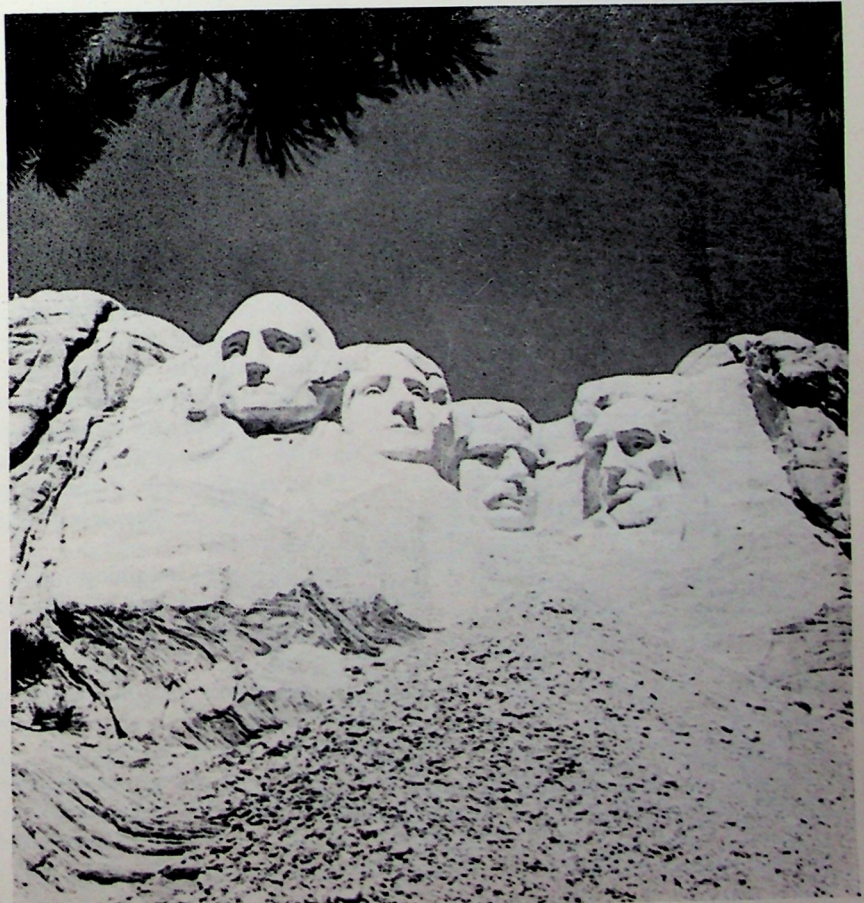
FEATURES OF GENERAL INTEREST

Editorials

Pulpit and the Press

THE MONTH OF THE PRESIDENTS

(Pictured is the National Monument at Mt. Rushmore, honoring great American presidents.)



The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

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An attractive metal display rack and ten Restitution Heralds of each issue can be secured at a cost of \$7.20 per quarter.

The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

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

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

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Power saws have been buzzing in our town for days on end, cutting down the elm trees which are infected by disease. The sound of sawing and the crush as they fall keeps us mindful of their sad end. Unfortunately, we don't hear the growth that is going on in other trees, or hear the new seedlings starting. While some men's misdeeds are broadcast around the world, other souls are growing quietly and steadily toward God.



Editorials

TITHING PRINCIPLE GAINS FAVOR

A series of articles in the Cleveland Plain Dealer (January, 1962), by Richard Wager, Religion Editor, reveals that the principle of tithing is gaining favor as a means of church finance. "The Old Testament principle of tithing—giving a tenth of one's income to the Lord—is becoming a standard for systematic contributing by church members in the jet age. This is according to a survey of Protestant and Catholic officials of Greater Cleveland." Some Protestant churches, rather than emphasizing tithing, teach "proportionate giving," or "giving as the Lord has prospered you," which in many cases is more than a tithe. Even in these cases, however, the tenth is an almost automatic standard by which to measure.

Most of the churches surveyed report that the number of tithers has increased in the past five years. It was found that almost all clergymen and priests tithe of their income. Most leaders who teach tithing try to emphasize the spiritual benefits of tithing. Bishop Begin stated, "Through tithing many people have learned to trust God, to put God first, to give Him the firstfruits of their labor. Once people are willing to trust God and give Him first place in any phase of their lives, their whole spiritual life improves. For that reason I maintain that tithing is not an 'economic gimmick,' but a theological truth which we must preach to our people for their sakes and not for the sake of solving parish or diocesan problems." This man promised to personally supply the need of anyone in his congregation who tithed and then found himself in need. He says, "So far it has cost me nothing."

Most clergymen agreed that it requires much education and patience to encourage people who have been giving of their leftovers to want to give of their firstfruits. When an individual or church adopts the tithing system, however, a spiritual satisfaction is received that inspires even greater giving.

The principle of proportionate giving is a New Testament as well as an Old Testament teaching. Paul's instructions to the Corinthians were: "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).

This is *regular* giving, upon the first day of every week. This can be done even when you are ill on Sunday, or for some reason are unable to attend the service at the church. It is laid aside for the time when it can be given.

This is universal giving—*every one of you*. Every wage earner, from the baby-sitter to the corporation president who is a child of God, should set aside the Lord's portion.

This is proportionate giving—*as God hath prospered him*. We are not to set aside what is left over, or on a so-much-per-person basis, but in proportion to what we have received. The tenth is the basic Bible proportion suggested.

This is systematic giving—that there be no gatherings when I come. Paul wanted no frantic, last-minute “drives” or collections of loose change, or door-to-door emergency canvasses when he arrived, but a systematic gathering of that which was proportionately given.

FEBRUARY 4 IS GONE AND WE ARE NOT

In spite of predictions of Indian astrologers, February 4, the predicted day of calamity, has come and gone and the world is still in its orbit. This date had special significance because eight heavenly bodies were lined up in an eclipse on that day, an event which, if it ever occurred before, could not have occurred later than 25,000 year ago. The earth, moon, sun, Mercury, Venus, Mars, Jupiter, and Saturn were all in a line in the heavens, a sign meaning different calamities to different astrologers. Nuclear war, earthquakes, floods, famines, volcanic eruptions, tidal waves, fires, storms, and accidents can supposedly result from this phenomena.

When the weekend passed without incident, Hindu priests explained that the non-stop prayer sessions of the faithful had appeased Chandi, the Hindu goddess of destruction, and tragedy had been averted. Some Indians who had been seriously inconvenienced by the false alarm took the disappointment less philosophically, however, and some of the soothsayers suffered beatings and other indignities at their hands.

A complication was introduced also, when Professor Kenzaburo Toyoda of Meiji University in Tokyo, Japan, said he had spotted the letters “p-y-a-x-j-w-a” spelled out on the moon. He claims that he first saw these letters on the moon in 1958.

The eclipse which occurred in connection with the line-up of the planets was especially awesome in the nations of southeast Asia. Natives in New Guinea hid from the sight of it when daylight turned to darkness during the eclipse.

Bible students, too, have been interested in this “sign in the heavens,” because of the many scriptures that associate the events of the last days with heavenly phenomena. Jesus predicted that signs in the heavens would foreshadow His second coming. “The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken” (Matt. 24:29). “There shall be signs in the sun, and in the moon, and in the stars . . . for the powers of heaven shall be shaken” (Luke 21:25, 26). John, revealing last days’ events in the Book of Revelation, wrote, “There appeared a great wonder in heaven” (Rev. 12:1).

While we have little confidence in the merits of astrology, we would not discount this unusual event as being without meaning or significance as far as Bible prophecy is concerned. It is very probable that the signs of which the Bible speaks will be so outstanding, unusual, and awe-

inspiring that the reaction of the whole world may be that of fear and trembling, as was the reaction in the Far East to the recent phenomena. We could not presume to predict what may be involved in this heavenly display and upheaval, but it will portend the end of the age, the return of Christ, and the establishment of the eternal Kingdom of God. Those looking for the day of Christ’s return will not fear but rejoice as the new age approaches.

BILLY GRAHAM DENIED USE OF STADIUM

The Billy Graham evangelistic team has been denied the use of the city baseball stadium in Barranquilla, Colombia, for evangelistic services in the city. The mayor, Ricardo Gonzales, said he withdrew permission to use the stadium because the advance group had been “proselytizing and propagandizing” for Graham’s Crusade in violation of the Colombia constitution. Under Colombian law only the Roman Catholic church is allowed to propagandize in Colombia.

Colombia is the country where many Protestant missionaries have been killed, and Protestant churches and two hundred Protestant schools closed. Colombia is also one of the countries that will divide billions of dollars in American tax money President Kennedy proposes to give to South America. Colombia is also host to a large Peace Corps delegation, building schools which will be under the domination of the Catholic bishops.

TO RISE EMPOWERED



By Hollis Partlowe

Miracle

of the twentieth century

EVERY year a hundred thousand Jews migrate to a tiny country about the size of the State of New Jersey—a land with bitter hostility all around it. They come from seventy nations, including Russia. We speak of the land of Israel. Why this exodus from so many nations of the earth? We believe that God is behind it.

In this small country Christ Jesus was born, grew to adulthood, preached the gospel three years, and was rejected by His brethren, the Jews. To them, Christ said, "Behold, your house is left unto you desolate. . . . Ye shall not see me henceforth, *till* ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:38, 39). According to the teachings of Christ, there is coming a day when the Jewish people will say, "Blessed is he that cometh in the name of the Lord." The return of the Israelites to their ancient homeland is preparative for their conversion as a nation.

The eleventh chapter of Romans forcefully teaches the conversion of ancient Israel. "Hath God cast away his people? God forbid. . . . God hath not cast away his people which he foreknew" (vv. 1, 2). Paul is startled at the thought of God giving up His nation forever. "Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy" (v. 11). The wild olive branch (Gentiles) is now bearing fruit to God. Think how much easier it will be for the tame branch to produce fruit. (Vv. 16-24.) "If they [Israelites] abide not still in unbelief, shall be grafted in: for God is able to graff them in again" (v. 23). Israel has not been blinded forever. "Blindness *in part* is happened to Israel, *until* the fulness of the Gentiles be come in" (v. 25). Doubtless, after the Gentile church of today is completed, God will work again with Israel. "So all Israel shall be saved" (v. 26). We are not saying that every Jew will be saved, but some from all twelve tribes will be. (Matt. 19:28.)

When we speak of Israel we refer to the physical descendants of Abraham through his grandson Jacob, whose name was changed to Israel. This is the way the

term is used in Scripture. The church is not Israel. They are two separate, distinct groups. We err to look upon them as one. Besides, to do so is to ignore the clear distinction made in Scripture between Jew and Gentile.

What has happened in the Middle East in the past few years is the miracle of the Twentieth Century. The Jews who were divinely expelled from their land two thousand years ago are being regathered according to the prophetic Word. Students of prophecy are not surprised by these momentous events of the Middle East.

Why will God regather Israel? "I do not this for your sakes, O house of Israel, but for mine holy name's sake" (Ezek. 36:22). God is bringing the Jews back to their land, not because they are turning to Him, not because they deserve it, not because of their faithfulness, but because of *His* faithfulness. The nation is not being converted to Christ now. The Jewish people are divided religiously into orthodox, conservative, reform, and other groups. Moreover, they are divided politically into Zionists and non-Zionists.

Certainly God has promised to regather the Jews from all countries. "I will take you from among the heathen [nations], and gather you out of all countries, and will bring you into your land. . . . A new heart will I give you, and a new spirit will I put within you. . . . And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God" (Ezek. 36: 24-28). The establishment of the state of Israel is not the fulfillment of these prophecies, but it is certainly the beginning of this great exodus. The census of May, 1958, showed the population of Israel to be 2,170,082. In all truth, the return of the Jews to Palestine is the miracle of our age.

World War I opened the door for the Jewish people to return to the land of their fathers. World War II prepared the people for the land. Persecution caused them to seek their homeland, especially those in Europe. Perhaps another world war will prepare them for their Messiah.

Israel's political rebirth took place on May 14, 1948. When will her conversion take place? We understand it will be after "Jacob's trouble." "Alas! for that day is great, so that none is like it; it is even the time of Jacob's

trouble; but *he will be saved out of it*" (Jer. 30:7). Yes, Israel will be saved after the great tribulation which will be shortened for the elect's sake. "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). Indeed, the atonement of Calvary will then avail for the remnant of Israel. Whether Jews or Gentiles, God has only one way of salvation.

Today, two hundred thousand Arabs live in Israel enjoying full citizenship, but not a Jew is allowed in Jordan. Propaganda broadcasts from Arab league nations call for annihilation of the State of Israel. Yes, the Jews are still being persecuted because of their disobedience. The Arabs are among their greater enemies.

According to *Message to Israel*, the following "Red Letter Days" stand out in modern Israel:

December 9, 1917 — General Allenby opened Palestine's door to the Jews.

November 29, 1947 — United Nations voted to give a partitioned part of the land to the Jews.

May 14, 1948 — Establishment of State of Israel; Declaration of Independence.

May 11, 1949 — Israel became a United Nations member.

December 23, 1949 — One millionth Jew arrived in Israel.

We believe Israel is in the land to stay. The Jews are destined to have all of that land. God, who cannot lie, promised it to them. He is against partitioning the land as the United Nations did, and will judge the nations for parting it. (Joel 3:1, 2.) Jerusalem, like Berlin, is a divided city.

Jesus said that the Jews would "be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, *until* the times of the Gentiles be fulfilled" (Luke 21:24). In A. D. 70, the Romans captured Jerusalem and the Jews were dispersed to all nations and became the people of the wandering feet. We are still living in "the times of the Gentiles." This period, moreover, will continue as long as part of Jerusalem is under control of Gentiles. The old part of the city is still under Arab control.

David Ben-Gurion, prime minister of Israel, has four basic tenets for modern Israel. They are: 1) Search for more population from earth's Jews; 2) quest for fresh water; 3) drive for more energy sources, especially nuclear power; and 4) the Old Testament.

In spite of the bright future for Israel in the age to come, great is the tragedy of the Jew. What greater tragedy could there be than that of a people who have lost their God? The old laws and rites are honored, but their Messiah, the only door to God, is rejected. There is a day coming, however, when the Jews shall look upon Him "whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be

in bitterness for him, as one that is in bitterness for his firstborn" (Zech. 12:10). Surely Israel did not treat Jesus that way at His first coming. In fact, at His second coming the Jews will ask Him where He received the wounds in His hands. Christ will answer, "Those with which I was wounded in the house of my friends" (13:6). At that time, ten Gentiles "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). There is quite a different attitude of Gentile men today toward a Jew. Beyond doubt, fulfillment of these prophecies will be found in the world to come.

Once more the Christ child was "set for the fall *and rising again of many in Israel*" (Luke 2:34). Israel is to rise again. We have seen the beginning of it. The fig tree has budded. (Matt. 24:32, 33.) "The golden morning is fast approaching; Jesus soon will come." Are you ready to meet Him?

Precious Promises

By Beth Briggs

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

The Lord is my light. No matter how dark earth's night of sin, sorrow, and death may become, my life is illuminated by His Word, and light streams forth on my daily path.

He is my salvation. I have been redeemed by the blood of my Saviour, and have been given renewed existence in His love and divine protection. Some day I shall, if I am faithful, know His greater salvation which will be for all the glorious ages to come.

Since He is the strength of my life, no weakness need overcome me, for He has promised to bear me up, whatever trials may overtake me. "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12:9).

God is all these things only to those who have absolute faith in Him, and come to Him in prayer. This fact cannot be stressed too often. But He is available night and day to those who believe in Him, and His ear is always open to their faintest cry.

God is my strength, my light, what then

Is there for me to fear?

He fills the dusky night with stars,

The shadows disappear.

Though whirlwinds fill the ravished land,

Secure within His love,

The tumult cannot dim my hope,

I lift my eyes above.

A Choice to Be Made

By C. F. Pryor



"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days" (Deut. 30:19, 20).

FROM the very beginning of the creation of man, God has given to man the opportunity of making a choice. The choice made has always determined man's attitude toward God. The choice does not necessarily involve God directly, but every choice made by man does involve God in some way. In our text the choice is between life and death, but to choose life means we must also choose to serve God. If our choice is death God is still involved, because we have rejected Him. Adam was given a choice; to obey God would give life, to disobey God would bring death.

"Choose you this day whom ye will serve." These were the words of Joshua as he called on God's people to serve Jehovah. This was a challenge to them to worship Jehovah, or the gods of the people.

"Enter ye in at the strait gate," is the command of Jesus, but the decision is left with us. He sets before us the consequences of our choice—life through the strait way, or death through the broad way. The choice is before us. Every one of us may choose life or death. To choose righteousness is to choose life. To continue evil thinking and evil doing is to refuse the life God offers us through His Spirit today.

One might ask how we choose death? The answer from the natural point of view is obvious—suicide. In my opinion, the same answer could be given from the spiritual standpoint—spiritual suicide. In Romans 6:23, the idea of a choice is implied: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Death, man's last and greatest enemy, becomes even more dreadful when we realize that, as we choose to serve self and the world, we are even now dwelling in the congregation of the dead, being spiritually dead. (Eph. 2: 1, 5.) In Proverbs 21:16, it is stated, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." For one to *wander out* of the way of understanding would indicate that he had been *in* the way. He made the correct choice, but when temptation came he could not endure and wilfully turned again to sin and the ways of condemnation. This is spiritual death.

To place one's affections on, and to build one's life with the things that are temporal and sinful is to perish with them. If one's life is spent in self-gratification, if he serves at the altar of lust and dissipation, he is faced with a climax from which there is no escape. Sadness increases, despondency begins, and all manner of self-gratification fails to satisfy the longing of the heart for a full, healthy way of life. You have chosen the way of death and are drawing your wages from it.

We have all seen men and women who seem never to have lifted their faces toward God in praise and worship, but have chosen to follow the broad way of self-indulgence, evil associations, unworthy actions, and degrading living. In the *daily choices* afforded by life, they seem always to have chosen evil and have gone through life with cursings rather than blessings.

The image of God in such unhappy ones who have chosen to remain in the congregation of the wicked seems to grow dimmer as they grow older until, finally, the scripture, "The soul that sinneth, it shall die" (Ezek. 18:4), is fulfilled.

Ministers of the Word of God have often failed in the great responsibility of warning their congregations and all men of the fearful consequences of sin. It is complete destruction from the presence of the Lord and from the glory of His power. (2 Thess. 1:9.)

We turn now from the sad plight of those who choose death to the blessings in store for those who choose life.

The individual who chooses to ally himself with the

good, the true, the beautiful, with the things that are eternal, has nothing to fear, and life for him grows more radiant with every passing moment. Having found his life in the things that are eternal, he finds himself thinking on these things. (Phil. 4:8.)

Surely, we have observed the character of those who have chosen the things that are true, honest, just, lovely, and of a good report. They think, act, and live in accordance with the highest and best known, not only because they have natural life, but because they are spiritually alive. They are able to say, "All things work together for good to them that love God, to them who are the called according to his purpose." At every turn of the road of life they choose the best because they have chosen

God's way. The lives of such people grow more radiant as they grow older.

We can see the fulfillment of the words in 2 Corinthians 3:18, which say that we "are changed into the same image from glory to glory, even as by the Spirit of the Lord." It is true that natural beauty fades with age, but the spiritual beauty of holiness, love, and truth increases as we advance toward our goal of perfection in God's eternal Kingdom. They know the joy of loving Christ and sharing Him with others. As their bodies grow feeble, their personalities wax even stronger because they believe the Word of God, which says, "Who [God] will render to every man according to his deeds: to those who
(Please turn to page 9)

GOD, OUR HELP

By Mary Krogh

"God is our refuge and strength, a very present help in trouble" (Psa. 46:1). "It is better to trust in the Lord than to put confidence in princes" (Psa. 118:8, 9).

MANY people are trusting in man today for things they need. They think their material needs are the most important. Money is often thought of as that which will supply all their needs. Of course, money is received from men and, therefore, their trust is in man.

People of the world are looking to national leaders for security and peace. They are hoping that disarmament and peace agreements will save them from a devastating war. In this they are putting their trust in princes. Jesus made it very plain that there would be wars and rumors of wars. (Matt. 24:6.) Therefore, Christians should know that help in these things cannot come from man.

Here is a sobering thought taken from the Grand Rapids Press: "The United States, one of the richest nations of the world, still lists suicide as a major cause of preventable death. Every hour a number of people in this country try to take their lives, or make a half-hearted attempt to, and each year some 18,000 or more succeed." How can we as Christians help them to place their trust in our heavenly Father? Are we doing all we can to help them find Jesus as their Saviour? This is an indication that their needs have not been satisfied by putting their trust in men. They need the confidence and the assurance of God's love and care.

The words, "He careth for you," found in 1 Peter 5:7, are important words, but many of these people do not know of God's loving care for His children. We who know of God's loving care should be looking for opportunities to help others to put their trust in Him. We think so often of the song, "In Times Like These We Need a Saviour."

There are a number of things we can do to keep the thought of helping others before us. In our own personal devotions, Bible reading and study, and also our prayer times, we can continue to think of those about us who especially need our heavenly Father's care. Regularly attending all of the church services and doing these other things will keep us in closer contact with God, and we will be led of Him to do our part in fulfilling the Great Commission. It may be easy to pay our share of the church expenses, and think we have done enough. We surely should do this, but we should be handing out booklets, sending subscriptions of THE RESTITUTION HERALD, and talking with others about world conditions and God's remedy, and the hope we have through Christ as the coming righteous Ruler.

We can also talk with people about that inner peace that comes by knowing we are living in the will of God. If we will live close to God, we will find it easier to help others have that assurance which the Apostle Paul had, and expressed in Romans 8:28: "We know that all things work together for good to them that love God, to them who are the called according to his purpose." The result of actively helping others to have this peace and assurance will be that our faith will be strengthened, and we will find more of the blessing we are bringing to others. We should think of these things and resolve to have a larger part in the Great Commission that Jesus gave to all of His followers.

What are you doing to help others find that blessed peace and assurance that come only through faith and trust in God?

Devotional Readings

WE HAVE been told that there are two things in this world of ours that are certain: death and taxes. I wish to tell you in the next several articles of a third thing that is certain, *the coming of Jesus and the end of the world*. That this world is coming to an end sometime soon, there can be no doubt. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." How much longer will God permit the sins of mankind upon this earth? How much further will God let man go in his space program? Will man destroy himself? The Bible says, that he will, if God does not intervene. (Matt. 24:22). This is why we want to speak about the hope we have in Jesus' coming when this world dies.

Some of you may say, "Oh, that's prophecy, and I don't like prophecy." Let me tell you that Jesus the Son of God is the originator of these prophecies of which we speak. If He thought it was important for us to know that He is coming again and that this world will come to an end, then I think it is important, too.

Don't be scoffers, saying that Jesus is not going to come again when this world ends. Peter wrote, "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." Then Peter outlined three ages: the one which ended with the flood; the one in which we now live; and a new heavens and earth to come. All this is found in 2 Peter 3.

God's Word says, "Despise not prophesyings" (1 Thess. 5:20); "Be mindful of the words which were spoken before by the holy prophets" (2 Pet. 3:2); and, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7). If God has revealed the future in His Word, with its destructions and hopes, then we are truly interested, for our hope is that Jesus Christ will come again and save us eternally. But between that day (the day of Jesus' coming) and this, even though Jesus' coming is not far away, there will be much trouble for all men.

My thoughts today are taken from Matthew 24. They concern Jesus' answer to a question asked Him by His disciples. "Tell us," they said, "What shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3). They wanted to know what signs would precede Jesus' coming again, and what sign would mark the end of this age.

Jesus answered their question. We can expect His answer to reveal signs pointing to His second coming, signs showing the end of this age. As Jesus answered their question, He did so by prophesying of two kinds of signs to come: *general* signs, and *specific* signs. For instance, Jesus' prophecy in Matthew 24:6, "Ye shall hear of wars and rumours of wars," is a *general* sign. His prophecy

SIGNS OF JESUS' and of THE END OF THE

By James Mattison

in verse 21, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be," is a *specific* sign. Consider with me some of these general signs which Jesus said pointed to the end of the world and His coming again.

First, Jesus said in verses 4 and 5, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." In every generation there have been men who have tried to deceive people with false teachings. We have them in our generation. Jesus told us not to let any man deceive us. Our salvation is important; it is vital to us. There is no saving power in the words of deceivers.

Now, let us answer a big question: Who are these deceivers? These deceivers are some of the leaders in the church. Jesus told us to beware of false teachers. The only way by which we can know the true gospel and whether or not another person is a false teacher is to know our Bible; know what God's Word says. "Try the spirits," said John, "whether they are of God." Test their teachings with Bible teachings. Follow the Bible teachings, for in them there is life.

Jesus said next, "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." We are not to be troubled by the battles of men, for Jesus said, "This is not the end."

There have been many wars from Jesus' day till now. Wars, even big wars like the First and Second World Wars, are just the beginning of sorrows, or troubles. Something worse is to come, but after the trouble Jesus will come and then "nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4).

Famines

Coming back to Matthew 24:7, Jesus said: "There shall be famines, and pestilences, and earthquakes, in divers



of Jesus. All these enemies of mankind will be put under the feet of Christ when He comes. That is the day for which we are looking.

Earthquakes

There have been more than sixty-four great earthquakes since the year 1037 A. D., which have taken over 2,500,000 lives. (Am. Pel. Ency.). At Kansu, China, in 1920, 246,000 people lost their lives in an earthquake. In 1939, 33,000 lost their lives in an earthquake in Turkey.

In 1949, 4,000 people of Ecuador lost their lives in an earthquake. The greatest earthquake of all occurred on November 1, 1755, in Lisbon, Portugal. Only 50,000 lost their lives, but the shock was felt over much of the world, and most people felt it was a warning from God. Today, we read almost daily of earthquakes occurring in various parts of the world.

Again, earthquakes are but the beginning of troubles. The Bible prophesies of a terrible *world-wide* earthquake that shall come as a judgment of God at the end of the world. It will make all other earthquakes seem like slight shakings. It will cause every wall on the earth to fall to the ground. (Rev. 16:18; Ezek. 39:20.) This will be an earthquake "such as was not since men were upon the earth, so mighty an earthquake, and so great." But, don't fear the earthquake, for Jesus shall come and save His people.

The great trouble coming on the world is the darkness before the glorious dawn of a new age. Have faith in God. Believe in His Word. Obey His commandments. Follow more closely in the Christian life. We live in serious times. Our living ought to be serious living. There is not much time left for this world. Get to *know* the Lord Jesus, and receive for your own the promise of eternal salvation which He extends to you.

A CHOICE TO BE MADE

(Continued from page 7)

continue patiently in good works seeking glory and honour and immortality, he will give eternal life. But to those who are stubborn and do not obey the truth, but obey iniquity, to them he will render indignation and wrath, suffering and affliction, for every man who does evil" (Rom. 2:6-9, Lamsa).

For those who have centered their lives in Christ by baptism and in the things which are eternal by Him, there are rich and satisfying compensations in this life and the free gift of eternal life in the age to come. The priceless privilege of spiritual life is not restricted to a fortunate few or to the rich, as are many of the comforts of this world, but is freely available for all who choose *life*—for those who *love and obey God*. (John 3:16.)

places." A famine is an extreme scarcity of food. There have been eighteen terrible famines of great extent from the seven-year famine in Egypt and Palestine of the Bible till now. These famines have occurred in Europe, England, India, Ireland, China, Russia, and Greece. Five of the great famines have occurred in India. The China flood and resulting famine of 1877-78 resulted in 9,000,000 deaths. The famine in Greece in 1942 caused 1,000,000 deaths. The most recent large famine was in India in 1950.

Famines are a general sign that this world is some day coming to an end, and better conditions will come. Famines, like wars, are only "the beginning of sorrows," as Jesus puts it. They are only the beginning of a time of trouble. People in the world today are fearing that a famine may come due to "fallout" from atomic explosions in which foodstuff is contaminated, and to eat is to die. There is an awful war and famine, perhaps of this nature, predicted in Revelation 6:8, in which one fourth of the world's people are to die near the end of the age. We will write further on the possibilities of a nuclear war at the end of the world in our next article.

Pestilences

Jesus next mentioned "pestilences" as a general sign showing that He must come. Some authorities say that the word "pestilence" should be omitted, while other authorities say it should remain.

We can say this, that there have been great epidemics of diseases throughout the generations from Jesus till now. You have read in history of the bubonic plague in Europe in the Middle Ages which caused the death of millions. One person in ten died. Some of you remember the flu epidemic in this country during the time of the First World War. Even in our day we have seen polio become a great killer andcrippler and be somewhat overcome through modern medicine. Today, some of the great killers are heart attacks and cancer. Truly, there are pestilences. These point to the end of the world and the coming

A FOUNDATION FOR LIFE

WE, today, as Christians, are building a temple. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16). We understand this to mean that believers constitute the building, or temple, of God. This temple will be completely assembled at the return of Christ to the earth.

Many questions are asked concerning this temple. What are the most important parts of this building? How important is the foundation? Of what should it be made?

Let us go back in time and in the history of God's Word and observe the forming of the nation of Israel. God has called them out of Egypt to be a separate people and nation. How is God to build this nation and make it strong? They have been under the influence of pagan Egypt for several hundred years. What must God teach Israel to cause them to break away from the Egyptian influence and be true representatives of God on the earth?

In Deuteronomy 6:1, the foundation upon which God built the nation of Israel is revealed. "Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you that ye

might do them in the land whither ye go to possess it." In verse 6, we read further: "Hear, O Israel: The Lord our God is one Lord." Here is where God started. He started with a doctrine! He started by teaching His unity. In the first of the Ten Commandments, the Lord added strength to this doctrine of one God by saying, "Thou shalt have no other gods before me."

God revealed much more to Israel. He went into detail and told them how to live under the law. They could not, however, obey the multiplicity of laws until they had learned to serve one God. They had to learn that the main purpose of their existence as a separate people was to represent the one true God to the world.

Doctrines Revealed to Abraham

Going back further in history, we remember the patriarch Abraham. Again, we would ask a question: How did God deal with him? 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." Here, as with Israel, God taught Abraham a doctrine. All families of the earth will be blessed. This is the beginning of the doctrine of Christ and of salvation. Christ was the seed of Abraham, and all the world has been blessed because of Christ. In Genesis 13:15-17, we find: "All the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Here is another doctrine, the first revelation in the Bible that the Kingdom of God will be upon the earth. These teachings, or doctrines, were important to Abraham, for they gave him some purpose for obeying the commandments of God—for leaving his country and going into a foreign land.

In Hebrews 11:17-19 we read of Abraham again. "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." What hope did Abraham have if he did not have the hope of his son being raised from the dead again? He had no hope whatsoever that his son would ascend into some paradise, but that he would be raised from the dead.

"These all died in faith not having received the promises, but having seen them afar off" (Heb. 11:13). Not only Abraham, but all of the patriarchs looked for the promise of the Kingdom upon the earth. Abraham could not believe just *anything* and receive the promises. He had a definite doctrinal foundation. The righteousness and obedience of Abraham came from this definite faith.

By John Lewis



Doctrine Today

We could speak of the doctrines of other patriarchs. We could speak of Job who stated his faith in the resurrection, and of David who received the promise of Christ sitting upon His throne.

It is interesting to note that the Babylonians believed in a trinity, and the Egyptians believed very strongly in natural immortality. Belief in these doctrines availed neither the Babylonians nor the Egyptians anything. We cannot read anywhere in the Old Testament record that these two nations had any hope. Only Israel, which believed in one God, and received the promise of the coming of Christ and His Kingdom on the earth, is mentioned as having any hope in the Old Testament.

Let us look at the statement of faith of the Church of God. "We believe that only one person is God, and that He is a literal (corporeal) being—almighty, eternal, immortal, and the Creator of all things." This is wonderful. It is not unlike the statement, "Hear, O Israel: the Lord our God is one Lord." The doctrine of one God has not changed from that day to this.

We also believe in a resurrection, just as Abraham did. We have the same hope that Abraham had: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). We, then, are building upon the same doctrinal foundation that Abraham had.

We believe that Jesus is the Son of God, and that He did not pre-exist. Neither did Abraham! Abraham rejoiced to see the day of Christ. He saw the day of Christ through the eye of faith. All of the patriarchs made

offerings to atone for their sin. Christ, the Mediator, had not yet been born into the world, and so the shedding of an animal life had to atone for their sins.

We believe that the Holy Spirit is the power of God. The children of Israel saw this power manifest many times. They saw it when they walked across the Red Sea on dry land. They saw it when water came out of the rock, and when the Shekinah stood over the holy of holies.

We believe that the Bible is the Word of God, and that all of it is inspired by God. When we read the Bible, it is God speaking to us. This is just as real to us as it was to Moses when he believed he was talking to God when he heard the voice out of the burning bush. Moses' faith was strengthened when he saw God's word being fulfilled. Our faith today becomes stronger as we see God's word being fulfilled in the world today.

How can we possibly build the temple of God if we do not have the true foundation? How can we possibly know God if we think of Him as three-in-one? To know the Christ of the trinity is to know "another Christ." This is not the Christ Peter knew when he said, "Thou art the Christ, the Son of the living God."

To believe that the soul is immortal is to disbelieve what Job believed when he said, "Though after my skin worms destroy this body, yet in my flesh shall I see God."

Is doctrine important? Were the promises given to Abraham important? We are building a temple—one of purity, holiness, and righteousness. We cannot build it if the foundation is unstable, and if supporting timbers have been eaten away by men's traditions and doctrines.



TROY VIEW
CHURCH OF GOD
(front and back views)



The seventh Mission Builder's Appeal for assistance for a new Church of God building has been mailed for the Church of God at Troy, Ohio.

On the strength of this appeal, a loan was secured and the building begun. The picture shows how the building looks at this time. Full particulars about the church and its plans have been included in the appeal.

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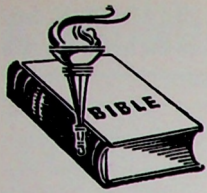
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The Pulpit and the Press

Brief Messages for Busy People



"ABSENT FROM THE BODY"

By Sidney Hatch

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Cor. 5:8).

Many people believe that the above verse indicates that at the moment of death a believer goes immediately to heaven. However, a careful reading of 2 Corinthians 5: 1-10 will show that the state of death and unconsciousness (sleep) lasts from the moment a man dies to the moment that he awakens at the resurrection. Paul speaks here of three conditions: 1) this present life, 2) the state of death, 3) the condition of resurrection.

The reader should, by all means, read the passage for himself. He will note that this present life is described as, "we that are in this tabernacle do groan." The state of death is described by, "if our earthly house of this tabernacle were dissolved," "naked," and "unclothed."

The condition of resurrection is described by, "a building of God . . . eternal in the heavens," "clothed upon with our house which is from heaven," "mortality . . . swallowed up of life," and, "present with the Lord." The fact that this building is "eternal" shows that Paul is not speaking of something temporary, between death and resurrection. Furthermore, "mortality" cannot "be swallowed up by the life" (Greek) before the day of resurrection!

I am glad Paul says that the dead in Christ have "fallen asleep" (1 Thess. 4:13-18), for if we dared to say so we would be held up as heretics! Hence, believers do *not* go to heaven at death. Such an idea is not only unscriptural, but was regarded as heresy by the early church. Justin Martyr (A.D. 11-165) said: "If you have fallen in with some who are called Christians . . . who say there is no resurrection of the dead, and that their souls, when they die, are taken to heaven: do not imagine that they are Christians." Our hope is the return of Christ and the resurrection at that time.

OUR DESIRE FOR PRAYER

The Christian should have an appetite for prayer. He should want to pray. One does not have to force food upon a healthy child. Exercise, good circulation, health, and labor demand food for sustenance. So it is with those who are spiritually healthy. They have an appetite for the Word of God, and for prayer.

Sin breaks fellowship with God. A little girl committed a certain offense and, when her mother discovered it, she began to question her daughter. Immediately, the child lost her smile and a cloud darkened her face as she said, "Mother, I don't feel like talking." So it is with us when our fellowship with God is broken by sin in our lives. We do not feel like talking to Him. If you do not feel like praying, it is probably a good indication that you should start praying immediately.—*Pennellwood Bulletin.*

THE BIBLE

*The Bible's a lamp to our feet,
A torch to light our way,
To lead us in the path of love,
To guide us lest we stray.
It speaks of God who created all things,
How His Word is greater than all;
How He walked in the beautiful garden,
And of Adam's tragic fall.*

*There's the promise of a Redeemer,
And (His Word was fulfilled in His Son)
That for our sins Christ should suffer;
'Twas for you and me this was done.*

*A plan and purpose God unfolds,
He makes it all so plain—
As we turn the pages of this Book
We praise His precious name.*

*God is speaking through the Bible today;
Our chart may it ever be,
As we enter our bark, and sail each day,
Upon life's towering sea.*

*May it guide us at morn and noontide,
And through the long, long night,
As a compass, to point the way of life
As God's Kingdom looms in sight.*

—*Mary Mae Nedrow.*

THESE HANDS OF MINE

By Rosalie Ficken

Years ago a farm wife entered the small millinery store in our back country town and asked to be shown some gloves. While no explanations were necessary in order for her to make her purchase, as country people are prone to do, she explained that the reason she wanted

gloves was because, "These hands of mine are so brown, rough, and chapped that I am ashamed to be seen in public." The proprietor of the store, a stern old gentleman of the old school, mildly reprimanded her for being ashamed of her hands. He told her that work-worn hands should never be a thing for which to apologize; rather, they should be looked upon as a badge of honor.

Hands have rocked the cradles of the great, as well as the common man. They have, down through the ages of time, performed tasks of love in the fields, the sickroom, and in the kitchen. The work-worn hands of a woman are the same as a trademark of her profession—that of a woman's highest calling as a wife and mother. Brown hands are a sign that they have been exposed to God's sunshine; rough hands show hard labor; broken nails testify of contact with the soil.

"These hands of mine" may not win a place in a fashion magazine as models for the newest nail polish, or jewelry, or hand lotion, but they stand for deeds achieved down through the years. How many children have stood gazing at the work-worn hands of their parents for the last time and remembered the many tasks of love and kindness performed by the hands now folded in rest.

Hands have always played an important role in history. The stroke of a pen wielded by the human hand has signed treaties of peace, or declarations of war. In Genesis 48:15, Jacob blessed Joseph by putting his hand upon his head, and in like manner blessed Joseph's sons. The Levites were consecrated to the priesthood through the laying on of hands. (Num. 8:10, 20.) The worshiper placed his hands upon the animal offering to dedicate it to God

and transfer his guilt to the animal. (Lev. 1:4.) Jesus blessed little children in this same fashion. (Matt. 19:13.) The apostles used the ceremony to impart the Holy Spirit to their converts. (Acts 8:17.) Early church leaders were dedicated to the ministry with such a rite.

Truly, hands are a gift and blessing from God!

SUNDAY WORK

A Syrian Christian was ordered by his heathen employer to work on the Lord's Day, but refused. The employer quoted Jesus' saying in Luke 14:5 in an effort to quiet his scruples. What would you have answered?

The Syrian Christian's employer, who wanted him to work on the Lord's Day, quoted Jesus' saying that if an ox or ass should fall into a pit on the Sabbath day a man may pull it out. The Christian replied, "Yes, but if the ass has a habit of falling into the same pit every Sabbath day, the owner should either fill up the pit or sell the ass."—*Chicago Church Bulletin*.

CHURCH MEMBERSHIP

Suppose the membership in the church were limited to two hundred (or any given number) of the most faithful members. Would you be in or out? Suppose you had to be elected, as in a secret fraternity. Would you be black-balled? If your membership was limited to a year, reelection depending upon the good you had done during the year, would you make it? Suppose four (or any given number) of absences automatically caused you to be dropped from membership. Would you stay in?

Jesus is selecting His *faithful elect*, who are *continuing faithful* to the end. Are you one of them?

The Opening Assembly

From "Link"

What Is It?

The opening assembly is the period at the beginning of the Sunday school session when the entire department or school meets together for a specified time.

What Is It for?

It is important to view the assembly period in the light of the total Sunday school and church program. What part does it play in the spiritual need of the individual?

1. It is a period of transition from the tasks of the week to the atmosphere and services of God's house.

2. The key words for the opening assembly are "interest" and "inspire." We must get the interest of the individual and whet his appetite for all that is to follow. If you think of all the services of the church as a meal, the Sunday school opening assembly will be the appetizer.

3. There are various other elements involved, such as instruction, worship, and expression.

Give much serious thought to the preceding paragraphs. Many of our failures come from

a lack of clear thinking on this matter of purpose (what is it for?). We cannot effectively conduct an assembly period if we are not clear as to what we are to accomplish.

What Are the Problems?

In the assembly period as a whole there are three usual problems. 1) It becomes another preaching service; one person conducts the whole period. We must know the purpose of the period and enlist more people. 2) We get in a rut through a lack of variety and a lack of planning. 3) There is frequently poor performance on the part of personnel. Leaders need more prayer, more preparation, and more perseverance. Give attention to the atmosphere, acceptance, and seating of the audience.

What Is the Program?

As to personnel, the superintendent must be enthusiastic, for attitudes are contagious. He must be prompt to start and prompt to close. He must use a great variety of people from week to week.

As to preparation, there should be plenty of it—both general and specific. General preparation involves getting an over-all picture of 1) the age groups—their make-up, likes, dislikes, interests, and capacities; 2) the ele-

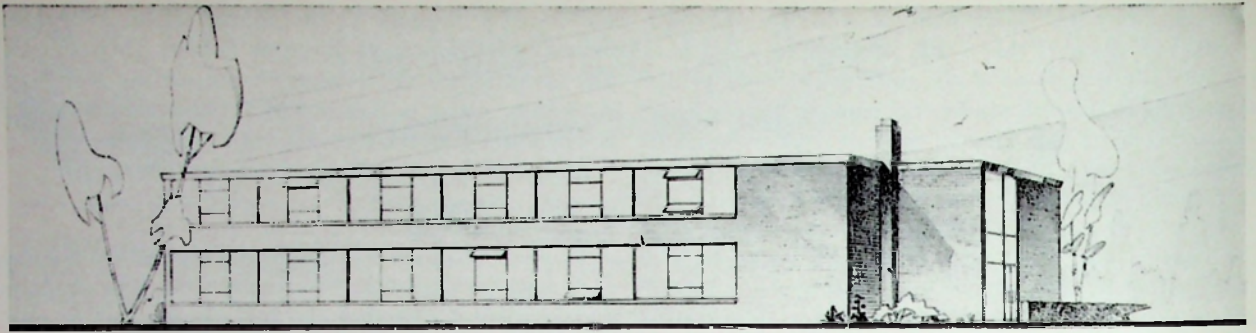
ments of an opening assembly—theme, music, prayer, offering, Scripture reading, announcements, welcome, and specific features; 3) the total Sunday school year—plan ahead for every Sunday. (One of the chief failures is right here.)

Specific preparation involves 1) starting early and being thorough; 2) choosing the theme and building program around it; 3) keeping in mind that something is needed for each age group; 4) selecting and instructing the personnel to be used.

Remember, "Working without planning will bring failure for lack of objective, but planning without working will bring failure for lack of execution."

SOMETHING FOR TEACHERS

Elder A. J. Dugger, P.O.B. 568, Jerusalem, Israel, is offering for sale small cards with a small plastic bag of mustard seed and picture of a mustard tree, or a small lump of silt with a picture of "Lot's Wife's Pillar" at the Dead Sea, for 10 cents each. Minimum orders of ten can be sent directly to Mr. Dugger at the address above. The cards and their contents are quite interesting for Sunday school pupils.



SILVER ANNIVERSARY BUILDING CAMPAIGN for Oregon Bible College

1964 will be the Silver Anniversary of Oregon Bible College. For a quarter of a century, Oregon Bible College has been serving the Church of God by educating ministers, evangelists, missionaries, musicians, teachers, and other church workers.

During these years the College has grown in experience and quality of teaching, and has developed a sound, Biblical, Church of God orientated curriculum. It is now in a position for numerical growth and is equipped, spiritually and scholastically, to educate more students.

Physical facilities, however, are not adequate. Several years of study led to the General Conference delegates approving construction of a building such as the drawings above and below propose, for a men's dormitory for twenty-two students, a library of 5,000 volumes, a kitchen-cafeteria to serve up to seventy-five students, and a house mother's apartment.

The proposed building will cost approximately \$110,000 to build, plus \$15,000 for furnishings; a total of about \$125,000.

Commitments totaling \$116,000 have thus far been received. Of this amount about \$42,000 has been paid. When the total of \$125,000 has been committed, and \$75,000 of that amount has been received in cash, build-

ing can begin. It is hoped that construction can start in April, 1963, the building to be in use the following fall.

A much larger enrollment is expected in the fall of 1962. This will necessitate the renting of houses for dormitory space for men. Present dormitory facilities are not adequate for even the present enrollment. There is a pressing need for these facilities if Oregon Bible College is to continue to grow and fulfill the task it has been given.

If you have not yet taken part in this campaign, we urge you to use the coupon below to make a cash gift or commitment now.

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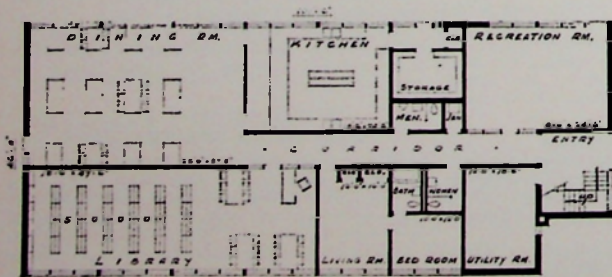
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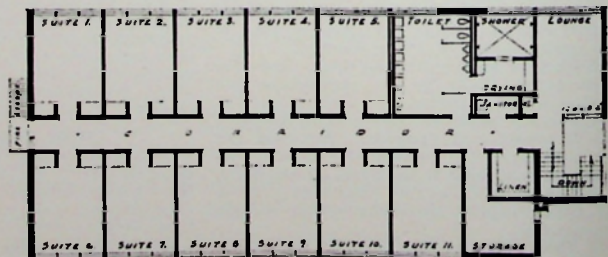
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CALENDAR OF EVENTS

March 2, 3 — Michigan Spring Conference, Pennellwood Church, Grand Rapids
 March 18—Boosters' Sunday
 March 23, 24 — Illinois Spring Conference at Ripley
 April 14 — National Sunday School Department Board Meeting, Oregon, Ill.
 April 16-22—Pre-Easter meetings, Dixon, Ill. Harold Doan, speaker.
 April 23-May 4—Evangelistic Services, Blanchard, Mich., Paul Shaw, speaker
 June 17-23 — Michigan Conference, Camp Chief Noon Day, Gun Lake
 July 15-22—Illinois Conference and Bible School at Oregon
 July 16-22—Washington State Bible Camp
 July 22-29—Virginia State Conference, Maurertown, Va.
 July 29-August 4 — National Berean Youth Fellowship Conference, Camp Mack, Ind.
 August 5-10 — General Conference Delegate Meetings, Camp Mack, Ind.

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Vacation Bible School Lessons for 1962

The new set of Vacation Bible School lessons, "God's Promises Are Sure," a Bible-based and Bible-teaching set of ten lessons will be available April 1, 1962, for Bible schools. Three different pupils' books and a teacher's book are available. The books are 8½ x 11, with large color and handwork pages. Book one is for pre-school; book two is for grades one through four; and book three is for fifth grade and up.

Please send book one at 35c; book two at 35c; book three at 35c; and teacher's manuals at 20c each to:

Name

Address

City Zone State

Sample lessons recently mailed had one page of handwork missing due to oversight in printing. Lessons are prepared with ample material for every teacher for a two-hour daily Bible school.

Bibles and Books

New Oxford-Cambridge Bible

The new translation just completed by students for Oxford and Cambridge Universities was released in March, 1961. The New Testament is now available, in cloth cover, at \$4.95. This is a completely new translation in modern English, and not a revision.

Inexpensive Award Bibles

American Bible Society, King James Version, hard cover. \$1.15 each, plus postage. Excellent Bibles for Sunday school awards. The complete Bible, with sturdy cover for children.

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This Bible is 6x9x1½ inches, black leather-ex cover, with center column references, con-

cordance, maps, family record pages, red letter edition. This is a nice Bible for a teacher or pupil. \$5.50 each. World Bible number 204-C.

Inexpensive, all-leather, World Bible

This is a small Bible, 4½ x 6½ x 1 inches. It is beautifully bound with limp, real leather, gold edges, India paper, and florentine embossing edging the cover. No center column or concordance. This is a fine Bible for \$5.00.

POSTAGE COSTS. Unless otherwise stated, add 20 cents per book to cover cost of mailing.

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Oregon Bible College, Oregon, Illinois, is a Christian college, established by the Church of God for the training of pastors, evangelists, teachers, missionaries, and other Christian workers. In an atmosphere of Christian fellowship, with a curriculum based upon the Word of God, Oregon Bible College offers unmatched opportunities for education in Christian service.

I wish to have more information about Oregon Bible College. Please send me:

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- A Student Handbook
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Name

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February 28, 1962

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RESTITUTION

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Evolution: Century of Failure

(Page 6)

VOLUME 51, NUMBER 10

ARTICLES OF SPECIAL INTEREST IN THIS ISSUE

Signs of Jesus' Coming and
the End of the World

Specific signs of things yet to
come which indicate the soon
coming of Christ.

Evolution: A Century of Failure

A scholarly expose of the
unproven theory of evolution

**The Abrahamic Covenant Is the
Gospel**

A review of the importance of
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meaning to the Christian.

The Most Wonderful Name

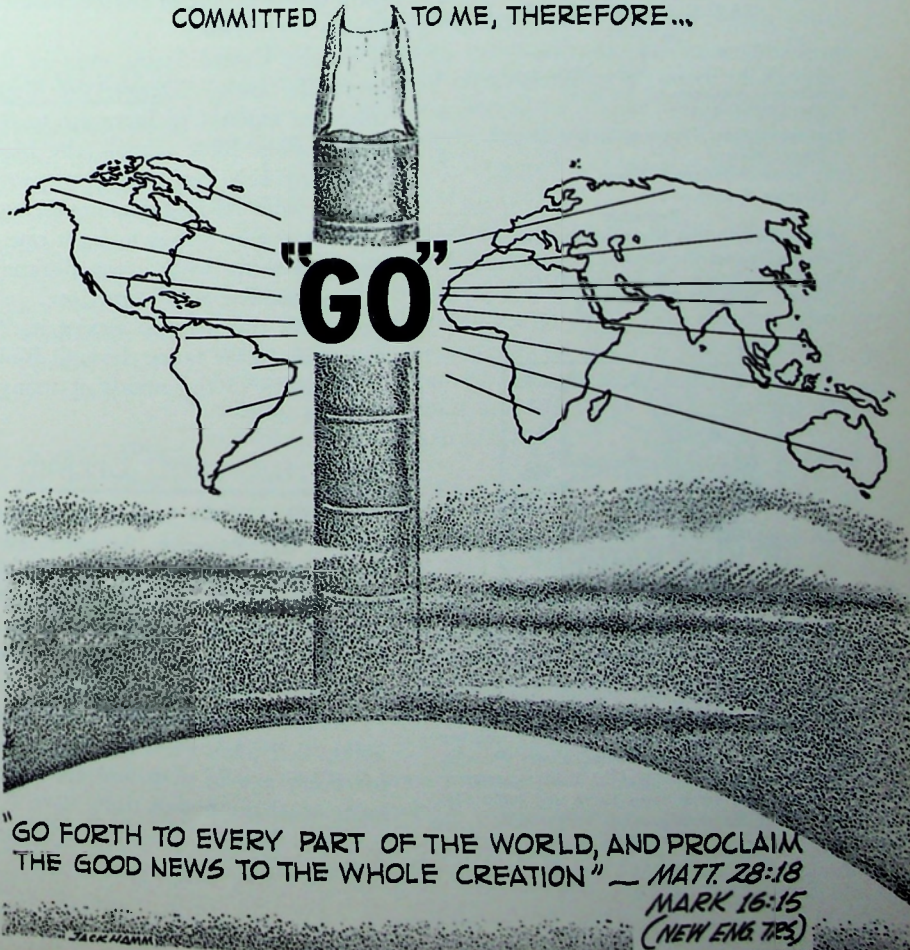
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God's name in vain.

And many features of special
interest to all the family!

THE IMPERATIVE

THE CHRIST:

"FULL AUTHORITY IN HEAVEN AND ON EARTH HAS BEEN
COMMITTED TO ME, THEREFORE...



"GO FORTH TO EVERY PART OF THE WORLD, AND PROCLAIM
THE GOOD NEWS TO THE WHOLE CREATION" — *MATT. 28:18*
MARK 16:15
(NEW ENG. TEST)

JACK HANNA



ARTICLE TWO

By James Mattison

OF JESUS' COMING AND OF THE END OF THE WORLD

Specific Signs

IN THE last issue, we began studying in Matthew 24 of Jesus' answer to His disciples' question, "What shall be the sign of thy coming, and of the end of the world?"

We first noted that this world is dying. The Bible says, "The wages of sin is death." Because this world is so sinful, it will die. Isaiah says, "The earth shall reel and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth" (Isa. 24:20, 21). The sins of this world are very great. Evil men are waxing worse and worse. Sin is abounding today, as Jesus said in Matthew 24:12. This world is dying. Though the world will soon pass away (Matt. 24:35), the glorious hope of the Christian is that Jesus will come at the end of the world and save His people with eternal salvation. (Heb. 9:28.)

We have sometimes been called pessimists because we believe Jesus' teachings of Matthew 24, which speak of the signs of the end of this world and Jesus' coming. But we are not pessimistic! We look at these things rationally, as with the eye of God who told us that this world would end. We look beyond the end of the world to the coming of Jesus and our gathering together to Him. (2 Thess. 2:1.) We see that the only hope any of us have in this dying age is Jesus. When the world dies, and the men of this age destroy themselves, then Jesus will save His own. Our salvation which is begun today will not be complete until Jesus comes and gives us that which He has promised, even eternal life. Jesus promised us eternal life in the world to come (Mark 10:30), the everlasting age to follow this one, the age of the Kingdom of God. Has the "world to come" come yet? Certainly not! It cannot come until this world ends, and so our hope is yet future. Our hope is in the coming of Jesus Christ from heaven to save us.

We noted in the last issue that Jesus' answer to the disciples' question was made up of two kinds of signs:

general signs, and specific signs. Jesus said the general signs of the end of the world would be: wars and rumors of wars, nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes. All these signs have been seen in the generations from Jesus Christ till now. There have been wars, rumors of wars, famines, plagues, and earthquakes in various parts of the earth. These things comprise a period of time Jesus called "the beginning of sorrows." If these things are the "beginning of sorrows," then a worse time of trouble must be coming after the "beginning of sorrows" period of time.

The foregoing brings us to our study in this article: Jesus' teaching about "the great tribulation," a specific sign of the end of the world and the coming of Jesus which no other generation will see, except the generation living at the end of the world. This is found in Matthew 24:21 and 22. Let us read: "Then shall there be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

We feel confident that we are living in the beginning of that last generation. You ask, "Why do you think we are living in the last generation?" Because this generation is the only generation that has ever had the means to fulfill Matthew 24:22. This generation is the only generation that has ever possessed the power to destroy itself. This is the first time in history that man has been able to invent super-bombs deadly enough to wipe out civilization. One such bomb over Hiroshima stopped the last great war in the Pacific. Today, we have nuclear bombs hundreds of times more powerful than the bomb that fell on Hiroshima. The Russians recently detonated an atomic bomb that was of the strength of sixty megatons, or sixty million tons of TNT. The Hiroshima bomb was only equal to twenty thousand tons of TNT. In other words, man is *now* capable of destroying himself.

You may ask, "Will the nuclear bombs be used in the next war? Will man seek to destroy himself?" The Bible

gives a plain answer. Jesus, the Son of God, answers those questions here in Matthew 24:22. He said, "Except those days should be shortened, there should no flesh be saved." Except those days should be shortened, there should no flesh be saved! In other words, God will have to intervene at the end of the world, or man would destroy himself. The word "saved" here means "left alive." No one would be left alive from the great tribulation unless God stops it. Yes, man will seek to destroy himself. What other power on earth among men is great enough to destroy whole nations but the nuclear bombs?

Revelation 6 speaks of the end of the world and the coming of the Lamb of God. As Jesus opens the first four seals, we see a picture of war, famine, and death. In the eighth verse we are told this: "Power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." One fourth of the earth's population will die at the time of the end, prophesied John the Revelator. How can this be? It could easily happen if the nuclear bombs were used.

Will the Lord intervene and stop man from destroying himself? Jesus says, "Yes," in these words: "For the elect's sake those days shall be shortened." Yes, those days of great tribulation will be shortened, my friend, for the elect. The Great Tribulation will be the worst time of trouble this world has ever seen. Christians are enduring ordinary tribulation today, according to Paul in Acts 14:22, "We must through much tribulation enter into the kingdom of God." We have troubles while living the Christian life today. Satan always resists those who try to be righteous. Jesus said we would be persecuted. (Mark 10:30.) But this time of trouble to come will be so great that the world has never seen its like before, nor ever will again. Read the verse again: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." There never was such a time of trouble before, and there never will be again. Surely Jesus' description of it is right when He calls it "great tribulation."

The Great Tribulation will come upon all men, even the saints of God. Read Daniel's description of the treatment the saints of God will receive from the hands of the "little horn king," of Daniel 7 and 8. "He shall . . . wear out the saints of the most high . . . and they shall be given into his hand." But the "little horn" will be destroyed and the saints will be saved. This king is mentioned again in Revelation 13:1-8. Here, again, it mentions his treatment of God's people. "It was given unto him to make war with the saints, and to overcome them," but this is not the end of the picture. The picture ends with Jesus coming and saving His people. So the trouble will be world-wide, but Jesus will save the faithful.

One more thing about the Great Tribulation before we close. Just as soon as it is finished, there will be signs in the sky, the darkening of the sun, moon, and stars, and then Jesus will come. This is found in Matthew 24:29-31. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Yes, the Great Tribulation will end. It will probably last at the most only three and one-half years. Then the sun shall become dark. The sign of Christ shall appear in the heavens. Then Christ Himself shall come and be seen of all nations, and finally He shall send the angels forth with a trumpet sound to gather the elect together to Him.

Friends, the period of time known as "the beginning of sorrows" is almost ended. The period of time Jesus spoke of as the "great tribulation" is not far off. With the nuclear power Russia and our country now possess, and with the bitter feeling between the two countries, Bible prophecy is fast being fulfilled, and the end of this world is near.

We preach these Bible truths to warn you of what is coming, to tell you to prepare yourself for its coming, and to rejoice in the fact that Jesus is coming. The faith of Christians is being tested today; many shall fall and grow cold, but the wise shall understand and stand in their lot at the end of the days.

Believe God's Word. Believe Jesus. Repent of your sins. Be baptized in the all-saving name of the Lord Jesus. Take Him with you day by day as you try to live the Christian life. If you do this, you will be saved.

GRANT ME THY CHOICEST GIFT

O Thou who paints the lily by the wall,
Who marks the little sparrow in its fall,
And to each child of Thine appoints a task,
Hear Thou my prayer and grant the gift I ask.

Grant me the power to lift another's load
That weighs him so along life's weary road;
May I but move the stone and piercing thorn
That far too often leave him bruised and torn.

Give me the heart to feel his woe today;
Put on my tongue the thoughtful word to say
To guide the trembling soul who stumbles, blind;
Grant me that choicest gift: just to be kind.

EVOLUTION: CENTURY OF FAILURE

By Richard H. Utt
Associate Editor, *Signs of the Times*

FOR a century evolutionists have been trying to lead their theory out of the wonderland of conjecture, circular reasoning, hostility to scientific fact, and even fraud, into the respectable camp of true science.

To prove itself true, evolution might follow either one of two methods—biological or historical. That is, it could demonstrate in the laboratory that there is some reproductive mechanism within living plants or animals which enables them to change into different creatures in successive generations. Or it could produce a clear fossil record of the development of today's forms of life from earlier, simpler forms.

Today, a century after Darwin's *Origin of Species*, neither of these demonstrations has been made. To the contrary, the century has piled up a small mountain of evidence that no such thing as organic evolution has occurred, or can occur.

In 1865 Gregor Mendel discovered his law of heredity, although the law was not generally known till 1900. Evolutionists were confident that this, at last, was the answer to the riddle of the origin of species. They eagerly seized Mendel's findings and tried to bend them around their theory. But Mendel's law would not bend; it demonstrated, not the origin of new kinds of plants and animals, but how fixed kinds vary around a mean. When the evolutionists saw that Mendel's law would not fit their ideas, *most of them became hostile to the facts in order to save their theory!* Let Julian Huxley tell it:

"It is a matter of constant surprise why many who profess themselves Darwinian of the Darwinians should not only not avail themselves of the new tool [Mendelian breeding], but also evince a positive hostility to it. The new principles are, indeed, the only tool we at present possess which is capable of putting evolutionary theories to experimental test. Yet, with a few honorable exceptions, most taxonomists and 'evolutionists' prefer to stick to speculative methods—speculative because incapable of being tested either by experiment or by calculation—and make no attempt to use the new principles in experimental attack—or, for that matter, even in interpretation."

What a picture! Men of science fighting facts to save a system of belief! And many evolutionists are still doing it.

When the principles of gene mutation were discovered, again evolutionists thought they had the answer. Here at last was a mechanism whereby the characteristics of future generations of living things could actually be altered. But this, too, led them down a blind boulevard. Most

gene mutations tend to be destructive, not creative, and are incapable of building new, superior creatures from old.

The laboratory has demonstrated this. For forty-five years breeding experiments have been carried on with the vinegar fly, *Drosophila*. After thousands of generations of these flies have been produced, many variations have occurred, but no new distinct insect has been produced. Hundreds of mutations have failed to make anything out of a vinegar fly but a vinegar fly.

If these vinegar fly experiments had produced new insects, they would have been heralded as evolution's final proof. But these flies have demonstrated the opposite—the fixity of kinds. Thanks to the vinegar fly, "each after his kind" has been shown to be one of the fixed laws of nature. Thus, a century after Darwin, evolutionism still exists not *because* of laboratory evidence, but in spite of it.

There has been, of course, much variation around a mean. The human species is an example: a man may be black or albino, seven feet or four, fat or thin, freckled or not freckled, but he is still a man. He never becomes a monkey, a dog, or any other creature. His genes may suffer ever so many mutations, his posterity may differ from him in many superficial ways; but he is still man.

A century of struggle has also failed to put together a fossil record showing origin of species. The late William Bateson wrote: "We cannot see how the differentiation into species came about. Variation of many kinds, often considerable, we daily witness, but no origin of species. . . . Meanwhile, though our faith in evolution remains unshaken, we have no acceptable account of the origin of 'species.'" "We no longer feel as we used to do, that the process of variation, now contemporaneously occurring, is the beginning of a work which needs merely the element of time for its completion; for even time cannot complete that which has not yet begun."

These statements, made over three decades ago, are equally true today. A century after *Origin of Species* evolutionists are still looking, hoping, with faith unshaken, that something will come along to put some foundation under the theory.

George Gaylord Simpson, leading contemporary writer on evolution, admits that "it is . . . possible to claim that such transitions [from one type of creature to another] are not recorded because they did not exist." "As H. E. Wood has remarked, the argument from absence of transitional types boils down to the striking fact that such types are always lacking unless they have been found."

In other words, the missing links which would prove evolution true, are missing still, these evolutionists say.

But in spite of this lack of missing-link fossils, the evolutionists have prepared some artful displays in museums. When a museum goer sees a line of horses arranged with the smallest at one end and the largest at another, and hears it explained that this represents the development of the horse from early times, he is naturally impressed. What he does not know is that these fossils have been arbitrarily arranged in that order to prove evolution, and then the arbitrary arrangement has been pointed to as proof.

Simpson is to be commended for the candid way in which he exposes this fallacy: "Some paleontologists have been so impressed by the frequent trend for animals to become larger as time goes on that they have tried to work it the other way around. If they find, say, a Pleistocene bison that is somewhat larger than a recent bison, . . . then they conclude that it is not ancestral to later bison *because* it is larger. You can establish any 'rule' you like if you start the rule and then interpret the evidence accordingly."

He concludes, "The process of interpretation consists of connecting these samples in a way necessarily more or less subjective, and students may use the same data to 'prove' diametrically opposed theories."

Just how unreliable is the evolutionists' fossil record can be seen from the famous case of the coelacanth. From examination of fossils of this fish, evolutionists claimed that it became extinct 50,000,000 years ago. Then, in 1938,

the coelacanth put in a personal appearance off the coast of Madagascar, without any sign of evolutionary change whatever. The fish did not act its age.

Why, in view of these things, do men cling with such faith to evolutionism? The answer must be found in this statement by Henry Fairfield Osborn:

"In truth, from the period of the earliest stages of Greek thought, man has been eager to discover some natural cause of evolution and to abandon the idea of supernatural intervention in the order of nature."

Another evolutionist writer, Le Dantec, lays bare his motives as follows: "In that which strikes our senses in our observations of living beings, there is nothing outside of the natural laws established for brute matter [chemistry and physics]; this is what I have wished to establish in the course of my study of the phenomena of life."

In other words, evolutionists are determined to believe what they set out to prove. And if a man is determined to believe a thing, he usually believes it.

Let it be remembered that evolution is not science. It is one of two philosophies, or systems of thought, which attempt to interpret science. Neither of these two philosophies—creationism or evolution—has been proved scientifically, for no human being now living was present when the earth began, to record the date or observe the method. Thus, both philosophies depend on *faith*. Said the evolutionist Bateson, "Though our *faith* in evolution remains unshaken, we have no acceptable account." Says the creationist, "Through *faith* we understand that the
(Please turn to page 10)

TWIN TRUTHS

By Hollis Partlowe

THE twin truths of the Bible are conditional immortality and the second coming of Christ. They go together. The doctrine of the sleep of the dead is the missing link in modern theology. That the Bible regards death as a sleep is an undeniable fact. The words "die," "died," and "death" occur about eight hundred times in Scripture.

Solomon wrote, "The living know that they shall die; but the dead know not any thing" (Eccl. 9:5). David, Solomon's father, said that when a man dies, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa. 146:4). Yes, all of man dies. There is nothing that continues to live on after death.

This truth makes the resurrection absolutely essential for judgment. It magnifies the Second Advent as the time of reward for the church. It carries the idea of conditional immortality to its logical conclusion. It points,

moreover, to the final realization of the Kingdom of God on earth. It glorifies Jesus Christ as the only Life-giver.

We must remember three important things concerning man and salvation which the Bible makes very clear. 1) Man is a dying creature; 2) Eternal life can be had only in Christ; 3) Apart from Christ there is eternal death. No one with an open Bible will deny these statements. "This is the record, that God hath given to us eternal life; and he that hath not the Son hath not life" (1 John 5:11, 12).

There is a great difference between the person who has Christ and the one who does not have Him. It is the difference between life and death. Observe, the ones who do not have Christ do not have life. Since they do not have life they must have death. Hence, the idea that the wicked will have eternal life in torment is a myth. The teachings of immortality of the soul and eternal suffering for the unsaved are based on paganism and superstition. These ideas are contrary to God's Word which says, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

DURING my more than thirty-five years as an ordained minister, I have been asked many times to explain the reasons for, and meaning of the term, "Church of God of the Abrahamic Faith." We are not Jews as some have thought. We are Gentiles with a Jewish hope; for after all, Jesus said: "Salvation is of the Jews" (John 4:33).

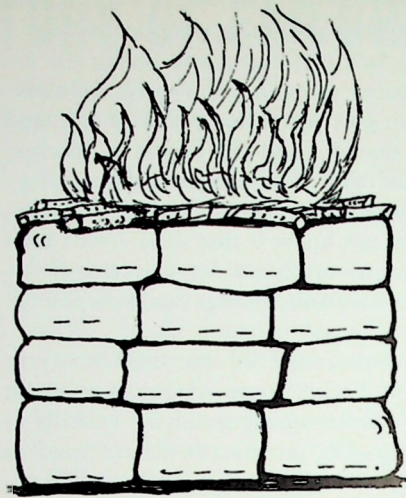
"Church of God" is the name given to the early church. Paul charged the Ephesian elders to "feed the church of God" (Acts 20:28). Twice he referred to the Corinthian Church of God. (1 Cor. 1:2; 2 Cor. 1:1.) Two or three times Paul admits that in earlier life he "persecuted the church of God." (1 Cor. 15:9; Gal. 1:13.) Paul classified the world into three groups when he said: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God" (1 Cor. 10:32).

Only God can add members to the true Church of God. (Acts 2:47.) We are fully aware that more is involved in salvation than the name, but accepting the name is a good start.

"Abrahamic Faith" obviously does distinguish our church from other groups which operate under the name Church of God. However, our primary reason for the name is to identify ourselves with the covenant made with Abraham.

The covenant God made with Abraham embraces the whole plan of salvation. There is no hope of future life or immortality outside of this covenant. These statements seem to be contrary to John 3:16, which states plainly that if we believe in Jesus we will have everlasting life. Jesus said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark 16:15, 16). This states plainly that believing the gospel and being baptized is the basis for salvation. Paul emphasized this fact in Romans 1:16: "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." These scriptures point to the gospel as the all-important means of salvation and make no mention of the covenant made with Abraham.

However, Paul, the apostle to the Gentiles, identifies the gospel with the covenant made with Abraham. He wrote: "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" (Gal. 3:8, 9). He added, "Christ hath redeemed us . . . being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ. . . . Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of



many; but as of one, and to thy seed which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect" (Gal. 3:13, 14, 16, 17).

The gospel *was* preached to Abraham. God was so pleased with the faith and obedience of Abraham that He promised to make him the father of the faithful. (Rom. 4:16.) God promised: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:2, 3).

About twenty-four years later God reaffirmed His covenant with Abraham in these words: "Behold, my covenant is with thee, and thou shalt be a father of many nations. . . . And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee" (Gen. 17:4-7).

After Abraham proved his faith in God and his loyalty to Him by offering up his son Isaac in obedience to the command of God, God made the covenant unconditional with Abraham. "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Gen. 22:16-18.) "When God made promise to Abraham, because

ABRAHAMIC COVENANT THE GOSPEL

By Harry Sheets

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

The writer to the Hebrews further identified Jesus as the seed of Abraham when he stated: "Verily he took not on him the nature of angels; but he took on him the seed of Abraham" (Heb. 2:16).

When God makes a covenant with people, it must be sealed with blood. The Mosaic law was thus sealed. "Moses took half of the blood [of the sacrifice], and put it in basins; and half of the blood he sprinkled on the altar. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you" (Ex. 24:6, 8). God accepted the blood on the altar, thus making the covenant binding upon Him. The people accepted the blood upon them, thus accepting responsibility for keeping the covenant.

When Jesus instituted the Communion Service, "He took the cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the new testament [covenant], which is shed for many for the remission of sins" (Matt. 26:27, 28). Jesus, acting as His own high priest, took His own blood into the presence of God to "obtain eternal redemption for us" (Heb. 9:12). "For this cause he is the mediator of the new testament, that . . . they which are called might receive the promise of eternal inheritance" (Heb. 9:15).

That new testament, or covenant, which Jesus ratified was the Abrahamic covenant. The old covenant is the covenant made with Moses. The Mosaic covenant was made four hundred and thirty years after God promised blessings to Abraham. It is called the old covenant because it had fulfilled its purpose and was "ready to vanish away" (Heb. 8:13). The Abrahamic covenant was not

sealed until the time of Jesus, so in point of effectiveness it is the new covenant.

To tie our salvation more firmly to the covenant made with Abraham, we return to the teachings of Paul. He said: "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:16, 27, 29).

As we have already proved from God's Word, Jesus is the "seed" through whom the promises should be realized. When we become Christ's through belief in the gospel, repentance, and baptism, we automatically become Abraham's seed and heirs according to the promise. This great truth was not made known to the world from the beginning. It was revealed to and by Paul. He claimed that this mystery (secret) was made known to him by revelation. "Which in other ages was not made known unto the sons of men. . . . That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel" (Eph. 3:3-6).

Originally, God planned to bless all nations through Isaac, Jacob, and the nation of Israel. This is evident from 1 Chronicles 16:14-17. We read: "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 to Jacob, and to Israel for an everlasting covenant."

There was little for the Gentiles except "the crumbs which fell from the rich man's table" (Luke 16:20). "At that time," wrote Paul, "ye were . . . aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). That situation was remedied by Christ, for Paul hastened to add: "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; . . . for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross. . . . And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God" (Eph. 2:13-19).

We have cited you to Scripture to prove that the Abrahamic covenant of the Old Testament is the gospel of the New Testament; that this is the covenant, or gospel, which must be believed, accepted, and sealed if one is to receive everlasting life.

EVOLUTION: CENTURY OF FAILURE

(Continued from page 7)

worlds were framed by the word of God" (Heb. 11:3).

Of course, evolutionists are welcome to their beliefs. May they always be free to believe what they wish to believe, as well as to speak, write, and assemble to express their faith in evolution. But I protest when their beliefs are made standard teaching in tax-supported schools and universities, to the exclusion of other people's beliefs.

As a Bible-believing Christian I am not at war with science. I have no quarrel with Newton's laws of motion, or with Boyle's law of gases, or with isotopes or molecules or protozoa or electricity. But I *do* disagree with the subjective, undemonstrable theory of organic evolution, which has proved so signal a failure during the last hundred years. There is a difference between science and science fiction. I accept the science and discard the science fiction. *Origin of Species* as a textbook of science was short-lived. Today it is a venerated museum piece. In a century of unprecedented advance in every branch of true science, the pseudo science of evolutionism has stood still.

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Silver Anniversary Building Campaign

The Silver Anniversary Building Campaign for the construction of a new dormitory-library-cafeteria building for Oregon Bible College has now reached \$115,000.00 in gifts and commitments toward a final goal of \$125,000.00. Many who will receive great benefits from Oregon Bible College expansion have not yet participated in this campaign. Use the coupon below to indicate your willingness to take part in this important building program.

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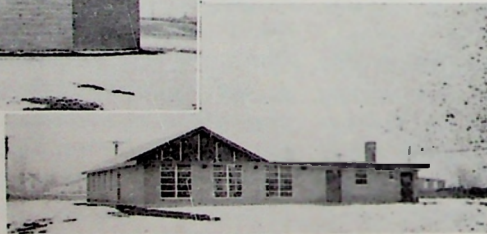
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The Most Wonderful Name

By Charles French
Epping, Australia

SILAS Littlethought was just an ordinary fellow, one whom you would meet every day, good natured and easy going. For spiritual things he cared little, and for divine realities, still less. Like the daily tragedy we see enacted around us when men and women accept all the blessings of life, continued existence and sustenance provided by the great Creator, without thought or gratitude, Silas likewise was quite oblivious to the need for recognizing the great sustainer of all people, and the dynamic source of all life.

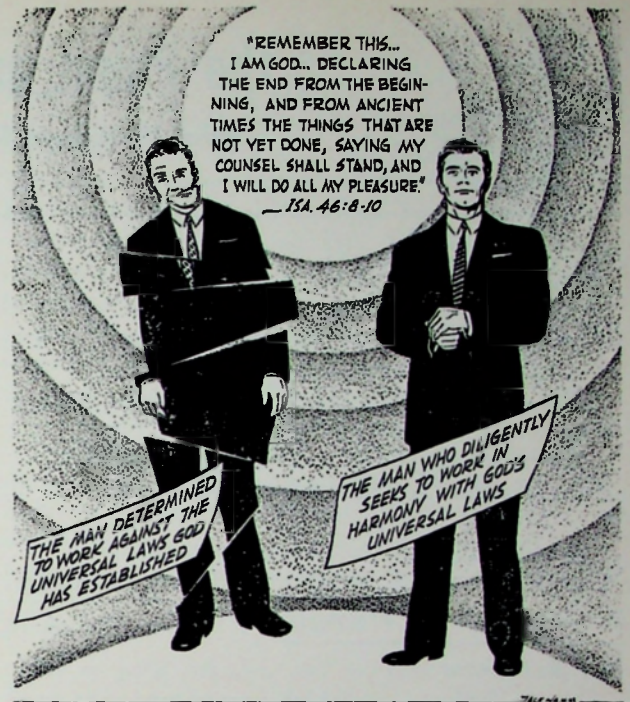
For Silas, life was just the common round; his daily task and his pleasures—nothing else mattered. His work, his family, his garden, and his friends, and enjoyments—those were the sum total of his existence. Alas, how many are there whose lives could be summed up in this outlook.

Will Christian, who worked next to Silas in the great engineering shop of Ponder and Reflect, Ltd., was often shocked by his language, for his speech was usually punctuated with the epithets of “by Christ,” or “by God.” Not that he was conscious of such blasphemy, but this form of speech had grown upon him by continual use, and he had become insensible to the use of the holiest of names—God, the wonderful Creator, and Jesus Christ, the great Saviour of mankind.

Let us just reflect for a moment. In the Book of Exodus we read the solemn and awe-inspiring declaration: “Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain” (Ex. 20:7). Ever since, all down the ages, this definite threat of retribution on all who blaspheme in this way is still as vital with retributive power as it was in the day when uttered. “The Lord will not hold him guiltless that taketh his name in vain,” and the listening God of all the earth will surely visit His anger upon all those who offend in this way.

Today, as we know, that wonderful name which should be venerated, which men in days gone by trembled at its hearing, is blasphemed on every hand, and used as an adornment to the trifling conversation of men.

Strangely enough, never do men adorn their speech with the names of tyrants or wicked men. One never hears such oaths as “by Hitler,” or “by Nero,” and so on,



but they choose to use the greatest of names to emphasize their speech.

How few realize what divine wrath they bring upon themselves in the blasphemous use of the name of God and His Son. How little do they realize that He is able to affect their lives for good or ill; to bring trouble or sickness upon them or their loved ones, and misfortunes of one kind or another.

If it is true that “the steps of a good man are ordered by the Lord,” surely the converse applies, that those who sin against Him in this way are likewise rewarded for their error. No one would think of using the name of the Queen of England each time he wished to emphasize his speech. How much more so in using the incomparable name of God or His glorious Son.

Reader, we offer these words in humble appeal. Let us honor God, who has loaned us life and the blessings we daily enjoy. Not only is this gratitude, but it will bring many a blessing. Remember, too, we are living in the *last days* of human government, when the Saviour is about to appear and take over all rulership. Then the judgment must take place. Those words of the prophet come to mind: “Who may abide the day of his coming? and who shall stand when he appeareth?” (Mal. 3:2).

Jesus says of that day: “Behold, I come quickly, and my reward is with me, to give every man according as his work shall be” (Rev. 22:12).

“His name shall be called wonderful, and all the ends of the earth shall see the salvation of our God.”



The Pulpit and the Press

Brief Messages for Busy People



ONE LONE CHRISTIAN

One lone Christian won his neighbor true,
Brought him to church, then there were two.
Two earnest Christians, each won one more,
That doubled their number, then there were four.
Four sincere Christians worked very late
But each won another, and then there were eight.
Eight splendid Christians, but nothing rhymes with
sixteen,
So we simply note that in four more rhymes
There would be 1,042, which would fill the church full!

THE CROWN OF THORNS

By J. R. LeCrone

"Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him" (Matt. 27:27-31).

Most of us cringe when we consider the sadistic sport in which the Roman soldiers indulged when they placed the crown of thorns on the head of Jesus, and then smote Him on the head. We can understand that they were under orders to crucify Him, and so conclude that the primary responsibility lay with their superior officers. But this touch of unnecessary cruelty appears to have been conceived and executed on their own. We are led to suppose that it was the natural activity of men who were without love or compassion in their natures, and that their military existence had effectively nullified any sense of pity that they may once have possessed.

But what excuse can we make for a Christian who has become familiar with the truth concerning Jesus, has experienced blessed fellowship with Him, and has vowed lifelong faithfulness to Him, when that Christian crucifies Him over again?

"Impossible!" you say. "No one who has ever been a Christian would ever deliberately inflict suffering upon Jesus, nor harm upon the cause for which He died."

But, unfortunately, they can and sometimes do, and when they do, they place themselves on a lower spiritual level than that of the Roman soldiers who were ignorant of Jesus' true mission and without the knowledge of His love. The writer of the Hebrew letter sets forth the unenviable position of such a Christian in the following words: "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).

What stronger argument could possibly be given for unremitting faithfulness and devotion to Jesus and His work?

HIS OWN RECEIVED HIM NOT

By William Wachtel

"He came unto his own [possessions], and his own [people] received him not" (John 1:11).

In these words the Apostle John portrays the supreme paradox of history: Jesus Christ, the Son of God and heir of all things (Heb. 1:2), for whom God created the universe, was rejected when He came to those who were His own people. Even His own half brothers, the sons of Mary by Joseph, did not believe in Him. (John 7:5.) The nation of Israel as a whole refused to claim Him as their Messiah, saying, "We will not have this man to reign over us" (Luke 19:14), and, "We have no king but Caesar" (John 19:15).

It would appear from this that His rejection by men was complete, but John goes on in 1:12 and 13 to describe the exception: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Some men in Jesus' day, and throughout the long centuries down to our own day, have seen in Him their only hope for salvation, reconciliation with God, victory and joy in the present life, and eternal life in the world to come. They have received Him as the Son of God, the perfect sacrifice for their sins, and have thereby been given the power or privilege of being sons of God. God,

through His Spirit, has caused them to be "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Pet. 1:3). John calls them "born of God."

How is it with you, dear reader? Have you gladly welcomed the Son of God into your own heart and life? Have you received Him by faith, willing to accept His loving guidance, obeying Him as Lord? He knocks patiently at *your* heart's door. (Rev. 3:20.) Say, "Yes," to Him today!

A DOG WITH A COLLAR AND CHAIN

If you had been living when Christ was on earth
And had met the Saviour kind,
What would you have asked Him to do for you
Supposing you were stone blind?

The child considered, and then replied,
"I expect that, without doubt,
I'd have asked for a dog with a collar and chain
To lead me daily about."

And how often thus, in our faithless prayers,
We acknowledge with shamed surprise,
We have only asked for a dog and a chain
When we might have had—*opened eyes.*

"THINGS TO COME" (Romans 8:38)

By Sidney Hatch

With the arsenals of the nations loaded with nuclear bombs, the world appears on the brink of disaster. But to the child of God this is simply the darkest hour before the dawn. Now, by faith, we see "the bright and morning star" (Rev. 22:16).

Many changes will occur when Jesus comes. That one whom Stephen saw "standing at the right hand of God" (Acts 7:56) shall return, "and the Lord God will give unto him the throne of his father David" (Luke 1:32).

The believer "asleep in Jesus" (1 Thess. 4:14) will leave the bivouac of the dead and be clothed in immortality (1 Cor. 15:53). We, the living, "shall be changed" (1 Cor. 15:53); we shall suddenly find ourselves in a glorious condition (Col. 3:4), for "we shall be like him" (1 John 3:2). Together we shall all move to that aerial rendezvous (1 Thess. 4:17), preparatory to setting up the reign of Christ.

The day the prophets foretold will be upon us. (Isa. 11 and 35; Micah 4.) Militarism, once so frightening, will be annihilated. The armies of the sons of Japheth who have peopled the north—Magog, Meshech, Tubal, Gomer, and Togarmah—will be destroyed. (Ezek. 38 and 39.) Russia is doomed.

Earth's morals will be judged and brought under control. (2 Tim. 3; Matt. 24:36-41.) The nations will have

new governments, for the Shepherd-King "shall rule them with a rod of iron" (Rev. 19:15). The Lord will be King over all the earth. (Zech. 14:9.) The nations will have new foreign policies, for they "shall even go up from year to year to worship the King" (Zech. 14:16). The United Nations is empty, perhaps in shambles. The hall of the "shoe pounder" is silent. But nobody cares.

Israel has seen her King. (Isa. 53.) The "dry bones" live again. (Ezek. 37.) They look upon Him whom they have pierced. (Zech. 12:10.) Paul's "heart's desire and prayer to God for Israel" (Rom. 10:1) is answered! Hallelujah!

"IN GOD WE TRUST"

Beginning last December, all new one dollar bills in the United States bear the motto, "In God we trust." Eventually, bills of all denominations will carry this slogan.

PRECIOUS PROMISES

By Beth Briggs

"Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord" (Psa. 31:24).

The people of this world hope for riches, honor, and long life. But, even if every reward the earth has to offer could be rolled into one, the hope of the Christian transcends them all.

Fame is capricious and may vanish overnight, and riches that have been accumulated through the years of toil and sacrifice have often been suddenly lost. In the midst of life there is death, that ever-haunting specter with its reminder that "man is only grass." In a moment death may snatch the pride of the family and, without God, there is no solace for those remaining. The man crowned with laurels today may tomorrow be ruthlessly stricken in his prime, even as life is beckoning to still fairer fields.

But nothing and no one can take away the peace and hope of God's children. Even in their sorrow there is gladness, for they look forward to an eternal abiding-place which Christ told His disciples He would prepare for them. "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).

A hope that whispers at nightfall,
"Lift up your heads and see
Faint gleams through clouds of the portal
Of that which is to be.

"Have courage, the time is coming
When clamorous voices cease,
And the dawning of God's morning
Shall bring sweet rest and peace."



Wide, Wonderful World

By Mildred Dennis

"God saw every thing that he had made, and, behold, it was very good" (Gen. 1:31).

Look around you. What do you see? What do you hear? A tree waving its leafy arms in the wind? a bright flower bobbing its petals? your own puppy chasing a butterfly? golden globs of sunshine shining through the window? perhaps Mommie or Daddy sitting near by? These are a tiny part of the lovely world God has planned for you.

Long, long ago, longer than you can count, God planned the world. Such a job, but with God anything can be done!

First there must be daylight and darkness. Daylight hours are for children to run and play and go to school. God named this time "day." The dark, quiet time He called "night," a time for bedtime stories and good sleep. Separating the day from the night ended God's work the first day.

Next, God made the skies above. He named them "heaven." Sometimes they are the "bluest" blue ever. Sometimes in the evening they are filled with downy-soft, pink, pillow clouds. Another day, dark clouds roll across and cover the blue. Fingers of lightning streak through the angry heaven and the clouds bump together with loud crashes. You play in-the-house games until the clouds move on and the blue heaven of God's second day shines through again.

God named the earth and the seas on the third day. He made the tall mountains and flat plains. He made the tiny lakes and great oceans. God looked at the land and thought it was good.

Then He called for trees to grow on the land. All kinds of trees—fruit trees to give juicy apples, oranges, and bananas; nut trees to give pecans and walnuts that make the cookies fat and crunchy; tall trees to climb; trees that give wood for houses.

Then God spoke again; this time for the plants to grow. The garden plants give us good vegetables for the dinner table. There are the happy plants, the red flowers, the yellow flowers, the blue flowers, and all the others splashing the ground with color. God was pleased with His work this day.

Next God brought out the sun, a great orange ball which He put in the heaven to rule the day. Boys and girls like to tumble and play under its warm rays. In the evening it drops from sight to move on and shine on other children around the world.

As darkness comes, the white night light appears. This is the moon. It would be lonely in the great night sky, but God sprinkled stars over the heaven. So many stars to wish on; stars to twinkle through bedroom windows like glowing fireflies way up in the sky.

So ended God's fourth day.

God must love the bright colors. Think of all the birds He made. There's the chatty bluejay, the bright-red cardinal, the peacock with his fan tail, and the yellow, singing canary. He loves the plain little birds, too, the fat brown wren and the blackbird.

On this same day, God filled the waters with wiggling fish, the tiny snails, the octopus with his many arms (or maybe you call them legs), and all the strange creatures of the sea. This fifth day was a busy one for God.

Morning came again and God looked around His world. What now? Oh, yes, the animals! He made the soft, furry ones to cuddle for pets, the farm animals that are our helpers, the fierce jungle animals—every animal you can think of, even the jumping kangaroo.

After the animals, God had one more job to do. Can you guess what it was? Of course! Mothers and fathers were needed, so God made a man and his name was Adam. When He saw that Adam needed a helper, he made a woman and her name was Eve.

God saw everything He had made. It was very good. The sixth day was done. The world had its beginning.

God chose to rest the seventh day. His work was finished for a while. He blessed the rest day.

How glad we are for the good world God has planned for us! Perhaps you would like to say a special "thank you" prayer to God for this wonderful world.

CHILDREN'S CORNER

Vacation Bible School Lessons for 1962

The new set of Vacation Bible School lessons, "God's Promises Are Sure," a Bible-based and Bible-teaching set of ten lessons will be available April 1, 1962, for Bible schools. Three different pupils' books and a teacher's book are available. The books are 8½ x 11, with large color and handwork pages. Book one is for pre-school; book two is for grades one through four; and book three is for fifth grade and up.

Please send book one at 35c; book two at 35c; book three at 35c; and teacher's manuals at 20c each to:

Name

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VACATION BIBLE SCHOOL SERIES

Sr. Iris Burnett, editor of the Church of God Vacation Bible School lessons, has the new books for 1962 almost ready for printing. She suggests that the following items will be needed in the vacation Bible schools this year, and recommends that teachers begin collecting these supplies right away, since some of these things may take a little time to accumulate. Needed will be: small spoons; popsicle sticks; one-third yard of Nova Scotia tartan (enough for sixty children), or Nova Scotia ribbon (one yard is enough for six children); jar lids from peanut butter, salad dressing, etc.; pint-size plastic or cardboard cartons (such as from ice cream or cottage cheese or freezer cartons); and glass furniture coasters.

In regard to the cloth or ribbon, this will be used for bookmarks for the Book Two handwork only. The cost is \$6.50 per yard for the tartan, or 15 cents per yard for the ribbon. It may be ordered from Bro. John Denchfield, Box 134, Digby, Nova Scotia.

Sample lessons recently mailed had one page of handwork missing due to oversight in printing. Lessons are prepared with ample material for every teacher for a two-hour daily Bible school.

HERALD RECEIPTS

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CALENDAR OF EVENTS

- March 2, 3—Michigan Spring Conference, Pennellwood Church, Grand Rapids
- March 18—Boosters' Sunday
- March 20-22—Missionary Service at Blood River, La., S. O. Ross, speaker
- March 24, 25—Illinois Spring Conference at Ripley
- March 23-25—Southwest Conference at Pomona, Calif.
- April 2-13—Pre-Easter Meetings, Macomb, Ill., C. E. Randall, guest speaker
- April 7—Indiana Conference, North Salem Church, Plymouth, Ind.
- April 14—National Sunday School Department Board Meeting, Oregon, Ill.
- April 16-22—Pre-Easter meetings, Dixon, Ill. Harold Doan, speaker.
- April 23-May 4—Evangelistic Services, Blanchard, Mich., Paul Shaw, speaker
- June 16-22—Southwest Youth Conference, Methodist Leaders' Lodge, Wrightwood, Calif.
- June 17-23—Michigan Conference, Camp Chief Noon Day, Gun Lake
- July 15-22—Illinois Conference and Bible School at Oregon
- July 16-22—Washington State Bible Camp
- July 22-29—Virginia State Conference, Maurertown, Va.
- July 29-August 4—National Berean Youth Fellowship Conference, Camp Mack, Ind.
- August 5-10—General Conference Delegate Meetings, Camp Mack, Ind.

CHURCH OF GOD RADIO BROADCASTS

- "Bible Truth Program," Station WJRI, Le noir, N. C., Sunday, 9:00 a.m., Z. B. Duncan, speaker
- "Bible Truth Program," Station WCGC, Belmont, N. C., 12:45 p.m., Sunday, Z. B. Duncan, speaker
- "Church of God Broadcast," Station WCEN, Mt. Pleasant, Mich., Sunday, 9:30 a.m., Billie Kennedy, speaker
- "Church of God Broadcast," Station KCLW, Gatesville, Texas, 7:15 a.m., Sunday. Richard Worley, speaker
- "Words of Life," Station WEBQ, Harrisburg, Ill., 6:30 p.m., Saturday, John Lewis, speaker
- "Voice of Tomorrow," Station WSIG, 790 kc., Mt. Jackson, Va., Sunday, 9:30 a.m., Dale Ward, speaker
- "Voice of Tomorrow," station KTAR, 620 kc., Phoenix, Ariz., Sunday, 10:05 a.m., Alva G. Huffer, speaker
- "Voice of Truth," Station WOOD, 1300 kc., Grand Rapids, Mich., Sunday, 8:15 a.m. Harvey U. Krogh, Jr., speaker
- "Words of Life," Station WRRR, 1330 kc., Rockford, Ill., Sunday, 8:15 a.m. Kenneth Milne, speaker
- "Words of Life," Station WFPR, 1400 kc., Hammond, La., Sunday, 8:00 a.m. James Mattison, Gordon Landry, Richard Dick, speakers
- "Words of Life," Station WKAI, 1510 kc., Macomb, Ill., Sunday, 8:15 a.m. Kenneth Milne, speaker
- "Words of Life," Station WRMS, Beardstown, Ill., Saturday, 8:00 a.m. Harry Sheets, speaker
- "Words of Life," Station WANS, Anderson, S. C., 1280 kc., Sunday, 9:15 a.m., Kenneth Milne, speaker
- "Words of Life," Station KBHS, Hot Springs, Ark., 590 kc., Sunday, 8:00 a.m., Kenneth Milne, speaker

Publications of the Church of God General Conference

<u>BIBLE DOCTRINE TRACTS</u>	Per Doz.	Per 100	<u>BIBLE PROPHECY TRACTS AND BOOKLETS</u>	
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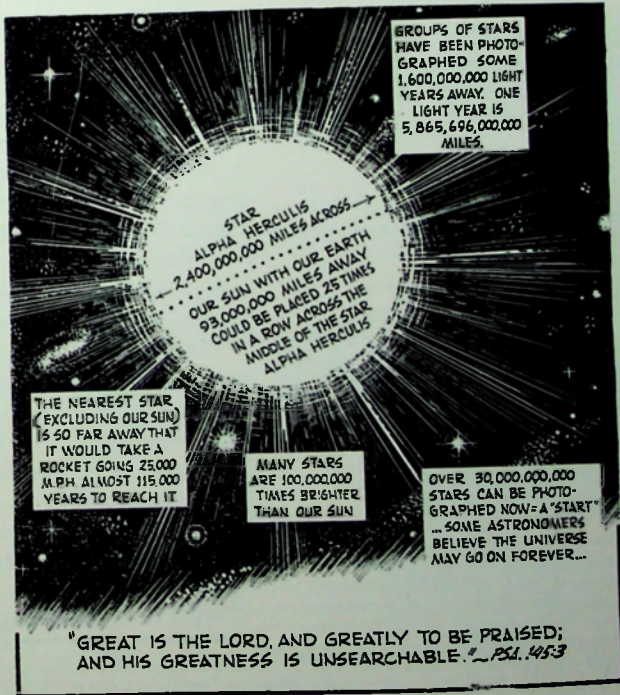
Herald

It Does Make A Difference

(Page 4)

VOLUME 51, NUMBER 11

THE IMMENSITY OF GOD



ARTICLES IN THIS ISSUE

Authority Plus!

Testifying Is Our Task

The Ministry of Suffering

"As It Was in the Days of Noah"

The Gospel Plan of Salvation
And editorials, short features,
devotional readings of interest.

The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

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An attractive metal display rack and ten Restitution Heralds of each issue can be secured at a cost of \$7.20 per quarter.

The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

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

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

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Mary Beth said, "Ouch," as she took off her coat at missionary meeting. Then her hands flew to her face and she said to me, horrified, "I pinned up the hem of this dress, intending to sew it later, and forgot all about it!" We fixed the pins so they didn't show, but she was pricked by them at odd times all afternoon. Good intentions that are not carried out seem to have a way of making us uncomfortable.



THE CANCER OF LAS VEGAS

A leading churchman, Dr. Robert W. Spike, general secretary of the Board of Home Missions of the United Church of Christ, in a recent speech said, "There are times when I see the city of Las Vegas as a preview of the future of civilization—and if that isn't horrifying, I don't know what is. Las Vegas could be the vision of the horrible future of a nation that owes its existence to self-indulgence . . . which can only survive by spending more and more to pamper itself." The flowering cancer of Las Vegas is an example of the extreme secular influences and self-indulgence that is wearing so thin the tough Christian faith upon which this nation was once established that the nation could topple from its own internal evil.

George Washington wrote to his twenty-one-year-old nephew, Bushrod Washington, who had gone to Philadelphia to study law: "The last thing which I shall mention is the first in importance, and that is to avoid Gaming. This is a vice which is productive of every possible evil; equally injurious to the morals and health of its votaries. It is the child of avarice, the brother of iniquity, and the father of mischief. It has been the ruin of many worthy families, the loss of many a man's honor, and the cause of suicide. . . . In a word, few gain by this abominable practice . . . while thousands are injured." (From *The Washington Papers*, edited by Saul K. Padover.)

A recent television documentary, "The Biography of a Bookie Joint," showed the prevalence of illegal gambling in Boston, Mass. The film showed at least ten Boston police officers and a police detective, among others, entering the gambling place to do business rather than make a raid. It was later revealed that one of the busiest illegal gambling operations was in the State Capitol Building of Massachusetts in Boston. A Citizen's Crime Commission is being organized to root out the evil in high places.

An opposite reaction to that of the churchman above, President Washington, and the law-abiding citizens of Boston was that of Richard Cardinal Cushing, Roman Catholic Archbishop of Boston. He hotly declared that Boston has been betrayed, and ominously called for the scalp of whoever was responsible—not for the crimes, but for revealing them. He said, "Gambling in itself is not a sin, any more than to take a glass of beer or hard liquor is a sin. It's the abuse that makes gambling evil." It is the low regard for morality and law of the leading religion of our big cities and many states that is directly responsible for the lack of morality displayed in these places. When the church condones sin and police wink at crime, it is small wonder that juveniles often have little respect for law and order.

"THE DEADLIEST SINS OF ALL"

Dr. A. W. Tozer, outspoken editor of *Alliance Weekly*, magazine of the Christian Missionary Alliance Church, wrote about the deadliest sins of all in his estimation.

"The sins I refer to are the methods used by various leaders to promote Christianity, by means of which they gain some kind of success, but which methods are themselves basically evil. Here are a few samples:

"Telling falsehoods about the size of crowds, the number responding to the invitation, and the impression made upon the city; using the tricks of psychology known to every showman, piously pretending that they are the very workings of the Holy Spirit; humbly praying for things in the presence of persons known to be well off and suggestible, and then devoutly testifying to answered prayer; building a big reputation for being men of faith, when the whole procedure is based upon a shrewd knowledge of human nature; retaining publicity men to keep their names before the public, and allowing the impression to get abroad that it is all the result of spontaneous public interest.

"Still other deadly sins exist within the very circles that make pretence of the most advanced type of godliness; such, for instance, as professing great compassion for the sick, conducting giant meetings for the purpose of bringing healing to them, but slyly separating the hopeless cases from those less serious and more susceptible to psychological impressions, and all the while growing rich on the miseries and pains of humanity."

Dr. Tozer's observations can hardly be termed "sour grapes," since he is pastor of a large and growing church. He simply deplores the Madison Avenue tactics that are so prevalent in religious presentations today.

DEATH AND TAXES

The Tax Foundation of New York reports that total taxes of local, state, and federal government during 1961 showed an increase of *eight billion dollars* over 1960. Total spending for 1961 was \$161 billion dollars. This amounts to \$2,850 for every American family, or \$237.50 per month.

About one fourth of this huge sum is spent for "defense" against war. Other billions are spent to fight crime and illness. These costs which we all help to pay are the result of sin in the human race, and the effects of evil which dwell in unregenerate man. One of the blessings of the reign of Christ in the Kingdom to come will be the elimination of war, crime, illness, and finally of sin itself, so that the energies of man can be directed to good causes.

LATIN AMERICAN MISSIONS

Both Roman Catholic and Protestant churches are giving emphasis to mission work in South America. There are now 40,000 Roman Catholic priests and 20,000 Protestant clergymen in South America. Though the continent is nominally ninety per cent Catholic, less than fifteen per cent of the people are actively linked to the

church. The vast majority of South Americans are non-church attenders.

One third of all the Catholics in the world are in South America, but of those numbered thus—for instance, in Brazil, the most Catholic-in-name of any South American country—only three per cent are practicing Catholics.

There are about 9,000,000 Protestants in South America, twice as many as five years ago. Now firmly rooted in South America, Protestants have been growing rapidly in number in almost every country there.

The proportion of priests to people in South America is only one to 80,000 in some places, and in other areas about one to 7,000. In the United States the proportion is one priest to eight hundred fifty members.

South America offers a fertile field for mission work, with the vast majority of people far removed from Christian faith.

CONDITIONALISM GAINING FAVOR

Beginning a series of articles in *Present Truth Messenger*, C. J. Kearney points out that conditionalism (the doctrine that immortality can be gained only through Christ and is conditional upon being found in Him) is gaining ground in Europe, especially in France and Switzerland. He names several world-renowned theologians as conditionalists, or as "near-conditionalists." He includes Dr. Oscar Cullman, Dr. Emil Brunner, and Dr. Marc Boegner, first president of the World Council of Churches, in this category.

LOW APPROACH TO THE HIGHEST SUMMIT



It DOES Make a Difference

By Harry Goekler

THE Scriptures teach that man is mortal, subject to death. From its beginning the Church of God has accepted this Bible truth, and has always taught it as a fundamental part of the gospel message. We believe that a correct understanding and belief in the mortality of man is a practical necessity to salvation.

There are many people, however, who tell us it does not make any difference what we believe and understand concerning man's nature and the state of the dead, as far as our future life is concerned. Just accept Christ, and that is enough!

Let us consider some Bible truths together, and observe whether it makes any difference as to what we believe concerning man's nature and the state of the dead. May we present certain arguments and scriptures that indicate an understanding and belief in the mortality of man is a very necessary part of salvation.

Most denominations seem to agree that faith in the actuality of the death, burial, and resurrection of Christ is the very cornerstone of Christian belief. Certainly we can agree with this thought. (Note 1 Cor. 15:1-3; Acts 17:30, 31.) The death of Christ could not have really taken place unless He had been mortal. His death would have been but a delusion, a change of fleshly garments to spiritual garments, unless He was truly mortal. So it is evident one cannot truly believe "that Christ *died* for our sins according to the scriptures" without believing in His mortality and in our mortality.

Yet someone will say, "Just the body of Jesus died, but not His soul!" For an answer to this let us read Isaiah 53:9-12: "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."

Please observe from this scripture that it was the *soul* of Jesus that "died for our sins according to the scriptures." This truth is vital because, if we do not believe that the real Christ died for our sins, then no sacrifice has been made, and we are "yet in our sins" and subject to eternal destruction.

Unless we believe that we are naturally mortal, we do not believe God. Note carefully 1 John 5:10-12: "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And 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." This surely would be a most serious thing: not to believe God! If we possess life in ourselves, if we are not wholly dependent upon Christ for our eternal life, we are forced to believe that God's record concerning His Son is untrue. This cannot be!

The purpose of Christ's first coming is nullified by belief in the immortality of man; we not only make void the reality of His death and His resurrection, but we are forced to the conclusion that it was unnecessary and meaningless if death is not a reality. Jesus said, "I am come that they might have life" (John 10:10); "I am the resurrection and the life" (John 11:25). If we do not believe these statements of our Lord, we deny that He is our Saviour. The purpose of His coming was that we *might have life*; and to deny our mortality is to deny our necessity for life, and the necessity of the sacrifice of Christ.

To believe that Christ is "the way, the truth, and the life" is evidently an essential part of the gospel, and to deny that fact is to deny the gospel. The greatest blessing brought to us in the gospel is *eternal life*, and surely to deny the reality of that blessing, or the necessity of the blessing, is to deny the gospel itself.

To believe in natural immortality of the soul involves the thought of conscious existence between death and the resurrection, and the possibility of eternal rewards and happiness without a resurrection. This destroys the entire meaning of the resurrection both with regard to ourselves and to Christ. The future resurrection becomes a meaningless and unexplainable event as far as a reason for it is concerned. We know, however, that it is given as the one great hope of the Christian in the Bible. To take from the resurrection its meaning is to rob the gospel of its chief glory. To deny the necessity of a resurrection of the dead is to deny the necessity of the greatest accomplishment of the gospel, and thus to deny the gospel itself.

There appears to be another great danger in this indifference to the state of the dead. If it makes no difference what we believe with regard to one element of the

gospel—*life*—does it make any difference what we believe regarding all the others? Would not God accept a good man who had faith in God as the Creator and keeper of the universe, even if he did not believe in Christ? What reason have we to place greater stress upon one phase of the gospel than upon another? We cannot believe that phase of the gospel that asserts that Jesus is “the life” without believing that we stand in need of life. We cannot believe that Jesus is our Saviour from sin

unless we believe that we are sinners. One element of the gospel is quite as necessary as the other. (Gal. 1:6-9.)

We believe it does make a difference what we understand and believe concerning the mortality of man and the state of the dead. Only when we realize our mortal nature, and that we have no power within ourselves to live forever will we feel our need of a Saviour. He is our source of eternal life. Only through Him can we live again in resurrection. What we believe makes a difference!

Authority PLUS

By Raymond Brown

THE temple area during the time of Jesus played an important part in the religious life of the Jewish people. To the Jews the temple was the place longed for. They made many pilgrimages to it. The Psalmist said, “I was glad when they said unto me, Let us go into the house of the Lord” (Psa. 122:1).

The temple was a place of learning. Jesus said to the multitudes when they came to take Him to be crucified, “I sat daily with you teaching in the temple” (Matt. 26:55). This led the chief priest to ask our Lord two important questions: “By what authority doest thou these things, and who gave thee this authority?” Perhaps there are many readers of THE RESTITUTION HERALD wondering the same things. What does God’s Word say about this?

First, we see Jesus as the Son of God. As the Son of God, He has been given the seat of authority. John said, “The Father loveth the Son, and hath given all things into his hand” (John 3:35). The great responsibility which God has for the redemption of man falls into His Son’s dear hands. We therefore see that God has given Him the authority.

Next, we see why God has given this authority. “He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him” (John 3:34). God has given Him power for judgment also. In John 5:27 we note that God “hath given him authority to execute judgment also, because he is the Son of man.” After His resurrection Jesus said, “All power [authority, or delegated power—Companion Bible] is given unto me in heaven and in earth.” He is the one who is in authority and power today. We can therefore look to Him for His leadership. We need not fear when we diligently listen to Him.

Again, as we look at the Word of God, we see another reason. Through the mouth of Zechariah, God said to Joshua the prophet: “Behold, I will bring forth my serv-

ant” (Zech. 3:8). Christ is God’s servant. In Mark 10:45 Jesus said, “Even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

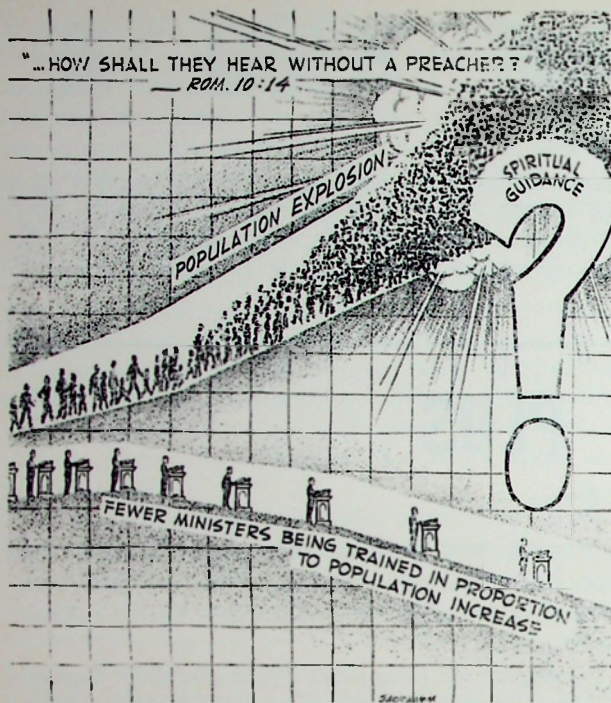
Finally, we see Jesus as the Prophet of God. God said to Moses, “I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him, and it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him” (Deut. 18:18, 19).

In John 17:14 Jesus said in His priestly prayer, “I have given them thy word.” Again, in verse 20, He said, “Neither pray I for these alone, but for them also which shall believe on me through their word.”

Christ is a prophet indeed! He not only sets the pattern for the lives of men, but also pointed men the way to God. He foretold the future; yet, He also was able to tell the woman at the well of her past. She told others: “Come, see a man, which told me all things that ever I did: is not this the Christ?” (John 4:29). Again, it is said of Jesus, “When he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because *he knew all men*, and needed not that any should testify of man: for *he knew what was in man*” (John 2:23-25). He is indeed a great prophet; He is God’s Prophet for today.

This man Jesus, who is the Son of God, has been given all power and authority for our very lives. He is become “the author [leader, margin] and finisher of our faith” (Heb. 12:2). Our faith must begin and end in Him.

Jesus has made a request. In Matthew 11:29 He said, “Learn of me.” In this way He will become our Authority also. May this request be fulfilled in all of our lives, so that we may become better Christians and servants.



also *bearth fruit*, and bringeth forth, some an hundred-fold, some sixty, some thirty" (Matt. 13:23). Can there be any argument against these inspired words? He that hears the Word, and understands the Word, knows without any question or doubt that *testifying is our task*.

One of the most urgent reasons why we must testify is because we are commanded to do so. Do you recall when Peter was speaking to Cornelius in Acts 10:42 and said, speaking of Jesus' words, "He *commanded* us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead." Our Captain does not ask or plead with us to carry His Word—He commands! If we have no other reason, this order is enough to warrant our strict attention and action.

However, there are ample reasons for faithfulness besides His command; for example, external forces working against Christianity, such as Communism. We are being threatened on every side by this unchristian organization bent on ruling the world with its twisted dogma. Allow me to quote Dr. Schwartz (executive director, Christian Anti-Communist Crusade) in reply to Mr. Weil's question, "What must be done if we are to survive?" speaking of the Communist threat. Dr. Schwartz

Testifying Is Our Task!

By Rex Cain

ANYONE who has witnessed a fireworks display may have overlooked a vital lesson it portrays. We can readily observe that for a few moments the display of fireworks is breath-taking, bringing an exciting climax as each explosion brings to life a beautiful array of colors. And yet, though it is so wonderful, within seconds the patterns of bright colors come falling to the earth never again to be restored.

How this is like man—the creature who is "fearfully and wonderfully made." For a few brief years he is a master of creation, having dominion over all things of the earth. For a span of time he is in full splendor—the glory of the earth. But it is not long before threescore and ten years usurp his strength and he falls from that glorious splendor into darkness.

God has not created us a brute beast! We possess a will; a will to choose God or God's enemy! We must seriously reckon our position before Him. If we do, we will worship God and listen to His servants. The whole duty of man is to fear God and keep His commandments. (Eccl. 12:13.) "He that receiveth seed into the good ground is he that heareth the word, and understandeth it; which

replied: "We must face honestly the gravity of the situation. We must give it priority in our thinking and in our actions. We must build a strong base of freedom-loving people articulate in their faith, in their love of country, in their love of God, in their love of home, and in their love of law, and we must rally the spiritual forces in the heart of man and recruit dedicated personnel to raise barriers against Communism in every area of the world." I then ask this question: To testify, is it not our task? We must contribute our efforts, no matter how great or humble, against the rotten influence of Communism or any organization that is anti-God.

We know that many state-supported schools do not allow prayer, or even uninterpreted Bible reading. In many schools religious pictures are not to be displayed. At the Christmas season no carols are allowed to be sung with religious implications. Is this right? Can we not agree there is a definite need for testifying of God's great mercy?

Another need for our testifying is the result of man's natural weakness—forgetfulness. Let us listen to some of the instruction Moses gave to the people of Israel before entering the Promised Land. "Beware that thou forget not the Lord thy God, in not keeping his commandments.

and his judgments, and his statutes, which I command thee this day: 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, which brought thee forth out of the land of Egypt" (Deut. 8:11-14).

We know, however, that it was not long before the Israelites were falling down on their knees before heathen gods of wood and stone, turning their backs on the exhortation of Moses. Moses in the same chapter recounts many of the miracles God performed before their eyes to bring to mind they were serving a living God. He pointed out the miracle at the Red Sea (not to mention their deliverance from bondage), plus the fact they received bread from heaven, water from rocks, and meat brought in by strong winds. Also, their clothes refused to wear out as well as their shoes! In spite of these miraculous events the people *forgot* and went on in their obstinate way serving dead gods.

How much do we, in absence of such miracles, need the strength in the testimony of God's Word to keep us from forgetfulness? The need for testifying in this generation is truly a need to be met by sincere and dedicated men and women.

We need to do as Peter said: "to stir up [our] pure minds by way of remembrance" (2 Pet. 3:1, 2). If for no other reason, this one of forgetfulness is ample to warrant our serious attention to the *task of testifying*.

Another motive quite evident to Bible students is the fact that "our salvation is nearer than when we believed" (Rom. 13:11). Prophecies are being fulfilled and we must be testifying of these facts. Such prophecies as "knowledge shall be increased!" and "running to and fro" (Dan. 12:4) are evidenced now by the great accomplishments man is undertaking in space exploration.

Christ gave a potent parable on this subject. (Read it in Matt. 25:14-30.) In short, it is an illustration pointing out that Christ has given every one of His servants an ability to use for His glory. If we do nothing with our particular ability then Christ is not pleased with us and we will be cast into outer darkness at His coming. Notice in Matthew 25:15, that he gave them according to their ability. Christ does not ask us to do something beyond our capabilities. Some may serve Him by writing literature, others by writing letters to people outside of Christ or in sorrow, others by singing, others by distributing tracts, and we all can pray! Christ has given us an ability and He requires that we make use of it.

The Bible clearly teaches that God's servants are expected to pass along the good news of salvation. The Bible teaches that *testifying is our task!*

BOOK NEWS

William M. Wachtel

THE SHADOW OF ROME, by John B. Wilder, (Zondervan Publishing House, Grand Rapids, 128 pages, \$1.00)

This recent paperback was written by the author of *The Other Side of Rome* (reviewed in this column August 15, 1959). A Baptist minister, Mr. Wilder has devoted much thought and research to the problem of increasing Roman Catholic power and pressure in the affairs of America. His earlier book was concerned with Catholic *beliefs* in the light of the Bible. The present book considers Catholic *practices* of intolerance: its persecution and suppression of so-called "heretics."

Not only does the author unveil the shocking facts of the Inquisition—that dread system of murder and brutality with which Rome liquidated untold millions of Protestants, Jews, and other dissenters—but he also carries the account of Romanist atrocities down to our own day, fully documenting his statements with the proof which Rome has never been able to deny. He shows how the recent murders of Protestants in Mexico, Colombia, and other Romanist-dominated lands were carried out at the instigation of the priests and with the approval of the hierarchy.

In light of this doctrine and its demonstration in practice, the author calls upon the American people to face squarely and realistically the threat that now stands poised against their liberty and religious faith. It would be well if every American—Catholic and non-Catholic alike—would read this book!

FIFTY YEARS IN THE CHURCH OF ROME, by Charles Chiniquy, (Baker Book House, Grand Rapids, 597 pages, \$3.75)

A generation or so ago, the name of "Father" Chiniquy was almost a household word among Protestants of North America. This ex-Catholic priest, after serving with distinction in his church for many years—both in his native Canada and later in Illinois—finally came to realize how unscriptural are the doctrines and practices of the Catholic Church. He came out from behind her dark walls of superstition, ignorance, and spiritual slavery.

The account of his spiritual pilgrimage makes for intensely interesting reading. Moreover, his personal friendship with Abraham Lincoln gave him access to facts which have an important bearing on Catholic intrigues and policies in this country even in our own time. The incredible facts of Lincoln's assassination through a Jesuit plot, and what part Rome played in fomenting the Civil War, are all revealed with convincing evidence. A careful reading of this book will richly repay every person who loves the Bible and his God-given freedom.

"As It Was in the Days of Noah"

By James Mattison

AS it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed" (Luke 17:26-30).

In the past two articles we have been writing of signs in the world showing that this world is about to come to an end. We will look closely into Jesus' teaching here in Luke 17:26-30. It is obvious that Jesus is speaking of His second coming here, for He speaks in verse 30 of the day when He will be revealed. Since He is speaking of His return we are naturally interested, for He has told us *many* times to *watch* for His coming again. That is what we are trying to do, *watch for signs* showing His coming draws near, for when He comes we will be given eternal life.

The first thing we notice in this prophecy in Luke 17 is that Jesus is saying that the days just prior to His second coming will be similar to conditions in Noah's day and in Lot's day.

Moral and spiritual conditions were so bad in Noah's day and in Lot's day that God found it necessary to bring *two great judgments* upon mankind—the flood, and the fire and brimstone. God's judgment in Noah's day resulted in a flood which destroyed all living creatures on earth except Noah and his family. God's judgment in Lot's day resulted in fire and brimstone falling from heaven and destroying the four cities of the plain: Sodom, Gomorrah, Admah, and Zeboim.

Now let us go back to the Old Testament and see why God's judgment was so severe in the days of Noah. We turn back to Genesis 6 and read: "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. . . . 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

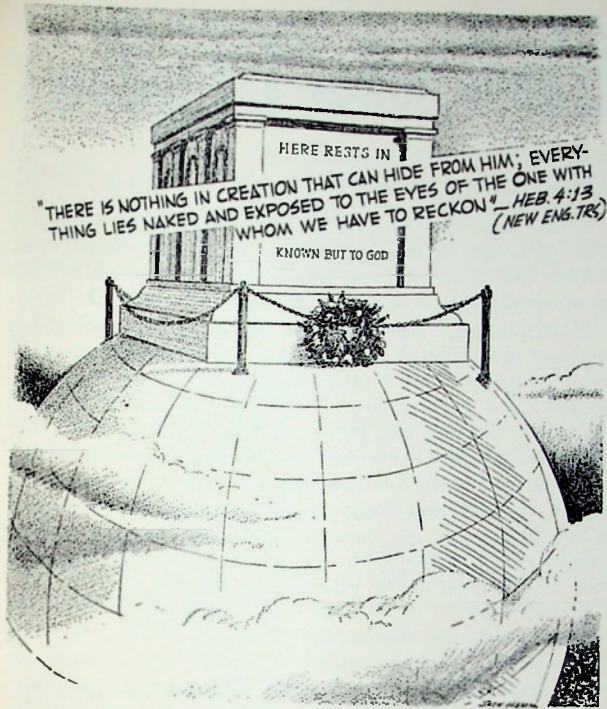
all flesh had corrupted his way upon the earth" (5-8, 11, 12). Here we see that men were universally wicked. Every imagination of the thoughts of their hearts was only wicked continually. The earth was filled with violence. Because of this sinful condition, God brought the judgment of the flood and began a new world. Now Jesus said that just before He comes, world morals would be just as low as they were when the flood came and destroyed those wicked people.

Let us go back to Luke 17:26-30 and see if Jesus described that wickedness. Yes, He did! Jesus said about the wicked people in Noah's day that "they did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all." This eating and this drinking, and this marrying in Noah's day were so downright evil that God could not let it continue further. Jesus adds four other ways in which they sinned in Lot's day: "they bought, they sold, they planted, they builded."

Now there is nothing wrong with eating, or drinking, or marrying, or buying, or selling, or planting, or building, as long as we do it in accordance with God's laws. When we start being gluttons, drunkards, adulterers, charge exorbitant prices, and high interest, and plant and build for evil purposes, then there is something wrong with it; something vastly wrong with it! This is just what was happening when God sent the flood. This will be happening when Jesus comes.

One of the sins mentioned was "eating." In Philippians 3:19, Paul mentioned the enemies of the cross of Christ, and this is what he said about them: "Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." Their god is their belly! They mind earthly things! The belly referred to here means all the lusts of the flesh, including "eating" that is not unto the Lord. Jesus said that "eating" could be a great sin. If we eat unto the Lord, fine; that is what we should do. God provides for us, but when we get to worrying about what we will eat, what we will drink, and what clothing we will put on, then our faith is getting thin, and we are no longer trusting in God. This is what the people in Noah's day were doing. *They had left God*; and great multitudes have left Him today.

Another of the sins Jesus mentioned was "drinking." Now we can lawfully and with pleasure drink the juices, milk, and the fresh water God has given us, and some even drink coffee and tea. But when we begin drinking strong drink, we had better watch out, for this was one of the reasons the flood came. Jesus spoke about some



evil servants in Matthew 24:49 who would be eating and drinking with the drunken when He came. He said He was going to cut them off in that day. Also notice that Paul said in 1 Corinthians 6:10 that no drunkard would inherit the Kingdom of God. Yet how many in this world today are following after strong drink. My friends, this is dangerous business.

Another way in which men in Noah's day sinned was in marrying. Going back to Genesis 6:2, we read that "they took them wives of all which they chose." When a man will marry all the women he wants, that is sin. God allowed some of the Old Testament men to have several wives, but He does not allow that any more. Jesus said in Mark 10:11 and 12: "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." Paul added that no adulterer would ever be in God's Kingdom. Today we are to have one partner—one wife, one husband. Many violate this law and marry many times. Jesus said that when He came again the world would be marrying and giving in marriage.

Another sin Jesus mentioned in speaking of the days of Lot was "buying and selling." Now there is nothing wrong with buying and selling if a person makes a reasonable profit and does not charge high interest. However, when one charges too much for something it is sin.

One example of this has been appearing in the newspapers for some time: the high prices of drugs and medicines. Senator Kefauver is trying to bring about measures

to get drug prices lowered. Many of the buyers of medicines are old people who are poor. It takes all their money to pay for medicine, and sometimes they must suffer because they cannot buy what they need. This is not the only field in which the seller is charging too much. A day of reckoning is coming. Again, we notice with indignation the high rate of interest that is charged today in many cases. This is called "usury" in the Bible. This, too, is a sin that was found in Lot's day. The truth is, it is a common thing in our day, too.

Again, they "planted and builded." When a person plants a crop for food for himself and others, and sells it reasonably, that is as God planned it. But when a person plants a huge crop, or uses a huge crop for evil, like selling when he has the buyer "over a barrel," let him know that his judgment is coming. When a man builds greater barns for his possessions, or to enrich his pocketbook at the expense of another, he sins. This was what was happening in Lot's day. Isn't this same thing happening right now, in our day?

Friends, sin is to greatly increase at the end of our world as it did in Noah's time, and in Lot's time. Paul said in 2 Timothy 3 that in the last days, "evil men and seducers shall wax worse and worse."

When Jesus comes, the great majority of the people of this world will have forgotten God, and the thoughts of their hearts will be only evil continually. This is the reason this world must come to an end. This is a sign that Jesus said would indicate that this world was nearly finished.

Sin will reign on earth. Jesus said in Matthew 24:12 that "iniquity shall abound," and "the love of many shall wax cold." Can you tell me that we are not living in the beginning of that day of great evil?

The sins of mankind are listed in Galatians 5:19-21. There are seventeen of them. Four concern sex sins: adultery, fornication, uncleanness, lasciviousness (immoral). Three concern false worship and teaching: idolatry, witchcraft, heresies. Eight concern wicked thoughts and actions against fellow men: hatred, variance (quarreling), emulations (too ambitious, keeping up with the Jones'), wrath, strife, seditions, envying, murders. Two concern drunkenness and carousing: drunkenness, revellings. If we understand Jesus aright, Jesus said that when He comes, the moral and spiritual condition of the world will be just like that.

I ask you, my friends, to look around you. Do you not see many, many divorces and remarriages on every hand? Is this not the "marrying and giving in marriage" of which Jesus was speaking as being a sin? Do you not see our whole nation taking to strong drink like a duck takes to water? The beer industry has pretty well converted the men in our nation. Now they are after the

women and children in the home. Nearly all the people are at least "social drinkers" now. Was not this one of the reasons why the flood came? Are not sex offenses increasing? It is hardly safe for our wives and girls to be alone these days, especially in the cities. We have to pray continually to God to keep them from harm. Is this not why Sodom and Gomorrah were burned up? Is there not more and more false worship today—worshiping falsely and insincerely? Is it not commonplace to sell at high rates of interest today, and always to get the best of the other fellow?

Is not our country producing more and more on less and less ground, with the government paying money not to produce? Is this according to God's laws? Is there not lying and cheating for gain going on in every profession?

How much more wicked must the world become before Christ comes? Not much more wicked. We are living in the days just prior to the Great Tribulation, which will be a short period of time right at the end of the world. Our days are like Noah's day and Lot's day. This is a sign to us from the mouth of Jesus that this world is fast coming to an end. When Noah and Lot were saved, the wicked were destroyed. When Jesus comes, He will save His own and destroy the sinners.

God promised that there would not be another flood of waters to destroy life on the earth, but He did not promise not to send fire and brimstone again. Notice in 2 Thessalonians 1 that when Jesus returns, He will return with fire.

Yes, friends, as it was in Noah's day, "even thus shall it be in the day when the Son of man is revealed." Leave the things of the world. Do not stray from the straight and narrow path of righteousness. Repent and pray for forgiveness. Follow the Lord your God. And you will meet Jesus in the air when He comes. (1 Thess. 4:16, 17.)

COLONEL GLENN'S FLIGHT

The thrilling orbital flight of Colonel Glenn who went three times around the earth at more than seventeen thousand miles per hour, has again turned the attention of the world toward the heavens and has caused great speculation about the possibilities of man flying into space. The suspense, the infinitesimal attention to detail, the near-tragedy when electronic parts failed, testify to the fact that man is out of his element when flying through space, even when he is comparatively skimming along the tree-tops in relation to the vast distances of space.

"The heavens, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psa. 115:16). While we are not prepared to say that flight into far space is impossible, we can never be convinced that this is where man should be.

Devotional Readings

THE BURDEN OF THE HOUR

By Mrs. Dallas Demmitt

A man began to cut down a big tree to build himself a little log house. A friend, who knew his purpose, came upon him at work one day and asked him, "Isn't this too big an undertaking for one of your age?"

"It would be," answered the builder, "if I looked beyond the chopping of the trees and the sawing of the logs and pictured myself laying the foundation and erecting the walls and putting on the roof. Carrying the load all at once would exhaust me. But it isn't much to cut down this little tree, and that is my only undertaking at the moment."

It has been said that today is all we have; today is all we can manage and today is all we need. There is time within the span of one day to win salvation or lose it, time to draw closer to God or to slip backward in our Christian walk. The burden of the present day is truly great enough without adding to it the weight of past mistakes and fear of what the future may bring.

Science has discovered that our conduct and outlook are largely governed by what we think of ourselves. Past sins, failures, even humiliations are necessary steps in the learning process. When they have served their purpose, however, they should be forgotten. Remembrance of past failures can greatly hinder our success if we dwell upon them and foolishly conclude, "I failed yesterday; therefore it follows that I will fail again today."

If you think of yourself as weak or inadequate or unworthy, if you let the burden of past mistakes bear you down, if you believe you are a failure, you will find it hard to live each day successfully for Christ. God offers to forgive and forget your sins as you are truly repentant. He gives you access to His power that you might be an overcomer, that you might accomplish tasks for Him you could not do with your strength alone.

"The Lord is at hand. In nothing be anxious" (Phil. 4:5, 6). Know that God is with you during each hour of the day, that He is with you this very moment, helping you to meet the present need. Put out of your mind yesterday's regrets, tomorrow's fears. It is right now that God is with you and you have only one thing to meet, the present moment.

God broke the years to hours and days,
That hour by hour
And day by day,
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid across our shoulders, and the future, rife
With woe and struggle, meet us face to face
At just one place,
We could not go;
Our feet would stop. And so
God lays a little on us every day,
And never, I believe, on all the way,
Will burdens bear so deep
Or pathways lie so steep,
But we can go, if by God's power
We only bear the burden of the hour.—George Klingbe.

THE MINISTRY OF SUFFERING

By Mrs. Edith Phillips
From *The Truth*

THE question, "Why do Christians have to suffer?" has been asked thousands upon thousands of times by God's people in all ages and generations. Many reason in this manner: if a kind, gracious, and loving God so loved His own that He was willing to send His only begotten Son to die on the cross of Calvary to save us, then why do we still have to suffer sickness, persecution, trouble, pain, and tribulation?

There are many, many reasons why Christians suffer as revealed in the Word of God, and believers will continue to suffer and be tested until the Lord Jesus Christ comes. There are some lessons God would have us learn which can be learned only in the school of suffering and affliction and pain. "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" (Heb. 2:10). "In that he himself hath suffered being tempted, he is able to succour them that are tempted" (v. 18).

In John 11 we see the Lord permits calamity, trouble, pain, suffering, and sorrow to come upon His people. He deliberately permitted Lazarus to die in order that He *might be glorified* by the death of one of His friends, and that the joy of resurrection which can never come except to those who have lost loved ones, might be the experience of these friends of the Lord Jesus Christ. To be made like the Lord Jesus Christ implies following Him in all things. It means not only the mount of glorious transfiguration, but it means the mount of Calvary and the Garden of Gethsemane. It means the darkness, it means the suffering, and that is why Paul could say in Philip- pians 3:10, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

To Make Us More Appreciative

Another result of God's testing and trials and the ministry of suffering is to *make us more appreciative* of the blessings which God bestows upon us. In everything God works for good with those who love Him. (Rom. 8:28.) In other words, we can work with God to determine what the experiences of life can do for us.

To Purify Our Lives

"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" (Heb. 12:6-8).



To Teach Patience

"Knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed" (Rom. 5:3-5). Patience can be learned only by enduring. Unless our patience is tried, just like our faith, we will never learn to be patient.

To Make and Keep Us Humble

"Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he [that is, the Lord] said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (2 Cor. 12:7-10).

When God begins a work which has for its ultimate goal making us just like His Son Jesus Christ, He will not cease to work on us until we are conformed to the image of His Son, and will not spare either tribulation or sorrow, pain or suffering, sickness or testing, until He has finished the task, and has made us like Him, who Himself was not made perfect without suffering. The truth is that God loves us altogether too much, *not* to let

(Please turn to page 14)



The Pulpit and the Press

Brief Messages for Busy People



IMMORTALITY OF THE SOUL

By William Wachtel

We were reading recently concerning the number of people in the history of the world who believe and have believed in the immortality of the soul. Actually, if you give significance to numbers, it would seem that the belief should bear weight for no other reason than the weight of numbers.

The belief is found among the Chinese, Egyptians, the Hindus, Persians, Greeks, and Romans, the Druids, Celts, Germans, Slavs, and a great variety of uncivilized tribes in North and South America, in the center of Africa, and in the islands of the sea.

Now, if the reader will note, the word "Jew" does not appear in the above list. The Jew did not hold such a belief, even though his country was surrounded by people who believed in man's immortality. Why? Because the Old Testament did not teach it. Jesus was a Jew and He was fully aware of the teachings of the Old Testament. Furthermore, He was a fulfillment of Old Testament prophecy.

Man's nature did not change with the advent of Christ, nor did the plan of God. Since the Word of God as found in the New Testament is a continuation of the Word as found in the Old Testament, the doctrine of man's immortality violates the Bible from the beginning.

"GOD MADE ALL THINGS BEAUTIFUL"

By Mrs. Pat Furber, Las Vegas, New Mexico

One of my children must have made it at Sunday school. It was a small, red bookmark. Absent-mindedly, I had placed it in my Bible as we went into the church service, and I hope I had given a smile of appreciation for the child's efforts. ("Thank you, dear, that's lovely, but here we are in church now. Let's be quiet!")

Nevertheless, one night it fell out of my Bible, and for some reason I picked it up and read it. "God has made all things beautiful" (Eccl. 3:11). It captured my interest. "Has He?" I wondered. "All things?"

My doubt encompassed the hate, the crime and vice, and, most pathetically, the suffering in the world today. Then I sorted each of these items out in my mind, one at a time. Hate. Did God make hate? Where did hate start? Cain hated Abel. But God said to Cain, "What

hast thou done?" No, God surely did not make hate, nor condone it. Only our weak and impure minds have produced hate.

Similarly, we can hardly give God the credit for vice, crime, or suffering. It is all of our making. God can help us wipe it out, but even then we must be the initiators of action. I thought of the old adage, "God helps those who help themselves."

Then my mind turned to the good side of the coin. Right outside my window rose the mountains I love so much. Their tall peaks climbed in blessing to God, striving to reach the Creator who had endowed them with such beauty for all humanity to enjoy. My thoughts raced ahead, remembering a lake bathed in moonlight; a tree wearing the first green buds of spring, or the rich hues of autumn; a cornfield whispering its mysterious secrets on a warm summer night; our books; and the tremendous capacity God has given us to learn and to use our knowledge; and, most of all, my small baby peacefully asleep at my side.

I rejoiced; for "God has made all things beautiful."

ALWAYS NEW

Old John was a man of God and loved his village chapel. One day he was stopped by an acquaintance who, by the way, was an ardent angler. "I say, John," said the angler, "I have often wondered what attraction there is up at the village chapel. You go week after week to the same old chapel, see the same folks, sing the same old hymns . . ."

"Wait a minute," interrupted John. "You fish very often at the same spot, and in the same water do you not?" "Yes, that's true," agreed the other. John smiled, and then exclaimed, "Well, you do not, for the water you fished in yesterday has passed on to the sea. Every time I go up to the chapel the Lord has something fresh for me."—*Christian Beacon*.

THE ONLY HOPE IN A HOPELESS WORLD

By Hollis Partlowe

Everyone knows that we live in a troubled world. Every student of prophecy knows that we are living in the closing of this age. One who is trusting in human wisdom to smooth out our troubled time is in for disappointment. We owe much to "the powers that be," and are thankful

for them, but they do not have the answer to the world's problems. We are having a repetition of conditions that led up to the flood of Noah's day. Just how much longer a holy God will hold back impending judgment we do not know, but we do know that it will come when "the Lord Jesus shall be revealed from heaven . . . taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:7, 8). It is after "the day of judgment and perdition of ungodly men" (2 Pet. 3:7) that "we according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (v. 13).

In the meantime, those who constitute "the salt of the earth" and "light of the world" have a job to do. We are to testify of God's saving grace and take the glorious gospel of Christ to a lost, dying world.

We are not setting dates, and we may be sure that Jesus will have something to come back to, but the world in light of prophecy is in a hopeless state. Our only hope as members of the body of Christ is His second advent.

World peace is on God's program — world wide and eternal. Isaiah 11 gives a beautiful word picture of the conditions which will exist in God's new earth Kingdom. Then, at long last, will be fulfilled Micah 4:3: "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." What a wonderful thought! But the day of judgment must come before all this is fulfilled.

Paradise is to be restored upon the earth, but sinners and the curse must first be removed. That is as certain as the destruction of an ungodly world by the flood in the days of Noah; while the survival of those in Christ is as certain as the survival of those who were in Noah's ark.

Surely the climax of all prophecy is the establishment of the Kingdom of heaven on earth when Jesus returns. Our hope of an ideal social order is grounded on the Word of God and is to be realized at the second advent. All our hopes center in Christ and His coming.

Yes, Christ is our only hope in a hopeless world, "which hope we have as an anchor of the soul, both sure and stedfast" (Heb. 6:19).

PRECIOUS PROMISES

By Beth Briggs

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Psa. 32:8).

There is consolation in the realization that, if we are willing, God will instruct us in the way that we should go. But even He cannot do this unless we fully surrender our wills to Him, and how difficult this is for the majority of us to do! So often we are determined to follow our own inclinations until, finally, we come up against a wall where we must pause because there is no way around it. When, at the end of our resources, we plead for God's mercy, He instantly reaches out His supporting hand. When He guides us with His eye, we know then that the path we are taking is the right one.

Oh, let me trust God as a child,
And give my life to Him,
And follow in my youthful days
Before my eyes are dim.

But even if my years are few,
Let me walk close to Thee,
And, Lord, forgive the barren years
And come and dwell with me.



OREGON BIBLE COLLEGE

Oregon Bible College, Oregon, Illinois, is a Christian college, established by the Church of God for the training of pastors, evangelists, teachers, missionaries, and other Christian workers. In an atmosphere of Christian fellowship, with a curriculum based upon the Word of God, Oregon Bible College offers unmatched opportunities for education in Christian service.

I wish to have more information about Oregon Bible College. Please send me:

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(Clip this coupon and mail to Oregon Bible College, Box 231, Oregon, Illinois. Information will be sent without obligation.)

THE MINISTRY OF SUFFERING

(Continued from page 11)

us suffer, and thus to miss the precious lessons and blessings which can come only in the school of affliction.

The reasons why Christians suffer, therefore, are legion. Sometimes it is to teach us patience, sometimes to make us strong, sometimes to test our very faith in order that we may be able to meet some greater test later on, but it is always for the glory of God.

"He sat by the fire of sevenfold heat,
As he watched by the precious ore,
And closer he bent with a searching gaze
As he heated it more and more.

"He knew he had ore that could stand the test
And he wanted the finest gold,
To mold as a crown for the king to wear,
Set with gems with a price untold.

"So he laid our gold in the burning fire,
Though we fain would have said him, Nay,
And he watched the dross that we had not seen,
As it melted and passed away.

"And the gold grew brighter, and yet more bright
And our eyes were so dim with tears
We saw but the fire, not the Master's hand,
And questioned with anxious fear.

"Yet our gold shone out with a richer glow,
As it mirrored a form above
That bent o'er the fire, though unseen by us
With a look of infinite love."

TRAGEDY OF THE ECUMENICAL MOVEMENT

Dr. Arnold T. Olson, president of the Evangelical Free Church of America, states:

"The cry of ecumenicity is heard across the land. Even Rome seeks, with certain limitations, an ecumenical conference. Few dare to speak against it lest they be considered out of step with the times.

"Yet the tragedy of the ecumenical movement is that it comes at a time when the church senses its inadequacy. It is a movement caused by panic rather than by power. It is being done in the name of administrative efficiency rather than the unifying power of a return to the Bible.

"In fact, doctrine is downgraded, positive convictions soft pedaled, and loyalty to the Word of God minimized lest they interfere with the movement toward a super-church. To understand our times and the urgency of the hour we must see that an ecumenical movement that denys the fundamentals is but a move toward a super-church and the coming of the antichrist."

NOTE FOR MINISTERS

Ministers of the gospel have until April 15 to decide whether or not they will elect to come under Social Security. A waiver must be filed by that date, and tax paid. After that only newly ordained ministers may elect Social Security coverage. Advice may be gained from a local Social Security office and the proper waiver form secured there. Ministers are covered by the self-employment section of the Social Security provisions. When one has signed, the waiver is irrevocable.



TROY VIEW
CHURCH OF GOD
(front and back views)



The seventh Mission Builder's Appeal for assistance for a new Church of God building has been mailed for the Church of God at Troy, Ohio.

On the strength of this appeal, a loan was secured and the building begun. The picture shows how the building looks at this time. Full particulars about the church and its plans have been included in the appeal.

There are now 985 Mission Builders who have agreed to give \$5.00 or more to each such appeal approved by the Conference Board of Directors. About two such appeals have been made each year.

Seventh Mission Builder's Appeal

New Mission Builders

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If you are not now a Mission Builder and would like to assist in this worth-while mission program, mail the coupon below today so you will be included in this appeal for the Troy Church.

Please enroll me as a Church of God Mission Builder.

Name

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City Zone State

(Mail this coupon to Church of God General Conference, Box 231, Oregon, Illinois.)

Vacation Bible School Lessons for 1962

The new set of Vacation Bible School lessons, "God's Promises Are Sure," a Bible-based and Bible-teaching set of ten lessons will be available April 1, 1962, for Bible schools. Three different pupils' books and a teacher's book are available. The books are 8½ x 11, with large color and handwork pages. Book one is for pre-school; book two is for grades one through four; and book three is for fifth grade and up.

Please send book one at 35c; book two at 35c; book three at 35c; and teacher's manuals at 20c each to:

Name

Address

City Zone State

VACATION BIBLE SCHOOL SERIES

Sr. Iris Burnett, editor of the Church of God Vacation Bible School lessons, has the new books for 1962 almost ready for printing. She suggests that the following items will be needed in the vacation Bible schools this year, and recommends that teachers begin collecting these supplies right away, since some of these things may take a little time to accumulate. Needed will be: small spoons; popsicle sticks; one-third yard of Nova Scotia tartan (enough for sixty children), or Nova Scotia ribbon (one yard is enough for six children); jar lids from peanut butter, salad dressing, etc.; pint-size plastic or cardboard cartons (such as from ice cream or cottage cheese or freezer cartons); and glass furniture coasters.

In regard to the cloth or ribbon, this will be used for bookmarks for the Book Two handwork only. The cost is \$6.50 per yard for the tartan, or 15 cents per yard for the ribbon. It may be ordered from Bro. John Denchfield, Box 134, Digby, Nova Scotia.

Sample lessons recently mailed had one page of handwork missing due to oversight in printing. Lessons are prepared with ample material for every teacher for a two-hour daily Bible school.

CALENDAR OF EVENTS

- March 12-16—Spring Meetings, Baton Rouge, La. Richard Dick, speaker
- March 18—Boosters' Sunday
- March 20-22—Missionary Service at Blood River, La., S. O. Ross, speaker
- March 24, 25—Illinois Spring Conference at Ripley
- March 23-25—Southwest Conference at Pomona, Calif.
- April 2-7—Spring Meetings, Blood River, La. Gordon Landry, speaker
- April 2-13—Pre-Easter Meetings, Macomb, Ill., C. E. Randall, guest speaker
- April 7—Indiana Conference, North Salem Church, Plymouth, Ind.
- April 14—National Sunday School Department Board Meeting, Oregon, Ill.
- April 16-20—Spring Meetings, Happy Woods, La. James Mattison, speaker
- April 16-22—Pre-Easter meetings, Dixon, Ill. Harold Doan, speaker.
- April 23-29—Revival Services, Michigantown, Ind. Hollis Partlowe, speaker
- April 23-May 4—Evangelistic Services, Blanchard, Mich., Paul Shaw, speaker
- June 16-22—Southwest Youth Conference,

Methodist Leaders' Lodge, Wrightwood, Calif.

June 17-23—Michigan Conference, Camp Chief Noon Day, Gun Lake

July 15-22—Illinois Conference and Bible School at Oregon

July 16-22—Washington State Bible Camp
July 22-29—Virginia State Conference, Maurertown, Va.

July 29-August 4—National Berean Youth Fellowship Conference, Camp Mack, Ind.

August 5-10—General Conference Delegate Meetings, Camp Mack, Ind.

CHURCH OF GOD RADIO BROADCASTS

"Bible Truth Program," Station WJBI, Lenoir, N. C., Sunday, 9:00 a.m., Z. B. Duncan, speaker

"Bible Truth Program," Station WCGC, Belmont, N. C., 12:45 p.m., Sunday, Z. B. Duncan, speaker

"Church of God Broadcast," Station WCEN, Mt. Pleasant, Mich., Sunday, 9:30 a.m., Billie Kennedy, speaker

"Church of God Broadcast," Station KCLW, Gatesville, Texas, 7:15 a.m., Sunday, Richard Worley, speaker

"Words of Life," Station WEBQ, Harrisburg, Ill., 6:30 p.m., Saturday, John Lewis, speaker

"Voice of Tomorrow," Station WSIG, 790 kc., Mt. Jackson, Va., Sunday, 9:30 a.m., Dale Ward, speaker

"Voice of Tomorrow," station KTAR, 620 kc., Phoenix, Ariz., Sunday, 10:05 a.m., Alva G. Huffer, speaker

"Voice of Truth," Station WOOD, 1300 kc., Grand Rapids, Mich., Sunday, 8:15 a.m. Harvey U. Krogh, Jr., speaker

"Words of Life," Station WRRR, 1330 kc., Rockford, Ill., Sunday, 8:15 a.m. Kenneth Milne, speaker

"Words of Life," Station WFPR, 1400 kc., Hammond, La., Sunday, 8:00 a.m. James Mattison, Gordon Landry, Richard Dick, speakers

"Words of Life," Station WKAI, 1510 kc., Macomb, Ill., Sunday, 8:15 a.m. Kenneth Milne, speaker

"Words of Life," Station WRMS, Beardstown, Ill., Saturday, 8:00 a.m. Harry Sheets, speaker

"Words of Life," Station WANS, Anderson, S. C., 1280 kc., Sunday, 9:15 a.m., Kenneth Milne, speaker

"Words of Life," Station KBHS, Hot Springs, Ark., 590 kc., Sunday, 8:00 a.m., Kenneth Milne, speaker

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Enclosed please find \$3.00 for one year, \$5.00 for two years subscription to THE RESTITUTION HERALD.

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**SPECIAL
PROPHECY
ISSUE!**

VOLUME 51, NUMBER 12

MESSAGES IN THIS ISSUE!

"What Will Happen Next?"

The Inevitability of War

The Lord's Day

Egypt in Bible Prophecy

The Gospel Plan of Salvation

And many features of special
interest to all



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ON FAITH

The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

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The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

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

HAROLD J. DOAN, Editor
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When the boys were little, I had to do a real good job of checking pockets before pants went in the wash. I'll never forget what the stub of an indelible pencil did to a whole washerful of clothes. I forget my own apron pocket the other day and ended up with shreds of Kleenex all over everything in the machine. In talking about the careless words of others that are harmful, we'd better remember to check our own.



THE NEW LOOK IN SERMONS

In an analysis of modern preaching the religious editor of *Time* magazine (March 16, 1962) points out some of the changes that are taking place in Protestant churches and in their ministers' sermons. *Time* observes that sermons based on the "social gospel" encouraging the elimination of social and economic injustices are now giving way to "theological exploration of the fundamental tenets of Christian doctrine." The "life situation" sermon, with its emphasis on moral uplift, receives less attention than "earnest probings of Christian theology which today's congregations are increasingly anxious to hear explained and highlighted." The old stress on "peace of mind is dead as a doornail," according to Presbyterian Dr. Carl Gordon Howard. The implication is that if people want to be tranquilized they take a pill. What they want to know now is, "Why are we here? What is the meaning of life? What of the future?"

In spite of the new respect for the sermon, and the relative importance of good preaching, many preachers find themselves unable to meet the challenge of good preaching, either because of lack of time or lack of ability. Dr. Harry Emerson Fosdick's rule for preaching, "one hour in the study for each minute in the pulpit," would find most ministers in need of a nine-day week. The demands of the congregation often minimize the preacher's sermon-building time. As Dr. Samuel Miller, dean of Harvard's Divinity School observes: "Congregations seem to want everything: big operator, good manager, preacher, fund raiser, teen-age adviser, moderator of the ladies' guild—and in the South, if possible, a veteran of the Confederate Army under the age of thirty." While we have always found congregations much more reasonable than Dr. Miller implies, all must realize that good preaching requires much time in study, prayer, and hard work.

We are most intrigued, however, by *Time's* observation of the hunger of the congregation for strong meat; for the basics of life; and its impatience with the shallow skimming of milk that has been passing for preaching in past decades. Preachers who avoid doctrinal preaching thinking it will not fill the needs of the people, are neglecting the only thing that can fill their needs—understanding and acceptance of Christ and those truths centered in Him which give meaning to life and hope for the future. With this realization of the importance of the sermon, preaching can again accomplish its purpose; for "faith cometh by hearing, and hearing by the word of God."

READING IN A FALLOUT SHELTER

When it asked Americans what books they would include in their survival kits for their fallout shelters, Crusade News Bureau learned that eighty-seven per cent of Americans would want a Bible. Asked to list five books they would want in their shelters, eighty-seven per cent listed the Bible, usually in first place; seventeen per cent listed a dictionary; and in

third place was a hymnbook with thirteen per cent. Many people who never open a Bible now may be frantically thumbing its pages when the deadly dust is settling over the world—too late to find the answers they could have gained in wasted prior years.

ISRAELI GOVERNMENT APPEALS TO RUSSIA FOR FREEDOM

The Foreign Affairs Committee of the Israeli Knesset (Congress) has appealed to the Soviet Union to allow Jews there to live their own national and cultural life without persecution and harassment from the government. It also asks that those who wish may be free to leave Russia and move to Israel. Jews have been suffering persecution in Russia, with several synagogues closed and several leaders of the Jewish community arrested on vague charges of disloyalty.

Russia has one of the largest Jewish populations in the world and the Communist state has little sympathy for their religious and cultural standards. Since Bible prophecy indicates that these two nations will be ultimate foes in a war that may end the age of man (see Ezek. 38, 39), any intercourse between these two nations is of interest to the Bible student.

COMMENTS ON EVANGELISTIC RUTS

Speaking at the New England Conference on Evangelism, Dr. George Sweazy warned that the "church will die when its evangelistic efforts become the special work of special people at special times." He stated that "lay evangelistic visiting is by far the most successful evangelistic method of our day," and criticized churches where the "old members love each other so much they have no time for newcomers."

The conference also pointed out that some churches fail to use even some of the old, tried-and-true methods of evangelism, citing, for instance, that many churches do not now have vacation Bible schools.

"Today in America," Sweazy said, "every church is a mission outpost, thrust upon the frontier."

HIGH SCHOOL MARRIAGES

A twenty-six state survey by the Population Reference Bureau, reveals that in 1958, thirty-nine per cent of all brides and twelve per cent of all grooms were less than twenty years of age. Of girls who married while still in high school, eighty per cent dropped out and did not re-enter. Of the boys who married in high school, forty-three per cent dropped out and only nine per cent re-entered. Those without a high school education will find it increasingly difficult to find and keep jobs and will be laboring under serious disadvantage in the future. Marriage counseling is a primary responsibility of the church.

A most interesting article in *Reader's Digest* (March,

1962) concerning the fact that "Marriage Is not for Children," points out some of the reasons for teen-age marriage that are not usually recognized. The writer states positively that he believes that mothers, schools, and some leaders who influence young people have made a grave error in encouraging children to "grow up" too quickly. They have encouraged early dating, sponsored mixed dancing parties for children, in the cause of "poise and social graces," when the children would be better off left to pursue their childhood interests without being forced into boy-girl relations at such an early age. We would recommend the article for your reading.

THE SAMARITANS

An item by George W. Cornell, Associated Press Religious News writer, tells of the survival of a tiny Samaritan community in Jordan. This small community of three hundred fifty people has lived in strict separation from the rest of humanity near the town of Nablus, forty miles north of Jerusalem, for centuries. The group includes seventy priests.

They adhere closely to the Pentateuch. They possess a copy of these first five books of the Bible in a scroll which dates back to thirteen years after the death of Moses. They have been offered twenty-eight million dollars for the scrolls by the British Museum, but have refused this offer. They claim to be the only group in the world holding to the true, unadulterated teachings of Moses.

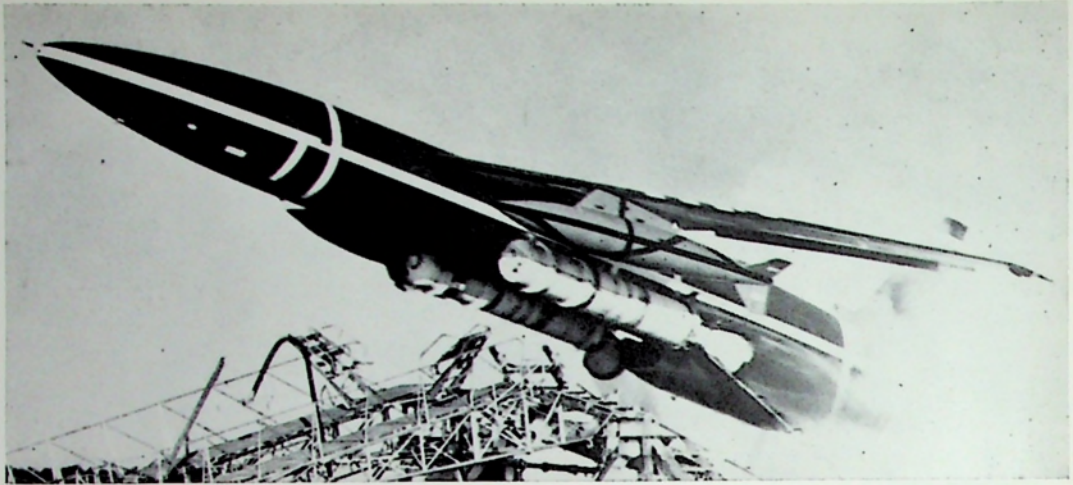
"SYSTEMATIC THEOLOGY" REPUBLISHED

The book, "Systematic Theology," by Alva G. Huffer, Tempe, Arizona, has been reprinted by THE RESTITUTION HERALD and is again available for purchase. This scholarly work sets forth Bible theology in a way that can be understood and appreciated by laymen and clergy alike. The first printing attracted wide attention and response. It is an exhaustive presentation of the position taken by the Church of God in its understanding of the Word of God and has proved to be a thought-provoking treatise for students of the Word who are of a different persuasion. (\$5.95, from THE RESTITUTION HERALD, Box 231, Oregon, Ill. The book cannot be secured from bookstores.)

CORRECTION, PLEASE

The poem "Not Much Time," published in the January 15 issue of THE RESTITUTION HERALD, was written by Mrs. Marilyn Skillings, Waterloo, Iowa, for her son Gary. The poem was from the November, 1959, issue of the *Berean Searchlight*. The poem is restricted to reprint only with permission of the author.

The article on page 12, March 15, "Immortality of the Soul," attributed to William Wachtel, was actually written by Robert Hall, Elmhurst, Ill.



“What Will Happen Next?”

● By Harry Sheets

FROM the many questions we have been asked this last year, we know that people are concerned over the future. “What *is* going to happen?” they ask. “Will there be war over Berlin?” “Do you think that man will be allowed to reach the moon?” “Do you think that the Communists will ever rule the world?” “Will there be an atomic war?”

Only God can foretell the future. Only He can declare “the end from the beginning, and from ancient times the things that are not yet done” (Isa. 46:10). We believe that God has given us answers to some of these questions. Let us turn to His Word.

It is certain that if man manages to reach the moon he will be where God does not intend for him to be. The Psalmist wrote: “The heaven, even the heavens, are the Lord’s: but the earth hath he given to the children of men” (Psa. 115:16). In Proverbs 10:30 we read: “The righteous shall never be removed: but the wicked shall not inhabit the earth.” From these and other scriptures we know that God has set this earth as the bounds of man’s habitation. If God does not intend the planets as a habitation for the righteous, it would hardly stand to reason that He would let sinful man invade space to reach the moon or other heavenly bodies.

The Prophet Obadiah seemed to be speaking to future generations when he said to Edom, “Though thou exalt thyself as the eagle, and set thy nest among the stars, thence will I bring thee down, saith the Lord” (Obad. 4).

Carnal man reasons that the nation which can control the moon can rule this earth. This accounts for the moon race between the United States and Russia. After seven

years of insanity, King Nebuchadnezzar could say with complete conviction: “The most High ruleth in the kingdom of men, and giveth it to whomsoever he will” (Dan. 4:25; see vv. 32, 34-37).

After years of feverish activity and insane spending, we, too, may learn that God rules all things in all places at all times. If the Communists ever do conquer us, we can be sure that God allowed it as a judgment against us for our sins. We believe that God will soon call a halt to Communism as we know it today.

As to an atomic war, one scripture would seem to favor such a war, but even here it is said to be a plague from the Lord. Zechariah 14:12 states: “This shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth.” This is a good description of atomic radiation poisoning. God has used atomic power in the past to accomplish His will in the destruction of Sodom, and when He consumed the sacrifice and the stones of the altar for Elijah in his contest with the prophets of Baal.

There *will* be a third world war. God has told us that. Joel has left us this record: “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 ones 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). This world war seems to start in the Near East (Syria, in fact) and ends near Jerusalem. There could be war over Berlin, but we doubt that it will trigger the last war before the coming of King Jesus.

The disciples, just as curious as we are today, asked Jesus for signs of His return. Their question was: "What shall be the sign of thy coming and of the end of the world?" (Matt. 24:3). Jesus gave them several signs. "Many," said He, "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. . . . For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:4-8, 21).

Luke recorded some signs which were omitted by Matthew. He stated that there would be "upon the earth distress of nations, with perplexity. . . . Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:25, 26). The New English Bible states it this way: "On earth nations will stand helpless, not knowing which way to turn . . . ; men will faint with terror at the thought of all that is coming upon the world."

This is certainly an accurate description of our world today, except that few have become alarmed to the point of fainting. This will come when the signs in the sun, moon, and stars appear as Jesus said they would.

When King David, who was a type of Christ, was

forced to flee his country by the rebellion of his subjects, the country soon became filled with violence and lawlessness. Not until the king was invited to return was order restored. Jesus was rejected by His people when He was here. He had to leave the earth and all is now chaos. Violence is rapidly filling the earth. There will be no improvement in the world situation until the King is invited back. Few people seem willing to invite Jesus to return.

Among the signs which are to herald the return of Jesus are two which are generally overlooked. Jesus "spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all is fulfilled" (Luke 21:29-32).

The fig tree is the symbol of national, or political, Israel. (See Luke 13:6-10.) Israel is an independent nation again and has been since 1948. The fig tree has budded before our eyes, and the nation it represents is growing in stature and importance in the eyes of the world. Watch Israel for fulfillment of Bible prophecies!

We take it that the expression, "all the trees," used in the parable has special reference to Gentile peoples. Since World War II we have seen many new states come into being. Lebanon, Ghana, India, the Philippines, Laos, and a host of African states are now members of the United Nations. Still the struggle for independence goes on.

We must remember Jesus said that the generation which witnesses the beginning of this surge of nationalism will not pass away until all is fulfilled. Surely, the return of King Jesus and the establishment of the Kingdom of God must be near, even at the door.



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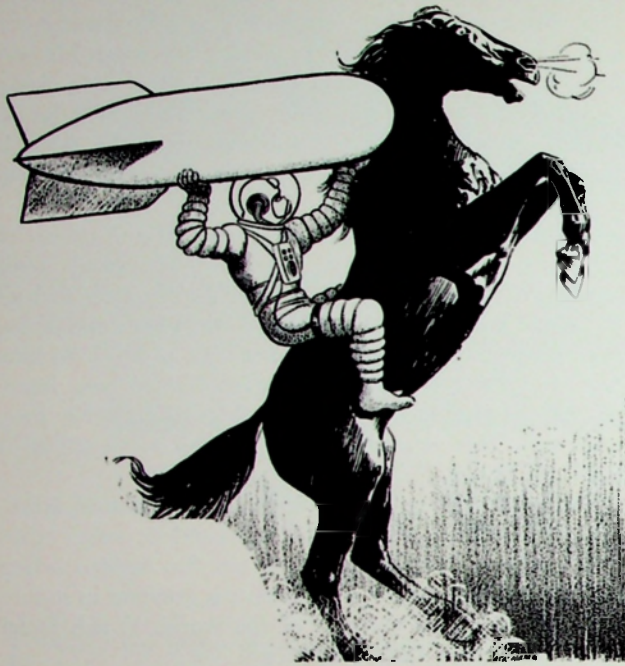
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for peace, and it makes little difference how many peace treaties are signed. Treaties have been broken in the past; negotiations more often than not fail to bring about a satisfactory conclusion to the problem at hand. Man can have no lasting hope for a peaceful solution to his problems short of the coming of Christ.

Not only does the frightening possibility of a nuclear war cause consternation to the people of our land, but the huge national debt that spirals ever upward, staggering the imagination, also causes deep concern. If the \$47 billion military budget could be applied to reducing the national debt, taxes could immediately be cut sharply. If the military budget were cut, though, how could America possibly protect its allies, or even itself?

It could be done, and more effectively than at present!

How?

Listen.

If this nation were a Christian nation, as it claims to be, it would automatically have an invincible secret weapon at its disposal. What weapon? Faith! Yes, that is what we said—*faith*.

When Judah wanted to make an alliance with Egypt

The Inevitability of War

SOVIET Premier Nikita Khrushchev has warned the West that if war develops over the present Berlin crisis, two hundred million people will perish. England and France are in especially precarious positions; Khrushchev threatens them with complete annihilation.

President Kennedy has enlarged the military budget for this fiscal year to a total of \$47 billion and, as you know, has called for additional thousands of men and more modern armaments.

So the race for war, having fluctuated for sixteen years since the holocaust of World War II, now takes a bold step forward. Jittery over the prospects of a nuclear war that could break the back of every nation so engaged, men everywhere wonder that peace can be so elusive.

Almost two thousand years ago, Jesus of Nazareth, speaking the wisdom of God, foretold of this very day. "Nation shall rise against nation," He said, "and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows" (Matt. 24:7, 8). In the same discourse He said: "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (v. 22).

War, then, is inevitable. It makes little difference how many times diplomats sit at conference tables to negotiate

for fear of the Assyrians, Isaiah warned: "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!" (Isa. 31:1). Horses and chariots were the mobile artillery of Isaiah's day, yet God said, "Don't fear them." They were the secret weapon, but God said they would fall, and that *He* would fight for His people.

Later, when Sennacherib, king of Assyria, neared Jerusalem in his war of conquest, he sent an emissary to tell the Jews not to trust in their God for deliverance. Hezekiah, king of Judah, approached God through a prayer of faith and asked for assistance. An answer came immediately: "Thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. . . . For I will defend this city to save it for mine own sake, and for my servant David's sake" (Isa. 37:33, 35). That same night an angel of God slew 185,000 Assyrian soldiers, and the remainder were completely routed.

Almost nine hundred years earlier, God had released Israel from Egyptian bondage by His mighty power. Israel was an utterly dejected nation of slaves and had

neither the will nor the way to institute a rebellion against its masters. After God's solemn warning, plague after horrifying plague swarmed over Egypt, until mighty Pharaoh was brought to his knees in subjection to God, and the prisoners were released.

Jericho's sturdy walls collapsed under the onslaught of Israel's faith, without a "shot" being fired. When Joshua fought against the Amorites, God made time stand still to give Joshua additional hours to rout the foe. "The Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more that died with hailstones than they whom the children of Israel slew with the sword" (Josh. 10:11).

When Gideon went to fight against the Midianites, he had only a handful of men—300 in all—and a tested faith. Against countless myriads of Midianites his faith and strategy worked miracles, and the enemy was completely overthrown.

David once numbered the people of Israel to determine how many men of war he could muster should it become necessary. "David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done" (2 Sam. 24:10). Because the king had not placed his faith in God to deliver from the enemy, God sent a pestilence upon Israel, and 70,000 men died.

Can you not see a warning to us in the story? Why trust in military might when God alone can deliver? Heed this warning of one who knew the futility of numbering his troops: "There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. An horse is a vain thing for safety: neither shall he deliver any by his great strength" (Psa. 33:16, 17).

God has used devious and powerful means of saving His people—from hornets to hailstones, from fire to wa-
(Please turn to page 13)

THE LORD'S DAY

● By Herbert Edmister

"I was in the Spirit on the Lord's day" (Rev. 1:10).

THIS text brings some questions to mind. What? When? and where is the Lord's day? and what did John mean when he said, "I was in the Spirit? Definitions of our English words come from their current use. In Sunday church services we often hear the speaker say, "This is the Lord's day." In his prayers he thanks God for "this, another Lord's day." He tries to impress the congregation that Sunday, the first day of the week, is the Lord's day, because upon that day Christ arose from the dead.

When we consult an encyclopedia the same thought is carried out: "The Lord's day is Sunday; the first day of the week; the day in which Christ arose from the dead; the day that Christians meet in commemoration of the resurrection of Jesus the Christ." These definitions are from man. When we want to know the true meaning of a Biblical word it is much better to turn to the Bible for our information.

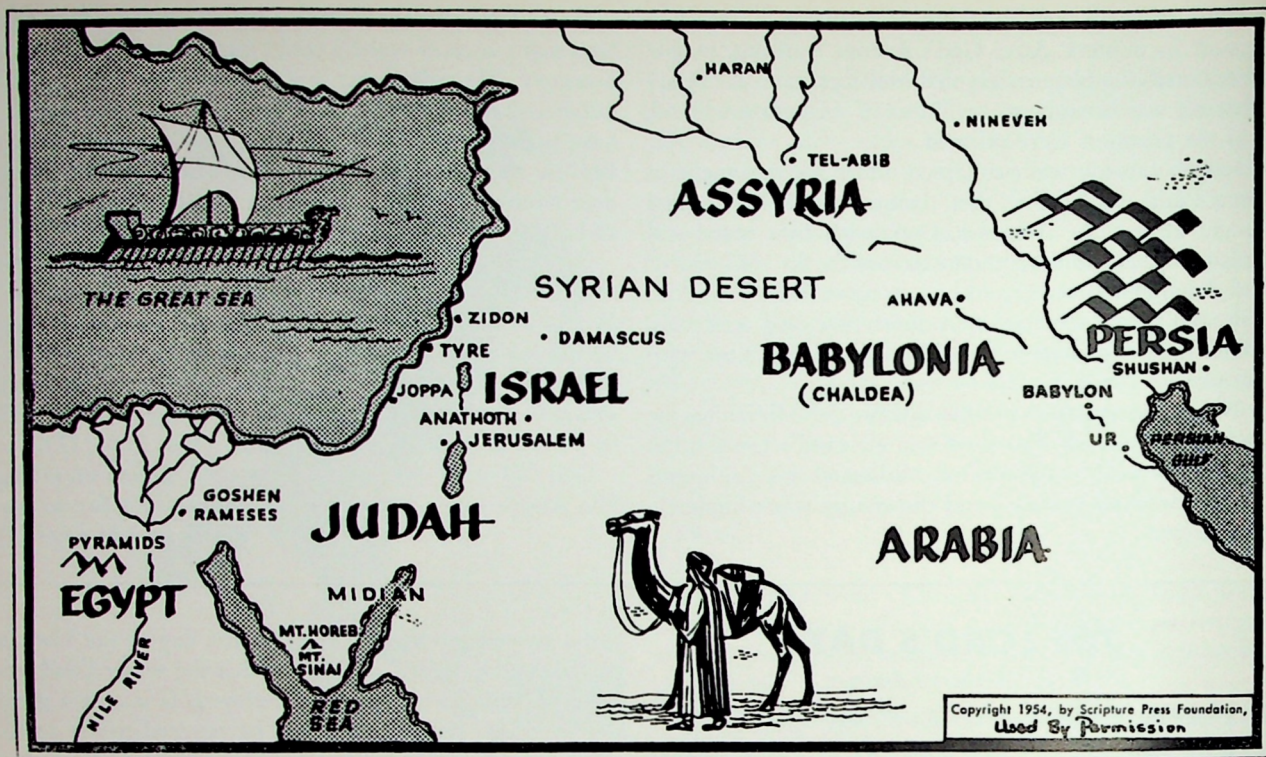
If we were to translate Revelation 1:10 to correspond with man's definition of the Lord's day, it would read like this: "I was in the Spirit on the first day of the week." In the Greek manuscripts the word *the* is omitted, and the word *in* is used in place of the word *on*. The Greek reads as follows, "I was in spirit in the Lord's day."

In the Old Testament we find some texts which speak of the Lord's day. "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come" (Joel 2:31). In Malachi 4:5 we find that the day of the Lord is great and dreadful. These

texts, as well as others, teach that the day of the Lord is terrible and dreadful, a day in which the wicked and unbelievers will be judged and destroyed. It is also a great day in which righteousness will be restored to the earth. Therefore, the day of the Lord is a period of time that begins with the judgment of the wickedness of the earth, and leads to righteousness throughout eternity.

This thought is carried in the New Testament in Matthew 24:29-31 and 25:29-34. Christ will come and judge the nations and establish righteousness in the earth. This time is referred to as the Kingdom of God in which the "kingdoms of this world are become the kingdoms of our Lord and of his Christ" (Rev. 11:15). The righteous will be made kings and priests; and shall reign on the earth. (Rev. 5:10.) When we refer to Sunday as "the Lord's day" we take it out of its setting and draw people away from its true meaning.

When we speak of the Spirit, many people think of an apparition, phantom, spook, or ghost. In Revelation 1:10, *Spirit* is taken from the Greek word *pneuma*, and used to denote power, enthusiasm, patriotism, loyalty, attentiveness, etc. John was called to be an apostle of Jesus Christ. He was loyal to his Master, and obedient to Christ's command; "Write the things which thou hast seen, and the things which shall be hereafter" (Rev. 1:19). John was attentive to the message that was being revealed to himself; a revelation that covered a period of time, starting with the coming of Christ to judge the world. This day in which we are living is a day in which wickedness reigns. When Christ returns, man's day will come to a close, and "the day of the Lord" will be ushered in. When the Kingdom of God is set up at Christ's coming, then and only then can we say, "This is the Lord's day!"



EGYPT IN BIBLE PROPHECY

● By James Mattison

BIBLE prophecy speaks of every nation in the world. All nations are included in God's prophecies of the end of this world. Many nations and kingdoms are called by name, while others are encompassed in such terms as, "I will gather *all* nations against Jerusalem to battle" (Zech. 14:2), and, "Assemble yourselves, and come, *all* ye heathen. . . . Let the heathen be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge *all* the heathen round about" (Joel 3:11, 12). Some of the nations which are called by name in the Bible are Egypt, Libya, Ethiopia, Israel, Syria, the land of the Philistines, Lebanon, India, Greece, and Rome. Through the centuries the names of some nations have been changed, but, if we know what people now inhabit that land, we know the nation to which the Bible prophecy refers. For instance, Persia is mentioned in prophecy of the last days, but there is no nation in our day known as Persia. Iran is the modern-day name for Persia. It is the same with many other nations. The Bible speaks of the "kings of the east" in one place, probably referring to the Chinese. In another place the Bible speaks of "Gog, of the land of Magog," referring to Russia. So all nations

are to be included in God's judgments which will take place in the final days of our age.

Egypt is the nation we wish to consider today, for the Bible gives *definite* prophecies of what will happen to Egypt in the time of the end. Geographically speaking, Egypt forms the northeast corner of the continent of Africa, with the Mediterranean Sea on her north, and the Red Sea on her east. Egypt, then, is south and west of Palestine.

Egypt, today, is a nation of twenty million people. She is ruled by an Arab, Gamel Abder Nasser, who rose to power as premier of Egypt in April, 1954. He caused Egypt to issue a decree which brought about the curtailment of Christian missionary work in Egypt. Egypt now has returned to the religion of Islam and to the Koran, Islam's book of religion. We call these people Mohammedans.

God's judgments have rested heavily upon Egypt in times gone by. Because of her sin of enslaving Israel about 1450 B.C., God brought ten great plagues upon her. Later, when she became one of the world's greatest powers and lifted herself up with pride, God humbled

her by bringing other nations against her, and made her one of the smaller powers.

Egypt has always worshiped other gods besides the God of heaven. Though the ancient gods of the Egyptians are now gone, she clings to a false religion, the religion of Islam. Because of this, and because she still persists in persecuting the Jews, God's heavy hand of judgment is yet to come upon her. But *after the judgments, Egypt will turn to God*. This is what our prophecies today tell us.

Let us notice first that Egypt is to be an independent nation or kingdom in the last days. This is found in Daniel 8:22, 23. Here we are told that when this world's last great King arises with world-wide power, the four divisions of ancient Greece will be powers then in existence. Egypt, Greece, and Syria were three of these divisions. It is interesting to notice that all three of these nations are in existence today.

Notice, also, Isaiah 11:11-16. This is a prophecy of the restoration of Israel to Palestine in the last days, but it also mentions two judgments of the Lord against Egypt. Let us read only verse 15 in our study. "The Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod." *Neither of these two prophecies of destruction in Egypt have been fulfilled. We still await their fulfillment.*

The first declares that God "shall utterly destroy the tongue of the Egyptian sea." If you will look on the map in the back of your Bible, you will see that there are only three bodies of water that have any connection with Egypt: the Mediterranean Sea, the Nile River, and the Red Sea. The Mediterranean Sea could not fulfill this prophecy because it has no "tongue." The Nile River cannot fulfill it because it is a river and not a sea. All Biblical scholars acknowledge that *the body of water here referred to by Isaiah is the western fork of the Red Sea*. It is that fork of the Red Sea which lies on the eastern shore of Egypt. The other fork is called the Gulf of Aqaba. The western fork of the Red Sea, then, is "the Egyptian Sea."

What, then, is meant by the "tongue" of the Egyptian Sea? Any good Bible atlas will show that at the north end of this western fork there is what we might call a bay, a smaller body of water than the sea itself. This bay, in turn, leads into a channel that goes to the "Bitter Lakes." At the north end of the Bitter Lakes, the Suez Canal begins. So, *at the northern end of the Egyptian Sea, the Suez Canal begins*. Many leading prophetic students believe the "tongue of the Egyptian Sea" to be the area in the vicinity of the Suez Canal. *This tongue of the Egyptian Sea God will destroy, near the end of the world.*

The other prophecy of coming destruction on Egypt is found in the second half of Isaiah's verse. "With his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod." By looking at your Bible map again, you will see that, as the Nile River comes into the Egyptian Delta country, it divides into seven streams, making that part of Egypt the most fertile in the whole country. If God "smites" Egypt's river "in the seven streams" as the Bible says He will, then Egypt will suffer an extreme loss, for most of her income comes from this area. To "make men go over dryshod," as the prophet prophesies, *these seven streams must be dried up*. This is so stated, only in more detail, in Isaiah 19:5-10. There, we read these words: "The waters shall fail from the sea, and the river shall be wasted and dried up." The prophet continues by saying that all the brooks will be dried up, the reeds and flags shall wither, the fishermen shall mourn, and all those who work about the river shall languish and be confounded. *In these verses we are told that the Nile River will be dried up*. This is a judgment Egypt is yet to suffer at the hand of Almighty God.

But this is not all. Let us turn to Daniel 11:42, 43. Egypt is mentioned in the midst of a prophecy of the great "little horn" king, the king of the world at the time of the end. Daniel says concerning this powerful, godless king, "He shall stretch forth his hand also upon the countries: and *the land of Egypt shall not escape*. But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt." No, Egypt shall not escape. The powerful king of the north will control Egypt and have "power" over her treasury, at the time of the end of this world. It is interesting to notice that Egypt's treasury at the present is obligated for many years to Iron Curtain countries that supplied her with arms during the Israel-Egypt War of 1956. Here again in Daniel we see that Egypt is to be humbled at the end of the world, this time by another nation.

But her judgment is not yet finished. Turning to Zechariah 14:16-19, we read of God's judgment upon Egypt after Jesus comes, after the battle of Armageddon. Here in this fourteenth chapter, we read of Jesus' coming in verse 4. "His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east." This is the exact spot from which Jesus ascended. Here He will descend to the earth again. After Armageddon, when only remnants of the nations remain, according to verse 16, Jesus will ask these remnants of the nations to go to Jerusalem to worship God. But some nations will not obey Jesus! God's *further* judgments will be upon these nations. Let us read Zechariah 14:17-19, and notice that Egypt will be one of these nations who will not at

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The Gospel Plan of SALVATION

THE subject of salvation, or the life eternal and how to obtain it, is one that should be of more importance to death-doomed humanity than all others combined, yet many are apparently indifferent to this question, caused partially, no doubt, by the many conflicting theories advanced, and particularly by the great error introduced into the Garden of Eden, namely, "Thou shalt not surely die." This, the serpent's lie, has been the great delusion down through the ages, and has blinded mankind to his need of a Saviour. One must realize his need before he will look for help.

Two conditions are recognized in the Scriptures—life and death—Solomon said, "The living know that they shall die: but the dead know not any thing." Angels said, "Why seek ye the living among the dead?" Jesus said, "I am he that liveth, and was dead." Paul said, "As in Adam all die, even so in Christ shall all be made alive."

The Scriptures are very explicit regarding man's condition in death. "The dead praise not the Lord, neither any that go down into silence" (Psa. 115:17). "In death there is no remembrance of thee; in the grave who shall give thee thanks?" (6:5). "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish" (146:4). "The living know that they shall die: but the dead know not any thing . . . their love, and their hatred, and their envy, is now perished" (Eccl. 9:5, 6). "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep" (Job 14:12). "The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth" (Isa. 38:18). These and many other passages show clearly that "to die is not to live" (38:1). Death is an enemy—the last enemy that shall be destroyed. (1 Cor. 15:26.)

Because of the serpent's lie, which is the doctrine of the immortality of the soul, men have tried to get rid of the word "death." They use, instead, such terms as "departed this life," "passed away," "passed on," "passed out," "gone up higher," and so forth. When the truth is rejected, God sends a strong delusion, that they should believe a lie. (2 Thess. 2:10, 11.) Births may be prevented, but the registration of deaths will continue until the Saviour comes, and people are only deceiving themselves when they call death by another name. The words "die," "died," and "death," occur approximately eight hundred times in Scripture, so why not speak of our enemy by his proper name?



Seeing, then, that death has passed upon all men and reigns not only from Adam to Moses, but also from Moses to Christ's coming and Kingdom, we should all be constrained to ask with the Prophet Job, "If a man die, shall he live again?" (14:14.) Do you think there was any doubt in Job's mind when he asked this question? Hear his answer: "All the days of my appointed time will I wait till my change come." Where did he expect to wait? Verse 13 answers: "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past," He then said, "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands" (14:15). "I know that my redeemer liveth, and that he shall stand in the latter day upon the earth" (19:25).

Definite, inspired statements of the Scriptures give us the resurrection as our only hope of a future life. If the doctrine of the resurrection can be disproved, then eternal sleep is the doom of all. The Apostle's argument in 1 Corinthians 15 is: no resurrection, no life. On the other hand, if Christ was raised, just that sure are we that those in Christ will be raised at His coming. The Prophet Isaiah exclaimed, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead" (26:19).

How to attain unto this resurrection from the dead was the Apostle Paul's great concern. (Phil. 3:11.) It should be ours, as well. He tells us in Romans 1:16 that the gospel of Christ is "the power of God unto salvation." If the

gospel is the power used of God for saving men, how important it must be to know exactly what the gospel is! Jesus commissioned the apostles, shortly before His ascension to heaven, to go into all the world and to "preach the gospel to every creature," saying: "He that believeth, and is baptized shall be saved, but he that believeth not shall be damned" (Mark 16:16). Also, in the above text in the Roman letter, belief of this gospel is required for salvation.

Let us, however, first find just what it is we are required to believe. Gospel is good news. We read that "Jesus came into Galilee, preaching the gospel of the kingdom of God" (Mark 1:14). This good news, then, is concerning the Kingdom of God. Philip preached "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12). The things concerning the name of Jesus Christ must be a part of the gospel of the Kingdom of God, for Jesus is to be King in that Kingdom. In Galatians 3:8, we find that the gospel was preached to Abraham. How could the gospel have been preached to Abraham two thousand years before Christ was born? God made known to Abraham that through his seed there should come a redeemer, through whom all families of the earth should be blessed. He had promised him, that he and his seed should inherit the land and dwell therein forever. But how could Abraham inherit the land forever when he was so soon to have the "horror of great darkness" (death) overtake him and be gathered to his fathers in a good old age? (Gen. 15:12-15.) By the resurrection from the dead through the promised Redeemer and King! Thus we see how the gospel was preached to Abraham. He "believed God, and it was counted unto him for righteousness" (Rom. 4:3), for "he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10). In other words, by faith, Abraham was given a view of God's future Kingdom, with his seed, the Christ, as the King of kings, blessing all nations.

These promises made to Abraham were repeated to Isaac and Jacob. Paul says in Acts 26:6, "I stand and am judged for the hope of the promise made of God unto our fathers," showing that Paul's hope was identical with that of Abraham, Isaac, and Jacob, and that these promises made of God to the fathers must be the basis of our hope.

Some of the things "concerning the name of Jesus Christ" which were preached by the apostles were His death, burial, and resurrection. In fact, the Apostle Paul spoke of this as *the gospel* "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. 15:2-4). Yes, the death, burial, and

resurrection of Christ is the central theme of the gospel plan. Without it, there could be no redemption from sin and death. All the sacrifices under the old covenant pointed to the "Lamb of God that taketh away the sin of the world." They were shadows of Him who was to come. In the eleventh chapter of the Hebrew Letter, we find a long list of names, from Old Testament history, who exercised faith in these things and "obtained a good report."

So, then, the gospel of the Kingdom of God and the things concerning the name of Jesus Christ must be believed in order to obtain salvation, but is this all? No. Jesus said: "He that believeth and is baptized shall be saved." When that wonderful sermon was preached by the Apostle Peter on the Day of Pentecost (Acts 2), three thousand believed and were baptized. When Philip preached to the Samaritans, they "believed" and "were baptized, both men and women" (Acts 8:12). When he preached the gospel to the eunuch, the eunuch asked to be baptized. The Philippian jailer and his household heard, believed, and were baptized the same hour of the night. When the gospel was preached to the Corinthians, many of the Corinthians heard, believed, and were baptized.

Yes, the record of the early church shows clearly that hearing, believing, and obeying the gospel message are necessary steps to constitute one "in Christ." Hear the words of the Apostle to the Galatian church: "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). Yes, "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). "Hearken my beloved brethren, Hath not God chosen the poor of this world rich in faith, and *heirs of the kingdom* which he hath promised to them that love him?" (Jas. 2:5).

All those who have thus "put on" Christ are represented in the Scriptures as having been begotten to a spiritual life with the Word of truth, that they should be "a kind of firstfruits of his creatures" (Jas. 1:18). Paul said to the Corinthian church, "In Christ Jesus I have begotten you through the gospel" (1 Cor. 4:15). "Whatsoever is 'begotten' (Emphatic Diaglott) of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5:4). 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 (or living) hope, by the resurrection of Jesus Christ from the dead" (1 Pet. 1:3). The death of Christ had caused the hope of the apostles to die, but by His resurrection, God had *begotten them again*. This also from
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The Pulpit and the Press

Brief Messages for Busy People



THE NEGLECTED ZINNIA BED

By Mrs. Rosalie Ficken

Moving to a new neighborhood, Mrs. A noticed her next-door neighbor spading her flower bed. Believing in the "good neighbor policy," she approached her and inquired what kind of flowers she meant to plant. Mrs. B raised up, leaned on the handle of her spade, and seemed lost in thought. Then, shrugging her shoulders, she answered vaguely that "she didn't know." Mrs. A was a lover of flowers and found much pleasure in gathering the seeds from the matured plants in the fall as she did in seeing them bloom in the summer. Hoping to endear herself to the neighbor, she volunteered the information that she had saved nearly a gallon of zinnia seeds. "Would *she* like some?" After considering the issue, the neighbor answered that "she guessed so," and went ahead with her spading. Soon Mrs. A returned with a large cereal bowl brimming with zinnia seed and presented it to her new neighbor.

Due to heavy spring rains and her husband's working hours, Mrs. A fumed and fretted because her flower bed had not yet been spaded. Finally, though, the day dawned when the bed was ready for the seed.

Mrs. A sowed the seed and then, while anxiously waiting for the little green shoots to appear, she carefully kept the flower bed weeded. When the tiny zinnia shoots peeped through, she rejoiced and set about to loosen the dirt between the rows to allow the air to get to the roots. When the rain was slow in coming, she watered the bed in the late evening. As she tended her flowers she kept an eye on Mrs. B's flower bed next door. Being planted nearly three weeks earlier, the plants had a good start and were about six inches high before Mrs. A's flowers appeared above ground.

Then, as the summer days lengthened and grew warmer, a noticeable change took place in Mrs. B's flower bed. Large weeds came up to choke the growth and flourished far more than the flowers, till only one or two stunted zinnias lived to bloom. Never once were they watered, weeded, or hoed. The flower bed of Mrs. A, while much smaller in size than that of Mrs. B, was a beautiful sight. The flowers measured about four inches across, the stalks were hardy, strong, and healthy. The blooming zinnia bed was a bright oasis of color against the green lawn.

These two widely contrasting flower beds can be likened to church members who start their Christian life at the same time. One Christian's life might flourish with deeds of witnessing and living his belief. The other, though equally as enthusiastic at the beginning, often allows the weeds of worldliness to take possession of his life, causing his high motives to be crowded out to make room for the more worldly pursuits of life, till enthusiasm to serve the Lord dies an abortive death for lack of nourishment or proper cultivation.

AT CHURCH NEXT SUNDAY

If I knew you and you knew me,
How little trouble there would be.
We pass each other on the street,
But just come out and let us meet,
At church next Sunday.

Each one intends to do what's fair,
And treat his neighbor on the square,
But he may not quite understand
Why you don't take him by the hand
At church next Sunday.

This world is sure a busy place,
And we must hustle in the race.
For social hours some are not free
The six weekdays, but all should be
At church next Sunday.

We have an interest in our town,
The dear old place must not go down;
We want to push good things along,
And we can help some if we're strong
At church next Sunday.

Don't knock and kick and slam and slap
At everybody on the map,
But push and pull and boost and boom
And use up all the standing room
At church next Sunday.

TEACH US TO PRAY

By Mrs. Anne Lunderby

How often have you heard the declaration, "But, I don't know how to pray"? Is it so strange that we don't know how to pray? Luke 11:1 tells us that one of the disciples asked Christ to teach them how to pray. They

THE INEVITABILITY OF WAR

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walked with Jesus daily, they had heard Him pray, and still they knew not how. Could we say, as disciples, "Lord, teach us to pray"?

Ephesians 6:18 admonishes us to pray "always with all prayer and supplication in the Spirit." Certainly, God will not listen to a group of abstract words. The Holy Spirit will help us to pray.

Matthew 21:22 says for us to pray, believing, and we shall receive. Thus we learn that, for God to answer prayer, faith is required. Romans 10:17 reveals that "Faith cometh by hearing, and hearing by the word of God."

Mark 11:25 suggests that when we stand praying, if we have aught against any, we should forgive them, that our Father may also forgive us. God's ears would hardly be open to an unrighteous man.

In Nehemiah 11:17 thanksgiving is mentioned in connection with prayer. I am afraid that one of our human weaknesses is greediness. We are all for self and it does creep into our prayers "Gimme! Gimme! Gimme!" Let us try being thankful and perhaps our prayers will attain a more perfect answer for us. We cannot expect a successful prayer life if we are drunk with the cares of this life, or if we pray for self alone. We read in 1 Peter 4:7, "Be ye therefore sober, and watch unto prayer." James 5:16 says, "Pray one for another."

The Lord's prayer is a good example of public prayer. Jesus suggests that we pray "the Lord of the harvest, that he will send forth labourers," for "the harvest is plenteous, but the labourers are few" (Matt. 9:37, 38).

First Thessalonians 3:17 teaches us to "pray without ceasing." Mark 14:38 enlightens us with "watch ye and pray, lest ye enter into temptation."

We can retrace our steps and hear James saying, "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16). How can we expect to become that righteous man unless we live apart from this world and lead a sanctified prayer life?

TWELVE RULES FOR RAISING RESPONSIBLE CHILDREN

1. Begin with infancy to teach the child he cannot have everything he wants.
2. When he picks up bad words, correct him.
3. Give him spiritual training early in life.
4. Make frequent use of the word "wrong" in correcting bad acts.
5. Make him pick up his own things and do as many other things for himself as he can.
6. Be careful what you let him read.
7. Keep the home atmosphere pleasant and warm.
8. Make him earn his spending money.
9. See that sensual desires and cravings for food, drink, and comfort are satisfied only in moderation.

ter—but only did He protect them when they came to Him in *faith*. That is why we say that if this nation were a Christian nation it would automatically have an invincible weapon at its disposal. That weapon is faith!

It is unlikely that this nation—or any nation—will ever take advantage of this secret weapon. But it can be yours, individually. You need not sit back and wait for the President to declare that it is high time this nation came to its senses and put its faith in God. Peer into your Bible and you will be amazed at the blessings promised to the faithful. Those blessings—for the present and for the future—can be yours. 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). Why not listen to Him today?

THE GOSPEL PLAN OF SALVATION

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Peter: "Seeing ye have purified your souls in obeying the truth . . . being 'begotten' (Emphatic Diaglott) again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (vv. 22, 23).

Having been begotten to the spiritual life by the gospel of Christ, growth and development are required, and are accomplished by walking after the Spirit, crucifying the fleshly desires which war against the Spirit, by growing in grace and the knowledge of our Lord Jesus Christ, by purifying ourselves "even as he is pure," by adding to faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and so on through Peter's list of virtues, where he gives the assurance: "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 Pet. 1:10, 11).

There are many more Scripture references bearing on the different phases of this subject. Only a few have been selected to make a brief outline of the subject, with the hope that it might be an incentive to the reader to want to search the Scriptures to learn more of its precious truths.

(This message may be obtained in tract form from The Restitution Herald, Box 231, Oregon, Ill., at 30c per doz., \$1.95 per hundred.)

10. Back him only when he's right and let him know you won't back him when he's wrong.

11. Accept your responsibility for his actions until he's of age to accept them himself.

12. Prepare for a life of satisfaction with your child. You are likely to have it.

Thank You for Helpers

By Mildred Dennis

"Let us love one another; for love is of God" (1 John 4:7).



Carol turned first one way, then the other. Slowly she opened her eyes. It wasn't quite daylight yet.

"I'm thirsty!" she thought. "I'm so hot and my throat feels scratchy. Mother," called Carol in a croaky way, "I need you."

The hall light clicked on and Mother came in. "What is it, Carol?"

"I feel funny, Mother. Please, may I have a drink of water? My throat hurts."

Mother put her hand on Carol's forehead. "You may have a little fever, Carol. Let's take your temperature before you have a drink." She popped a thermometer under Carol's tongue. She nodded as she checked the thermometer. "Here, Carol, this little pill with your drink of water will help you feel better until I can call Dr. Brady."

"Must I stay home from school today?" asked Carol.

"Yes, I'm afraid so. Take a little nap now," said Mother.

The next thing Carol knew, the sun was streaming through the window. She could hear Mother talking with someone. Just as she was about to call, Dr. Brady walked in.

"Well! Well! Carol," said Dr. Brady as he pulled up a chair, "your Mother tells me I'd better have a look at you." He opened his bag.

"Are you going to take my temperature, too?" asked Carol.

"Yes," smiled Dr. Brady. He gave the thermometer a good shake. He put it under her tongue just as Mother had done. Carol almost giggled when he listened first to her chest and then her back with the stethoscope.

"Dr. Brady," said Carol, "my throat is all scratchy."

"Open wide and I'll look at it now," said Dr. Brady. He put the flat stick on Carol's tongue. She didn't like this part very much. "Yes, here's your trouble," said the doctor. "We will have you feeling better in no time." He reached into his pocket. "Here's a stick of gum for a big girl."

Carol said, "Thank you, Doctor."

Mother saw Dr. Brady to the door. When she came back Carol said, "Mother, could Donna come to play this afternoon if we play quietly?"

"It isn't much fun to be sick, is it?" asked Mother.

"No, that's why I want Donna to come."

"But that's why she can't come this time, Carol. I know you wouldn't want Donna to be sick, too."

"No, I wouldn't. I hope I'm well soon," sighed Carol.

"Here's a little surprise for you," said Mother, holding out a shoe box.

"Oh! Let me see," said Carol. Mother gave her the box. Inside were some crayons, a pencil, scissors, and several small books—for coloring, for drawing, and for games.

"What fun," said Carol. "Thank you, Mother. Now I won't mind staying in bed quite so much."

Carol spent all day playing with the books. She took short naps several times. By evening she felt much better. When Mother came in for prayer time, Carol didn't sound nearly so "croaky" when she talked.

Mother bent to kiss Carol's forehead. "You are nice and cool now. That's good."

"Mother, I want to add a 'thank you' to my prayer tonight."

"Of course," said Mother. She and Carol closed their eyes.

"Dear Father, thank you for our rest tonight,
Thank you for the morning bright;
For all the world that is so dear,
Bless the children everywhere.
Thank you for good helpers like Dr. Brady."

As Mother turned off the light, Carol snuggled into the covers and closed her eyes. Mother also offered a silent prayer of thanks for Carol and for her recovery of health, and for God's help to mothers in their love and concern for their children.

STORIES TO GROW ON

EGYPT IN BIBLE PROPHECY

(Continued from page 9)

first obey Christ after He comes. "It shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. *This shall be the punishment of Egypt*, and the punishment of all nations that come not up to keep the feast of tabernacles." Egypt's punishment shall be a lack of rain, and, then, the plague.

Prophecy does not leave Egypt here. Coming back to Isaiah 19:19-25, we find a wonderful promise of Egypt's final salvation: not the salvation of the wicked of Egypt, no, but the salvation of those in Egypt who turn to God. These verses read: "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord: and it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: *for they shall cry unto the Lord* because of the oppressors, *and he shall send them a saviour*, and a great one, *and he shall deliver them*. And the Lord shall be known to Egypt, *and the Egyptians shall know the Lord in that day*, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt: *he shall smite and heal it: and they shall return even to the Lord*, and he shall be in-

treated of them, *and shall heal them*. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, *blessed be Egypt my people*, and Assyria the work of my hands, and Israel mine inheritance." Yes, Egypt shall cry to God in her trouble, and God will send her a saviour, and the Saviour shall deliver them. The Lord will know Egypt then, and Egypt will know the Lord. Egypt will worship God then, and God will heal her and bless her with Israel and Assyria.

Today, Nasser little sees the judgment of God hanging over Egypt. He does not understand God's judgments for sin. Neither do many of the other nations. But sin must be judged, and righteousness must triumph. That is why this world must come to an end, and a kingdom of righteousness and peace must be established. This Kingdom is called in the Bible, "the kingdom of God," and will begin its everlasting existence by the millennial reign of Jesus Christ.

I hope none of you reading this will experience the awful judgments of God. His wrath will not be upon the righteous, *but it will be upon every sinner*. Let us forsake sin and turn to God. Believe God and live the Christian life!

(Next message: "Ethiopia and Libya")

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The new set of Vacation Bible School lessons, "God's Promises Are Sure," a Bible-based and Bible-teaching set of ten lessons will be available April 1, 1962, for Bible schools. Three different pupils' books and a teacher's book are available. The books are 8½ x 11, with large color and handwork pages. Book one is for pre-school; book two is for grades one through four; and book three is for fifth grade and up.

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 April 2-13—Pre-Easter Meetings, Macomb, Ill., C. E. Randall, guest speaker
 April 7—Indiana Conference, North Salem Church, Plymouth, Ind.

April 14—National Sunday School Department Board Meeting, Oregon, Ill.
 April 16-20—Spring Meetings, Happy Woods, La. James Mattison, speaker
 April 16-22—Pre-Easter meetings, Dixon, Ill. Harold Doan, speaker.
 April 23-29—Revival Services, Michigantown, Ind. Hollis Partlowe, speaker

April 23-May 4—Evangelistic Services, Blanchard, Mich., Paul Shaw, speaker
 April 28, 29—Ohio Spring Conference, Delta
 April 27-29—Youth Rally, Moorefield, Neb.
 June 21-24—Arkansas-Oklahoma Conference, Bear, Ark.
 June 16-22—Southwest Youth Conference, Methodist Leaders' Lodge, Wrightwood, Calif.
 June 17-23—Michigan Conference, Camp Chief Noon Day, Gun Lake
 July 15-22—Illinois Conference and Bible School at Oregon
 July 16-22—Washington State Bible Camp
 July 22-29—Virginia State Conference, Maurertown, Va.
 July 29-August 4—National Berean Youth Fellowship Conference, Camp Mack, Ind.
 August 5-10—General Conference Delegate Meetings, Camp Mack, Ind.
 August 22-26—Ohio State Conference, Lawrenceville, Raymond Brown, guest speaker

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Laurel Maey; Ora Thompson; Roselin E. Fredlund; Mrs. James Leithliter; Willis H. Turner; Mrs. Loyal C. Lark; Mrs. Earl Beebe (2); Virda Sittler; Mrs. Myrtle Houser; Roy Ekroth; Laurence M. Howell; Mrs. Sarah Kuehne; Mabel Drummond; N. J. Hardacre; Mrs. Lloyd Edwards; Mrs. Josephine Swihart; Robert Huddleston; Alfred Anthons (13); D. Parsons; Luella S. Star; Robert Hankins.

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Herald

**EASTER
ISSUE!**

VOLUME 51, NUMBER 13

IN THIS EASTER ISSUE!

Does History Repeat Itself?

The Betrayal of Jesus

Resurrection and Judgment

Jesus—Mediator Between God
and Man

The Brothers, Ethiopia and
Libya, in Prophecy

And other features and
editorials of current interest!



The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

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The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

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

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

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The missionary meeting was at Madge Duncan's the other afternoon and it was such a nice day I decided to walk. As I passed a neighbor's house, two little boys were out in front trying to fly a kite. It had caught in a big maple tree near the sidewalk, and one boy pulled hard on the string, trying to free the kite, "Look out," the other little boy said, "you'll pull the tree over!" Mankind is always overestimating its own strength and underestimating God's.



THE RESURRECTION—FOUNDATION OF HOPE

The resurrection of Jesus Christ is more than a doctrinal fact. It became the foundation for the hope of the Christian and the impelling force that motivated the faithful, sacrificial service of the early church.

Reciting some of the difficulties he had experienced in the missionary work, Paul spoke of being "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (2 Cor. 4:8, 9). He later recalled being shipwrecked, hungry, beaten, left for dead, stoned, and in many other kinds of perils. Paul was sustained in this trouble by his faith and hope. This sustaining faith is explained in these words: "We have the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you" (2 Cor. 4:14).

Believing in the resurrection of the dead, Paul was unafraid of trouble or even of death. He stated, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (v. 17). The temporal and momentary troubles of faithful service are far outweighed by the eternal blessings that are in store for those who will be raised in the likeness of Jesus Christ when the day of resurrection comes. Thus, the truth of resurrection was more than a fact to be mentally noted and intellectually accepted. It was a motivating force, a sustainer in time of trouble, and a foundation stone for faithful service and sacrificial living.

In a materialistic age, when things temporal have gained a place in life out of proportion to their importance, the truth of the resurrection of the dead, the reward of the righteous, and the judgment of the sinner may be a sobering and stabilizing force again.

Not only was Paul carried through his own experiences of difficulty by his resurrection hope, but he was able also to strengthen others. Writing to the Thessalonians who were under fire from Rome, he said, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do" (1 Thess. 5:9-11). Whether we wake or sleep, die for the faith or live for the faith, are alive or dead at the coming of Christ, is of little consequence. Christ died for us and rose again from the dead that whether we now live or die, we will live together with Him at the resurrection day. The hope of living again through resurrection puts temporal life and the cares of life in their proper perspective.

RESURRECTION, THE WAY TO IMMORTALITY

More and more theologians are coming to recognize that the Bible hope of life after death is centered in the resurrection of the dead at the coming of Christ, not in the departure of the soul at death. Articles, booklets, and

theological books are espousing the doctrine of conditional immortality—that man's only hope for life eternal is to be in Christ. Coming at this matter from various angles (from the difference of the attitude of Plato toward death to the attitude of Jesus toward death, to a new respect for the literal authenticity of the Bible), many well-known Bible scholars are concluding that resurrection is the promised victory over death.

Men of other years also held to this important truth. W. E. Gladstone, former Prime Minister of England and a noted Bible student of the last century, wrote on this subject: "The natural immortality of the soul is a doctrine wholly unknown to the Holy Scriptures, and standing on no higher plane than that of ingeniously sustained, but gravely and formidably contested, philosophical opinion. And surely there is nothing, as to which we ought to be more on guard, than the entry into the precincts of Christian doctrine, either without authority or by an abuse of authority, of philosophical speculations disguised as truths of divine revelation. They bring with them a grave restraint on mental liberty; but what is worse is that their basis is a pretention equally false and productive by rational retribution of other falsehoods." He said further, "The doctrine of natural as distinguished from Christian immortality . . . crept into the church by a back door as it were . . . when arguments are offered for the immortality of the soul they are rarely derived from Scripture." He believed that the doctrine of natural immortality, as opposed to the Bible doctrine of conditional immortality (a gift given to those who are in Christ through resurrection of the dead or transformation at His coming) sneaked into the back door of the church from Greek philosophy and was the forerunner of other errors based upon this false premise.

Professor Edmund Perry, Chairman of the Department of History of Religions, Northwestern University, himself a Methodist, wrote: "The Biblical writers do not hold the Greek view that man is a union of a perishable mortal body and an immortal soul which survives the body's death. Biblical writers view man as a created organic unity whose death is the death of the whole man. The body cannot be severed from that unity without destroying the whole man. Hence, the Biblical writers do not conceive of life after death as disembodied existence. They rather speak of a new creation, a new genesis, in which we creatures are wholly recreated, including recreated bodies. 'Just as we have borne the image of the man of dust, we shall also bear the image of the man from heaven [i.e., the risen Christ]' (1 Cor. 15:49)." (Quoted from *Modern Discussions of Man's Immortality*, Dr. Moses C. Crouse.)

In this Easter season we have opportunity to again emphasize the great message of life only in Christ, life pur-

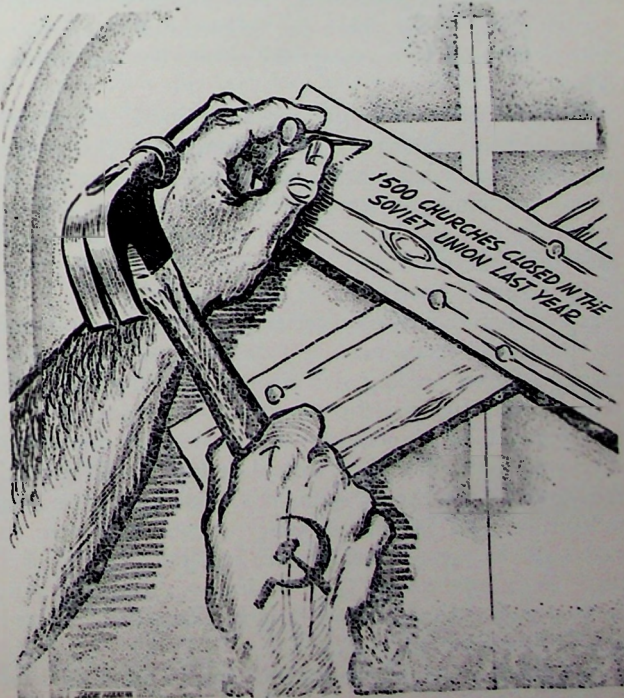
chased for the believer on the cross and to be given the faithful at the coming again of Jesus, when the dead will be raised "incorruptible," and the living will be changed from mortality to immortality.

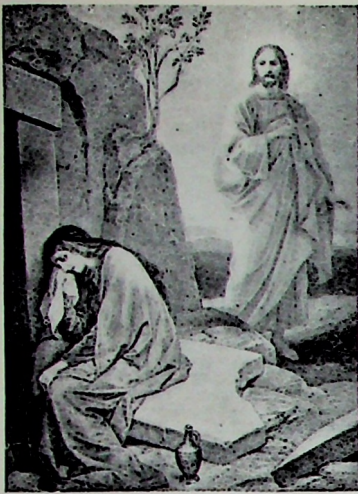
SYRIAN-ISRAELI DISPUTE

Eyes are again turning toward the Middle East, where Syria is in the process of a civil war; Egypt is attempting again to intervene in Syrian internal affairs; and Syrian and Israeli troops engaged in a short but bloody exchange of artillery fire and bombs. In an interview recently, printed in *As-Sayyad*, a Lebanese weekly, Premier Nasser of Egypt said, "The tragedy of 1948 will not happen again. War against Israel is inevitable. I will begin the war when I am certain that all factors for success are on our side." Nasser still remembers with shame how Israel was overrunning Egyptian armies in 1948, and how, without the intervention of Britain and the United States, Egypt would now be an Israeli province.

Though the Middle East is only one of many trouble spots in the world, it catches the eye of the student of God's prophetic Word more than any of the others. The reason is that God has special plans, revealed in His Word, for this part of the world. The final acts of human governors will be acted out in the plains and valleys of Israel. The present skirmishes are setting the stage for these prophetic events.

REMINISCENT OF OTHER NAILS





Does History Repeat?

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

THE sage one time said, "History repeats itself." One would almost agree that it does, for Solomon said, "One generation passeth away, and another generation cometh: but the earth abideth for ever" (Eccl. 1:4). We are also reminded of words which have come to us from the pen of Peter as he recorded the skepticism in the hearts of men, "Since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. 3:4).

Students of history speak of repetitions as "cycles" of time, but only men who have failed to follow God's Word feel this earth will continue on forever with its rise and fall of nations, its political ups and downs, its seemingly endless effort to rise above the problems of moral decay only to fall back into a quagmire of hopeless and helpless defeat.

History, however, is not repeating itself. Across the pages of time, almost six millenniums ago, God wrote, and Moses recorded a brief, but all-important statement: "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). God had spoken to the serpent, the deceiver of all mankind.

It was then that history started to unravel its long trail of bloodshed, wickedness, and darkness, with here and there a prophet holding aloft his candle of truth to show men the way and give them hope in the eternal promises of a living God. Generation succeeded generation. Children were born, then slept with their fathers. All seemed the same to the eye of man, but God's hourglass was measuring with infinite accuracy events that were to make up the ages. Prophets were inspired to write of a better day; hope eternal came with each succeeding generation, and, at times, burned brightly, then flickered and was swallowed by the darkness.

Nevertheless God was still there, and in the *fullness of*

time an angel came to the earth with the glad news. Wise men followed a star to Bethlehem; and rulers shook with fear as the message of a newborn King spread from angel bands to shepherds, and then on to the farthest corners of the earth. Yes, in the fullness of time, God moved and sent forth His Son, made of a woman, made under the law, to redeem them that were under the law. The word recorded years before had become a reality. It became flesh in the person of Jesus Christ.

Had history repeated itself? For some who did not know, events of life were the same, but for those who had the eye of faith and believed in the eternal promises of God, a new day had dawned. Simeon, a patriarch of Israel, had served for years in the temple and, as Jesus was presented there after His birth, this man of God took Jesus in his arms and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation" (Luke 2:29, 32). "A light to lighten the Gentiles, and the glory of thy people Israel."

"And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him" (Luke 2:40). Only a brief note, and once more the pages of history closed upon its revelation, and for twelve years nothing more was revealed.

Then, one day in the temple, Jesus was found asking questions of learned men, and giving answers that defied all wisdom.

Out of the Judean wilderness came an obscure man wearing a leather girdle and a garment of camels' hair. As he came, he preached, "Repent: for the kingdom of heaven is at hand." To him was given the wonderful privilege of announcing to Israel and the world, "Behold, the lamb of God, that taketh away the sins of the world!" "He must increase, but I must decrease!" "I am not worthy to unloose his shoelatchet." He came to prepare the way for the Lord, and in a few short months, John the Baptist, the flaming meteor that he was, burned out in the darkness, and was sacrificed by a Roman ruler on the altar of lust, revenge, and hate.

But God's rendezvous with sin was yet to come. He had sent His prophets, only to have them ignored, hated, and despised. The time had come for the crucial test to see if righteousness could or would rise out of the Stygian night of sin. All the predictions and promises of the past must stand or fall as history waited to record the earth-shaking events yet in the offing.

It was night. The temple soldiers and rulers had taken Jesus prisoner. In the early morning He stood before Pilate, the Roman governor. No friend was there to defend Him; only enemies were there to hate Him, and false witnesses had been brought in to testify against Him. Now it was customary to release a criminal at that time of year, so there was hope. Listen while Pilate speaks to the mob:

"Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" Time stood still to hear the answer, and that answer has been ringing down through the years as men look back to that momentous event. "Release unto us Barabbas!" the murderer, the thief, the criminal! "What shall I then do with Jesus which is called Christ?" They all say unto him, "Let him be crucified!"

And so it was! In the early morning hours they took Him up Golgotha's hill and hung Him on a cross between two thieves. Some sat down to watch Him. Some wagged their heads. Others mocked and ridiculed. The soldiers gambled over His cloak. On that eventful day the sun hid its face for shame, the earth trembled, thunders voiced their protest, and wicked men crept away in the darkness. For three full hours darkness covered the face of the earth; for God could not look down upon the blackest deed ever perpetrated by the cruel hands of men.

It was then that all the love and mercy and forgiveness of God were revealed to drive away the pall of wickedness. It was Jesus' prayer, "Father, forgive them; for they know not what they do." It was then finished. The great plan of God had come to its climax, and there on the cruel cross sin was judged and man could be forgiven because of the perfect sacrifice which God had given to the world, His only begotten Son!

History has never had to repeat itself as far as this day was concerned; for Jesus came and became our great

Sin-Bearer, and died once and for all time and for all men who will look to Him and live.

Wicked men would have sealed the mouth of history in the tomb, and would have kept men in a greater darkness than before, but the message of Easter is the hope of this sin-cursed and dying world. We now have a risen and glorified Saviour who can never more die. This, too, is an event that history will not repeat; for Christ has ascended up into the presence of our Father in heaven and He has 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).

Thank God, history does not repeat itself. God is in all history for men of faith, and God has a plan for you and me. The future is not barren or hopeless, but brings with it all the fullness of God's eternal promises; for "God hath both raised up the Lord, and will also raise up us by his own power" (1 Cor. 6:14).

Let every child of God rejoice for the hope we have in a crucified, yet risen, Saviour. "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).

While world conditions grow darker, and war clouds become more ominous, and while men's hearts are failing them for fear, may the One who is the Light of the World give you a living hope of His coming; "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).

At this Easter time, may we say, "Let the scoffer scoff, let the doubter question, but let the child of God rejoice in a living Saviour who is coming again the second time with salvation for all who put their trust in Him!"

Preparing for Easter

By William Wachtel

As Easter approaches, the Christian world prepares to commemorate the event of the death, burial, and resurrection of Christ. In New Orleans before the start of Lent, they hold a celebration known as the Mardi Gras. During this celebration there are parades, dancing in the streets, and drunken revelry.

The merchants prepare for Easter by trying to appeal to the buying public to buy a new "Easter bonnet" so that they might look their best.

REAL preparation for Easter is neither of these. In John 12:3-7 we have these words: "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment. . . . Then said Jesus, Let her alone; against the day of my burying hath she kept this." This was the preparation of Jesus for His death. It was an expression of love on the part of Mary for Christ. As a further token of her reverence, she wiped the feet of Jesus with her hair. No task or service was too low or inconvenient for her to perform for her Lord.

This also needs to be OUR preparation for the death, burial, and resurrection of our Lord. We are to anoint Christ with our love and affection above all other competitors. Because we love the Lord we will prepare for Easter by attending the services of the church whenever the doors are open. We will prepare by worshiping, singing praises, and praying together. By doing these things we are conditioning our spiritual life to experience the wonderful miracle of the resurrection. Through meditation and prayer we will realize the great work performed on the cross for us, and that this same triumph can be ours.



The Betrayal of Jesus

By J. R. LeCrone

THE CHRISTIAN world will soon be commemorating Jesus' triumphal entry into Jerusalem, when He was acclaimed by the people as King of the Jews. We have chosen to call it Palm Sunday, and the event which we commemorate will be examined from a great many angles, both on the air and in the churches.

There are also other events closely associated with the crucifixion and resurrection which are often overlooked in our commemoration of the special days. For this reason, we have chosen to give attention to Judas' betrayal of the Master.

"Betrayal" is an ugly word. Even the sound of it is unpleasant to our ears. It makes us think of treachery, deceit, faithlessness, and fraud. Yet, there was a time when "betray" was an honest word in good standing, known and accepted by the best people. This was a time when men had no reason to turn from it in fear and disgust.

The Greek word from which the word "betray" is translated in the New Testament carries the primary meaning of "to give over" or "surrender up." It often was used in the good sense of giving over or delivering up something to a friend. It is twice translated "recommend" in the New Testament, meaning to point out or deliver up a person for a good cause or a responsible position.

But for us today, the word has only evil implications.

It is a perfect example of a good word gone wrong through bad associations. Except for those evil associations, through which it has come to mean to us "the treacherous deliverance into the hands of an enemy," the word might still be associated in our minds with the loving "giving of good gifts to our friends."

Perhaps this good word gone wrong is such an offense to us because we associate it with the name of a good man who went wrong. We mean, of course, Judas Iscariot (the man of Kerioth), whom Jesus chose to be one of His twelve apostles. It seems to us that Judas must have promised well, and that Jesus saw in him great possibilities for either good or evil. Because of the loving nature of Jesus' heart, He gave Judas a chance to use his talents for good, and gain for himself eternal life. Yet, if any of the little band should prove himself disloyal to the Master, Jesus knew which one it would be. It appears to have grieved Him deeply when He knew that Judas had determined to turn Him over to His enemies.

Whatever the motives of Judas may have been, it does not seem likely that Judas became an apostle with the intention of betraying the Master. It seems more probable that he expected the Kingdom to be immediately established, and he desired to be, as we would say today, "in on the ground floor."

The first hint that Jesus was aware that Judas valued

material things above those of the spirit is found in the last few words of John 6. In verses 63 and 64, we find recorded these words of the Master, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him." Thus did He pinpoint the reason for His coming betrayal as a failure upon the part of one of His followers to believe that eternal life comes through seeking the things of the spirit rather than the material things of the flesh.

The final words of the chapter indicate His knowledge of which of the apostles should yield to the pressures brought to bear upon him by his failure to believe this truth. "Jesus answered them, 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."

Judas' dissatisfaction with Jesus' set of values began to become evident after Jesus had made it plain that the Son of God must die, be raised again, and ascend to the Father, but that after a long time He would return again. In the meantime, He made no effort to hide the fact that His disciples would be persecuted for their faith.

It was Judas who protested the wasting of the precious ointment that Mary poured upon the feet of Jesus. "Then saith one of his disciples, Judas Iscariot, Simon's son, which would betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein" (John 12:4, 5).

It seems significant that it was immediately after this that Judas went to the chief priests and offered to deliver Jesus into their hands. "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him" (Matt. 26:14-16).

It was shortly after this, at what we now refer to as the Last Supper, that Jesus made a final effort to reach the heart of Judas and turn him from his evil intentions. When Jesus had spoken to them concerning the Great Commission and promised them that whosoever received them should be receiving Himself, "he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned unto him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him,

Lord, who is it? Jesus answered, He it is, to whom I give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon" (John 13:21-26).

To select a peculiarly attractive morsel of food from the common dish and place it in the mouth of another was an act indicating peculiar esteem and affection. But Judas had hardened his heart against Jesus. After Judas had received this token of affection from Jesus, Satan entered into him. We detect a certain sorrowful resignation in the words that Jesus next uttered. "Then said Jesus unto him, That thou doest, do quickly" (John 13:27).

How Judas chose to identify Jesus in the gloom of the Mount of Olives with a token of affection is a familiar story to all. When the temple guard was sent to take Jesus into custody, "he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him" (Luke 22:47).

Now we come to the final act, and the curtain falls on this drama of betrayal. "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself" (Matt. 27:3-5).

"I have betrayed innocent blood." What a testimony from one who had been constantly with Jesus for three years! In all of that time he had not been able to find the slightest justification for his act of treachery. Nor could he draw any comfort from the material gain that had come to him as the price of betrayal. Even those who had paid him had no sympathy for him.

What a price Judas paid for his refusal to believe Jesus' declaration that "it is the spirit that gives life, the things of the flesh are of no avail."

The evidence seems to indicate that there are still many, both in and out of the church, who refuse to believe that truth.

I do not suppose that anyone ever joins the church with the intent of betraying Jesus. Yet each of us must daily decide whether Jesus and His work of salvation mean more to us than our personal monetary gain, and the conveniences, luxuries, and even prestige, that it is able to provide for us. If we sacrifice Him to gain these things, our protestations of love for Him mean nothing.

When the record of your life is brought into judgment, will it bring the revulsion brought about by the record of a good person led astray by his own greed, or will it be the record of one who believed and built his life upon the truth that "it is the spirit that quickeneth, the flesh profiteth nothing"?

RESURRI a JUDG

By H

IT IS NOT uncommon to hear it said that it doesn't matter what one believes so long as he lives right. This statement is not in harmony with the Bible, neither is it borne out in practice. Solomon said: "As he [man] thinketh in his heart, so is he" (Prov. 23:7). He advised: "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). The Psalmist said: "Thy word have I hid in my heart, that I might not sin against thee" (Psa. 119:11). Man is the product of his thoughts. If his thinking is based upon error, his life will not be pleasing to God.

To illustrate this truth: The Communists say that there is no God, no hereafter, no judgment; therefore, they contend that anything and everything which succeeds is right, and anything which fails is evil. This thinking forms the basis of all their actions. They make treaties to allay distrust and break them as soon as they can gain by doing so. They make promises they have no intention of keeping. Violence, threats of violence, deceit and double crossing, death by starvation and firing squad, have succeeded in advancing their cause; therefore, these things are right in their sight. It certainly does make a difference what one believes!

Almost any issue of the daily paper is filled with accounts of bombings, robberies, rape, embezzlement, fraud, murder, and other crimes against society. These reveal the type of thinking which has grasped the human mind. It shows just how far man has wandered from God and His righteousness. People act as though they would never need to stand before God in judgment. In this they are mistaken. Faulty thinking ends in faulty actions!

Paul, when preaching to the Athenians, warned: "God . . . now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30, 31). This tells us that there will be a judgment for each person just as surely as Jesus was raised from the dead. "So then every one of us shall give account of himself to God" (Rom. 14:12). Jesus Himself said: "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36).

We frequently read of someone who has killed himself rather than stand trial before a court of law. Such an act is effective in thwarting man's court of justice, but there is no way to avoid God's court. John the Revelator said: "I saw the dead, small and great, stand before God . . . and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12).

Suicide may keep man from facing trial in human courts, but there is no way to escape God's day of reckoning. God can return one to life again, and He also can

make it impossible for one to die before he stands trial. During the great tribulation period, which will soon be upon us, there will be a period of five months when men will be unable to die. "In that day shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them" (Rev. 9:6). God rules death as well as life. He can keep one alive to face judgment.

Jesus reminded His followers that God had "given him authority to execute judgment also, because he is the Son of man." Then He added: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation [judgment]" (John 5:27-29).

Paul, when making his defense before Felix, said: "I . . . have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:14, 15).

Daniel the prophet said: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (12:2).

In his famous chapter on resurrection, Paul wrote: "As in [through] Adam all die, even so in [through] Christ shall all be made alive" (1 Cor. 15:22).

Death is referred to throughout the Bible as a sleep; an involuntary sleep. We can hasten the coming of this sleep through suicide, but we cannot prevent it. Resurrection is just as unavoidable as is death. Given a choice, many might prefer to remain in the grave rather than face a just and righteous God in judgment. However, we do not have any such choice. God has said that all shall be raised.

CTION

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When we are once asleep in death there is no possible means by which we can avoid being raised. "For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10). In this helpless condition all men must wait for the resurrection which is sure to come.

While it is true that we have no choice between being resurrected and not being resurrected, God has given us a choice as to when we will be raised and with what group we shall come up. This is a very important choice for us to make. Our eternal destiny depends upon the decision which we make. We would emphasize this one fact. Our choice must be made now *while we are living*. There is no possible means for us to decide after we are dead. Neither can we alter our decision after we are dead. When death has taken possession of us we are no longer capable of thinking and planning. "The dead know not any thing . . . Their love, and their hatred, and their envy is now perished" (Eccl. 9:5, 6). In the day a person dies his "thoughts perish" (Psa. 146:4).

As we have already stated, we do have a choice as to when we shall be resurrected and with what group we shall be raised. The Bible speaks of just two groups who are to come forth in resurrection. Incidentally, these two groups will include all people. Jesus identified these two groups as "they that have done good" and "they that have done evil." Paul classified them as "the just and unjust." The "just" or "they that have done good" will come forth to eternal life, while those "who have done evil," or who have been "unjust" will come forth to judgment. We are free to choose our group. We believe the gospel, repent of our sins, are buried with Christ in baptism, and live a Christian life, thereby being assured a place in the first

resurrection. If, however, we neglect to make any decision for Christ and turn our backs upon the gospel, or if we decide that the pleasures of sin are more to our liking, we may rest assured that God will bring us forth in the last resurrection to face judgment.

Let us turn our attention to the two resurrections to see what we have to gain by deciding upon the first resurrection. Remember, what we believe is important!

Paul said: "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order. Christ the firstfruits, afterward they that are Christ's at his coming" (1 Cor. 15:22, 23). The phrase, "in his own order," is significant. "Order" is a military term which has been translated "rank" and "division." From this we learn that in the resurrection each person will come forth with the squad, company, or division to which he was assigned by his choice. Jesus, the Commander-in-Chief, was raised in a class by Himself. The next company to be raised will be those who are Christ's when He comes. These are those who are 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 [all living Christians] shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:52, 53). You will notice that this group, the resurrected ones and those who were changed, are all made immortal. The advantage of this is pointed out by John, when he said: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6).

When we accept Jesus as our Lord and Saviour, we also accept citizenship in the Kingdom of God. This caused Paul to write: "Our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20, 21).

Let us now look to the second, or last, group who are to be raised.

The time of their resurrection is dated with reference to the resurrection of the first group. Those who are Christ's are raised at His coming, immortalized when raised, and then permitted to reign with Jesus for a thousand years. "But," wrote John, "the rest of the dead lived not again until the thousand years were finished" (Rev. 20:5). John saw a great white throne where God was sitting. He also saw "the dead, small and great, stand before God: . . . and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were

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you, and that his fear may be before your faces, that ye sin not" (v. 20).

God, perhaps, had instilled a numbing fear in the hearts of the people by warning Moses on the mountain: "Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them" (vv. 21, 22).

God previously had warned Moses, saying, "Thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live" (Ex. 19:12, 13).

From these warnings, the people got the idea that God was a stern, unyielding, harsh Ruler. Despite statements by many of God's prophets that He is a loving Creator, that first impression that God is a dictator seemed to remain imbedded within the hearts of many Israelites.

JESUS --- MEDIATOR BETWEEN GOD and MAN

By Gordon Landry

GOD always has been accessible to man. From the time He walked in the Garden of Eden and personally spoke with Adam, man has had the privilege of approaching Him with requests and thanksgiving. To many persons who lived in Old Testament days, however, God seemed somewhat aloof. Indeed, some almost thought of Him as being a sinister, fire-breathing monster.

When the newly liberated slaves of Egypt stood trembling before Mount Sinai and saw the manifestations of God, they asked Moses to intercede for them, for they feared to speak with the terrible God of the plagues. Exodus 20:18, 19 records: "All the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die."

Moses tried to convince the people that their fear was unfounded, and that God's show of power was not made to destroy them, but to warn them against folly. "Moses said unto the people, Fear not: for God is come to prove

Men rebel more quickly against a dictator than they do against a loving and loved ruler, and that may partially explain the reason the Israelites demanded another god while Moses was in the mount receiving the law.

As one generation followed another, more of God's goodness and concern for His people were revealed. When David penned his Psalms, he noted this magnificent thought: "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Psa. 103:13).

But it was left to Jesus, the only begotten Son of God, to reveal completely God's infinite love for His creation. He showed God, through the parable of the Prodigal Son, as a loving Father who is anxious for the welfare of His children. (Luke 15:11-32.) He informed us that the old way of approaching God through various and sundry sacrifices was to be nullified, and that a new way would take the place of the old. In John 14:6, Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

His statement reveals much to us. First: we have no need to offer blood sacrifices to God, for Jesus' sacrifice

Devotional Readings

CHOOSE CHRIST TODAY, TO LIVE TOMORROW

By Madge Savage

is sufficient to cover all sins of all people of every generation; that is, if they avail themselves of that sacrifice. Second, it shows that we can approach God through no other person, regardless of how righteous that person might be. Thus, we cannot reach God through prayer to some deceased saint. Neither saints nor sinners continue to live after death; therefore, except for the example of true and right living while they were still alive, they are of no possible value to us. Third, and this is an enlargement of point two, we cannot come to God through Mary, for Jesus said, "No man cometh unto the Father, but by me." Paul said, "There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all" (1 Tim. 2:5, 6).

Christ is the only Mediator we need. Why look for another? Any other we might find, Mary included, would be inferior to Christ, for He gave Himself a ransom for all. No substitute we might choose could ever take the place of Jesus as the One through whom we come before God, for He is God's choice for that position. Besides, no other person, Mary included, ever lived completely free of sin. The Bible says that "all have sinned" (Rom. 3:23), and takes exception only to Christ. (1 Pet. 2:22.) John said, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:1, 2).

When Mary was pregnant with Jesus, her cousin Elisabeth said to her, "Blessed art thou among women, and blessed is the fruit of thy womb" (Luke 1:42). In response, Mary said, "Behold, from henceforth all generations shall call me blessed" (v. 48). Now, Mary truly was blessed of the Lord, and we so acknowledge. But we must admit that many persons have carried this acknowledgment to an extreme, and have deified Mary. God never intended that she should be so exalted in the hearts of men. Jesus Himself cautioned against such an exaltation. Luke 11:27, 28 records the account: "It came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea *rather*, blessed are they that hear the word of God, and keep it."

The simple fact that Mary was chosen to bear the Christ Child brought a blessing to her, surely; but any Christian who hears the Word of God, and keeps it, finds himself in a position of *greater* blessing.

There is one mediator between God and men, and one only. Prayers to deceased saints, and to Mary, who also is dead, are futile. Prayers to God *must* go through His Son for God even to consider them. Remember, Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

AS WE seek to serve Christ, we recall He once said to Mary that only one thing was needful. We must choose that one thing—to sit at Jesus' feet and learn of Him. Then we must be doers, not hearers only.

The Word is of more value than any other book. In it are prophecies that were written hundreds of years before fulfillment. Nowhere else can we find as accurate accounts as are found in the Word. The Word is as up to date as any modern book.

Jesus said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). We are told, "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not" (2 Cor. 4:3, 4).

If we expect God to choose us we must believe that He is, and that He rewards those who diligently seek Him. (Heb. 11:6.)

In Paul's words we find that not many wise men after the flesh are called. (1 Cor. 1:20-31.) We also recall, "Many are called, but few chosen." Men, not interested in the Word, who are often wise in the ways of the world, depend upon their own righteousness and trust in themselves, instead of trusting in God.

We rest in the assurance that all things pertaining to the church, of which He is the Head, are put under Christ's feet. The church is His body. (Eph. 1:17-23.)

We search the Word to find comfort, hope, and wisdom. Since our bodies are temples of the Holy Spirit, we have a guide which is unfailing and ever-present. If we have not the Holy Spirit, perhaps we have failed to ask for it. (Luke 11:13.) We are to ask, seek, knock, search—and we shall find!

One road is predestined to lead to eternal life. The other road will surely bring death. The ways are set. The choice is ours. (John 6:40; Rom. 8:1-17; 2 Pet. 1:4-11.)

Let us appreciate the Word we have at our fingertips. Jesus had only the Old Testament Scriptures, but we have both Old and New Testament Scriptures to search and study. In 2 Peter 3:15, 16 we read that in some of Paul's epistles are things "hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." With all these advantages, how much more steadfast should we be each day as we tell others of the hope we have set before us as our anchor of the soul. (Heb. 6:18-20.)

The Brothers ---

Ethiopia and Libya in Prophecy

By James Mattison

ETHIOPIA and Libya are two kingdoms in existence today whose names have not been changed since Bible times. Egypt, the nation last studied, is another. This cannot be said of many nations. For instance, the ancient countries of Edom, Moab, and Ammon are now called by the modern name, Jordan. Ancient Persia is now called Iran. Russia is called Gog of the land of Magog in the Bible. But if you had asked a man living two thousand years before Christ where Ethiopia and Libya were, he could have told you, for their names have remained the same from the beginning.

Though these two small kingdoms seem insignificant to us, yet God's Word specifically mentions them in end-of-the-world events and judgments. Ethiopia and Libya are yet to play their part in the concluding days of this age. It is true that they will not be the major nations that lead us into the last great war, but their part as supporters of Russia will have a great deal of weight in the outcome of the coming battle among the nations. Yet at the end Jesus will come and Russia's victory in that last battle will be a hollow thing. For Jesus will destroy the wicked, humble the proud, and reign as King over all kings, establishing a kingdom of peace and righteousness over this very earth we now live on.

Ethiopia and Libya are mentioned together many times in the Bible. In fact, they are mentioned together more times than they are mentioned separately. There is a reason for this, for the land of Ethiopia and Libya was settled long ago by *brothers*. Ethiopia was the Greek and Roman word for the Hebrew Cush, son of Ham. Libya was the name of the Hebrew Phut, son of Ham. These sons of Ham are mentioned in Genesis 10:6: "The sons of Ham; Cush, and Mizraim, and Phut, and Canaan." You remember that Ham was one of Noah's three sons: Shem, Ham, and Japheth. So that would make Cush and Phut grandsons of Noah. Cush and Phut settled in the lands that we now call Ethiopia and Libya. Ethiopia was directly south of Egypt, and Libya was directly west of Egypt. Libya is still directly west of Egypt, but Ethiopia today is a much smaller kingdom than it used to be. It used to encompass what is now called Sudan as well as present-day Ethiopia. Both these kingdoms, Ethiopia and Libya, are on the northeast corner of the continent of Africa. They both are to play active roles in the last scene of this world's existence.

First, let's have a little history lesson. Did you realize that Ethiopia once brought an army of a *million men*

into the land of Palestine to fight against the Israelites? This is recorded in 2 Chronicles 14:9. One million Ethiopians under Zerah fought against one half million Israelites under King Asa. "Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valour. And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah. Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah" (2 Chron. 14:8). Israel's half million and Ethiopia's million fought near Hebron, south of Jerusalem. Because Asa called on the name of Almighty God, the Ethiopians were overthrown and fled back home. This account shows that Ethiopia used to be a great power in the earth.

The Ethiopians and Libyans are colored people. Jeremiah 13:23 reads, "Can the Ethiopian change his skin, or the leopard his spots?" No matter how hard a colored person might try, he cannot change the color of his skin. Neither can a leopard remove his spots. In the Bible we find that many races and several colors will gather at Jerusalem for battle in the end of the world. The whites, the blacks, the yellows will all be there, according to Scripture.

In the Bible, Ethiopia and Libya are not described as nations that worshiped God. They were heathen nations. I believe the Bible speaks of only two Ethiopian men who were good: Ebedmelech, the Ethiopian servant who helped the Prophet Jeremiah so many times, and the Ethiopian eunuch who was baptized by Philip, according to Acts 8. This does not mean there might not have been others, but these are the only two mentioned. In Acts, there are some Christians mentioned as being from Libya, from the city of Cyrene. These devout Cyrenians are mentioned in Acts 2:10 and Acts 11:19-21. In Acts 13:1 there was a certain prophet and teacher from Cyrene named Lucius. In Matthew 27:32, we are told that Simon the Cyrenian was compelled to carry Jesus' cross.

So much for the historical background of Ethiopia and Libya. Let us come to these countries in Bible prophecy. In Ezekiel 38 there is a record of a great northern power to come down upon the little nation of Israel at the end of the world. This great power will be joined by many other small nations and peoples, including Ethiopia and Libya. We believe this great power from the north will

be Russia. This will be our next message. In Ezekiel 38:5 God has told us that Ethiopia and Libya, along with Iran and other countries, will be on the side of this great northern power. If it is true that Russia is the northern power, then Ethiopia and Libya will be on Russia's side when Russia comes down against the land of Israel to take a spoil at the end of the world.

As far as our study today is concerned, it makes no difference who this northern power is. The main point to notice is that Ethiopia and Libya are mentioned by name. By reading further in these two chapters, we see that this great confederation of armies will fall and be destroyed upon the mountains of Israel at the hand of God. So Ethiopia and Libya, according to this prophecy, have a severe judgment awaiting them when the Lord comes, because they will be found by Him on the side of the wicked king of the north.

This same thought, that Ethiopia and Libya will be joined to a great power in the last days, is taught in Daniel 11:43. Here the great power is called "the king of the north" (Dan. 11:40). "At the time of the end shall the king of the south push at him: [The king of the south is interpreted as being Egypt in verse 8], and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps."

We do not attempt today to identify this great power or these great powers here in Daniel 11:40-45. It is sufficient for our study to notice that Ethiopia and Libya will be under the control of a mighty nation or force at the end of the world. Ethiopia and Libya shall be "at his steps," or walking with him.

If Russia is the power mentioned in Ezekiel 38, have you ever wondered why Russia would be interested in Libya and in Ethiopia? If you have read the *Reader's Digest* of January, 1962, you will have noticed that on April 14, 1959, a great new oil field was discovered in Libya. We quote: "Libya today is the world's most promising source of oil." The first oil well that was brought in flowed 17,500 barrels of oil a day. Other similar wells have been brought in since. By 1967, the flow of oil from Libya is expected to match the flow of oil from Iraq, which is now the world's greatest producer of oil. We can easily see why Russia would be interested in Libya, now that oil has been discovered there. Russia will want that

oil for the great mechanization program she has planned. So in the months ahead, we can expect to see Russia so friendly to Libya and Libya will become so entangled with Russia that she cannot break loose. Thus she will be at Russia's steps in the final scenes of this age.

Russia has a purpose, too, with Ethiopia. Ethiopia controls the headwaters of the Nile River, lifeblood of Egypt. Ethiopia could turn the Nile away, and Egypt would die, for Egypt is a desert country and her life comes from the Nile. If Russia controls Ethiopia, she controls Egypt, and this is prophesied in God's Word. (Dan. 11:43; Isa. 19:6.) The Nile River will be dried up, as we noted before.

Coming back to prophecy that shall occur after the union of these two countries with Russia, we read in Zephaniah 2:12 that the Ethiopians shall be slain by God's sword in the day of God's anger. Ezekiel 30:1-5 indicates a second fulfillment of destruction upon Ethiopia and Libya. The first destruction came by the hand of Nebuchadnezzar, king of Babylon, about six hundred years before Christ our Saviour was born. But this passage speaks of the day of the Lord as being near. In most passages, when the day of the Lord is mentioned, it refers to the day of God's wrath upon the nations, to God's judgment on the heathen. "Son of man, prophesy and say, Thus saith the Lord God; Howl ye, Woe worth the day! For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen [s judgment]. And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down. *Ethiopia and Libya, and Ldyia*, and all the mingled people, and Chub, and the men of the land that is in league, *shall fall with them by the sword*" (Ezek. 30:2-5). We see here, then, a destruction upon Ethiopia and Libya at the end of the world, when the wrath of God will be poured out on the ungodly.

So far, we have not read any verses which give any hope to these two countries of Africa. But now let us turn to Psalm 68. Psalm 68:18 speaks of the ascension of Christ into heaven, and is so quoted in Ephesians 4:8. In verse 32 we read, "Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah." We wonder if this is not a prophecy of the time to come when God's will shall be done on earth as it is now being done in heaven. Verse 31 reads, "Ethiopia shall soon stretch out her hands unto God." We ask you, friends, has Ethiopia ever stretched out her hands unto God? Some think that the Ethiopian eunuch fulfilled this verse, when he went to Jerusalem to seek Israel's God and was converted to Christ on his way home. But this was only one man seeking God, and not the whole nation. But the time is coming when Ethiopia shall stretch out her hands to God. This will be after her union with Russia, after her judg-

(Please turn to page 15)



The New Easter Season

By
Mrs. Mildred Dennis

Have you been thinking and talking about Easter at your house? We have many special church days. They are sometimes called religious holidays.

Palm Sunday is a special day, and it is always the Sunday before Easter. The first Palm Sunday happened many years ago when Jesus lived on this earth. You can find the story in the Bible because four of Jesus' friends tell about it: Matthew, Mark, Luke, and John.

After Jesus grew to be a man, He left Joseph's carpenter shop. He became a teacher and went about the country of Judea telling everyone about God's plan for all people.

At this time Jesus had been in Jericho. Now He and His friends, the disciples, were traveling toward Jerusalem. It was a slow journey. You remember that there were no trains, busses, or automobiles in those olden days. As Jesus walked along the dusty road, great crowds of people stopped Him all along the way.

Some of the people were very ill and had heard that Jesus could help them to be well again. Many wanted to listen to the wonderful stories Jesus told. Others were there because they loved Jesus and wanted to be near Him. Even the boys and girls wanted to be close to Him. Sometimes the disciples thought the children crowded too close. Jesus said, "Let the children come to me."

As they came to Bethany, a small village just outside Jerusalem, the crowds of people grew larger. It was a holiday season and there were many visitors.

Jesus stopped and said to two of the disciples, "Go into the village. There you will find a colt tied in front of one of the houses. Loose the colt and bring it to me."

The disciples must have wondered what Jesus planned to do, but they asked no questions. They went into the

village and there, just as Jesus had said, was the colt. They untied it and led it back to Jesus.

One of the disciples spread a cloak over the colt's back. Another helped Him on and He began to ride slowly toward Jerusalem. Some of the people stood by the side of the road. Others followed along behind. They thought of all the ways Jesus had helped them. They remembered His wonderful stories. The sun was shining brightly, and it was a lovely, happy day.

Some of the people spread their cloaks in the road ahead of Jesus. This was their way of showing their love for Him. Others went into the near-by fields and cut leafy branches from the trees. (One of the stories says that some of these were palm branches. This is why we call the day Palm Sunday.) The people spread some of the branches in the road. It was something like a parade.

As they waved the branches in the air, many of the people shouted and sang, "Blessed is he that cometh in the name of the Lord; Hosanna in the highest" (Matt. 21:9).

SPRINGTIME FOR JOHNNY

Spring is like a little boy
Playing hide and seek.
Unable to stay hidden,
He gives a little peek.

Winds still blow across the yard;
Even snowflakes fly:
But sunny jonquils nod their heads,
"This cold will soon pass by."

Out there hopping on a branch
Mr. Robin Redbreast
Looking for a likely place
To build a family nest.

Longer, longer stays the sun.
Flowers and soft breezes say,
"The hide-and-seek game is over;
Spring is here to stay."

STORIES TO GROW ON

THE BROTHERS—ETHIOPIA AND LIBYA
IN PROPHECY

(Continued from page 13)

ment at the end of the world, when those of her people who are left shall seek the Lord. Here again we notice the thought of a *remnant of a nation seeking God*, as it is written in Zechariah 14:16. "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." We understand by these prophecies that we have read that Ethiopia would be included in those remnants of nations that will seek God.

Thus we see the coming confederacy of Ethiopia and Russia, and Libya and Russia. We also see the coming judgment and punishment of Ethiopia and Libya along with the other nations who are wicked, in the day of the Lord's wrath. Yet we see the remnants of these nations seeking God after the battle of Armageddon, during Christ's thousand-year reign as King of kings. We see that Ethiopia will stretch out her hands unto God for mercy and on the basis of Zechariah 14:16 and 8:20-23 we understand that His mercy will be extended to her.

(Next issue: *The Fall of Russia According to Prophecy*)

RESURRECTION AND JUDGMENT

(Continued from page 9)

in it; and death and hell [grave] delivered up the dead which were in them: and they were judged every man according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:11, 12, 13, 15). Verse 14 of this chapter tells us that the lake of fire is the second death. This may be interpreted either of two ways. It is either the means employed by God to produce the second death, or it is a symbol of the completeness of destruction.

Since we all must be raised from the dead, is it not the better part of wisdom to seek the better resurrection by accepting Jesus now and living as He would have us live? If we could devote all our allotted seventy years to our Lord, would it not be worth our while just to get one thousand years of life with Jesus? Is it not worth giving up something in this life for the privilege of reigning with Jesus for one thousand years?

This is, however, but the beginning of God's blessing, for "eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9).

CALENDAR OF EVENTS

- April 15—Dedication of Troy View Church of God, Troy, Ohio
- April 15-22—Special Services, Eldorado, Ill., Church of God. John Lewis, speaker
- April 16-20—Spring Meetings, Happy Woods, La. James Mattison, speaker
- April 16-22—Pre-Easter meetings, Dixon, Ill. Harold Donn, speaker.
- April 23-29—Revival Services, Michigantown, Ind. Hollis Partlowe, speaker
- April 23-May 4—Evangelistic Services, Blanchard, Mich., Paul Shaw, speaker
- April 28, 29—Ohio Spring Conference, Delta
- April 27-29—Youth Rally, Moorefield, Neb.
- May 26, 27—Illinois Quarterly Conference at Rockford
- June 21-24—Arkansas-Oklahoma Conference, Bear, Ark.
- June 16-22—Southwest Youth Conference, Methodist Leaders' Lodge, Wrightwood, Calif.
- June 17-23—Indiana Annual Bible Camp and Conference, Camp Mack, Ind.
- June 17-23—Michigan Conference, Camp Chief Noon Day, Gun Lake
- July 15-22—Illinois Conference and Bible School at Oregon
- July 16-22—Washington State Bible Camp
- July 22-29—Virginia State Conference, Maurertown, Va.
- July 29-August 4—National Berean Youth Fellowship Conference, Camp Mack, Ind.
- August 5-10—General Conference Delegate Meetings, Camp Mack, Ind.

- August 11-19—Missouri State Conference at Jordan, S. O. Ross, speaker
- August 27-26—Ohio State Conference, Lawrenceville, Raymond Brown, guest speaker

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**BIBLE
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LIKE TRYING TO STOP THE RAYS OF THE SUN

PROPHETIC MESSAGES IN THIS ISSUE!

How Stand the Jews With God?

Signs for Our Day and Age

The Fall of Russia According
to Prophecy

Can Democracy Win?

Space Travel

Editorials and features of
special interest!

NATIONS IN REBELLION

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision" (Psalms 2:1-4).



"THE FOOL HATH SAID
IN HIS HEART, THERE
IS NO GOD" — Psa. 14:1



HOW STAND THE JEWS WITH GOD?

By Laurence H. Bunker

MANY Christians find it difficult to give a clear answer to this question, although it is inseparable from the wider question of our Lord's second coming. The various interpretations, moreover, are not always confined within denominational boundaries. Sometimes the answer brings together those who, in other respects, are strongly at variance. The Roman Catholic, for example, finds himself broadly on the same side as the Jehovah Witness, and many a godly Protestant must have wondered how he came to be at variance on this question with those with whom he was otherwise in agreement.

Reformation Doctrine

When the Roman church took over temporal power, describing their rule as "Christ's Kingdom" (Christendom), the assumption was that God had disinherited the Jews as a nation. Jewish persecution followed and even when some popes relaxed its harshness, they did so on grounds of sentiment and not in recognition of Jewish rights. Many devout Protestants, also, have felt that the Jewish part in the death of Jesus, and the New Testament teaching concerning election, suggests that the church has inherited in full the promises which God made to the Jewish people.

In view of the attitude of the papacy it is understandable, however, that this belief found no place in the doctrine of the Reformation, and perhaps it is not merely coincidence that Paul addressed his famous words on the subject to the early church at Rome. The marginal commentary in the sixteenth century Genevan Bible (the Bible of the Reformation in England and Scotland) re-emphasizes the Apostle's words in Romans 11 as follows: "He beateth this into their heads that the *nation of the Jews is not utterly cast off* without hope of recovery . . . in that God respecteth not what they deserve but what he promised to Abraham . . . the *covenant made with that nation of life everlasting cannot be frustrate and vain.*"

In 1641 A.D. Thomas Brightman, a famous Biblical commentator referring to the Jews, wrote: "What! Shall they return to Jerusalem again? There is nothing more certain. The prophets do everywhere confirm it." In 1754 A.D., Dr. Thomas Newton, Bishop of Bristol, wrote: "The preservation of the Jews is really one of the most signal and illustrious acts of divine providence. . . . But neither the prophecies concerning the Gentiles nor those concerning the Jews have yet received their full and entire completion. . . . God's promises to them are not yet made good in their full extent."

Dr. Newton then quoted from Ezekiel 37:21, 25. "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 they shall dwell in the land that I have given unto Jacob my servant, even they and their children for ever, and

my servant David shall be their prince for ever." Finally, he added, "There will be a time when they will be grafted in again, and again become the people of God."

In dedicating his book, by permission, to the Archbishop of Canterbury, he added that it had "been first perused and corrected by . . . three of the best scholars and ablest critics of the age, Bishop Pearce, Dr. Warburton, and Dr. Jortin." And so one could go on quoting from leaders of Christian thought.

Abraham's Seed, Heirs According to Promise

The chief difficulty which some find in accepting the early Protestant belief lies in the words of the Apostle Paul in Galatians 3:29: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The key to its meaning is in the word "promise," which Paul defined in verse 14. "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the *promise of the Spirit* through faith." The promise of the Spirit had already become a reality to the faithful Jews, but now the Apostle added that it had been extended to the Gentiles. At the same time he made it clear that while the door had been opened to the Gentiles it had not been closed to the Jews. (Have there not been Jewish converts ever since?)

The Hardening of the Jews

The "hardness" which he explains "had befallen the Jews" was real enough, of course, but it was only "in part." Even that restriction was only for a limited time; namely, "until the times of the Gentiles be fulfilled." The Bible shows that hardness of heart comes on those who do not recognize the reality of the divine purpose and, as they continue to distort the truth to suit their own views, they become progressively hardened in their unbelief. (The example of Pharaoh illustrates this forcefully.) This happened to those who rejected Christ, and also to those who followed in their steps in later years. But this hardness of heart was present during our Lord's lifetime and, because the nation of Israel as a whole failed to take up its option to become a holy nation, a people for God's own possession, its unbelieving members surrendered their places to believing Gentiles.

The strong words given through the Prophet Isaiah on the hardening of Israel, and quoted in John 12:40, have been interpreted by some to mean that the Jews have been disinherited. The Old Testament explains this quite differently by showing that, in His dealings with Israel, God always punished them with the very things with which they had offended. For example, God punished them for indulging in idolatrous abominations by giving them a surfeit of those same abominations. (Ezek. 7:2, 3.) Again, when they defied God and took stock of their military manpower, God punished them by drastically weakening it. (1 Chron. 21:4.) Similarly, God punished

the Jewish nation for their disbelief in Jesus by allowing their unbelief to develop unchecked to a point at which it became hard for the truth to find an entry.

But none of this supports the view that the Jewish nation has been disinherited. The hardness "in part" has, in fact, furnished a continuing Jewish representation in what was originally a wholly Jewish church. Similarly, there has been a token number of Jewish settlers in the land (Palestine) throughout the period of the dispersion; representatives of the nation to whom God gave the land. And all this Paul explains in the words, "The gifts and calling of God are without repentance."

Has the Nation of Israel a Future?

All that the Apostle was explaining concerned the realm of the Spirit, and was confined to the Church of Christ but, as W. E. Vine, M. A., explains in his well-known commentary on Romans (Oliphants), "They are the object of God's love because of the unalterable covenants made to the fathers. . . . Having been chosen as His people, the nation is assured of future restoration."

The assurance of the future destiny of Israel rests also in God's promises to bring the Jews back to *their own country* "from all the *countries* whither I have driven them." The reality of the judgments which scattered Israel throughout the world helps to confirm the reality of the promises that *God will regather those whom He has scattered*. This was not the church, of course, but the nation of Israel. So the prophets reveal the regathering as the counterpart of the scattering.

In the light of this, it is clear that the reference in Jeremiah 16:16 to the "fishers" and the "hunters" whom God would use to coax and force the Jews back to the land cannot possibly refer to the church. In that same chapter God said, "I will cast you forth out of this land . . . for I will not show you favour," and then went on to say, as though it was the most obvious sequel, "Therefore . . . I will bring them again into *their land* that I gave unto their fathers." The exile was, in fact, a parenthesis which did not alter the immutability of God's original promise. In other words, God did not renounce His former pledge to the Jews, but put its realization temporarily beyond their reach.

Jesus also spoke of the parenthesis, and His words in Luke 21:24 were the signal for its continuance. He said, "They shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles," but only "until the times of the Gentiles be fulfilled." That judgment was on the Jewish nation, not the church, and the promise which was implied in the reference to a future time can, therefore, only apply to the Jewish nation. The last question which the disciples put to the Lord before His ascension was, "Lord, wilt thou at this time re-

(Please turn to page 14)

Signs for Our Day and Age

• J. Roy Humphreys



MANY people when talking about the signs of our time think of some great thing yet to come. We believe that there are many signs which tell us the time of our Lord's return is near. Many of these are happening and have happened in the past.

When Peter said in 2 Peter 3:1-7 that there would be scoffers walking after their own lusts in the last days, he spoke not only to the people then but also to us. Notice how Peter gives us the words of truth. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished" (3:3-5).

The people in Noah's time laughed and made fun of the minister of God and went on in their own sinful way. We notice that judgment came upon all the earth and only eight people were saved.

Next, notice the seventh verse. "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." The judgment is the one to take place when Jesus returns. It, like the judgment of water in Noah's time, will destroy all of the wicked.

Today, we find people doing the same things they did

before the flood came and which were prophesied to happen again. "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39). Does not this fit our own society as we know it today?

Another thing that is happening in our time is the changing of the Scriptures that we know and hold to be the Word of God. The explanation for this is to bring the Bible into our present, everyday language so people may read and understand the words without having to study very much to get the clear meaning. Man is subject to error, and when man tampers with the Holy Scriptures he cannot help but change the meaning to some extent. The Word was given for our learning and for our understanding. Christ said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

We see one thing that could well be a sign of the last days; that is, the falling away of our people from the love of the gospel. We have noticed that in our gatherings throughout the country, many of our pews are empty. Many times there are more empty pews than there are full ones. Now is not this a falling away from the gospel or the wish to hear it? The falling away is taking place in the church. How many Church of God leaders and elders have taken a good look at their own group to see if there are any who are absent Sunday after Sunday, and whose names will eventually be taken from the active membership list of the church and very likely from the list of the church of the living God? Take a close look at your group to see if this weakness exists. If you find it there, what will you do to remedy this sign of the last days?

Another phase of this same sign often exists right in the church among the faithful members. This is the lassitude with which we deal with the problems of the world. Instead of holding our heads up and taking a firm stand, we seek excuses and try to find loopholes in order to keep up with our fellow men of the world. How,

when this deterioration is taking place in our groups, can we expect to follow the Great Commission, "Go ye into all the world and preach the gospel."

There is more to it than just preaching. We must bring others to Christ in baptism. "He that believeth and is baptized shall be saved." Now it is this last part which concerns us most, "He that believeth not shall be damned." Is it not our responsibility to do all in our power to see that all regular members remain true and staunch, and that each one, by example, teaching, and praying, is endeavoring to bring others to church and finally to the acceptance of Christ? This would remove the obstacle of indifference and place us on the road toward salvation.

We can look for other signs that do not happen in the church. Many miles away from us in Africa there are unrest, wars, and rumors of wars. In Algiers there are war and commotion. In Laos we read and hear the news that we may very well lose this last foothold to communism. This calls to mind the scripture that Christ gave to His disciples. "Ye shall hear of wars and rumours of wars: see that ye be not troubled: for these things must come to pass, but the end is not yet" (Matt. 24:6). These places are not the only ones of which we read. Not a day goes by but what we read of unrest in several parts of the world, and not a year goes by but what the turmoil has increased.

We have now experienced the fact of men going into orbit around the earth. This calls to mind the scripture in Daniel 12:4, "Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." How true this is! Throughout this world so many things are happening. People are constantly on the move from one part of the country to another, from one nation to another. All emphasis is placed on education, which in itself is wonderful, but as the standard of education increases, the value placed on God's Word decreases. One person said, "Don't think about these things, just live a good life and stay up with the world." We cannot stay up with the world, but we can think and meditate about these things and decide where we stand. In order to do this, we must act as godly people, letting Christ guide our lives. To completely yield our lives to Christ seems to be a hard thing to do, but we must.

Indeed, knowledge has and is being increased. Thirty years ago, if someone had said that man could rocket around the earth at several thousand miles per hour, we would have thought him crazy, but now we know that it can be done. Where will man stop in his quest for knowledge and advancement?

In the last days before Christ our Lord's return, there seem to be several things predicted. One of these is the

last great war. In this war great and terrible things will happen. We have some comprehension of the destruction of this great war when we analyze the weapons of war that are available now and in process of being made. Man seems bent on destroying himself from this earth, and he will almost succeed before the Lord comes. "But for the elect's sake those days shall be shortened" (Matt. 24: 22).

How firm are you in the faith? Do you know what you believe, and why you believe it? Are you ready to give an answer for your faith if so demanded? When Abraham stood before God and tried to save Sodom, he was not successful. Abraham asked God if He would destroy the city if there were fifty righteous. We know that God said He would save the city for fifty righteous people's sake. At last Abraham asked if there were only ten righteous people; what then? God said He would not destroy it for ten righteous people's sake. But there could not be found within that great city ten righteous people—only four. So the city was lost.

If the saving of your city from destruction depended on there being ten righteous people in it, would you be one of the ten? Of course, that will not happen, but there may come a time when all of us may be put to the test. When we stand up to be counted for our inheritance in the Kingdom of God, will we be ready?

Silver Anniversary Building Campaign

The Silver Anniversary Building Campaign for the construction of a new dormitory-library-cafeteria building for Oregon Bible College has now reached \$117,000.00 in gifts and commitments toward a final goal of \$125,000.00. Many who will receive great benefits from Oregon Bible College expansion have not yet participated in this campaign. Use the coupon below to indicate your willingness to take part in this important building program.

I wish to make a commitment of \$..... to be paid by 1964.

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THE invasion of the land of Israel by Russia is inevitable. There is absolutely no question about it. Israel shall be invaded by Russia just before the end of the world. God foretold this over twenty-five hundred years ago, when He told Ezekiel to record the invasion. God also told Ezekiel many more things about Russia and Israel, such as the gathering together of Russia's hosts, the names of some of the nations that will be on Russia's side, the return of Israel to Palestine after many years of desolation, the reason why Russia will invade Israel, the objection to this invasion by other nations, and the climax of it all, the ultimate destruction of the Russian army in the land of Israel by the wrath of the Almighty God, so that all nations will come to recognize that He is God. All these things are found in Ezekiel 38 and 39.

Some will say that there is not one single mention of the name "Russia" in the Bible, so how do you know this passage is speaking about Russia? Let us remember that Russia as a nation did not exist in Bible times. Many peoples have lived in her land, but she was not a great nation then. Even in the year 1800 Russia was nothing as a nation. Not until 1848 did Marx and Engels write the "Manifesto of the Communist Party," the new creed of a new nation. So you see, Russia is a comparatively new nation. The names used for Russia in Ezekiel 38 and 39 are ancient Bible names; but even so, it is startling to notice the similarity between the ancient Bible names, Rosh, Meshech, and Tubal, and the modern names of Russia, Moscow, and Tobolsk.

Let us read Ezekiel 38:1-7. "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 [The American Revised Version adds, 'the prince of Rosh'], and prophesy against him, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: and I will turn thee back, and put hooks 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: 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. Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them." The main thing to notice here is a great and mighty nation that God is against. Here is a mighty nation that assembles many other countries to her. Here is a great and wicked nation that is a "guard" for many smaller nations.

But where is this nation located on the map? Let us read verse 15, which answers this question: "Thou shalt come from thy place *out of the north parts*, thou, and

THE FALL OF RUSSIA ACCORDING TO PROPHECY

By James Mattison

many people with thee, all of them riding horses, a great company, and a mighty army." This godless nation shall come from the north. North of what? All Bible directions are given from the land of Israel. The king of the north would be north of Israel. The king of the south, Egypt, would be south of Israel. The kings of the east are east of Israel. This nation is *north* of Israel. What large and powerful nation is north of Israel in these last days in which we are living? There is only one—the nation of Russia. Another verse that supports this is in the next chapter, verse 2: "I . . . will cause thee to come up from the *north* parts, and will bring thee upon the mountains of Israel." There is no doubt, then, that Israel will be invaded by a mighty but wicked nation that is north of Palestine.

But, you may ask, how do you know this will be in the latter days? Let us turn to chapter 38, and read verse 8, then verse 16: "*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." What nation has been brought forth out of the nations? This verse says, Israel, and history bears it out. In 1948 Israel was brought forth out of the nations and established as a nation in the land of Palestine. When will Russia come against Israel? The verse says, "in the latter years." Latter years of what? In the latter years, or last years of this world.

Now let us read verse 16. "Thou shalt come up against my people of Israel, as a cloud to cover the land; *it shall be in the latter days.*" Yes, beloved, it shall be in the latter days. That means, in our day, for, according to the words of Jesus and of all the prophets, we are living in the days of the end of this world. When you see Russia invading Israel, then you can soon expect to see the Lord Jesus Christ returning from heaven to establish the Kingdom of God upon this earth.

That there will be an invasion of Israel by Russia is clear. But what will be the reason for that invasion? The Bible answers in Ezekiel 38:10, 11, and 12. "Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and *thou shalt*



think an evil thought: and thou shalt say, *I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey;* to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." Russia will think an evil thought. What evil thought is this? Russia has many evil thoughts, for she has cast God out of her thoughts, and therefore all her thoughts are away from God, evil. Her ultimate goal is to overpower all nations and rule the earth. She is thinking evil thoughts about West Berlin today. She is planning evil for all who oppose her.

The evil thought she will have in "the latter days," is, "I will go up to the land of unwalled villages; I will go . . . to take a spoil, and to take a prey." Russia will seek to spoil Israel. She will seek to take Israel's possessions for herself. She will seek to take everything that Israel has, and she will succeed for a short time. Israel is slowly becoming a rich nation. Millions of dollars from the United States are pouring into Israel annually. Investors from other countries have invested and are investing huge sums of money in Israel's rapidly expanding factories and projects of all kinds. The Dead Sea is beginning to yield its rich deposits of potash and other minerals. Great water wells are causing the desert land to blossom as a rose. Oil is being discovered in the south of Israel. Yes, Russia is going to think an evil thought, a thought of going down and conquering Israel because of her wealth. So Russia will go down and do that very thing, according to verse 9 and other verses. "*Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.*"

When Russia invades Israel, what will the other nations of the world do about it? Will they fight for Is-

rael, or will they allow Russia to take Israel? Let us read verse 13 for the answer: "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?" Here we see some nations objecting to Russia's spoiling of Israel. But do we see these nations defending Israel? All we read is that they will object. Most prophetic students believe that the "merchants of Tarshish" refer to Great Britain, and the "young lions" refer to the United States and other countries who have been possessions of Britain. At any rate, though some nations will object to Russia's invasion of Israel, the Bible does not say that these nations will fight for Israel.

Must Israel, then, be annihilated? Must she go back into captivity? Will there be no one to help her? Yes, God will help her, but not until after she has been punished for her sins by the wicked nation of Russia. All through the ages God has used one nation to punish another. God used Nebuchadnezzar to punish many nations. God used the Persians to punish the Babylonians. God used the Greeks to punish the Medes and Persians, and the Romans to punish the Greeks. But, through it all, there has been one nation with whom God has worked, even the nation of Israel. He gave her His laws. He gave her promises of inheriting the land of Israel forever. He has punished her many times, and since the crucifixion of Christ He has worked with another people, the church, but at the end, He will work with Israel again. She will yet inherit the land of Israel for an everlasting possession when Jesus comes. Of course, only the righteous remnant will inherit the promises.

Hitler and Eichmann caused six million Jews to die in World War 2. In the last couple months we have seen Eichmann condemned for his part in this destruction of Jews. This was *one third* of the world's Jews. How many more Jews will die when Russia comes down against the land of Israel? We believe that another six million will die at the hand of godless Russia, according to the prophecy of Zechariah 13:8 and 9. "It shall come to pass, that in all the land, saith the Lord, *two parts therein shall be cut off and die; but the third shall be left therein.* And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."

Israel today does not accept Jesus Christ as God's Son. For this, and because of the fact that she crucified her Saviour many years ago, she must suffer agony until she comes to her senses. She has already suffered agony through the captivities and destruction from Jesus' day

till now, and she has a final agony to go through. Only one third will come through it, but that third will humble themselves before God and believe on the Lord Jesus Christ. (Read Zech. 12 and 13.)

But let us return to the wicked Russians. We have seen that they will invade Israel in the latter days. What then? Russia will not have long to enjoy her occupancy of the Holy Land, for Ezekiel 38:18 says, "It shall come to pass at the same time *when Gog shall come against the land of Israel*, saith the Lord God, that my fury shall come up in my face." Yes, friends, God's fury against Russia's wickedness will come up in His face, and His wrath will be poured out upon her. The following verses tell us that God will call for a sword against Gog. Every man's sword shall be against his brother. The Russian soldiers will fight among themselves. Besides this, God will send a pestilence, an awful rain, great hailstones, and fire and brimstone from heaven. Thus will He destroy the Russian army in Israel and be magnified in the eyes of many nations of the world, and *all shall know that He is the Almighty God!*

Will much of the Russian army be left after God's anger? No, not much. Ezekiel 39:2 says, "I will leave but *the sixth part* of thee." Only one sixth of that great army shall remain. Let us imagine how many that would be. If Russia's army would number 1,000,000 men, less than 170,000 would remain alive. That is the percentage—one sixth.

Do you know how long it will take to bury this great army? Ezekiel 39:11, 12, and 13 tell us that it will take seven months for the whole people of Israel to bury these dead—seven months for Israel to cleanse their land of the decaying bodies. We are told that the stench of the dead will stop up the noses of the people passing through the land.

Seven years will Israel burn the wooden parts of the Russian weapons as firewood. For seven years Israel will not have to cut firewood. Israel shall spoil those who spoiled her.

What purpose will Russia's invasion of Israel serve? What good can possibly come out of something like this? Why did God foretell these things for our understanding?

Beloved, God has a plan in mind to save the men who want to be saved. He is working today with the people who want to be His people. But He is also letting man have his own way today, showing man that man is incapable of ruling himself. There is no one on earth wise enough or perfect enough to govern this earth aright. But God has prepared One who is wise enough and perfect enough to rule the earth. That One is Jesus Christ, whom God promised should rule over the kings of the earth when He comes again.

We are living in the dying years of this age of man's

rule. Mankind will destroy himself if God does not intervene. This is clearly taught by Jesus in Matthew 24:22. How is God going to take over after man's last failure? He will send His Son Jesus Christ to rule the world in peace and righteousness for a thousand years.

There will be no more taverns then. These church-houses of the devil will be destroyed. There will be no more houses of prostitution then. Never again will one man take another man's wife. No more will nations' budgets be used for war. For Jesus will banish war from the earth. All sickness and sorrow shall cease. There shall be no more tears. Death itself will be destroyed.

Then, after His thousand-year reign, Jesus will turn the perfect Kingdom over to God His Father that God might be all in all. (1 Cor. 15:21-28.) But, friends, if you and I are not on God's side now, we cannot be on God's side when Jesus comes to reign for one thousand years. Lift your thoughts to God; put down your human pride; humble yourself before God and men; and do the first works. Then you can be saved eternally.

PRECIOUS PROMISES

By Beth Briggs

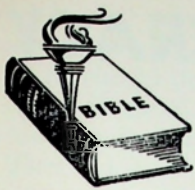
"Delight thyself also in the Lord; and he shall give thee the desires of thine heart. . . . Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. . . . The steps of a good man are ordered by the Lord: and he delighteth in his way. . . . Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Psa. 37:4, 5, 23, 24).

The Psalmist states that the Lord will give His followers the desires of their hearts. But there is a condition! We must delight ourselves in Him. When we do this, our desires will be for good only. God always blesses our spiritual aspirations, and needed material things will follow. So let us thank God, even in extremity, for He sees the end from the beginning, and knows what circumstances are most likely to keep us near Him.

The steps of a good man are ordered by the Lord. Then, if we are good in the sense the Psalmist uses the word, we know that what befalls us has been ordained, and neither the present nor the future need hold any uncertainty or fear for us.

I will delight myself in God,
Entrust my life to Him,
And He will fill my cup of joy
Right to the very brim.

My steps are ordered by the Lord,
I may not understand,
But when I walk in paths unknown
He holds me by my hand.



The Pulpit and the Press

Brief Messages for Busy People



ALCOHOL AND MENTAL ILLNESS

"Alcohol constitutes the country's largest mental-health problem. Nothing looms as large on the horizon," says Dr. Karl Menninger, Menninger Clinic, Topeka, Kan.

Dr. Thomas Parran, former Surgeon General, United States Public Health Service, says, "Alcohol is a major cause of insanity, and poisoning from it causes more deaths than from all of our most infectious diseases.

OUR EXAMPLE IN PRAYER

By C. Jesse Pestle

It is said of Jesus, "In the morning, rising a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35). As Christians we are to follow in the steps of our Master, but how many of us follow His example in the matter of prayer? Few people in the church today doubt that great power is available through prayer; yet, how many realize such power by experience?

It is significant that Jesus arose to pray "a great while before it was day." Being very much in demand, Jesus was with people most of the three years of His public ministry. Multitudes followed Him to hear His preaching and to be healed of their diseases. He spent much time training the twelve for the work of the new church. Yet Jesus needed communion with His Father in order to do the Father's work. Probably the only time for such communion was early in the morning while others were sleeping. It was then that He prayed.

How often do we rise up early in the morning to talk with God? While others slumber, do we pray to God for strength? All too often we put off praying until late at night before we retire. When our minds are tired and full of the day's activities, then we seek the face of our Creator. Would it not be better to speak to God each day before we speak to anyone else? Why not turn our thoughts to God when our minds are clear and alert—when we can best frame our thoughts in words—when we need His guidance for the day? It is not good to pray oneself to sleep at night after flitting away the quiet morning hours doing other things. It is not polite to fall asleep while talking to a friend, let alone the One who made us.

David said to God, "Early will I seek thee." We will do well to do likewise.

THE HOMESPUN PHILOSOPHER

"One feller, for instance, told Rufe Zinder he didn't believe in making no pledge. He said things was so uncertain these days that he didn't sign nothing in no shape or form. Rufe told the Committee he happened to know this feller was buying his car; his motorboat and color TV set on the installment plan. Rufe couldn't figger how he was gittin all them things without signing somepun.

"Another member told Hezekiah Adams that he didn't use no envelopes—just dropped a big handful of money loose in the plate. He allowed as how the congregation would be surprised at how much he dropped in the plate loose every Sunday. The parson said he took all the loose offering one Sunday and divided it among the members that says they give loose, and it came to seven cents apiece. He said the major problem was them puttin-in-loose members."—*Blanchard Bulletin*.

SECOND THOUGHTS ABOUT COMPLAINING

Selected from "Awake," by Howard Hawkins

"A preacher kept on his desk a special notebook labeled, 'Complaints of Members Against Other Members,'" says W. Wallace Downes in *Community Tidings*. "When someone called to tell him the thoughts of another, he would say, 'Here's my complaint book. I'll write down what you say, and you sign it. Then when I have to take the matter up officially I shall know what I may expect you to testify to.' The sight of the open book and the ready pen has its effect. 'Oh, no, I couldn't sign anything like that,' and no entry is made. The preacher says he has kept the book for forty years, opened it perhaps a thousand times, and never wrote a line in it."

PROTESTANT CHURCH GROWTH IN SOUTH AMERICA

A growth of eight hundred per cent in the number of baptized Protestants in Latin America has occurred since 1937, according to a report by the Evangelical Foreign Missions Association in Washington, D. C. The mission body, which is associated with the National Association of Evangelicals, said that the most complete survey of Protestant membership undertaken in Latin America shows 3,441,445 baptized members of all Protestant bodies in South and Central America. This compares with only 422,395 in 1937.



CAN DEMOCRACY WIN?

By Mary Burnett

throughout the years. Many struggles between 1640 and 1918 finally carried democracy to world-wide victory. America's purpose is for peace and neighborliness.

Thomas Mann believes in the victory of democracy. He believes that democracy will win over totalitarianism, socialism, fascism, aristocratism, and other powers that face the world because of our basic democratic principles: we want peace and are ruled by the majority. In our democratic nation, it is asserted that the right of a free people to determine their own destiny includes respect for the rights of foreign people and thus constitutes the best guarantee for the creation of a community of nations and peace. Mann described democracy as "a form of government which is inspired above every other with the feeling and consciousness of the dignity of man. Democracy wishes to elevate mankind, to teach it to think, to set it free. It aims at education." This is one man's belief about the future of democracy, but there are many others who agree with him.

Then there is another side to the question. Some people seem to think that democracy has already won, but is now going backwards. The nineteenth century is believed by them to have been the golden age of democracy. The age of peace, free capitalism, and easy industrialization ended with the era of World Wars—1914 through 1945. Carl N. Degler says, "We now live in a new epoch in which democracy can expect to be neither typical nor dominant. The Age of the Democratic Revolution, which began with the American and French Revolutions in the eighteenth century, has come to a close."

Hilaire Belloc believes that "except for the active and adventurous few, men like slavery when they experience it; they get the things most valued in life; sufficiency, security, and relief from responsibility." In other words, democracy is no longer popular with a great number of Americans.

Ralph Adams Cram had this to say: "Democracy has achieved its perfect work, and has now reduced all mankind to a dead level of incapacity, where great leaders are no longer wanted or brought into existence, while society itself is unable of its own power as a whole to lift itself from the nadir of its own uniformity."

Someone once said that "a democratic nation reflects the human qualities of its people. It cannot have a firm purpose in the world if its citizens lead aimless lives."

ACCORDING to Webster's Dictionary, the meaning of the word "democracy" is "rule by the people." Of course, there is much more to it than just that, but if you got right down to the basic factor, that would be it. Can democracy win? Win over what? When do we expect it to win? Hasn't it already won? These and many more questions we will try to answer. We will also present both sides of these thought-provoking questions and then endeavor to draw our own conclusions.

The principle of democracy was present in the time of Daniel. We read in Daniel 6:1, 2, "It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents: of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage." In the time of Daniel there was one head person, such as our President; three presidents, such as our governors; and 120 princes, such as our district representatives. The purpose in setting up this sort of government is stated in the latter part of the second verse, that "the king should have no damage"; in other words, so there would not be a dictatorship in the land, or one person in control of everything.

Some of the other principles of democracy are: freedom of personal life and conduct, and, most important, the freedom of religion.

The Athenians were the first to try a form of democracy. Democracy has been in effect in America since 1790. Democracy has had many trials and hardships

Still another side to this question is that democracy cannot and will not win ever, because God's Holy Word has prophesied that it will not. Henry Ward Beecher in one of his great sermons said, "The day shall come to pass when the nations shall be governed by God's will . . . when God should rule, the earth would be at peace."

In Jeremiah 30:11 we read, "I am with thee, saith the Lord to save thee." In Zechariah 14:2 we read, "I will gather all nations against Jerusalem." And Joel 3:2 and 9 states: "I will also gather all nations, and bring them down into the valley of Jehoshaphat. . . . Proclaim ye this among the Gentiles. Prepare war." We are included among the Gentiles.

We see from the preceding verses that in the future there will be a terrific battle, of which the United States will certainly be a part. To show that God will be in control, let us notice the following scriptures. "The Lord shall be king over all the earth: in that day shall there be one Lord and his name one" (Zech. 14:9). "His dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zech. 9:10). "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . . Yea, all kings shall fall down before him: all nations shall serve him. . . . His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed" (Psa. 72:8, 11, 17).

The Prophet Isaiah wrote: "Of the increase of his government and peace there shall be no end" (Isa. 9:7). Paul in the Corinthian letter wrote, "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" (1 Cor. 15:24).

So, according to these verses, democracy cannot and will not win. First, there is to be a war like there never was before. Second, God shall set up His Kingdom, which will cover the entire earth. Such a Kingdom was foretold in Daniel 2:44. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Democracy is not the answer. It is not the rule for the future, for it is not the way God has planned. God promises peace. We have this promise in Psalm 72:7; "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth." Micah, the prophet, tells of peace for which men have long been seeking. "Nation shall not lift up sword against nation, neither shall they learn war any more" (Micah 4:3). Isaiah 65:17 foretells, "Behold, I create new heavens and a new earth: and the former shall not be remembered nor come into mind."

We feel that we have answered this question sufficiently, that we have stated the answer to this question well, and not only stated it, but proved our point. The point is that democracy cannot win. In the end, no nation will win, for God will set up His government and there shall be no other. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

(Miss Burnett, a senior in high school, wrote this article originally as an essay for one of her high school classes.)

SPACE TRAVEL

By Harry Sheets

FEBRUARY 20, 1962, is a date that will be remembered in American history. On that date John Glenn was rocketed into space and returned to earth safely after circling the earth three times. He returned to a hero's welcome.

Lieutenant Colonel John Glenn has earned all the rewards and honors he will receive. Many weary months of rigid training were necessary to prepare him for such a trip. He endured tests of simulated conditions far more severe than any he expected to encounter in space. He returned in fine physical condition because he was prepared for his trip. He paid the price for achievement. He deserved to win.

There are many people who say that they would like to do what John Glenn did; however, we suspect that

most of them would give up, or be declared unfit, long before completing the necessary training.

If people really want to travel into space they may do so. Every person has been invited to take a journey into space, but each person who desires to make the offered trip must prepare himself. He must be willing to "endure hardness, as a good soldier of Christ Jesus."

This trip into space will be to meet King Jesus when He returns to this earth. This trip is for Christians only. Paul has told us what to anticipate. "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).

Where do Christians go after they meet Jesus? Paul did not say, but John the Revelator was permitted to see into the future. He said: "I looked, and, behold, a door

was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter." (Rev. 4:1).

John saw God sitting upon a newly placed throne with a multitude of people around the throne. God was holding a book in His hand. A search was made to find someone who was worthy to take the book from God's hand and open it. The search ended when Jesus was found in the crowd.

The joy of the throng was so great that they burst into 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). This vast multitude, then, are the redeemed of all ages. How far they are removed from the earth when they stand before God we do not know. We do know that they are not on the earth.

John Glenn was greeted by the President of the United States, who pinned the medal of honor upon him. Christians will be greeted by God, the Creator of the universe, who will place a gold crown upon each head. Each person will receive immortality as he starts his journey into space. The crowd which will witness this scene will be angels, "ten thousand times ten thousand" of them.

This favored class of people will become members of God's family through marriage to His Son. (Rev. 19:7, 8.) This will make them "heirs of God, and joint-heirs with Christ" (Rom. 8:17).

The journey which God has promised to those who accept Jesus is far greater than any dreamed for our astronauts. The rewards are greater, too. "Now they do it to obtain a corruptible crown; but we an incorruptible" (1 Cor. 9:25).

When Jesus returns to this world in great power, His bride (the redeemed) will be with Him. They will sit with Him upon His throne, and will reign with Him for a thousand years. (Rev. 20:4, 6.)

This space journey will take place when the time "for the marriage of the Lamb is come," and when "his wife hath made herself ready" (Rev. 19:7). They will be "at home" on this earth.

HOW STAND THE JEWS WITH GOD?

(Continued from page 5)

store again the kingdom to Israel?" To this Jesus replied (not with any suggestion that they were nursing a false hope), "It is not for you to know the times or the seasons,

which the Father hath put in his own power" (Acts 1:6, 7).

There are further examples of the pairing of fact and promise of which the passage in Jeremiah 23:7, 8 is most notable. "Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." Clearly God did not bring the evil on the church, but on the Jewish nation. The compensating good must, therefore, also apply to the Jews.

That third chapter of Galatians which has given difficulty to so many Christians also helps to resolve the difficulty itself. Paul explains that God's covenant with Abraham and his seed could not be annulled, even though at Sinai Israel had voluntarily agreed to conform to God's law as a condition of receiving God's blessings. In his explanation the Apostle laid down the principle that God's covenant with Abraham and his seed was conditional. That covenant not only concerned the matter on which the Apostle was reasoning with the Galatian church, but also included "the land of thy sojournings, all the land of Canaan for an everlasting possession." Thus it was, when Abraham reached the land, God told him to "lift up thine eyes, . . . for all the land which thou seest, to thee will I give it, and to thy seed for ever." Abraham took token possession of the land on behalf of his seed (Gen. 13:17), and in pursuance of God's unalterable covenant. It is an aspect which cannot have any spiritual application whatever, particularly as God told Abraham to see the extent of the inheritance with his natural eyes. Hebrews 11:9 defines the land of promise as the earthly land of Canaan where Abraham had dwelt in tents. The "friend of God," however, had a longing for "a better country, that is a heavenly," but this conveys no suggestion of the annulment of God's pledges regarding the land of Israel and, in fact, the pledges were renewed to Abraham's natural seed long after the patriarchs had died.

So one could go on quoting from a long list of promises which cannot possibly be spiritualized, but which must apply to the natural nation and the natural land of Israel. (Examples include Jer. 32:43; Isa. 41:19, 20, etc.) Perhaps the strongest of all the unconditional and restrictive promises to the Jewish people are those concerning the future of the people as a nation. For example: "Thus saith the Lord, who giveth the sun for a light by day, and the fixed order of the moon and the stars for a light by night . . . if this fixed order departs from before me . . . then shall the descendants of Israel cease from being a nation before me for ever" (Jer. 31:35, 36, R.S.V.). That promise was repeated in Jeremiah 25:26, where it was also associated with the promise to bring back the nation from its world-wide captivity. Here, again, the promise of future permanence as a nation was made to the nation which was being scattered; not to

the church. The final emphasis comes in such passages as, "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" (Amos 9:14, 15).

To sum up, therefore, the Bible reveals that the dispersion is not the end of the Jews as a people, but an interregnum in their national life; that God has promised to restore to them the natural rights and privileges He gave them through their fathers; and that their present unhappy spiritual state is for a limited time, "until the times of the Gentiles be fulfilled."

Then the Messiah-Deliverer "shall turn away ungodliness from Jacob" (Rom. 11:26) and men of all nations shall turn to God through the Jews. (Zech. 8:23.) This is to be the great work of our Lord at His second coming. Then the Jews will say, as our Lord foretold, "Blessed is he that cometh in the name of the Lord," and all mankind will recognize in the experience of Israel the faithfulness and love of God.

In the light of the prophecies, should not the recent re-establishment of the State of Israel, the tragic work of the "hunters," the restoration of the desolate land, and the great regathering now in progress put every Christian on inquiry concerning the second coming of our Lord?

(Mr. Bunker's, "The Book of the Chosen People," may be purchased from Land of Promise Productions, P. O. Box 855, Paradise, Calif., 50 cents each.)

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(front and back views)



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**YOUNG PEOPLES'
MISSION IN
CITY, TOWN,
AND COUNTRY**

(Page 4)

VOLUME 51, NUMBER 15

IN THIS ISSUE!

The Gaza Strip in Prophecy

The Nature of Jesus Christ

Fear or Faith?

And short features of current
interest.

Junior Boys' Class

Pictured is a Junior boys' Sunday school class, Pennellwood Church of God, Grand Rapids, Michigan, with teacher Roger McLain. Such classes of lively boys learning the Word of God are the backbone of the Sunday school and the bright hope of the future church.



"THE LORD PRESERVETH ALL THEM THAT LOVE HIM"
— PSA. 145:20



Young People's Mission in City, Town, and Country

by Emory Macy

THERE is a great change in this social world. The population of the United States is rapidly moving from the smaller communities toward the larger cities. The *town and country* churches are faced with the problem of losing the coming generation. The large city churches have a problem of building to meet the rapidly growing city population. No city church can feel that its educational plant is adequate.

The town and country churches feel that they have been separated from the larger city congregations because the young people are leaving the home church. The town and country churches are being faced with a new financial problem. Some find it necessary to share their pastors with neighboring sister churches, or to merge into larger parishes.

What is the church's mission toward those town and country churches? What can the young people do to help these churches? If you attend such a church, your mission is to hold on to the Bible truths and to speak of them to your friends.

If your home church is a city church which is able to support missionary work in smaller places, your mission is to encourage your church board to be mission-minded. Young people's organizations and Berean societies should build a program whereby they can conduct services, or send gospel teams to the town and country churches. Young people should become missionary-minded and seek for places where new churches can be started. Towns and communities which may have church people of like faith, living ten or fifteen miles from the home church, should make a survey as to the possibilities of starting home mission Bible classes, or new Sunday schools. Young people of today are the churches of tomorrow. There will be no "church of tomorrow" in city, town, or country, if the young people fail today.

The city church is proud of its location, its fine old building, which symbolizes the living spirit of the saints within. Some of these church buildings are also following these historical saints to the grave. Some refuse to realize that their rickety buildings are no longer as attractive as they were fifty years ago. The city churches have a mission to fill, and that is to meet the needs of the growing population.

It used to be thought that mission fields were something far away. The world news reports the heart-breaking development of the cold war, which has reached into those countries where mission work is greatly needed. Many foreign mission fields are being assaulted by Communist, anti-God propaganda. Foreign fields are being closed to Christianity because of the doctrines of Marxism.

Every Sunday school student has, at some time or other, sung the song, "Red and yellow, black and white, they are precious in His sight; Jesus loves the little children

of the world." The song still rings true. Some of these little children are growing to adulthood side by side with you and me. Every church in the city has these little ones passing in front of the church door every day. Some of these young people are of Spanish or Mexican descent; some are white, some Negro, some Japanese. They all live within a few blocks of your city church. Their fathers and mothers work in a near-by factory. They are left to wander in the streets, looking for something to do.

The city churches often look down upon these little urchins and with their proud feeling try to stir the sympathetic feeling of others to support missionaries abroad.

What can the young people do about this problem? Young people can help provide a recreation program for these boys and girls who have no other means to pass the time. The city of Litchfield, Minnesota, conducts a fine summer program for their youth. It provides various hour-long classes in baseball, tennis, arts and crafts, music, band, swimming, and many others. Each boy and girl, who otherwise would be idly playing in the streets, is busy every day in one or more of these classes. The high school and college students are used as co-instructors in these summer classes.

Young People's Mission in the Church

The young people of the Church of God could be missionaries for the church by helping to establish similar work in the name of your Sunday school class. If you did, I am sure it would not return to you "void."

The time has come when there is a need for *sand-lot missions*. The speaker at the International Sunday school convention of the Assemblies of God, meeting in Minneapolis, warned that enrollment of adults and children in the nation's Protestant Sunday schools is dropping at an "alarming rate." Victor Trimmer of Wichita, Kansas, told the delegates that United States' Sunday schools are "losing three out of every four enrolled."

There is a rapid increase in every town and city of boys and girls who are untouched by any Sunday school or church. These are boys and girls, young men and young women, that you meet in your schools, in your town. This is your problem, and mine. They are our responsibility. Your church will rise or fall upon your solution. John the Baptist gave a very good answer to this social problem. When the people asked him, saying, "What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise" (Luke 3:10, 11). Some people would call John's advice foolish; others would say it is good Christianity. I like to call it missions. The New Century Dictionary defines mission as "a sending or being sent for some duty or purpose; a person sent to a foreign country to conduct negotiations, establish relations."

If the young people of the Church of God want to do missions, or establish a friendly relationship with the people of foreign descent, step out and try John's advice in the name of the Church of God. "For in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16).

George F. Santa, director of the Christian Workers Service Bureau, in an article entitled, "The Role of Christian Youth in Today's World," writes:

"Young people do not want to be nursed and fussed over by the church. They want a job to do, a job that demands their very best. . . . When a group of teen-agers in Tennessee 'got on fire' for the Lord they looked for a cause through which they might glorify Christ. They wanted a difficult job, an impossible job, except as God Himself would enable them. And they found it! Despite the pessimism of adults and cries that it couldn't be done, they conducted an evangelistic campaign, all without adult help. They provided their own speaker, a teen-age boy; their own teen choir; paid for the advertising; rented the city auditorium for a week at \$100 a day, with no promise of financial help; and went to work. Contrary to the predictions made by fearful adults and others, that the venture was certain to fail, the young people carried on to glorious victory in the Lord. Fifteen hundred attended the last meeting, scores accepted Christ or rededicated their lives, and, after every bill was paid, nine hundred dollars was left over to go toward a youth center they were building." This can be done in every Church of God, if the youth would rally together.

We must never forget that it was teen-age David who "rocked" the Philistines from their pagan idolatry because he had faith in his living God. The history of the world was changed that day. That teen-age generation enjoyed a period of peace and freedom from their enemies because one young man stood for truth.

There is a striking parallel today between the youth's role in this life and that which David had to face in the ancient world. David's life, after God gave him victory over Goliath, was not an easy one. As a matter of fact, he suffered great humiliation from his brethren and countrymen before he had the opportunity to serve his God. His own brothers said to him, "Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle . . . and the people answered him again after the former manner" (1 Sam. 17:28, 30). Then King Saul reminded David that he was only a teen-ager and knew not his own mind, by saying, "Thou art not able to go against this Philistine to fight with him: for thou art but a youth" (1 Sam. 17:33).

(Please turn to page 13)

FEAR or FAITH?

By Gordon Landry

RUSSIA'S colossal experimentation in hydrogen blasts sent shock waves bouncing against seismograph instruments at check points throughout the world. More important, however, is the fact that the big bomb, equal to more than 50 million tons of TNT, sent shock waves into fearful hearts in all parts of the globe. While still concerned about the 30 megaton explosion and the horrifying possibilities of its resultant fallout, the United Nations threw up its hands in despair after pleading with Khrushchev to discontinue such monstrous experiments. "There will be no discontinuance until we explode a 50-megaton bomb," Khrushchev said. Today, the big shoot is history, and still the explosions continue.

Our own leaders have been contradicting one another throughout the tests Russia, and now the United States, conducted, and their contradictions leave citizens of the United States dazed. One official says there can be no military value to such tests; another says unless we want to fall behind the Russians we will have to resume our own tests. One claims atmospheric explosions are too dangerous to humanity for a moral-minded nation to even consider; another claims the United States must continue atmospheric tests, and that *our* bombs are ninety-five per cent free of harmful fallout material.

Now there is talk in military and scientific circles of trying to perfect a neutron bomb. This type of bomb, they say, would be of intensive and strategic value. It would destroy all life within a certain radius of its detonation, but would not harm buildings and other structures. The nation possessing such a contraption could take over the country it destroys, and not have to furnish millions of dollars to rebuild the conquered territory.

So you see that the life of distant peoples means little, and that their material possessions become of the utmost importance. It's like reading that a million Chinese have died of starvation and shrugging it off; then recoiling in shock and shame that a child in your own town died of starvation.

To help the citizens understand the power unleashed in Russia's exploding a 50-megaton bomb; one man said it would be like packing a football field with cases of TNT, and then stacking cases upward for a height of 30,000 feet. If it was detonated, you can imagine the results.

Is it any wonder that people the world over are frightened? This fright is evidenced in the cries of those nations not possessing atomic and hydrogen stockpiles; it

is evidenced in sales of home fallout shelters in this country; it is evidenced in the conversation of the man on the street.

Present-day conditions were prophesied long ago by the servants of God who lived in close contact with Him. In fact, the very fear that grips men's hearts was foretold. Jesus, for instance, said that just prior to His return men's hearts would be failing them for fear. Heart failure is one of today's most prevalent killers. Let us read Jesus' prophecy: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:25-28).

Isaiah likewise spoke of these days, saying, "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again" (Isa. 24:17-20).

You can find no better description of the earth's headaches than you can find from the prophecies in God's Word. A newspaper may inform you of the conditions as they unravel, but God already has informed you of the conditions that will come upon the earth. God's Word has described these conditions hundreds and thousands of years in advance better than the polished reporters of today can do.

Let us read a few more of these prophecies to show, if for no other reason, that God's Word is as up to date as tomorrow's newspaper. Paul said to Timothy, "This know also, that in the last days perilous times shall come" (2 Tim. 3:1). Why did Paul, speaking as God gave him authority, prophesy of perilous times to come? The reasons are given in the next few verses. "Men shall be lovers of their own selves, covetous, boasters, proud, blas-

phemers, 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. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth."

Did not Paul exactly describe many of the people in this world today? The trouble plaguing the earth comes as a result of this type of people exercising authority in the nations of the world. The problems do not cause the people to be the way they are; the people cause the problems to pop into focus.

"The day of the Lord," wrote Peter in 2 Peter 3:10-13, "will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." The conditions now existing will be done away in the great day of God. The literal heavens and earth will remain.

In this chapter Peter speaks of three sets of heavens and earth: those before the flood in Noah's day, those now in existence, and those to come. Actually, all three refer to the same literal heavens and earth, but a change takes place at the ending of one and the beginning of the other. So we say the earth was destroyed in Noah's day, but we still live on the earth. Man was destroyed, conditions were changed, but the actual earth remains. This is as it should be. "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).

Jesus warned about the times of tribulation coming upon this old earth, and we believe those times are just around the corner. Yet, like a blind man at the wheel of a racing car, the earth plummets ahead without a thought of applying any moral brakes. "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matt. 24:21, 22). Jesus said, then, that if man were left to him-

THE MAN WHO STILL POINTS UP



self, he would destroy all flesh upon this earth. But God will intervene before man reaches that point. No wonder so many people are frightened at the prospect of the future. They can see the self-destructive inclination of man, and do not realize that God will finally step into the picture and call a halt to man's madness.

We can easily see, then, why so many in the world are troubled. Plainly, it amounts to a lack of faith in God and in His ability to stop man before it is too late. He did stop man before—with a flood in Noah's time, and with confusion of language at the tower of Babel. He will stop man again!

One of the profoundest advantages a true Christian has over a man of the world is a faith that destroys fear. Paul said, "We may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:6). The apostles believed this wholeheartedly after Jesus' ascension, and went throughout Palestine and the world, boldly proclaiming the truth of the gospel of Christ, and disregarding their personal safety.

Jesus told His apostles and us, "Let not your heart be troubled: ye believe in God, believe also in me" (John 14:1). This, then, is our faith and confidence. This is our mainstay. This is our hope. Because of this statement, we have no fear about the conditions coming upon the earth, though we know those conditions will be a severe test of faith of all Christians. Let us, in faith, look to God through His Son and dispel fear of man from our lives.

PART ONE

By *Hollis Partlowe*

Did Jesus Pre-Exist?

THERE are a few passages of Scripture that, if taken out of their context and not examined in light of the complete revelation of Scripture, would seemingly favor pre-existence. (For example, John 17:5.) Pre-existence, like the doctrine of heaven at death, is man's effort to improve God's plan. Some simply refuse to believe in a Saviour that came into existence about two thousand years ago. God's plan, however, does not need improving; it needs to be preached and taught. The Bible will carry its own weight when preached in fullness and power.

By the surface reading of a few texts, one might believe in predestination. But, if we study thoroughly, we will see those texts teach only God's foreknowledge. Likewise is it with pre-existence. The texts that seem to favor it really teach that Jesus was always in God's plan.

People who believe in pre-existence, according to my understanding, do not believe that Jesus is eternal. If one asks them when He was begotten, they reply, "We don't know." Indeed the Bible answers this question plainly. According to Luke 1, the Holy Spirit overshadowed Mary, and she conceived. Jesus was begotten at that time—about nine months before He was born.

Who Is Jesus Christ?

The nature and identity of Christ is vitally important for a correct view of God's plan of salvation. In the religious world today, there are at least three answers to our question. Two of them are false; only one is true.

Some would have us believe that Jesus is God—"very God of very God," as it is sometimes stated. These con-

tenders further tell us that Jesus was Creator of everything. However, the Bible teaches that God is one, and only one person is God. There can be only one Almighty. One of the great doctrines of the Jewish religion, as well as of Christianity, is that of one God. "Hear, O Israel: the Lord our God is one Lord" (Deut. 6:4).

There are others who take the other extreme, and say that Jesus was just another good man, "as was supposed the son of Joseph" (Luke 3:23). Had Jesus been the Son of Joseph, He would have had no power to save Himself, let alone anyone else. All of Adam's descendants have sinned and come short of the glory of God. All deserve death. But these things cannot be said of Jesus. (1 Pet.

THE NATURE OF

2:21-23.) Christ was sinless and completely adequate to pay the price of our salvation. As far as the identity of our Lord is concerned, Peter's great confession is still unsurpassed, "Thou art the Christ, the Son of the living God" (Matt. 16:16).

A hundred and twenty times it is said in the New Testament that Jesus is the Son of God. Our salvation hinges on the authenticity of this statement. Jesus is divine, but God alone is deity. The word "divine" is defined as follows: 1) "of or pertaining to God; 2) appropriated to God, or celebrating His praise; religious; holy; 3) pertaining to or proceeding from a deity; 4) godlike; heavenly; supremely admirable." We surely believe that Jesus is divine. However, He is not God; He is not Melchisedec; He is not an angel; He is not Michael. Jesus is the only begotten Son of God, conceived by the Holy Spirit, and born of the virgin Mary. He was made lower than the angels. Why? "For the suffering of death" (Heb. 2:9). The Son of God was made a mortal person, but He was raised from the dead to immortality and exalted above every name that is named.

Jesus Christ, moreover, is unique. He is in a class all by Himself. No man ever was born, lived, worked, taught, died, and was resurrected like Jesus. God is in heaven; man is on the earth. Jesus Christ is the only connecting link between the two. "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

When the Bible writers speak of the creation of the universe, it is plain that God did the creating. He created all things "alone" and "by myself" (Isa. 44:24). However, God has given to Christ the work of building

the church. Because of His obedience, God has entrusted to Him the work of judgment, redemption, resurrection, etc. Jesus is to the church what the Father is to the whole world. Jesus is the one through whom all spiritual blessings flow.

Birth or Incarnation

The birth of Jesus is one of the most wonderful events of all the ages. How He made His entrance into the world, however, is a question upon which there is a great difference of opinion. Was He born? or incarnated?

No form of the word "incarnation" can be found in Scripture. It is defined as follows: "Invested with flesh or bodily nature and form; embodied in human form;

The birth and true nature of Christ are doctrines on which the Church of God stands almost alone. Nearly all other groups have accepted pre-existence, or the trinity, or both. Obviously, one cannot believe in both pre-existence and the birth of Christ; one cannot believe that Jesus was born, and still hold to the pagan teaching of incarnation. To believe both is a contradiction of terms.

Furthermore, the New Testament is replete with evidence that Jesus was made. "When the fulness of the time was come, God sent forth his Son, *made* of a woman" (Gal. 4:4). Nowhere is it said that Jesus was remade, or that His physical nature was changed except by resurrection. He "*being made* . . . obtained a more excellent

JESUS CHRIST

state of being clothed with flesh; a person, animal, or other being embodying a spirit or deity." No wonder the inspired writers avoided the use of this term! Incarnation is a teaching of paganism and superstition. In many heathen nations the king was thought to be an incarnation of their god.

On the other hand, the Bible writers frequently use the words "birth" and "born" when speaking of the first advent of Jesus. These two words are defined as follows: "act or fact of coming into life; act of bringing forth; origin; beginning; brought into existence."

The theme of Old Testament writings was the birth of Israel's Messiah, the first promise being in Genesis 3:15. Writing seven or eight centuries before Jesus was born, the Prophet Isaiah wrote, "Unto us a child is *born*" (9:6). The virgin was to *bear* the son. (7:14.) When the angel made the announcement to the shepherds, he said, "Unto you is *born* this day . . . a Saviour" (Luke 2:11). Mary "*brought forth*" her first-born son. (Matt. 1:25.) The angel told Mary that she would "*bring forth* a Son" (Luke 1:31). If these terms do not mean what they say, why are they used?

Any student who is seeking truth will observe that the word "born" and synonymous expressions correctly give the true meaning of the origin of our Saviour. Jesus was not God clothed with flesh, but rather, "God was in Christ reconciling the world unto himself" (2 Cor. 5:19). Jesus was a mortal man who died for our sins. His birth, moreover, was the result of a miraculous conception. After that He was born in a natural way and cared for in a natural way. Incarnation has no foundation in the teaching of Scripture.

name" than the angels. (Heb. 1:4.) "He took not on him the nature of angels; but he took on him the seed of Abraham" (2:16). Moreover, He was "*made like unto his brethren*" (v. 17).

Now the question naturally arises, How was Jesus made? The whole testimony of Scripture answers that He was *begotten* by God and *born* of a woman. Man had nothing to do with bringing Jesus into existence. The process was between God and the woman.

Why I believe in Immortality

The supreme hope of all saints is eternal life in the new earth made free from sin. We look forward to the time when we will possess immortality. In this life we are seeking it. (Rom. 2:7.) We are assured of it, but only if we meet the conditions, and only at the time of Jesus' return. Natural immortality may be popular, but it is untrue.

God is the Eternal. (Psa. 90:1, 2.) He is the only one who has always existed. Moreover, He has demonstrated that eternal life is possible for mortal man by the resurrection of Jesus Christ from the dead. If Jesus were eternal, God has never established the fact of resurrection to immortality. If Jesus already had immortality, how did God bestow this priceless gift upon Him? The New Testament writers tell us repeatedly that He did just that. Belief in Jesus' resurrection, moreover, is necessary for one's salvation. (Rom. 10:9, 10.) Our hope hinges upon this historical event.

Jesus was human in nature, but He was divine in character. He was a mortal man; He died; He had flesh and bones; His blood was spilled. First Corinthians 15 makes

it plain that Christ first possessed a natural body, and later a spiritual body. "The first man Adam was made a living soul [or person]; the last Adam [Christ] was made a quickening spirit [a life-giving person]. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man [Christ] is the Lord from heaven" (1 Cor. 15:45-47). Hence, it is evident that Jesus came into existence after Adam. Pre-existence reverses this order. Careful students should reject it. Jesus ranks before Adam, but He is after Adam in time. He first had a mortal body, and later received an immortal one. Evidently there was a time when Jesus did not exist.

Furthermore, the same order is set forth for us. "As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. 15:48, 49). Yes, first we have a body of clay like Adam, but when Jesus comes we will possess a glorified body like Christ. (Phil. 3:20, 21.) Our assurance rests in the fact that Jesus followed this course. To say that Jesus had immortality, and in the same breath say that He died, is a very glaring inconsistency.

In the next place, the glory that Jesus had "before the world was" is often used to prove pre-existence. (John 17:5.) However, the ones who hold this view fail to see that the disciples had also received this glory. "The glory which thou gavest me I have given them" (v. 22). Did the disciples pre-exist? Has the church been glorified? All students know that the glorification of the church lies in the world to come. Indeed, the glory Jesus mentioned was prospective. Besides, John 7:37-39 mentions the fact that "Jesus was not yet glorified," and Peter reminds us of the "sufferings of Christ, and the *glory that should follow*" (1:11). Doubtless, Jesus first suffered and then was glorified. For Christ and His followers the order is first the cross and then the crown. Again, pre-existence reverses this order. "Ought not Christ to have suffered these things, and to enter into [not re-enter] his glory" (Luke 24:26). When we look at the whole Bible, it is plain that Jesus first suffered and then was glorified, which makes pre-existence impossible.

Furthermore, we must remember that the style of writing in the Bible is different from any other book. God sees His plan completed and speaks as if all things were accomplished. For example, Isaiah 53 speaks of the death of Christ in the past tense. He also speaks of Jesus' birth in the present tense (9:6); yet Isaiah lived about seven and one-half centuries before Christ. Anyone familiar with Scripture must admit that much of the Bible is written that way. God sees the church glorified and the

Kingdom established, and speaks as if these things were already realities. He "calleth those things which be not as though they were" (Rom. 4:17).

Scripture says that Jesus is "heir of all things" (Heb. 1:2). Therefore He could not be the Creator. One cannot own something and be an heir of it at the same time. All things belong to Jehovah. Jesus, as God's only begotten Son, is heir of everything. We, as Christians, become joint-heirs with Him. (Rom. 8:17.) We are told repeatedly that there is only one God. We understand the term "one God" to mean that God is one Person. Evidently Jesus believed that, too. Said He, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

Perhaps we should mention that the reason we do not believe in pre-existence and the trinity is not that we cannot understand them. We do not believe them because God has never asked us to. Not once are we asked to believe in pre-existence or the trinity. We are asked to believe that Jesus is God's Son, that He died, and rose again.

The creation of Revelation 3:14 is the new creation of which Jesus is the Head. "If any one is in Christ, he is a new creation" (2 Cor. 5:17, R.S.V.). Hence, we have two creations mentioned in Scripture. Adam is the head of the old, and Jesus is the firstfruits of the new. (1 Cor. 15:20.) Certainly Jesus was in God's blueprint back in Genesis, but He came into existence when He was born.

If Jesus pre-existed His birth literally, His birth was a hoax. If He already had immortality, His resurrection was another hoax, and His death would have been impossible. Moreover, we would have no cause to believe that we will ever possess immortality. However, Scripture says that Jesus "brought life and immortality to light through the gospel" (2 Tim. 1:10). How did He accomplish this? Through His death and resurrection. His resurrection assures our resurrection. This is why I believe in immortality.

WOULD BLESSINGS STILL FALL?

By Mrs. Arne Lunderby

If God had no hands but my hands
 To administer needs to the ill;
 If God had no heart but my heart
 To yield unto His perfect will;
 If God had no voice but my voice
 To tell another of love that sent my Jesus
 to Calvary—
 Would blessings still fall from above?
 I'm afraid that my eyes are not opened;
 I'm afraid that my feet move too slow,
 So I pray for more power from heaven
 That I, too, am enabled to go.



Churches IN THE News

- May 26, 27—Illinois Quarterly Conference at Rockford
- May 26, 27—May Meetings, Fonthill, Ont., and dedication of new church property.
- June 6-10—Eighty-eighth Annual Minnesota State Conference, Long Lake Camp, Eden Valley
- June 15-17—Texas State Conference, Granite Shoals Camp, Marble Falls
- June 16-22—Southwest Youth Conference, Methodist Leaders' Lodge, Wrightwood, Calif.
- June 21-24—Arkansas-Oklahoma Conference, Bear, Ark.
- June 17-23—Indiana Annual Bible Camp and Conference, Camp Mack, Ind.
- June 17-23—Michigan Conference, Camp Chief Noon Day, Gun Lake
- July 9-14—Junior Bible Camp, Long Lake Camp, Eden Valley, Minn.
- July 9-14—Northeast Youth Camp, Tipp City, Ohio
- July 15-22—Illinois Conference and Bible School at Oregon
- July 16-22—Washington State Bible Camp
- July 16-21—Senior Bible Camp, Long Lake Camp, Eden Valley, Minn.
- July 22-29—Virginia State Conference, Maurertown, Va.
- July 29-August 4—National Berean Youth Fellowship Conference, Camp Mack, Ind.
- August 5-10—General Conference Delegate Meetings, Camp Mack, Ind.
- August 11-19—Missouri State Conference at Jordan, S. O. Ross, speaker
- August 22-26—Ohio State Conference, Lawrenceville, Raymond Brown, guest speaker

CHURCH OF GOD RADIO BROADCASTS

- "Bible Truth Program," Station WSVM, Valdeese, N. C., Sunday, 2:00 p.m., Z. B. Duncann, speaker
- "Bible Truth Program," Station WCGC, Belmont, N. C., 12:45 p.m., Sunday, Z. B. Duncann, speaker
- "Bible Truth Program," Station WJRI, Lenoir, N. C., Sunday, 9:00 a.m., Z. B. Duncann, speaker
- "Church of God Broadcast," Station KCLW, Gatesville, Texas, 7:15 a.m., Sunday, Richard Worley, speaker
- "Church of God Broadcast," Station WCEN, Mt. Pleasant, Mich., Sunday, 9:30 a.m., Billie Kennedy, speaker
- "Words of Life," Station WEBQ, Harrisburg, Ill., 6:30 p.m., Saturday, John Lewis, speaker
- "Voice of Tomorrow," station KTAR, 620 kc., Phoenix, Ariz., Sunday, 10:05 a.m., Alva G. Huffer, speaker
- "Voice of Tomorrow," Station WSIG, 790 kc., Mt. Jackson, Va., Sunday, 9:30 a.m., Dale Ward, speaker
- "Words of Life," Station WRRR, 1330 kc., Rockford, Ill., Sunday, 8:15 a.m. Kenneth Milne, speaker
- "Words of Life," Station WKAI, 1510 kc., Macomb, Ill., Sunday, 8:15 a.m. Kenneth Milne, speaker

"Words of Life," Station WFPR, 1400 kc., Hammond, La., Sunday, 8:00 a.m. James Mattison, Gordon Landry, Richard Dick, speakers

"Words of Life," Station KBHS, Hot Springs, Ark., 590 kc., Sunday, 8:00 a.m., Kenneth Milne, speaker

"Words of Life," Station WANS, Anderson, S. C., 1280 kc., Sunday, 9:15 a.m., Kenneth Milne, speaker

HERALD RECEIPTS

Glenn Dolph; Mrs. Blanche Smith; Mrs. Earl Bowen; Marion R. Richards (3); Mrs. Barbara Addington, Claiborne E. Lee; Mrs. Robert L. Costello; Mrs. J. F. Paustion; Mrs. Ralph Lutton (5); Eunice Pearson; Fred A. Pensyl; Mrs. Martha Doan; Mancel Rogers; Floyd Dimmick; Harry Gockler; Lonnie Anderson; Luther Benge; Mrs. Beulah Tabor; Burton Smith (2); Wayne Thompson; Arlene Dearing.

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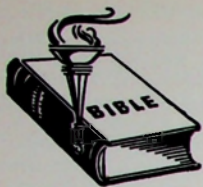
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The Pulpit and the Press

Brief Messages for Busy People



"ARE WE BLIND ALSO?"

By J. R. LeCrone

"Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth" (John 9:39-41).

Though Jesus did restore to some blind people the ability to see the world about them, it is immediately evident, from the context of the scripture quoted above, that this was not the kind of vision that He was discussing with the Pharisees. It is also clear that they well understood this fact. Not only did Jesus never bring sickness or blindness upon any, but the Pharisees were looking at Him with unimpaired vision when they asked, "Are we blind also?"

Jesus had just restored physical vision to a man who had been blind from birth. But though he was now able to see his fellow men, and to guide his own steps, Jesus was much more interested in his spiritual vision; for it was not until Jesus had asked him whether or not he believed Jesus to be the Son of God, and he had answered in the affirmative, that Jesus made the comment recorded in John 9:39.

When the Pharisees inquired of Him whether or not He considered them to be blind, He answered them in effect, "If you acknowledged your own spiritual blindness in failing to recognize me as the Son of God, you should be like this blind man whom I have healed, and I could teach you, and thus open your eyes. But since you refuse to acknowledge this fact, but insist that you see too clearly to believe, your sins cannot be forgiven, and you remain spiritually blind."

Every person who refuses to acknowledge that Jesus is the Son of God, and then accord to Him loving and faithful obedience, is spiritually blind. If he acknowledges his blindness, there is hope for him. He may be taught the truth and made to see. But if he insists that he knows all that he needs to know, and refuses to hear the truth, he is willfully blind. Such a one is without hope. His sins cannot be forgiven until he acknowledges, both in words and in deeds, that Jesus is the Son of God.

RULES FOR DAILY LIFE

Commence the day with God
And speak to Him in prayer,
Ask for His blessing on the way,
And He thy life will share.

Open His wondrous Word
And read it every day;
For priceless wisdom is therein
A light for all thy way.

With God go through the day,
For He is at thy side,
At home, abroad, in solitude,
Or on the ocean wide.

When daily work is o'er
And sunset gilds the sky,
Think on the marvels of His power
And praise the Lord most High.

Conclude the day with thanks,
To Him who will thee keep
From harm and danger in the night
Whilst thou shalt sweetly sleep.

—Charles H. French.

GOD'S HOLY SPIRIT

By James Mattison

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13).

The difference between Christians and people of the world is that Christians have God's holy spirit in them, and the people of the world do not. If a person does not have the spirit of God in him, then he is not a Christian. (Rom. 8:9.) This spirit or influence from God comes into us when we: 1) hear and accept the words of God and Jesus (John 6:63); 2) ask God for it (Luke 11:13). You can tell if anyone has this spirit of God by the way he acts. (Gal. 5:22, 23.)

It is this outside righteous influence coming into our lives that changes us from evil-doers to well-doers.

After we have come into Christ and begin walking in the Spirit, we must constantly be subduing the fleshly mind. (Gal. 5:25, 16, 17; 1 Cor. 9:27.)

Devotional Readings

USE WHAT YOU HAVE FOR GOD!

By Doris Brown

"The Lord said unto [Moses], What is that in thine hand? And he said, A rod" (Ex. 4:2).

MOSES was a great leader of Israel, but Moses was also (like too many of us) a man of excuses. If you will read Exodus 3 and 4:1-17, you will find where he made four excuses to the one request of God that he lead God's people, and then he ended up by shifting some of the responsibility upon his brother Aaron.

In answer to one of his excuses, God asked him what he had in his hand. His reply was: "A rod." This was an ordinary shepherd's rod, a stick used in caring for and protecting the sheep. With this ordinary rod in Moses or Aaron's hand, at least twelve miracles were performed.

What is the significance of all this? Simply this, that when God calls us to do something, He uses that which we have in our hand. God *never* asks someone to do something for Him which is absolutely impossible for him to do. God always equips us for what He calls us to do: or calls us to do that for which we are already equipped. The trouble is that, like Moses, we make excuses and fail to use what we have available.

The story is told of a Chicago jeweler who was at work in his shop when a stranger entered. The appearance of this stranger showed that he was but a common laborer. Reaching into his pocket he drew out a rough, red stone and, handing it to the jeweler, said, "I want you to cut and polish this." The jeweler looked at the stone, then at the stranger, then again stared at the stone incredulously. "Where did you get this?" he gasped.

"My father found it in Hungary fifty years ago," replied the owner. "He thought it was a very pretty pebble. When I landed in this country in 1903 I found it among my things—I guess my mother had put it in." There was silence on the part of the jeweler so the man went on to explain. "It has been lying around my house ever since. The children have all played with it; in fact, my last baby cut his teeth on it. Once a rat dragged it into a hole, but I happened to find it by accident. It's been lost several times, but it has always turned up again, so I came to look on it as my lucky stone. That's why I want it cut and polished." Then he continued, "One night I dreamed it was a diamond and worth a lot of money. But I know it's no diamond—it's red."

"No," the jeweler replied, "it's no diamond; it's a pigeon-blood ruby, worth between \$100,000 and \$250,000.

The big stone was cut to a flawless ruby of almost 24

carats. It is believed to be the largest ruby in this country, and perhaps the largest in the world. The man who owned it had been a poor laborer all his life. His father was also a laborer. For fifty years father and son had toiled hard to provide for their families' needs. No doubt there had been many excuses for not doing things because of finances. All the while they had in their careless possession a gem which an emperor might have coveted.

Have you felt inadequate to do what God has asked of you to do? Are you making excuses that you aren't capable? Remember, God will not ask you to do something unless He gives you the ability to do it. Perhaps in your life there is some unused talent which, when polished, will be as the ruby. It is up to each person to use what God has put into his hands.

YOUNG PEOPLE'S MISSION

(Continued from page 5)

Do you remember Paul's statement to Timothy? how he charged the young man? "Let no man despise thy youth." The world is saying that all youth is incapable of driving, because of a few wild, hot-rod drivers. Be a David. Do something for the Lord and with the Lord. This generation can only reach this generation. This generation cannot reach the generation that is passed, because it is dead and gone. We cannot reach the next generation because it is not born.

At every border town along the Rio Grande River, men and women are loaded in large trucks and rushed off to fields of the interior parts of Texas. Why? Because the large cotton fields need to be harvested. Why the rush? Because the harvest cannot wait. A delay of a few days may mean a total loss. It is—do it now, or never!

Jesus was not speaking of the harvest fields of grain when He said, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:37, 38). This generation is now ready for harvest. There is need for a truck load of workers to go out into the field and harvest those who are willing to turn to the Lord. The last generation failed to evangelize the world; they left it undone. So we should, within the limits of our power, do the best we can.

There may never be another generation. Jesus said the generation that sees the important signs of Israel returning to her land shall not pass away before the fulfillment of other prophecy. This generation is "that all-important" generation. We are the generation upon which the wrath of God may fall! It is our duty, as young people, to dedicate our lives to the Lord. Tomorrow may be too late. The harvest may be LOST.

Young people have a mission in city, town, and country. "Son, go work in my vineyard" (Matt. 21:28).

The Gaza Strip in Prophecy

By James Mattison

THE establishment of the Gaza Strip in the land of Palestine in 1949 is one recently fulfilled prophecy that the world has entirely overlooked. God foresaw centuries ago that this ancient land of the Philistines would be re-established at the end of the world. It is our purpose to show by the Bible that because the Gaza Strip is now in existence, the end of the world is close at hand, and the return of Christ is imminent.

First, let us explain what the Gaza Strip is. On May 14, 1948, the United Nations Organization gave the Jews the right to establish a homeland in Palestine. The Jews immediately set up a government headed by David Ben Gurion, named the new country the State of Israel, and prepared for a war about to be forced on her. The Arab League, composed of the six Arab nations surrounding Israel, were violently opposed to the idea of a Jewish state. So they declared war on the newborn State of Israel. Egypt, Syria, and Jordan were the main aggressors. They brought their armies against Israel from three directions, north, east, and south. But Israel was strong enough to defend her new state, and the Palestinian War of 1948 came to a close with the Arab League unable to execute its avowed purpose of pushing Israel into the sea. *One of the results of this war was an armistice between Israel and Egypt, which created a new tiny territory on the shore of the Mediterranean Sea between Israel and Egypt; a buffer state that became known as the Gaza Strip.* Thousands of years ago God foretold the setting up of this territory at the end of the world. This is another sign that we are living in the last days of this age.

The land that we now know as the Gaza Strip is *exact-ly the same territory as the ancient land of the Philistines.* The Philistines were among ancient Israel's bitterest enemies. Remember how David, the shepherd of Bethlehem, fought and killed Goliath, the giant champion of the Philistine army? This is found in 1 Samuel 17. Three thousand years have passed from that day to this. In that three-thousand-year period, this land of the Philistines ceased to exist as a separate territory. It was partly captured by King David and merged into the general territory of Israel. Babylon, Persia, Greece, and Rome all ruled over Palestine in turn. Then the Arabs held sway over Palestine for centuries until the Ottoman Empire of the Turks took over. World War I saw General Allenby free Jerusalem from the Turks, and Britain was put in charge of managing Palestine until 1948. *There was still no Gaza Strip, no ancient land of the Philistines brought back to life, as God had foretold would be born near the*

end of the world. But then came 1948, with its momentous events: the establishment of the State of Israel, Israel's war with the Arabs, and the armistice creating the buffer state called the Gaza Strip. Now, in the last days, the land of the Philistines is back in existence, and her people are again active enemies of Israel, taking revenge with vengeance.

With this brief introduction, let us turn to the Bible and read what God foretold about "the land of the Philistines" at the end of the world. We turn to Zephaniah 2:5 and read, "Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the Lord is against you; *O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.*" Here we see that there will be a "land of the Philistines" in existence at the end of the world. You ask, "How do you know this is speaking about the end of the world?" Because the book of Zephaniah is a book of prophecy about God's judgment *on* the world at the end of the world. The phrase, "the day of the Lord," is mentioned often. This expression refers to the end of this world and the beginning of the next.

Not only was the ancient land of the Philistines to be reborn near the end of the world; God also foretold that its inhabitants would band together with certain other nations in a *confederacy* against the State of Israel. This was foretold in Psalm 83:1 and 7. "Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. *They have taken crafty counsel against thy people [Israel], and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation: that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee:* the tabernacles of Edom [part of Jordan], and the Ishmaelites; of Moab [part of Jordan], and the Hagarenes; Gebal, and Ammon [part of Jordan], and Amalek; *the Philistines* with the inhabitants of Tyre [Lebanon]; Assur [Iraq, Iran] also is joined with them: they have holpen the children of Lot [Moab and Ammon, or Jordan]."

Who did we read was to be in a confederacy against Israel, a confederacy that did not exist until 1945? *The Philistines* were to be in a confederacy with Lebanon, Jordan, and other enemies of Israel. This is what we call the Arab League today. The declared purpose of the Arab League is to cut Israel off from being a nation, and

push her into the sea. Centuries ago God foresaw this and caused it to be written for our understanding.

God also declared in Jeremiah 25:15-28 that the land of the Philistines shall be included among the nations in the judgment day, when He gives the wicked to the sword and destroys the sinners. Ezekiel 25:15-17 foretells the same event, adding that the people of the Gaza Strip shall be destroyed because of their hate against Israel in the latter days.

But what of the future? Will the Gaza Strip remain as it is now until the coming of Christ? The Bible answers, "No." Let us turn to Isaiah 11:14. "They [Israel] shall fly upon the shoulders of the Philistines [Gaza Strip] toward the west; they shall spoil them of the east [Jordan] together: they shall lay their hand upon Edom and Moab: and the children of Ammon shall obey them." This eleventh chapter of Isaiah is prophetic of the last days of this world and the establishment of Christ's coming thousand-year reign on earth. This will be the time when a little child shall lead the lion and the bear, for all things then shall be at peace. But before that comes, Israel shall conquer the Gaza Strip, and also conquer Trans-Jordan, which is ancient Edom, Moab, and Ammon. We saw a foretaste of Israel's final conquering of the Gaza Strip in October and November of 1956, during the Sinai Campaign. You remember that Israel did conquer the Gaza Strip in the Sinai Campaign, but was forced to return it to Egypt because of pressure from the United Nations. But Israel is yet to "fly upon the shoulders of the Philistines toward the west" and subdue Jordan at the same time. This is one thing we can expect near the end of the world. These things are all signs that the *judgment day* is coming, and *you and I must be prepared for it*.

Is there any hope for any of the inhabitants of the Gaza Strip? Yes, Zechariah 9:5-10 declares that the *remnant* of the people of this land shall find favor in God's eyes. After their pride has been shattered, and Gaza has become humble, then she will find God.

The David and Goliath story is a type of a greater story soon to come, the Christ and Ungodly story. David was a shepherd of Bethlehem. The Philistine army was powerful, and its champion was the giant Goliath. No Israelite in his own strength could fight Goliath and win. But one went in God's name and killed the giant. Then the people said, "Whose son is this? Whose son is this?"

Likewise at the end of time, another Shepherd of Bethlehem shall come, this time for the second time. He will come against a modern Goliath headed by the Beast, the False Prophet, and Satan. Because He will come in the great power of God, He will put all enemies under His feet. The "stone" kingdom of Daniel 2:35 and 44 will shatter the forces of evil. Christ's weapons will not be the common weapons, but "with the breath of his lips

shall he slay the wicked" (Isa. 11:4; Rev. 19:15). He will cleanse the earth of evil and reign for a thousand years. Many will say when He comes and does this, "Whose Son is this? Whose Son is this?" But you and I will say, if we are His, "It is my Lord! It is my Lord!"

Beloved, the land of the Philistines has been revived. It has been brought forth from the dead. It is now in existence and is an active enemy of Israel. This is a sign God has given to us to show that Christ's coming is near. Are you ready for Him to come? Are you right with God? Are your sins forgiven? Do you believe God? Have you repented? Have you been baptized, washing away your sins in the blood of Jesus Christ? If you have, may God bless you. If you have not, prepare yourself to meet your God. If we are faithful to the end, Jesus will give us a crown of life. We shall be saved forever and inherit an earth made new.

PRECIOUS PROMISES

By Beth Briggs

"Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance" (Psa. 42:5).

The followers of Jesus should never be disquieted, even in the midst of the commotion and uncertainty that exist today. They should be calm and tranquil at all times, with the sure knowledge that, although discord is all about them, they need not be a part of it if they seek for, and remain in the quietness of God.

When, on one of the main streets of a large city where street cars, busses, and automobiles rush headlong, with perhaps an ambulance or fire engine adding to the confusion, where throngs of people dash here and there as if their lives depended upon getting somewhere as quickly as possible, we have most likely had an almost unbearable yearning for a quiet, peaceful spot where there were no discordant noises. And then, one day, perhaps on a side street, we discovered a lovely park which was like an oasis in the desert to which we could retreat at any time and be rid of the restless city.

So may God's children flee from the turmoil of transitory things and be uplifted and healed in spirit by that inner serenity which He delights to bestow upon His own.

Why be disquieted, my soul?

This is the way He trod;

It is the road to Calvary,

But is the path to God.

He is beyond the shrouded sky

In everlasting light,

So trust Him, for in unseen ways

He brings about the right.

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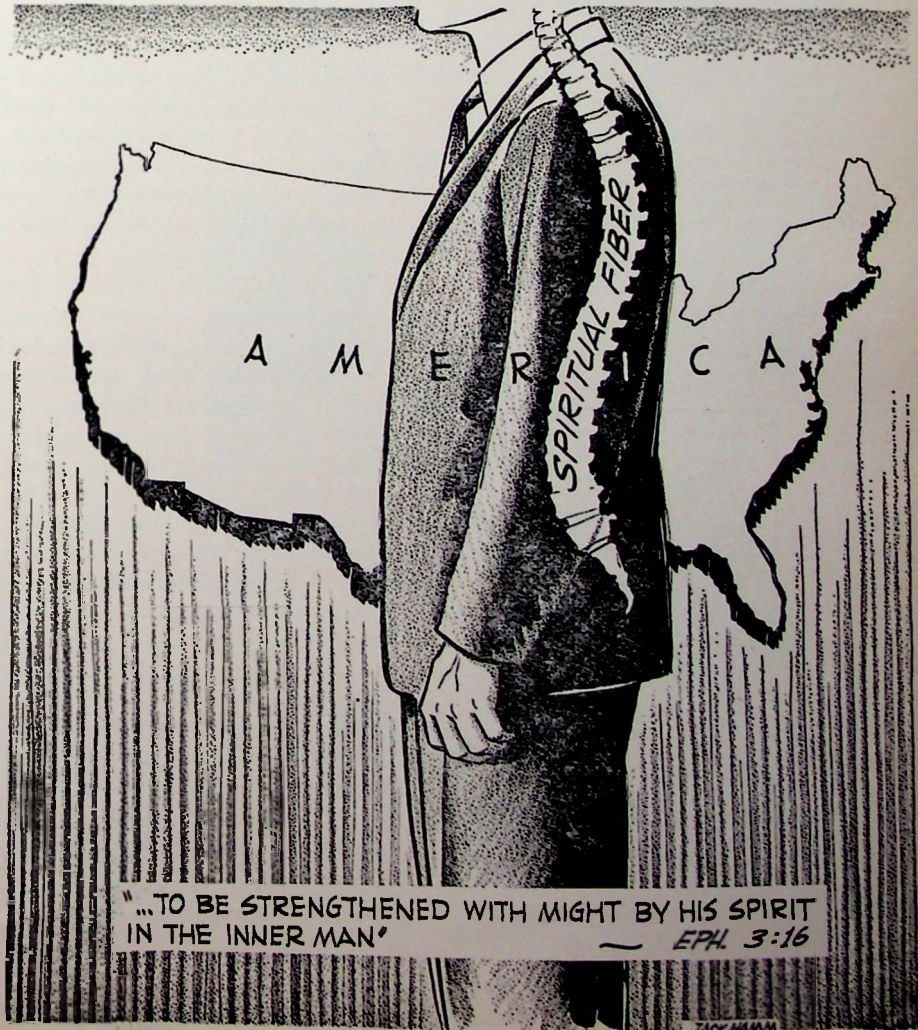
The Nature of Jesus Christ

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"...TO BE STRENGTHENED WITH MIGHT BY HIS SPIRIT
IN THE INNER MAN"
— EPH. 3:16

ZACMANN

The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

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The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

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

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

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Pa stuck to his old lawn mower longer than any of his neighbors did. He finally gave in this spring when the lawn first needed mowing, and bought a power mower. The first time he used it he chopped off the new shrubs he was starting. "That machine just doesn't give me time to think. I don't even have time to smell the grass," he complained. Doing things in a big way often makes us give up little pleasures, or run over people.



Editorials

**Harold Doan,
Editor**

SUPREME COURT TO DECIDE SCHOOL PRAYER ISSUE

Parents of nine children in New Hyde Park, New York, schools have their case before the United States Supreme Court. They object to the saying of a public prayer, recommended by the New York State board of regents for use in all New York public schools. The twenty-two word prayer goes as follows: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers, and our country." The objecting parents include two Jews, one Unitarian, one member of the Society for Ethical Culture, and one non-believer. The attorney for these parents claims that the introduction of the prayer is part of "a recognized drive in this country to introduce religious education and observances into public schools." The prayer is not compulsory and children may be excused from saying the prayer, or may even be excused from the room while the prayer is said.

There are certainly two sides to this dispute. It is unfortunate that in a country that professes to be Christian — that was founded upon Christian principles, and that recognized the existence and prior claim of God in such founding documents as the Declaration of Independence — that the repetition of a prayer acknowledging God and calling upon Him for blessing should be so seriously questioned. It is a shame that many children who attend public schools not only receive no religious education, but receive an anti-religious education. Too many teachers not only ignore moral teaching, but undermine it; not only avoid the recognition of God, but ridicule it. This is a cause for concern for Christians and others who see the development of a generation that knows little of the morality, ethics, and Biblical principles that made this country great.

On the other hand, there is reason to be alert to the introduction of religious teaching and observances in public schools. The protesting parents do have a point. It is a fact that some religious bodies have misused their opportunities by introducing and, in some cases, forcing sectarian religion into public schools. We are faced with the fact of many, many "captive" public schools in Ohio, Kentucky, Indiana, Texas, Michigan, and other places. These schools are staffed by Roman Catholic nuns in their religious garb. They are listed among the parochial schools, but are supported with tax money and operated as "public" schools. This is the ultimate danger when the first breach is made in the separation of church and state.

Christian parents with children in public schools are faced with a great dilemma. With their children in the school many hours each day and many days each year, the school can have a tremendous influence upon their lives and thinking. What can be done to be certain that the influence of the school is for good and is not anti-religious, and at the same time protect children from being compelled to participate in sectarian religious studies and observances? Should a small minority of aggressive non-

Christians dictate the policies of public schools? Should "academic freedom" be an excuse for unchristian teachers to undermine the faith of Christian pupils? Should all churches operate their own parochial schools when they feel that religious education is a vital part of total education? Does the separation of church and state mean that the state must be godless and that the school and government cannot acknowledge the existence of God? These are questions that must be faced by Christian parents who are concerned about their children and the influences which are being exerted upon them.

SMOKING UNDER FIRE IN THE WORLD

In Italy, the Senate has passed a law outlawing tobacco advertising in any form. In Gravelhurst, Ontario, the *Muskoka News* announced in a front-page editorial that "will not accept advertising for a product that is proven to be just another nail in the coffin of smokers." In the United Kingdom, the *Royal College of Physicians and Surgeons* received a report from its nine-man committee, which for three years has been investigating the effect of smoking on the human body. They reported that heavy smokers have thirty times the death rate of non-smokers. Smoking can cause bronchitis, helps the development of TB, and appears to play a role in arterial disorders and high blood pressure. Coronary heart conditions are a more frequent cause of death in smokers than non-smokers. Smoking also delayed the healing of gastric and duodenal ulcers. In the United States, the senior director of the *National Institute of Health's* cancer institute said, "In fairness to our children, the least the industry and our government should do is eliminate some of the shameful appeals from tobacco advertising."

FOURTEENTH INDEPENDENCE DAY

On May 8, 1962, Israel celebrated its fourteenth Independence Day. The nation has been an independent sovereign state since May 8, 1948. During the fourteen years, more than one million immigrants have entered Israel, tripling the number of citizens; a national education program has been successfully established; great economic gains have been made; much land has been reclaimed and agriculture has greatly increased: the nation has become stronger and more mature; and certainly it is the industrial and research center of the Middle East. In its brief span of independence it has surpassed in all ways the development of the hostile nations that surround it—to their embarrassment and envy.

"HONOUR THY FATHER AND THY MOTHER"

In this time of the year, when we honor father and mother with special days, we were interested in some comments by Pastor John J. Lenhardt in a message called

"Good Parents" in *Grit* magazine. He said: "Inherent in the commandment, 'Honour thy father and thy mother,' is the underlying note of respect for authority. When parents fail to teach this—then children will have great difficulty. The child who has no concept of discipline or self-denial in relationship to his parents, will certainly pay no respect to teacher, or employer, or, in the ultimate sense, to God. . . . Children must be taught that other people, including their parents, have certain needs and rights to be considered and respected. Jesus was the true Son of God in the sense that He willingly submitted Himself to the divine authority. He calls us to this same kind of obedience through love."

"LET SLEEPING DOGMAS LIE"

This clever statement by J. D. Douglas, in *Christianity Today*, may be the real summary of the ecumenical church philosophy. By finding the lowest common denominator of belief, and letting all other doctrinal truths go by default, many churchmen think they are strengthening the church and improving Christianity through unity of organization. When any church, despite its difference of belief from other churches in important areas of Christian faith, begins to think that it is only a twig on one of the many branches or trunks of the true church, it has destroyed its own reason for separate existence and incentive for maintaining its faith.

NEW NAME FOR OLD POT





FRIENDSHIP SEVEN

by Emory Macy



THE Mercury capsule in which Astronaut John Glenn, Jr., orbited the earth three times was named "Friendship Seven." Astronaut Glenn chose this name for his capsule because he wanted the Communist-dominated countries to know that his mission was to promote friendship the world over. While attending worship services at a church in Arlington, Virginia, the pastor, Frank Erwin, titled his sermon, "Number Seven," in honor of Glenn's presence.

The number seven is found in the Holy Scriptures more than five hundred times. *Seven* is considered a divine or perfect number. It has a meaning of completeness, perfection, and fullness. The first verse in the Bible, Genesis 1:1, has more than twenty-five different combinations of sevens which teach the twenty-five divine authorships of the entire Book. In the Hebrew, Genesis 1:1 is composed of seven words—twenty-eight letters in all (7 x 4). The first three words have fourteen letters, and the last four words have fourteen letters. The fourth and fifth words have seven letters in all. Genesis 1:1 is a complete sentence. It speaks of time before the days of creation, and of God as the Immortal Being. It emphasizes God as the all-powerful, almighty Creator. It places God as the Creator and Master of His own handiwork.

During the period of time before the flood, there were seven men who lived more than nine hundred years. They were Adam, who lived "nine hundred and thirty years" (Gen. 5:5); Seth, who lived "nine hundred and twelve years" (Gen. 5:8); Enos, who lived "nine hundred and five years" (Gen. 5:11); Cainan, who lived "nine hundred and ten years" (Gen. 5:14); Jared, who lived "nine hundred sixty and two years" (Gen. 5:20); and Methuselah, who lived "nine hundred sixty and nine years" (Gen. 5:27). The seventh and last man of this group is Noah, of whom Moses testified that he "was a just man and perfect in his generations" (Gen. 6:9).

Enoch, "the *seventh* from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints" (Jude 14). Enoch was the seventh generation from Adam. Enoch "walked with God" and "pleased God." He was a man who taught the coming of the Messiah in his generation. Enoch was a friend of God and man, in a perfect "friendship seven."

The life of the "just man," Noah, was also full of sevens. Noah took with him into the ark seven members of his family, seven clean beasts, and seven clean fowl. The door of the ark was closed seven days before it began to rain. "The ark rested in the seventh month, on the seventeenth day of the month" (Gen. 8:4). We read, "Noah walked with God." His friendship with God can be said to be a perfect friendship—a "friendship seven."

There are many friendships and love stories in the Bible. The eleventh chapter of Hebrews names such men as Abraham, Isaac, Jacob, Moses, David, and Solomon as men who had great friendships with, and showed great devotion toward God. The love stories of Ruth and Naomi and David and Jonathan are perhaps the best known of all for their touching friendship and devotion toward the other.

There is also the great story of compassion, the meeting of the two long-time enemies, Jacob and Esau. Jacob, who had served fourteen years for his two wives and another six years for his cattle, left the dwelling of his father-in-law before he had completed his third period of seven years of agreed residence with him. The twenty years that Jacob had spent in the land of Laban (his father-in-law) had been very fruitful ones, for he had amassed a large personal fortune. Even so, they were years of pain and mental depression for him. He never had perfect peace of mind, for he was an exile in a strange land, and in constant fear of his only brother Esau, whom he had tricked.

Before Jacob could have perfect peace, he must right the wrong he had done. Though God had blessed him with possessions and a family, God could not make Jacob's peace with Esau. Jacob must do that himself. Jacob could right the wrong only by using the principles that Jesus taught in the Sermon on the Mount. Jesus said, "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. 5:24).

As Jacob wanted to be reconciled to his brother, he left the land of Laban and journeyed toward the land of his father. After seven days of traveling, Laban pursued and overtook Jacob at the mount of Gilead, but in a night vision he was warned of God not to speak evil or good

to Jacob. Jacob immediately ironed out the differences that had arisen between him and Laban. They both made a covenant of peace and called the name of the place "Galeed" (Gen. 31:48).

Continuing on his way, Jacob neared the land of Esau and sent messengers before him to his brother. The messengers reported that Esau was approaching Jacob with four hundred men. "Jacob was greatly afraid and distressed; and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; and said, If Esau come to the one company, and smite it, then the other company which is left shall escape" (Gen. 32:7, 8).

Jacob rested little that night. He sent his entire possessions ahead of him in groups, that he might pray to God for deliverance from the hand of Esau. That same night Jacob wrestled with a man from the Lord, and received a blessing from him at daybreak. As the sun rose, Jacob lifted up his eyes and beheld Esau coming to meet him. The crucial moment had arrived. Jacob passed over before his family and "bowed himself to the ground *seven* times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept" (Gen. 33:3, 4).

Reconciliation

Jacob's fears of twenty years had suddenly become tears. His enemy had become his friend. His twenty years of internal warfare had become external peace. The reconciliation of Jacob and Esau resulted in peace for both of them. As the word "reconciliation" means to "change, or exchange," reconciliation can only be accomplished by a change in the attitude of both parties. Paul wrote in 1 Corinthians 7:11 that in the reconciliation of husband and wife, both must face the problem and solve it by a changed attitude of mutual agreement.

As Jesus spoke of the reconciliation of brothers, in Matthew 5:24, so it was with Jacob and Esau. They must change their attitude toward each other before either could be completely happy before God. When Esau saw his brother at last coming toward him, he completely forgot his intentions of vengeance, and Jacob, so willing to repair the damaged relationship between them, brought his entire possessions with him to give to Esau. Like Zacchaeus, who was willing to "restore fourfold" for any false claims that might be leveled against him, reconciliation is the only way to bring about peace within the family or between nations.

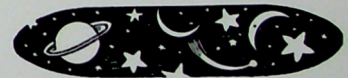
(Please turn to page 13)

The race to outer space has created a fever pitch of emotions and given rise to all sorts of ideas and notions as to the future. Some well-intentioned people think in terms of inhabiting the moon, and other planets, and the possibility of the ocean of outer space becoming a new area of transportation and commerce. Others see travel to the moon as the only means of escape from atomic destruction which they feel is sure to come on the earth.

The *Chicago Daily News* recently carried an article which appeared first in the *Bulletin of the Atomic Scientists*, which was headlined, "Science Sees Moon As Our Sanctuary." A noted scientist said the "moon would be a place of survival when bombs devastate the earth." The writer expressed the thought if the earth is blown up with atomic weapons, the human race will not be destroyed; but survivors will find a sanctuary on the moon. Man has about exhausted all his resources when his only hope of survival is on the moon.

People need to concern themselves more about inner space than outer space. The most important question with man today is, "Is your heart right?" When man is right with God, he need not fear for the future and what will come upon the earth. Such a person can confidently and hopefully say: "God is my refuge and strength, a very present help in trouble" (Psa. 46:1). The Bible says: "The name of the Lord is a strong tower; the righteous runneth into it, and is safe" (Prov. 18:10). As one has said, "You need not travel the 238,840 miles to the moon for a place to hide."

The time is coming, according to the Bible, when "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man" will hide themselves in the dens and rocks of the mountains" (Rev. 6:15). As for me, give me God's plan and place of security—in His sanctuary.



INNER SPACE OR OUTER SPACE?

By C. E. Randall

Iran, China, and Armageddon



By
James Mattison

OUR purpose is to show by the Bible that Iran and China are both mentioned in Bible prophecy, both in connection with Russia: Iran on Russia's side, but China rebelling against Russia at the end of the world, not satisfied to let Russia be chief. Another purpose is to show by the Bible that the armies of all the nations of the world will be gathered together to Palestine for war at the end of the world.

Let us consider Iran first. Iran is the modern name for the ancient country of Persia. So, of course, the name Iran does not occur in the Bible, but the name Persia occurs thirty-two times. Because of abundant evidence, all Bible students are agreed that modern Iran is ancient Persia. Iran is bordered by Russia and the Caspian Sea on the north, the Persian Gulf and the Arabian Sea on the south, Afghanistan and Pakistan on the east, and Iraq and Turkey on the west.

The main Bible prophecy to remember about Iran is that she will be on Russia's side when Russia invades the land of Palestine at the end of the world. This prophecy is found in Ezekiel 38:5. Remember that Persia is the Bible name for Iran. Let us read: "Persia, Ethiopia, and Libya with them; all of them with shield and helmet." We have already noticed in a former article that Ezekiel 38 and 39 prophesy of Russia's invasion of Israel in the last days. We have noticed before that Ethiopia and Libya will be allied with Russia in that wicked undertaking. This verse also foretells that Persia, or Iran, will also join forces with Russia when Palestine is invaded.

As far as we know today, Iran is not communistic yet, but little do we know how far the Communist underground has undermined the ideals of that oil-producing country. This we do know, that Iran *will* throw her fate

in with Russia in the final days of this age. And when that takes place, remember that the coming of Jesus Christ is at the door. Russia's invasion of the State of Israel, supported by Iran, Ethiopia, and Libya, among other countries, will trigger a series of events that will bring this world to a sudden end.

Now, let us move on to China. China is mentioned in two last-day Bible prophecies. The first is Daniel 11:44: "Tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." The "him" in this verse is the king of the north, as we see in verse 40. Tidings from the east and north will trouble the king of the north when he is down in the "glorious land," or, land of Palestine at the time of the end. What nation east of Palestine is great enough to cause Russia trouble? China! Tidings out of the east will trouble the northern king. What will these bad tidings say? They will say, "There is rebellion in the east"; they will say that China will no longer walk hand in hand with Russia. But though the northern king will go forth with great fury and destroy many from the east and north, yet he shall come to his end. This prophecy of eastern tidings troubling the northern king, according to verse 40, will occur "at the time of the end." End of what? The end of this world.

The other prophecy concerning China is in Revelation 16:12-16, about the gathering of all the kings of the earth to Armageddon. "The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of *the kings of the east* might be prepared. And I saw three unclean spirits [influences] like frogs come out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I [Jesus] come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together [the kings of the earth] into a place called in the Hebrew tongue *Armageddon*."

In verse 12 we notice that the Euphrates River is to be dried up so that the way of the kings of the east might be prepared. Let us ask ourselves this question: How does the Euphrates River hinder the *way* of the kings of the east? The answer is that the Euphrates River lies between the kings of the east and Armageddon, for

Armageddon is Megiddo, in the land of Israel. It is a place, according to verse 16. The Euphrates River lies between China and the land of Palestine, where all the kings of the earth shall gather. When the Euphrates River is dried up, the kings of the east can freely cross and have access to the Holy Land. This indicates that the gathering of the eastern hordes to Palestine in the last days will be by foot. If the eastern hordes came into Palestine by airplane, why would it be necessary for the Euphrates River to be dried up? The verse says that the Euphrates River is to be dried up so that the way, or path, of the kings of the east might be prepared.

Now our second question: Who are these kings of the east? We have noticed that all Bible directions are given in relation to the land of Israel: east of Israel, north of Israel, south of Israel. These kings that come west are from the east. What nations are east of Israel? By looking on the map we see that these are the nations east of Israel: Jordan, Iraq, Iran, Afghanistan, part of Pakistan, the northern part of India, all of China, and Japan. The greatest nation of them all, and one large enough to "trouble" Russia is China, Red China with its five hundred million people.

One fourth of the people in the whole world live in China. It may be that other nations will come with China to the land of Israel, to Armageddon, because the verse says, "the kings of the east." But we feel safe in saying that China will be the main king of the east in the last days. If this is true, then the armies of China will travel westward at the end of the world, cross the dried-up Euphrates, and gather with the other nations at the place called in the Hebrew tongue, Armageddon.

Notice one more thing before we leave China. As we look on our map of Asia, we notice that the kings of the east must of necessity cross Iran in their journey westward to Armageddon, for Iran is the only land route to the west. The Caspian Sea blocks the kings of the east on the north of Iran, and the Persian Gulf and the Indian Ocean block the kings of the east on the south. Also, the Euphrates River is near the western boundary of Iran. The journey of the kings of the east westward over the dried-up Euphrates River will herald the "battle of that great day of God Almighty" at Armageddon, when the armies of the world will receive judgment from Almighty God.

This thought, that the armies of all nations shall be gathered to the land of Palestine for God's judgment, is also found in Zechariah 14:2-4: "I will gather *all nations against Jerusalem* to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as

when he fought in the day of battle. *And his feet shall stand in that day upon the mount of Olives*, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." Here God foretells that He will gather all nations against Jerusalem to battle. When that time comes, the Lord will go forth and fight against those nations as when He fought in the day of battle. Then Christ's feet will stand on the Mount of Olives, which will split right down the middle.

Another outstanding prophecy concerning the gathering of all the nations to Palestine for judgment before God is found in Joel 3:9-21: "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" (v. 12). Someone may say that Revelation 16:16 says that the kings of the earth will be gathered at Armageddon, while Joel 3:12 says that these kings will be gathered to Jehoshaphat. Is there a difference? So far as the Bible is concerned, no valley ever bore the name "Jehoshaphat." The word itself means "Jehovah hath judged," and undoubtedly means "the valley of judgment." The place for the final judgment, according to Revelation 16:16, will be Armageddon.

These things we have seen in the above study: Iran will become a Russian satellite; China will cross over the dried-up Euphrates River on her way to Armageddon; all the armies of the earth will gather together in Palestine and be judged of Almighty God. All of this shows clearly that this way of life, as we know it today, shall soon cease. When the Lord comes, after He has judged the nations He will reign for a thousand years, subduing all enemies of God. We are told in Isaiah 2:3, 4, that He will teach the remnant of the nations of the ways of God. Moreover, we are told that many of these will walk in God's ways.

But for you and me, beloved, we have heard the gospel of salvation and there will be no *second chance*. If we do not accept Christ in this age, there is no hope for us. Anyone who neglects or rejects the wonderful salvation of the Lord today will have no further chance. Make your decision before the world ends. Make it in favor of the Almighty God, not in favor of the devil. Yield your life completely to God, humble yourself before Him, repent and be baptized, living the holy life Jesus set forth for us to live. There is no other hope. Can you sincerely say, "Lord, I yield myself completely to thee"?

ARE YOU CHANGING YOUR ADDRESS?

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THE NATURE OF

"That spiritual Rock that followed them" (1 Cor. 10:4)

IN First Corinthians 10:1-4, Paul gives three types that are found in the wandering of the Israelites—crossing the Red Sea, the manna, and the "spiritual Rock." Believers in the trinity and pre-existence generally take two of them as types, and the third one literally. Scripture will not allow that kind of handling.

Crossing the Red Sea is a picture of baptism. The sea parted, the cloud hovered over them, and the Israelites crossed on dry land. Israel then started her journey toward the Promised Land. The Israelites were baptized "unto Moses"; that is, they were baptized into the law covenant of which he was mediator. Christians are baptized into Christ. (Rom. 6:35.) Jesus is to us what Moses was to Israel.

In the next place, the manna ("spiritual meat," v. 3), which was provided supernaturally, was a type of Christ, "the bread of life." "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world" (John 6:31-33). Jesus came from heaven exactly as the manna did. (V. 51.) Did the manna originate literally in heaven? Of course not! God's power reached down and produced it. Likewise, His Spirit moved upon the virgin, and the birth of the Christ Child was the result.

Certainly, Jesus is the true bread; the manna was only a type. He was not actually made of bread. His teachings were the true bread. Jesus further emphasized that if one does not eat His flesh and drink His blood, he can have no eternal life. (Vv. 53-58.) The Jews and some of His

disciples failed to understand Him because they thought He was speaking literally. (Study Vv. 41, 42, 52, 60, 66.) We should make sure that we profit by their mistakes. Christ simply meant that we must digest His teachings and make them a part of us, if we are to live forever.

Once more, "that spiritual Rock that followed them" is also a type of Christ. Without the water from the rock in the wilderness, Israel would have perished. Likewise, all who fail to partake of Christ and His teachings will perish in the second death. As the manna and crossing of the Red Sea were constant reminders of the power of God, so was the water that God produced from the rock. Belief in God was the spiritual rock of which they drank. They looked forward to Christ as the Rock. (1 Pet. 2:7, 8.)

Jesus told the woman of Samaria that if one would drink of the water He had, that person would never thirst. He was not actually talking about water. As might be expected, that was the subject under discussion at the well. He was talking about faith in God and in His Son Jesus Christ. Unless we understand these simple figures of speech, we shall be like Nicodemus, who was a leader in Israel and yet could not understand Jesus' simple teachings.

The rock in the wilderness, moreover, did not move. It represented Christ and His gospel. As their baptism was typical of the true, so the spiritual rock that followed them was typical of Jesus who was born of Mary in Bethlehem centuries later. Jesus proceeded forth and came from God (John 8:42) as all sons come from their fathers. His origin, teachings, and ideals were all of God. To the Jews He said, "Ye are from beneath; I am from above: ye are of this world; I am not of this world" (John 8:23). However, Jesus was no more literally from above than the Jews were literally from beneath. His origin was of God, who is in heaven. Jesus Christ was not a descendant of Adam. He was not under the curse of this world in any way.

The Son of God also said, "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). These words were spoken at the beginning of His earthly ministry when He had not literally ascended, yet He spoke in the present tense. Why should one believe that He literally

● By Hollis Parlowe

SUS CHRIST

descended? Jesus also spoke of ascending up where He was before, obviously referring to His resurrection. (John 6:62.)

We all have sinned in Adam, but we did not pre-exist. Levi paid tithes to Melchisedec, but he did not live in the generation of Melchisedec. (Heb. 7:9, 10.) If we keep in mind that Jesus is the center of God's plan, and that God's plan has been from the beginning, we will have little trouble. Jesus is our Shepherd and Guide; He leads us in green pastures and by still waters.

The "Logos" Is Not a Person

The first chapter of John's gospel has long been a favorite passage for support of the trinity and pre-existence. The argument is built upon the Greek word *logos*. This word occurs three hundred seventeen times in the Greek New Testament.

What does *logos* mean? It is translated in the New Testament as follows: Account, 8 times; cause, 1; communication, 3; doctrine, 1; game, 1; intent, 1; matter, 4; mouth, 1; preaching, 1; question, 1; reason, 2; rumor, 1; saying, 50; thing, 1; show, 1; speech, 8; talk, 1; thing, 4; things to say, 1; tidings, 1; treatise, 1; utterance, 4; word, 208; Word, 7; words, 4; speech, 1; work, 2; do, 1. One observes immediately that there is no thought of personality in any of these terms.

"It thus becomes clear that the word *logos* has for its primary meanings 'thought,' 'word,' 'speech,' 'reason,' from the moment of its conception as an idea in the mind of the person to its realization in actual speech and promise fulfilled. The importance of the subject makes it worth-while stating that God's Word was 'with' God just as truly as my word is *with* me and cannot be regarded independently of me. In this sense we continually recognize the *words* of another to be *representative of him*, though in bodily presence he may be thousands of miles distant." (*One God: God of the Ages*, by R. H. Judd.) Likewise Jesus was in God's plan and mind from the beginning, but He came into existence about two thousand years ago.

"In the beginning was the *logos*, and the *logos* was with God, and the *logos* was God. This was in the beginning with God. Through it every thing was done;

and without it not even one thing was done, which has been done. In it was life; and the life was the light of men" (John 1:1-4, Diag.). Since the *logos* is not a person, this is one of the better translations. Jesus does not enter the picture literally until verse 14 where we read that, "The *logos* became flesh." Notice that Jesus did not come down from heaven as an immortal person, but that God's Word *became* flesh. The *logos* did not become part flesh and part God, not merely clothed with flesh, but became or now was flesh.

Concerning the word *logos*, Dr. Adam Clarke wrote, "This term should be left untranslated for the very same reasons the names *Jesus* and *Christ* are left untranslated. As every appellative of the Saviour of the world was descriptive of some excellence in His person, nature, or work, so the epithet *logos*, which signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning is very properly applied to Him."

Surely God created by His Word. He spoke the creation into existence. "By the *word* of the Lord were the heavens made. . . . For he spake, and it was done; he commanded, and it stood fast" (Psa. 33:6, 9). In the beginning God's Word became earth, moon, sun, etc. Likewise in the New Testament, God's Word became flesh. It became flesh in the Person of Jesus Christ. Jesus is the Alpha and Omega of God's plan of salvation. All things in the church are done by, for, and through Him. It does not say in John 1, moreover, "In the beginning was Jesus," but rather, "In the beginning was the Word [*logos*]." Perhaps no one word fully expresses the meaning of *logos*. It means "A word spoken, speech, doctrine, reason, thought expressed, and wisdom." (*The World's Redemption*, Thomas Williams.) What does it refer to in John's Gospel? It evidently refers to God's plan, which included a Son begotten by Himself and born of a woman. All things have been provided by one great Creator. This plan hinges upon His Son Jesus Christ.

Once more, wisdom is personified in Proverbs 8, but no one believes that wisdom is a person. The first two verses will convince one that wisdom is the subject of the chapter. "I wisdom dwell with prudence" (v. 12). "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. . . . When he prepared the heavens, I was there" (vv. 23, 24, 27). These verses do not refer to Christ. God's wisdom has always been with Him. At the same time, Jesus is a part of God's wisdom. (1 Cor. 1:21-24.) His wisdom, however, is not a person any more than His love, mercy, or power. These are all attributes of God, not separate entities.

As wisdom is spoken of in Proverbs 8, so John spoke of the *logos*. Peter uses the same term. "By the word [*logos*] of God the heavens were of old" (2 Pet. 3:5). God's

Word is a part of Him as much as your word is a part of you, but your word is not a separate person. The wisdom of God is said to have spoken, but wisdom cannot really speak. (Luke 11:49.)

Jesus used the word "*logos*" often. "He that loveth me not keepeth not my sayings [*logos*]: and the word [*logos*] which ye hear is not mine, but the Father's which sent me" (John 14:24). God could not literally be present, but His Word was in the mouth of His Son. Jesus recognized His dependence upon the Father. Said He, "The Son can do nothing of himself, but what he seeth the Father do" (John 5:19). Christ always gave God credit for His words. Jesus was inferior to God in knowledge. He did not know the time of His return. (Mark 13:32.) He "increased in wisdom" which is impossible for one who knows all. (Luke 2:52.)

Moreover, *logos* is translated *doctrine* in Hebrews 6:1. Believers are to go on to perfection after knowing the basic "doctrine [*logos*] of Christ." If *logos* is Christ, it would read, "the Christ of Christ," which is absurd. This word is also found in Romans 9:9. "This is the word [*logos*] of promise, At this time will I come, and Sarah shall have a son." A part of God's plan was the birth of Isaac. He was a son of promise, too, but he was not in the class with Christ. Certainly the *logos* is the mind, reason, speech, and wisdom of God.

"If Jesus the Christ pre-existed His birth by Mary as a living, organized Personality, necessity demands that such Personality must have ceased (died) before the birth of the second Personality spoken of could be consummated. With that granted, there opens up a Scriptural argument against pre-existence that cannot be overthrown. Frequently in Scripture it is asserted that Christ died *once*—'once for all.' (See Rom. 6:10, R.V.; 1 Pet. 3:18, R.V.; also Heb. 9:26.) Consequently, the thought here is that if He pre-existed, He must have died twice. Any doctrine that involves the denial of the Scriptural statement that Christ died 'once' must be erroneous." (*One God: God of the Ages*, R. H. Judd.)

Furthermore, God manifest in the flesh ("He who was manifest," R.V.) is called a mystery. (1 Tim. 3:16.) We understand this text to teach that God revealed Himself through His Son. We can see infinite wisdom in this arrangement. "It clearly indicates that the Lord Jesus Christ was a God-development. He was of divine origin. . . . The human and divine were beautifully blended together. He was a manifestation of divine power upon earth. The Father dwelt in the Son." (*The Words of Eternal Life*, J. O. Woodruff.) We see in Jesus the beginning of the divine creation. (Rev. 3:14.) We, through Jesus, partake of the divine nature. As a Son, Jesus possessed the divine attributes. Our title of Sonship, moreover, comes through Him.

Certainly no man can look on God's face and live. Hence, the necessity of a medium through whom He could operate. The birth of the Redeemer was the subject of Old Testament prophecy. Finally the long-promised Christ Child was born. He is our connecting link with Jehovah. "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

LET ME DO GOOD AND NEVER KNOW

Let me do good and never know
To whom my life a blessing brings,
E'en as a lighthouse freely flings
O'er the dark waves its steady glow,
Guiding the ships that to and fro
Flit up unseen with their white wings;
Let me do good and never know
To whom my life a blessing brings.

As thirsty travelers come and go
Where some fresh mossy fountain springs,
It cools their lips and sweetly sings
And glides away with heedless flow;
Let me do good and never know
To whom my life a blessing brings.

—Selected.

PRECIOUS PROMISES

By Beth Briggs

"Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved"
(Psalm 52:22).

We need never falter beneath insupportable burdens. The Lord has told us to cast them upon Him, and He will sustain us. This does not mean that we need no longer have any concern about our daily affairs, but that we need have no *anxious* concern about them. After we have done everything in our power to help ourselves, we must then wait patiently for God to finish the work. He will do so in a way that will benefit all concerned.

Since God never suffers the righteous to be moved, neither wicked men nor "untoward" circumstances should cause us uneasiness or grief. At the right time, God will destroy the evildoer and will vindicate His own. (Read the Book of Esther and see what occurred to Haman when he plotted the death of righteous Mordecai.)

Why falter in our daily task,
Why bow beneath the load,
Why toil until our courage fails
Upon the rocky road?

Let us cast our burdens on the Lord
Who promised to sustain,
And when we see His face some day
He will make all things plain.



Bible Crowns for Christians



By Harry Goekler

THE Scriptures reveal to us a number of crowns that are to be given to faithful servants of God. They are mentioned in the writings of Peter, James, and Paul. Let us consider in a brief way these crowns for Christians.

Incorruptible Crown

"Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible" (1 Cor. 9:25).

In Bible days a corruptible crown was a wreath or laurel which was placed upon the head of the athlete who had won the race. This crown would soon fade away. The Christian is working for an incorruptible crown; one that will be eternal. This might be called the victor's crown; for, in order to be counted worthy to receive it, one must be victorious over lustful desires and evil habits, and develop self-control and discipline in daily living.

Crown of Rejoicing

"What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (1 Thess. 2:19).

This can well be referred to as the soul-winner's crown. It can be the privilege of every child of God to receive this crown of rejoicing. It will be given to those who have helped one or more find the way of salvation through Christ. Paul called those who had been converted through his preaching "his joy and crown" (Phil. 4:1). The Revised Standard Version translates 1 Thessalonians 2:19 in this fashion: "What is our hope or joy or crown of boasting before our Lord Jesus at his coming? Is it not you?" May it be our happy privilege, through personal witness, prayer, and labor, to be soul-winners, and thus have this crown of rejoicing.

Crown of Righteousness

"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).

This is the crown given to those who walk with the Lord in the light and truth of His second coming. Those who really love the second coming of Jesus, and live in the hope and promise of His sure return will, with Paul, receive this wonderful crown of righteousness at the appearing of Jesus.

Crown of Glory

"When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5:4).

This crown of glory may be called the elders and pastors' crown. It will be given by the Lord Himself as a special reward for feeding the sheep and the lambs. We can all better serve the Lord by helping others grow in the "grace and knowledge of our Lord and Saviour Jesus Christ." This is a crown that is eternal. It cannot pass away.

Crown of Life

"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" (Jas. 1:12).

This crown of life is especially promised to those who have trials and sufferings, and who in patience and faith accept it as from the hand of the Lord, and submit their will and life to Him. Actually, of course, all faithful persons will receive eternal life, but this crown of life is directed to those who especially suffer for His sake. To be worthy of this crown requires great faith and courage. The Apostle John records similar truth in Revelation 2:10, "Be thou faithful unto death, and I will give thee a crown of life."

How wonderful it is to know that the Bible tells us of crowns that are incorruptible; crowns given for helping others find the way of life through Christ; crowns of glory that will forever shine; crowns of righteousness as a reward for loving His second coming and walking in the light of that truth; and the crown of life eternal for faithful and devoted service to God. May these crowns be ours to receive and enjoy!

Lizzie Hawkins says: "The family laughs at me because I have a habit of picking up pins I find around the house and sticking them in my apron for safekeeping. The other day I finished the washing with a deep scratch in my hand because I had forgotten to take out the pins before I put the apron in the washer. The most important part of prayer is removing the things that prick our conscience by confessing them to God."

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).



The Pulpit and the Press

Brief Messages for Busy People



SOME IMMORTALS DIE HARD

By Sidney Hatch

"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).

Here is the classic verse describing the creation of man. It is the contention in some quarters that when God breathed "breath of life" into man He put into him something that the animals did not possess, something that made man immortal. (Cp. L. S. Chafer, *Systematic Theology*.) This writer was trained under such teaching.

We need only to look into the Word to see if this is true. The Hebrew word for "breath" here is *neshamah*. Genesis 7:21, 22 states that in the flood all flesh died that moved upon the earth: fowl, cattle, and beast, "all in whose nostrils was the breath of life." "Breath" is *neshamah* and the animals had it as well as man!

Elihu confirmed this when he said of God, "If he gather unto himself his spirit and his breath (*neshamah*); all flesh shall perish together, and man shall turn again unto dust" (Job 34:14, 15 A.S.V.). So it is by God's spirit (*ruach*) and His breath (*neshamah*) that the animal world, as well as the world of man, has its life. If God, the Creator and the Preserver, should draw in to Himself His breath all flesh would sink together.

These passages plainly indicate that the breath, the *neshamah*, which God gave to man did *not* make him "a living soul with an eternal existence" (Chafer). In the first place, God can and does take the breath, the *neshamah*, back to Himself. Secondly, the animals have it, and very few evangelicals are prepared to concede immortality to the animals!

But some "immortals" die hard, and they at once point out that "breath of life" is plural in Hebrew, "breath of lives." From this they surmise "body, soul, and spirit," and surely, they say, one of the three is "an immortal soul"! This desperate theological lunge is easily parried by the spirit of truth, for "life" is also plural in Hebrew when used of the serpent (Gen. 3:14), and when used of the animals (6:17; 7:15, 22). Again, we would not read into them an immortal soul or spirit.

The true Christian hope is not the immortality of the soul but the resurrection of the dead. The two viewpoints do not mix.

MORE SMUT IN THE MAILS

By William Wachtel

Recently, the writer received through the mail an unsolicited advertisement of a new bawdy magazine. "A New Quarterly on the Joy of Love—EROS"—was the caption. This advertisement was highly representative of the salacious and obscene matter passing through Uncle Sam's mails these days.

It boldly proclaims itself to be "a child of its times. *Eros* has been born as a result of the recent series of court decisions that have realistically (?!) interpreted America's obscenity laws and that have given this country a new breadth of freedom of expression. . . . *Eros* will take full advantage of this new freedom of expression. It will be *the* magazine of sexual candor."

Following this unblushing pronouncement, the advertisement goes on to describe the licentious contents that will appear in this forthcoming addition to the already saturated market of lewd, obscene, and pornographic materials.

One need only glance at the covers of some of the publications sold openly on today's newsstands to be reminded of the infamous pictures found everywhere on the walls of ancient Pompeii, the city destroyed by an eruption of Mount Vesuvius. It is said that when the archaeologists were excavating this iniquitous place, the pictures and frescoes discovered were so obscene that they had to be covered with cloths lest the workmen should be debauched.

If our courts and laws are going to permit these purveyors of filth to continue their lucrative trade, America may expect to reap the same moral collapse that brought about the sudden end of Sodom, Gomorrah, and Pompeii—upon which the very wrath of God came down.

What are we, as Christians, doing about these things? Is our voice heard against them? Righteous indignation is in order when we see how these things are corrupting our young people and nation!

THE SOURCE OF TRUTH

By C. Jesse Pestle

Dr. E. W. Bullinger in his book, "How to Enjoy the Bible," has said, "All that we have learned from our youth up must be tested and proved by the Word of God.

FRIENDSHIP SEVEN

(Continued from page 5)

Where we find it is true, we must learn it over again from God. And where it will not stand the test of His Word, we must be not only content, but thankful to give it up; and receive Divine revelation in the place of man's imagination."

We are living in a day when millions of people would rather believe what they have been taught without question than to test it with the Word of God. Many so-called devout Christians are too lazy to test the teachings of men by the teachings of God. It would seem that some care not whether they believe a lie or the truth.

Jesus said, "Ye shall know the truth and the truth shall make you free." We can be set free from the vain imaginations of men if we know and obey the truth of God as expressed in the Bible. After we come to know the difference between truth and error, we are then supposed to choose truth and forsake error.

Children will believe almost anything they are told. They will readily accept a lie, because they do not know the truth. Realizing that we were once children and that we were taught by men, let us try our beliefs with the Word of God. It is easy to die believing a lie if one never knows the truth. God's Word is Truth. The Author of the Bible cannot lie.

Have you ever analyzed your beliefs to find how much you have learned from men, and how much you have learned from God? It is sometimes surprising to church members to realize that practically all they know they have accepted from men, and that little of their knowledge is a direct result of meditating upon God's Word. Unfortunately, some are better acquainted with the daily newspaper and world events than they are with the Word of Life and the coming Kingdom of God.

Have you tested those things you have been told in your youth with the Bible? Why not "prove all things and hold fast that which is good" (1 Thess. 5:21)? It is not necessary to die because you believe a lie. The truth is available to all who will read and understand the Bible. Let us be able to say with Peter, "We ought to obey God rather than man" (Acts 5:29).

CLEVER QUOTES FROM CHURCH BULLETINS

"Some folks flee temptation, then wait around the corner for it to catch up with them."

"The church is full of willing people: some are willing to work, and others are willing to let them."

"The reason some folks backslide is that they join a preacher or a church, rather than Jesus Christ."

"Many people judge their success by what they have to live on; others by what they have to live for."

"In 1960, American people spent ten billion dollars on liquor, six billion dollars on cigarettes; and two billion dollars for the church."

In the wilderness God asked animal sacrifices as man's expression of reconciliation. But reconciliation between God and man was incomplete, for both parties must give something to the agreement. Then in the first Christian century God made the gift of His only begotten Son. This is the sacrifice that God gave to us. "While we were yet sinners Christ died for us" (Rom. 5:8). Furthermore, Paul wrote of three things which God does for us to show His willingness to become our perfect Friend: "Despise thou the riches of his *goodness* and *forbearance* and *long-suffering*; not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4). The *goodness* of God is expressed in His willingness to give His Son on the cross. The *forbearance* of God is shown in His willingness to overlook our sins. The *longsuffering* of God is shown in His willingness to wait until we come to our senses. We Gentiles today are not required under a law to give animal sacrifices for our sins, and, therefore, our portion of reconciliation with God is incomplete until we are willing to give a gift to Him. Paul suggests that "ye present your *bodies* a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

Just as neither Jacob nor Esau knew of the changed attitude of the other until they met in tears of joy, neither can there be any joy in the presence of God until the sinner turns toward God. There can be no complete friendship between God and man until the sinner recognizes his own sins. He must regret and repent of his sins and offer a sacrifice—his life—to God.

Those nations that refused the invitation to attend the launching of "Friendship Seven" did not experience nor share the joy with those who did. Neither did those nations help world peace to materialize. True world peace depends upon co-operation and reconciliation, or mutual toleration among all nations. Despite man's efforts at peace, peace eludes us, and after each conference meeting only seems further away.

"PRAISE YE THE LORD"

This is a 33 1-3 rpm record, featuring *The Gospelettes*, a girls' trio from Oregon Bible College. The record was made by RCA, and is a fine quality presentation of several favorite gospel songs.

\$3.15 postpaid from

Record, Box 231, Oregon, Illinois



A Good Sport

As he looked at the package on the automobile seat beside him, Danny felt a tingle of excitement. Every turn of the wheels brought him nearer the Cub Scout Hobby Fair. Danny thought of the long hours of work behind him. After searching many books and talking with Dad, his entry choice was a rock collection.

The main job was to find unusual rocks. Danny polished and mounted the rocks on a large piece of plywood. Below each rock he carefully painted its name and where it was found. He had finished only last night.

Now, as he looked at the finished project again, Danny thought with a grin, "It will surely win first place." He had heard a little of Jimmy's entry, but Danny wasn't worried. (At least, he pretended not to be.)

"Here we are," said Dad. There were already many cars in the large parking lot.

Danny registered his entry with the judges, and then set it up in his assigned place. He was anxious to see some of the other entries—especially Jimmy's. Then he saw it.

"Wow!" It was really something. Columbus' three ships, the Nina, the Pinto, and the Santa Maria sailed on a blue sea. Danny had a sinking feeling. How Jimmy must have worked! Each ship was carved in miniature.

Mother and Dad and Danny spent the rest of the morning looking at other exhibits. After lunch, they found seats in the arena for the awards program.

Danny enjoyed listening to the Cub band and watching the skits. As reward time came, Danny's knees were shaking. At last three final names were called: Danny, Jimmy, and Mark, a boy from another town. The boys made their way to the platform.

The judge told how difficult the decision had been. All of the entries were very good. (Danny's knees shook even more.) The judge handed a white ribbon to Mark and shook his hand on third place. Danny looked at Jimmy. The judge then handed Danny a red ribbon. It was for second place.

Danny could hardly believe his own eyes as he watched the judge hand the blue first-place ribbon to Jimmy. He looked down at the red ribbon. "Second place! But I should have had first place."

Jimmy was smiling and clutching his blue ribbon. He held out one hand to Danny. Danny barely touched it.

As quickly as possible, he left the platform. He ran and ran until he reached the car.

He tried to blink back the tears. "It isn't fair," he thought. "I worked hard and mine was the best." Even then another nagging thought pushed its way in. "Now, Danny, was yours really the best?"

When Mother and Dad came, Danny was sitting quietly. On the way home he heard only snatches of his parents' conversation. "A good fair . . . nice crowd . . . fun . . . learning from the work." Danny was thinking very hard.

He heard Dad ask, "How did you like Jimmy's ships?"

"Well, anyone could see they weren't really as good as—as—" Danny stopped.

"Yes, Son?" Dad waited quietly.

"I guess they were pretty good," admitted Danny. "They were even more than that; they were the best there."

"Yes, they were," said Dad. "They deserved the blue ribbon. The really important thing is that all of you boys did your best. Every boy can be first in one thing. That is sportsmanship and kindness."

After they reached home, Mother and Dad saw Danny go to the telephone. They were happy to hear him congratulating Jimmy on his project. As Danny hung up the telephone, he took the red ribbon from his pocket. He felt much better now. He and Jimmy were friends again.

Something Jesus taught came to Danny's mind, "Love thy neighbour as thyself." He had forgotten this for a little while, but things were right again now.

CHILDREN'S CORNER

By
Mildred Dennis



Churches IN THE News

- June 10—Dedication of Church Building, Niles, Mich. Harold Doan, guest speaker
- June 6-10—Eighty-eighth Annual Minnesota State Conference, Long Lake Camp, Eden Valley. Vernis Wolfe, guest speaker
- June 15-17—Texas State Conference, Granite Shoals Camp, Marble Falls
- June 16-22—Southwest Youth Conference, at Methodist Leaders' Lodge, Wrightwood, Calif.
- June 21-24—Arkansas-Oklahoma Conference, Bear, Ark.
- June 17-23—Indiana Annual Bible Camp and Conference, Camp Mack, Ind.
- June 17-23—Michigan Conference, Camp Chief Noon Day, Gun Lake
- July 1-7—Southeastern Conference, Guthrie Grove Church of God, Pelzer, S. C. Warren Sorenson and C. F. Pryor, guest speakers
- July 2-7—Missouri State Youth Camp, Orchard Crest Camp, Fredericktown
- July 9-14—Junior Bible Camp, Long Lake Camp, Eden Valley, Minn.
- July 9-14—Northeast Youth Camp, Tipp City, Ohio
- July 15-22—Illinois Conference and Bible School at Oregon
- July 16-22—Washington State Bible Camp

- July 16-21—Senior Bible Camp, Long Lake Camp, Eden Valley, Minn.
- July 22-29—Virginia State Conference, Maurertown, Va.
- July 29-August 4—National Berean Youth Fellowship Conference, Camp Mack, Ind.
- August 5-10—General Conference Delegate Meetings, Camp Mack, Ind.
- August 11-19—Missouri State Conference at Jordan, S. O. Ross, speaker
- August 22-26—Ohio State Conference, Lawrenceville, Raymond Brown, guest speaker

CHURCH OF GOD RADIO BROADCASTS

- "Bible Truth Program," Station WSVM, Valdeese, N. C., Sunday, 2:00 p.m., Z. B. Duncan, speaker
- "Bible Truth Program," Station WCGC, Belmont, N. C., 12:45 p.m., Sunday, Z. B. Duncan, speaker
- "Bible Truth Program," Station WJRI, Lenoir, N. C., Sunday, 9:00 a.m., Z. B. Duncan, speaker
- "Church of God Broadcast," Station KCLW, Gatesville, Texas, 7:15 a.m., Sunday. Richard Worley, speaker
- "Church of God Broadcast," Station WCEN, Mt. Pleasant, Mich., Sunday, 9:30 a.m., Billie Kennedy, speaker
- "Words of Life," Station WEBQ, Harrisburg, Ill., 6:30 p.m., Saturday, John Lewis, speaker
- "Voice of Tomorrow," station KTAR, 620 kc., Phoenix, Ariz., Sunday, 10:05 a.m., Alva G. Huffer, speaker
- "Words of Life," Station WFPR, 1400 kc., Hammond, La., Sunday, 8:00 a.m. James

- Mattison, Gordon Landry, Richard Dick, speakers
- "Voice of Tomorrow," Station WSIG, 790 kc., Mt. Jackson, Va., Sunday, 9:30 a.m., Dale Ward, speaker
- "Words of Life," Station WRRR, 1330 kc., Rockford, Ill., Sunday, 8:15 a.m. Kenneth Milne, speaker
- "Words of Life," Station WKAI, 1510 kc., Macomb, Ill., Sunday, 8:15 a.m. Kenneth Milne, speaker
- "Words of Life," Station KBHS, Hot Springs, Ark., 590 kc., Sunday, 8:00 a.m., Kenneth Milne, speaker
- "Words of Life," Station WANS, Anderson, S. C., 1280 kc., Sunday, 9:15 a.m., Kenneth Milne, speaker

HERALD RECEIPTS

Dr. W. D. Lawrence; Ethel Buchanan; E. B. Good; Mrs. J. C. Waller (2); Mrs. Albert Logsdon; Mrs. Lawrence Anderson (2); Bernell Story; Gordon E. Davison; Mrs. J. W. Wilson; Laurence Howell; Mrs. F. L. Austin; L. U. Barber; Lillian King; Ben Carpenter (2); Mrs. Grace Ruhn; May White; Mrs. Jeannette Reeves; Mrs. Clarence Dimmick (2); Rolla Hightower (2); Lyle Rankin; Dale Lee Wilson; Harlan Bell (2); Mrs. Russell Shellhaas; Theodore Rex (2); Mrs. George Munshaw; Phyllis Mumford; Nettie Lundquist; Mrs. Dora A. Warren; Ida Lapp; Mrs. Blanche Beeson (2); Mary Marjorian; Mrs. Myrtle Hodges; Mrs. Esther Jenkins (2); Minneapolis Church.

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June 15, 1962

the

RESTITUTION

Herald

**Ten Toes,
Ten Horns,
Ten Kings**

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VOLUME 51, NUMBER 17

Most Precious Freedom

IN THIS ISSUE

Communism

This threat to America and religion is reviewed

Why Is Jesus Coming?

A message of important Bible prophecy

The Nature of Jesus Christ

An important study of the nature of Christ as taught in the Bible—as opposed to the teachings of the traditions of men.

And other features of current interest



"LET US NOT HOLD ALOOF FROM OUR CHURCH MEETINGS, AS SOME DO. LET US DO ALL WE CAN TO HELP ONE ANOTHER'S FAITH"

— HEB. 10:25 (PHILLIPS TES.)

The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

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The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

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

HAROLD J. DOAN, Editor
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We planted a few raspberry bushes between the alley and the strawberry patch last year. Ellie helped me pick some of the first fruit. She picked one berry and had it almost to her mouth when she saw a little black bug crawl out. She threw it down, and at supper wouldn't eat her bowl of berries. People miss a lot of the good things of life because they can't forget the bad.



Editorials

**Harold Doan,
Editor**

SAINTS IN NERO'S PALACE

When the Apostle Paul wrote to the church at Philippi, he concluded with greetings from various Christians at Rome, saying, "All the saints salute you, chiefly they that are of Caesar's household" (4:22). Saints are the children of God—believers and members of the body of Christ. Caesar was Nero in this case, one of the most despicable of all the Roman rulers. One would hardly expect to find saints in his household, yet there they were, sending their greetings with Paul's to the Philippian brethren. The saints are indeed "in the world, but not of the world." They are in the world, but the world is not in them.

The saints at Rome were not all behind the pulpit, or teaching classes, or doing full-time religious work. They were in work clothes; scrubbing floors, serving meals, doing the laundry, brushing the horses, perhaps even rendering personal service for Nero. They were forced to make their living or, in some cases, serve out their slavery in the midst of temptation, evil, intrigue, and a debauched society. They had to maintain their faith, not in an ivory tower of contemplation, but in a work-a-day world of ungodliness.

They were saints in Nero's palace. They remembered their brethren in other parts of the world. They helped Paul and sustained him in his time of imprisonment. They were among the people who came and went daily from the hired house where Paul was imprisoned. (Acts 28:30.) They were not ashamed to be Christians, to identify themselves, to stand up and be counted, even though they worked in a household and for an employer who was definitely anti-Christian.

We think there is a message here for the Christian of today. We are not sheltered from a world of sin. We daily work in its midst, and rub elbows with those who make it so. The real saints are those who can maintain their faith under these conditions, who identify themselves with Christ, who are not ashamed of Him, and who, in the midst of their own problems with life, still remember the Lord's work and the Lord's workers.

Praise God for the saints in the factory, in the office, on the farm, in the kitchen, in the professions, who witness for their Lord and carry the cross in Caesar's household!

MINISTERS' SALARIES

The salaries of religious leaders, the victims of inflation, are well below the national average, according to a recent report by the National Council of Churches. The Rockefeller Brothers Fund financed a two-year study of ministers and religious workers' salaries, and concluded that, due to inflation, many ministers are the victims of a gradually lowering wage scale. It is indisputable that men in other professions and crafts, with equal or less education and devoting equal or less time to their work, are usually

much better paid. Even the low salary of the much publicized school teacher is much higher than that of most ministers.

The old proverb is that "the squeaky wheel gets the oil." In most professions and crafts, there is no hesitation to ask for and in some cases apply organized pressure for increased wages. Few ministers, however, will make a great issue of wages, and organized pressure is unheard of. The minister usually will do anything to avoid the impression that he is "preaching for money," or "interested only in the dollar." Consequently, because he doesn't squeak, he gets no oil.

We do not suggest that ministers begin to complain. We do suggest that those who supervise ministers' salaries honestly evaluate their wage scale and determine what can be done to help the minister combat rising costs and to maintain a proper standard of living. This is a responsibility resting upon church boards or elders that should not be neglected.

IS THE UNITED NATIONS THE MESSIAH?

Addressing a student group in Oslo, Norway, Chief Rabbi Marcus Melchoir of Denmark, said, "I believe Messianic times would come if the United Nations were made Messiah." (*Christianity Today*.) Explaining that he believes that Hebrew theology never speaks of a person as Messiah as much as "the very conception of Messiah," he added that he hopes to experience the times of Messiah in his own lifetime.

Liberal Judaism has looked for the "Messianic ideal," the establishment of times of goodness and peace through the efforts of enlightened and educated mankind. It rejects not only Christ the Messiah, but the whole idea of a personal coming Messiah.

Many people of the world are pinning their hopes on false concepts. Those valiant efforts of man to bring about his own salvation through the United Nations, science, material wealth, education, are doomed to disappointment. Those who think of these things as their Messiah have fallen victim to false Christs as Jesus predicted.

The hope of the world is in the true Messiah, the coming King, Jesus Christ, who died for our sins, was resurrected to immortality, who now sits at the right hand of God, and who is coming a second time with power and glory to reign upon the earth. Aside from Him, there is no permanent solution to the problems of mankind.

"RELAX POWER," CATHOLIC CLERGYMAN SAYS

Msgr. John Tracy Ellis, one of America's leading Catholic scholars, in a speech at Carroll College in Helena, Montana, said the "virus" of anti-clericalism is appearing among Roman Catholic laymen in the United States and

will spread more unless clergymen relax some of the power and authority they have been accustomed to exercise over laity, according to a United Press International report.

Recognizing that American Catholics are often well-educated people, they are not so likely to accept everything at face value and without question as their unlettered forefathers did. They want a voice in church affairs and a channel for service which is often denied them.

We are of the opinion that there is a wide difference of opinion between Catholic laymen and clergy on clerical political intrigues and attempts to make of America a clergy-dominated, feudal nation like Spain or Italy. It is clear that Catholic laymen have a much better conception of the American principle of separation of church and state than their priests.

What is sometimes construed as "anti-Catholicism" is actually anti-clericalism. Rebellion against the dictatorial practices of the hierarchy has occurred in Mexico, France, Italy, and other dominated countries. Anti-clericalism is growing in Canada among enlightened French-Canadians. As with any form of totalitarianism, a people can be held in physical or mental slavery only so long before they will revolt. This is what makes such leaders as Msgr. Tracy uneasy. Protestants generally are not anti-Catholic, but anti-clerical. There is often a great difference!

PRICELESS COMMUNION



TEN TOES, TEN HORNS, TEN KINGS

Nebuchadnezzar Saw Ten Toes

TEN TOES of a man, ten horns of a beast, and ten kings with power to rule, all point to the end time of Gentile governments. The ten toes were on the feet of the image which Nebuchadnezzar saw in a dream. (Dan. 2:31-45.) The meaning of the image was given to the Prophet Daniel as a direct revelation of God, and pictured Nebuchadnezzar as the head of gold. The Babylonian Kingdom was overthrown by the Medes and Persians who were represented in the image by the breast and two arms of silver. The Grecian Kingdom under Alexander the Great conquered the Medes and Persians, and was pictured by the thighs of brass. Rome followed by overthrowing Greece, but was finally divided into the eastern and western empire as is shown by the two legs of iron.

It was from the legs of iron that the feet of iron and clay came, and by their texture indicated how easily they were to be broken. The ten toes represented ten kings, and it is in the days of these kings that the God of heaven shall set up a Kingdom which shall never be destroyed. It shall break in pieces and consume all these kingdoms and it will stand forever. This is the picture as man looked upon Gentile rule and saw it come to an end.

Daniel Saw Ten Horns

It was later that God gave Daniel a dream by which He revealed to Daniel the beastly nature of each of the kingdoms shown in the image to Nebuchadnezzar. "Four great beasts came up from the sea [of mankind], diverse from one another" (Dan. 7:3). The first was like a lion, representing Babylon; the second was like a bear, representing Medo-Persia; the third was like a leopard with four wings and four heads, or the Grecian Empire; and the fourth beast was terrible, indescribable, and had ten horns. These horns represent ten kings who are to come out of the fourth great empire, Rome, and correspond to the ten toes which were in the image of the man.

John Saw Ten Kings

These horns or powers are mentioned again in Revelation 13:1 and are associated with the heads of the beast under the caption "Blasphemy." Further, the beast in Revelation 13:2 is a combination of the three previous ones and carries all of their beastliness. It is from all of these beastly qualities that we have the outgrowth of the ten horns or ten kings. These are further identified in Revelation 17:12 as being *ten kings*, which are given power one hour with the beast.

The Harlot Woman

To bring the picture into sharper focus, we look at a harlot woman sitting on the scarlet beast which is full of names of blasphemy. As a virgin is used in Scripture to denote pure religion, so the harlot is used to depict a system of false religion which will be in close conjunction with the scarlet beast which has ten horns representing ten kings.

The woman is arrayed in purple and scarlet and decked with gold and precious stones and pearls. Her uncleanness is further described as having a golden cup full of abominations and fornications. These show her to be only a professor of righteousness, but not a possessor. Furthermore, the woman is drunken with the blood of the saints and the martyrs of Jesus. All of these descriptive characteristics indicate the woman is outside the grace of God and is, in reality, opposed to His holiness.

Beasts and Kingdoms

As the former beasts of Daniel represented kingdoms, so this scarlet colored beast represents an end-time power. As the harlot woman rides the beast with ten horns, the purpose of each is soon understood. In Revelation 17:14 these two make war with the Lamb who shall overcome them, for He is King of Kings. This is Christ in all of His kingly power, who becomes victorious over the beast with the ten kings. Even the lewd woman is doomed to destruction, for in Revelation 17:16 we are told that

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the ten kings under her dominion shall hate her and make her desolate and naked.

Harlot Revealed

God gives us light in Revelation 17:18 about who the harlot is. "The woman which thou sawest is that great city, which reigneth over the kings of the earth." There is only one city in the world which can now make, or ever has made, such a claim, and it fits perfectly into the present-age picture. Today this woman is seeking political as well as religious rule over the nations.

With amazing speed we can see a great awakening of the old Roman Empire. At present, it is in an economic form in the "Euromart" of Europe—the so-called "common market" nations. In the last five years, at least six nations have bound themselves together for economic prosperity. Tariffs have been cut, national boundaries have been opened, trade has flowed freely, and there has been a great upsurge of prosperity never known before in Europe.

In *Reader's Digest* of February, 1962, the complete picture is given of the past gains and the present prospects for a bright and prosperous future. Great Britain is at present trying to decide if she should enter the common market. The combined trade of these nations has not only brought economic prosperity, but has also introduced to the world a confederacy of nations which is almost certain to become a political union with which the world must reckon. Its power in economics has already been demonstrated, and the political and military aspect is yet to be felt. Other nations are also making efforts to be included in this economic group. (*Time* magazine, May 11, 1962, states of the common market, "Within three years or less the *six* will be *ten*, stretching from the Arctic Circle to the Mediterranean, from the Alps to the Atlantic."—Editor.)

We must remember the picture; *ten kings are to receive power* one hour, or for a short space, with the beast. The entire picture will be dominated by the harlot woman who sits on the beast and controls the ten kings. We can think of only one city in the world which is described in this godless woman.

War Against Christ

The picture is further intensified and clarified when we see the real purpose of the beast, the kings, and the woman. "They shall make war with the Lamb, and the Lamb shall overcome them" (Rev. 17:14). What great beastly power is today spreading its red tentacles over Asia, Europe, and America? What godless power is seeking to destroy every vestige of true faith in God?

Again, what power is calling an ecumenical council to invite all religious bodies to come back to the *mother church*?

A Spiritual Union

With all these things in mind, how long before this economic bloc of nations will become a spiritual union? From one of England's weekly news magazines, March 24, 1962, we have this startling release: "Not since the end of the Holy Roman Empire has the Holy See been offered a Catholic rallying point like the common market. If the pact of Rome which created the common market had been signed in the Vatican walls, it could not have favored the church more." The common market is now considered the work of "Divine providence." Later, the article said, "Small wonder then the Roman church is smiling benignly over the formation of what Vatican officials defined as 'the greatest Catholic superstate the world has ever known.'"

End Time News!

Is it only a coincidence that this nation has for the first time in its history taken a Roman Catholic President as its leader? Is the "Peace Corp" which is being sent into various parts of the earth at government expense just another of the tentacles of the giant octopus which desires to control the nations of the world? Is there any significance to the fact that Catholic schools are being erected with "Peace Corp" help in Colombia, while the Protestant schools are being closed? Another forty million dollars of American tax dollars will also be used under present plans to build new schools in Colombia, schools that will be dominated by Catholic bishops.

Where is the great city that sits on many waters? that harlot woman who seeks to dominate for a short time the scarlet beast which has the ten horns? Events are moving swiftly in this *jet age*, and we can thank God that they who see these prophecies can know that we are living in the very last days of the age. Our God has told us that the nations will turn and gore the whore and eat her flesh, and burn her with fire. Babylon will fall!

God Is Working

Those events which are coming to pass today bring the Bible student more and more to the realization that God is working behind the scenes, "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God be fulfilled" (Rev. 17:17).

Thankful, yes, by all means! We can praise God for enlightenment and understanding of His Word. He is pulling down the curtain on the last great act of international governmental power. "In the days of these kings shall the God of heaven set up a kingdom." Jesus' grand and glorious coming is very near. May God grant us grace to watch, and pray, and faithfully seek to carry the gospel message while it is day. Indeed, the night is coming when no man can work.

Communism

PART ONE

By Harvey U. Krogh, Jr.



IT SEEMS that we as Christians should take a careful look at such an important and powerful thing as Communism. First, there is an account in the Bible of the early Christians having all things in common. We need to have a clear understanding of this, and the difference between what the early church practiced for a short time and what is termed Communism today. Second, the Communism in the world today is a deadly enemy of the church; almost as dangerous as complete indifference, and we ought to know our enemy in order to survive. Third, Communism is an enemy of our way of government. Our way of government has permitted the greatest growth in the church and in freedom of worship which has ever been experienced, and we do not want these blessings and opportunities taken from us.

Some time ago, I happened to listen to a radio program on one of the stations of Grand Rapids, Michigan, to which people call in and ask questions or answer questions which have been asked. When the subject of Communism was brought up, I was amazed at the number of people who seemed to be uninformed about the nature of today's Communism. The type of "communism" of the early church was vastly different than the kind which describes the governments of Russia and Red China and a few other countries.

We have the record in Acts 2:44: "All that believed

were together and had all things common." In Acts 4:32, 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."

The striking difference between the early church and the Communism of today is that it was completely voluntary on the part of the early Christians. In Acts 5, we have the account of Ananias and Sapphira, who sold a possession and *pretended* to bring all the money to be put in the common treasury, but kept back some of it. In verse 4, Peter said to Ananias, "Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?" Certainly it was theirs to do with as they pleased. They did not even have to sell their possession and bring the money unless they chose to do so. Their sin was in pretending to bring all of the money, while actually keeping back part of it.

It is evident from the Scriptures that this having all things in common by the early church was an emergency measure on the part of those Christians who had more than others. These Christians were to share and help the others when the church was just getting started. Communism, Russian style, is an enforced dividing of wealth on the part of those who were formerly of the poorer class of people. In the church, the sharing of what one has is to come from the heart and not by the enforcement of law. If it does not come from the heart, there is no spiritual advantage in making one divide what he has.

The problem is not one of material possessions, but one of covetousness. Once, when Jesus was speaking with His disciples, one of the company of people who had gathered said to Him, "Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:13-15).

Let us now take a closer look at today's Communism. It is a political organization which has made itself known in recent years as the ruling force, particularly in Russia and Red China. The theory behind modern Communism

as set forth by its founders is that human nature is formed by environment. The idea is that man's desire to have possessions and to get ahead of his fellow man has come about by his early training in a so-called capitalistic environment. The theory is that, if they could destroy all such capitalistic environment and have all people reared under a government that gives each according to his need, people will be content. Eventually there will be a perfect race which will need practically no government except to just administer the needs, with everyone working for the good of his fellow man. We would like to emphasize that this is just a theory and it has never been proven; indeed, it cannot be proven. It was an obsession with those who formulated the theory, and it has become an obsession with many who have promoted the idea.

Communism has become almost like a religion, in that it would be a wonderful thing if all people would work for the good of their fellow man without greed or selfishness. In fact, the Bible teaches that such will be the case in the coming age, but it will not be by man's efforts apart from the plainly stated plan of God. It will come about by a complete change of the heart, rather than by an iron hand behind the iron curtain. In Ezekiel 36:26 we read, "A new heart also will I give you, and a new spirit will I put within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." There will be perfect peace then, because there will be no class warfare. We read in Isaiah 11:9, "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."

There will be righteousness and peace in all the earth when God has brought about the destruction of the wicked and completes the process of changing men's hearts from within by true conversion. Human nature cannot be changed by environment alone. In fact, human nature cannot be changed in this age except by God's Spirit working in the lives of men and women. It is only when one is in Christ that he becomes a new creature. Human nature is clearly described in Galatians 5:19-21 as the works of the flesh, "Now the works of the flesh are plain: immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing, and the like" (R.S.V.).

Some of these things are kept under the surface by the enforcement of law, but at least some of them are evident in every human being, especially the unconverted. Communism has not produced one person whose life is cleansed of these things. God, however, has changed the lives of those who have permitted His Spirit to work in their lives. In Galatians 5:22, 23, Paul says, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." These things are not found in the lives of those who have not known God. A semblance of these is seen in some who have been educated that these qualities are practical, and the right environment may have caused these qualities to appear to a limited degree in the lives of some, but nothing like the real thing in the lives of consecrated Christians. (The second and concluding part of this brief consideration of Communism will be in the next issue of THE RESTITUTION HERALD.)

Devotional Readings

Our Father's Watchcare

By Mildred Watkins

"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. 6:16-18).

As the problems of our age continue to multiply, we should learn to appreciate more fully the fatherly expression that God has toward us.

In addition to being one of the greatest spiritual con-

solations, this fatherly watchcare is one of the hardest things to appreciate and understand. In spite of how little it is appreciated, it still stands as one of the greatest symbolisms of Scripture.

To fully appreciate the parental concern God has for us, we would do well to look to the example of any good father. He spends his life sharing the life of his children, rejoicing over their accomplishments, sharing their days of sorrow, grieving over their transgressions, and always trying to find some good in their failures.

David wrote in Psalm 103, "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

We do not worship a God of vengeance and stern judgment. Our heavenly Father is one whose first great pleasure and purpose is to share our burdens, smooth our pathway, and lead us into paths of more enjoyable living.

The Apostle Paul, trying to lead the earlier followers

(Please turn to page 14)

WHY IS JES

By Ja

JESUS is coming again. He is coming back to this same earth from which He ascended. He is coming to resurrect and change the righteous. He is coming to judge the wicked. He is coming to establish on earth the righteousness and peace of the Kingdom of God. He is coming to reign a thousand years.

One time, when the apostles were troubled in mind, Jesus said, "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" (John 14:1-3).

This passage applies to *all* who are troubled. Jesus gives comfort in these verses. He told us to believe in Him. Then He spoke of His Father's house, and said that He was going to prepare a place in that house for His own people, and later would come again and receive His own to Himself.

There are several questions which arise from this passage. What did Jesus mean by His Father's "house"? Where is that house? When Jesus comes again and receives His people to Himself, where will He be? Where will Jesus spend eternity? The Bible answers each of these questions. In referring to His Father's "house," Jesus meant the "church of the living God" (1 Tim. 3:15): "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." The house of God is the church. In God's church there is room for all who will come and dwell therein. We are the temple of God, and are to be filled with God's Spirit. Jesus today, though He is in heaven, is preparing a place in His church for those who seek Him, and is preparing them for work in His church. When He comes again, He will receive His church to Himself, that where He is, there they will be also.

This phase of Jesus' second coming is also taught in 1 Thessalonians 4:16, 17: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

When Jesus comes, the first thing He will do will be to call to the righteous dead ones to rise from their graves. Then He will call to the righteous living ones, and together—those who were dead and those who are living—will rise to meet Jesus in the clouds. From that time forward, the faithful who have come into Christ in this gospel age will be with Christ wherever He is.

But where will Christ be? Where will He spend eter-

nity? Will Jesus and His bride always remain in the air? Will He return to heaven with them? Will He descend with them to the earth? These questions, too, are answered in the Bible. If John 14:1-3 and 1 Thessalonians 4:16, 17 were the only verses on the subject, we would *assume* that Christ and the righteous would either remain in the air forever, or ascend to heaven. But it is not good to *assume* anything when it comes to God's Word. God has not left us in doubt as to anything so important as where we shall spend eternity. Let us read a "thus saith the Lord," a verse which answers positively, and we will leave the "assuming" to someone else.

We turn to Revelation 14:1 and read of John's vision of the coming of Christ. He said, "I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." Here is a picture of the Lamb of God standing on Mount Zion with some of His people. Mount Zion is a place on this earth. It is one of the mountains on which Jerusalem is built. Who are these 144,000? We find the answer in verse 4: "These were they which follow the Lamb whithersoever he goeth. These were *redeemed* from among men, being the *firstfruits* unto God and to the Lamb." The 144,000 are those who have been redeemed, those who follow the Lamb now, those who are the "firstfruits unto God and the Lamb."

Zechariah (14:4) also speaks of where the Lord will be found after the meeting in the air. We read: "His feet shall stand in that day *upon the mount of Olives*, which is before Jerusalem on the east." Yes, Jesus shall come with His saints back to the very spot from which He ascended—the Mount of Olives.

What a great hope Christians have! To be resurrected from the dead and changed into immortality, to enjoy eternal life in a spiritual body, to rise to meet our Lord in the air, to come back with Him as kings and priests—all these glories are promised those who follow the Christ.

This beautiful picture has an opposite, though. Jesus' coming will not mean joy to the wicked. His coming will mean judgment, the wrath of God, and the vengeance of God. "The Lord shall punish . . . the kings of the

IS COMING?

Wattison

earth upon the earth" (Isa. 24:21). Now, let us read from 2 Thessalonians 1:7-10: "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; when he shall come to be glorified in his saints, and to be admired in all them that believe."

In flaming fire will Jesus take vengeance on those who do not know God and do not obey His gospel. They shall be punished with everlasting destruction when Jesus comes to be glorified in His saints.

Another picture similar to this of Jesus' judgment of the wicked at His coming is given in Revelation 19:11-21. This passage foretells that the wicked of earth will be gathered together to do battle with, to fight the returning King of Kings, Jesus Christ. But their war will be in vain, for Christ shall conquer them, cast the leaders into the lake of fire, and slay the rest with the sword. Thus, the living wicked shall perish when Jesus comes. The dead-wicked shall not be raised for judgment until a thousand years later.

Jesus has another purpose for coming again besides the gathering of His people to Himself and destroying the wicked. It is to establish God's Kingdom of peace and righteousness upon this earth; to make this earth a new earth where only that which is perfect will remain. This is taught in many places. One outstanding passage is found in Acts 3:19-21, which speaks of God sending Christ in the future to *restore* all things God has promised to restore. The curses that God placed upon mankind and upon the earth near the beginning will all be removed. "There shall be no more curse" (Rev. 22:3). The thorns and thistles will be removed. No longer will death follow us. The Lord says, "Behold, I make all things new" (Rev. 21:5). These words are true and faithful.

Concerning Jesus' establishment of God's Kingdom, we read, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15). This echoes Dan-

"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).

iel's prophecy of Christ: "There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:14).

When will all people, nations, and languages serve Christ? When will He reign over His dominion? When will the Kingdom "under heaven" (v. 27) be given to the saints? "Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom" (Dan. 7:22). Yes, the Bible says that Jesus "must reign, till he hath put all enemies under his feet" (1 Cor. 15:25).

Then, the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; the lion shall eat straw like the ox. The earth shall be full of the knowledge of the Lord, as the waters cover the sea. (Isa. 11:6-9.) Truly, as the Bible says, "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isa. 32:17).

I know that every one of us desires that everlasting quietness and assurance promised those who will be faithful. That day, when Jesus comes and establishes the Kingdom of God upon an earth made new, will be a great contrast to the worries, anxieties, and torments of this age.

Once again we say that God and His Son Jesus expect something of us. Anything as precious as this can only be gained by paying a price. The price is, leaving the world and the things of the world, and following Christ all the way. "Follow the Lamb whithersoever he goeth" (Rev. 14:4). God is satisfied with nothing less than a one hundred per cent sincere and honest heart. This world and the things of the world and following Christ half-Christian and half-devil. Such cannot hope to receive God's promises. Either go all the way or none at all. It is better to be hot or cold than to be lukewarm.

Remember, it is said of the righteous, "They shall be priests of God and of Christ, and shall reign with him a thousand years." We trust that you are preparing for this wonderful age through faith in Christ.

CONCLUSION

By Hollis Partlowe

From the Foundation of the World

THIS phrase is used ten times in the New Testament. The word "foundation" in this phrase comes from the Greek word *katoble* and means "a casting or laying down; founding." Jesus, in parables, revealed things that had "been kept secret from the foundation of the world" (Matt. 13:34, 35). God's plan of the New Testament church, the body of Christ, was not specifically revealed in Old Testament times, but it was always in His mind. Since Jesus is the Head of the church, we would expect Him to have been included in this plan. He was! Al-

The sin question, however, was settled back in Genesis. In God's mind Jesus had already died. We are being saved today by the plan that originated and was prepared for man before the world began.

Before Isaac was born God said to Abraham, "A father of many nations have I made thee" (Gen. 17:5). Notice the past tense. This is just another time when God spoke as if His plan had been accomplished, although in reality it had not been. God's plan is progressive. The faithful of the Old Testament looked forward to Jesus' birth. The complete revelation came with His birth, death, and glorious resurrection. God is so true to His Word that He can speak as if future events have already taken place. He has done this repeatedly in Scripture.

The Nature of Jesus Christ

though the Kingdom is in the future, it was prepared for the saved "from the foundation of the world" (Matt. 25:34).

Jesus, in His high priestly prayer, said, "Thou lovedst me before the foundation of the world" (John 17:24). Parents love their children before they are born. Likewise, God loved Jesus when His plan was brought into existence. "Gospel benefits made possible by Christ's sacrifice were known to God from the beginning and were included in His plan of salvation. . . . When God created our planet, He knew that some day His Son would be born here, give Himself as man's Sacrifice, rise from the dead, ascend to heaven, and later return to rule over all nations."—*A. Huffer*.

"According as he hath chosen *us* in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). Notice that the church here is spoken of as being chosen before the foundation of the world. Yet, no one believes that the church pre-existed. Since God spoke of the church as already known to Him, we would expect Him to speak also of Jesus who is the center, the hub, the foundation of the church. As it is written, Jesus was "foreordained before the foundation of the world, but was manifest in these last times for you" (1 Pet. 1:20). Yes, in the beginning Jesus was in God's plan, but He was manifest when He was born of Mary.

Once more, Scripture says that Jesus was "slain from the foundation of the world" (Rev. 13:8). Was Jesus slain back in Genesis? Doubtless, all students know that Christ died on Calvary four thousand years after Adam.

Before Abraham Was, I Am

This statement from the lips of our Lord is frequently misused as proof of pre-existence. Observe that Jesus did not say, "Before Abraham was I was," but "Before Abraham was born, I am he" (Diag.). The word translated "before" means "formerly." In other words, Jesus reminded the Jews that they had formerly trusted in Abraham. He also pointed out to them that no salvation was promised in Abraham but in Abraham's seed, the Christ. (Gal. 3:16.) Since they were descendants of Abraham, they felt that God owed them salvation. "We have Abraham to our father" was their self-righteous response to the message of John the Baptist. His rebuke was similar to that of Christ. "God is able of these stones to raise up children unto Abraham" (Matt. 3:9). Both Jesus and John were emphasizing that national descent carries no weight as far as salvation is concerned. The righteousness that counts with God is faith in Jesus Christ.

In the next place, Jesus said to the Jews, "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). Did Abraham see that day? Did he live during Christ's earthly ministry? Surely there is no thought of pre-existence here. Abraham, along with the other faithful ones of the Old Testament, saw Christ's day "afar off" (Heb. 11:13). Through types, shadows, and symbols, the "scripture . . . preached before the gospel unto Abraham" (Gal. 3:8).

Indeed, Jesus was in God's plan before Abraham was—all the way back to Genesis 3:15. Abraham was revealed later as a part of God's progressive plan. He lived about two thousand years after Adam and about two thousand

years before Christ. Since Jesus was the seed of Abraham, He had to come into existence after Abraham. Since He was the seed of David, He came into existence after David. Jesus was the seed of the woman, moreover, not creator of her. God brought His Son into the world by the woman—not the other way around. Pre-existence reverses all this. Which comes first, the woman or the descendant of the woman? Common sense is the best guard against the false doctrine of pre-existence, when it is coupled with the Word of God.

Moreover, "When the fulness of the time was come, God sent forth his Son, made of a woman" (Gal. 4:4). Since Jesus was made of a woman, how could He have lived before He was so made? Supporters of pre-existence have never satisfactorily answered this question. God has chosen, by the Holy Scripture, to reveal the nature and origin of His only begotten Son. Man does a great injustice when he enshrouds these wonderful truths with obscurity, speculation, and human philosophy. The fact that Jesus was made "perfect through suffering" (Heb. 2:10) proves that He did not pre-exist His birth. If He had, He would have already been perfect.

Certainly, Jesus was raised up from the midst of Israel. (Deut. 18:15.) "It is evident that our Lord sprang out of Juda" (Heb. 7:14). He came forth as a "rod out of the stem of Jesse" (Isa. 11:1). Yes, Scripture teaches beyond doubt that the Messiah had His origin in Judah.

Returning to Jesus' statement, "Before Abraham was, I am," we may well ask, "I am who?" The answer is obvious, is it not? I am He who was promised as the seed of the woman. "The child Jesus, knowing that He was the (*logos*) word or wisdom in the purpose of God, made flesh, and that all things were on account of Him, could well say, 'Before Abraham was I am'; that is, 'I am the purpose of God before Abraham was.' So of all kindred passages."—*J. H. Thomas*.

The burning question between the Jews and Christ concerned His Messiahship. They failed to recognize Him as the One around whom the whole Bible revolves. "He is present everywhere in all parts of the Bible. . . . He was from the beginning as the *logos*, in God, out of whom He came by begettal, and all that God has done for man has been by, in the sense of because of, Christ."—*Thomas Williams*. This is the sense in which Jesus has been "from everlasting" (Micah 5:2). He was in God's blueprint which was completed back in Genesis. Let us not be shocked when we read that Jesus is from everlasting.

Was Christ Creator? Some who correctly reject the trinity believe that Jesus assisted God in creation. We believe that this view is contrary to Isaiah 44:24 and Job 9:8, which tell us that God created all things alone and by Himself. Besides, Jesus taught that God was Creator.

(Mark 13:19.) Those who hold the view that Christ was "co-Creator" refer to such texts as Ephesians 3:9, which says that God "created all things by Jesus Christ." Careful students know that the phrase "by Jesus Christ" is absent in the original Greek. Without this phrase, this verse harmonizes with all other texts showing that God alone was Creator. The prepositions "by," "for," and "through" carry the same thought. God created all things for the sake of, or because of Christ. All verses in this group can be explained in this way. Jesus was not Creator, but He is to be set over the works of God's hands. (Heb. 2:7.) Jesus was not an angel. (Heb. 2:9, 16.) Angels were not begotten. (Heb. 1:5.) Jesus was. Angels are immortal, but Jesus died. God brought Jesus into the world to do something that God and angels could not do; namely, to die.

The Jews accused Jesus of claiming to be equal with God. (John 5:18, 19.) However, He made no such claim for Himself. Sonship does not necessitate equality with fatherhood. He was not equal with God in power and knowledge, but in righteousness and truth. Said He, "My Father is greater than I" (John 14:28).

Furthermore, some claim that because Jesus performed miracles and was raised from the dead, He must be God. That is faulty reasoning. Moses and other prophets performed amazing miracles without being God. So did the disciples. Peter raised Dorcas. (Acts 9.) We must be careful not to read into texts more than is there. Jesus' miracles and resurrection cannot be used to prove that He is God. The most that He ever claimed for Himself was that He was the Son of God. (John 10:36.) Moreover, God is Christ's Head. (1 Cor. 11:3.) Jesus is God's Christ. (3:23.)

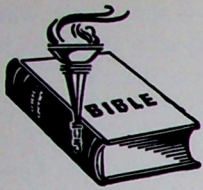
We need never be ashamed of our position on the nature of Christ. When we realize that Jesus came into existence when He was born of Mary, as the result of a miraculous conception, it helps us to understand the true relationship that exists between Him and His Father. This relationship is simple and easy to understand, but most of all it is Scriptural.

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The Pulpit and the Press

Brief Messages for Busy People



STEADFASTNESS AND FAITH

By E. B. Baker in the "Indianapolis Star"

In research made on the "brainwashing" done by Communists during the Korean conflict, it was concluded that the men who were able to endure their imprisonment without being brainwashed, or becoming informers, or indoctrinated into the Communist propaganda lies were the men who believed in God and . . . prayer.

This should give some food for thought to those of us who are lax in our support of religious training of our children; who cannot get ourselves up out of bed on Sunday morning to set the right example for our children. Even in daily conversations, if someone mentions God's name in any other tone but a swear word, there is immediate uneasiness, a withdrawal, and a stricken look. It is a sad commentary on our daily life.

Our children are starving for the firmness which is lacking in their upbringing, starving for definite basic principles for which to live, and a definite set of values on which to judge all things. They have no guides.

The children who are being brought up with a reverence for God are ridiculed by other children for being "squares." Of course, this should mean nothing to a true Christian or follower of God, but it is once again a sad picture of a so-called Christian nation.

Everybody seems to have a head-down attitude, expecting the world to cave in on them; they know very well they deserve it. But, it is for us Americans—Christians, followers of God—to save the world. This is one of the last places on earth that has free churches, educational institutions, politics, and homes where the Communists have not completely penetrated.

Communists hate God-fearing people because they know they cannot control them. It is our duty to fully protect ourselves and our families by renewed and zealous religious training.

THE CONFIDENT OPOSSUM

By Mrs. Rosalie Ficken

A full basement is something to be enjoyed in a home, but not all homes are built to include one. So it was with the house we lived in for nineteen years. Instead, it had a cubby-hole-sized room under the living room. Here, on winter nights, my husband sawed, hammered,

built, repaired, and painted. There was a wide shelf extending all around the basement walls, where such items as cans of paint, varnish, turpentine, and other supplies, were stored. Whatever the activity down in the room, the sound carried through the living room floor.

I noticed that many times, when I was the only one at home, I heard sort of clunking sounds, such as when a man steps on a paint can lid to be sure it is securely tightened. It always seemed to come from the same corner of the basement, but when I mentioned it to my husband he dismissed it by saying it was probably a rat, or a stray cat.

Then one day he went to the basement for something, and he called out excitedly to me, "Mom, come here quick!" There was an urgency in his voice that caused me to hurry to his side. He stood in the middle of the basement, pointing toward one corner of the deep shelf. "Look there," he said. I looked, but saw only an old paint-smearred dress he had used to clean paintbrushes. When I told him this, he replied, "You might have to tiptoe." Then I saw two beady eyes staring calmly at me (very undisturbed) from the center of the paint-smearred dress. Then I saw a long nose, and beneath it a large mouth set in a foolish grin. It was a huge opossum.

How long he had been bedded down there was anybody's guess. He looked cute, but when I reached out my hand to pet him I was warned that he might bite. I was told to run upstairs and phone our neighbor to come see him. When he arrived, ways and means of evicting Mr. Possum were discussed. However, being captured was farthest from his mind as he sat crouched on the shelf. Then, when my husband reached out a stick to dislodge him, he gave a flip of his huge body and, despite his bulk, made a dive for a hole in the wall leading to the unexcavated part of the house. All we could do was stand and look on as he retreated to safer quarters. This was what caused the noise that I had been hearing off and on.

Like the opossum, people might feel secure in their sins, safe from detection, with no fear of discovery. But their safety is only a false illusion. God sees all, and sooner or later the sinner is smoked out of his hiding place and brought to realize that there is really no place one can hide or feel safe from God's judgment. In Psalm 119:117 we read, "Hold thou me up, and I shall be safe." Regardless of the extent of our sins and of our rebellion against

God, there is always a hand extended to lift us up and hold us up above the temptations that we encounter during this life, if we but place our hand in His. There is always forgiveness through Christ for the child of God.

THE KNEELING CAMEL

The camel, at the close of day,
Kneels down upon the sandy plain
To have his burden lifted off
And rest to gain.

My soul, thou, too, shouldst to thy knees
When daylight draweth to a close
And let thy Master lift thy load
And grant repose:

Else how can'st thou tomorrow meet,
With all tomorrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load,
Then rises up again to take
The desert road.

So thou shouldst kneel at morning's dawn
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

—*Anna Temple.*

THE LORD'S GARDEN

By J. R. LeCrone

"The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed" (Gen. 2:8). "God saw every thing that he had made, and, behold, it was very good" (Gen. 1:31).

Anyone who has ever thrilled to the delicate beauty and perfection of a single blossom has a meaningful basis for imagining what the world was like as the Lord created it, before the first man disobeyed and brought the blight of sin upon it. Only after sin entered into the world did the earth bring forth thorns, thistles, and all sorts of noxious plants. Then, too, did the harmful insects appear to mar or destroy that which is beautiful and useful. Also, along with sin, came the extremes of heat and cold, flood and drought to further hinder the beauty and productiveness of the earth.

It is significant that, when the thief on the cross asked Jesus to remember him when He came into His Kingdom, Jesus referred to the Kingdom of God as "paradise" (a garden, or park). (See Luke 23:43.)

Peter referred to the returning of Jesus as a time of "the restitution of all things" (Acts 3:21). The term "all

things" is a broad one, which undoubtedly includes the restoration of the earth to its original beauty and perfection which it had before the fall of man.

But this restored earth will only be enjoyed by those who have been themselves restored and become "new creatures" in Christ Jesus. (See 2 Cor. 5:17; Gal. 6:15.)

The church exists for no other purpose than to help us to become new creatures in Christ Jesus, to the end that we may dwell for eternity in a completely restored earth. But it can do this only with our understanding and faithful co-operation. Let us be loyal to our church!

THE DANGER OF NEGLECT

By *William Wachtel*

All of us are quite literally dependent for life and strength on regular meals every day; in fact, we usually feel abused if we have to miss a meal.

This basic principle of life is fully as true in the spiritual realm. We must replenish our spiritual supplies every day, or else we grow weak and sick as Christians, and can even get like the woman whom Paul described as "dead while she liveth." This is a very present and real danger to every Christian believer, but often we conduct ourselves as though we were blissfully ignorant of our danger.

We frequently neglect our prayer life, and think nothing of letting day after day go by without opening our Bibles to read what God has to say to us. This is to starve ourselves and to take away the joy and victory that we should experience as God's children. Having cut off our own spiritual resources, we become discouraged, irritable, even despondent. We become hard to live with and hard to get along with. We feel a sense of futility, and wonder what happened to the happiness we once felt.

All of this is so unnecessary. We have the means of healing in our own hands. Quite literally, open your Bible every single day, get down on your knees before God, and with a hungry heart ask Him to fill your life with the spiritual food in His Word. (1 Pet. 2:2.) Then read His Word humbly, obediently, willing to do whatever He shows you. If you do this regularly, you will see a big difference in your life—and so will everyone else!

GOD'S PROMISES

God hath not promised skies always blue,
Flower-strewn pathways all our lives through.
God hath not promised sun without rain,
Joy without sorrow, peace without pain.

But God hath promised strength for the day,
Rest for the labor, light on the way;
Grace for the trial, help from above,
Unfailing sympathy, undying love.

OUR FATHER'S WATCHCARE

(Continued from page 7)

in the footsteps of his Father in heaven, reminded the early church: "We were gentle among you, even as a nurse cherisheth her children."

Time after time the Scripture points out that we are only little children. Since we are looked upon in that fashion, it is easy to see the image of an all-wise and loving Father that makes this relationship a reality. We lose many hours of peace of mind when we fail to make this living image a vital part of our faith and practice.

According to Isaiah, our Father also serves to bring us the comfort of a mother. Speaking of the future of the Jews who have endured so much agony and heartache, Isaiah, relaying God's message of a tender father, says, "Thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne on her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem." This, then, is an example of the tender concern which God has for all His people.

What greater blessing could our faith bring us than this Fatherly concern and help? It is to be attained only through two things: we must purify our church life from the many distracting influences which are the modern

expression of idolatry, and then give ourselves to the most complete exercise of faith of which we are capable.

PRECIOUS PROMISES

By Beth Briggs

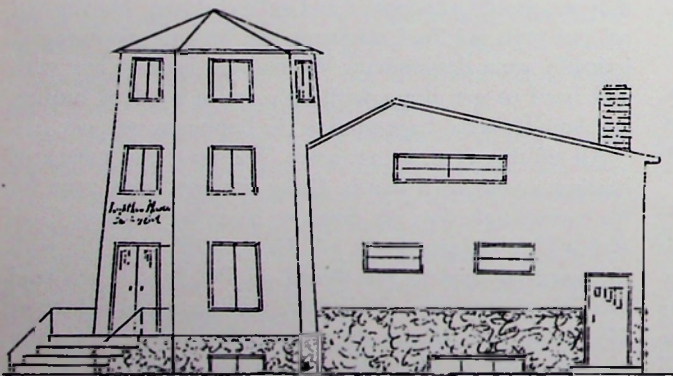
"He only is my rock and my salvation: he is my defense; I shall not be moved" (Psa. 62:6).

We all remember the Bible story of the two men who decided to build a house. One built on the sand, and winds and rain tore it down. The other erected his house on a rock, and even the most severe storm could not demolish it.

There is a valuable lesson in this for God's people. Let us not follow the foolish man and build our lives on the deceptive sands of fame or pleasure, but fashion them on the impregnable Rock, Christ Jesus, where no assaults of evil can ever move us.

I will build my house upon the rock,
And not upon the sand,
So when lashing floods sweep on the shore,
It will not fall, but stand.

I will be safe in that house of love,
Which is my great reward
For building on the mighty Rock
Which is the blessed Lord.



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- "Bible Truth Program," Station WJRI, Lenoir, N. C., Sunday, 9:00 a.m., Z. B. Duncan, speaker
- "Church of God Broadcast," Station KCLW, Gatesville, Texas, 7:15 a.m., Sunday, Richard Worley, speaker
- "Church of God Broadcast," Station WCEN, Mt. Pleasant, Mich., Sunday, 9:30 a.m., Billie Kennedy, speaker
- "Words of Life," Station WEBQ, Harrisburg, Ill., 6:30 p.m., Saturday, John Lewis, speaker
- "Voice of Tomorrow," station KTAR, 620 kc., Phoenix, Ariz., Sunday, 10:05 a.m., Alva G. Huffer, speaker
- "Voice of Tomorrow," Station WSIG, 790 kc., Mt. Jackson, Va., Sunday, 9:30 a.m., Dale Ward, speaker
- "Words of Life," Station WRRR, 1330 kc., Rockford, Ill., Sunday, 8:15 a.m. Kenneth Milne, speaker
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- Mattison, Gordon Landry, Richard Dick, speakers
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*Churches
IN THE
News*

- June 15-17—Texas State Conference, Granite Shoals Camp, Marble Falls
- June 16-22—Southwest Youth Conference, at Methodist Leaders' Lodge, Wrightwood, Calif.
- June 21-24—Arkansas-Oklahoma Conference, Bear, Ark.
- June 17-23—Indiana Annual Bible Camp and Conference, Camp Mack, Ind.
- June 17-23—Michigan Conference, Camp Chief Noon Day, Gun Lake
- June 27-30—Southeast Conference Youth Camp at Grandfather Mountain, Blowing Rock, N. C.
- July 1-7—Southeastern Conference, Guthrie Grove Church of God, Pelzer, S. C. Warren Sorenson and C. F. Pryor, guest speakers
- July 2-7—Missouri State Youth Camp, Orchard Crest Camp, Fredericktown

- July 9-14—Junior Bible Camp, Long Lake Camp, Eden Valley, Minn.
- July 9-14—Northeast Youth Camp, Tipp City, Ohio
- July 15-22—Illinois Conference and Bible School at Oregon
- July 16-22—Washington State Bible Camp
- July 16-21—Senior Bible Camp, Long Lake Camp, Eden Valley, Minn.
- July 22-29—Virginia State Conference, Maurertown, Va.
- July 29-August 4—National Berean Youth Fellowship Conference, Camp Mack, Ind.
- August 5-10—General Conference Delegate Meetings, Camp Mack, Ind.
- August 11-19—Iowa State Conference at Waterloo
- August 11-19—Missouri State Conference at Jordan, S. O. Ross, speaker
- August 22-26—Ohio State Conference, Lawrenceville, Raymond Brown, guest speaker

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RESTITUTION

Herald

The Danger of Communism

(Page 4)

VOLUME 51, NUMBER 18

YOU WILL BE INSPIRED BY
THESE MESSAGES IN THIS
ISSUE!

Idolatry in this age.

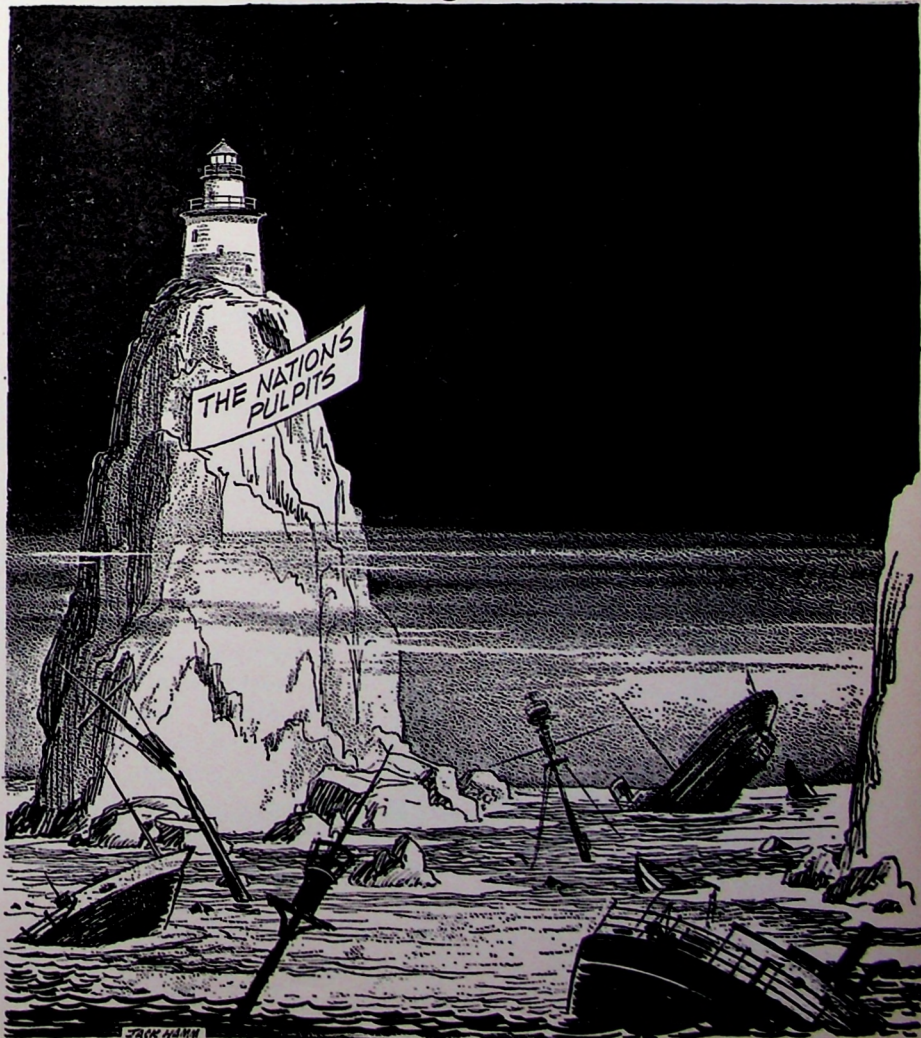
The Second Death and how you
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Should The Light Grow Weak



The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

Subscription rate: per year, \$3.00; two years, \$5.00.

An attractive metal display rack and ten Restitution Heralds of each issue can be secured at a cost of \$7.20 per quarter.

The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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Jim's last fishing trip up north was a big success. He and his pals rented a cabin, sight unseen, and when Jim got back he talked about two things, the big fish he caught without a landing net, and the log cabin they stayed in that had been painted pink. When the need comes, Americans of today still have inside them the sturdy ruggedness of log cabins and pioneers, in spite of the pink paint of easy modern living.



Editorials

Harold Doan,
Editor

CHRISTIANITY IN A CHANGING WORLD

Chicago Sunday Tribune Magazine, June 3, 1962, carried a lengthy, challenging study of "The Changing Climate of Faith," by staff writers and guest editors. A symposium of opinions concerning the relative strength and weakness of the numerically great religions of the world, the article shows that nominal Christianity is fast losing ground on a world scale. Eastern religions, Islam, Buddhism, Hinduism, and, above all, Communism are making great numerical gains and are even sending missionaries into western lands which they regard as dwelling in the growing darkness of a dimming Christianity. Buddhist missionaries *are* at work in Europe and America.

Looking at the facts that, while twenty-six million British are claimed as members of the Church of England, only three million are even registered on the church rolls, and far less are regular worshipers; that, while eighty-eight per cent of the people of South America are nominally Christian, the vast majority never see the inside of a church or perform an act of worship; that in America, which champions the Christian cause, morality is a far cry from the principles claimed, and loyalty to the church is the exception rather than the rule; eastern religious leaders look upon the western world as a fertile missionary field of natives living in growing darkness.

Nor is this just the opinion of "outsiders." The nominal church has more and more discerning critics. American Theologian Gabriel Vahanian says that Christianity has become so diluted that it no longer inspires contemporary culture. "As a result, Christianity stands in apposition, if not opposition, to the modern world." While Christianity has made numerical gains and more and more people have been won to churches, says Jerald C. Brauer, of the University of Chicago divinity school, "the faith may actually have less and less influence on their total lives."

R. Pierce Beaver, Professor of Missions, University of Chicago divinity school, has said, "There is no denying the existence of a spiritual void in the west, into which the eastern faiths are moving." A leading Jesuit states, "The irony of the present crusade toward Christian unity is that there are not, relatively speaking, many Christians to unite." Churchmen in West Germany concede that, while ninety-five per cent of the people belong to some church, less than five per cent take any active part in the work of the churches. Sweden, which claims a Christian population of ninety-eight per cent, does not impress its pastors who say that Christianity to most is like citizenship—you are born with it and you die with it, and what you do with it between these events is your own business. In Rome, the capital of the largest of Christian organizations, one out of three of the people is an active Communist. It is the "reddest" capital outside of

Moscow. Methodist Bishop Gerald Kennedy snorts, "Our churches have become second-rate country clubs, with the minister as the social director." A survey of new members of churches shows that less than ten per cent joined for religious reasons; the rest joined for the good of the family, to feel accepted in the community, to develop character, to be a good example to their children, or for other social reasons.

Speaking of the quality of religion one would find in most churches, several clever phrases were forthcoming: "a spiritual glass of Ovaltine," "a sentimental faith in faith," "without awe, without mystery, without reverence," "religiosity." The gist of remarks pointed out the shallow, think-your-way-to-success, let-sleeping-dog-mas-lie type of religion passing for Christianity today.

Pointing out a sign he has seen in a church parking lot, "Restricted Area—Church Officials and Church Business Only," Episcopal layman, William Strinfellow, remarked, "There is the motto of American Protestantism." Institutionalism has become a dulling force in all the nominal Christian world.

The answer to these problems of the church can be found, we believe, in a simple formula. Get back to the Bible. Get back to the work of the church, the teaching and preaching of the gospel of Jesus Christ and the Kingdom of God. Get back to the Biblical organization of the church in which every believer is a priest, directly responsible to the Lord. Then the church will gain the backbone and purpose it seems to have lost.

SIDELIGHT ON THE CHICAGO CRUSADE

The Billy Graham crusade in Chicago, one of the largest and most successful in the Graham career, filled the new Chicago McCormack Place night after night. Janitors at the lakefront exposition center remarked that the crowds were the cleanest that had ever used the huge building. Only four janitors were needed to clean the main room after the meetings of forty thousand or more people, where eighteen or more janitors are used for the usual, smaller conventions. The absence of cigarette butts, wrappers, and old packages in the auditorium and in the parking lot was a source of amazement to the clean-up men. They stated that they even saw people stooping over to pick up scraps of paper that others had dropped.

On the night that teen-agers were the honored guests and several thousand were expected, janitors trembled in dread anticipation of the massive clean-up job ahead. Afterward they said, "It was a night to remember." There were no wrappers, no tissues, no gum under the seats, and no other litter that they had come to expect.

This is one way that Christians witness that they are different—they consider others, they value the rights of others, they are careful with the property of others, they are clean in their habits.

There is something strange about a car going down the highway with a sign on the bumper, "Jesus Saves," and tissue and garbage flying out the windows at regular intervals—but we have seen even this unusual sight.

IRRIGATION SYSTEM REOPENED

A complex irrigation system that was old in the days of Christ's ministry has been reopened in Jordan. The system, which is on the east side of the Jordan River, once watered more than thirty thousand acres of land, and will do so again when restored. The system was very likely constructed by the Jews, and also by Persian and Roman occupation forces in the fifth century before Christ. It is being cleaned and restored for use.

RUSSIAN PLANS

In keeping with the article on page four, "The Danger of Communism," *Intelligence Digest* for March reveals some Russian intentions. According to this source, Russia intends to weaken western nations from within, then, with diversionary wars in Africa, Latin America, and southeast Asia, she intends to strike at the middle east and gain possession of the oil fields there. Russia believes, according to the article, that America would not start an all-out war in such a case, and Russia, with the help of Arab nationalists, could quickly defeat Israel. We do not know the basis of the writer's guesses, but he could have been reading from the Prophet Ezekiel.

THWARTED



The Danger of Communism

CONCLUSION

By Harvey U. Krogh, Jr.

IN THE first article, we spoke briefly about Communism as we know it today. It is a political theory that has spread with frightening speed over a large portion of the earth. There are now one billion people under Communism's control. The theory of Communism is that human nature is formed by environment and that, by destroying the so-called capitalistic environment, it can produce a race of people which will get along happily ever after by working for the good of their fellow men. But what about the purpose of Communism's present leaders? Their purpose is nothing less than world domination in order to destroy what they think of as the evil environment. Their theory gives them an excuse to rule with an iron hand until all is brought under an environment that is perfect enough to bring forth a perfect race of human beings.

Red Arrests Increasing



If their theory would work it would have worked in the Garden of Eden, where there was only one man and one woman in a perfect environment. A perfect environment is not sufficient to make perfect people. Water by itself cannot rise above its own source, and man cannot rise above himself without the help of God. The Communist theory, however, causes Communists to believe the end justifies any means, and we need not tell you that they have used every means the human imagination can devise.

Right here is where the church ought to be concerned, because the fundamentals of Communism are diametrically opposed to every principle for which the church stands. The church believes in Jehovah, the one God and Father of all, who is above all. Communists are atheists, at least the Karl Marx kind are, because they teach that "atheism is a natural and inseparable portion of Marxism." If they believed in God they would know that there is a judgment coming. It is written in Ecclesiastes 12:14, "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." If they believed in a judgment, they would fear the consequences of the means by which they hope to gain their ends.

Christians ought to be concerned about Communism, because Communism cannot succeed in obtaining complete world dominion as long as there is one Christian alive on this earth. Communism's opposition to the church is almost as dangerous to the church as complete indifference to the church. Indifference and lack of persecution could lull the church to sleep. When the church realizes that Communism is dedicated to the destruction of the church as a necessary step toward world domination, the church may awaken and become as dedicated to its cause as Communism is dedicated to the destruction of every institution that allows men their God-given right of free choice.

There are two questions that ought to be answered. The first is, "What should Christians do, seeing that Communism is what it is?" The answer is found in the inspired Word of God. The Apostle Paul, who was a faithful servant of God and of Christ, said "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" (1 Tim. 2:1, 2). We should not fail to include in our prayers the President of our nation, his advisors, and the others who are in authority, that they may have wisdom and help from God that we may be able to lead a quiet and peaceable life in all godliness and honesty.

Certainly, there are other things which we ought to be doing! One thing is obeying the great commission that Jesus gave to all His followers when He told them to preach the gospel to every creature, and to teach those

to whom we preach the gospel to do the same thing. If more Christians were as dedicated to the cause of Christ as the Communists have been to the cause of Marx and Lenin, there would be more Christians, and Communism would be greatly retarded.

Did you know that in 1903 there were only seventeen people starting the movement that brought about the Russian Revolution in 1917. By that time they had gained 40,000 revolutionists! I don't know how many real Communists there are now, but there are about a billion people under their control.

The other question is: "What will God do about Communism?" It is not unreasonable to think that God caused prophecies to be written about a world force as great as Communism. God has not neglected to use symbols in the Bible which clearly reveal these things for those who will read and study His Word. If you will look in a concordance you will find that the word "red" occurs only four times in the New Testament. Twice it refers to the sky and twice it is mentioned in the Book of

Revelation. We cannot be positive of the interpretation of this prophecy, but it does not take any stretching of the imagination to believe that Communism may be referred to in Revelation 6:4. "There went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword."

Well, this isn't answering the question: "What will God do about Communism?" We turn to Ezekiel 38 to find the prophecy about the people of Communism. "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." It is believed by many Bible students that Russia is the land of Magog and that Meshech is the name from which comes Moscow, and Tubal is the root word for Tobolsk. In Ezekiel 38:6, going on with the prophecy, "Gomer, and all his bands; the house of Togarmah of the north
(Please turn to page 11)

IDOLATRY

By Sterling Russell

DOWN the centuries men have been idolaters; they have served and worshiped strange, imaginary gods, ideas, and religions. Yet, the true God was revealed and mankind was proved wrong when they were destroyed by the flood in Noah's day.

Humanity was proved wrong when the facts about God, life, and religion were revealed in the days of Moses. Nations believed their own fancied religions until the true God was revealed at the time of Elijah and the sacrificial fires when the Baalite idolaters were destroyed. People bowed down before their own ideas of religion; even the Jews did so, until they were proved wrong in the days of Jesus of Nazareth.

Individuals are still idolaters today with their fanciful religions which are still as erroneous as Baal, Bel, Babel, Babylon, or religious confusion which the Bible describes as idolatry. After the resurrection of the saints and during the tribulation, human beings will believe their own mythological religions until they are destroyed by the brightness of the coming of Jesus Christ.

For hundreds of years in the millennial reign of the King of kings and Lord of lords there will be only one religion under one true God. At its close mortal men will believe, accept, and worship their own imaginary religion; and they will become idolaters who try to destroy the Holy City, Zion; yet they themselves will be destroyed as at the deluge in the time of Noah.

After the resurrection and judgment at the end of the Millennium, there will be no more idolatry or false religions. Only those who did not serve false gods but who worshiped the one true God of heaven and earth forever, and who accepted His plan of salvation for mortal, dying man will be immortalized and live eternally with the true God of the universe.

Thus, being fully aware of the fact that idolatry has existed from the Garden of Eden until the present day and will exist in the future until the end of the Millennium, members of the household of faith are not disturbed nor even dismayed for one single moment. We exist and live amidst idolatry exactly like the sun in its orbit which performs its God-directed purposes with calm delight year after year.

May we follow the example of this shining star, as well as the exemplary Morning Star, the Son of Man and the risen Son of God, Christ Jesus the Lord. Meanwhile, let us bring life and salvation to dying humanity in the straightforward manner described in the tenth chapter of Acts regarding Peter and the centurion, Cornelius. Moreover, may we remain steadfast and faithful to our true God who, in His own good time and way, will some day grant eternal life to all baptized heirs of promise who, by the grace of the Almighty and the sacrifice of His only Son, have their names indelibly engraved in God's Book of Life forevermore.

Many are blindly moving toward



THE Bible teaching that we here will consider is the prophetic "second death." We say prophetic, because the second death has not yet been administered. This is a Bible doctrine that is of vital importance to all of us.

Here are the four passages which use this phrase, "the second death." "He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of *the second death*" (Rev. 2:11). "Blessed and holy is he that hath part in the first resurrection: on such *the second death* hath *no* power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6). "Death and hell were cast into the lake of fire. This is *the second death*" (Rev. 20:14). "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is *the second death*" (Rev. 21:8).

Besides these four verses which use the term "second death," there are scores of others throughout the Bible (such as Ezek. 18:4; Rom. 6:23; and Jas. 5:20) which also refer to the final end of the ungodly.

From reading these verses, we understand that the second death is one of the most important and imperative teachings of God's Word; one of the greater Bible subjects. All men are concerned about the second death. Why? Because, if we do not do something about it, we (you and I) will suffer the second death. Its coming is sure and certain. The overcomer will escape it, but the ungodly will have his part in it.

To understand the second death it is first necessary to understand the first death. The very fact that there will be a *second* death shows that there is a *first* death. The Bible tells us that we can escape the second death. But, no matter how righteous we try to be, we cannot escape the first death, for God's Word says in Hebrews 9:27, "It

THE SECOND DEATH

By James Mattison

is appointed unto men once to die, but after this the judgment." Every man, woman, or child who is born into this world has an appointment to meet sometime. Each one must die. Death may occur early in life or late in life, but all living creatures must die. This is one of the fundamentals of Bible teaching.

The first death was brought upon us by Adam and Eve when they disobeyed God and sinned in the Garden of Eden. Before their sin God had told them this: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16, 17). Eve was deceived by the serpent and did the very thing God told her not to do—she ate of the forbidden fruit. Then Adam ate also. Because of this sin, the curse of death came upon them as God had foretold when He said, "In the day that thou eatest thereof thou shalt surely die." And so mankind began to die. Adam's death is recorded in Genesis 5:5, "All the days that Adam lived were nine hundred and thirty years: *and he died.*" His death fulfilled what God had told him earlier—that, if he disobeyed and ate the forbidden fruit, he would die. Adam did die *in the day* he ate it, for "one day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3:8). Adam did not live to be a thousand years old. He died within the thousand-year day of God.

Adam probably did not realize how his disobedience would affect all of his children—the people who would be born from that day forward, including *you* and *me*. Romans 5:12 tells us what effect Adam's sin has had upon us: "By one man sin entered into the world, and *death by sin*, and so death passed upon all men, for that all have sinned." Yes, my friends, *death passed upon all men because all have sinned*. This is the first death. We are all under its condemnation. There is none good, no not one. We will all die. No matter how good and pure we try to be, none of us can escape the first death. But it is a temporary death! We will sleep until the resurrection, at which time we will be given our just dues. It is the second death that we *must* escape if we are to live forever. It will be the second death that we will die for *our* sins. We die the first death because we are taking part in Adam's sin, but the second death because of ours, unless we receive from God forgiveness of sins through His Son Jesus.

What is the second death? Can God make it any plainer by using other terms than what He has used? He has

called it the "second death." That is just what it will be—a *second* and *final* death. Death is the absence of life, the cessation of life. Death is called in the Bible the "enemy" of man. (1 Cor. 15:26.) It is not a friend. In some cases of extreme suffering death is welcomed as a means of being at rest, out of torment. And yet it is still "the enemy" of man. It is an enemy because, when you are dead, you can do nothing; you have no life. Thus you see why the Christian hope is to receive eternal life.

The second death will be administered to the wicked by means of fire. Let us read Revelation 21:8 again: "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, [these are the wicked of earth] shall have their part in the lake which burneth with fire and brimstone: which is the second death." This lake of fire, into which the wicked shall be cast, is the second death, according to this verse. By means of the lake of fire, death will lay hold on the unrighteous forever; for the second death will continue as long as everlasting life will—forever.

The second death will be the opposite of eternal life. We are taught in Romans 6:23 that "the wages of sin is death; but the gift of God is *eternal life* through Jesus Christ our Lord." If we follow sin we will die, but if we follow righteousness we will live eternally. Jesus told us, "Broad is the way, that leadeth to *destruction* . . . and narrow is the way, which leadeth unto *life*" (Matt. 7:13, 14). Destruction and death are synonymous in the Bible. Jesus also told us in Mark 9:43, "It is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched." Here again the two opposites are *life*, eternal life, and *hell*, the fire that never shall be quenched. This fire will not be extinguished, cannot be extinguished until all of the wicked are dead. There is no escape from it for any who are condemned of God.

We are told in Matthew 3:12 that this unquenchable fire will burn up the chaff. "He will burn up the chaff with unquenchable fire." When the wicked are burned up, the fire will have brought the second death upon them. Then, as Malachi says, the wicked shall be "ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts" (Mal. 4:3).

There is a teaching that the wicked will *be alive* in the lake of fire, in the second death. This is, of course, contrary to the very meaning of the word "death." We are told in John 3:36, "He that believeth not the Son shall not see life; but the wrath of God abideth on him." If the wicked shall not see life, how can they live forever? Let us notice, too, that *Jesus promised eternal life only to the righteous*, not to the wicked also. In every passage where eternal life is promised, it is promised to those who become the children of God through Christ. Eternal life

is not promised to the wicked. In fact, Jesus said, in John 3:16, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him *should not perish, but have everlasting life.*" If we do not believe in Jesus, we will perish and not have everlasting life. The word "perish" here in the Greek means "to destroy fully," "to die," "to lose life."

When will the second death for the wicked ones take place? According to Revelation 20 and 21, the second death appointment will be met just after the great white throne judgment. This will be after the thousand-year reign of Christ. At the great-white-throne judgment, all those who were not worthy to rise in the first resurrection a thousand years before shall then rise to be judged according to their works. Whoever will not be found written in the book of life will be cast into the lake of fire.

Here is the application to us from this Bible teaching. Some may wonder, "Since we are all sinners and condemned, how can we escape the second death?" The answer is plain. If our sins have been forgiven by our accepting Christ as our Saviour, then we can and will escape the second death. John 3:18 reads, "He that believeth on him is *not* condemned." But Jesus also gives the other side of the picture in the same verse: "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

If we are overcomers of this world, we will not be hurt by the second death. (Rev. 2:11.) If we have part in the first resurrection, at Christ's coming, the second death will have no power over us. (Rev. 20:6.) Why? Because we will have eternal life! But if we are fearful and unbelieving, we must expect the worst, even a "part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8).

The second death will remove from existence all who will not live the godly life. It is to take place at the great judgment. The method of bringing about death will be the lake of fire. The unworthy will be cast into the lake of fire. They will burn up and become ashes. Is this what you want to happen to you?

Rather, don't you want this to happen to you? We shall glory in living in the power of the Lord now, overcoming all things by faith. We shall die in hope. Jesus will come to resurrect us immortal from the dead, or change us to immortality if we are alive at His coming. We will possess, then, a life that shall never end. We shall reign with Him a thousand years. We shall see the wicked judged and cast into the second death. We shall live in the Kingdom of God forever, enjoying its beauty, glory, peace, and righteousness. We shall have fellowship forever with all true Christians, with Christ, and with the Almighty God our Father.

If we could all be caught forward in time and sit with
(Please turn to page 11)

The Abrahamic Faith



By Z. B. Duncan

TODAY THERE is an ever-increasing questioning among people desiring to learn what the Church of God of the Abrahamic Faith means. People wonder if perhaps this is not a modern-day Jewish movement. Often the inquiry is asked: "Just what is the Abrahamic faith?"

First, the Abrahamic faith is the oldest faith known in the world today which is able to save to the utmost. It does not belong to any one group of people exclusively, as divided off into denominations. It is the faith that was once delivered to the saints. It was delivered to them, and believing in this faith made saints of them.

The very mention of Abraham seems strange to the Gentiles; yet, unknowingly, the only hope of the Gentile people is the faith of Abraham. This faith is shared by Bible believers the world over who have come to hope in the promises which God made to Abraham as the only source of refuge, comfort, and deliverance yet revealed to men. In every nation, kindred, tongue, and people, Bible truth believers have recognized the importance of obtaining and holding fast to the Abrahamic faith as the door into the presence of God's blessings of eternal life, joy, peace, and happiness.

Anyone who gets just a glimpse of what the Abrahamic faith is finds himself suddenly walking in the light; led by the Spirit, filled with the power of God; rejoicing greatly in the wonderful salvation of our Lord; finds a new way of victorious living, and a hope more beautiful and attractive than a million rose gardens in full bloom. This is the faith that kings and great generals and mighty men and chief captains have hoped to attain. It is the faith that has been sought by millions who, when they find it, are so startled, so surprised at the simplicity of

this powerful faith of salvation that it leaves them speechless and full of joy.

No man can take hold of this faith until he forgets every teaching and doctrine in the world and believes on the Word of God and His promises to Abraham. No one today believes that men will go to the moon when they die, because God has never promised that they would. We must believe only what God has promised, and Abrahamic faith is the confidence we have in God that He will fulfill to Abraham all the promises which he made to him and which are extended to all people everywhere.

The Word of God tells us; "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" (Gal. 3:7-9). Here the Scriptures inform us that all who are of faith are the children of Abraham. Why did Christ die? "That the blessing of Abraham might come on the Gentiles through Jesus Christ. . . . Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, and to thy seed, which is Christ" (Gal. 3:14, 16). Note that God made His promises to Abraham and to Abraham's seed, not seeds, but *one* Seed, even Christ. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

The Abrahamic faith is that we by faith in Christ, the seed of Abraham, are heirs according to the promises which God made to Abraham. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed, not only to that 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; who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be" (Rom. 4:16-18).

When God promised Abraham things which were not yet, even though they seemed impossible, Abraham believed God would perform that which He had promised. "Being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead" (vv. 21-24). In the face of seemingly impossible things, we find God has promised, and we believe God will perform what He promised. This is imputed to us for righteousness.

It is then important that we know what God promised, if we expect to become an heir of the things He promised Abraham through Christ. Romans 4:13 tells us what the promise is. "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." The promise to Abraham and to his seed (Christ) was that they would be heirs of the world, the creation of God. This earth, and all in it, is to be inherited by Abraham and his seed through Christ. Remember, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise"; not according to the promises of religious groups, but according to the promises of God.

When did God promise Abraham that he would be heir to this world? Stephen, the first martyr, said that God gave Abraham no inheritance in this earth, "no, not so much as to set his foot on: yet he promised that he would give it to him [Abraham] for a possession, and to his seed after him, when as yet he had no child" (Acts 7:5). Stephen said that God promised to give this earth, this land, this world to Abraham for a possession and to his seed after him. If God promised to give this earth to Abraham for a possession, and God never gave him so much as to set his foot on, then God has lied unless He gives it to Abraham sometime in the future. One thing is impossible with God. He cannot lie? This means that God will give this earth to Abraham and to his seed in the future. How can God give it to a dead man? Hebrews 11 declares that all these, including Abraham, died in faith not having received the promises. God will not give it to a dead man, but will raise him from the dead and perform His promise to Abraham yet in the future.

This original promise is to be found in Genesis 13:14.

"The Lord said unto Abraham . . . Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward." "Lift up thine eyes" carries with it the meaning of a vision of future things. Look from the place where you are—to where? Northward just as far as you can see north and likewise in each direction. What about this land of God? Hear the promise of God! "All the land which thou seest, to thee will I give it, and to thy seed for ever" (v. 15). Remember, Paul said that Christ was the Seed of Abraham and that, if you and I belong to Christ, we are Abraham's seed and heirs according to the promise.

Now listen to what God told Abraham to do. "Arise, walk through the land in the length of it and in the breadth of it." Could Abraham perform this feat in his lifetime as a mortal man? walk through the land in its length and in its breadth? He could not. But note God said, "Arise, walk." It is after Abraham arises from the death state, at the time of the inheritance of the fulfillment of the promise of God that he can then walk through the earth in its length and breadth. God said He would give it to him and to his seed. For how long? Forever!

Read the Bible as much as you can, but you will be surprised to find that heaven is *nowhere* promised to ever be the home of men. This earth is promised, and that through Abraham and his Seed, Christ. Do you think that God will give you something He has never promised? To make this more interesting, let us turn to the words of Christ in Matthew 5:5. "Blessed are the meek: for they shall inherit the earth." Did Christ make a mistake? Should this be out of the Bible? No! He knew the promise of God. He knew that there would come a time when Abraham would arise from the dead through Christ, who is the resurrection and the life, and that God would at that time give the earth to him and to his Seed, Christ. "The meek shall inherit the earth and delight themselves in the abundance of peace." "The righteous shall inherit the land and dwell therein." How long? Forever!

When will this happen? We refer you to Isaiah 60, which tells when. "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land for ever." (Vv. 20, 21). This is to happen when the Lord is our light and when the days of our mourning have ended.

This is the Abrahamic faith. It alone will stand, for it alone is based on the promises of God. Those who find it, believe it, and come to Christ—the Way, the Truth, the Life—and shall inherit the Kingdom of God under the whole heaven when Jesus comes again.



RIGHTEOUSNESS is rewarded in this life and in the life to come. Nothing is more sure or certain than this. Jesus stated this truth very clearly in Luke 18: 28-30. It always pays to serve the Lord, both in time and eternity.

In Luke 2:25-28 we read these words concerning Simeon, "Behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms and blessed God."

This passage of Scripture reveals five important characteristics about the aged Simeon. The combination of these five will bring each of us a good reward, and the fulfillment of our highest hopes and desires. They will elevate our thoughts, sustain our convictions, strengthen our ambitions, and develop our faith in God and His truth.

Simeon Was Just

We note first of all that Simeon was a just man. Other translations use the words "upright," and "righteous." Evidently in all his dealings with others Simeon treated them kindly, and in a fair and honest way. He possessed integrity of both heart and mind. People who are great in the eyes of God are genuine and true—always honest and fair in their dealings with others.

RIGHTEOUSNESS REWARDED

By Harry Gockler

To be just and upright in character means to walk morally erect, not compromising in matters of policy, principle, and business. This, of course, does not mean that one should be stubborn, but rather he should be firm in the choice of right from wrong. Being a just and righteous man, Simeon chose to do and believe that which was right.

Simeon Was Devout

Certainly this was a wonderful characteristic to have. To be devout means God-fearing. We cannot really know God unless we place our relationship with Him above other things. A devout person is a godly person. Godliness is not just an outward piety, to be seen of men. It consists of something more than pious talk and right manners. It is holiness from within, and we know that God looks on the heart. Such was Simeon—devout, God-fearing.

He Was Led by the Holy Spirit

Simeon had the great and wonderful blessing of being led and guided by the Holy Spirit. The Holy Spirit is God's power and influence. Being directed and led by the power of God is a blessing and privilege that come only to those who, like Simeon of old, are just and God-fearing. Sometimes this power of God will lead and guide us in unusual ways. Often God will speak in the still, small voice. Other times His way will be made known through His Word of truth. Jesus declared, "The words that I speak unto you, they are spirit, and they are life" (John 6:63). But we must be willing and ready to be led and directed by God's Holy Spirit. Simeon was ready and waiting for God's leading. God's power found a willing and fruitful response in Simeon.

Simeon Was a Worshiper of God

Certainly this is one of the things most evident in the passage of Scripture concerning Simeon. It is in an atmosphere of worship and communion that the Lord speaks. Thus He had revealed to His servant Simeon that Simeon should not die until he had seen the Lord's Messiah. What a privilege and a blessing God promised Simeon! The prophets had longed and prayed for the day when Messiah should come. Many would have considered it a high and great honor to see the blessed Messiah. Finally, when the day of His coming had arrived,

Simeon was in close communion and worship of the God of heaven, and God rewarded such faithful worship and service by revealing to him that he would have the privilege of seeing the newborn Messiah and Saviour. Not only did Simeon see the child Jesus, but he had the greater blessing of holding Him in his arms. Truly, God does reward and give blessings in this life, as well as in the life to come. It pays to sincerely and faithfully worship the Lord.

Simeon Was Expectant

Simeon, like other faithful ones of old, was waiting and looking for the consolation of Israel. Williams translates this phrase, "He was expecting to see the consolation of Israel." Such expectancy on the part of Simeon kept him ever watchful and full of hope. This element of faith caused him to maintain an active watch for the coming of the Messiah.

How much we need the same attitude of expectancy today in regard to Christ's second coming! The Apostle Paul tells us in Hebrews 9:28, "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." As we look for His second coming with hope and certainty, we will be inspired and built up in our faith and labor.

So, long ago, a just, devout man by the name of Simeon was led by God's Spirit because he truly worshiped the Lord, and lived in an atmosphere of expectancy for the coming of the promised Messiah and Redeemer. He was richly blessed and rewarded by the Lord then, and surely will be granted eternal life when Jesus comes again. We pray the good example of Simeon will inspire us to greater and more faithful service to the Lord, and cause us to be rewarded now, and in the age to come.

THE DANGER OF COMMUNISM

(Continued from page 5)

quarters, and all his bands: and many people with thee." Gomer is generally considered as Germany. World War II cut Germany into two parts. One part is now with Russia, and will be with Russia in whatever ventures are attempted.

The prophecy in Ezekiel 38 tells of the people of the north coming down upon the land of Israel, which is now somewhat restored to that ancient people who are now prospering in the land. God will bring judgment upon the aggressors! "It shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel" (18, 19). "Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people

that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured" (Ezek. 39:4). You may read the verses between and all of both chapters 38 and 39 of Ezekiel for the details of the fall of the northern people now under Communism.

Do not fear, God will cause righteousness to triumph in the earth in His own time and wickedness shall be destroyed out of the earth when Christ returns. Are you proving by your faith and works that you are a Christian worthy of living in the age when Christ shall rule in righteousness?

THE SECOND DEATH

(Continued from page 7)

Christ in the judgment seat and watch Him give to some eternal life, and to others the second death in the lake of fire, it would not be difficult to make our choice now. What is your choice? Do you want to follow the ways of this world and go into the second death? Do you want to follow the righteous life in Christ and receive everlasting life? The choice is yours. You must decide. Our heart's desire is that you will choose eternal life and live accordingly.

PRECIOUS PROMISES

By Beth Briggs

"He will not suffer thy foot to be moved: he that keepeth thee will not slumber. . . . The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore" (Psa. 121:3, 8).

The Lord never slumbers; therefore His eyes are upon His faithful ones night and day to guard their going out and their coming in. But His loving watchfulness is withdrawn if at any time we carelessly bring disrepute upon His holy name, and, until we retrace our steps, we are no longer separate from the world, and disaster may overtake us.

Let us live in such a way that we may always claim these precious promises as ours.

We may securely fall asleep

Without a care,

For in the watches of the night

The Lord is there.

When engines of destruction rage,

Peace! be aware;

Through all the maddening wrath of man

The Lord is there.

On land or sea, if we are His,

We will ever share

The love that holds us to His heart . . .

The Lord is there.



The Pulpit and the Press

Brief Messages for Busy People



CHILD DISCIPLINE

By C. Jesse Pestle

"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).

These words of Solomon were written nearly three thousand years ago, and are considered by many to be old-fashioned and outdated. In many cases correction is being withheld from the child of today because it is considered inhuman to beat him with a rod, as Solomon suggested.

The child who is not corrected in early life will have difficulty adjusting to society when he is grown. All too often the parents' responsibility of teaching obedience to the child is shifted to the already overburdened school-teacher. In addition to teaching the subject, the teacher must also attempt to give the child what he should have received at home—correction.

Many children reach school age before they really receive correction. Some are disciplined at home only when mother or dad just can't stand their actions any longer. Obedience is demanded of some children only when mother is present or when dad's strong hand restrains their actions. Is it any wonder that many children have to be handled with handcuffs and jail cells when they are grown?

The rod is used many times in the Bible as a chastening instrument. Whenever the rod is not used, serious trouble results. Notice the thought in the following scriptures: "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Prov. 13:24); "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Prov. 22:15); "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame" (Prov. 29:15). The child who doesn't experience the rod of correction at home will probably be disciplined by the law in later life.

The essentiality of using the rod of correction is explained by these two phrases in Proverbs 23:13, 14: "he shall not die," and "shalt deliver his soul from hell." No one can live in harmony with others without being disciplined. Neither can one live to please God who doesn't

know how to restrain himself and be restrained. The implication from the above verses is that the child who has been properly corrected will escape death. The fifth commandment in Exodus 20:12 is, "Honour thy father and thy mother: that thy days may be long upon the land." Perhaps Solomon was thinking of the untimely death that sometimes comes to those who are not taught obedience.

Correction is essential in the life of every person who would reach spiritual maturity in this life. When a child is deprived of correction which belongs to him, he will suffer, his parents will suffer, and others around him will suffer. While correction at the time is somewhat painful to the one receiving it, yet in the course of life it is greatly appreciated. Without discipline all of us would be disobedient and irresponsible.

How wonderful it is when children receive the rod of correction at an early age, and learn how to live with others, and how to please God.

IS BAPTISM IMPORTANT?

By Kenneth Milne

Baptism is important because it is commanded by Christ. "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). Peter commanded the Jews who asked about salvation to, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38). At the home of Cornelius, Peter "commanded them to be baptized in the name of the Lord" (Acts 10:48).

"PRAISE YE THE LORD"

This is a 33 1-3 rpm record, featuring *The Gospelettes*, a girls' trio from Oregon Bible College. The record was made by RCA, and is a fine quality presentation of several favorite gospel songs.

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Baptism is important because it is to be administered for the remission of sins.

Baptism is important because it is into the death of Jesus. (Rom. 6:3.)

Baptism is important because it puts us into Christ who is the way of salvation. (Gal. 3:27.)

Baptism is important because it is connected with salvation. (1 Pet. 3:21.)

MAKE THE MOST OF YOUR YEARS

By the time you reach your seventieth birthday, you will most likely have divided your years in a way that may surprise you.

Sleep will have taken the biggest chunk out of your life: roughly, 8 hours out of every 24. That means you will have slumbered away about 23 years of the seventy.

Then, on the average, you will have put in 11 years working; 8 years recreating; 6 years eating; 5½ years washing and dressing; 3 years being educated; 3 years reading; 3 years conversing, and only one-half year worshipping God.

You may never reach seventy, or you may go far beyond it (that is in God's hands), but whatever time remains between you and your eternal destiny, use it wisely and unselfishly.

Prove by the way you think, pray, work, and recreate

that you realize you came from God and will some day have to stand before Him.

Do well what you know you ought to do, and your pilgrimage through life will be meaningful and productive, even though it may not be easy. "*Whether you eat or drink, or do any thing else, do all for the glory of God*" (1 Cor. 10:31).

A GIFT TO GOD

L. L. Dunnington, a preacher in Iowa City, says that too many of us are like the native who was asked, "If you had a hundred sheep, would you give fifty of them for God's work?"

"That I would," he replied. "I would be glad to give fifty."

"If you had a hundred cows, would you give fifty?"

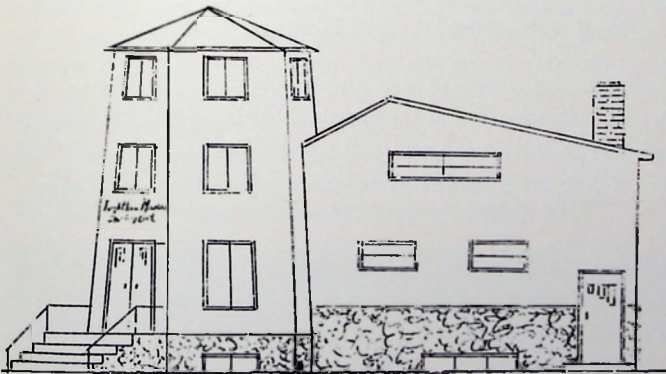
"Of course I would," he replied.

"But you wouldn't give fifty out of a hundred horses, if you had them?"

"Oh, yes, you would see that I would," insisted the native.

"Well, if you had two pigs, would you give one of them?"

The man's countenance fell. "No, I wouldn't," he said. "You happen to know that I have two pigs, and the question is not fair."



Eighth Mission Builder's Appeal

Digby, Nova Scotia

New Mission Builders

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- 988. Cherie Gaspar
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- 991. Mr. & Mrs. Joseph Hightower
- 992. Bob Gaspar
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- 994. Mr. & Mrs. Olaf Hammer
- 995. Mr. & Mrs. V. I. Corbell
- 996. Pennellwood Junior Bereans

Two years ago, thanks to the Mission Builder's League and other contributors, a basement church was finished at Digby, Nova Scotia. At that time plans were made for a second Mission Builder's appeal at a later date to complete the superstructure of the building. The time has now come for this second appeal to complete the church building, as the drawing above indicates.

This is another opportunity for Mission Builders to assist in the construction of a mission church building, that the gospel might be more effectively preached. If you are not now a Mission Builder, use the coupon at right to enroll today. Mission Builders agree to give at least \$5.00 for each appeal. There are usually two appeals each year.

Please enroll me as a Mission Builder.

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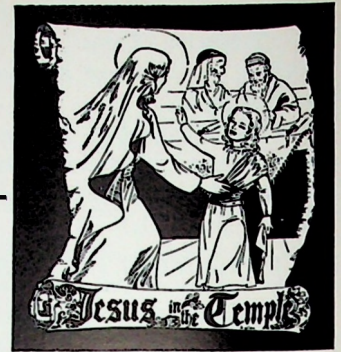
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(Mail coupon to Church of God General Conference, Box 231, Oregon, Illinois.)

The Boy Jesus

By Mildred Dennis



As we come to know a good, kind person better, we love that person more. With the next few stories, perhaps you can come to know and love Jesus better.

At the time of Jesus' birth, Herod was the king of Judea. He heard rumors of the baby who was to become King of the Jews. It seems strange that a strong man such as Herod would be frightened of a tiny baby. Herod was very jealous of his power. He was determined to find this baby.

An angel of God came to Joseph in a dream and said, "Herod is looking for the baby. He is very angry. Take Mary and the baby Jesus and go quickly into Egypt."

Joseph and Mary took the baby and escaped to Egypt. It isn't known exactly how long Jesus lived in Egypt, but it is believed to have been about two years.

When King Herod died, the angel came again to Joseph and said, "Return to your home. It is now safe for Jesus."

Joseph and Mary took the toddling little boy on the long journey back to Nazareth. Here in the little green valley, surrounded by rolling hills, Jesus grew to be a strong boy.

Surely He must have spent many hours in the carpenter shop with Joseph learning to use His hands. Many times Mary told the Old Testament history of His people. She watched with a mother's love as Jesus listened with shining eyes to the wonderful stories of Noah, Abraham, Moses, and all the other prophets. Perhaps He, like the David of old, would climb the hills around Nazareth. As He sat to rest, He could look out across the valley and thank God for the beauty around Him.

As was the custom, Jesus attended the synagog school with other children. Here He learned more of God's way. He came slowly to know that His was a special relationship, and God was His Father.

After His twelfth birthday, Jesus was old enough to make the yearly trip to Jerusalem for the Passover feast in the spring of the year. Passover had begun many years before in the time of Moses.

What excitement Jesus must have felt as He looked forward to the trip! It was only about sixty miles from Nazareth, but in those days of slow travel it would take four or five days. Many other friends and relatives were going.

At the end of the journey was the city of Jerusalem itself—that ancient city of the fathers—the city King David made the capital of Judea. Jesus would be drawn to the temple, which, like our churches today, was the house of God.

After the days of the Passover feast, the caravan started home. Jesus was not with Mary and Joseph. They supposed He was with other friends. The caravan reached the first night's campsite. Supper preparations were begun. Still Jesus didn't come. They asked among friends and relatives. Jesus was nowhere to be found.

Where could He be? He was only twelve. They hurried back to Jerusalem and began to look everywhere. By the third day Mary was very upset. She and Joseph went to the temple. There He sat. Jesus did not know He was lost. He was talking with the teachers. They were amazed at His serious questions and His intelligent answers. They shook their heads. "How can this be? He is only a boy."

Mary rushed forward. "Son," she said, "how could you do this? We have been searching everywhere for you."

Jesus looked at Mary and replied strangely, "Why were you looking for me? You should have known I would be in my Father's house." Could it be that Jesus had a glimpse of God's plan for Him?

Jesus returned to Nazareth with Mary and Joseph. Mary watched the boy grow to be liked by the people of Nazareth and beloved of God. As mothers do, she dreamed her dreams for Him and kept them secret in her heart. You see, Mary knew the boy Jesus was the Son of God.

STORIES TO GROW ON

CHURCH OF GOD RADIO BROADCASTS

- "Bible Truth Program," Station WSVM, Valdeese, N. C., Sunday, 2:00 p.m., Z. B. Duncan, speaker
- "Bible Truth Program," Station WCGC, Belmont, N. C., 12:45 p.m., Sunday, Z. B. Duncan, speaker
- "Bible Truth Program," Station WJRI, Lenoir, N. C., Sunday, 9:00 a.m., Z. B. Duncan, speaker
- "Church of God Broadcast," Station KCLW, Gatesville, Texas, 7:15 a.m., Sunday. Richard Worley, speaker
- "Church of God Broadcast," Station WGEN, Mt. Pleasant, Mich., Sunday, 9:30 a.m., Billie Kennedy, speaker
- "Words of Life," Station WEBQ, Harrisburg, Ill., 6:30 p.m., Saturday, John Lewis, speaker
- "Voice of Tomorrow," station KTAR, 620 kc., Phoenix, Ariz., Sunday, 10:05 a.m., Alva G. Huffer, speaker
- "Voice of Tomorrow," Station WSIG, 790 kc., Mt. Jackson, Va., Sunday, 9:30 a.m., Dale Ward, speaker
- "Words of Life," Station WRRR, 1330 kc., Rockford, Ill., Sunday, 8:15 a.m. Kenneth Milne, speaker
- "Words of Life," Station WPRR, 1400 kc., Hammond, La., Sunday, 8:00 a.m. James Mattison, Gordon Landry, Richard Dick, speakers

- "Words of Life," Station KBHS, Hot Springs, Ark., 590 kc., Sunday, 8:00 a.m., Kenneth Milne, speaker
- "Words of Life," Station WKAI, 1510 kc., Macomb, Ill., Sunday, 8:15 a.m. Kenneth Milne, speaker
- "Words of Life," Station WANS, Anderson, S. C., 1280 kc., Sunday, 9:15 a.m., Kenneth Milne, speaker

- July 15-22—Illinois Conference and Bible School at Oregon
- July 16-22—Washington State Bible Camp
- July 16-21—Senior Bible Camp, Long Lake Camp, Eden Valley, Minn.
- July 22-29—Virginia State Conference, Maurertown, Va.
- July 29-August 4—National Berean Youth Fellowship Conference, Camp Mack, Ind.
- August 5-10—General Conference Delegate Meetings, Camp Mack, Ind.
- August 11-19—Iowa State Conference at Waterloo
- August 11-19—Western Nebraska Conference, Holbrook, Richard Smith, guest speaker
- August 11-19—Missouri State Conference at Jordan, S. O. Ross, speaker
- August 22-26—Ohio Fall Conference, Lawrenceville, Raymond Brown, guest speaker



- June 27-30—Southeast Conference Youth Camp at Grandfather Mountain, Blowing Rock, N. C.
- July 1-7—Southeastern Conference, Guthrie Grove Church of God, Pelzer, S. C. Warren Sorenson and C. F. Pryor, guest speakers
- July 2-7—Missouri State Youth Camp, Orchard Crest Camp, Fredericktown
- July 9-14—Junior Bible Camp, Long Lake Camp, Eden Valley, Minn.
- July 9-14—Northeast Youth Camp, Tipp City, Ohio

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RESTITUTION

Herald

Moral Decline

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VOLUME 51, NUMBER 19

ARTICLES OF SPECIAL INTEREST IN THIS ISSUE

What Is Man Compared to God?

In the World But Not of the World

The Millennial Reign of Christ

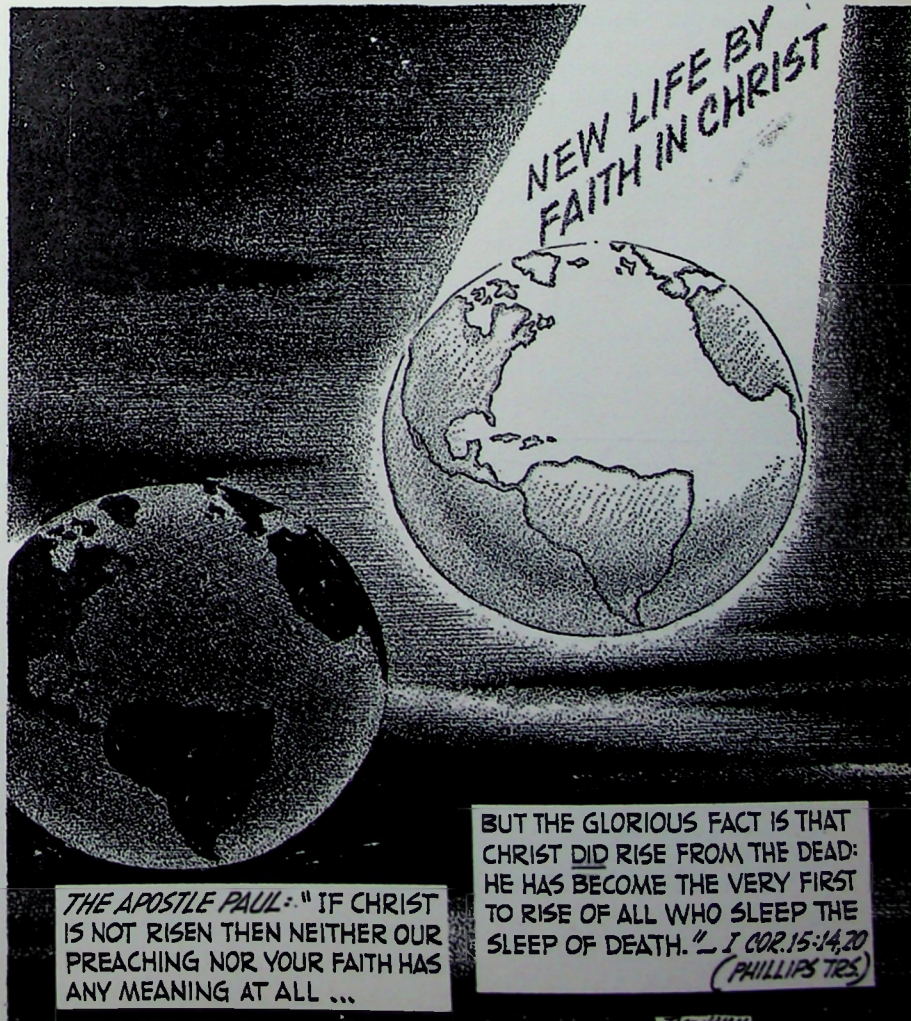
Messiah Complex

Believe God!

Beyond Understanding

And other features and editorials of current interest

WHAT A DIFFERENCE IT MAKES!



THE APOSTLE PAUL: "IF CHRIST IS NOT RISEN THEN NEITHER OUR PREACHING NOR YOUR FAITH HAS ANY MEANING AT ALL ...

BUT THE GLORIOUS FACT IS THAT CHRIST DID RISE FROM THE DEAD: HE HAS BECOME THE VERY FIRST TO RISE OF ALL WHO SLEEP THE SLEEP OF DEATH. "I COR. 15:14, 20 (PHILLIPS TRS.)

The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

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An attractive metal display rack and ten Restitution Heralds of each issue can be secured at a cost of \$7.20 per quarter.

The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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Pa brought home some Salvia plants too straggly to sell at the store. He said, "Just pinch the tops off when you set them out." For a while I wasn't sure they'd live through it, but by fall they were bushy and full of blossoms, where a tall spike would have had only one. Tragedies that seem to nip the very center from our lives may force us to grow more fully in another direction.



Editorials

**Harold Doan,
Editor**

"WHERE MOTH AND RUST DOTH CORRUPT"

In Jesus' day, Wall Street was a deer path, and the stock market was unknown. The problems of the instability of material riches was recognized by Jesus, however, when He said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: for where your treasure is, there will your heart be also" (Matt. 6:21, 22).

The recent depression in the stock market, and the resulting fearfulness in the business community (or is it the other way around?) emphasize Jesus' point. When one pins his life and hope on material wealth, it will often let him down. Those who have provided only for their material needs, and who have laid aside only material wealth for the future, lose all when the market collapses.

On the other hand, prudent savers who are in Christ may also lose in a material way when economic problems arise, but they have not lost all—for they have laid up treasures in the Lord which will be presented to them when Jesus returns. Jesus was not condemning thrift. He was merely warning that stocks and bonds, savings accounts, and net worth are not all there is in life. They are only incidental to the really important things of life.

THE NUMBER OF COMMUNISTS

The State Department of the United States, listing the number of Communists in the various countries of the world, accepts the figure of forty million total supplied by the Soviet Union. The forty million are divided as follows: 36 million are in the Communist bloc countries, with 9.7 million in Russia and 17 million in Red China. Outside the Communist bloc there are 1.7 million Communists in Indonesia and 1.2 to 1.5 million in Italy. Attorney General Kennedy thinks there are eight to ten thousand in the United States.

The amazing thing about the number of Communists is that there were none only fifty years ago, and now they control more than one third of the population of the world. In addition to the forty million card-carrying Communists, there are millions of sympathizers and fellow-travelers who have accepted the Communist philosophy of state ownership and regimentation.

The Christian faith, based upon the Word of God (which tells of the existence of God and our dependence upon Him; the responsibility of the individual before God; the responsibilities of individuals to one another; the hope of eternal life that there is in Christ and of the age to come, when the injustices of this life will be corrected) is the only sure defense against the phenomenal expansion of Communist teachings and domination.

THE SWISS CAN TEACH US

An editorial in *Signs of the Times*, by editor Arthur S. Maxwell, points out some ways in which we can be enlightened by the people of Switzerland. This tiny nation of glorious scenery and cleanliness also has one of the lowest divorce rates in the world, and has little or no juvenile delinquency problem. Lloyd Shearer, in *Parade*, asked this question in Switzerland: "Why is there less crime and fewer law enforcement officers, proportionately, than in any other nation in Europe?" Why is there no juvenile delinquency problem? Some of the answers may seem very old-fashioned to our "progressive" culture, but they appear to be working well in Switzerland.

In Switzerland there is better child guidance. For instance, children under the age of sixteen are not allowed by law to attend motion picture theaters. The Swiss say, "We believe in raising our children free from the violence and sex which characterize American movies and television. Also, we do not make heroes of gangsters."

No person can obtain a driver's license in Switzerland before the age of eighteen, and then the test is so difficult that for all practical purposes no one drives before the age of nineteen. Hence, there are no car thefts or crimes involving the use of motor vehicles.

The Swiss emphasize the dignity of labor, and youngsters serve a compulsory apprenticeship to learn a trade after the age of sixteen. They are kept busy with their studies and craftsmanship, when many young people in other nations are loitering at drive-ins, or street corners, or playing high-speed games of "chicken" on the highway.

Dating is not allowed till after the age of sixteen. This is not the ruling of a few "pruders," but the national philosophy. Switzerland has one of the lowest divorce rates in the world—3.59 per thousand.

As Lloyd Shearer says, "While the youth of the world are enslaved in the cult of violence and crime, the people of this tiny landlocked nation have managed to solve the problem of juvenile delinquency by setting a pattern for their children, of hard work and meaningful life."

WHAT PEOPLE WILL SAY

In 1949, Cardinal Spellman stated: "We are not asking for general public support of religious schools. . . . Under the Constitution we do not ask nor can we expect public funds to pay for the construction or repair of parochial school buildings, or for the support of teachers, or for other maintenance costs." Now, in 1962, these are the very things which Cardinal Spellman wants supported by Federal aid to education. He says, "It would be a terrible crime to discriminate against children and their parents and those who help support . . . Catholic schools, if they were excluded from the benefits of help

from our national government, if help be given to other children. . . . Therefore we shall continue with every possibility for equal justice for our children."

Representatives of schools, both Catholic and Protestant, who appeared before Congressmen studying proposed legislation to give federal aid to religious colleges, led the Congressmen to believe that their schools were not really religious. They had a few courses on religion, of course, but the aid should be given for the non-religious parts of the school, which, after all, are national assets. Reading the catalogs of these schools, however, would lead one to believe that all courses are completely orientated to the religious philosophy of the school, and that every course is presented in the religious atmosphere of the school. In fact, this is the main selling point of the church-founded and sponsored college. Some educators would seem to be trying to convince parents that the school is thoroughly religious, and Congressmen that it is thoroughly secular.

Parochial schools and religious colleges are founded and operated to grant a secular and religious education within the framework, and in an atmosphere dominated by the church which maintains the school. If this were not the case, there would be absolutely no reason for the existence of these schools. They are not built for the good of the nation or the children, but for the good of the church which operates them. They should be totally supported by the sponsoring institutions.

How Better To Start The Day?



WHAT IS MAN COMPARED TO GOD?

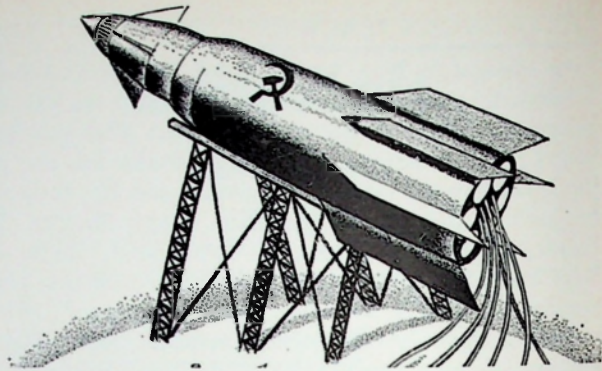
By Mrs. Gertrude Bennett

VA TE STAND in awe and admiration when we view **VV** the marvelous works of man. Huge bridges span vast areas of water. He controls mighty rivers. Powerful motors propel machines over land, air, and sea. Man has made his way into the heart of the earth to discover the treasures of God for his own use. He has uncovered the secrets of the universe through the discovery of the atom. In Daniel 12:4 we read, "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."

The increase in technological knowledge has been so incredible that today one thrill follows another so rapidly that it leaves us dizzy and confused. Not too long ago, the world was virtually set back on its heels and gasped in surprise and amazement at the launching of two earth satellites orbiting the earth for weeks. Up hundreds of miles above the earth, traveling 18,000 miles per hour, they made a complete trip around the earth as artificial moons eighteen times in twenty-four hours.

But this is old news. Sputniks do not interest us any more. They were children's toys. Soon a dog was launched into space, then a chimpanzee. Then the world was electrified by the successful journey of Russia's Yuri Gagarin orbiting the earth and descending safely. The United States followed with its own version of an astronaut. On May 5, 1961, Alan B. Shepard, Jr., went on his epoch-making flight. In February, 1962, John Glenn was rocketed into space, and returned safely after circling the earth three times. He returned to a hero's welcome. John Glenn earned all the rewards and honors he received. Many weary months of rigid training were necessary to prepare him for such a trip. He paid the price for achievement and deserved to win. On May 24, 1962, Scott Carpenter likewise orbited the earth three times and descended safely.

Scientific-minded men confidently declare that the next step in our space explorations will be putting a man on the moon and bringing him back again. The dream of modern man is to go on and explore the entire universe. Ellwyn Angle has suggested that man may some day solve earth's population problem by building huge artificial planets in space. Mr. Engle, an engineer for Lockheed Aircraft Corporation, thinks the planets could provide homes for two or three million people each.



Our country has set up a special agency whose function is to deal exclusively with the program of space travel. It is called N.A.S.A. (National Aeronautics and Space Agency). Large sums of money have been allotted to the program with the promise of more. The year 1968 has been set as a possible landing date on the moon. From now on the United States will be attempting manned space flights every two or three months. There is a growing conviction that the United States not only will achieve its goal of men on the moon, but will do so before the Soviet Union accomplishes the feat.

A look at the accelerating United States Lunar program shows just how high the "ante" is. D. B. Holmes, the forty-year-old engineer in overall charge of N.A.S.A.'s Lunar program, estimates that his office will be spending about ten million dollars a day over the next nine years to achieve its objectives. The money, he emphasizes, will be spent here on earth (not on the moon) for some 435,000 men and women, engineers, machinists, and clerks within N.A.S.A., and in private industry. Eventually, the myriad hardware requirements will involve at least ten thousand firms. Many of these enterprises will be huge. Boeing and Chrysler Corporation, for example, will employ eight thousand men just to assemble Lunar rockets at N.A.S.A.'s plant in the swamplands east of New Orleans. They have hired a group of experts from General Electric; also two hundred scientists, mathematicians, and engineers from American Telephone and Telegraph.

In view of all this, many questions come to mind. What benefits can be expected? Will it succeed? What is the possibility of reaching the moon and other planets?

This reminds us of the building of the tower of Babel in Genesis 11:3. "They said, Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower. . . . And the Lord said, Behold, the people is one, and they have all one language; . . . and now nothing will be restrained from them, which they have imagined to do." So the Lord confounded their

language and "scattered them abroad upon the face of all the earth: and they left off to build the city."

Towers are built for three purposes: to obtain information, increase knowledge, and to explore the upper reaches of the atmosphere. They wanted this tower to reach to heaven. (Gen. 11:4.) Today, men are repeating Babel and sending up satellites for the purpose of gaining valuable information concerning outer space. A tower is also for observation and detection, so we may be aware of what the enemy is doing. Satellites are being built with cameras enclosed. They will be able, with one shot, to photograph half the world and, by enlargement, gain all the information needed concerning the enemy. This is all for the purpose of domination.

Russia dreams of one world under Communism. The United Nations' dream of one world is a union of all nations (religiously, economically, politically, racially, and financially) in every way to insure peace.

But what does God say or think about it? How much farther will man go in his invasion of the heavens before Jesus comes to take a hand? Will man reach the moon before that day? Man has discovered the atom and the secret of unlimited power and energy. He can go on unrestrained in anything his heart imagines to do. He can blow up the universe unless God steps in as He did before.

Paul said in Acts 17 that God made the world and all things therein; that He is Lord of heaven and earth; that He has made of one blood all nations of men to dwell on all the face of the earth, and has "determined the times before appointed and the bounds of their habitation." The word "bounds" means limit or frontier.

The Psalmist says, "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psa. 115:16). God said, "Let us make man in our image . . . let them have dominion over the fish of the sea, over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26). God blessed them, and said, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over . . . every living thing that moveth upon the earth" (Gen. 1:28). God said to replenish (fill up) the earth—not Mars. He said to subdue the earth—not the moon. The Scripture is completely silent about activity beyond the area of this world.

God hung the world in space. "He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds; and the cloud is not rent under them. . . . He hath compassed the waters with bounds. . . . He divideth the sea with his power which shaketh the earth out of her place and the pillars thereof tremble, which commandeth the sun and it riseth not, and seaeth up the stars, which

alone spreadeth out the heavens and treadeth upon the waves of the sea."

Can man duplicate the handiwork of the Creator of the universe? Can he hang the satellites upon nothing and inhabit them? Can he set the bounds of the waters? Can man create another world, or explain gravity? Who can say how the moon, thousands of miles away, controls the waves? In the sight of God, man is insignificant. He is like the flower or grass of the field; here today and gone tomorrow. The span of life is like a vapor that appears for a little while and then vanishes away. God can destroy the works of man and free the elements man has brought under his control—in one brief instant.

God made the earth to be inhabited. He still has dominion over His creation. "The loftiness of man shall be bowed down and the haughtiness of men shall be made low: and the Lord alone shall be exalted." They shall go into the holes of the rocks and into the caves of the earth for fear of the Lord and for the glory of His majesty when He arises to shake terribly the earth.

Every person is invited to take a journey into space, but, like the astronauts, each must accept rigid training and endure hardness as a good soldier of Christ. He must prepare himself to meet King Jesus when He returns to this earth. The trip is for Christians only. Paul said, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them to meet the Lord in the air, and so shall we ever be with the Lord" (1 Thess. 4:16, 17). Each person receives immortality as he starts this journey into space.

John Glenn was greeted, and given a medal by the President of the United States. Christians will be greeted by Christ, the Son of God, and receive a crown that is incorruptible. The name of the Lord is a strong tower. The righteous runneth into it and are safe.

THE PEACE CORPS

Two Jesuit universities will train members of the Peace Corps for work in South America, and the projects that the Peace Corps members will work on in the countries have been planned by the Jesuit colleges in co-operation with the nations involved. Although the director of the Peace Corps would like to leave the impression that the organization is strictly non-sectarian, in many cases it is in effect a tool of the Roman Catholic church.

Saint Louis University and Honduras will jointly operate a program of public health and social service with twenty-six Peace Corps members who will be trained at this Jesuit institution. Some Peace Corps volunteers for work in Ecuador and Peru will take their training at The Catholic University of Puerto Rico, Ponce, P. R., a Jesuit school.



IN THE WORLD BUT NOT OF THE WORLD

By Mrs. Erma Collins

MAN is born into the world carnally minded. This is often termed "being born in sin," because our first parents missed the mark of perfection. We can be assured, however, that we were created for a most worthy purpose, and were meant to reflect the Almighty's glory. After receiving the breath of life, man became a living soul, ready to be developed further. But only Jesus proved obedient without sinning, and became the Victor on our behalf through death and resurrection! He then gave us the mighty command to "become perfect" (Matt. 5:48).

What is this but to find new and unending life in Him? We are to be "renewed in the spirit of our mind" (Rom. 12:2). Our hearts are to become "perfect" before God. Only a great change can take away the "old nature" completely. (1 Cor. 15:51.) It has been said that man's basic problem is one of finding a faith or a purpose for living. Certainly, it has always been one of overcoming the old nature with which we were born, and becoming mature. We are to grow in the grace and knowledge of our Lord Jesus Christ (2 Pet. 3:18), and "unto a perfect man" (Eph. 4:13).

Christ is our ideal, and we should think of Jesus as one *in* whom we find peace, *of* whom we receive life, *with* whom we win the victory! It is a wonderful thing to discover oneself being molded more and more "like unto him." We are a new creature in Christ Jesus, having "come to ourselves," as did the prodigal son. Until we face our turning point in life and kneel at the cross, we are still traveling in a haze. We are of the world and have not arisen "to walk in newness of life."

As there are many kinds of creatures and colors and kinds, I believe that people can give different kinds of witness. We do not all have the same problems or environments, for we are separate personalities. Each of us has more of one gift or talent than another. (Rom. 12:6-8.) We cannot and should not try to be and do everything. Only the Almighty is perfect in *all* ways! We must seek to know His purpose for us as an individual if we are to realize contentment and peace.

When we receive the gift of the Holy Spirit, we will desire to fulfill our purpose and to please God. We could not go back into our old ways without severe or fatal penalty. We are bought with a price; we are not our own. (1 Cor. 6:19, 20.) While evil is a "dormant" thing, wickedness certainly is not. The Almighty Himself knows both good and evil. (Gen. 3:22.)

When wickedness comes forth, it crushes the true self, or cripples it and hurts other people. *In a group* it causes untold misery and devastation. It certainly is to be destroyed both in individuals and groups, whether visible or invisible.

There are many voices in the earth proclaiming Christ and truth. They have them both, they say; yet, they often wage war against other groups, and even their own. There is *one* way to go, and that is the way of the cross. There is *one* baptism, *one* hope. If we let the Holy Spirit guide and strengthen us, it will lead us into all truth. (John 16:13.)

Let us be kind, tenderhearted, putting away all bitterness, envy, and wrath. (Eph. 4:31, 32.) Idols of the wood and stone variety may not be so abundant today, but other idols are often subtle and insidious. Let us examine "the lust of the eye, the lust of the flesh, and the pride of life" for our possible idolatries! Do we love things of a material nature, or pleasure of the flesh, more than we care about pleasing God our Creator, and finding His purpose for our life. If so, we had better turn and start over again. "Repent" is the Bible word! Let us do all to His glory, for it is His approval we are to seek. (2 Cor. 10:17.) Let us ask ourselves if we have Christ's spirit? (Rom. 8:14.) Do we love His brethren? Do we have a song of praise and thanksgiving?

True Christians and potential Christians are being drawn into a closer unity of thought and spirit. We are to let our light shine as Christians, not hiding it under a bushel. What we do with ourselves is vitally important, and the time yet remaining is valuable! We are to press toward the upward goal. (Phil. 3:14.) What we do with others is also important. Do we wish a change of heart for our enemies, hoping that they will turn and repent? Do we do all we can for them? We should try to get a blessing *through* for them! (Rom. 2:1; 12:10-18.)

We all need assurance and understanding so much, and we need to be generous with kind words, thoughts,
(Please turn to page 9)

Training the Child, and the Way He Should Go

By June Routson



More and more there is a growing disposition among parents to permit all matters of religious observance to be with their offspring, merely a matter of choice or preference. Parents feel the child must learn his lessons at school, but he shall learn his Bible lessons and a reverence of God and of His house if the child chooses, and not otherwise. Who can conceive of such folly!

Animals are born with certain instincts and tendencies. The same can be said of man, but these tendencies can be trained and nurtured toward God. This duty is expected of us.

A baby's first instinct is to take food when he is hungry. This is somewhat a mechanical action, but the baby will die for the lack of it. The same is true of the need for spiritual food. Does the mother of the young child give him his choice of food without direction? Some babies choose to eat ant poison, or to drink kerosene. Give him this day his daily Bread of Life. At a very early age a child can learn scriptures. Even younger yet, he can recognize the Bible, and can develop a fondness for going to church. "Ye fathers, . . . bring them up in the nurture and admonition of the Lord" (Eph. 6:4). The first tendency of the "babe in Christ," then, must be to take daily spiritual food. "As newborn babes, desire the sincere milk of the word" (1 Pet. 2:2).

It is said that the second tendency of native man is to lie perfectly still when threatened with unknown dangers. Sometimes, an inquiring young mind disobeys this natural tendency, and has to be forced to lie still until danger has passed. The mother bear cuffs her young cub soundly with her paw to teach it to obey. Should a parent let the child choose whether it wants to avoid danger? Never do we know what dangers lie ahead. When we approach a railroad crossing where unknown dangers lie, we are admonished to stop, look, and listen until we are sure of a safe answer as to whether we should proceed. We must teach our children to stop leaning toward their own understanding (Prov. 3:5); to look "unto Jesus, the author and finisher of our faith" (Heb. 12:2); and to listen to the still small voice of God, as Elijah did. Then, when we are sure, proceed.

The third instinct of man is to cry out for help when in trouble. God has not given man that instinct without

having provided that the cry should be heard by some superior power. "Let us therefore come boldly before the throne of grace, that we may obtain mercy and find grace to help in time of need" (Heb. 4:16). Jonah, in his predicament, said, "When my soul fainted within me I remembered the Lord." Let us teach our children that the power of prayer is unlimited to those who abide in Christ. "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 fourth instinct of man is to play. This is necessary for little muscles to develop their hidden power. We make a point of providing the proper and safe toys for our children's enjoyment and development. We provide them with the best possible space and atmosphere for their play and growth. They also need supervision much of the time. Are we equally careful of their spiritual development? Are those little muscles and minds being trained in Christian virtues? Is their spiritual training under adequate supervision, or are the Sunday school teachers yoked with worldly pleasures six and one-half days a week? Children who grow up not having a proper balance of spiritual and physical exercise are likely to suffer from worldly "muscular this-trophy" so much that they may not be able to stand the fiery darts of the wicked.

The fifth instinct of the animal kingdom is for the helpless and ignorant creature to follow and obey the first strong living thing near him when he is born. Fortunately, that being is usually his mother. This instinct is so strong that he obeys it from the first; even when another takes his mother's place. And here, parents, is the time to start training your child in the way he should go. He is going to follow someone, so teach him to know the Lord. Then he will say as the man in Luke 9:57, "Lord, I will follow thee whithersoever thou goest."

Devotional Readings

THE MILLENNIAL REIGN OF CHRIST

By James Mattison

GOD'S WORD divides the work of Christ into three periods: Christ the Sacrifice; Christ the High Priest and Mediator; and Christ the Judge and King. These three works are past, present, and future. On the cross, Christ died as a sacrifice for our sins. Since His ascension into heaven to sit at the right hand of God, He has been interceding for us "with groanings which cannot be uttered." When Christ comes again, He will come as Judge and King, and His millennial reign will begin on this earth which He will make new. (Acts 3:19-21.)

On the cross when Jesus said, "It is finished," He was speaking of His sacrifice for men. That part of His work was completed. He could only die once for men. He died. At that time He had not yet ascended to heaven to plead with God on our behalf. Neither had He become King. When He comes "the second time without sin unto salvation" (Heb. 9:28), His work will be before Him, according to Isaiah 40:10 and 62:11. These verses are prophecies of Christ's future role as King of the earth. Let us read Isaiah 40:10. "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." The arm of God who shall rule for God is Jesus Christ. This verse mentions three things about Christ's work after He comes again. First, it says He shall rule for God. Second, it says His reward will be with Him. Third, it says His work shall be before Him. It is the result of this work that shall be before Him of which we write.

When Christ comes back to earth, after meeting His people in the air, He will establish what the Bible calls the "rod of iron" rule. This is mentioned in Revelation 19:15 and Psalm 2:7-9. After speaking of Jesus Christ coming from heaven, Revelation 19:15 follows with this: "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." This verse shows that the "rod of iron" rule of Christ shall begin at His coming.

What is this "rod of iron" rule of Christ? Is it speaking of how He will govern the people of God in the thousand years after His coming? No, it is speaking of how He will govern the *nations* in the thousand years. This is also explained in Psalm 2:7-9. This "rod of iron" rule of Christ over the nations will be demonstrated when Matthew 25:31-46 is brought to pass. Here we are taught that after Christ comes and ascends the throne, He will

separate the people of the nations, placing some on the right hand for blessing, and some on the left hand for cursing. Notice that this will not be the church, but the nations. Christ's dealings with His own people will be far different from His dealings with the nations of the earth. He will save His people at His coming by giving them eternal life. He will invite them to be kings and priests with Himself for a thousand years. As for the nations, He will judge them, rebuke them, and teach them the ways of God. (Isa. 2:2-4.)

Here are some of the beautiful Bible pictures of the Millennium, wonderful conditions that shall come as a result of Jesus Christ becoming King of the earth.

We find the thought of the Millennium in Revelation 20:1-7. Six times the expression "thousand years" is used. Three times it is called "*a* thousand years," and three times it is called "*the* thousand years." This Millennium will be that period of time when Satan will be bound and the righteous shall reign with Christ on earth. Some people say that this will not be a literal thousand years, but is a symbol referring to an indefinite period of time. Certainly, we cannot go wrong by accepting God's Word as it is written. It is safer to believe God's Word literally than to say this means something else, unless a figure is clearly indicated. Here we see no figure, but the statement that the devil will be bound for a thousand years, and Christ's people will rule with Him a thousand years.

This thousand-year period of time, or *millennial reign of the Christ*, is the heart of the message of the Old Testament prophets. It was the hope of Israel. Jeremiah 23:5-8 is a prophecy of this Millennium: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell in their own land." Israel looks forward to the time when her Messiah will come and cause them to possess the promised land forever. (Gen. 13:14, 15; Heb. 11.)

The Millennium is the hope of the church. We long for the Millennium, for Christ will usher in the age of peace and righteousness, the age of glory and beauty. The church is looking forward to inheriting the earth and reigning with Christ upon it. (Matt. 5:5; Rev. 5:9, 10.) The Kingdom of God which Christ will establish over the earth during the thousand years will have its beginning at Jerusalem, but will grow until it fills the whole earth. (Dan. 2:44, 35; Matt. 13:31-33.)

How will Christ administer His millennial policies when He begins to deal with the vast remnants of the nations left from Armageddon? (Zech. 14:16.) How will He perform His work with these nations that God has promised Him for His *inheritance*? (Psa. 2:8.) The Bible is very clear on this point. We have only to turn to Isaiah 2:2-4 to see what Christ plans to do with the nations. "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.*" Clearly this passage teaches a great change of policy on earth after Jesus comes to reign. "All nations" shall go to the house of God near Jerusalem to seek God. Their desire will be to walk in His paths. Nevermore will they learn war, killing, and destruction. Jesus will teach them the way of peace.

Micah 4:4 adds this verse to those in Isaiah: "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." Another prophetic passage, showing many nations traveling to Jerusalem to seek God, is Zechariah 8:20-23.

One of the most beautiful pictures of the Millennium is in found Isaiah 11:1-12. The first five verses speak of Christ coming to earth in the power of God. The other verses speak of the results of Christ's reign. Here are verses 6-9: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed: their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp [a poisonous snake of the cobra family], and the weaned child shall put his hand on

the cockatrice' den [another venomous snake]. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

When Christ comes, the wild animals will lose their fierceness and will dwell in peace with their former prey. The wolf shall dwell with the lamb. The lion shall eat straw instead of flesh. Little children will be able to play with the snakes that today would poison them. Hurt and destruction shall be no more, for then the whole earth shall know God.

In the Millennium, there shall be no sickness nor infirmity. Isaiah 33:24 reads, "The inhabitant shall not say, I am sick." "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. . . . Sorrow and sighing shall flee away" (Isa. 35:5, 6, 10).

In the Millennium, the curses will no longer cover the earth. God cursed the earth near the beginning because of man's sin. But then, God's Son, Jesus Christ, will remove the curse until all enemies of God are subdued by His great power. (Rev. 22:3; 1 Cor. 15:23-28.)

When Jesus rules the earth righteously, "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (Isa. 32:17, 18).

This, then, friends, is what is coming for this poor, sin-wrecked, and jittery world. What a change is in store for this groaning creation! What a blessing the Millennium will be for all people who will obey God! What glory it will be when heaven's power comes to this earth in sufficient quantity to cover this earth, and all that is then therein! This is what Jesus had in mind when He said in the Lord's Prayer in Matthew 6:10. "Thy kingdom come. Thy will be done in earth, as it is in heaven."

May we all be accounted worthy of sharing the wonderful, beautiful, and glorious millennial reign of Jesus Christ our Lord. May that be your hope and mine.

IN THE WORLD BUT NOT OF THE WORLD

(Continued from page 6)

and pleasantness. Do we try to be patient in our daily walk? Do we pray for wisdom with which to deal with difficult situations and persons? As we have received help for our needs and weaknesses, so let us minister help and patience to others; for even if we never see the desired result, perhaps we are just to sow the seed and water it while another after us may reap the seed we have sown.

Through it all God gets the glory. We are just His vessels!



Messiah Complex

● By Gordon Landry

NOT many months ago, while talking with a man about the Messiahship of Jesus, and that there is no possible means of obtaining salvation except through Him, the man said, "Well, I'll tell you what I've heard about Jesus, and I believe it's probably true. Jesus had a Messiah complex. They needed a 'Messiah' at that time to keep radical tribes in line, and they talked Him into announcing Himself as that Messiah."

We questioned, "Who were 'they'? The Romans, who scourged and crucified Jesus? or the Jews who condemned Him to death? It could have been neither, for their very purpose would have been thwarted in having Him slain."

But that's just how gullible people are nowadays. Rather than looking into the Scriptures of truth as Jesus intimated we should do (John 5:39), we listen to everybody who has a new idea about a means of salvation and swallow the whole story without a second thought. In effect, we seal our own doom when we deny the saving power God has placed in His Son. Jesus said, in John 3:18 and 19: "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. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

Every generation has had its self-styled messiah—whether it be a Pharaoh, a Caesar, a Hitler, or a Castro. Did Jesus of Nazareth come in the same egotistical way as these men? Did He attempt to flaunt Himself as the hope of man with no foundation for such an assertion? Let's look at the facts.

Jesus is one of the best-loved men who ever lived. Known the world over for His marvelous teaching ability and His peaceful nature, He is the Ideal of all mankind. But men of His own day envied Him and followed Him from town to town, verbally jabbing at Him daily. With a patience unknown since that time, He met every verbal thrust with profound truth. Peter said Jesus "did no sin, neither was guile found in his mouth: who, when

he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Pet. 2:22, 23).

Now, contrast Jesus' attitude with that of Fidel Castro, who rages for hours over next to nothing. Note the difference between the God-appointed Messiah and the self-appointed messiah.

Jesus performed miracles beyond those ever seen by mortal eyes. He cleansed lepers, healed the lame, made the blind to see, the deaf to hear, the dumb to speak. He forgave sins and raised the dead. He calmed a roaring sea, and made men's hearts to be at rest. He walked on the sea with the same ease with which He traveled on land. When He stepped from the sea into the disciples' ship, "immediately the ship was at the land whither they went" (John 6:21). Upon two occasions, He supplied an abundance of food for thousands from a meager handful of fish and bread. He gave a few brief directions, and the apostles' nets strained under the burden of too many fish—and this after they had toiled all night and caught nothing! A fish's mouth yielded His tax money and a fig tree died because it had nothing to give Him.

These facts are sure testimonials to His greatness, to the truth that He is the Son of God and the Saviour of the world.

But there is more evidence than that. The very fact that hundreds—yea, thousands, thronged to Him to hear the gracious words He spoke, and to witness the miracles He performed, to raise their voices in acclaim of Him, and—for some—simply to eat the bread He supplied, is a sign that they saw in Him something out of the ordinary. All men who came in contact with Him realized that there was something different, something wonderful about Him. Not many of them knew what it was, and some feared Him and some hated Him for it. But some believed as did Peter, who stated: "Lord . . . 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 6:68, 69).

If His was a self-styled Messiahship, Jesus defeated His own purpose at least twice when opportunities arose for Him to become King. Following the feeding of the five thousand, "those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone" (John 6:14, 15). When Jesus rode in triumph

into Jerusalem, "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" (Matt. 21:9). Jesus could have become king then by using a little diplomacy; however, He proceeded to antagonize the religious leaders even more by casting the money-changers out of the temple. Someone unschooled in the purpose of Jesus might say He muffed His big chance. A few slight concessions on His part and all of Jewry would have been up in arms against their Roman conquerors. And what army could fight against a Man who commanded even the wind and the waves to obey Him?

But there could be no concession on Jesus' part. If there had been, Christianity would not have survived the first century. The fact of Jesus' undeniable courage in the face of anything man devised against Him has lent faith and strength and courage to His followers for almost two millenniums. Only when concessions are granted the

world does Christianity become the spineless, flabby religion it appears to be today. But when men of faith stand together with their Messiah, Christianity becomes a strong, vibrant, all-encompassing, saving religion.

You know, every time you write the date, you acknowledge Jesus, for our calendar, give or take a few years for the possibility of error, is dated from His birth. No other man has made such an impact upon the world.

This Messiah of ours, this Man among men, this Son of the living God, lived in dignity, and He died with dignity. He died at the hands of a mob, whipped and scourged and beaten and reviled and crucified as a common criminal—but He died with dignity. From His parched lips issued not one plea for mercy, not one curse against His tormentors, not one unkind word; only this that clutches at our hearts yet today: "Father, forgive them; for they know not what they do." And after His death rose the stricken voices of some of the Roman soldiers, "Truly this was the Son of God."

BELIEVE GOD

By C. Jesse Pestle

Paul writes in 1 Thessalonians 4:13, "I would not have you to be ignorant, brethren, concerning them which are asleep." In spite of this statement and the plain teachings of the Apostle Paul and other Bible writers of the state of the dead, we find an appalling ignorance among Christendom about the dead.

Man is not content to accept the teachings of God as they are. He tries to improve the doctrines of the Bible by altering them to suit the occasion and his own desires. While the Bible declares that "the dead know not any thing" (Eccl. 9:5), and that at death "his [man's] breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa. 146:4), man advocates that death is only the beginning of a more complete life.

The Bible compares death to a sleep, and says that life ceases at death, but man says that death is the doorway to a new world. Many misinformed Christians today describe death as "passing on" or "passing away." It is called the "home going" or the "journey to the great beyond." Many sing songs about "beyond the veil" and "beyond the sunset," while others declare, "There is no death." All such phrases and their thoughts are foreign to the Scriptures. Dr. Bullinger writes that even though Jesus promised to come again and "receive you unto myself," Christendom says, with one voice, "No! Lord. Thou needest not come for me: I will die and come to thee." (*Selected Writings*, E. W. Bullinger, Lamp Press, 1960.)

The man who is ignorant of God's truth concerning

death will cling frantically to the "heaven at death" teaching. He will not want to believe that his dead loved ones are in a cold, dark grave, even though he has seen them placed there. The pagan thought of being alive and in the presence of God immediately after death is more attractive to him. Without understanding the true state of the dead and the promise of a resurrection, many people accept the false teachings of man in place of the true teachings of God.

The Bible describes death as an enemy, but the majority of Christendom welcomes it as a friend that releases them from sin and mortality. One who accepts the teachings of men on this subject of the dead is in ignorance of the truth. Paul desired that the brethren of Thessalonica not be ignorant "concerning them which are asleep." Thus follows in that same chapter an explanation of the resurrection of the righteous dead at the coming of Christ. Paul says nothing about uniting body and spirit when Christ comes. He says, "The dead in Christ shall rise first."

To say that the dead go to heaven at death and return with Christ to be united with the body is an attempt of man to improve upon the already perfect Word of God. God's Word need not be supplemented. It needs only to be understood by diligent study.

It is one thing to *be* in ignorance, but it is quite another to *remain* in ignorance. If we are sure we have a knowledge of the truth concerning the state of the dead, let us be diligent to convince and persuade those who hold the traditions of men. The truth of God will stand forever, because every false doctrine of men will be broken upon it. Let us seek to enlighten those who are ignorant concerning the state of the dead, and teach them the truth.

MORAL DECLINE

By C. E. Randall

"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). "As the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37).

TO THE Bible student the *moral decline* in the United States (which former President Eisenhower recently talked about and Dr. Liston Pope, Dean of Yale Divinity School, wrote concerning in May 21 issue of *U. S. News and World Report* and was subject of a speech by Jenkin Lloyd Jones before the Inland Daily Press Association, Chicago, and fully reported in *U. S. News and World Report*, May 28) will occasion no surprise nor create fear or anxiety. Every dispensation has come to a close with a moral decline due to people forsaking the "fountain of living waters, and hewing them out cisterns, that can hold no water" (Jer. 2:13). Moral decline merely means that people are departing from God. Their close association with the Almighty becomes severed and they become content with a "form of godliness, but denying the power thereof" (2 Tim. 3:5). This kind of religion was the brand held and practiced by Israel just prior to their national captivity. Isaiah describes their hollow religious shell as follows: "Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men" (Isa. 29:13). It would do all of us good to do some genuine stock-taking of our own kind of godliness to see whether ours is a *heart kind* or a *mouth brand*.

Two words, commonly used in the Bible and at one time were prominent in sermonic vernacular, have almost disappeared from the pages of church papers and the language of the pulpit and Sunday school classroom. What has caused the disappearance of these words and a somewhat revulsive feeling against them? The answer is not hard, neither does it require much searching to find it. The need for repentance and confession has gradually disappeared from Christian society, if indeed it can be called Christian, by temporizing with sin, until sin has lost its sting to the modern mind and heart. Consciences have become "seared" as "with a hot iron" (2 Tim. 4:2). There could be no *moral decline* in the nation without or apart from a *spiritual decadence*.

President Eisenhower said, in part: "We see movies and the stage, and books and periodicals using vulgarity, sensuality; indeed, downright filth, to sell their wares." Who dares gainsay the truth of the former President's

comment? It is not the fact of this condition that gives me the greatest and gravest concern, but the apathy of the church community toward this condition. There are few clarion voices decrying this moral decline, and it seems that the most articulate warning is coming from the laymen rather than the clergy.

The old standards of decency, honesty, and integrity do not seem to have their appeal or hold on people in places of responsibility and leadership. In our national capital, according to press reports, women are afraid to be out alone at night—even in the better residential districts. In 1961, at least one serious crime was committed every fifteen seconds. Cheating in school examinations has become so widespread it is becoming alarming. In one New York City school, it was estimated that half of the students cheated in examinations.

Scandals occur in numerous police departments of the large cities. Bank embezzlements are at an all-time high. The United States Department of Agriculture is reeling under the impact of the Billie Sol Estes case. Dr. Liston Pope does not feel it is possible for America to regain its "moral optimism" of the nineteenth century unless "we close our eyes to what is going on in the world."

One of the best pieces of reading material in current magazines can be found in the May 28 issue of *U. S. News*



and World Report. (Page 90, "American Morals: A Critical Report That Is Snowballing.")

If there is a *moral decline* in the United States, it is because "evil men and seducers wax worse and worse" (2 Tim. 3:13).

Merely pointing out certain trends in moral behavior will have little value, unless some concrete solution is given to check the decline and reverse the trend. In trying to cope with a similar situation in Israel, the Prophet Isaiah appealed to the people in these words:

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:16-18).

Urban renewal does not bring renewal of character. Government housing does not clean the hearts of its inhabitants. Old age pensions do not bring future security. Moral laws do not generate moral ideals. Righteousness is not the product of legislation. Virtue cannot be bought or borrowed. These principles all come from discipline, dedication, and Christian loyalties.

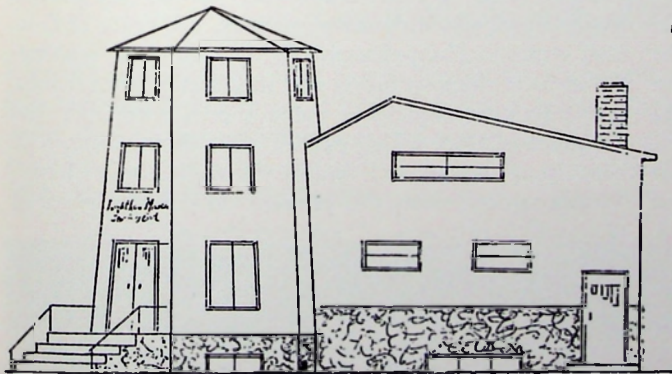
In 1934, while pastoring the church at Fonthill, Ontario, at the first session of our weekly Bible study following New Year's, I asked the members to write down what

they thought the New Year would bring forth. I still have those predictions. One of the comments expressed was that there would be a deterioration in morals among the unchurched, but a refining of the righteous. In contrast to the *moral decline*, as pointed out in the lead article, let us note some of the encouraging evidence among the righteous.

The Canadian Parliament is preparing a prayer room for meditation and prayer for the members of Parliament. It is being prepared in the office used by Canada's first Prime Minister, Sir John A. Macdonald. A similar prayer room is in use at the United Nations.

Nearer home, some members of the Omaha City Council and city employees meet every Thursday morning for breakfast and Bible study, with the purpose in mind of applying Bible teachings to the problems of the city.

The Premier of Alberta, Canada, is known as "Alberta's Preaching Premier," because of his regular Sunday radio sermon. Premier Manning has suggested that united and concerted prayer be made for Khrushchev. *The Evangelical Beacon*, Minneapolis, reports him as saying: "What would happen if enough Christians really got serious enough for the spiritual welfare of Premier Khrushchev to make an all-out effort, through the medium of prayer, to win him for Christ? It is as easy for God to deal with Khrushchev in Moscow as it was for Him to regenerate Paul on the road to Damascus."



Eighth Mission Builder's Appeal

Digby, Nova Scotia

New Mission Builders

- 988. Cherie Gaspar
- 989. Mr. & Mrs. Maurice Stephenson
- 990. Mrs. D. L. Holt
- 991. Mr. & Mrs. Joseph Hightower
- 992. Bob Gaspar
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Beyond Understanding

By Harry Goekler



STUDENTS of the Bible often discover verses of Scripture difficult to understand and explain, and can readily agree with the Apostle Peter concerning Paul's writing. "In which are some things hard to be understood" (2 Pet. 3:16). Students and readers of the Bible also find that the Bible speaks of a number of things beyond human understanding.

This is quite true, since God is far superior to man in all things, and His wisdom is unlimited, while ours is limited. The Prophet Isaiah writes, "My [God's] thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8, 9).

The Apostle Paul was privileged to penetrate more deeply into the mind and purpose of God than most men, and had revealed to him many of the great mysteries of God's dealings and ways. As a result he stood in awe, stricken in amazement at the greatness and beauty of God's wisdom, purpose, and power. Thus he writes in Romans 11:33-36, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

Granted that the Bible speaks of some things beyond our own understanding, we nevertheless believe them because we have faith in the Lord and His promises. Faith accepts.

Even the natural world abounds with mysteries which we cannot always explain. Some years ago a scientist lectured on the subject, "What makes grass green?" In this lecture he showed how the scientists, for all their great knowledge, could not answer such a simple question as this. Neither can they explain completely how light passes through a vacuum, nor even explain or do away with the common cold.

Inasmuch as there are so many things beyond our human understanding in the natural world, is it any wonder that in spiritual matters dealing with the plan and

purpose of God we will find things beyond our comprehension?

Faith accepts! God's Word is true! His plan and purpose revealed in the Bible show forth a loving heavenly Father and a beautiful plan. What does it matter if we are not always able to understand some of His teaching concerning the future? We believe that He exists, and that He will reward those who faithfully seek and serve Him.

The wonder of it all is that we do not need to understand in order to enjoy. We may enjoy the view of green grass, even if we cannot explain what makes it green. We can enjoy a drink of cool water, even though we may not know that it is composed of two parts hydrogen to one part oxygen.

We can also enjoy God and His wonderful words of truth, even though we do not fully understand. We can trust God and love Him, even though our knowledge of Him is limited. We can serve Him and believe His truth, even though His ways and thoughts are higher than ours.

There comes to many faithful servants of God another thing beyond understanding; namely, the peace of God. Paul writes in Philippians 4:6, 7, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Weymouth translates this phrase, "So will the peace of God, which surpasses all power of thought."

How often have we read the wonderful and unusual experience of Paul, as recorded in 2 Corinthians 12:1-7, and tried to understand the complete meaning and truth of the vision. How we have wondered just what things Paul heard in this vision that were unspeakable—not possible for him to repeat—sacred secrets too wonderful for man to hear and understand with the finite mind. Though not able to understand the beauty of God's glorious tomorrow, we believe God's promises that there will be another age when the faithful of all ages will live through all eternity. God exists. His Word is true. What He has promised, that He will do.

Some things beyond our understanding? Yes. But we can believe in Him, and accept His Word, and enjoy our service and fellowship and study. We can have the peace of God in our lives that passes all understanding.

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- August 11-19—Iowa State Conference at Waterloo
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RESTITUTION

Herald

God Gets One Vote

(Page 6)

VOLUME 51, NUMBER 20

IMPORTANT ARTICLES IN THIS ISSUE!

The Handwriting on the Wall

Wanted: Talent Seekers

Do You Believe "Another Gospel"?

The Holy City, New Jerusalem

The Value of Comparing
Translations

And many short features of
special interest!

Speaking Of Peace



The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

Subscription rate: per year, \$3.00; two years, \$5.00.

An attractive metal display rack and ten Restitution Heralds of each issue can be secured at a cost of \$7.20 per quarter.

The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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Pa hoed the weeds out of his potatoes along in early summer, and he was enjoying the scrunch of the hoe so much he kept on going into my part of the garden. Along with the weeds he took out the flower seedlings I was letting grow until I could tell them from the weeds. When we start criticizing we're apt to keep right on going, too, and include some good along with the bad.



Editorials

**Harold Doan,
Editor**

A NEW "SCIENTIFIC" BOOK OF GENESIS

One of the active members of the Church of England and the active priest of his church have written a new, "scientific" version of the creation story. They have omitted the story of Adam and Eve as an "idea that won't fit in with evolution," and have omitted the story of specific creation. This brain-child of Dr. Brian Pamplin and H. Hartley, Anglican rector of Solihull, begins: "In the beginning God thought out the pattern of creation. This brain child of Dr. Brian Pamplin and H. Hartley, Anglican rector of said, Let matter and energy form atoms and let atoms combine and condense to solids and liquids, and let stars and planets evolve in their millions: and it was so." Later the version sets forth this astounding proposition: "So man evolved, male and female, from the higher animals by the Spirit of God."

Since these men obviously do not believe in divine revelation, at least as far as the Bible is concerned, they must have written their version on the basis of imagination, tradition, pipe dream, or clairvoyance. Of course, we are all expected to immediately discard our Bibles, which have stood the test of time, and accept this new version—in spite of the fact that evolution is an unproved theory, repudiated even by some of the new cult of science.

It was the Apostle Paul who once warned that the age will come to its end as people shall "turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:4). We are really not too concerned with this new effort to replace the Bible, since most people are too intelligent or too indifferent to even be interested in such nonsense. We call it to your attention only to illustrate the extent to which ego will lead men.

NEW PSYCHIATRY AND FAITH

A new concept of psychiatry called "logotherapy," pioneered by Dr. Viktor E. Frankl, a professor at the University of Vienna and Director of the Neurological Polyclinic of Vienna, recognizes a truth about man long taught by Christianity. The new concept of man's inner problems and mental disturbances places great importance upon the feelings of guilt, despair, sense of being cast adrift, and yearning for some purpose and point to life that are often present in cases of mental illness. Dr. Frankl says: "The striving to find a meaning in life is a primary motivational force in man." When one does not have this purpose and meaning, he falls into what Dr. Frankl calls "an existential vacuum." He has noted that the deep-seated psycho-neuroses marked by depression, apathy, and a bleak, lonely sense of futility about living is becoming increasingly widespread in this twentieth century.

Dr Frankl recognized that religion often fills this vacuum and supplies this need of people. In the process of gaining or regaining faith in God, and trust and hope through this faith, many patients are cured of their

inner feelings of depression and futility. While the purpose of Christianity is not mental health or peace of mind, it often brings about this result.

NO GOD WAS THERE

Addressing a press conference at the Seattle World's Fair, Russian Cosmonaut Gherman Titov testified that in his seventeen orbits of the earth he saw "no God or angels." He stated, "Some people say there is a God out there, but in my travels around the earth all day long I looked around and didn't see Him. I saw no God or angels." Further denying the existence of God, he said, "Up to our first orbital flight by Yuri Gagarin, no God helped us build our rocket. The rocket was made by our people. I don't believe in God. I believe in man, his strength, his possibilities, and his reason."

Commenting upon this, a friend of mine stated that he has no hope for Mr. Titov. "After seventeen times around the earth in space; after what he has seen of the work of God, and he still rejects Him, I doubt that anything could convince him." A man who has been that close to the works of God and who has seen the miracles of the earth and the universe from his vantage point, and still denies God, it certainly seems to be a hopeless case.

Teddy Roosevelt used to go out and look at the stars long enough that he began to feel small enough and humble enough to look at himself in the proper proportions. The poor atheist cannot avail himself of this excellent device.

SOME QUESTIONS

A part of the aftermath of the recent Supreme Court decision that prayer in public schools is unconstitutional has been the suggestion by the President and Congressmen that the Constitution be amended to allow "non-sectarian" prayers in the public schools. This action would immediately put a qualification on the first amendment: "Congress shall make no law respecting an establishment of religion." It was this part of the Constitution that the Supreme Court believed was being broken by the New York State regents who had made the saying of the prayer in question mandatory in all New York public schools.

Should a Constitutional amendment be adopted, who would decide what is a non-sectarian prayer? What prayer could be offered that would not offend some sect of the many in America. Even the name "God" is offensive to one sect with which we are familiar—they prefer a Hebrew term.

While we deplore the fact that public schools are being forced to be non-religious (even amoral and anti-religious), we would deplore even more having our children forced to participate in religious programs and ac-

tivities that were unscriptural. America is already well on the way to being dominated by a religion that believes that it should force its faith on others, if they do not accept it voluntarily, and deny church existence to all who disagree with it. Any step that would give greater acceleration to this movement is a step in the wrong direction.

GOVERNMENT WELFARE

In 1929 local, state, and national government welfare cost the average American citizen \$59.78. In 1960 government welfare cost the average citizen \$284.53.

Senator Byrd of West Virginia initiated a survey of the District of Columbia to find out where public relief checks are cashed. The survey was based on 84.1% of the 12,969 government relief checks cashed in Washington, D. C., in September, 1961. The survey showed that forty per cent of these checks were cashed in liquor stores. Of these 6.7% were dependent children's checks; 7.6% were checks for the aged; 12.4% were for permanently disabled; 13.8% were for temporarily disabled.

ALGERIA AND THE JEWS

One of the little recognized side effects of the recent settlement of difficulties in Algeria, for years a serious world trouble spot, is the precarious position in which the settlement places the Jews of Algeria. As a Moslem state, Algeria will not be a comfortable home for the thousands of Jews who have called Algeria home. For them, the peace which Moslems received with joy, means another dreary exodus. While Algeria promises peace for its Jewish residents, pressure from other Arab states will undoubtedly eventually force the Jews out of this Moslem country. Already, thousands of Jews have left or are racked, ready to leave at a moment's notice. As the Bible predicted centuries ago, these people have never been able to take permanent root outside of Israel.

Church of God General Conference

Camp Alexander Mack

Milford, Indiana

August 5 - 10, 1962

NOTE TO MUSICIANS: Bring your musical instruments, as there will be a Conference orchestra. Bring music, also, for special solos, duets, etc., and plan to take part in the Conference choir.

"BEHOLD, THE DAYS COME, SAITH THE LORD GOD, THAT I WILL SEND A FAMINE IN THE LAND, NOT A FAMINE OF BREAD, NOR A THIRST FOR WATER, BUT OF HEARING THE WORDS OF THE LORD" — AMOS 8:11



By Harry Sheets

DO YOU BELIEVE "ANOTHER GOSPEL"?

THE patriarch Abraham, of whom the Bible speaks so much and so favorably, lived about two thousand years before Jesus was born. Paul tells us the gospel was preached to him. (Gal. 3:8.) This means that the gospel has been known for at least four thousand years.

This gospel which was preached to Abraham, confirmed to Isaac, and reaffirmed to Jacob is referred to many times as "the promises made to the fathers." "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. 15:8). The Greek word translated "confirm" is also translated "establish" and "stablish." Moffatt, the Emphatic Diaglott, and the New English Bible translate it: "ratify," "keep firm," "consolidate," "verify," "guarantee," "fulfill," and "make good." This means, then, that Jesus came to verify, guarantee, fulfill, and make good the promises made to the fathers. Assured of this guarantee, Paul could say: "As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:27-29).

The Galatian church caused Paul some grave concern.

He discovered that some there had accepted a false gospel. To them he wrote: "I marvel that ye are so soon removed . . . unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ." He then added a warning and a curse: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:6-9).

Paul had a similar experience with the Corinthian church, for some men had come into that group preaching "another Jesus," "another spirit," and "another gospel." (See 2 Cor. 11:4.)

It is difficult to imagine any person trying to lead people away from the "true Jesus," the source of all life, by teaching "another Jesus." Can you imagine men substituting "another gospel" for the true gospel which "is the power of God unto salvation to every one that believeth" (Rom. 1:16)?

Paul soundly condemned these men. "Such," said he, "are false apostles, deceitful workers, transforming them-

selves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor. 11:13-15).

Paul knew that false teachers and false teachings would increase as we near the end of this age. He warned Timothy that "evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:13).

The reason deceivers will increase and flourish in the last days is that the people often want to be deceived. Oh, surely not! you say. Again we listen to the warning of Paul: "The time will come," he said, "when they will not stand wholesome teaching, but will follow their fancy and gather a crowd of teachers to tickle their ears. They will stop their ears to the truth and turn to mythology" (2 Tim. 4:3-5, N.E.B.).

With these warnings in mind it is not difficult to understand why Jesus asked: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). The Greek text is more specific than the King James Version, for it states: "When the Son of man cometh, will he find *the* faith on the earth?"

Jesus knew that "the faith," the "true gospel," would

be eclipsed by faith in "another Jesus" and "another gospel."

Jeremiah's indictment of Israel may well be the indictment of the Gentiles. We read: "Run to and fro through the streets of Jerusalem, and see . . . if you can find a man . . . that seeketh truth." After several strong indictments, he added: "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means, and the people love to have it so: and what will ye do in the end thereof?" (Jer. 5:1, 30, 31).

What is the true gospel? To find the answer, let us turn to the gospel that was preached to Abraham, and trace it through the Scriptures.

The record states that God promised Abraham the land of Canaan for an everlasting possession. (See Gen. 12:7.) After Abraham and Lot separated, God told Abraham to look in all directions, "For," said God, "all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13:15). This promise was repeated in Genesis 17:4-8. In Genesis 22:17 God added another blessing: "Thy seed shall possess the gate of his enemies." These scriptures seem to limit Abraham's blessings to the land of Canaan, but in Romans 4:13 Paul tells us that God promised Abraham "that he should be the heir of the world." To this Paul added that this promise is "sure to all the seed" (v. 16). This makes Jesus, the seed of Abraham, heir to the world. (Gal. 3:16.) Since all baptized believers are Abraham's seed and also joint-heirs with Jesus, they, too, will inherit the earth. (Rom. 8:17.)

Yes, according to the Bible, the righteous are to inherit this earth and dwell in it forever. Did not Jesus promise, "Blessed are the meek: for they shall inherit the earth"? In Psalm 37, David said: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. . . . For evildoers shall be cut off: but those that wait upon the Lord, shall inherit the earth. . . . But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. . . . For such as be blessed of him shall inherit the earth. . . . The righteous shall inherit the land, and dwell therein for ever. . . . 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" (vv. 3, 9, 11, 22, 29, 34). A Psalm writer left us this record: "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psa. 115:16).

Solomon said: "The righteous shall never be removed: but the wicked shall not inhabit the earth" (Prov. 10:30). "Behold, the righteous shall be recompensed in the earth" (Prov. 11:31).

In the second Psalm, God gave a decree which is still future in fulfillment. He stated: "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the

Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Psa. 2:6-9). Jesus has promised to share these privileges and powers with His followers. He told John the Revelator: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father" (Rev. 2:26, 27). Remember the oath which God swore to Abraham: "Thy seed shall possess the gate of his enemies" (Gen. 22:17).

Abraham, Isaac, and Jacob "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." It is stated that they desired "a better country, that is, an heavenly" (Heb. 11:13, 16). *Heavenly* refers to the quality of the kingdom rather than to its location. This is evident from Revelation 11:15, where John said: "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." Daniel the prophet saw what was going to happen in the last days. He said: "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).

This is the gospel preached to Abraham. It was repeated by prophets, by Jesus and the apostles. It is the gospel preached by the Church of God of the Abrahamic Faith. Is it the gospel which you believe?

DRINKING IN THE HOME

Francis Kelly, Director of Clinical Services of the Massachusetts Division of Youth Services, reported: "Teen-age drinking is a major cause of juvenile delinquency in Massachusetts, according to many officials working in the field. According to a recent survey of the Division of Youth Services, eighty per cent of the children (ages seven to seventeen inclusive) committed to the division by the courts have had some 'excessive drinking experience.' Several of the children had their first drink at the age of five. More than twenty-five per cent had theirs before they reached fourteen. More than two thirds said their parents never told them not to drink. One third said they had their first drink in the home."

Recent statistics show that more alcohol is consumed in American homes than in taverns. Children are learning to drink at home.

GOD GETS ONE VOTE

By C. E. Lapp, Dean

Oregon Bible College

IN A RECENT controversy before our Supreme Court of the United States, that court voted six to one that the recitation of an undenominational prayer in the public schools of New York State be banned on the grounds that it is unconstitutional. To be consistent, it will probably follow that the words "In God We Trust" should be removed from the face of our coins and bills. Perhaps the words, "under God," should also be deleted from the pledge of allegiance to the flag, and certainly the last verse of the song "America" must be canceled.

In a simultaneous decision by this same court, a favorable ruling was made for the publication of homosexual magazines. It is not enough that sex be exploited through advertisements and pictures, but we have given these purveyors of filth our sanction and blessing to flood the country with more rot than is common in some areas of the world.

"We Will Bury You" — Mr. K.

When Mr. Khrushchev visited this country, he made the famous statement which will be long remembered in history: "We will bury you." He also said it would not

be necessary for the Communists to fight to bring this about, for we are already crumbling from within. It is not necessary for us to be too wise to realize that Communism begins with godlessness and atheism, and the place to start is with the children.

Not only are people in churches alarmed about juvenile delinquency, but so are thinking people outside the churches. Tax money in the millions is being spent to care for illegitimate children and immoral mothers. In the teen-age and below teen-age level, crime is skyrocketing. More social service is given year by year, while the crime continues to rise.

Perilous Times

Without question, God revealed to Paul that there would be perilous times in the latter days, and gave the reason why. (2 Tim. 3:1-9.) Our educational system within many schools and universities is filling the minds of our youth with doubts about God and His creation. Morality and puritan godliness are relegated to the limbo of ignorance and stupidity—for we must be realistic! Some educators have forgotten that our first schools were the product of the church. The ministers were the teachers; our Bible was the textbook; and purity and character were gems of great price. Yale, Harvard, and Princeton were originally built to train God-fearing men to proclaim that "Righteousness exalts a nation, but sin is a reproach to any people!" All this has changed.

Education outside the schools through movies and modern television has not helped to hold the line. The present-day movie, with its barnyard morality, and some shameless television shows, which have been piped into millions of homes, are adding their bit to the unrighteousness being filtered into the minds of millions of children as well as parents.

Now, the Supreme Court, our topmost tribunal in this once-glorious Christian nation, has proclaimed that the Constitution forbids acknowledging God, the Almighty Creator of heaven and earth, in a simple prayer by the children in our schools. The American home is being shaken to its very foundation by divorce (one in every four marriages). Scandal in politics shame the nation. Morals have dropped to a new low. College young people admit to about fifty per cent pre-marital relationships.

Prayers by our children in the schools are banned as being unconstitutional, but after a man is behind bars he is then encouraged to pray and read the Bible. If there

(Please turn to page 9)

"Another Step In My Direction"



The Handwriting on the Wall

By Francis E. Burnett

Most of us are fairly familiar with the story of the hand that wrote on the wall at the feast of Belshazzar, the Babylonian king. It was such a shocking sight that it caused the king's knees to shake "one against another." Belshazzar was not a God-fearing man, though it was his grandfather, Nebuchadnezzar, who had learned that God's "works are truth, and his ways judgment: and those that walk in pride he is able to abase" (Dan. 4:37).

Today, the situation of the *handwriting on the wall* is somewhat reversed. This time the handwriting, in a figurative sense, is being seen by the pastors and leaders of the church. What is being written? What is it that is being seen? We see the "falling away" described by Paul to the Thessalonians: "That day shall not come, except there come a falling away first" (2 Thess. 2:3). This situation is being brought on by a multitude of circumstances, all of which are self-made and self-motivated.

You and I live in a very fine land—a land almost equal to the land of Canaan when it flowed with "milk and honey." We have learned to know and enjoy the good things of this land—owning our homes, having automobiles (even two or three for one household), plenty of clothing, recreation, and many other things—plus one other, the freedom to do much as we please. All of these things are very fine and good. They, the good things around us, are blessings of God, and we should use them to glorify Him. But these very *blessings* are causing the "falling away." Israel fell away into sin and captivity by

others when they were enjoying the bounteous blessings of God. If this nation at the present time were under hardship, our churches would be filled.

We see, due to the "lust of the flesh, the lust of the eyes and the pride of life" (and this among church members), parents who *choose* to work rather than to worship; who choose to gain as much as possible in this life, rather than to "seek God and his righteousness"; who put pleasure and recreation ahead of worship services, and feel justified in doing so.

Sometimes, due to our complex system of modern living, Sunday work may be necessary to maintain our jobs, but many times Sunday work is *not* necessary in order to make the family living. It is more often done to fulfill a desire to have something that we could easily omit from our lives. An occasional change from our regular routine of Christian service is not what concerns your pastor and leaders. It is the deliberateness and willingness with which these things are done, with little or no regard for devoted service to God or the affairs of the church. It is a *shocking* sight—so much so that our knees are shaking because we know what the judgment of God is on those who "fall away."

We see children being taught, by the example of the parents, that worship of God, attendance at worship services, taking an active part in the program of the church is really not important. In effect, we may be as guilty as Israel was when the people sacrificed their children to Moloch—our children are being sacrificed to the ways of the world.

We cannot place the "falling away" on the world, because one cannot fall away from something he has never had. It will be members of the body of Christ who will fall away. Paul said, "Present your bodies a *living* sacrifice, . . . which is your reasonable service."

Wanted: Talent Seekers

By Mrs. Pat Furber

"Unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath" (Matt. 25:29).

This is the last verse of the Parable of the Talents, in which Christ told of the three men who were given talents of five, two, and one respectively. Perhaps you recall that the man with five talents used his wisely to gain five more. Similarly, the one with two talents increased his portion to four. But the cowering, fearful man who possessed only one talent hid it in the ground.

Christ finished His story by telling us, in effect, that our talents must be used to be appreciated. If they are

"buried," as the third man seemed to think the wisest course, they will grow rusty with ill use and finally disappear altogether.

What does this story mean to us today? In the first place, are we not all possessors of some sort of talent? Whether our abilities are great or small, it is of little importance. God has given them to us to use for His glory. There is no need to go into a long list of potential talents. Our skills may range from a knack toward cooking to a gift for speaking publicly. With God's help, we can realize the region where we can be useful.

However, I think a few words are in order in the area
(Please turn to page 15)

IN THE Bible we are told of a city to come, the beautiful city of God. It is called New Jerusalem. It will be the eternal city where Almighty God shall dwell forever with His children. Wouldn't you like to live in that city forever?

This was the hope of faithful Abraham, the father of the faithful. His hope is recorded in Hebrews 11:10: "He looked for a city which hath foundations, whose builder and maker is God." The city Abraham looked for was to be a literal city, with foundations. God was to be its maker and builder. This verse is the first of four verses in the Book of Hebrews concerning the Holy City.

Hebrews 11:16 gives us God's promise of the Eternal City in these words: "He hath prepared for them a city." God has prepared a city for them that love Him.

We are invited to live in that city of the living God. Once again, Paul says in Hebrews 12:22, "Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Yes, the righteous are "come unto" or *have their hope in* mount Zion, and in the city of the living God, heavenly Jerusalem.

The fourth passage in Hebrews concerning this wonderful city to come is Hebrews 13:14; "Here have we no continuing city, but we seek one to come." The cities of this world do not continue forever, but the city we seek, the city that is coming, *shall* continue forever, and we in it.

How wonderful it is that God has prepared a city for them that love Him! The human eye cannot comprehend the beauty of a city which has God for its maker and builder. This world contains some beautiful cities with many beautiful buildings, and yet each of them has its slums, its taverns, its houses of wickedness, and its wicked people as well as righteous. Try to picture the difference between the most beautiful city earth can offer today, and New Jerusalem, the holy city which God has prepared for the righteous. In it will be no slums, no taverns, no houses of wickedness, and no wicked people. All will be beautiful, glorious, bright, shining. Even the streets will be made of gold. Only the righteous will have the privilege of walking those streets and dwelling in that city. Would you not enjoy living in such a city? God will live there.

The architects of our day are able to create buildings that take our breath away. But God, the greatest Architect of all, has planned and built a city *so* wonderful, *so* marvelous, that only the best people of this earth—the righteous—may live therein. Sinners will not be permitted to gaze upon it or enter its gates.

This Holy City, this New Jerusalem, is the Super-City of the future. We seek a city to come, said Paul. (Heb. 13:14.) New Jerusalem will not be seen in this age. Neither will it be seen in the millennial reign of Christ. It

The Holy City

By

will come down out of heaven to earth after the last sinner has been cast into the lake of fire, after all enemies of Christ are removed. Revelation 20 and 21 declare this. Revelation 20 speaks of the thousand-year reign of Christ, while Revelation 21 speaks of New Jerusalem, the city of God which shall come down out of heaven from God afterward.

This will be the time when Christ delivers up the Kingdom to God, after He has subdued all powers of earth in His thousand-year reign. Then, 1 Corinthians 15:28 will take place. "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." Jesus shall reign a thousand years, then deliver the Kingdom to God, His Father, that His Father may be all in all for the rest of eternity.

This will be the time when "the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously," as Isaiah 24:23 prophesies. "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."

Of all the mountains on earth, God has chosen Mount Zion to be His holy mountain. Mount Zion has been, and always will be, the holy mount of God. This is recorded in Psalm 132:13, 14. "The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it." It seems that New Jerusalem, when it comes down from heaven, will settle on top of Mount Zion, which will be greatly expanded in size to be able to hold up such a great city as New Jerusalem.

The wonderful chapter in the Bible that gives the amazing picture of God's Holy City is Revelation 21. "I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (v. 2). Here we learn several things. First, God built this holy city in heaven. Second, at the proper time it will come down from God out of heaven to the earth. (Also v. 10 and 3:12.) Third, it will be ready for immediate occupancy by the children of God.

"I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (v. 3). Here

THE RESTITUTION HERALD

New Jerusalem

attison

we learn something more. First, New Jerusalem will be the tabernacle of God, the dwelling place of God. Second, God Himself shall dwell forever with His people in New Jerusalem. Third, God will forever be their God.

"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" (v. 4). Here we learn this: first, God shall wipe the tears from the eyes of His people; tears caused by death, sorrow, and pain. Second, there shall never again be death, sorrow, crying, or pain, for these things will then be passed away forever.

Now let us come to the picture of the city itself in Revelation 21:10-27. John speaks first of the glory of it. The city will glow and radiantly sparkle with the Glory of God, as light sparkles from a beautiful diamond.

New Jerusalem will be a walled city, but such a grand and beautiful wall the world has never seen. This wall, 216 feet high, is made of jasper, a solid precious stone made up of layers of all different colors which alternate with each other. This wall has twelve foundations, which also are solid precious stones, twelve different kinds of them, and in each foundation, the name of one of the apostles of the Lamb. (Did you ever see an emerald 375 miles long?)

Twelve gates are in this wall, three on each of its four sides, each gate a huge pearl, with an angel for a gatekeeper at each gate. The names of the twelve tribes of Israel are written on these twelve gates. Have you ever seen a gate of pearl?

Next we see the city itself. It is of pure gold, transparent as glass. Even the streets of the city are gold.

This city is a huge city, of 12,000 furlongs. A furlong is an eighth of a mile. This would make this city 1,500 miles in circumference, or 375 miles long on one side. We are told that the "length and the breadth and the height of it are equal." The word "equal" here seems to mean, according to Strong, "equal proportion," "agree" "like." If this meaning is true, the Holy City will be 375 miles high, also. Can a human comprehend such a golden city?

There will be no temple inside this city. The temple served its purpose in the thousand years before the time of this city. No temple building or dwelling place of God will be needed, for God Himself and His Son Je-

sus Christ will live there. Their glory will give light to the great city. The sun will be ashamed because its light will seem feeble in comparison to the glory of God.

The saved nations will walk in the light of the New Jerusalem. The kings of the earth will bring their glory and honor into it.

The gates shall not be shut, for there will be no enemy to besiege *God's* city. None of the wicked will be living at this time. They will have found their fate in the lake of fire, which is the second death, before the Holy City descends from heaven.

The inhabitants of the Holy City shall be the Lamb's wife, the righteous ones whose names are written in the Lamb's book of life. All these things we read in Revelation 21:10-27. Friends, read Revelation 21 for yourselves. See this glorious picture with your own eyes.

How true that "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. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. Human understanding cannot comprehend the glory God has in store for them that love Him. In His infinite wisdom, He has planned to amply provide everything that is wonderful and beautiful for His people to enjoy forever.

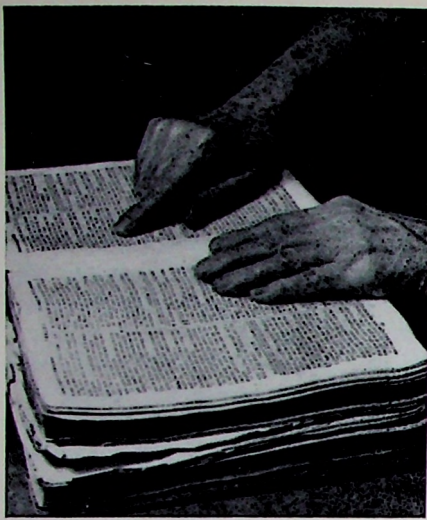
Now we come to our last question; and we speak plainly. Friend, are you a child of God? Do you love Him as He loves you? The things that you do and say—do they show a loving and kind spirit? Have you recognized sin for the deadly serpent it really is? A person who is conscious of sin and its consequences is anxious to rid himself of it. A person who is thus minded realizes his inability to throw off the carnal nature by his own strength. He is willing to follow the Word of God when it says, "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). Have you complied with these requirements? When you do from the heart believe and obey the Word of God, you receive the promise of having a part in the glorious city, New Jerusalem, that will come down out of heaven from God after the Millennium.

GOD GETS ONE VOTE

(Continued from page 6)

ever was a time when prayer should be offered in this nation, *now* is the time. If there ever was a time when children needed the peace and confidence which come through faith in an almighty God, it is now!

If the people of America fail to deluge our lawmakers with an avalanche showing our objections, and if we fail to rise in righteous indignation at this base and blasphemous action, then we can say, "Mr. K., we are dead already. Come and throw on the dirt."



The Value of Comparing Translations

By Gordon Smith

The same is true of the Hebrew term *nephesh haya*, translated "soul." The translation made it appear that people have immortal souls, when actually the thought that is intended to be conveyed is that people and animals alike have in them a breath of life.

The term "hell" is used to translate the Hebrew *sheol* and the Greek *hades* to describe the state of the dead. Three hundred fifty years ago "hell" meant a covered place. Now, in popular usage, it is difficult to know what kind of a condition the word "hell" is supposed to represent. It is used to represent the condition of the eternally damned where they are supposed to suffer unspeakable torments, according to the orthodox religionists. Hardly any word has been more perverted in meaning as this word "hell," so that the casual reader of the Bible gets a totally incorrect conception of who goes to hell or what it is when he reads the King James Version. Later translations have attempted to correct this by transferring to English *sheol* and *hades*, still leaving their precise meaning obscure.

Popular usage of a word determines its meaning. Through the years, by popular usage, words acquire different meanings from what they had three hundred fifty years ago. An example is the word "funny" which once was used to mean "laughable"; now it is used in the sense of unusual or peculiar. We read in 2 Thessalonians 2:7 of the coming of antichrist of "one who now letteth." The meaning is *hinders or restrains*, whereas we now use the word "let" with almost the exact opposite meaning.

Originally the word "prevent" meant to go before. It is used in that sense in 1 Thessalonians 4:15, "We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." We use "prevent" now in the sense of restraining, so this necessitates a change in translation of this passage to make its meaning clear. The meaning is that "we who remain unto the coming of the Lord shall not precede them who have fallen asleep."

In many instances the word "conversation" does not mean talk, but rather conduct or behavior.

In the time of the New Testament the festival of Easter was unknown (Acts 12:4) but the Jewish Passover is what is meant.

From these considerations it can be seen that actually the King James Version is sometimes hostile to many important principles of the Church of God. In order to

BECAUSE of the use for over three hundred years of the King James or Authorized Version of the Bible by Protestants, many Christian people look on it as the only translation on which to rely.

However, we should understand several facts before we take such a position. The Old Testament was written originally in Hebrew, the New Testament in Greek. What we have are translations into English from these languages. The duty of any translator from another language is to ascertain the thought and words of the original language and then express them in as precise English equivalents as possible.

When King James commissioned the scholars who made this translation which was first published in 1611, fourteen rules were laid down for them to follow. Two of the rules were: "1) Old ecclesiastical words must be kept; 2) the ordinary Bible read in the church commonly called the Bishops' Bible to be followed, and as little altered as the original will permit." The Bishops' Bible was a translation made by certain scholars in 1561 which favored the high church Episcopal viewpoint.

In the light of these instructions, what did the translators do when they came to the word in Greek *baptizo* or *baptisma* which means only and always to immerse or dip or immersion? If they had translated it accurately, it would have undermined any authority for the practice of sprinkling for baptism, which they did not wish to do. So they transferred bodily into English the terms baptize and baptism, thus covering up the true meaning of these words. The popular denominations base their widespread practice of sprinkling on this obscurity of the meaning of these terms, that was by the translators made confusing to those who knew no Greek. In this respect the King James Version obscures the meaning of words that should otherwise be obvious.

press these principles it is necessary to do a lot of explaining of the text and impromptu translating to make the meaning of many passages clear. We need other translations, such as the Emphatic Diaglott, Revised Standard Version, and others, to give us the meaning of the original writers in current English terms.

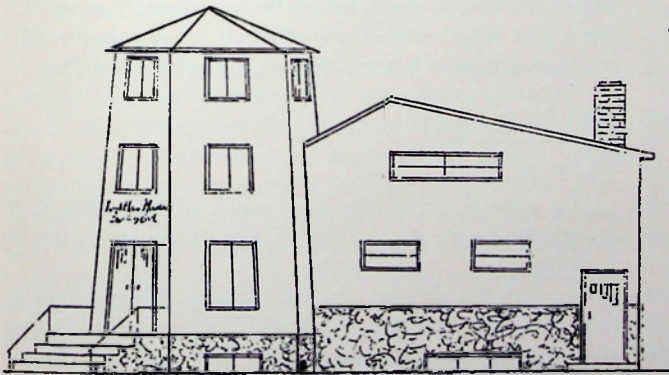
Emphatically, we are not departing from the faith in using other translations or other aids in a sincere desire to bring out the precise meaning of the sacred writers as they expressed their thoughts or divine revelation of truth to them in their native languages. We are only trying to get at what God's Spirit intended for our instruction. Several years ago an article from the pen of R. H. Judd was published in THE RESTITUTION HERALD telling of the number of translations of the Bible he had in his library. His inimitable articles give abundant proof that he made abundant use of them to bring out delicate shades of meaning in the original languages in which the Bible was written.

Along that line a couple of instances can be pointed out. In the New Testament there are three Greek words all translated "world." One means the material creation; another, *aión*, means actually "age" as in Matthew 13:41. There are several ages. We are presently in the Christian age. It is to end, to be followed by the Millennium, not the end of the world. Later translations than the King James set forth this distinction in thought.

It is recognized that the Greek of the New Testament is the *Koine* dialect of Greek which was used in the first Christian century as the language of the common people and of commerce and trade. In the last sixty years a great quantity of papyrus and pottery fragments have come to light, all written in this dialect of Greek. Scholars have studied these fragments, which are records of letters and business transactions. They throw a flood of light on the meaning and usage of terms in the New Testament.

One of these is *parousia*, denoting personal, visible, bodily presence of an individual. It is so translated several times in the New Testament. It also was used to describe the visit of a king or governor of a territory to a city for the purpose of collection of tribute or taxes. It is one of three words used to describe the return of Christ, and generally is translated "presence." *Parousia* in Greek denotes the personal, visible presence of an individual. It is not the interpretation of the Jehovah's Witnesses that the word means invisible presence. (See Rimmer's "Voices From the Silent Centuries.")

So we are perfectly justified in availing ourselves of the research of scholars as embodied in recent translations to make more plain the meaning of the original writers. Let us not reveal our ignorance as did the old woman who said "Inasmuch as the King James Version was good enough for the Apostle Paul, it is good enough for me."



Two years ago, thanks to the Mission Builder's League and other contributors, a basement church was finished at Digby, Nova Scotia. At that time plans were made for a second Mission Builder's appeal at a later date to complete the superstructure of the building. The time has now come for this second appeal to complete the church building, as the drawing above indicates.

This is another opportunity for Mission Builders to assist in the construction of a mission church building, that the gospel might be more effectively preached. If you are not now a Mission Builder, use the coupon at right to enroll today. Mission Builders agree to give at least \$5.00 for each appeal. There are usually two appeals each year.

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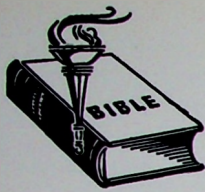
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The Pulpit and the Press

Brief Messages for Busy People



VACATION MEDITATIONS

By Ruth Nichols

Oh! Let's get away from the ills of the world,
 For a while let's just dawdle and dream.
 Let's fly to the hills, to the lakes, to the parks,
 Or camp by a murmuring stream.
 Let's gaze at the wonders that God has made,
 And ponder the reasons why
 God made such a beautiful world for us all,
 And yet we all must die,
 And leave to others our dreams and joys,
 Our castles we've built with care.
 Do we go down to the grave without hope?
 Is the end of it all despair?
 "Not so," says the Christian faith so strong,
 For "I am the life," said He,
 Who gave His life a ransom for all,
 When He died on Calvary.
 For this is the will of God above,
 That those who love the Son,
 And believe on His name and obey His law,
 Eternal life have won.
 Eternal life on this beautiful earth,
 For earth was made for men;
 Through resurrection from the dead,
 To life made new. So then,
 As we go to the hills, to the lakes, to the parks,
 And camp by the murmuring streams,
 Let's remember that God, who created them all,
 Tells the end of all our dreams
 In his wonderful Book, the Bible old,
 Read it, and learn, and live,
 For God the Creator, through His Son,
 Has eternal life to give.

KNOWING GOOD AND EVIL

By C. Jesse Pestle

Isaiah once said, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (5:20). Reference is made to Israel, the people with "no knowledge."

Man, in his effort to justify his own actions, will do almost anything. Because he does evil when he knows he should do good, he calls evil good and good evil. We have come to the place today where it is difficult to know what is good and what is evil. We cannot be sure that the opinion of the majority is right.

Man does not have the authority to acclaim one thing good and another evil. He is not capable of such decisions because he knows not the end result. The only possible way that man can know the real worth of things about him is to know the Word and compare.

John wrote that "sin is the transgression of the law" (1 John 3:4), and that "all unrighteousness is sin" (5:17).

James said, "To him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). Paul said, "The wages of sin is death" (Rom. 6:23). What a tragic thing it is to not know what is evil and what is good or to call evil good and good evil. The fruit of such ignorance and folly is death.

The Christian is sometimes tempted to think that because thousands of people do certain things those things must be right. The activities of the majority are sometimes labeled "good" by Christians without consulting God or His Word. Even our own bad behavior is sometimes excused in our own eyes when we measure ourselves by the majority.

There are those borderline cases when something could be called good or evil, according to man. Maybe both good and evil are present. Yet we hear the Apostle Paul say in 1 Thessalonians 5:22 "Abstain from all appearance of evil." If an action is evil, God is against it and He expects His children to be likewise.

How well can you discern between good and evil? It is difficult to do good or to refrain from doing evil if we cannot recognize them when we see them. Let us "try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1).

THE OLD MAN

By Vernis Wolfe

The natural man (the old man) adjusts himself to convention in the area of the religious community in two main ways.

The first lies through the *imagination*. Many people in these days have to be content with imagining what they want instead of achieving it. The flesh is greatly helped to this end through the media of communication employed by this world. One can find his fleshly desires pampered and gratified when he hears, reads, or sees the experiences of others and his mind performs the trick of substitution. The substitution is in effect when an individual identifies himself with another and shares in the emotional experience. This may all seem so innocent, but remember that it is a means of the flesh being active and of taking the lead role. It is not good.

The second method used by the flesh to get its own way within a strict religious community is the *pharisaical*. If we cannot afford a television set, for example, we can

pride ourselves upon the firmness with which we resist such worldliness. If the flesh cannot indulge its lusts, it can still get satisfaction from the tight-lipped shocked attitude to the lust of others. Even apart from sour grapes, we may find ourselves proud of making a stand, not because we are really concerned about the stand but because we are making it. It is so easy to condemn crime and immorality for the wrong reason that our own virtue is enhanced by contrast.

The satisfaction to be obtained from backbiting is due to the warmer glow of our own righteousness seen against the dark background of human frailty. Thus the gossip gains a thrill and a sense of righteousness by indulgence in his pharisaical sin; or the legalist bolsters his own sense of wellbeing by the convenience of judging others by his standards. It is not good.

The way of the new man and the spiritual is otherwise. "Not by works of righteous which we have done, but according to his mercy he saved us . . . That being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3).

THE WORLD PASSETH AWAY

By William Wachtel

Bertrand Russell, the famous British philosopher, now in his nineties, has written: "For those who are too young to remember the world before 1914, it must be difficult to imagine the contrast for a man of my age between childhood memories and the world of the present day. I try, though with indifferent success, to accustom myself to a world of crumbling empires, Communism, atom bombs, Asian self-assertion, and aristocratic downfall. In this strange, insecure world where no one knows whether he will be alive tomorrow, and where ancient states vanish like morning mists, it is not easy for those who, in youth, were accustomed to ancient solidities to believe that what they are now experiencing is a reality and not a transient nightmare. Very little remains of institutions and ways of life that when I was a child appeared as indestructible as granite."

This writer has put his finger on a basic characteristic of modern life—the lack of stability, permanence, security. Time-honored customs have become outmoded. The quiet respectability so much esteemed by our forefathers is *passé*. Conduct which once would have shocked the community now fails to raise an eyebrow. A whole new generation is coming into being which disdains having its roots in the past and which is rushing headlong toward moral, spiritual, and physical catastrophe.

The writers of Scripture clearly describe the transient character of this present world. It is a world that is "passing away" (1 John 2:17). It is a "present evil world" (Gal. 1:4). Christians have, however, a secure and un-

shakeable hope in Jesus Christ. He is the firm foundation upon which to build. (Matt. 7:24-27.) Where are you building your life today?

JESUS IS COMING

By Kenneth Milne

Jesus Christ is actually and literally coming to this earth again—the same wonderful person who once came, being born of a virgin, who lived a beautiful and exemplary life, who died a substitutionary death on the cross, and who rose triumphantly from the grave. This Jesus is to return to become King over all the earth. Do you remember His promise? (Read John 14:2, 3; Acts 1:11.)

This is to be a "personal appearance." Do not think of the return of Christ in an ethereal, mystical, raucous way. He is not coming as a mere influence, or as an invisible force to indirectly affect the course of the world. He is, rather, coming bodily and tangibly as He came before. He will live on the earth in His glorified body. He will rule, will judge, will reward, and will punish. In every sense, He will be King over all the tribes of earth.

He will come with power inherent in Himself. He will come with authority. All men, nations, institutions, and powers will bow to Him; all tongues will confess Him as the supreme Lord of all.

He will come with healing in His wings. The forces of sin and disease will instantly be routed. Sorrow and tears will come to an end.

Here is a great culmination of the plan of God. This is the climax toward which humanity has been marching. Here is the joy unspeakable and full of glory. He is coming back!

PRECIOUS PROMISES

By Beth Briggs

"The Lord is nigh unto all them that call upon him, to all that call upon him in truth" (Psalm 145:18).

We must call upon the Lord if we wish Him to be with us in our daily lives, but we must call upon Him in truth. In other words, we must be certain that anything we ask for will be used to God's glory and for the assistance of others as well as for ourselves. Then, after we have scrutinized our motives for the request, we must leave it to Him to grant or deny as He sees best. Even a complete withholding may be the right answer to our prayer.

Oh, let us call upon our God,
And He will hear
And draw us with His tender love
So very near.
If He withholds what we request,
Still we may know
That in His wisdom He knows best
What to bestow.

Fishers of Men

By Mildred Dennis



Last month we learned of Jesus' visit to the temple in Jerusalem. He returned to Nazareth. He learned more of God's ways.

Days passed into years. Jesus grew to be a man. The time came for Him to leave His home in Nazareth. He was to be a teacher. Before His teaching was finished He would walk many long dusty miles through Judah telling the people about God's love for them.

Many times some in the crowds who were sick would ask Jesus for help. Because He was God's Son, He could make them well.

Of course, this made the people very happy. They told their friends about this wonderful man. The crowds grew larger and larger.

Soon Jesus saw that He needed special helpers. They should be able to work very hard. He would choose them very carefully. He would watch for just the right men.

One day as Jesus was talking to the people by the lake of Gennessaret, more and more came to listen. Some were pushing against Him. He found it difficult to speak.

Two fishing boats were on the bank of the lake. The fishermen were through for the day. They were washing their nets near by. How tired they were! They had fished all night and had caught nothing.

Jesus got into one of the boats. He called to the fisherman named Simon, "Put the boat out a little way from the bank." Now Jesus could talk to the people and everyone could hear Him.

Later, after the crowd had left, Jesus talked again with Simon, saying, "Put your nets into the deep water and catch some fish."

Simon thought this was very strange. He said to Jesus, "Master, we have worked all night and we didn't catch a single fish. But, if you want us to, we will try again."

Jesus told them to go ahead. Simon and his brother Andrew pulled into the deep water and let down their nets. Suddenly the nets began to fill with fish—so many fish the nets began to break. Simon called to their fish-

ing partners, James and John, for help. James and John rowed out quickly and helped pull in the catch of fish. Both boats were filled and started to sink. Simon was sure that Jesus had something to do with this.

Jesus said, "Do not be afraid, Simon, I will make you fishers of men." It was in this way that Jesus chose these four fishermen to be His helpers.

These men left their fishing business and joined Jesus in His work, that of telling God's story. Simon was later called Peter. The brothers, James and John, were sometimes called "sons of thunder."

Jesus chose other helpers that were called the twelve apostles. These are the names of the rest of the twelve. Levi, the tax collector who left his office to follow Jesus, was called Matthew. Then there were Philip, Thomas, Simon the Zealot, James (sometimes called James the Less), Bartholomew (called Nathanael), Jude (also called Thaddaeus), and Judas (the disciple who betrayed Jesus).

These men journeyed with Jesus throughout Judea. They listened to Him day after day as He talked to the people. They watched as He made the sick well, as He dried tears from children's eyes. They saw Him grow tired and sad when some did not truly listen to His words. After Jesus' resurrection they became the teachers and preachers who carried the gospel into the world. They helped to build the very first churches of God.

We are thankful to these men. Not only did they help Jesus tell about God and His love to the people in Judea, but many of them also wrote the words of Jesus into books and letters. These make up a part of the New Testament in our Bible. It is because of these men that we can read the words Jesus spoke to those people in far-off Judea almost two thousand years ago.

Though it was long ago, the words are still as true for us today as they were when Jesus walked the dusty trails with His faithful disciples.

STORIES TO GROW ON

CONFERENCES AND CAMPS

July 29-August 4—National Berean Youth Fellowship Conference, Camp Mack, Ind.

August 5-10—General Conference Delegate Meetings, Camp Mack, Ind.

August 11-19—Iowa State Conference at Waterloo

August 11-19—Western Nebraska Conference, Holbrook, Richard Smith, guest speaker

August 11-19—Missouri State Conference at Jordan, S. O. Ross, speaker

August 22-26—Ohio Fall Conference, Lawrenceville, Raymond Brown, guest speaker

CHURCH OF GOD RADIO BROADCASTS

"Bible Truth Program," Station WSVN, Valdeese, N. C., Sunday, 2:00 p.m., Z. B. Duncan, speaker

"Bible Truth Program," Station WCGC, Belmont, N. C., 12:45 p.m., Sunday, Z. B. Duncan, speaker

"Bible Truth Program," Station WJRI, Lenoir, N. C., Sunday, 9:00 a.m., Z. B. Duncan, speaker

"Church of God Broadcast," Station KCLW, Gatesville, Texas, 7:15 a.m., Sunday. Richard Worley, speaker

"Church of God Broadcast," Station WCEN, Mt. Pleasant, Mich., Sunday, 9:30 a.m., Billie Kennedy, speaker

"Words of Life," Station WEBQ, Harrisburg, Ill., 6:30 p.m., Saturday, John Lewis, speaker

"Voice of Tomorrow," station KTAR, 620 kc., Phoenix, Ariz., Sunday, 10:05 a.m., Alva G. Huffer, speaker

"Voice of Tomorrow," Station WSIG, 790 kc., Mt. Jackson, Va., Sunday, 9:30 a.m., Dale Ward, speaker

"Words of Life," Station WRRR, 1330 kc., Rockford, Ill., Sunday, 8:15 a.m. Kenneth Milne, speaker

"Words of Life," Station WFPR, 1400 kc., Hammond, La., Sunday, 8:00 a.m. James Mattison, Gordon Landry, Richard Dick, speakers

"Words of Life," Station KBHS, Hot Springs, Ark., 590 kc., Sunday, 8:00 a.m., Kenneth Milne, speaker

"Words of Life," Station WKAI, 1510 kc., Macomb, Ill., Sunday, 8:15 a.m. Kenneth Milne, speaker

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WANTED: TALENT SEEKERS

(Continued from page 5)

of public speaking. This particular activity seems to be shunned by a great many people. How many times do we hear the familiar plea, "I just can't speak in public. It terrifies me"? Are we, as Christians, forgetting Paul's words, "I can do *all* things through Christ which strengtheneth me"? Perhaps we have tried to speak in public, emerged from the experience without "passing out," and then promptly put it behind us as a successful experience, but not one to try again.

Public speaking may be compared to any other experience in life. Each time we perform it is less difficult. If we bake one loaf of bread, the procedure is much easier the next time. When parents weather the storm of their first baby's infancy, they are much more relaxed with the second child. They have been on this road before, and believe they will live through it again! Similarly, if we goad ourselves to look out over a sea of faces once, the next time we try speaking in public our knees will quake less, and we may find that we can even smile occasionally.

It has become the accepted procedure lately to do only what we *want* to do. We must never force ourselves to do anything we don't feel like doing; it might damage our psyche! I see a future of namby-pamby, intellectually lazy individuals if we, as Christians, do not try to enlarge our interests and talents. This cannot be accomplished by an indolent, "I'll-do-it-tomorrow—or next-year" attitude.

Christ is our example in all things. Consider the many

times He kept preaching to the multitudes when He was physically and mentally exhausted. He received power from God for every ordeal, it is true, but we can receive strength, too, if we but pray for it!

Let us not allow our potential to lie "buried" under excuses and laziness, but encourage our talents to grow through experience and a sincere desire to serve the Lord.

"ONE GOD: GOD OF THE AGES"

This book, by R. H. Judd, has been reprinted and is now available from The Restitution Herald, Box 231, Oregon, Illinois, at \$1.25 each, postage paid. The book is plastic bound to lie flat for reference study. This book on the nature of God and the relationship of God to Christ, is an invaluable Bible study tool.

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RESTITUTION

Herald

**Special Issue:
WHAT IS THE NATURE
OF MAN?**

VOLUME 51, NUMBER 21

IN THIS ISSUE—WHAT IS
THE NATURE OF MAN?

Are You Immortal?

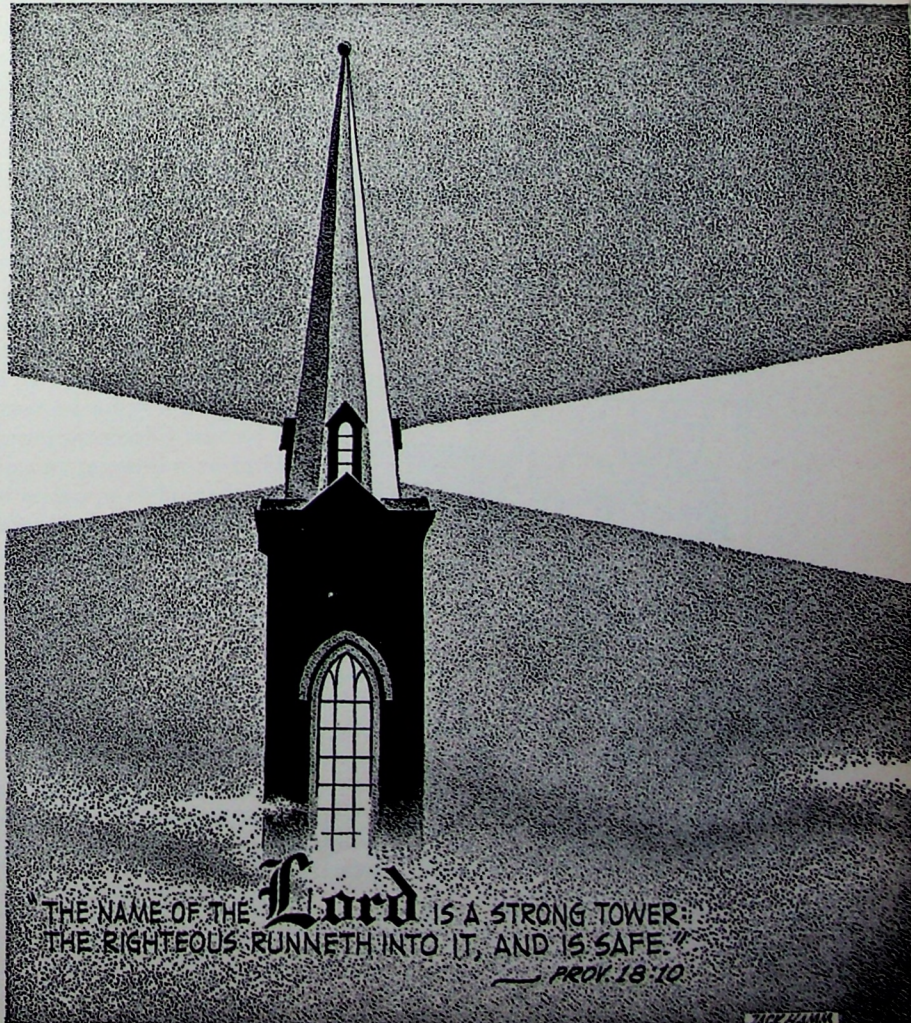
The Origin of Man

The Repulsive Serpent

Question of Utmost Importance

The Thief on the Cross

And other features of
special interest!



THE NAME OF THE **Lord** IS A STRONG TOWER:
THE RIGHTEOUS RUNNETH INTO IT, AND IS SAFE."

— PROV. 18:10

The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

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The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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Jim and Elsie put some new picture windows in their farmhouse. They are on opposite sides of the room, so that there is a view clear through the house. Blackbirds, busy in the near-by cherry tree, try to fly right through, and fly with a thud into the plate glass of the window. Young people sometimes think freedom means they can fly anywhere, do anything, until they bang into the plate glass of rules and regulations.



Editorials

**Harold Doan,
Editor**

MESSAGES ON THE NATURE OF MAN

In this issue, we print messages from thinking men in various parts of the world who have found in the Bible the answer to the question, "What is man?" Unlike both liberals and fundamentalists, the writers go back beyond the writings of Plato, the errors of the reformers, the writings of Augustine, and the confusion of Nicea to the Word of God itself. Here they read nothing about demigods (half man and half God), or mystical men who possess an inner non-substance called a soul, which escapes at death to live a wispy life in an unidentified place in an inconceivable way. These imaginations of pagan minds are foreign to the Word of God, but now are firmly entrenched in religious traditions. We are pleased to present clear, simple studies of Bible truth on this basic problem, "What is man?"

SO WHAT?

In answer to our defense of the Bible description of the nature of man, some answer with a shrug and say, "So what?" To the majority (and to some who have a history of holding to the Bible position that man is a mortal creature of dust who sleeps in death, and whose only hope of life eternal is through resurrection), this has become a matter of little or no concern. Attitudes toward this Biblical truth run the full range of possibilities. The nominal Christian says in effect, "Do not confuse me with the facts; my mind is already made up." Or they imply, "Don't confuse me with the facts; I might have to become a conditionalist and lose my standing with the organization."

The majority outside any church simply take the position, "I only know that I am, and I will enjoy myself and get all I can, while I can." Some conditionalists say, "I take the Bible position that man is mortal and dependent upon Christ for immortality, but I do not want to make an issue out of it because I do not want to appear to be different or non-co-operative with the great movement to unite the church." Thus they see no danger in joining themselves to causes which promote religious error.

The real problem has become not, What is Bible truth? but, Is Bible truth important? We believe that your study of the messages about man and the Biblical references given will convince you of the Bible truth and of the importance of that truth.

TELSTAR

One of the facts of science and industry that now awes man is Telstar, the result of co-operative effort on the part of the United States government and American industry. This communications satellite now orbiting the earth has already been used to telecast "live" programs back and forth across the Atlantic. People in Europe could see people in the United States and vice versa. The orbiting of three or more additional Telstars will en-

able programs to be broadcast simultaneously around the world.

One of the "scientific impossibilities" that once plagued people was the Bible statement that when Jesus returns "every eye shall see him" (Rev. 1:7). Even man, with his limitations, has now made such a sighting theoretically possible. We are certainly not suggesting that Christ's second coming will be in any way associated with Telstar, but pointing out that "scientific impossibilities" which once caused doubters to reject God's Word are proving not to be impossibilities after all. As man learns more and more about his environment and the universe in which he lives, the Word of God stands out more clearly for its accuracy and foreknowledge. Its Author was way ahead of American Telephone and Telegraph, manufacturers of Telstar.

DISPLAY OF POWER

When the United States government recently exploded an atomic device 260 miles above the Pacific Ocean, it was, in the words of one editor, "the most dazzling and awesome display of man's power ever seen." When the thermonuclear device exploded high above Johnston Island, the sky as far away as Antarctica turned dazzling white, then green, then pink, and finally blood red. The millions of people who saw the display were stunned into awe and fear by the sight. Samoan natives insisted that the moon had exploded and in New Zealand a newspaper editor answered a call from a resident who calmly asked if the end of the world had come.

One is reminded of predictions of the last days in the Book of Revelation and in the Old Testament prophets of such scenes in the heavens. John saw a vision in which there was "a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood" (Rev. 6:12). The Prophet Joel wrote the words of God: "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come" (2:31). The thermonuclear display in the Pacific is a minor example of what the heavens will look like and what the destruction can be when the Lord's wrath is poured out upon an erring world.

CHURCH AND STATE AT HOME AND ABROAD

When asked why the United States gives aid abroad in ways that would violate the Constitution at home, Sen. William Fulbright said, "The Church-State clause . . . restrains Congress from certain domestic actions, but cannot be construed to derogate from the foreign policy powers of the President." In other words, while it is illegal to support the church with American tax dollars at home, it is legal to use American tax dollars to support the church in other countries. Hence, an international church with a common treasury can glean tax

money through foreign countries that it could not collect in the United States because of the Constitution. American taxpayers who are not members of this international organization thus support it indirectly in the schools and hospitals and other edifices it builds for the church in other countries. Such is the case with Roman Catholic schools to be constructed in Colombia with American foreign aid money.

A sidelight story in *Church & State* in this same category of church-state relations, reveals that the Department of Agriculture has finally explained why United States food packages sent to Buenaventure were marked "Kennedy Catholic Aid Program." Claims the Department; Kennedy was the name of the Catholic representative in Morocco! POAU officials said they were laughing too hard to comment on this explanation.

BIBLE READING BY REDS

Chinese Reds are using the Bible in the Tibetan language to learn this language. They have secured large numbers of Bibles in the Tibetan language to train their "advisers" and troops stationed in Tibet. It is conceivable that the Bible, used even in this way as a textbook of language, can penetrate the hearts and minds of the readers with its message of truth. While reading the Bible with a skeptical mind can often be a fruitless occupation, the Lord could use this means to reach some life for Him. Those who make possible the translation and distribution of the Bible are to be commended.

Experience That Fortifies





Are You Immortal?

Will Death Bring a Larger Life?

By Murl Vance

(Reprinted from "Signs of the Times")

GOD created man out of the dust of the earth. He then breathed into his nostrils the breath of life, and man became "a living soul" (Gen. 2:7).

This life which God gave to man was dependent upon man's obedience. Disobedience would bring about the cessation of life. "Dying thou shalt die," God said to Adam. (V. 17, margin.)

Satan deceived Adam and Eve into believing that God was wrong, that if they would rebel against their Creator they would become immortal. "Ye shall not surely die," he said.

We have here two distinct teachings as to the nature of man. The first declares that man is mortal (Job 4:17), which means "subject to death," and that God alone has immortality. (1 Tim. 6:15, 16.) This immortality, or eternal life, is to be a future gift to those who turn from rebellion and align themselves with the constitution of heaven. (2 Tim. 1:10; 1 Cor. 15:52-54.)

The second teaching is that man is by nature immortal, that he is not subject to death, and that what we call "death" is in reality the gateway to a greater life.

Paganism has ever subscribed to the latter. Both the Babylonians and the Assyrians taught that man is immortal. As King states, "Among the Babylonians the belief in the immortality of the soul (or spirit) was fundamental, and the doctrine of annihilation appears to have been wholly unknown to them." (*Babylonian Life and History*, page 116.)

The rituals of Egyptian religion were founded on the presumed immortality of the soul and on the worship of the departed, who were identified with the gods. Herodotus tells us that the Greeks got the teaching "that the soul of man is immortal" from the Egyptians and that both believed in the transmigration of souls. (See Rawlinson, *The History of Herodotus*, page 124.)

In Persia the Zoroastrians proclaimed the existence of an everlasting soul, with eternal hell in store for the wicked. Immortality also was a chief doctrine of Mithraism, the system of Babylonian demon worship.

Rome embraced the whole gamut of Oriental religions. The spirits of the departed became the gods of the household, and Pliny seems to agree with Euhemerus that "all gods were deified men." (Caspar, *Roman Religion as Seen in Pliny's Natural History*, pages 20, 29.)

Immortality of the soul, communion with the departed, and the worship of the serpent were leading doctrines of

the Druids. The very foundation of the Tibetan religion is immortality of the soul and the worship and placation of ancestral spirits.

Closely allied to the Lamaism, or spiritism, of Tibet is the Buddhism of China and Japan in which the immortality of the soul and the worship of ancestors play a leading part. Taoism and Confucianism are founded on the worship of departed spirits, and the whole religion of India revolves around spiritism and demon worship, with which immortality of the soul has always been connected.

If the doctrine of the immortality of the soul is not an integral part of demon worship, it has been in this company since earliest times. Since the serpent said, "Ye shall not surely die," the whole of paganism has accepted the doctrine as the very foundation on which to build its entire system.

Scientifically, the doctrine that an "immortal soul" leaves the body at death is unsound. The ability to see, hear, smell, taste, feel, and think is a process of the nerve cells of the brain. If an injury to the brain destroys the nerve cells in an area where one of these processes is carried on, that process ceases. If the damage is widespread enough, the person may live on, oblivious to his surroundings, unable to see, hear, speak, or eat.

Though some people who have received head injuries later tell stories of having visited other worlds in their unconscious state, it would appear that such stories have their origin in a semi-conscious condition, even as do dreams. In sound sleep the thinking process ceases, and it is not uncommon for a child to sleep so soundly that if he is awakened in the morning he believes that he has just gone to bed. A similar condition exists if sleep is induced by a severe blow to the head.

When I was a small boy I was thrown by a bucking horse. As I went over his head, it was my great fear that he would trample me with his hoofs. This fear caused me to scramble frantically sideways as I got to my feet, and I remembered the flood of relief that I felt when I jumped up without feeling those hoofs on my back. I also remember the feeling of utter amazement when I looked around and could not see my horse. He appeared to have vanished. I saw him eating grass about a quarter of a mile back down the road. Only the setting sun convinced me that I had lain unconscious on the road for some hours, for it seemed as though not even a second had elapsed between the time I went over the horse's

head and the time when I scrambled up hours later. *It is not reasonable to suppose that if I had been thrown a little harder I would have known everything instead of nothing.*

A friend of mine was injured in a car accident and lay unconscious for two weeks. When he regained consciousness his mind started working right where it had left off. His first thought was of the impending crash, and he knew nothing whatsoever of the two weeks in the hospital. Another friend was not so fortunate. Riding his bicycle home from work, he was struck by a car and lay unconscious for several days before he died. Just when, during this period of unconsciousness, did he pass from a state of knowing nothing to knowing everything? We cannot say that it was at the moment when his heart stopped beating, for numerous people now living have had their hearts started again by artificial means. One man during the war was clinically dead for six minutes before doctors got his heart and lungs working again. Though these organs had ceased to function, his body cells, including those of the brain, were still alive, and the return of blood and oxygen later restored him to consciousness and normal life. Asked later of his experience while "dead," he replied that he knew nothing of it whatsoever.

Christ compared death to a sleep. (Luke 8:49-56; John 11:11.) Paul tells us that we are not to grieve over those "which are asleep," for they are to be resurrected, or brought back to life, at Christ's second coming. (1 Thess. 4:13-18.) Daniel says, "Many of them that sleep in the dust of the earth shall awake" (Dan. 12:2).

How much do the dead know while they are dead? "The living know that they shall die: but the dead know not any thing" (Eccl. 9:5). "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa. 146:4). "His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them" (Job 14:21). "The dead praise not the Lord, neither any that go down into silence." "In death there is no remembrance of thee" (Psa. 115:17; 6:5).

God has not left us to sorrow at the grave without hope for the future: "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). "If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (1 Cor. 15:16-18).

God does not leave any great truth to hinge upon a single text. One Bible writer after another makes it clear that the righteous dead are asleep and that not until the second coming of Christ will they be resurrected. God alone has immortality. But He does not leave us to face death as the end of our existence. "We shall not all

sleep, but we shall all be changed. . . . The dead shall be raised incorruptible. . . . 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" (1 Cor. 15:51-54).

Those who have consciously or unconsciously subscribed to the "Ye shall not surely die" teaching of the serpent, frequently refer to those who believe what the Scriptures teach regarding man's condition in death as "soul sleepers." It would appear from the texts quoted that Job, David, Paul, John the Revelator, and even Christ Himself must also receive this epithet, for they all taught that man knows nothing after death, until the day of his resurrection at Christ's second coming.

Before us, then, are two doctrines concerning the state of the dead. One declares, "Ye shall not surely die," and the other, "Thou shalt surely die." One has for its authority the serpent in the Garden of Eden and the entire pagan world since that time; the other has for its authority the direct word of Christ, and the testimony of saints and apostles.

You choose which doctrine you will accept.

MY LORD AND I

I have a friend so precious,
So dear to me;
He loves me with such tender love.
He loves so faithfully.
I could not live apart from Him,
I love to feel Him nigh;
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary,
He knows that I am weak,
And so He bids me lean on Him,
His help I gladly seek.
He leads me in the paths of light.
Beneath a summer sky,
And so we walk together,
My Lord and I.

He knows how much I love Him,
He knows I love Him well,
But with what love He loveth me,
My tongue can never tell.
It is an everlasting love,
An ever rich supply,
And so we love each other,
My Lord and I.

I tell Him all my sorrows,
I tell Him all my joys,
I tell Him all that pleases me,
I tell Him what annoys.
He tells me what I ought to do,
He tells me what to try,
And so we walk together,
My Lord and I.—*Selected.*



THE ORIGIN OF MAN

IF ONE reads the last chapter of a book before reading the beginning chapter, he is apt to lose interest in the entire book. He would have a false emotion about the story. Many students read the Book of Revelation or the Epistles of Paul before they have read the story of the creation. They are prone to develop a false emotion, or a false interpretation of man. They may have a false idea of what man is, or what is his destiny. The Bible is very clear on the origin of man. It is its own interpreter about the eternal destiny of man.

Moses was inspired to write the story of creation. He notes the hand of God in the creation of all things. He also describes the creation of man. "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). Man, by nature, is made of two parts: the dust of the ground, and the breath of life. He remains a living soul as long as both parts are together. Whenever the breath of life leaves the man he returns to the dust again. "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 Psalmist, writing concerning God, says, "He knoweth our frame; he remembereth that we are dust" (Psa. 103:14). Paul writes, "The first man is of the earth earthy" (1 Cor. 15:47).

In the beginning God created the one-hundred-plus basic elements, and from these basic elements He formed the things that are made: the earth, the plants, the water, the creatures, and man. Man, made of the dust, must eat vegetables and cereals grown from the dust to maintain his body existence until death overtakes him.

God created man, not like the animals, but in the likeness of Himself. The fact that man has flesh like the creature of the earth does not mean that man evolved from them. "God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27). The Lord testified to the creation of man through different writers. Isaiah pens God's word, "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded" (Isa. 45:12).

The Psalmist, urging us to honor the Lord, writes; "Know ye that the Lord he is God: it is he that hath

made us, and not we ourselves; we are his people, and the sheep of his pasture" (Psa. 100:3). Man exists today, because God made him. God had great delight in making man in His own image. Man was His crowning work. He gave man the highest position available—the lord of all the earth.

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Breath of Life

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Job recognized the value of life and the important part that God has to do with life. He wrote, "The spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4). Job's friend, Elihu, also explained the thread of life is very thin. "If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust" (34:14, 15).

Man is not the only thing that has the breath of life. The animal kingdom also enjoys the same spirit of God, and suffers the same fate if life expires. Solomon expressed it in these words: "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" (Eccl. 3:19, 20). While man and the beast live by that same breath, God

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NEAR the beginning of the world a "serpent" came to Eve and deceived her into eating of the tree of which God had said, "Thou shalt not eat of it." Thus sin came, and with sin, death.

Now the "serpent" is obviously the snake, for in God's curse of it He said, "Upon thy belly thou shalt go, and dust shalt thou eat all the days of thy life."

There is no creature in our world that is more repulsive to us than the snake. It lurks in secret places, and is cunning. It strikes with no warning and its bite is deadly. Foolish is the person who goes into snake-infested country without taking precautions. The very word "snake" makes most people shudder.

Truly, the nature of the snake is evil. The snake knows no love. Though fascinating, its unblinking eyes are deadly and cruel. To look at one is to look at death. Such a beast is a true representation of *sin*. God said, "Thou [serpent] shalt bruise his [Christ's] heel."

If we could only realize the true nature of sin, how it would repulse us, how abhorrent it would be! Sin is deadly, lurking in every secret place, and its bite brings death, sometimes slow, sometimes swift.

The serpent, the representative of sin, did strike Christ on the foot, so to speak, and killed Him. He died because the sins of the world were upon Him. Sinners placed Him on the cross. But the time is coming when Jesus Christ shall return to destroy him that has the power of death; that is, the devil. Sin will not only be chained, but annihilated.

But that time has not yet come. The evil that is in the world cannot be "whistled off." It strikes every man, not

only Christ. It shall bruise every man's heel. Let no one think he can escape the strike of sin many times through life; for "there is none righteous, no, not one." How vulnerable we are to it. Our only escape from sin is through Christ, who will forgive it. He asks us to stay away from sin, which is hard to do, but we must try.

This passage (Gen. 3:15) is a prophecy with several thoughts. Another thought is that there were to be two groups of people in this world who would be antagonistic to one another: the godly ones, who are the seed of the woman; and those who follow the guidance of Satan, who are here referred to as the seed of the serpent. In the end, the conflict will cease; righteousness will triumph; "It shall bruise thy head." Our hope is the establishment of righteousness in God's Kingdom and the complete defeat of evil by Jesus Christ.

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QUESTION OF THE UTMOST IMPORTANCE

By Wesley Price



SINCE the devil asked the first question (Gen. 3:1) and spoke the first lie (3:4), this has become a world of falsehoods. From the cradle to the grave, the interrogation point is a large factor in everyone's life because a fallen and sinful race depends largely for its knowledge upon the answers to multitudes of inquiries.

Upon no other subject should one be more certain that he has the correct answer to his question than the religious one. Following blindly in the footsteps and teaching of others, without the substantiating evidence of truth is indeed a common thing with multitudes today. Jesus stated, "If the blind lead the blind, both shall fall into the ditch" (Matt. 15:14).

What About Funerals?

Let us reason together on a very important religious matter—funerals! Funerals are a common thing and are supposed to be held for the dead. Almost everyone has attended one or more. But did you ever attend the funeral of a live person? This is a reasonable and logical question because most preachers teach that there is no death—what seems to be death is but a dream; only the soul leaving the body; merely an exchange of dwelling places; a "moving out" from the house of clay!

Although the doctor pronounces a man *dead*, the undertaker has a permit to *bury* him, the family *weeps* over him, the gravediggers prepare his *grave*, friends and relatives come to his *funeral*, and the insurance company pays his *death* policy, yet the preacher stands in the sacred pulpit and declares that the man *is not dead!* "Our brother is not dead," begins the minister; "he is more alive than ever! He has gone to a better land; he is now in heaven looking down upon this scene!" Then, after telling about the beauties of heaven and the inexpressible joy of the departed one, he forgets himself and contradicts his sermon by saying, "All who desire to see our brother for the last time, please come forward." It may be that you have heard such remarks and many more. Are you satisfied that the preacher is right? Have you been made to wonder at funerals? What does the Bible say concerning these things?

Why does the Bible teach a resurrection of the body, if the soul goes on to its reward and can live and enjoy all things without the body? Why give it a body to begin with? If all the righteous go to heaven (a place of enjoyment) and the wicked go to hell (a place of punishment), why is Jesus coming back the second time? Has

it ever occurred to you just why God has appointed a judgment day (Acts 17:31) if we all go to our reward at death? Will He bring the wicked from a hell of punishment to see whether or not they ought to have been sent there in the first place? Have you wondered why Paul said that "the dead in Christ shall rise first" if they did not die; and why he said they would go up to "meet the Lord in the air" if they were already up there? (1 Thess. 4:16, 17.)

Is it right and honest in the sight of God for a Christian to collect insurance on one who has gone to heaven? Have you ever found in the Bible any place which says that the soul is immortal, never-dying, conscious after death, knows more at death than while living, cannot be destroyed, etc? No, you have not! Neither has anyone else! Just why, then, should anyone believe that which the Bible does not teach? If the dead know more than the living, we have often wondered why God did not create us all dead in the beginning, and leave us dead! What saith the Lord at a funeral? Note the difference in the Lord's record and that which is being preached today.

"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he [the Lord] buried him [Moses] in a valley in the land of Moab" (Deut. 34:5, 6). No immortal soul here; no going to heaven, no consciousness in death, no "moving out" of the body of clay! "Moses my servant is dead" (Josh. 1:2). This is God's word—God's record. We have no authority to add to it. Shall we take God at His word, or heap to ourselves "teachers, having itching ears" (2 Tim. 4:3).

In other references we read that "Adam died" (Gen. 5:5). "Enoch walked with God; and he was not; for God took him" (Gen. 5:24). Yes, indeed, when God wants a man, He takes the whole man; and He doesn't take him dead! "Joshua died" (Josh. 24:29).

"Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth" (1 Kings 2:1, 2). Now if we can find *which way* David went we shall be able to find where everyone goes at death! Here is the divine record: "So David slept with his fathers and was buried in the city of David" (1 Kings 2:10). "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried" (Acts 2:29). Peter, under the inspira-

tion of the Holy Ghost, emphasized that David was not only dead, but also buried. He continued, "For David is not ascended into the heavens" (Acts 2:34). If good people go to heaven, why did David not go?

Further references are: "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days" (Dan. 12:13). Why did Daniel not go? "As it is appointed unto men once to die, but after this the judgment" (Heb. 9:27). After death, the judgment! Not heaven, not eternal joy, not immortality! "The soul that sinneth, it shall die" (Ezek. 18:4). "The living know that they shall die, but the dead know not any thing" (Eccl. 9:5). "Thus saith the Lord, Set thine house in order: for thou shalt die and *not live*" (Isa. 38:1). This is God's definition of death. Die and *not live!* How different from that of modern ministers who say, "There is no death," or "It is only the body that dies."

There are five instances of resurrections in the New Testament, namely: Lazarus (John 11:43), Jairus' daughter (Luke 8:54), the widow's son (Luke 7:15), Dorcas (Acts 9:40), and Eutychus (Acts 20:10). In every instance it was said of them that they were "dead." In not a single instance was it said that they "were conscious," "went to heaven," "knew more than they ever did," or that their soul was "immortal." Have you wondered why none of those who were resurrected from the dead ever said anything about "a better land beyond" or "the beauties of heaven"? Here is the reason why: "The dead know not any thing" (Eccl. 9:5). Would not these instances of raising the dead have been good times and places to have taught the immortality of the soul and going to heaven, if these doctrines be true? Certainly so, and preachers might well learn good lessons from them!

"Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it" (Eccl. 12:7). That which God breathed into man in the beginning to make him a living, animated being returns to God at death. What made man a living soul? "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). We note here: 1) Adam was called man before he received the breath of life. 2) Breath of life was put into his nostrils. Who has ever changed it? 3) Life was not breathed into man but the "breath of life"—the thing that produced life; the thing that started the organs of the body to function. 4) Man himself became the soul, "living soul." Some desire to twist this passage and teach that God breathed "a soul" into Adam. The breath of life, or spirit, is no more a part of man than the gasoline is part of the automobile, or the electricity a part of the motor, or the wind a part of the windmill, or the water a part of the water mill.

The whole religious question from A to Z centers
(Please turn to page 13)

Devotional Readings

CHRISTIAN SIMPLICITY

By Hilda Kump

"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: 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" (Matt. 25:34-40).

In this passage of Scripture, it seems to me, lies the simple work of the Christian. The greatest commandment that Jesus gave us was to love God first and then our fellow man. "On this hangs all the law and the prophets." Love is the secret to life. As Christians we *should have* that secret, but not keep it secret. We can shed love all about us. The people in the world today are all looking for something, they know not what. We know that it is Christ. Therefore, we have the thing people want and need.

Human beings are, by nature, suspicious and looking for something that will cost them nothing. Let us remember how Christ introduced Himself and the good news He had to offer. It was with the simple love of one person for his fellow man. He had compassion on the sinners, on the sick, and the troubled. True, He had great powers to heal them. Maybe all we can do is to cheer the sick one. Whatever we can do, though, we *must* do, if we are Christian.

Since Jesus is our supreme Example, let us study His life and His methods. He went about doing good. It is remarkable how quickly a person's resistance is broken down by kindness. Christ's attitude seemed to be one of continual love and help to all He met. He was ever ready to give aid in any way He could. He was kind; He spoke kindly: He showed kindness in His actions! The thing we must realize is that we must do what *we* can wherever we are. If we only look, there are many opportunities for us to feed the hungry, visit the sick and the ones in prison, clothe the naked, give drink to the thirsty. These simple everyday things are what make the Christian life simple.

If we truly love God and Christ then we *will* love our fellow man and from that love we will help them in every way possible. Sometimes we do these things with the "grit-our-teeth-and-bear-it" attitude. But remember that when we do these things we are doing them to Christ. "Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free" (Eph. 6:6-8).



The Thief on the Cross

Where did he go on the day of the crucifixion?

*By Charles French
Epping, N.S.W., Australia*

RECENTLY, a well-known radio speaker, preaching on behalf of a popular church organization, referred to the "thief on the cross," and said, "So the thief went to glory with Jesus on that day." He later affirmed that Jesus' promise to the thief meant that he would be in heaven on that wonderful day. Now this has been frequently affirmed by many church leaders, and we think it is high time that these statements were examined in the light of God's Word. The result will be rather surprising to those who agree with the general church teaching on this subject.

First, we ask, "What did the thief say to Jesus?" This is very important, for it is the basis of the Lord's answer. The thief said, "Lord, remember me when thou *comest* into thy kingdom" (Luke 23:42). Note that he said nothing about going to glory or to heaven; but rather, instead of *going* it was *coming* to which the thief looked forward. He had evidently been a listener to the discourses of Jesus during His ministry, and obviously knew of the gospel of the Kingdom, for Jesus had gone from city to city preaching these things.

The situation in which the thief now found himself

was one of terrible agony, as was also that of the Saviour. In spite of this, the thief realized that the One next to him, suffering the same fearful torture, was the same One who had assured many thousands of His coming Kingdom on the earth, and that He would return to take up this position. So, he asked Jesus to remember him.

Note carefully that these few words were *all* that the thief said, and it was a grand and mighty exhibition of faith in the midst of terrible suffering—a faith unparalleled in the history of all time. For his great faith, the Saviour uttered those wonderful words, even in the midst of His own suffering, "Verily I say unto thee today, thou shalt be with me in paradise." You will notice that we set out this text as it appears in the Greek text (Emphatic Diaglott), translated into English. There are no commas in the original text, and the words, "thou shalt" take the place of the Authorized Version, "shalt thou." More will be said of this later.

Now, where did Jesus go at death, on the day of crucifixion? Not to heaven, but to hell! Acts 2:31 tells us that "his soul was not left in hell, neither his flesh did see corruption." This is prophetically confirmed in Psalm

16:10: "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." The Apostles' Creed also confirms this statement in the words "He descended into hell, and the third day rose again." Jesus had previously told His disciples that "as Jonas was three days in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40).

You will notice also that Jesus did not say, "My body shall be three days," but the "Son of man [shall] be three days," clearly evidencing the fact that it was *He, Jesus*, who was to be in the grave for that time. Jesus definitely was *dead*, for He says in Revelation 1:18, "I am he that liveth, and was dead." Now "dead" means what it says, and therefore He could not have been alive during the three days. Paul, in Galatians 1:1, says that God raised Him from the dead. You will notice again that Paul does not say that God merely raised a body, but *Him, Jesus*. There are many other Scriptural references of the same kind, that God raised Jesus from the dead.

Note, too, the word "raised," for never do we find the words "brought him back from heaven." The very word "raised" indicates that someone is *brought up* and not *down*.

In 1 Corinthians 15:3 we read 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." This shows conclusively that Jesus was actually dead in the tomb, in "hell," or "Hades," for three days, and that God raised Him, and brought Him *up*—not *down*. Therefore, the thief could not have been in heaven with Jesus after death, on the day of the crucifixion, or on any day thereafter. The "day" the thief had in mind was the day when Jesus will come in His Kingdom and glory, as He had often preached to the Jews.

If, on the other hand, it is claimed that the "soul," or some other part of Jesus went to heaven, we find that Scripture is equally emphatic against that assertion. Isaiah 53:12 (which all Bible students will agree is a prophetic reference to Jesus) says: "He poured out his soul unto death." Souls can die, as we read in Ezekiel 18:4 and James 5:20. "None can keep alive his own soul" (Psa. 22:29). So it is clear that when Jesus said of Himself, "I was dead," He meant what He said. The importance of this statement will be seen in the next two paragraphs. This establishes the fact that the thief was dead also.

Further, it is equally clear that Jesus had not ascended to heaven even on the day of His resurrection, for He said to Mary (after three days in the tomb), "Touch me not; for I am not yet ascended to my Father" (John 20:17). Surely we could not have any greater proof than this—the words of Jesus Himself. He went on to say, "Go to my brethren and say unto them, I ascend unto my Fa-

ther, and your Father, and to my God, and your God." The fact of making this assertion of a future time of ascension clearly proves that the ascension event *had not then* taken place.

Then consider the testimony of the two angels in the sepulcher. They looked upon the dead body of the Lord Jesus as Jesus Himself, for they said, "*He* is not here; *He* is RISEN" (Luke 24:6). This is even more amazingly obvious, for this body — this Jesus — was to see NO CORRUPTION. (Acts 2:31.) God said that He "by the grace of God should taste death for every man" (Heb. 2:9). How could He taste death, if He really never died at all? Further, it was confirmed by Ephesians 4:9, 10 that, "He that descended [into the lower parts of the earth] is the same also that ascended." That statement should convince even the most critical. If the One that ascended was the same as He that descended (into the grave) then it is clearly the same person, the same Lord, the same Christ. If the real Jesus had been in heaven following the crucifixion, the angels in the sepulcher could not have used the words "He is risen."

The Romans and the Jews were under no illusion as to the body in the tomb being the real Jesus Christ, for they set a guard around it to make sure that Jesus did not rise from the dead, as He had said He would. They were not looking for a Jesus in heaven, but the danger they realized was the fact that this One who had been put to death might reappear. (Matt. 27:63.) They looked to the tomb, for the danger was real that He would come forth bodily.

Now note carefully, too, that Jesus had promised the thief that he would be with Him in paradise. That could not possibly have meant on that day or even during the next few days which followed, for Jesus was seen on several occasions after His resurrection; but *not once* was the thief seen with the Saviour. Why? Because the thief had spoken of a day when Jesus would come in His Kingdom. (See Rev. 11:15.) That day is still future, but very near. It is the same as the Parable of the Nobleman who went into a far country to receive a kingdom and to return. (Luke 19:12.) It is the story of Jesus, who is now sitting on the right hand of the Father waiting the nearing hour when He shall return suddenly. (Mark 13.) That is the day which the thief had in mind and he said nothing about any other destination or any other abode or reward.

Stronger still is the fact that the Bible makes it clear that Christ was and is, the "firstfruits," or the only one who had gained eternal life. In 1 Corinthians 15:23, we are told in that masterly exposition of the resurrection; "Christ the firstfruits; afterward they that are Christ's *at his coming* . . . every man in his own order." This definitely assures us that the resurrection is not until the coming of the Lord. This is the "coming" that the thief

looked forward to, when he said, "Lord, remember me when thou comest into thy kingdom."

Now in paragraph four, I mentioned that, originally, the Scriptures were not in chapters, nor verses, nor were they punctuated with commas or full stops. *This is important to note!* It would make far better sense if the verse was read as it was written originally, in the Greek text, as follows: "I say unto thee today thou shalt be with me in paradise." Paraphrased, and bearing in mind the circumstances and the seemingly impossible situation at the time, it would mean, "I say unto you today, even in this outwardly hopeless position in which you see me with disciples gone, jeering crowds looking on, even my clothes gone and I nailed to a cross—thou shalt be with me in paradise." The correct translation, "thou shalt" and the punctuation in its correct place, clear up the passage meaning so that it harmonizes with the rest of the facts pointed out; namely, *Jesus did not go to heaven on that same day.* The thief is still in the grave; Jesus has not yet returned to take the Kingdom, but His coming is very near—with the holy angels with Him. (Matt. 25: 31.) "Then shall he sit upon the throne of his glory."

Let us now look at the word "paradise." This does not mean "heaven," nor does the Bible say so. It means a place of delight, a garden, a future state. There are only three references to this in Scripture: Luke 23:43; 2 Corinthians 12:4; and Revelation 2:7. If you will refer to Psalm 72, Isaiah 2, Micah 4, or Revelation 22 you will find the true meaning of this word in the glorious Kingdom of the Lord Jesus Christ. It will be in glory, peace, and righteousness all over the earth, with its metropolis capital at Jerusalem. The thief, for his wonderful faith in most difficult circumstances, was promised a place in this Kingdom, at the return of Jesus. We note, too, that the reward of life eternal is bestowed by Jesus only—not at death, but at the return of Jesus. He said, "Behold, I come quickly, and my reward [eternal life, or death] is with me, to give every man according as his work shall be." Note, too, that the Apostle Paul confirmed this in 2 Timothy 4:7: "I have fought a good fight, . . . I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day, and not to me only, but to all them also that love his appearing."

In addition, I might point out that Bullinger makes this comment about the punctuation of the Bible. "Punctuation of all modern editions of the Greek text, and of all versions made from it, rests entirely on human authority and has no weight whatever in determining or even influencing the interpretation of a single passage." He further points out that Jesus frequently used an idiom which was a common form of speech in Hebrew, "I say unto thee this day." The dangers of incorrect punctuation are guarded against, even today (as will be seen)

in many of our legal forms, wills, etc., which leave out punctuation by commas.

It is interesting, too, to note that Jesus Himself did not know of that day nor the hour of His return. Mark 13: 32 says, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." This is again confirmed in Matthew 24:36. If this is so, how could Jesus have assented to the thief's request, "Lord, remember me when thou comest into thy kingdom," seeing that the Lord Himself did not know the day nor the hour.

In conclusion, I would especially draw your attention to one basic fact which is overlooked by those who claim that the thief went to heaven with Jesus. It is this: if Jesus went to heaven at death, and did not actually die, His great sacrifice was in vain. The whole plan of God (of redemption through the death of Jesus) would be nullified! Believers in Christ could not be saved, nor sinners justified through faith, if Jesus did not die! Think on this insuperable difficulty. We know that Scripture cannot be broken; therefore, the death of Jesus as a ransom sacrifice was absolutely necessary. Again, we appeal to 1 Corinthians 15:7, "If Christ be not raised [from the dead—and it is necessary to die to be raised], your faith is vain; ye are yet in your sins." "Then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not" (1 Cor. 15:16).

There is no escape from this fundamental truth. Either Christ died and was buried, and rose again the third day and ascended to His Father forty days later (a perfect sacrifice for sin); or, He did not die at all. Upon His death being a fact, the whole of the Christian faith, hope, belief depends.

The Original Gospel, a tract by Charles French, printed by the Gospel Publicity League, is available at 20¢ per dozen, plus postage, from The Restitution Herald, Box 231, Oregon, Illinois. The tract is designed for the "man on the street" and presents in simple outline form the basic truths of the gospel.

LETTING THE LORD LOVE HER

An old Scottish woman who was alone for the greater part of the day was asked, "What do you do during the day?"

"Well," she said, "I get my hymnbook, and I have a little hymn of praise to the Lord."

Then she added, "I get my Bible and let the Lord speak to me.

"When I am tired of reading, and I can't sing any more, I sit and let the Lord love me."—*The Baptist Vision*.

QUESTIONS OF UTMOST IMPORTANCE

(Continued from page 9)

around the following two statements: "Thou shalt surely die" (Gen. 2:17), which was God's statement, and "Ye shall not surely die" (Gen. 3:4), which was the devil's statement.

Which statement is your belief based upon? Which do you want? The Bible plainly teaches the following: 1) death brings unconsciousness until the resurrection; 2) both righteous and wicked return to dust until the coming of Christ; 3) Christ is coming the second time to resurrect the dead and give life and immortality to His bride, the church, and they will sit in judgment with Christ during the thousand years.

THE THINGS I DIDN'T SAY

I thought my husband had forgotten my birthday, and I spent the whole day thinking of "mean" remarks to make to him when he came home. I didn't say them—and later that evening he gave me the gift he had been carrying around with him all day in the car.

Once I wrote a very critical letter. Soon after it was posted, word came that a loved one of the person I had criticized had died suddenly. I could imagine the effect of the double impact as I hurried to the post office to get that letter back. Fortunately, I did. I have never written another like it.

Apologies usually begin "I'm sorry. I didn't mean what I said." But someone else has already been hurt, and it is hard to admit one has been wrong and unkind. It may be good psychology to "get things off your chest," but often I have been very thankful for things I didn't say.—*Alice Bayne.*

THE LONELY COAL

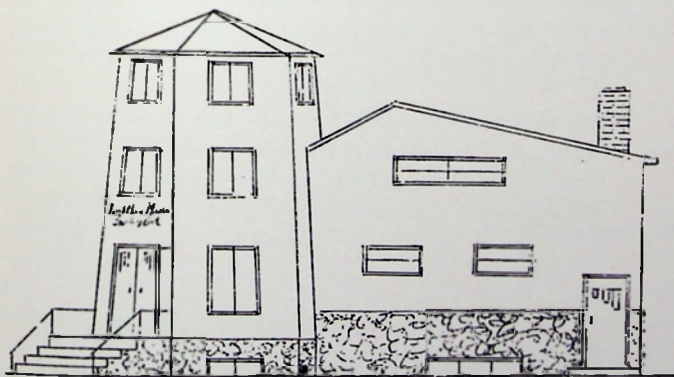
One chilly autumn night a dispirited man rang the doorbell of a trusted friend and asked to talk to him. The friend promptly led his guest into the living room, where a cheerful fire was blazing. "What's wrong?" he asked, when they were both seated.

Nothing was critically wrong, it seemed; yet nothing was quite right, either—at home, at work, anywhere! All in all, life was a big disappointment, and the thing was getting him down.

"Haven't seen you in church lately," the host observed, after a moment's reflection.

"What has that to do with my problem?" his guest demanded. Wordlessly, the host went to the fire, removed a coal from the blaze and placed it alone on the hearth. In silence, both watched as, within inches of the roaring flames, the glow of the coal faded and died.

The visitor suddenly arose and shook his friend's hand fervently, "Thanks," he said. "See you in church." And he did.—*Selected.*



Two years ago, thanks to the Mission Builder's League and other contributors, a basement church was finished at Digby, Nova Scotia. At that time plans were made for a second Mission Builder's appeal at a later date to complete the superstructure of the building. The time has now come for this second appeal to complete the church building, as the drawing above indicates.

This is another opportunity for Mission Builders to assist in the construction of a mission church building, that the gospel might be more effectively preached. If you are not now a Mission Builder, use the coupon at right to enroll today. Mission Builders agree to give at least \$5.00 for each appeal. There are usually two appeals each year.

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The Pulpit and the Press

Brief Messages for Busy People



PRECIOUS PROMISES

By Beth Briggs

"They that sow in tears shall reap in joy" (Psa. 126:5).

Here is a glorious promise for the sad, the sick, and those who are struggling with oppressive burdens. But let us take note. It is those who *sow* in tears who shall reap in joy. If one distressed with illness, loneliness, poverty, or sorrow rises above his adversities and sows seeds of kindness, faith, love, and cheer, he will some day, at some time, reap the reward of his labors, and shall be joyful in so doing.

Let us regard our tribulation as steppingstones to a life of gladness in helping others less fortunate than we. If we do this, God has promised a special blessing, not only in the life to come, but through all our days in this "vale of tears."

If we sow in tears and sorrow,
When our hearts are grieved and sad,
We will garner sheaves of sunshine,
Making all our world seem glad.

If we plant the seeds of kindness
When our skies are overcast,
There will be a blessed reaping
When we reach our home at last.

ILLNESS IN OUR LIVES

By Sidney E. Hatch

It has long been a cause of concern for this pastor to hear Christians being told that if they muster enough faith in times of sickness, God will make them well. The implications are that one remains ill because his faith is lacking; that his spiritual life is shallow.

I believe in praying for the sick. And, I believe if it is in God's plan and purpose for that individual he will be made well. This is evidenced by the case of Epaphroditus: "Indeed he was ill, near to death. But God had mercy on him" (Phil. 2:27).

But I believe it is cruel to leave a distressed believer with the feeling that the future course of his illness depends upon his spirituality or the amount of faith he is able to summon.

Several factors enter in, more than can be discussed here. But, one we shall mention: *the will of God.*

Of his thorn in the flesh, Paul wrote, "Three times I

besought the Lord about this, that it should leave me; but he said to me, My grace is sufficient for you, for my power is made perfect in weakness" (2 Cor. 12:8, 9).

We do not know what this physical malady was. All sorts of things have been suggested: malaria, eye trouble, epilepsy, insomnia, migraine headaches! But, whatever it was, Paul accepted it as God's will.

Was it accidental that Paul's faithful companion to the end was Luke, the beloved physician? (2 Tim. 4:11.) Was Paul a poor testimony to Julius the centurion because he went ashore at Sidon to secure medical treatment? (Acts 27:3.) We think not. Timothy was obviously a semi-invalid. (1 Tim. 5:23.) Paul left Trophimus at Miletum sick. (2 Tim. 4:20.)

Someone will ask, "Of what value, then, is prayer for the sick?" We reply, "Why not try the formula of Philippians 4:6, 7?" Here the Lord invites us to leave *all* our requests with Him and trust Him for the outcome. Can we do that?

How true is the statement, "True faith is always prepared for a refusal." Some "through faith" obtained promises, but others were tortured, not accepting deliverance, that they might obtain a better resurrection. (Heb. 11:33-35.)

Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!
We kneel, and all around us seem to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak; we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong—
That we are sometimes overborne by care—
That we should ever weak or heartless be,
Anxious or troubled—when with us is prayer,
And joy and strength and courage are with Thee?

—Richard C. Trench.

SLOW TO BELIEVE

By C. Jesse Pestle

"O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at

CONFERENCES AND CAMPS

August 11-19—Iowa State Conference at Waterloo

August 11-19—Western Nebraska Conference, Hollbrook, Richard Smith, guest speaker

August 11-19—Missouri State Conference at Jordan, S. O. Ross, speaker

August 22-26—Ohio Fall Conference, Lawrenceville, Raymond Brown, guest speaker

CHURCH OF GOD RADIO BROADCASTS

"Bible Truth Program," Station WSVN, Valdeese, N. C., Sunday, 2:00 p.m., Z. B. Duncan, speaker

"Bible Truth Program," Station WCGC, Belmont, N. C., 12:45 p.m., Sunday, Z. B. Duncan, speaker

"Bible Truth Program," Station WJRI, Lenoir, N. C., Sunday, 9:00 a.m., Z. B. Duncan, speaker

"Church of God Broadcast," Station KCLW, Gatesville, Texas, 7:15 a.m., Sunday, Richard Worley, speaker

"Church of God Broadcast," Station WCEN, Mt. Pleasant, Mich., Sunday, 9:30 a.m., Billie Kennedy, speaker

"Words of Life," Station WEBQ, Harrisburg, Ill., 6:30 p.m., Saturday, John Lewis, speaker

"Voice of Tomorrow," station KTAR, 620 kc., Phoenix, Ariz., Sunday, 10:05 a.m., Alva G. Huffer, speaker

"Voice of Tomorrow," Station WSIG, 790 kc., Mt. Jackson, Va., Sunday, 9:30 a.m., Dale Ward, speaker

"Words of Life," Station WFPR, 1400 kc., Hammond, La., Sunday, 8:00 a.m. James Mattison, Gordon Landry, Richard Dick, speakers

"Words of Life," Station WRRR, 1330 kc., Rockford, Ill., Sunday, 8:15 a.m. Kenneth Milne, speaker

"Words of Life," Station KBIIS, Hot Springs, Ark., 590 kc., Sunday, 8:00 a.m., Kenneth Milne, speaker

"Words of Life," Station WKAI, 1510 kc., Macomb, Ill., Sunday, 8:15 a.m. Kenneth Milne, speaker

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Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:25-27).

It is hard for us to understand why even the closest disciples of Jesus were not expecting His death and resurrection, and found it difficult to believe after they had taken place. The reason for their unbelief is told by Jesus in these words, "Slow of heart to believe all that the prophets have spoken." The combined witness of the Scriptures and the Saviour Himself wasn't enough to prepare the disciples. They were slow to believe.

Many people find it hard to believe in Christ today for the same reason—they do not accept the witness of the prophets. The first thing that Jesus did was to expound the writings of the prophets concerning Himself. In the Old Testament we find the prophecy. In the New Testament we find the fulfillment. Jesus Christ is the central subject of both testaments. He is the only One through whom salvation will come. If we do not believe in Jesus we have denied the Lord that bought us.

The prophets of old foretold of the crucifixion and resurrection of Jesus. Christ has always been in the plan of God, even before His beginning in Bethlehem. The blood sacrifices pointed to the work of Christ on the cross. One cannot read far in the Bible without coming into contact with the Son of God.

The importance of believing in Christ is shown in various scriptures. John concluded his book by saying, "These things were written, that ye might believe that Jesus is the Christ, the Son of God; and that believing

ye might have life through his name" (John 20:31). All who desire life in the Kingdom must come to believe in Jesus Christ. Jesus said, "He that believeth in me, though he were dead, yet shall he live" (John 11:25).

Belief in Christ is possible only by a knowledge of what the prophets said about Him. Jesus taught others of Himself by using the prophets. Let us do likewise.

Just let me rest in Thee, O Lord,
Nor strive, nor fret, nor strain
Against the burden of the days
That bring me tears and pain.

Let me remember that Thy hand
Can lighten every load.
And in Thy presence, I shall be
Safe on life's darkest road.

For Thou hast said that Thou art near
To all who need Thine aid.
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**How I Lost
My Fear of
Hell** (Page 4)

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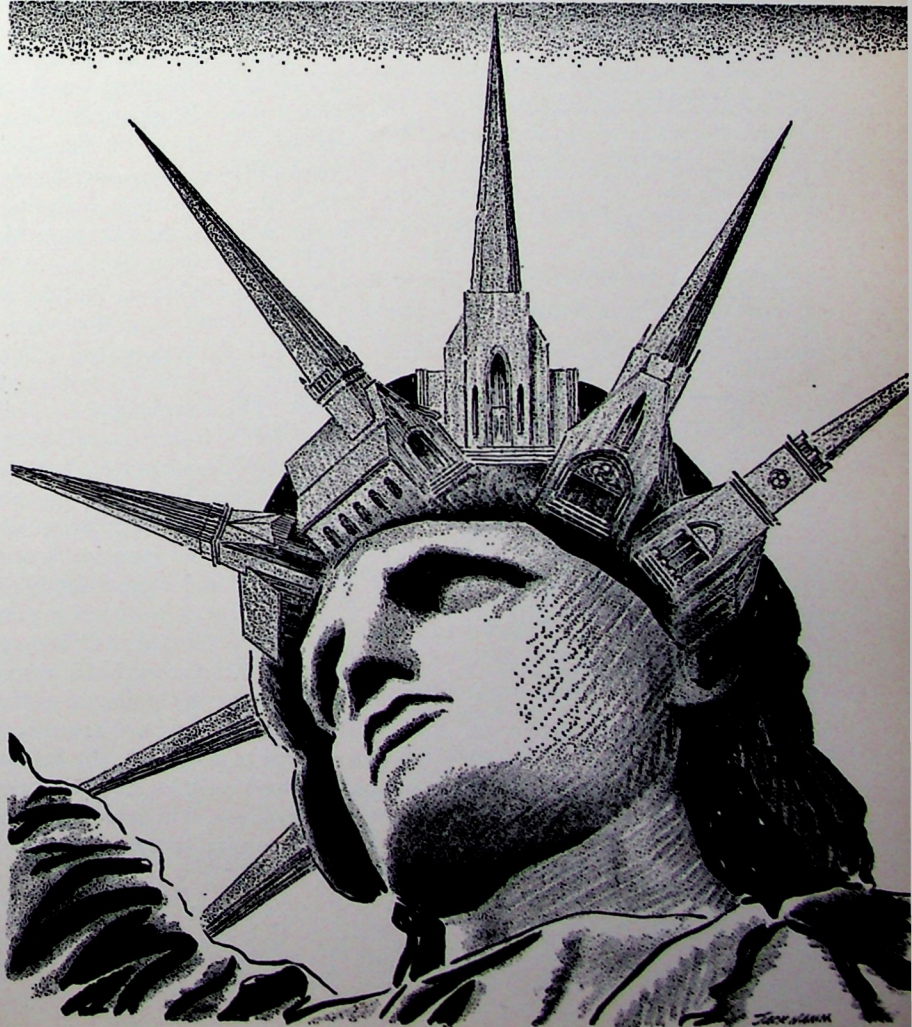
The Punishment of the Wicked

Faith in God

The Sacred Communion

And many short features for all
readers!

Symbols Of Liberty



HOW

By Leonard C. Lee

I LOST MY FEAR OF HELL

WHENEVER I used to hear a preacher describe hell-fire, or even when I heard the word used, it sent a chill down my spine and gave me a queer feeling in the pit of my stomach. It was not merely a word to me, it was an experience. The word terrified and haunted me. It brought back memories that I wanted to forget.

It was a beautiful autumn day in North Dakota. The prairie grass was so rank and tall that even with my nearly five years of sturdy growth I could barely see over it. The prairie stretched for miles in every direction, dotted here and there with a freshly plowed field, a lonely farmhouse, or a struggling grove of stunted trees. On one side was the broken country along the James River that had never been touched by a plow.

My father was plowing about a mile from home with my grandfather's team of five big black horses. I often went to meet him near quitting time, and he would put me on one of the horses to ride. "I didn't fall off," I told my mother proudly; "I just hung on to the feathers."

One day I started a bit early and was nearly to the field, wading through the tall prairie grass, when I heard the horses coming. Their hoofbeats were like thunder. Then I saw them. They were coming right at me, running like mad. I could see Daddy standing up on the plow swinging a long whip. Daddy was whipping the horses. I was so frightened I could not move. The lead horses saw me and shied to one side and Daddy caught a glimpse of yellow curls in the tall grass as he careened past. I caught just a flash of his face as he turned to see what the horses shied at. I had never seen my Daddy look like that before.

I watched, fascinated, as he swung the team in a wide arc. He tripped the plow in the ground and plowed three double furrows around me. Then he stopped the plow and set fire to the grass inside the plowed furrows in a dozen places. He picked me up and held me while he burned off all the grass in the circle. Then he drew a small circle right in the middle of the burned area and put me in it.

"Stay right here until I come back," he said. There

was a sharpness in his voice that I had never heard before. His face was white and drawn and desperate. I knew that he meant exactly what he said and that I had better obey.

It had taken only seconds to accomplish his mission. His tall, thin body worked with the precision of a machine. There was a terrible urgency about him that I could not understand. He jumped on the plow, swung the whip, and I was left alone.

I did not know, and he could not take time to tell me that the prairie was on fire and the flames were racing right for our home. Daddy was hurrying to put black plowed earth between the fire and his loved ones. With a shock of horror that almost knocked him off the plow he saw me, his oldest son, his pride and joy, alone on the burning prairie. He could not take me with him, and other lives were in more peril than mine. His only hope was my obedience.

I stayed in my circle a bit unwillingly. My father was a Norwegian and a strict disciplinarian. We children had been taught to obey. I was unconscious of danger, and curious that so many small animals were coming out of the grass into my blackened circle. There were gophers and mice and snakes and birds. A coyote came in, took a good look at me, and went on. A jack rabbit almost as large as I was tried to share my small circle. His hair was badly singed, and he seemed to want me to help him.

I soon began to smell smoke, and the air got hot and hard to breathe. Then I saw the fire coming. The flames were as high as a house. The fire made a sound like that of a freight train. I wanted to run, but Daddy had said, "Stay right here until I come back." I tried to claw into the ground, but the sod was thick and tough. Tongues of flame like giant arms kept reaching out for me. My clothes began to burn, and my hair burned. I rolled on the ground and screamed and clawed at the earth. Then I felt the earth shaking with the thud of pounding hoofs, and I knew that Daddy was coming. The next thing I remembered, I was in my father's arms.

Daddy had saved our house with the help of neighbors who came from miles around with barrels of water

and brooms and blankets and teams and plows. Then he swung his tired team around and lashed them into foaming furies in a race to reach me ahead of the fire. Fearing he was too late, but clinging to a desperate hope, he drove his terrified horses through a wall of flame into my circle and found me right in the middle of the circle where he had left me.

Many a night after that when I would awake screaming and clawing as from a terrible dream, I would find myself in my father's arms. His love and tenderness would still my terror. He would take me with him into his own bed, and I would fall asleep secure with him close by my side.

As I grew older I learned that God is a loving Father, and that hell was never meant for His children. I found this text in the Bible that gave me a new idea of God's dealings with men: "Then shall he [Jesus, God's Son] say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).

If the fire was prepared for the devil and his angels, why did some people talk about people going to hell? I wondered. I began to study into it. I found that God loves all men. He is "not willing that any should perish" (2 Pet. 3:9).

I found that hell is not a place run by the devil, where he takes delight in poking sinners into a fire, but a place where Satan himself will finally be burned up. Sin means being out of step with the universe, righteousness, and God. Sin is a disease like cancer, which must be destroyed before the world can be clean. It was intro-

duced to man in the Garden of Eden. Sin is really disobedience to the perfect righteousness of God.

Jesus, the Son of God, died on Calvary's cross to make a way of escape for all. He has marked out a path for all to take who would escape destruction. My own experience helped me to see what it meant. My father saw the destruction coming and made a place of safety for me. But I was safe only if I obeyed. I would have perished in the flames if I had not stayed in my circle. My father did all he could, but I had to do my part by obeying the one who knew the only way in which I could be safe.

In Noah's day the ark was a place of safety from the flood. Those who obeyed God and went in were safe. Those who refused to obey were drowned. In Jesus Christ, God has made a place of safety for all who will obey Him.

I could not find in the Bible anything that showed there is at present a burning hell-fire.

As I came to realize that entrance into eternal life or death is entirely voluntary, that we will receive exactly that reward or punishment which we have chosen, the wonderful love of God took away the fear in my heart. I saw that the destruction of sin was necessary to purify the universe, but that no one need perish who will let go of sin and accept the salvation offered by Christ.

God calls the destruction of the wicked "his strange work" and "his strange act" (Isa. 28:21). The Revelator pictures the last terrible scenes of the destruction of sin. Speaking of the wicked, he said, "They went up on the
(Please turn to page 15)

FAITH IN GOD

By John Holt, San Antonio, Texas

FAITH means "to believe," or "to trust." In order to have faith, one must truly and wholly believe and trust within his heart on the Lord Jesus in heaven, if he ever expects the Lord to answer his most-needed prayers.

People can say they believe and have faith, but that is as far as it goes. When they pray to the Lord, and their prayers are not answered, they wonder why the Lord has not answered them. Hebrews 11:6 records this: "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

In other words, without faith a man can expect nothing from God; having no faith, he shows the Lord he does not have full trust and confidence in Him.

How would you like for someone you love to have no trust in you? It would make you feel bad, wouldn't

it? It is the same with God. If you have no faith in Him, it makes Him feel that His love for you is not appreciated. He wants your full trust in Him.

So I ask you, why should He do anything for you, if you do not trust Him and fully believe in Him?

If a man seeks God diligently, however, and with faith unceasing, the Lord will reward him many times over. He must believe that the Lord is the one and only God, and trust in Him no matter how hard it is or how many times disappointment comes to him. God is a good and loving God, and He does not want harm to come to His children.

So a person must have trust; he must believe on God with all his heart. The Lord will always be there to help in a time of trial and tribulation, if the person comes to the Lord with faith and love unceasing, and with an honest prayer in his heart.

Without belief there is no trust, and without trust a person surely cannot love our most wonderful and loving Father in heaven.

The Punishment of the Wicked

By Pastor Harry Sheets
Ripley, Illinois

There Is A Key (Luke 24:47)



SUPPOSE a vicious animal were to attack my wife and mangle her body almost beyond recognition, and then left her at the point of death. Suppose, further, that I were able to capture the animal and chain it to heavy iron posts. Then, filled with anger and a consuming desire for revenge, I would pile wool around the helpless animal, throw gasoline over all, and set it on fire. We know that the animal could not survive for long. Merciful death would soon end its suffering.

Suppose I were to do such a terrible deed, what would you think of me? Would you feel that I was justified in destroying the animal in such a cruel manner? How many of you would want to attend the church I was serving?

I know that if I were to do any such thing, I would be arrested almost immediately. Newspaper headlines would fairly scream: "Preacher Tortures Helpless Animal." I am confident that people would shun and despise me. They would be justified in doing so. We know that our civilized society would not tolerate any such cruelty.

If man will not tolerate such cruelty against a dumb animal, does it seem reasonable to believe and teach that God will throw human beings into a lake of fire and let them suffer, not for just a few minutes as in the case of the animal, but for millions upon millions of years? Is man more merciful than God?

To make it even worse, we are told that the devil, or Satan, was once an angel in heaven. He became disobedient and gave God so much trouble that He drove him to earth where he was left free to deceive men. If weak man is unsuccessful in his attempts to resist the wiles of the arch deceiver, we are told that God will condemn him to an eternity in hell-fire. I do not worship this kind of a god. I believe in a God of love, mercy, and justice.

I reject the teaching of eternal torment for the following reasons: 1) this teaching grows out of the pagan teaching or doctrine of the immortality of the soul—a doctrine foreign to the Bible; 2) the doctrine of the eternal torment of the wicked originated during the dark ages when it was thought advisable, and ethical, to scare people into religion; 3) no sinner does, or ever will, possess immortal or eternal life—since there is no part of man that could survive such a fire, such existence would be impossible; 4) the Bible does not teach the doctrine of the eternal torment of the wicked; and 5) the teaching constitutes blasphemy against the God of love.

We have already dealt with the false doctrine of the immortality of the soul (see August 15 issue) and from our study of man's origin we know that there is nothing in man's make-up which can survive fire.

The Bible does teach that sinful man will be *destroyed* and that fire will be the destroying agent used by God.

The end result obtained by this fire will be total destruction. This fact is taught by both Old Testament and New Testament writers.

Jesus said: "Wide is the gate, and broad is the way, that leadeth to *destruction*, and many there be which go in thereat" (Matt. 7:13). Another time He taught: "Except ye repent, ye shall all likewise *perish*" (Luke 13:3, 5).

Paul told the Roman brethren that "the wages of sin is death" (6:23). He did not say that the wages of sin was eternal torment. In Romans 9:22 Paul likened the wicked to "vessels of wrath fitted to *destruction*." Paul did not like some of the Philippian brethren and said: "They are the enemies of the cross of Christ: whose end is *destruction*" (Phil. 3:18, 19).

The Psalmist wrote: "The transgressors shall be *destroyed* together" (Psa. 37:38). In verse 20 of this Psalm a new thought is introduced: "The wicked shall *perish*, and the enemies shall be as the fat of lambs: they shall *consume*; into smoke shall they *consume away*." This tells that the wicked shall be destroyed by fire.

Malachi 4:1, 3 agrees with the statement just read. "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*. . . . And ye [the righteous] shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Note, again, that total destruction by fire is the punishment of the wicked.

We return to the words of Paul: "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).

Jude tells us that the destruction of Sodom and Gomorrah "are set forth for an example, suffering the vengeance of eternal fire" (Jude 7). These cities were completely destroyed by fire from God. We might well call them "Exhibit A" in the court of God's judgment of the wicked. The end was swift and complete destruction, not lingering torture.

The golden text of the Bible, John 3:16, shows the two choices which are open to man: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not *perish*, but have everlasting life." We can have everlasting life or we can *perish*. The choice is ours.

Many more scriptures could be added to those already given to show that end of life, not eternal torture, is the final fate of the wicked. Let us turn our attention now to a study of the word "hell" in the Bible.

The word "hell" in the Old Testament is always translated from the Hebrew word *sheol*. *Sheol* has been translated "grave" thirty-one times, "hell" thirty-one times, and "pit" (meaning grave) three times. Strong defines *sheol* as "the world of the dead." Young defines it as "the unseen state." All people, good and bad, go into *sheol* when they die. Jonah considered himself in hell when in the belly of the great fish. When telling of his experience, he said: "I cried . . . ; out of the belly of *hell* cried I" (Jonah 2:2).

When Korah and his followers rebelled against Moses and the ground opened up and then closed over them, the record states: "They . . . went down alive into the pit [*sheol*—hell], and the earth closed upon them: and they perished from among the congregation" (Num. 16:33). Job cried: "O that thou wouldest hide me in the grave, [*sheol*], that thou wouldest keep me secret, . . . that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee" (Job 14:13-15). Again, he said: "If I wait, the grave [*sheol*] is mine house: I have made my bed in darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister." He included all dead when he added: "They shall go down to the bars of the pit [*sheol*], when our rest together is in the dust" (Job 17:13, 14, 16). It is all too evident that *sheol* is the place where all dead people are resting, or sleeping, while awaiting resurrection.

The Hebrew word *sheol* becomes *hades* when the Old Testament is quoted in the New. All authorities agree that *hades* has the same meaning as *sheol*, so we need spend little time in discussing it. *Hades* is translated "hell" ten times and "grave" once. We have read that in Ireland some people speak of "helling" potatoes. A woman from Maine once spoke of "helling" wheat. In each case they were planting the potatoes or wheat. There was no thought of fire in their statements, neither is there any thought of fire in the word "hell" when translated from *hades*.

However, Jesus did use one word eleven times which is associated with fire. This word is *Gehenna*. *Gehenna* means the "Valley of the Sons of Hinnom." *Gehenna* is a proper noun and should not have been translated "hell" any more than "Illinois River Valley" should be called hell.

The Popular and Critical Bible Encyclopedia has this to say about *Gehenna*: "The valley which bounds Jerusalem on the south, below Mount Zion, and which in Scripture is often mentioned in connection with the horrid rites of Moloch, which under idolatrous kings were there celebrated. . . . When Josiah overthrew this idolatry he defiled the valley by casting into it the bones of the
(Please turn to page 15)

The Sacred Communion

By Pastor C. F. Pryor
Cleveland, Ohio



THE COMMUNION service is that symbolic rite of the church wherein the believer partakes of the broken bread and the cup in remembrance of Christ's sacrificial death. The bread *represents* the body of Christ; the cup *represents* the blood of Christ.

From the instructions given by Christ to the apostles and those which were received by the Apostle Paul, two symbolic ordinances of the church are set forth: the ordinances of baptism and Communion. These ordinances of the church were to be observed perpetually and universally during the age of grace, or the church age.

We refer to these ordinances as symbols because they are given to us as a representation of that for which they were given. Much of God's Word comes to us in symbolic language. A major part of the Book of Daniel is written with various mediums used to represent nations and leaders of nations. The Book of Revelation follows this same pattern. Our everyday life is filled with symbols. Words are symbols which represent the true thing. If we spell the word c-o-w to a baby or child that has never seen a cow, or a picture of one, it means nothing to the child. However, if he has seen a cow and knows what the letters represent his mind immediately and voluntarily draws a picture of a cow.

Numbers are symbols of that which they represent. They mean nothing to a child who is not able to count. Did you ever try asking a small child which he would rather have, an old worn-out five dollar bill or a crisp new one dollar bill? The auditor may sit and add figures representing money all day long and never handle a dollar bill during the day. If he did count paper money all day he still would be only handling that form of currency which is symbolic of the same amount of silver kept in store in the United States Treasury. The flag of the United States of America is a symbol of our country, but it has little meaning unless we know something about the freedoms for which it stands.

Symbols may be just as important as the things they represent if we understand their purpose. It is important that we understand the meaning of the Christian ordinances before participating in them. They are not works of magic, but are valid and effective only as they hold meaning to the one participating in them.

Both baptism and Communion reveal a spiritual rela-

tionship between the believer and Christ. Baptism pictures the establishment of a union between the believer and Christ. Communion pictures the continuation of that redemptive relationship. Baptism pictures the believer's entrance into Christ; Communion pictures Christ's entrance into the believer. Baptism is the immersion of a believer in water, symbolizing his belief that Christ died for his sins, was buried, and rose again. It indicates that the believer has entered into a personal relationship with Christ and that he has appropriated to himself the benefits of Christ's sacrificial death. Baptism is a symbolic rite wherein the believer pictures the fact that *his old nature* has been put to death and buried, and that he has risen to newness of life in Christ. Immersion is the only valid form of baptism. It alone pictures what baptism symbolizes. (Rom. 6:4; Col. 2:12; 1 Pet. 3:21.)

The Communion service is that symbolic rite of the church wherein the believer partakes of the bread and the cup in remembrance of Christ's sacrificial death. It serves as a constant reminder of the time and the manner of our personal liberation from the sentence of eternal death. "Why," we might ask, "were bread and the fruit of the vine chosen as symbols?" A reasonable answer is this: man's nourishment actually becomes his body and blood. Thus when we partake of the symbol of Christ's body and blood into our system we are strengthened by His life. Both materials have suffered in their preparation. The grain for the bread has been ground into many fine particles. It is then brought together and baked in one loaf to be broken and divided again, this time to give strength to many. Does this not teach us how the seed promise of a redeemer existed with the Father in the beginning, coming down through Old Testament prophecies? When the fullness of time was come, Jesus was born into the world as the seed of the woman, also the Son of Jehovah, the redeeming God. His body was broken in death that He might give life to as many as would eat thereof. (John 6.)

The fruit of the vine undergoes similar suffering to become a strengthening element in the life of the person partaking. The bread is broken, symbolizing that Christ's body was broken for us. The fruit of the vine is used to constantly remind us that His blood was shed for many for the remission of sins.

The Communion service is a service of fellowship. How wide a fellowship is it? It looks backward and brings us into fellowship with the long line of believers which began with the first simple observance in the upper room. Perhaps the beloved disciple John received it first, sitting close to Jesus. This we cannot know. However, the first observance held the same significance as it does today. They were given assurance of restored fellowship with the heavenly Father through His Son. They did not partake of the symbolic emblems because they were righteous within themselves, not having committed sin, and worthy to receive the blessings this union with Christ would bring. They did partake, however, because they had faith to believe that "the blood of Jesus Christ his Son cleanseth us from all sin."

They were also reminded, even as we, that He is coming again. As Jesus kept His last Passover with His disciples and instituted the Communion service, He said concerning the bread, "I will not any more eat thereof

until it be fulfilled in the kingdom of God." Then He took the cup and gave thanks and commanded them to drink, saying, "I will not drink of the fruit of the vine until the kingdom of God shall come."

The order of the service given in the Corinthian Letter by the Apostle Paul is the same as that instituted by Christ. The symbols were the same and the truths to be understood were the same. They were not partaking because of self-righteousness, but because they had been brought into fellowship with the Father by Christ's sacrifice. They kept the service in memory of Christ, understanding that "as often as ye eat this bread and drink this cup, ye do shew the Lord's death *till he come*."

The Communion service has been entered into down through the ages as a service of fellowship; fellowship with the Father and the believer and fellowship with all other believers during the church age, not only with those who have preceded us but with all who shall follow after us and keep this service, "till he come."

The Importance of

Church Attendance

By Pastor Hollis Partlowe, Macomb, Illinois

MOST parents rebuke their children for skipping school, but often the same parents freely allow their children to skip Sunday school and church services, Sunday after Sunday. Which is more important? Upon which life do we place the most value? Make no mistakes, God holds all parents responsible for the religious education of their children. One of the greatest things one can do for his church is to be present at all services. It encourages others and helps him.

"Not forsaking the assembling of ourselves together . . . and so much the more, as ye see the day approaching" (Heb. 10:25). Yes, attendance is commanded; not *less and less*, but *more and more*. From the earliest times God has commanded His people to gather before Him. Israel could not observe their feast days in their respective homes; they were to assemble in one body and encourage and inspire one another. (Judg. 20:1.) Is less expected of us in this age of enlightenment? Christians who do not attend the Lord's house regularly are weak and soon drift back into worldliness. Moreover, one's attendance adds to the strength of the church; one's absence weakens and damages it. Regular attendance at *all* church services is a natural result of *genuine conversion*. Furthermore, we are told to come to the "unity of the faith" (Eph. 4:13). How can this be accomplished if we never come together?

The church is the most important part of any community. If the church were filled at each service, the community would notice; the evangelistic work would be done; the financial problems would be solved; the missionary problems would be solved. The whole church program would be advanced. This is the one thing that would make the church strong. We would not think of playing a football game with half a team, but the church often does its work with one third or one fourth of a team. Here is the great weakness of the church. Far too many people make their church a matter of convenience. Many excuses are given for not attending church. However, they all add up to one word, "indifference." Indifferent Christians are the ones Jesus will spew out of His mouth. (Rev. 3:16.)

We should not place too much emphasis on the *day* of worship. We go to church to worship God through His Son Jesus Christ. Let us exalt them, not the day. True Christians serve God seven days a week. However, the early church met on the first day of the week (Acts 20:7; 1 Cor. 16:2); the Judaizers met on the Jewish Sabbath.

To be a Christian one must love the brethren. When we love people, we want to be with them. Hence, the genuine Christians assemble regularly. Besides, punishment is assured backsliders. "If any man draw back, my soul shall have no pleasure in him" (Heb. 10:38).



By Pastor Gordon Landry
Baton Rouge, Louisiana

IN ISRAEL - GOD'S CHOSEN PEOPLE

ANTI-SEMITISM rears its ugly head throughout the world, and God's chosen people look with foreboding to an uncertain future. In their fearful hearts must always burn the question, "When will another Hitler-Eichmann combination arise to persecute us and attempt to extinguish the light of Israel?"

Since the decline of Solomon's kingdom of glory and grandeur, Israel has been in a constant state of siege from embittered enemies. Hitler thought he could solve all the world's problems by, as he put it, "resolving the Jewish question." Little did Hitler know that when he buffeted and sacked and pillaged this ancient people, he literally tore at the heart of God.

God told Abraham a long time ago, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3).

Simply recall the long, involved, and strange history of this people, and you can come to no other conclusion than that God has kept and still is keeping His covenant with Abraham. Nations of this world have risen to great heights of strength and influence because of a helping hand extended to Abraham's descendants. Likewise, nations of this world have fallen to dust and ashes because of a haughty and despicable attitude toward the people of God.

Now, it is true that God raised up certain nations and individuals to punish His people for their iniquity, and we do not attempt to minimize that iniquity. But God does not hold those nations and individuals any less responsible for their thrashing of Israel. Jeremiah recorded this, "Then came the word of the Lord unto Jeremiah, saying, Behold, I am the Lord, the God of all flesh: is there any thing too hard for me? Therefore thus saith the Lord; Behold, I will give this city [Jerusalem] into the hand of the Chaldeans, and into the hand of Nebuchadnezzar king of Babylon, and he shall take it: and the Chaldeans that fight against this city, shall come and

set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger" (Jer. 32:26-29). Nebuchadnezzar was a servant of God, sent forth to punish God's people. He is called God's servant in Jeremiah 43:10.

But this fact that God had chosen him to be an instrument whereby the Jews were harshly punished in no way excused Nebuchadnezzar for the punishment he meted out. From the lips of Jeremiah came this prophecy of God, "Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones. Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. And I will bring Israel again to his habitation" (Jer. 50:17-19).

Approximately one hundred fifty years before Cyrus was born, God called him by name in the last part of Isaiah 44 and the first part of Isaiah 45, and told exactly how he would capture the city of Babylon. Assyria was the great kingdom of the world when Isaiah made the prophecy, but the prophecy came to pass *exactly* as God said it would. Not one iota of the minute description of the taking of Babylon failed in its fulfillment. And notice again from Jeremiah's prophecy these words, "Thus saith the Lord of hosts, the God of Israel; The daughter of Babylon is like a threshingfloor, it is time to thresh her: yet a little while, and the time of her harvest shall come. Nebuchadnezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out. The violence done to me and to my flesh be upon Babylon, shall the inhabitants of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say. Therefore thus saith the Lord; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry. And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant."

The ancient site of splendid Babylon now can boast no more than a nomadic village, and even that cannot remain. The golden city of which Nebuchadnezzar was so proud has long since been covered by the shifting sands of a vengeful desert. Yet the little nation of Israel that was pillaged by its mighty conqueror has today taken its place among the few nations possessing intricate knowledge of the atom and having a definite rocketry program.

Egypt once boasted of being Israel's master, and forced the bedraggled slaves to make mortar and brick and build great treasure cities. Yet, in the 1948-49 Arab-Israeli conflict, Egypt could not muster enough strength—even with six other Arab nations to help her—to push the Jews from their Promised Land.

The Persian Empire once held Palestine with a powerful stranglehold, but now it is a wishy-washy kingdom, trying again to ride a crest to greatness by pitting East against West in its turbulent land.

Greece, spurred onward by its young genius Alexander the Great, sprawled across the known world in twelve short years. Yet, at the age of thirty-two, Alexander died in an alcoholic stupor, and his kingdom of tremendous proportions crumbled away into nothingness.

Rome next blighted the world with its ruthless, iron-fisted armies, and again Israel fell prey to foreign forces as it had to Rome's predecessors. But Rome's internal lethargy and rottenness ate away at its vitals, and the iron-fisted city fell flat on its face.

In the midst of the rising to greatness and final upheaval of all these dominant kingdoms, the Jewish people have remained a separate and idealistic people, holding tenaciously to their last and only hope: a belief in their God.

A century and a half before the birth of God's Son, a Syrian king named Antiochus bathed Palestine with Jewish blood and desecrated the altars of God. He marched on into Persia; but the Jews, the most freedom-loving people upon this earth, revolted against his tyranny. He sent strong forces against the Jews, but God was gracious to His people, and gave them victory over the Syrians. In the Apocrypha, Second Maccabees 6:8-13 records the outcome of this tremendous upset: "It happened when the king heard these accounts, that he was astounded and dreadfully shaken, and he took to his bed, and fell sick with grief, for matters had not gone as he intended. He was sick for a long time, for his grief was intensified, and he concluded that he was going to die. So he called in all his friends and said to them, Sleep departs from my eyes, and my heart fails with anxiety. I have said to myself, What distress I have reached, and what a great flood I am now in. For I was gracious and beloved in my exercise of power. But now I remember the wrongs which I did in Jerusalem, when I took away all the gold and silver dishes that were in it, and sent to

destroy the inhabitants of Judah without any cause. *I know that it is because of this that these misfortunes have overtaken me.* Here I am dying of grief in a strange land." Here was one man who realized, albeit too late, that God meant what He told Abraham, "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

The Spanish Inquisition, wherein Jews were a people under rigorous and deadly attack, as were also Protestants, was a horror unleashed in the latter part of the fifteenth century. In the middle of the sixteenth century, the "invincible" Spanish Armada met defeat at the hands of a raging sea and British ships, and Spain slipped from its slot among the great powers of the world.

Hitler's Germany destroyed six million Jews in its attack on the people whom no nation can annihilate. Hitler intended that his Egyptian army under Rommel should capture Palestine, and that Adolph Eichmann should rule the land and put the final touches to his Jewish-extermiation plan. But Rommel met disaster in the deserts of North Africa, and Hitler's Germany began its inevitable decline. The armies of the allies did not defeat Hitler; God stepped in and put an end to his mad scheme of destroying the ancient and holy people.

As Jews scrambled away from Hitler in makeshift transportation and began a long-prophesied exodus to the Promised Land, British troops and warships, egged on by jealous Arabs, tried every conceivable means of stopping the desperate influx into Palestine. Fighting Hitler with one hand and Churchill with the other, God's people tumbled daily into the land that ostensibly could not hold them. Because of their part in attempting to placate the Arabs at the expense of the Jews, Britain's hold on her empire began to slacken.

Pope Pius and John Foster Dulles were opposed to the Jews making Jerusalem their capital city, and insisted Tel Aviv be made the choice. Pope Pius feared that Jerusalem would take its rightful place as the holy city, and that Rome, as a result, would lose its significance. Dulles feared the political consequences and ultimate worldwide implications in another Jewish-Arab flare-up. As a result, Communism gained against both, and both the United States and the Catholic church were thrown out of Cuba as a direct consequence.

The Jews are an invincible people. No nation or combination of nations is strong enough to root them out of their homeland again. Samuel said, "The Lord will not forsake his people for his great name's sake" (1 Sam. 12: 22). God is now preparing His people for permanent residence in the land He promised to Abraham. Before this can become a reality, however, Israel is slated for another great world-wide persecution, the seeds of which already have been sown in men's hearts. Listen to God's eventual acceptance of His people. *(Turn to page 15)*



The Pulpit and the Press

Brief Messages for Busy People



GOD BUILDS NO CHURCHES

"God builds no churches. By His Plan
That labor has been left up to man.
No spires miraculously arise;
No little mission from the skies
Falls on the bleak and barren place
To be a source of strength and grace.
The humblest church demands its price
In human toil and sacrifice.

"Men call the church the House of God,
Toward which the toil-stained pilgrims trod
In search of strength and rest and hope,
As blindly through life's mists they grope.
And there God dwells, but it is man
Who builds that house, and draws its plan;
Pays for the mortar and the stone
That none need seek for God alone.

"The humblest spire in mortal ken
Where God abides was built by men.
And if the church is still to grow,
Is still the light of hope to throw
Across the valley of despair.
Men still must build God's House of Prayer.
God sends no churches from the skies . . .
Out of our hearts that must arise."
—Edgar A. Guest.

WORSHIP

By Pastor C. E. Randall

"God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

The church is the medium through which one can worship the Lord. The Lord invented or, rather, instituted the church. He knew the importance of it and man's spiritual need for the transforming power which would be available through worship in the church. One may be able to find God outside the church, but he cannot go long without that spiritual strength obtainable through worship in and with the body of Christ—which is the Church of the living God.

The church is one's spiritual home, and how one likes to be home when he has a good home! The church is a good home for one to have. David expressed the desire for worship in the house of the Lord, when he said, "I

was glad when they said unto me, Let us go into the house of the Lord" (Psa. 122:1).

The very meaning of "church" is those who "come together"—the called-out ones. Christ went weekly—every Sabbath day. We should go, too!

THE TYPOGRAPHICAL ERROR

The typographical error is a slippery thing, and sly. You can hunt till you are dizzy, but it somehow will get by till the forms are off the press—it is strange how still it keeps!

It shrinks down into a corner, and it never stirs or peeps—that typographic error, too small for human eyes, till the ink is on the paper—then it grows to mountain size!

The boss he stares with horror, then he grabs his hair and groans; the copy reader drops his head upon his hands, and moans. The remainder of the issue may be clean as clean can be, but the typographic error is the only thing you see!—Northfield (Minn.) News.

"HE THAT FOLLOWETH ME"

By C. J. Shaw

Are we those who follow Jesus for the "loaves and fishes" but flinch from church services that interfere with our own way of life? Would we follow Jesus to Bethany to see Lazarus who was raised from the dead, wait impatiently for supper, but find time to criticize Mary for using such expensive ointment to anoint the feet of Jesus? One did, and he was himself a guest.

Would we follow Him to Jericho and say to the blind beggar, "Hold your peace," when he was crying to Jesus for mercy? Is it enough just to be traveling with the crowd or must we ourselves learn to follow Him? We must if we want the reward for doing it. Would we follow Jesus to Gethsemane where He must decide in agony whether we are worth the price He must pay for us?

Do we hear Him talking to the woman of Samaria as "he sat thus on the well," telling her of the gift of God and offering her "living water"? Did He say to her that they which worship the Father, "must worship him in spirit and in truth"? Does the Father still require the same of us?

Will God make His word good? We will never know without trying it. Elisha believed God in receiving the

mantle of Elijah when he stood by the bank of Jordan. But he proved the words of the prophet when he smote the waters and said, "Where is the Lord God of Elijah?" and, sure enough, the waters "parted hither and thither."

Solomon said, "Train up a child in the way he should go, and when he is old, he will not depart from it." Friend, this takes longer to prove, but has in it life or death for now and for eternity for your child and mine. Paul said, "Prove all things, hold fast that which is good." Let the church help you train up your child and you help the church keep its moral and spiritual standards high. The church is what you make it.

"We were there in every stripe, and every tear.
We were there in every sword, and every spear.
He hung as one whose heart had every care.
So we were there, my friends, we were there."

THE MIRAGE OF SIN

By Mrs. Rosalie Ficken

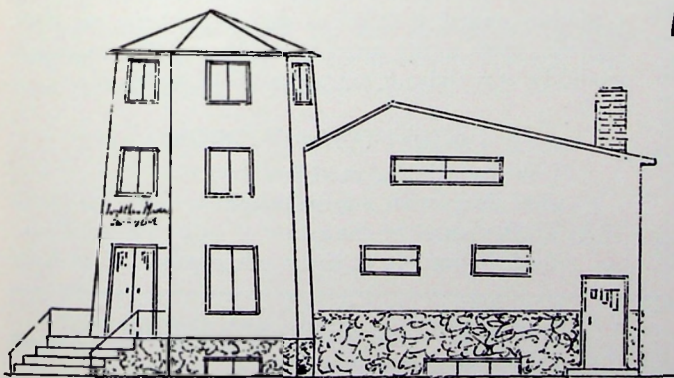
One day a small girl admiring a mountain from a distance longed for the day when she would be able to reach the mountain itself and even climb to its summit. Years later, the much longed-for opportunity presented itself, when she was one of a party sent on an errand that took them to the foot of the mountain. The house they visited sat in the shadow of the heavily wooded slopes overlook-

ing its roof. Amazed, she could scarcely believe it was the same mountain that she had been gazing at so many years, from afar off. It seemed so different than what she had expected it to be. It was more like a dark, sinister danger, threatening those who dared come too close, not at all like the friendly mountain she had admired for so long.

Having seen the mountain at close range, her first instinct was fear, and she longed to put distance between her and the somber, brooding giant that rose towering from her feet. Yet she knew that the mountain she feared was the same one she had known for so long.

Once a young minister of our church made the statement that the reason so many people failed to recognize sin was because it was so many times beautiful. So it is with real life situations. Viewed from a distance, innocent pleasures or sins may seem too far removed to become a threat to our spiritual welfare, yet when we come too near, we cannot help but feel the warning or sinister threat.

Like the mountain viewed from far off, sin can be deceiving and not what it seems to be, until we come into close contact with it. We then learn to our sorrow that all is not what it seems. As a thirsty traveler crossing an arid desert's simmering hot sands might see a mirage of cool flowing water and shade, so the beauty of sin is often a mirage hiding what lies behind it.



Eighth Mission Builder's Appeal

Digby, Nova Scotia

New Mission Builders

- 994. Mr. & Mrs. Olaf Hammer
- 995. Mr. & Mrs. V. I. Corbell
- 996. Pennellwood Junior Bereans
- 997. Wayne C. Thoms
- 998. Mr. and Mrs. H. K. Elton
- 999. Sara Jane Peters
- 1000. Harvey Krogh, Sr.
- 1001. Little Learners, Raker Sunday School

We have reached the Goal
of 1000 Mission Builders

Please enroll me as a Mission Builder.

Name

Address

City Zone State

(Mail coupon to Church of God General Conference, Box 231, Oregon, Illinois.)

Two years ago, thanks to the Mission Builder's League and other contributors, a basement church was finished at Digby, Nova Scotia. At that time plans were made for a second Mission Builder's appeal at a later date to complete the superstructure of the building. The time has now come for this second appeal to complete the church building, as the drawing above indicates.

This is another opportunity for Mission Builders to assist in the construction of a mission church building, that the gospel might be more effectively preached. If you are not now a Mission Builder, use the coupon at right to enroll today. Mission Builders agree to give at least \$5.00 for each appeal. There are usually two appeals each year.



Outdoor Church

By Mildred Dennis

"May we swim in the pool for a while?"

The sun wasn't quite gone. Mother, Daddy, Danny, and Carol had been riding all day. Tomorrow would bring another day of riding. Grandma would be waiting for them and vacation would really begin.

Daddy chose this little house along the road for sleeping. It was a nice motel, and the swimming pool for guests made it even better for Carol and Danny.

"Yes, run along and have your swim," said Mother. "Come back in a little while and we will walk over to the cafe for supper."

The cool water sparkled in the blue pool. How good the splashes felt. What fun the children had!

Later, after supper, Mother told the children to scoot to bed. "We want to get an early start tomorrow."

"Mother," said Carol, "tomorrow is Sunday. What will we do about church?"

"We will see when tomorrow comes."

The next morning the sun was just peeking over the hills as the family went to the cafe for breakfast. After the last hot cake disappeared, it was time to follow the long white road again. The sun climbed higher and grew warmer. As each small town was left behind, the children saw more and more people out on the streets. Carol saw the church spires dotting the sky here and there. Sometimes she heard bells ringing.

"Are we going to stop at one of the churches?" asked Carol.

"That would be nice, but let's try an idea I have," said Daddy. "We've almost reached a place I know about."

Before long, Daddy turned off the white pavement. The little side road wound around the side of a high hill. Daddy stopped the car at a natural park. There were some tables and cooking grilles.

Carol looked through the tall trees to the highway far below. The cars looked like Danny's toy cars whizzing along. Carol listened carefully. It was very quiet. She couldn't hear the noise of the cars and trucks. Instead, the birds were whistling their merry songs overhead. As she looked up, Carol saw the great branches coming together. Patches of sunlight flickered through to the cool ground. Gay wild flowers added their reds, yellows, and blues to the picture.

They sat down. Daddy brought out the Bible. He opened it to Psalm 24 and read:

"The earth is the Lord's and the fulness thereof,
The world and those who dwell therein;
For he has founded it upon the seas,
And established it upon the rivers.

"Who shall ascend the hill of the Lord:
And who shall stand in his holy place?
Who does not lift up his soul to what is false
And does not swear deceitfully.

"He will receive blessing from the Lord
And vindication from the God of his salvation.

"Who is this King of glory?
The Lord of hosts,
He is the King of glory."

As he finished reading, the family sat with bowed heads. Daddy gave a prayer of thanks and asked God to be with them the rest of the journey.

They took a last look around the lovely, quiet place. Carol said, "I liked this outside church today."

Mother smiled at Carol as she checked the car door. Her eyes went to the surrounding beauty, "Yes, Carol, it would be very difficult not to find God in this place."

THE STORM OUTSIDE

"I like to lie in bed at night
And listen with a great delight
To the patter of the rain
And the rattling of the window pane.

"I lie there in my cosy bed,
And tuck the blankets round my head,
I think of ships way out at sea,
Ugh! how the thunder frightens me.

"How nice it is to be so warm,
When outside all is noise and storm;
But God is kind—I know it's He
Who always watches over me."

—Charles H. French.

Stories to Grow On

HOW I LOST MY FEAR OF HELL

(Continued from page 5)

breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire . . . and death and hell were cast into the lake of fire" (Rev. 20:9, 10, 14).

The Apostle Peter said, "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" (2 Pet. 3:10).

The Bible teaches that there will be two resurrections. The righteous will be raised when Jesus comes at the beginning of the thousand years, but the wicked will all be raised at the end of the Millennium to appear in judgment. It is then—at the climax of their last act of defiance in trying to capture the city of God—that the fire of heaven will put an end to their lives and the reign of sin. It is a tragic moment, for God gave His only Son to save them, and they would not be saved. God says to His people, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast" (Isa. 26:20).

This world is a nightmare of sin and evil. The powers of evil reach out for us from every side. But our loving Father has made for us a place of safety in Christ Jesus. While we obey Him and follow His loving counsel we are safe.

I no longer am afraid. My fear has turned to trust. Someday I shall awake in my heavenly Father's arms with the nightmare of evil forever past.

THE PUNISHMENT OF THE WICKED

(Continued from page 7)

dead, the greatest of pollutions among the Hebrews; and from that time it became the common place of Jerusalem into which the refuse of the city was cast and

where the combustible portions of that refuse were consumed by fire. Hence it came to be regarded as a sort of type of hell, the *Gehenna* of the New Testament being no other than the name of the Valley of Hinnom (*Ge-Hinnom*). The name by which it is now known is *Wady Jehennam*."

The Jews threw the bodies of their executed criminals out on this refuse and garbage dump, where they were destroyed by fire or by worms. This was considered the greatest disgrace which could come to a Jew. This is what Jesus had in mind when He said that it was better to sacrifice an eye or a hand than to have the whole body cast into hell (*Gehenna*) fire to be destroyed as common garbage. His teaching is of destruction, not of torture. His desire is for all to come to repentance, for God has no pleasure in the death of the wicked.

ISRAEL—GOD'S CHOSEN PEOPLE

(Continued from page 11)

"Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord. . . . Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: If those ordinances depart from me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth be searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord" (Jer. 31:27, 28, 35-37).

Be careful about your attitudes and actions toward the Jews, for they are the chosen people of God, and you will be held accountable for those attitudes and actions.

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the

RESTITUTION

Herald

**YESTERDAY,
TODAY, AND
TOMORROW**

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VOLUME 51, NUMBER 23

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The Coming of Armageddon

A prophetic study of the end of this age.

So We've Made a Pledge

Total stewardship is the only stewardship pleasing to God.

Witnessing for Christ

Faithfulness and not results is the criterion.

And editorials and special features.



The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

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The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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"My eyes are tired from driving so much," Helen Baseomb said at missionary meeting, after her trip to the mountains. "Didn't you wear dark glasses?" Madge Duncan asked her, "I always do." Helen said, "No, I like to see things in natural color, not tinted, even if the glare hurts my eyes." If we want to find the truth, it sometimes takes courage to stand the pain of looking at things the way they really are.



Editorials

Harold Doan,
Editor

"EARTHQUAKES IN DIVERS PLACES"

One of the predictions of Jesus concerning signs of the last days was that "there shall be famines, and pestilences, and earthquakes, in divers places" (Matt. 24:7). Jesus then concluded that these are only the beginning of sorrows. During the week that has just passed, earthquakes were felt in Japan, Los Angeles, California, and a severe earthquake in Iran killed thousands of people. Red China, with the largest population of any nation in the world, is in the midst of a long famine in which millions have suffered. Cholera has been raging in southeast Asia. Smallpox in epidemic proportions has hit South America, and even New York had its smallpox scare. One can imagine today the chaos and sorrow that would accompany a modern war of atomic weapons and germ warfare. We live in a time when famine, pestilence, and earthquakes could spell disaster for millions of people, and fulfill the predictions of Jesus concerning these last days.

These natural disasters will only be averted forever when Jesus returns to the earth and reigns over it. Then the elements will be subdued, the curse will be removed, and all will enjoy health and prosperity. These are the promised results of the establishment of God's Kingdom on earth.

"ABSTAIN FROM MEATS"

Another sign of the last days, noted by the Apostle Paul, was "that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils . . . forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Tim. 4:1-3).

A bill outlawing pig breeding has passed one reading in the Kneset, the Israel parliament. The law would exclude Nazareth and a few surrounding villages which are predominantly Christian, but apply to the rest of Israel. Moslems also refrain from eating pork, so would not be affected by the new law.

One of the features of the ecumenical movement which ultimately seeks reunion with Rome is a willingness on the part of some "Protestants" to accept some of the ceremonial restraints of Romanism, such as a celibate clergy, and the observance of meatless days, and other meaningless rituals.

The only problem the early church seemed to have about meat was whether or not to eat meat which had previously been offered as a sacrifice to an idol. There was no question about the eating of meat itself; in fact, Paul saw nothing wrong with eating meat that had been offered to an idol, as long as the person eating, and those who might be influenced by him, were not conscience-stricken about it.

While eating meat, and whether or not to marry may seem to be minor or even petty points, Paul indicated that these two issues would help the one who believes and knows the truth to identify seducing spirits and doctrines of devils.

"HAVING A FORM OF GODLINESS"

Still another prediction of the conditions of the last days on the earth, by the Apostle Paul, is that "perilous times shall come" when men will have "a form of godliness, but denying the power thereof" (2 Tim. 3:1, 5).

Dr. Martin Heineken, Professor of Systematic Theology at the Lutheran Theological Seminary, Philadelphia, speaking at Geneva, Switzerland, said recently, that "Americans are an excessively religious people," but that their "religiosity has little to do with basic evangelical Christian beliefs." He continued, "Even where the old formulas of justification by faith are constantly repeated, and there is much talk about the Saviour from sin, men are still trusting in themselves, with faith in their own faith, and their own meeting of certain standards of respectability."

Becoming even more specific, Dr. Heineken observed, "Regular attendance at church or mass or synagogue, obeying the laws of the land, being a good father or mother, taking an active part in community-bettering programs, hating everything and everyone who is against the American Way of Life: these make a 'religious' man, and if he is religious he will be saved."

It is not wrong to do good works. It is not wrong to be a good father or mother, or to help to better the community, or to be faithful in church attendance. These are most commendable activities, and we recommend them highly to all. But it *is* wrong to expect our participation in these activities to save us. It is possible to observe these commendable practices, and yet have no sense of love for God and fellow men; to be self-centered, rather than Christ-centered; to be observing these forms because they conform to standards of respectability, rather than because they honor God and His Son Jesus Christ.

Many religious leaders today recognize the condition which Paul foresaw—"a form of godliness," but denial of the power.

FIGHTING THE SUMMER SLUMP

In most churches there is a "summer slump." Vacations, picnics, family reunions, the week end at the cottage, early-morning golf, all cut down on the attendance

at the church services. Many churches and pastors have taken a fatalistic attitude that this is bound to be, and there is no use fighting against it. A group of ministers, studying the problem in their own churches, came up with several ideas—practical and not so practical—to fight back. Some of these suggestions were: summer musicals; special summer singing groups to replace the regular choir; winter, rather than summer vacations for the minister, so he would keep up the work during the "slump time" when the program especially needs his presence; junior and senior day camps; cook-outs and special services in parks and at beaches; an early Sunday morning worship service for vacationers and travelers; vacation Bible schools; outdoor meetings; and, air conditioning for the church plant.

A SHIFT IN THINKING

After giving the Supreme Court decision on prayer a second thought, many Protestant church leaders are now of the opinion that the court was correct. Such magazines as *Christianity Today*, a conservative publication, and *Christian Century*, a liberal magazine, have supported the ruling of the court. The thinking seems to be that religious observances are personal and church affairs, and should be divorced from the public schools. On the other hand, a Gallup Poll has shown that seventy-nine per cent of the American people are opposed to the Supreme Court ruling, and are in favor of prayer and Bible reading in the public schools.

PEOPLE NEVER LEARN

A potash mine on the Dead Sea now marks the place where the infamous city of Sodom once stood. It is reported from Israel, however, that a financial syndicate would like to rebuild the city of Sodom, making it an ultramodern resort with wide-open gambling. An Orthodox spokesman in Israel made this apt and amusing observation: "Wasn't once enough?" One wonders at the patience and longsuffering of God in refraining from raining fire and brimstone on several cities of the world. The time will come, of course, when the wrath visited upon Sodom will again be felt by the centers of evil of our time.



Church of God, Lawrenceville, Ohio

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THE MINISTER

AND HIS RESPONSIBILITIES TO HIS CHURCH, WIFE, AND CHILDREN

By Pastor J. R. LeCrone, Fredericktown, Missouri

TRY AS he may, the minister will find it impossible to divide his responsibility into separate, watertight compartments. He will find his responsibilities to his church (as an organization), his church people (as individuals), his family (as a unit), and his wife and children (as individuals) overlapping at many points. And at times he will find himself dismayed at the evident conflict between his various responsibilities, and at a loss concerning the right course to pursue.

Even if I knew all of the answers (which I do not), it would not be possible to adequately answer all of the questions that arise with regard to the various responsibilities of the minister, nor to resolve the conflicts that so frequently develop between them. We shall content ourselves in this article with calling your attention to some scriptures that seem to apply, and to offering a few observations and comments for your consideration.

His Responsibilities to His Church

We take this to mean the minister's responsibilities to his church as a unit or organization, as distinguished from his responsibility to the member of the church as an individual. It is the office to which Paul referred as that of a bishop in the familiar words of 1 Timothy 3: 1-7. "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil."

The key words concerning his office as bishop (overseer) seem to be those found in verse 5: "Take care of the church of God." In this position, he is responsible for anything and everything which affects the functioning of the church and the reputation of the church in the community where it is located. Not only must the minister assume responsibility for seeking out the talent in his church, and putting it to work in the best way,

but he is also responsible for the doctrines which are taught in the church, not only by himself, but also by the teachers of the various classes as well. As Paul expressed it to the elders at Ephesus, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

It would scarcely seem necessary to mention it, but it is the minister's responsibility to provide spiritual food for his congregation, whether or not he feels "inspired" to do so. It is an old and well-worn saw, but still true, that inspiration is ninety per cent perspiration. It is not often that inspired, or inspiring sermons come to us out of the blue. Most of the time, our best and most inspired sermons are the result of diligent digging. When the sudden flash of inspiration comes, a bit of reflection usually reveals that it is but the sudden realization of the meaning or relationship of information picked up in past studies, as it relates to some doctrinal puzzler or problem of life. In short, the more we study, the more we will be inspired. "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).

"Moreover he must have a good report of them which are without." The church has a right to expect this of its minister. This does not mean that he should feel impelled to participate in community or interchurch activities of which he does not approve. It does mean, however, that if he finds it necessary to refuse such cooperation, he should do so in as courteous and considerate a manner as possible. It does mean that, if he sees fit to accept a part in such activities, he is bound to conduct himself in a manner which reflects Christian concern for the rights and privileges of others, and not to bring his church into "ill repute" in his community by discourteous or inconsiderate conduct (such as being late for appointments, or dropping out of a program at the last minute when there is no chance of securing a replacement).

It also means that the church has an interest in its minister's personal appearance whenever he is in the view of the public. He may not be able to wear the best of clothing, but it should be possible for him to keep himself clean, and to wear clothing that is neat and clean. Soap and water are not expensive, and, even though his

wife has all her time taken up with the rearing of the children, a man who has enough intelligence to be the pastor of a church should be able to learn to sew on a button, or press a shirt. He may be assured that his appearance in dirty and unkempt clothing will not be construed as evidence of humility upon his part, but, rather, a lack of respect for his profession.

His Responsibilities to His People

Here is where the minister's office as pastor (shepherd) comes into play. As bishop, he assumes responsibility for the church as a unit. As shepherd, he assumes responsibility for each individual member of the church. In 1 Peter 5:1-4, we find the elders inferred to be "under shepherds." "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; 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."

Conflicts sometimes appear between a minister's duties as bishop and his duties as a pastor. The individual sheep is sometimes obstinately determined to follow a course which endangers the entire flock. How far is the minister justified in neglecting, or endangering, the flock in his efforts to rescue the individual sheep? We find what may be at least a partial answer in Jesus' illustration of the lost sheep. "How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish" (Matt. 18:12-14).

It is obvious that Jesus placed a high value on the individual sheep, but we must remember that the shepherd was able to leave the ninety and nine because they "went not astray." It would obviously have been poor economics to permit the ninety-nine to be scattered and lost while searching for the lost sheep, and we do not believe that Jesus intended to teach that this should be done. This is especially true in the case of the sheep which is lost because it chooses to be lost, and is determined that it will not be rescued. In such an event, we believe that the pastor is fully justified in seeing to it that the flock does not become scattered while he is seeking to bring back the straying sheep.

Neither is the pastor obliged to permit any individual of the flock to usurp the shepherd's position as the leader, who determines the direction that the flock shall take in

the daily search for food and water. To the pastor, not to some member of the flock who has a hobby, belongs the responsibility for seeing to it that the members of the church are provided with an adequate and well-balanced diet.

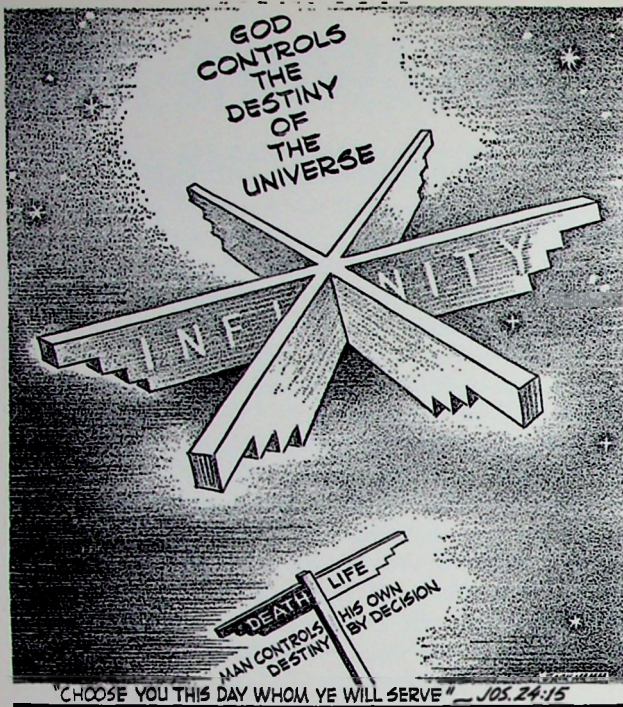
His Responsibilities to His Wife

In general, of course, all the Scriptural instruction regarding the husband-wife relationship apply to the minister and his wife. "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; . . . so ought men to love their wives as their own bodies. . . . 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" (Eph. 5:22-31). "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" (1 Pet. 3:7). "Let the husband render unto the wife due benevolence [kindness]: and likewise also the wife unto the husband" (1 Cor. 7:3).

Let's face it! The minister and his wife are in a position which places demands and stresses upon their marriage far beyond those experienced by the average lay couple. We know of no other profession in which the wife is so inevitably, deeply, and inextricably involved in the demands of her husband's calling. In addition to the normal problems of running a household, rearing a family, and stretching an often inadequate salary to meet the household expenses, she is expected to keep the parsonage always in a condition to receive guests. She is expected to be prepared to drop her household routine at any moment to assist her husband in emergency calls, and to have time to accompany him on routine pastoral visiting. She is expected to take an active (if not the leading) part in the Dorcas society and in the church choir. She is expected to either teach a Sunday school class, or to be prepared on a moment's notice to act as a substitute. She is expected to be the very essence of tact in resolving any difficulties that may arise between the women of the congregation; all of which means that she is in a constantly exposed position, and becomes the perfect target for woman's inhumanity to woman.

While her husband seems powerless to change these conceptions of what may properly be expected of a minister's wife, there is much that he can do to help make them easier for her, and to at least partially shield her from some of them. He can, for instance, so far as possible, avoid bringing guests into the parsonage on those occasions when he knows that to do so would embarrass his wife. He can check with her before bringing guests home for meals. He can make it clear to members of the

(Please turn to page 14)



atians B. C. and A. D. are well known to all. Even atheists are forced to date their letters so many years after Christ. Before His birth, the world lay in darkness. Then Jesus came as "the true light, which lighteth every man that cometh into the world" (John 1:9). You, as a Christian, have a B. C. in your life, too; that is, before Christ came into your life. This is our yesterday.

Today

Today we have a new standing before God. "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). Today we are being saved from the power of sin. The word of the cross is the power of God "to us who are being saved" (1 Cor. 1:18, R.S.V.).

We get out of yesterday and into today by receiving Jesus as Lord and Saviour. "As many as received him, to them gave he power to become the sons of God" (John 1:12). When should this change be made? "Now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). "To day if ye will hear his voice, harden not your hearts" (Heb. 3:7, 8). We are, moreover, admonished to "exhort one another daily, while it is called To day" (v. 13). Yesterday is past; we cannot return to

YESTERDAY, TODAY, AND TOMORROW

By Pastor Hollis Partlowe
Macomb, Illinois

CHRISTIANS have a yesterday, a today, and a tomorrow. This is true because we have a Saviour who is the same "yesterday, and today, and for ever" (Heb. 13:8).

Yesterday

Yesterday, for believers, is how they were without Christ. "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). This is about as black a picture as one can find, but it is a true picture of everyone apart from Jesus Christ. Furthermore, one without Christ is said to be "dead in trespasses and sins" (v. 1). We who "were sometime alienated and enemies" (Col. 1:21) are brought into harmony and fellowship with God through the sacrificial work of Christ. Our condition yesterday is further described as "sheep going astray" (1 Pet. 2:25). Yes, each individual apart from Jesus is as a straying sheep without a shepherd, but when Christ died on the cross, He saved believers from the penalty of sin.

Jesus, the Babe, cast a line across history. The abbrevi-

ated—*ever*. Tomorrow is in God's hands—it has not come yet. Today you live. Make the most of it, "for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10).

Yesterday we were far from God, lost in sin, but "now [today] in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13). This is the believer's position today. Our part in today is witnessing for Him, preaching and teaching, and taking to the lost and dying the message of life.

Life carries with it the desire to live, but we do not know all that the future holds. God does. "Known unto God are all his works from the beginning of the world" (Acts 15:18). However, from time to time He has revealed the future through the prophets. (Amos 3:7.)

Have you ever wondered how people spend their time? One set of statistics shows that the average American who lives seventy years, spends twenty-three years sleeping, nineteen years working, six years eating, six years traveling, two years dressing, and nine years for amusement, or recreation. He will be ill four years, and devote *one* year to religion. That last note is a sour one! That sounds like a typical American! How do you spend your time? How much of it is spent in the Lord's vineyard? Forget yesterday. We cannot have tomorrow until it comes.

Today is ours. Let us work "while it is day: the night cometh, when no man can work" (John 9:4). Jesus has promised all genuine Christians that He will be with them to the end of the world, even to the consummation of the age. Then comes tomorrow.

Tomorrow

In God's tomorrow, believers will be completely saved from the very presence of sin. Jesus will return to His blood-washed children from every age and from every land. We should not be too anxious about tomorrow from a material standpoint. (Matt. 6:33, 34.) We should, however, plan far and long for God's tomorrow, which will come at the revelation of Jesus Christ. Consequently, we look and long for "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

There are several things certain about tomorrow. Christ will be there; God's Kingdom will be established on earth; eternal life will be bestowed upon the faithful; death and all the curse will be removed from earth; the righteous will dwell with God and Christ forever; an eternal city will be ours. "For here have we no continuing city, but we seek one to come" (Heb. 13:14). This city could be none other than "the city of the great king," the "holy city, new Jerusalem," that will *come down* from God out of heaven at the end of the Millennium. (Matt. 5:35; Rev. 21:1, 2.) Then God's Kingdom will have come, and His will *will* be done on earth as it is now being done in heaven. (Matt. 6:10.) Then, and only then, will the earth "be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14).

Strangely enough, some feel that the earth will be dissolved in a holocaust some day, but Scripture says, "The earth abideth for ever" (Eccl. 1:4). Doubtless, after the curse is removed (Rev. 22:3), God's everlasting Kingdom will be established "*under* the whole heaven" and given to the faithful (Dan. 7:27).

We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13). This is our tomorrow! This is God's tomorrow! An entrance into it will be worth whatever sacrifices we may have to make today.

FORGIVENESS

A friend of Clara Barton, founder of the American Red Cross, once reminded her of a cruel thing that had been done to her by another person.

"Don't you remember it?" her friend asked, when Clara Barton seemed not to recall the incident.

"No," came the reply, "I distinctly remember forgetting it."

Here is the essence of true forgiveness that puts out of mind real and imagined hurts.

Devotional Readings

GIVING IS LIVING

By Mrs. Arnold Johns

The Sea of Galilee and the Dead Sea are both fed from the same source—the same clear, cool water goes into each. On the Sea of Galilee one finds fishermen with their nets, for fish are plentiful. Along its shores are scenes of life and beauty, for it has an outlet. It receives, that it may give.

But not so the Dead Sea. Here the same water causes barrenness and death, for the Dead Sea has no outlet. Its waters look heavy, and have a greenish cast. It is six times as salty as the water of the ocean. Its shores, lying below sea level, are desolate. Here no fish or fishermen are to be found. The Dead Sea receives, that it may keep.

It often grieves me to see people with talents or time, or both, refuse to work for God. How like the Dead Sea! They receive from God, but withhold giving. Sometimes this refusal may be an added burden to one already carrying a heavy load of responsibility. There may be times when we are asked to teach a Sunday school class that we feel others can do it better. Nevertheless, by accepting the opportunity to teach a class, we may give of that which we have received. If we are willing to apply ourselves to Bible study and prayer, God will supply that which we lack. "Freely ye have received, freely give" (Matt. 10:8).

In Acts 20:35 Jesus is quoted as saying, "It is more blessed to give than to receive." As we give to others, our own problems seem smaller, less important. How many times have we proven this to be true? All of us have many opportunities to give. But let us not overlook the common everyday things which we can share or give to others. A smile, letter, firm handshake, thank you, word of appreciation or praise, or a visit may seem insignificant to us, but if we take notice of small things, and express appreciation for tasks well done, we can help, perhaps even lift the burdens of others. Some people need confidence in themselves to attempt some challenging step. Let us not be slow to praise what they have done, and express our trust in them.

Even though "it is more blessed to give than to receive," let us not deny others this blessing of giving. In turn, let us be thankful to the giver and to God, then try to share the blessings which we have received. It was said of one lady that "she was selfish in her unselfishness." She was always helping others, but steadfastly refused to permit anyone the privilege of doing something for her. Recently, a friend of mine said, "I think it helps all of us to be able to say 'thank you' to someone else."

Through thoughtlessness, we may deny someone the joy or pleasure of giving. Mothers know how thrilled children are to bring them a few short-stemmed, half-dead dandelions which little fists have held. No mother's love could say, "Throw those things out." Instead, she kisses the little one and tells him how nice of him to bring her flowers. In many homes these flowers will be put where everyone can see them. The bright eyes and smiling face show the pleasure of giving and the joy of acceptance. If we can do this for our children, let us do the same for others.

THE COMING OF ARMAGEDDON

By Pastor James Mattison, Hammond, Louisiana

"I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon" (Rev. 16:13-16).

NEARLY every one of us has heard some preacher speak of Armageddon. I know I have heard of the coming of Armageddon since I was a child. Nearly every one of us has a hazy idea of what Armageddon means, though it may not seem to concern us. To most of us it means doomsday, the final judgment of the world. It has been called the "Battle of Armageddon," the "Battle at Armageddon," and the "Battle of God Almighty."

According to these verses we have just read from Revelation 16, three evil influences will cause the kings of

the earth and of the whole world to gather together at Armageddon.

Several questions come to mind. What are these evil spirits? Where do they come from? What will they accomplish? In the first place, we notice that they are called "unclean" spirits, and "spirits of devils," so we can conclude that they will be evil influences that will enter the hearts of the leaders of the world at the end time. These sinful and evil influences will come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

There are to be three separate and distinct evil influences working in the world at the end to gather the nations together at Armageddon. One will come from the beast, a second from the false prophet, and the third from the dragon, or Satan. Since these influences come out of the mouths of these three, we understand that these evil spirits or influences will be ideologies or systems. If the "beast" refers to Communism, then Communism will be one of the evil influences that will lead some of the world's peoples to Armageddon and the judgment of God. The false prophet, or, as some call him, antichrist, will spread another evil influence throughout the world when he proclaims himself to be the Almighty God, and sets up his world-wide false religious system. Here are two of the evil influences that will lead this world to its judgment—false religion, and, perhaps, Communism. The third is mentioned as coming from the dragon himself. In other words, evil in general will come into the hearts and actions of mankind. Covetousness and pride and all types of sin and wickedness, besides the two mentioned, will bring about the fall of this world.

These three evil influences will gather the powers of earth together at Armageddon "to the battle of that great day of God Almighty."

But there is hope for the Christian then, for Jesus said, "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." So the Christian who is watching his stand before God, and keeping his life clean from evil will be blessed then, and will escape the coming destruction. Jesus' coming means full salvation for the true child of God.

The writer of Revelation mentioned prophetically that the kings of the earth would be "gathered together into a place called in the Hebrew tongue Armageddon." Do you know where Armageddon is? The verse says it is a "place." A little research shows us that Armageddon means "Mountain of Megiddo." Megiddo was a city in a valley near the mountain pass of Megiddo, north of



Jerusalem. Megiddo was the scene of several ancient battles. Sisera was defeated at the waters of Megiddo. (Judg. 5:19.) Ahaziah, king of Judah, died at Megiddo after being wounded in battle by Jehu. (2 Kings 9:27.) King Josiah was killed there by Pharaoh-necho. (2 Kings 23:29.) So Megiddo has long been known as a decisive battlefield. Remember, Megiddo is north of Jerusalem at the mountain pass between the Plains of Sharon and the Plain of Esdraelon. Megiddo is a place of great strategic importance, since it controls this mountain pass. This, then, is where the armies of earth will meet in the end, for judgment.

Joel 3 proclaims the same prophetic scene that Revelation 16 does: the gathering of the heathen for judgment at the Day of the Lord. We read Joel 3:2 and 9-14. "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. 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. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."

Prepare war, God tells the nations at the end. Isn't that just what the nations are doing now? Isn't every nation from the greatest to the smallest preparing weapons and training men in the use of those weapons? They certainly are. This is another sign that the end is near. Never before has *the whole world* been involved in such war preparations as we see today. Jesus' coming is near!

The heathen, or those without God, are to assemble at the Valley of Jehoshaphat. The commentaries tell us there is no such *place* as Jehoshaphat, that the word is symbolic of "judgment," or valley of judgment. Revelation mentioned a certain place, saying the heathen would be gathered together to the *place* called Armageddon.

The heathen will be gathered together for judgment for their sins. Many, many people then will feel the heavy hand of the Lord's wrath. As Joel said, "Their wickedness is great."

Jesus spoke about this same judgment of the world in Luke 21:34 and 35 when He said, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall

it come on all them that dwell on the face of the whole earth."

Jesus was speaking about this same Day of the Lord. He said we should examine ourselves, see our true standing with God, and not let intemperance or drunkenness, or other sins of life, cause us to be unprepared so that *that* day come upon us unaware. The Day of Judgment will come upon the world as a snare, Jesus said. You all are acquainted with the business of trapping. The trapper buys traps, takes them to the swamp or woods where the animal is, and sets the trap in the animal's regular trail. Little does the animal know what is in store for him when he goes down his trail. Then he steps into the trap and is unexpectedly caught, and that is the end of him. Just so will the Judgment Day come upon this world.

But Jesus said it would not come on those who trust in God. He told us to take heed, to live right, to have faith in God, and to watch and pray, so that we could escape this judgment and its effects.

Joel said the same thing. "It shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

So, my friend, there is still time for us to dedicate our lives to God and His Son Jesus Christ. The end of the world is near, but we still have time to mourn for our sins, to yield ourselves more fully to God, and to walk the straight and narrow path more perfectly than we have. Remember, only those whose hearts are perfect with God can be saved.

FATHER IN HEAVEN, WE THANK THEE

For flowers that bloom about our feet,
For tender grass so fresh and sweet,
For song of bird and hum of bee,
For all things fair we hear or see—
Father in heaven, we thank Thee!

For blue of stream, for blue of sky,
For pleasant shade of branches high,
For fragrant air and cooling breeze,
For beauty of the blowing trees—
Father in heaven, we thank Thee!

For mother love, for father care,
For brothers strong and sisters fair,
For love at home and school each day,
For guidance lest we go astray—
Father in heaven, we thank Thee!

For thy dear, everlasting arms
That bear us o'er all ills and harms,
For blessed words of long ago
That help us now Thy will to know—
Father in heaven, we thank Thee!

SO We've Made a Pledge

By Pastor R. R. Kauffman

THERE is a subtle evil under the sun of which the sincere believer should be warned. It is the danger which comes with knowing a little about the over-all purpose that God has in reaching the ends of the earth for His glory, but which stops short of assuming all the personal responsibilities that God intended His enlightened saints to assume. It is the evil of thinking we can buy our way out of our obligations to the unreached masses of earth.

Among the enlightened folk of our country in many denominations, the missionary convention has become a popular part of the calendar year. It is a time when the noble sons of the church who have come back from the frontiers show their pictures, tell their experiences, and plead with a too-often sleepy audience for a little of their interest.

These noble sons of the church stood one day by the side of life's road, and listened to the voice of Christ as He spoke slowly and deliberately, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26). They bore His cross and went after Him, many against the wishes and judgment of parents, not a few against the ridicule of friends. Some labored in the jungles of East Borneo and elsewhere, having left their children in the homeland because of the love of Christ which constrained them. This great army of servants come home from the wars after a given period of time for a much-needed rest, and the rest consists of separation again for weeks and months from loved ones and families, and a planned itinerary to the churches to tell their story. Sometimes it is not a very thrilling one. There have been no stadium rallies, no mass movements to Christ, not even a city-wide campaign, or a movie star converted. The best they have to offer to the sleepy church is the conversion of a witch doctor, and sometimes a few limbless, toothless lepers who seem of such little importance.

And as he goes from church to church, the missionary receives his meager allowance, but seldom is he encouraged by even a personal offering. The usual policy is that it is taboo to make requests for personal equipment, no matter how badly it is needed. At the end of the week, after a poorly organized program, some effort is made to raise money for a very impersonal missionary program. The effort is usually governed by the church building program, the remodeling of the parsonage, and with the

fuel bill in mind, in case of a hard winter. The pledge, which with many is the only opportunity of obligating themselves to the heathen, is made with the eye fixed firmly on the budget and the new car in the showroom, which has become a modern temple dedicated to the gods of speed and steel.

Is it not time that someone speaks in the interest of these wonderfols of earth and heaven? One of our missionaries told me this story. He spoke in one of our churches, and, when he finished, one of the ignorant board members in all sincerity said, "Brother, you would not *have* to be a missionary. You are a good enough talker to be a preacher." We might laugh if the tragedy of the situation were not so obvious. No man, who has been around a little and who has bumped elbows with pastors and missionaries, will not honestly confess that the caliber of the men who go across the seas far excels the caliber of us who stay at home.

So you and I make our pledge. We watch the pictures; we listen to the stories; the pledge offering is computed on the closing night; we stand and sing the doxology, and then we go home. The missionary makes his way to another church. We return to prayer meeting on Wednesday night, and, when the prayers are offered that night, we are still more vitally interested in the cancer in the body of some saint in the community than in the cancer of sin that is eating the vitals out of over 800,000,000 souls who have never heard the name of Christ. We have our prayer conferences and our pastor's prayer retreats, and some of us have waited with longing hearts for someone to suggest we have a prayer meeting that would touch the first interests of God, which I believe are among the unreached peoples of earth. But we become sidetracked, as did the Pharisees of old. We become so busy with our laws that we overlook the first interests of God.

No man living can give so much money to missions that he no longer has any other responsibility to the heathen. There is not a congregation in the world which can, by its giving, buy its way out of the responsibility of taking the world upon its heart, and praying and living with the interest of lost men ever before it.

So, we've made our pledge, but tell me, do we know anything about the problems of the missionaries? Do we know anything of the climate in which they live, the dangers they constantly face? Do we know how much

(Please turn to page 14)

WITNESSING FOR CHRIST

By Clarence E. Bunch, Phoenix, Arizona



be a balanced witnessing of the gospel, for we find both positive and negative approaches in the gospel.

It is only natural and human that we seek to be favored by men. Especially do we seek to advance in our secular standing in the business world. Not only this, but we seek to be a solid and looked-up-to citizen of our community as much as possible. Here again, let us not be deceived. James 4:4 tells us that the friendship of the world is enmity with God.

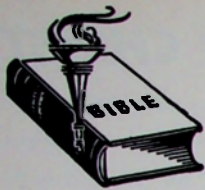
From the very beginning, Christians were called upon to walk a separate way from the ways of the world. They were warned and are still warned that, by so doing, they would suffer persecution, and even martyrdom, for the sake of the gospel, and for Christ's sake. If we find ourselves able to get along with all people and to go everywhere they go, and, if we never feel any ridicule or resentment from them, then we probably are not witnessing for Christ.

An effective church should be of one accord and be dedicated to the task of spreading the gospel as its first and most important duty, and not to be engrossed in the sidelines of entertainment and providing recreation. Wholesome fellowship can and should be a part of a church program, but should not include worldly pleasures. To show strength of moral fiber does not require one's going to the brink of temptation. The average non-Christian can detect in a very short while your witness for Christ, and he will hold a deeper respect for you and the gospel you are holding out to him if you do not go to the brink of temptation with him. It seems that in this day of fast living and changing customs, even church people are a bit vague and confused as to just what is "of the world." We need only remember three things which will lead us and others to the things of the world. "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:16).

Before the people of the world will believe our witness, they must see that way of gospel life in us and that we have faith in what we advocate, and that we practice what we preach. This action in us is the most important witness to others for the sake of the gospel. What we say is only a supporting emphasis to our actions. Before we can hope to help others to Christ, we must first be convinced and converted ourselves that the gospel of the Kingdom is a way of life in itself and that it does not have to be supported with the ways of the world to survive. If we believe the gospel, then we must live the way the gospel leads.

WE OFTEN look about us and wonder if our example of Christian living is really effective. So often we measure the success of a Christian by the number of people he influences and attracts to the church. We find no fault with this, if the people were attracted because of this Christian's witnessing for Christ. Our measure of success should be how well we preach and teach the gospel, rather than how many people we can attract. If people are not attracted to come to church, we tend to abandon the gospel way in favor of a more friendly and tolerant attitude toward the world. We begin to join in with their worldly pleasures and rationalize our intent to the idea that we cannot witness for Christ unless we join in with them and gain their friendship.

But first, let us understand our mission, and not be deceived or confused by the actions of others. "He said unto them, Go ye into all the world and preach the gospel to every creature" (Mark 16:15). If we concentrate on the gospel, and are effective in spreading it, we need not be concerned with the size of our church. "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:47). When we undertake to spread the gospel, we are charged to bear the whole gospel and not just the pleasing aspects of it. We so often hear that we should only talk about the positive side of the gospel and not mention any part of the negative side. This approach would not



The Pulpit and the Press

Brief Messages for Busy People



WHAT ABOUT MARY

By H. G. Pierce

Recently I was privileged to hear a missionary from central Africa. His talk was on the interpretations and replies given by some of his native pastors to questions asked of them by their congregations and others. These pastors have no commentaries or helps to aid them, only the Scriptures as translated for them by the missionaries and, of course, their Bible school training. The answers were quite interesting as they were answered in the light of their customs and habits.

One especially I remembered. On one occasion a Catholic missionary asked one of the native pastors, "Why do you have so little to say about the virgin Mary and why don't you worship her also?"

The negro pastor thought for a while, then reached into his coat pocket and took out a letter and opened it. Removing the letter, he lay the envelope aside. This letter, he said, has the message we have waited to hear. It is the important thing. The envelope was important, too, as it contained the message until delivered. Once received, the envelope loses its value and is discarded. Mary was important, but the Son she delivered was the Son of God, the hope of the world for salvation. He is our message, for there is no other name under heaven given among men whereby we can obtain salvation. As we lift Him up, He will draw all men to Him.

THIEVES IN THE TEMPLE

By J. R. LeCrone

"Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves" (Matt. 21:12, 13). . . . "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 instinctively shrink from the idea of stealing from God, and shudder at the thought that His temple might be made a sanctuary for those who habitually do so. We feel that Jesus was fully justified in driving out those who were using the temple in a manner foreign to the pur-

pose for which it had been dedicated, and in violation of the commands of God.

We must remember, however, that when we became members of the Church of God, we, too, were dedicated to Him, and sanctified for special service to Him. There is no escaping the conclusion that, when we did so, we automatically consecrated our bodies as a living sacrifice to God. We became a part of the spiritual temple of God.

Any habit or practice which robs God of the service that He has every right to expect of us is, in effect, a thief in the temple of God. We may call the thief business, pleasure, or inconvenience. Perhaps it may be simply carelessness, indifference, or lukewarmness, using one of these names as an alias. But it is not the name but what it does that makes it a thief in the temple of God.

If there is anything in your life or mine which robs God of His rightful share of our worship and service, it is high time that we permit Jesus to take possession of our lives, that He may drive it out!

GOD'S PARADISE

By Paul Shaw

Though all of God's star clusters

Go streaming down the sky

And light the farthest heaven

And time and space defy,

Yet there will be a sunrise

And glory undefined

That will break in golden splendor

And all His stars outshine.

When God's paradise and Kingdom

Shall stretch from sea to sea,

And earth the sparkling, matchless gem

Of the universe shall be,

Oh, what blinding beauty!

What awesome vision bright!

A million suns will scarce be seen

When Christ shall be the Light!

But, friend, you'll not be there to see

This glorious array

Unless you ask that coming King

To light your life today.

Confess your sin; believe on Him,

And tread upon your way

Star trails to His Kingdom

And to that brighter day.

THE IMPACT OF HELL

By William Dick, Pomona, California

What's happened to hell? In discussing our religious views with others, it seems that hell-fire is beginning to cool off. We find fewer and fewer people who are shocked when we tell them we don't believe in eternal torment. The announcement of such a doctrine has not flooded our sanctuaries with thousands who are looking for such an approach to religion, we are sorry to report, but we would do well to analyze the motives for soft-pedaling hell.

For some, it is purely human reasoning in opposition to what they think is God's decree. They are quite proud of their modernistic defiance of traditional church teaching. At this point we may find it necessary to defend God, the Judge of all the earth, and explain that His judgment is more merciful than eternal torment. In most cases, this will bring more respect for your outlook and a truer understanding of God.

If your partner in theological discussion is still listening, you may continue by explaining the reason for *your* belief about hell. We know that we accept this idea not because of human whim but because it is the true Scriptural teaching. This may have one of two results. Your friend will have a sincere regard for the Bible and will be more interested in what else it teaches. Or he may feel deep disappointment because he thought he was outmoding the Bible by his "new" approach to what the hereafter holds for the wicked.

We must beware lest some use their "liberal" view of hell as license to do as they please with no fear of punishment. The true Bible doctrine is that God will bring every work to judgment and that no sinner can hope to escape eternal death. Let us fear God and do His will if we expect to enter into eternal life.

As for hell (as popularly conceived), we still contend that there "ain't no such thing." On the other hand, some have observed philosophically that we seem to have plenty of hell right now. Many wrongdoings bring their own punishment and some frightfully quick! We can agree with this and add that the person experienced in dealing with today's little hells will be a proven overcomer worthy of God's Kingdom.

DO YOU NEED A BIBLE?

Fine Quality Oxford Bible: King James Version, 100,000 center-column references, concordance, dictionary, subject index, colored maps, genuine calf binding, ribbon marker, blackface type, India paper, 5 1-2 x 8 x 3-4, \$10.45 each, postpaid from THE RESTITUTION HERALD, Box 231, Oregon, Ill.

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PRECIOUS PROMISES

By Beth Briggs

"The fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil" (Prov. 19:23).

"Fear" in this instance is more correctly translated "reverence," and "life" refers initially to the time when the trials of this earth have come to a close, and we have reached the coveted goal.

But, even in this generation, when "men's hearts are failing them for fear," it is possible to walk through the perils of bombs, floods, tornadoes, and earthquakes, for "God's arm is not shortened that he cannot save."

If, however, for some reason known only to God, it is not His will that we should be immune from these disasters, yet, "if we walk in the light as he is in the light," any visitation will be for the purpose of working out our salvation, and can, therefore, never be a visitation of evil for His children.

In light or darkness, in joy or sorrow, in life or death, when He is beside us, all is well.

May I have Thy joy, dear Father,
Though this life is wearisome?
May I glimpse some of the glory
Of the life which is to come;
So my faith may never falter,
And I need no longer roam
As a pilgrim in the desert,
But may turn my steps toward home?

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THE MINISTER

(Continued from page 5)

congregation that the parsonage is not to be regarded as an extension of the church, open to the public at any hour of the day or night, but is rather the home of the pastor and his family, and entitled to the same respect that they demand for their own homes. He can seek to plan to make the calls that seem to require her presence at any hour most convenient to her. Often, by tactful suggestions, he can guide others into those positions of leadership or teaching to which his wife would otherwise fall heir. When all else fails, he may be forced to declare bluntly that his wife is unable to assume any more responsibilities.

Since his work often requires that he work closely with women of the congregation, it is essential that he never permit his wife any reason to doubt that his love is only for her, and that he prefers her company to that of any other woman in the world. From her point of view, this goes far toward making the extra burdens that she must bear as his wife seem endurable, and sometimes even pleasant.

His Responsibilities to His Children

Here is one of the chief areas where a minister's responsibilities to his family and to his church sometimes seem to conflict. When a woman marries a minister, she usually has at least a vague idea of what will be expected of her as his wife, and so is at least partially prepared for, and reconciled to, her lot. But the parsonage children are parsonage children through no choice of their own. This fact, however, does not prevent them from becoming the frequent targets for criticism of attitudes or actions that would be condoned, or overlooked, in others. This sometimes leads to rebelliousness on the part of the children.

It would take the wisdom of a Solomon to know what a minister owes his children under every circumstance. But, in general, his responsibilities toward his children are not different from those of every parent. The command for children to honor their parents was included in the Ten Commandments (Ex. 20:12), quoted by Jesus (Matt. 15:4; Mark 7:10), and declared by Paul to be right, and the first commandment with promise (Eph. 6:1-3).

God declared, concerning Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:19). Paul's advice was, "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). This advice is repeated in Colossians 3:20, 21.

Regardless of the sometimes unfair and vexatious criticisms which may be leveled at them by some members of the congregation, every minister is responsible for teaching his children respect for the rights of others, and obedience to their parents. He owes it to them, not because they are the children of a minister, but because it is right in the eyes of the Lord. He is doing his children no favor if he concludes that, since the congregation watches them so closely, he will not add to their burdens by seeking to teach them proper decorum in the house of God, and respect for the rights and property of those who come to worship, or into whose home they may be taken as guests.

He also owes it to them to give them frequent assurance that he has a special love for them because they are his. Each man, of course, must do this in his own way, but time spent in earning the confidence, respect, and love of his children is time well invested, even though it may be time that he could be using in more direct service to the congregation. A well-behaved and thoughtful parsonage family is one of the most valuable assets which any church can have, and the understanding among the people will not begrudge him the time needed to develop such a family. "For if a man know not how to rule his own house, how shall he take care of the church of God?"

Conclusion

We are well aware that this article has probably provoked more questions than it has answered, but if it serves to bring these sometimes vexatious questions into the open where they may be fully examined, to the end that experiences and solutions may be suggested and exchanged, it will have served its purpose. These are problems which, by their very nature, cannot be solved in Oregon Bible College. They are only understood by experience.

SO WE'VE MADE A PLEDGE

(Continued from page 10)

these countries? Has it ever concerned us that mission-it costs to support a missionary for one year in some of aries, too, have spiritual problems and temptations constantly facing them? Have we ever gone without a meal because we felt we had to pray for them? Are there nights when sleep won't come, when we have a great burden that others might enjoy the Christ who means so much to us? Does the sacrifice some make of leaving children and loved ones behind ever reach us?

So, we've made our pledge, but let us not be snared into this evil of thinking a dollar is worth anything to God unless it has behind it the consecrated interest of the work for which it is intended.—*Eastern Challenge*. International Missions, Inc.

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- October 12-14—Special Services at Hedrick, Ind., Harold Doan, guest speaker
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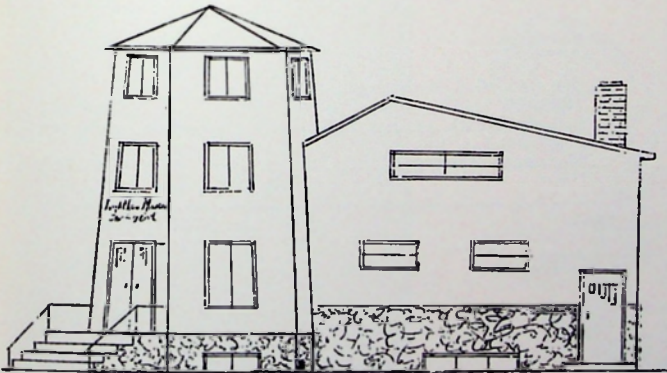
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RESTITUTION

Herald

CONSTANTINE'S ERROR

Page 4

VOLUME 51, NUMBER 24

Let's Put Divine Aid in Our Foreign Aid Program

ARTICLES IN THIS ISSUE

Constantine's Error

Old Testament Prophecies for
Our Age and Times

The Rise of the Old Roman
Empire at the End of the
World

Conversion of Saul

And features of interest
to all the family



" IT IS NOT THE WILL OF YOUR FATHER
WHICH IS IN HEAVEN, THAT ONE OF THESE LITTLE
ONES SHOULD PERISH "

— MATT. 18:14

The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

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The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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Pamela painted the headboard of her old wooden bed. "I didn't know painting was so easy," she said as she brushed on the pink paint. When she put the bed back in her room, she decided she didn't like it, after all. "I liked it better the other way," she said. "Too late now," her mother said. "It's much easier to put paint on than to take it off." It is also easy to talk, but so hard to take back the words.



Editorials

Harold Doan,
Editor

MORE AFTERMATH OF THE SUPREME COURT DECISION

Since two of the defendants in the case against the New York Regents' Prayer for public schools were Jewish, the Jesuit Roman Catholic magazine *America* took it upon itself to warn the Jewish community that its actions may bring about a rise in anti-Semitism. An editorial "To Our Jewish Friends," in the September 1 issue, accuses the Jews of an "all-out campaign to secularize the public schools and public life from top to bottom." This segment of Catholicism is concerned about the strong efforts of Jewish and Protestant groups to maintain a strict separation of church and state.

Jewish leaders reacted quickly to the article in *America*. The Central Conference of American Rabbis and the Union of American Hebrew Congregations, replied, "*America* is encouraging the very evil it claims to be trying to avert." It added, "What would be the Catholic reaction if a Jewish publication were to publish an editorial entitled 'To Our Catholic Friends,' warning Catholics to cease their campaign for public aid to parochial schools . . . lest a wave of anti-Catholic bigotry descend on the nation?"

Another Catholic publication, *Commonweal*, a layman publication, also took issue with *America*. "If there is any real danger of anti-Semitism among Catholics then it is the Catholics who ought to be warned."

In this generation of ecumenical emphasis, it is wise to face up to the facts. Rabbi Eugene Libman and Albert Vorspan of the American Hebrew Congregations have done this in a book, "A Tale of Ten Cities." This is a study of the interworkings of different religious faiths in ten American cities. One of their conclusions is that we have a triple "ghetto" in America—Protestant, Catholic, and Jewish. "Interreligious tension can no longer be concealed, can no longer be swept under the rug as un-American," the book states. "In general, Protestant, Catholic, and Jewish groups have accepted a new concept of religious pluralistic America. They are in unblushing competition."

There are basic, ideological differences in religious outlook in America. Unless they are compromised and someone gives up his principles true unity is a will-o-the-wisp, a dream of fuzzy-headed church administrators.

We are coming near to a time of coercion. If minority religions will not bow to the leadership and direction of the majority they will be squashed. This has become a philosophy of government and is evident also in the church. The president of the International Council of Christian Churches, for instance, claims that his group (representing eighty-three "fundamentalist" churches) has had a difficult time with government agencies obtaining permission for charter flights, surplus food distribution rights, etc. He also claims that many "fundamentalist" churches (that is, those not affiliated with the World Council of Churches) are being subjected to harassment by having their tax-exempt status revoked by the federal government.

The three "ghettos" of religion, in unblushing competition, have little patience for those who remain aloof from their ranks and will not co-operate. Their thinking appears to be more and more use of force where persuasion has failed. Small churches, minority groups, and unaffiliated bodies are heading for difficult times.

WINNING CONVERTS

A survey by *Catholic Digest* asked two questions of a cross section of seventy-five million people who attend church: 1) "Have you ever tried to get anyone to join?" and, 2) "Did you ever succeed in getting anyone to join?" The analysis of the answers shows that 67 per cent of all Baptists try to win converts; other small Protestant denominations showed 61 per cent; Presbyterians 59 per cent; Methodists 56 per cent; Episcopalians 53 per cent; Lutherans 49 per cent; Congregationalists 38 per cent; and Roman Catholics 28 per cent. The average success among the Protestant groups was 43 per cent and among the Catholics was 17 per cent.

It was shown that the groups most active in trying to win converts (presumably through personal evangelism) were the Jehovah's Witnesses, Seventh Day Adventists, Churches of Christ, and the Mormons.

ISRAEL POPULATION CHANGING

One of the new problems of the State of Israel is that the ethnic make-up of the population is changing. When Israel became a state in 1948, European Jews predominated. Though the Jews from Europe and the United States still govern, fifty-four per cent of the population is now made up of Jews from Africa and Asia. These people are not educated, trained, and equipped for government and progress, yet they are rapidly becoming a dominant majority in Israel. Being poor and often illiterate, they cannot afford Israel educations, which are expensive, and they tend to remain backward. In fifteen years, it is estimated that 75 per cent of the Jews in Israel will be of Afro-Asian origin.

These differences could become the cause of stagnation

of economic progress, or even of internal strife. One remembers that a time is prophesied when Israel will be torn with the strife of brother against brother. Jesus stated that in the last days many will be offended and "shall betray one another, and shall hate one another" (Matt. 24:10).

Israelis remain united now against a common foe—the Arab League. Two members of the League, Saudi Arabia and Jordan have now joined forces, united by their hatred of Israel and of Egypt. At a recent meeting of the League in Syria, Arab state representatives fought bitterly and then departed in disgust with one another. The only common ground they seem to have is their Muslem faith and their desire to do away with Israel.

GERMAN PASTOR REBUKES WORLD COUNCIL

Lutheran Bishop Otto Dibelius of Berlin, long a leader in the World Council of Churches, has rebuked the World Council for its soft attitude toward Communism and Communist policies since the Russian Orthodox Churches were admitted to membership last year. By admitting the Russian Church into membership the Council has compromised its Christian witness, says the Bishop. The admission of the churches has had this effect since the other members of the Council now do not want to take any action that would embarrass the Russian leaders in their own country.

For the sake of bigness, prestige, and pretentiousness, World Council leaders are willing to compromise with godlessness, and silence their consciences.

WOMEN IN CHURCH

A general survey of church attendance across the nation recently, revealed that 43 per cent of those present were men and 57 per cent were women. These figures are generally in line with statistics that show that 44 per cent of church members are men, and 56 per cent are women.

It would also generally appear that women take a more active role in other religious matters, such as teaching, mission work, and social work, than do men.



Church of God, Lawrenceville, Ohio

You Are Welcome
at the
Church of God

● By Pastor Harry Sheets, Ripley, Illinois



CONSTANTINE'S ERROR

HISTORY tells us that when the Roman Emperor Constantine was hard-pressed in battle he thought he saw a flaming cross in the sky with the words, "By this conquer." He considered this an invitation to become a Christian, so he promised that if he were granted victory he and his soldiers would become Christians. He won the battle and so issued a decree that made his men Christians.

Now, Christianity is a definite belief as well as a definite manner of living. Belief without an appropriate manner of living is not Christianity, neither is right living without proper belief in God's truth. Jesus taught Nicodemus that one must be born again if he is ever to enter the Kingdom of God. Every birth is preceded by a begetting. James said that God begets us "*with the word of truth*" (1:18). Truth is the starting point of our spiritual life. We must grow and develop spiritually. "Now are we the sons of God . . . and every man that hath this hope in him purifieth himself, even as he is pure. . . . Whosoever is born of God doth not commit sin" (1 John 3:2, 3, 9).

Real Christians are made by believing God's truth (the gospel), repenting of their sins, receiving baptism, and living a new kind of life. This was not the procedure followed by Constantine and his men. At the beginning of that fateful day they were pagans both in belief and in manner of living. That night they were Christians by royal decree. There had been no teaching of the gospel, no repentance, no baptism that we know of, nor any change in manner of living. No doubt, in process of time there was some change in beliefs and manner of living, but many pagan beliefs and practices were retained.

By this one move, Constantine introduced many pagan

teachings and practices into Christianity. This is but one instance in which Christianity became contaminated with pagan error. Much pagan error is now so firmly entrenched within Christian teachings as to be accepted as truth, while truth is rejected as error. In fact, some truths have become so objectionable to church people that those who teach them are considered "enemies of the cross" and worse than infidels.

One pagan teaching which crept into Christian doc-

trine, and which has received almost universal acceptance, has resulted in considerable false teaching. It has deluded millions of people and all but blotted out the true gospel of salvation. Recently many people have become aware of this false teaching and are searching for the truth, for which we thank God.

The pagan teaching which has received such universal acceptance is the doctrine of the immortality of the soul, which teaches that there is a part of man which is an immaterial, immortal, spiritual essence existing within a person's body. This is supposed to be the intelligent part of a person, the real person, the inner man. When this spiritual essence or soul is released by death, it goes, depending upon one's theology, into outer space where it roams the universe, or it enters into the body of some animal, or it goes to the Happy Hunting Ground, or enters Paradise, or goes to the regions of the damned. Man seems unwilling to accept the fact of death. "Man is an eternal being" is the accepted belief of most of the world's population.

Never - Dying Soul?

In theological teachings and discussions the expressions "immortal soul" and "never-dying soul" are used so frequently that one gets the impression that the Bible is full of such statements. The extreme opposite is the case. The Bible no place speaks of an immortal soul nor of a never-dying soul. We submit the following scriptures for your consideration as to the true nature of the soul.

"None can *keep alive* his own soul" (Psa. 22:29). "What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?" (Psa. 89:48). Referring to God's judgment upon Egypt, the Psalmist wrote: "He made a way to his anger; he

spared not their souls from death" (Psa. 78:50). "The soul that sinneth, it shall die" (Ezek. 18:4). Ezekiel repeated these exact words in verse 20. The Psalmist pleaded: "Let my soul *live* and it shall praise thee" (Psa. 119:175). James, a New Testament writer, said: "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (Jas. 5:20).

Jesus Himself warned us to "fear him which is able to *destroy* both soul and body in hell" (Matt. 10:28). If a soul can die, but cannot be kept alive, if it can be destroyed, it is evident that it is not immortal.

To admit that an "immortal soul" can die or be destroyed is to admit that the word "immortal" does not mean "having unending existence." If the word "immortal" does not mean deathless, endless, eternal, everlasting, imperishable, incorruptible, indestructible, unfailing, then we see little reason for seeking immortal life.

Returning to the account of man's creation as told in Genesis 2:7, we learn that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." The Sacred Record *does not* say that God breathed an "immortal soul" into man, neither does it say that man *became* an "immortal soul." Man became a "living soul" by the process of adding the "breath of life" to the formed clay.

Nephesh

The Hebrew text states that man became *nephesh*, which means "breathing creature." It is easy to understand that "the breath of life" when added to the clay turned the clay into a breathing creature.

Breathing creatures are living creatures, so *nephesh* is frequently translated "living creatures." A study of the first chapter of Genesis reveals that the creatures of the sea, the animals on land, and the birds of the air are all called *nephesh* or living creatures. (See vv. 20, 21, 24, 30.) This is pointed out to us again when it became time for Adam to name the animals. Genesis 2:19 says: "Out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every *living creature* [*nephesh*, or breathing creature], that was the name thereof."

Man and all animals were made from the dust of the ground; all received the same breath of life. This breath of life, called also Spirit, turned clay into *nephesh* or breathing or living creatures, whether it be man or beast. Man does not differ from an animal in his origin, but he does differ greatly from a beast in the purpose for which he was created. "God created man in his own image, in the image of God created he him; male and female created he them. And God blessed 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" (Gen. 1:27, 28).

When man sinned he lost his supremacy over the animals and other living creatures. The writer to the Hebrews stated: "Thou [God] made him [man] a little lower than the angels: thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. . . . But now we see not yet all things put under him" (Heb. 2:7, 8). Man forfeited his right of supremacy over God's creation when he sinned. Furthermore, man forfeited his right to continue life. For God said: "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).

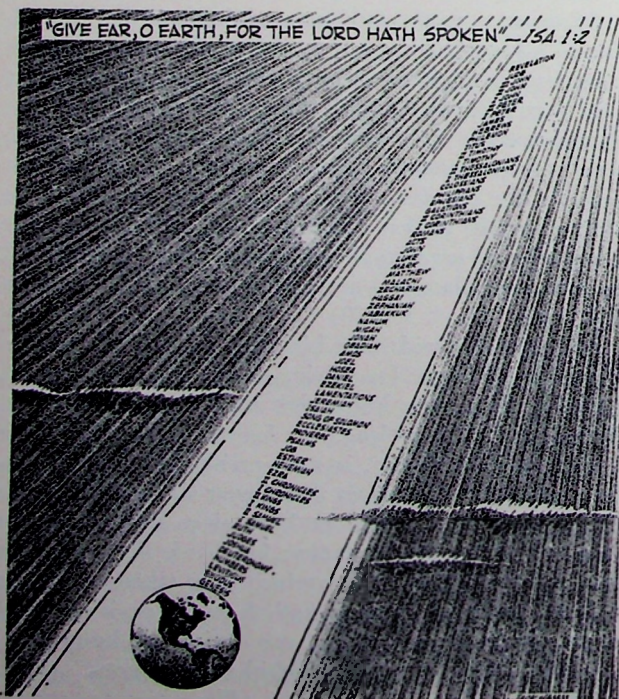
To produce death God merely reverses the process He used to create man. God took clay and added His Spirit (breath of life) and He had a living creature. When God removes His Spirit (breath of life) from a living creature there is nothing left but the clay or dust with which He started. Notice the words of the Psalmist: "Thou sendest forth thy spirit, they are created. . . . Thou takest away their breath [spirit], they die and return to their dust" (Psa. 104:30, 29). Solomon said it this way: "Then shall the dust return to the earth as it was: and the spirit [breath of life] shall return unto God who gave it" (Eccl. 12:7).

Solomon, to whom God gave wisdom and understanding as a special favor, left us this testimony: "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For 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 over a beast: for all is vanity. For all [all men and all animals] go unto one place; all are of the dust, and all turn to dust again" (Eccl. 3:18-20).

Solomon also said: "To him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead *know not any thing*. . . . Also their love, and their hatred, and their envy, is now perished. . . . Live joyfully with thy wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest 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. 9:4-6, 10).
(Please turn to page 15)

OLD TESTAMENT PROPHECIES FOR OUR AGE AND TIMES

● By Pastor Z. B. Duncan
Whitnel, North Carolina



TODAY many people believe that all of the Old Testament is done away with because Christ brought in the gospel. One thing they fail to understand is that all the law and the prophets pointed everything they did and said to Christ. According to 2 Peter 1:21, "Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit."

To point out exactly what he believed, Paul said, "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets" (Acts 24:14). Here one of the great preachers of all time declared that he believed all things that were written in the law and the prophets. Not only did Paul strongly advocate that a man believe the entire Bible and understand it, but other of the apostles gave the same opinion.

Because of this ignorance concerning the Bible, many people today fail to notice the prophecies which are now coming to pass which God foretold by His prophets as they were moved by the Holy Spirit. They spoke of things which would be revealed even to the time of the coming of the Lord. Many Old Testament prophecies speak even of the ages of eternity. All of these prophecies have to do with Christ—the birth, the death, the resurrection, the ascension, the office as mediator, the high priest, His coming again, the establishing of the Kingdom of God and His reign upon the throne of David, and the delivering up of the Kingdom to God when all things have been put under the feet of Christ.

Now we will deal with a few of the Old Testament prophecies which concern the days close to the end of the world and what conditions will prevail. Remember that these revelations were given to mortal men by the power of God from two to four thousand years ago. Daniel the prophet lived almost six hundred years before Christ, but many of his prophecies deal with our day.

The end of the world is tied in with the Book of Daniel, for 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. . . ." This gives us just enough to know that the closing dispensation and the end of the age can be traced to the teaching of God's prophecies in Daniel.

Let us now consider Daniel 11:37-39 which describes a nation and its leader. "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the god of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory." This prophecy has to do with time just before the great time of trouble and deliverance of God's people.

This nation and its leaders shall not regard the god of his fathers. Does Communism regard the god which the people of Russia used to know? "Nor the desire of women!" Women in prophecy may signify church bodies. Does Communism regard or consider the desire of church bodies above the government? "In his estate shall he honour the god of forces." Let us notice that the only god this people shall honor is the god of forces. Now hear the next verse! "A god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things." A god of force is to arise and be acknowledged, honored, and glorified by this people.

The nuclear force, the megaton bomb, is a god of force. It was not known by the fathers. It is increased with the income of the land by appropriating billions of dollars to be spent to its glory. Thus they also publicize and acknowledge before the world this mighty force of power which has become their God.

Joel 2 gives us a preview of such a people. It speaks of a time just prior to the coming of the Lord. Joel declared: "The day of the Lord cometh, for it is nigh at hand" (2:1). Then follows the prophecy which denotes something important which is coming to pass in our day, that we may know that the coming of the Lord is at hand. "A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains" (v. 2). The phrase, "like the morning spread upon the mountains," indicates that whenever the morning comes, even so these people and their effects shall be known and felt. Listen to the description: "A great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations" (v. 2). Again let us note that this is a great people and a strong people; that is, militarily. They follow the god of force which had not been known by their fathers. The Word of God reveals that there has never been any people as strong with such a force as this before, and will not be after them any such force.

The next verse describes the destruction of their force. "A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them." Note that nothing "shall escape them." "Nothing shall escape them" and all will be affected by them and their weapons. "A fire devoureth before them." The initial explosion is the fire, and behind them a flame burns. This is radioactive fallout. The land is as the Garden of Eden before them and behind them a desolate wilderness.

My friends, this prophecy is being fulfilled before our very eyes this day. Already stockpiles of nuclear bombs and rockets and weapons are manufactured which can within hours turn the world into the very condition herein described.

In the next two verses we find the description of their machines in which they shall ride. "Like the noise of chariots upon the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array." Truly, there has never been a time when man has chariots which, like the noise of a flame of fire, leap above the mountains. This perfectly describes our jets.

Listen to the prophecy of another prophet. God revealed to him a vision which would happen at the end of the age. "Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far: they shall fly as the eagle that hasteth to eat." We can surely notice that at the end the armies shall fly as the eagle. When Jeremiah saw it he cried out, "I am pained at my very heart: my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment" (Jer. 4:19, 20). This is plain that it will be done suddenly. It will be destruction upon destruction. Jeremiah 4:29 reads, "The whole city shall flee from the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein." This is a prophecy which foretells what shall happen to our cities. We can be sure, for the word of the Lord will surely come to pass.

Again we have Jeremiah the prophet speaking, "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 to the other end of the earth: they shall not be lamented, neither gathered, nor buried: they shall be dung upon the ground" (Jer. 25:32, 33). Here we have a picture of the great calamity ahead of the human race, because they refuse to believe on the Son of God. They refuse to believe the truth. They desire pleasures more than God! They look to men for all things. Can you see slain people lying all over this earth and with no one to bury them or to lament them? This is all to happen in the near future.

You and I, dear brother, need to prepare, make ready our hearts to God through Jesus Christ our Lord. These few thoughts surely speak by the indicator that the Day of the Lord is at hand and we are watching the windup of all things. What if Christ were to come before the year is out? What if He were to come within the month? Are you ready to meet your Lord? May God bless you as you meditate upon these wonderful prophecies of truth.



would not pass away "till all be fulfilled" (Luke 21: 25-32). So we have lived fourteen years of this world's last generation. There is not much more time left for this world.

The end-time power we wish to study today is one different from those we mentioned before. It will be a united ten-kingdom power to arise on the north shores of the Mediterranean Sea. For the sake of brevity, we will call this force "the ten kings."

According to Daniel 7:19-27 and Revelation 17:12-14, the ten kings shall arise at the end of the world, and shall co-operate with the great beast of Revelation 13 and 17, which beast may be godless Communism. "The ten horns which thou sawest are ten kings, which have re-

THE RISE OF THE OLD ROMAN E

By JAMES M

BIBLE prophets reveal that there will be a number of powers and systems in existence on earth near the end of this world. Some of these powers will unite with others. Some will vie with others for control of the world, or parts of the world. All of them will be evil, and all of them will be surprised to see Jesus come to reign over this earth.

One of these powers mentioned in the Bible is called "the kings of the east" (Rev. 16:12). We understand that this is probably speaking of Red China. Revelation 17:3 mentions a great scarlet-colored beast that may refer to Communism. A great wicked power north of Palestine is mentioned in Ezekiel 38 and 39. We understand this to be Russia. Daniel 11 mentions a "king of the north," probably Russia, and a "king of the south," explained in the text as being Egypt. Libya, Ethiopia, and Persia (or Iran) are mentioned as being allies of the great northern king who shall come down against the nation of Israel at the end of the world. All of these powers are described in the various passages as *being in existence* at the end of the world.

The end of the world is coming quite close. We know this because Israel has become a nation again, as God prophesied she would before the world ended. Israel became a nation in 1948, fourteen years ago. Jesus called Israel the "fig tree," and said that when the fig tree began to bud we would know that the Kingdom of God was near, and that the generation that would see this

ceived no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (Rev. 17:12-14).

Here we find several things: The word "horn" in Bible prophecy means "king" or power, because, Daniel says, "The ten horns . . . are ten kings." The ten kings were not in existence when John wrote these words, because he said that they "received no kingdom as yet." Again, they will rise near the time of the end of the world, and have power only for a short time, for John says "they will receive power as kings *one hour* with the beast." They will co-operate with Russia, or Communism, or whatever this beast is, for John says again, "These . . . shall give their power and strength unto the beast." Finally, we see that the ten kings shall fight Christ when He comes as King of Kings, but they shall fall, for He shall overcome them. The Lamb is Christ, and the time of this war is located by the fact that Christ is called Lord of Lords. Jesus will be King of Kings when He comes, not before. So these things will take place at the end of the world.

There will be a wicked ten-king power or ten-nation power in existence at the end of the world. Let us go to Daniel 7 to find out *where* it will be located.

Daniel says that these ten horns are to come out of the *fourth* beast upon earth. Now if we can find out what this fourth beast stands for, or represents, we will know where the ten kings are coming from. The Bible tells us what this fourth beast is, and it tells us what the third beast is, and the second beast, and the first beast. God does not leave us in the dark. He does not leave us with a mystery that never can be understood.

This chapter is interpreted by God Himself in two other chapters in Daniel, the second and the eighth, and in the New Testament, in Luke 2:1. Daniel 2:31-45 says that the first beast, or kingdom, was Babylon. Daniel 8: 20, 21 informs us that the second world-wide kingdom was Medo-Persia, and the third was Greece. The fourth

Germany, Italy, Netherlands, Belgium, Luxembourg. Great Britain seems on the verge of joining.

Mr. Boggs is chairman of the Joint House-Senate Subcommittee on Foreign Economic Policy. He says, in the *Reader's Digest* (July, 1962), "The Common Market is one of the most significant events of modern times. It gives European nations, which for years have been divided economically and politically, *the chance to unite.*"

These six countries have lowered tariff restrictions so that buying and selling is much easier for all six in this organization. Their prices are lower, so they have the business. The United States is wondering how we can compete, with our higher prices.

Here in *our* day we see something happening that has

PIRE AT THE END OF THE WORLD

Hammond, La.

world-wide kingdom that followed Greece in controlling the earth is mentioned in Luke 2:1, and throughout the New Testament. It was Rome, the Roman Empire ruled by the Caesars. Rome was in power when Jesus was born, when He was crucified, and when He ascended. Rome was still in power when Paul went on his missionary journeys, and when John was banished to the Isle of Patmos. Rome, then, is the fourth beast. It will be out of the Roman Empire that the ten horns or *kings* will come. We can therefore look for a ten-kingdom power to rise out of the same location where the old Roman Empire was strong. The Roman Empire extended from the Atlantic to the Euphrates River, and included Britain, France, Spain, Italy, Greece, Asia Minor, the Low Countries, and parts of Germany.

It is possible that we are living in the days of the revival of the fourth beast—the Roman Empire—and in the days when the ten kings shall rise. Something has happened in Europe recently that is either the rising of the ten kings themselves, or is setting the stage for the rise of the ten kings later.

We refer to the European Economic Community, better known as the European Common Market. Here are six European countries, right in the heart of the Old Roman Empire location, that have, according to United States Representative Hale Boggs, "welded themselves into a powerful world economic force." The six European Common Market countries at present are: France, West

not happened for centuries: a uniting of certain nations in Europe, nations that history tells us were the backbone of the old Roman Empire. But, you say, there are only six of them, and the Bible says there should be ten. The Bible is true. There will be ten. But remember that this movement is only a few years old. It has not yet had time to grow. It is still in the experimental stage. But already these countries have found that they have all prospered exceedingly economically by uniting with one another. It is not likely that they will disband, with more prosperity in sight.

Again, we say we cannot be sure that the European Common Market is the rise of the ten-king power, or ten-nation power that shall go along with the great beast at the end of the world, and also fight Christ when He comes, but we do say this is something to watch. God said, "The wise shall understand, *but* none of the wicked shall understand" (Dan. 12:10).

One thing we know for sure, and that is that Jesus is coming. Another thing we know for certain is that before He comes, a ten-nation power will rise along the northern borders of the Mediterranean. This is to be a sign of the end of the world. It may be that this movement, this force, has begun to rise.

Friend, have you made your heart right with God? Do you have faith? Are you ready to face the Lord? The judgment will soon come. Have you ever wondered where you will stand then?

CONVERSION OF SAUL

By Pastor John Lewis, Eldorado, Illinois

PERHAPS the most important event that happened to the early church was the conversion of Saul. After his conversion Paul was more active (in every field) and accomplished more for the Lord than did any of the other apostles. At least, we know it is true that more of the works of Paul are recorded than any of the others.

When Saul was converted it was not like bringing any other individual to the Lord. Paul was not just a disinterested individual who simply had not heard of Christ. He was not like the thousands walking the streets of America who are not converted simply because no one has taken an interest in them.

Paul was intensely interested in Christianity. He was an active enemy of the Lord, and the early church. When he was converted, the most zealous enemy was changed to the most successful evangelist that the Church of God has known.

Saul's feeling against Christianity can best be described as enmity and rage. He was a strict advocate of Judaism, so his education had prepared him to hate the Christians. Saul prayed to God, followed a strict set of rules, and felt that he was indeed very religious. Instead, he was tearing at the very heart of God by putting the saints under severe persecution.

Next to the gospel of Christ, the Jewish religion was the greatest religion of all time. It had become, however, at the time of Paul, nothing more than an army intent upon stamping out the sect of Christianity. This is a danger from which true Christianity is not free today. The spiritual energy that is present in a church can become wasted. Christ's followers can cease to be for Christ and against everything. The believer's primary objective is to be obedient to the gospel, not "breathe out threatenings." Saul wanted things to be his way so much that he was not for the Lord but against the early church.

By our standards of reasoning Saul was not a logical candidate for conversion. The way of Christ seemed illogical to him, much in the same way that it seems "strange" to the world today. If we were living during the time of Saul the thought of approaching him with the

message of Christ probably would not enter our mind. I doubt that many people have approached Khrushchev with the gospel.

The Witness of Stephen

The first words in the eighth chapter of Acts are these; "Saul was consenting unto his death." In the seventh chapter of Acts Luke gave the account of the stoning of Stephen and apparently the statement we just quoted has little to do with the subject. As the Bible student reads on, however, it is apparent that the writer was preparing him for Saul's conversion. The seed for Saul's change to Christianity was sown when he witnessed the death of Stephen. Saul, in his blind rage, refused to examine and see how the Christians lived, so the Lord was going to show him how they died.

Stephen was a wonderful man and his greatest work was accomplished at his death. Saul undoubtedly felt that when a Christian died he would do so in fear, and would probably plead for his life. Stephen did not do this, but continued to preach with zeal when his life was in jeopardy. Stephen was just as willing to die for Christ as Saul was willing to "consent" to his death.

Saul had met his match. Herein is a key to all Christian conversions. If believers would win people to Christ, they must show these people that they are just as zealous for Christ as the people of the world are against Christ. If the sinner is zealous to profane the name of God, then the saint is zealous to revere it. If the lukewarm are content in missing church services, the zealous are intent on being present at every one. The believer must love as deeply as the world hates. If the Communist is awake until two o'clock in the morning studying his doctrine, then the Christian must be awake until three o'clock studying the Scriptures. Zeal attracts, and nothing less than zeal unto death will win the lost for Christ. Reader, if you can be no other kind of Christian, be a *devoted* one.

The Conversion

The conversion of Saul was a supernatural one and, in some measure, all are, for we know that the Lord adds to the church.

(Please turn to page 15)



The Good Samaritan

By Mildred Dennis

As Jesus and His disciples traveled around Judea, the crowds of people grew larger. They listened eagerly to His words. He had many new ideas to teach them. Often the people asked Jesus questions.

Many times Jesus would answer their questions by telling a story. As the people listened to the story, they could find their answer. These stories are called parables. One is the Parable of the Good Samaritan.

One of Jesus' teachings is "Love your neighbor as yourself." A man asked Jesus, "Who is my neighbor?"

Jesus replied with this story:

A man found it necessary to make a journey from Jerusalem to Jericho. The road led over a small mountain range. The man hurried along, thinking of his business in Jericho.

He came to a lonely strip of road. Suddenly, a band of robbers came from behind the mountain. The man looked up in surprise. He tried to stop them, but there were too many.

The robbers knocked the man to the ground. They took everything he had, even part of his clothing. They left the man bruised and bleeding, lying by the side of the road.

The poor man needed help quickly if he was to live. Just at that time another man happened by. Surely he would stop. But no! He saw the wounded man, turned his head away, and walked down the other side of the road.

"How can this be?" thought the man as he lay there. "Why didn't he help me?"

He listened carefully. Could that be footsteps coming? "Ah," thought the man joyfully. "Now I will have help."

This man walked over and looked down. Then he, too, turned his head and went on his way.

The man left behind tried to pull himself up and call for help. He couldn't. He fell back in the dust.

After a long while he roused himself again. Faintly he

heard hooves striking against the road. He opened his eyes and saw a man riding a donkey over the top of the mountain.

He fell back again. He thought, "I'll get no help from this one. I can see that he is from Samaria, and the Samaritans are never friendly with the people from my country. I shall surely die here."

The Samaritan rode nearer. He saw the man lying beside the road, dirty and bleeding. His heart was made very sad by the sight. Quickly, he got off his donkey. He ran over to the man. He bent down and carefully lifted the man's head. He gave him a drink of water.

The Samaritan poured healing oil on the man's bruised body. Then, as gently as possible, he bandaged him. When he had done all he could, he put the man on his donkey. Very slowly they started down the road, with the Samaritan leading the donkey.

At last, they came to an inn. The Samaritan rented a room. He carried the injured man to the room. There he watched over him during the night.

The next day the Samaritan decided to continue on his way. Before he left, he went to the innkeeper. He gave him some money, and said, "Take this money. Use it to care for the man upstairs. Care for him until he is well. If you need more money, use it. I will repay you when I come back."

The Samaritan then went away, but not until he knew the injured man would be well cared for.

After Jesus finished the story, He asked a question. "Which of the three men who came along the road proved to be a neighbor to the man who fell among the robbers?"

The answer, of course, was the Samaritan who was kind to the man and cared for him.

Jesus said to the crowd, "Go and do likewise."

"Go ye and do likewise,"

Said the Master to the man.

Show kindness to all you meet,

Give them your helping hand.

Great deeds for all mankind

Or a smile for the lonely few.

"Go ye and do likewise,"

Says the Master now to you.

STORIES TO GROW ON



The Pulpit and the Press

Brief Messages for Busy People



MASTER YOUR TENSIONS

By C. E. Randall

This present time has been termed a *Shook-up Age*, by George S. Stevenson, M.D., National Association of Mental Health. People are *tense* these days and much study is given to determine the cause or causes. Some seem to think we are living in more dangerous times. In some respects this may be true, but do you not remember in your history book the picture of the Pilgrims going to church with the men carrying guns? It has not been many years since many diseases, which are not controlled by potent drugs, were constant threats to the people. Such sicknesses as smallpox, diphtheria, and typhoid are known today only as history. To our grandparents or great-grandparents, when an epidemic hit the community, there was nothing that could be done other than to pray and wait until it "burned" itself out. There were no transfusions, no blood banks, no artery banks, no transplanting of kidney, no miraculous heart operations, yet people were serene, unperturbed, and unaware of such difficulties as nervous disorders and tensions.

What did they have in life that the average person does not have today? Why were they able to master their problems without becoming jittery and "all shook up"? Did they have tensions, but were able to master and control them? These are some of the questions worth closer examination.

It is evident that hardships and hard work are not necessarily causes of tensions. This feeling of being "keyed up" is usually due to one being unhappy, worried, miserable, blue, irritable, touchy, and tense, or some combination of emotional upsets. But what is the solution—one proved, tried, and found ever-dependable? It is: putting purpose in life; losing oneself in the will and service of the Lord and His church. Here are a few inexpensive, simple, long-proven preventives against the tensions of this shook-up time.

"A merry heart doeth good like a medicine: but a broken spirit drieth the bones" (Prov. 17:22). "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). "He said unto me, My grace is sufficient for thee" (2 Cor. 12:9). "I can do all things through Christ which strengtheneth me" (Phil. 4:13). "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just,

whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

If a person will follow the above rules, he will have a peace that passes all understanding, and a joy that is unspeakable and full of glory. What more could one desire?

ALL THINGS THAT EVER I DID

By J. R. LeCrone

"The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him" (John 4:28-30).

The Samaritan woman, with whom Jesus had a conversation at Jacob's well, was greatly impressed with Jesus' knowledge of the details of her life. When this Man whom she had never met, and who was a stranger in the vicinity accurately told her that she had been married to five men, and was now living with one to whom she was not even married, she was convinced that He was the Messiah. On this basis, she invited others to come and meet Him.

When the people of the city had met Jesus and considered the evidence for themselves, they said to the woman, "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world" (John 4:42).

You and I have become so accustomed to acknowledging that Jesus is aware of all our thoughts and actions that we have become indifferent to the significance of this fact. Indeed, we seldom pause to consider that our Lord is fully aware of our thoughts, our plans, and our deeds. He knows what we are doing at this very moment, and why we are doing it. He knows our plans, and the motivation behind them. He knows whether we harbor good or evil thoughts.

We may deceive our enemies, and "protect" our friends from the truth. We may even succeed in fooling ourselves, but He whom God has appointed to be Judge of all the earth cannot be fooled.

Perhaps it would be a healthful exercise of the candor with which we deal with ourselves if we were to ask

ourselves if the same bad roads, or bad weather which keep us from services of worship, would keep us from our jobs? Do the same considerations which make it seem inadvisable to take our children to church at night keep us from taking them to the movies? Is it really more dangerous to drive to church at night than to the other places that we go? Do we really believe that it is imperative that we support our children in their school activities, but that our concern with their church activities can safely be left to the whim of the moment? Are we more concerned with making a living than we are with preparing for eternal life?

Jesus knows the answers to these questions, and, of course, a great many similar ones. Since He is to be our Judge, it is important that we know them too. We cannot fool Jesus. Let us not fool ourselves!

"BE YE DOERS"

By Joyce Schroth

"A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35).

Prayer is of utmost importance, but of what benefit is our prayer if *we* do nothing about the matter ourselves. To have our prayers answered we must prepare for the answer. The Scripture tells us to be doers. "Be doers of the word, and not hearers only, deceiving yourselves. For if any one is a hearer of the word and not a doer he is like a man who observes his natural face in a mirror; for he observes himself and goes away and at once forgets what he was like. But he who looks into the perfect law, the law of liberty, and perseveres, being no hearer that forgets but a doer that acts, he shall be blessed in his doing" (Jas. 1:22-25, R.S.V.).

If we are to show love for our fellow man, as has been commanded, we must be doers. God must work through His children whom He has placed here on earth. If we are to love one another, we must be concerned for the needs of one another, whether they be physical or spiritual.

An ill person needs the experienced care of a doctor of medicine, but he also needs a cheery word from his fellow man. Much is to be said for the power of "mental medicine." The family with sickness or a death needs encouragement. The man on the road with car trouble could use a helping hand. All of these things may seem small and insignificant to you at the time, but to the person in need you could be the shining ray.

The words of the song "Brighten the Corner Where You Are" come to mind. To how many corners have you added some light this week? Just look around you and

you will find many opportunities. Let people see Christ in you. "Be ye doers." (Please turn to page 15)

PRECIOUS PROMISES

By Beth Briggs

"He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor" (Prov. 22:9).

Have you ever noticed that it is usually the people in ordinary walks of life who come to the rescue of their stricken neighbors? Certainly the rich donate thousands to foundations, scholarships, hospitals, libraries, and the like, and their generosity is to be highly commended. We certainly have need of all these things.

But those who give, not out of abundance, but out of their meager store, will be especially blessed by God. Jesus told His disciples that the poor widow who cast two mites into the treasury had contributed more than the rich man who put in much, because she had given all that she possessed. God must have rewarded her abundantly for her faith and trust. "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1).

The Lord has blessed the mite you gave,
So fear not skies of gray,
Your bounty will be multiplied,
When it returns some day.

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CONSTANTINE'S ERROR

(Continued from page 5)

There is no part of man which can, nor does, survive death. Death is not the opening of a door to a greater life, but the closing of the door to this life! It is not the beginning of greater knowledge, but the ending of all knowledge, love, and future plans. Death is not the beginning of a new life in heaven, nor the beginning of endless torture; it is the beginning of a sleep that will end at resurrection day.

It was the serpent in the garden who said that man would not really die. It was God who said man would surely die if he sinned. (See Gen. 3:1-5.) Whom do you believe? Which verdict is the true one?

CONVERSION OF SAUL

(Continued from page 10)

When Saul was struck down by a light and heard a voice, he said, "Who art thou?" The answer came back, "I am Jesus." This was enough to complete the conversion. When Saul heard the voice of Jesus he discovered that Stephen was right after all. Saul heard the voice of one he thought was dead. It is hard to understand the tremendous reversal of thinking that took place in the mind of Saul. What would you do if someone you thought dead spoke to you?

When Saul heard the voice of Jesus it was just the beginning of things. During the time that he was blind Saul could see more, spiritually speaking, than he had ever seen before in his life. Saul had believed before "an eye for an eye and a tooth for a tooth." Now it was "love your enemies." This is what conversion is; a reversal of the former things. The serpent said to Eve, "Thou shalt not die," but God has said, "The soul that sinneth, it shall die."

Reader, think back upon your own conversion. Perhaps it did not come in a blinding flash of light; it may have come during a period of time. But the same reversal in thinking must take place in your mind as it did in Saul's. Think of how you were before, and what you are now. It is a wonderful experience, and no other experience in this life can replace it.

"BE YE DOERS"

(Continued from page 13)

Living Our Prayer

I knelt to pray when day was done,
And prayed: "O Lord, bless everyone,
Lift from each burdened heart the strain,
And let the sick be well again."
And then I woke another day
And carelessly went on my way;
The whole day long I did not try
To wipe a tear from any eye.
Yet, once again when day was done,
I prayed: "O Lord, bless everyone,
Lift from each burdened heart the strain,
And let the sick be well again."
And then I woke another day
And carelessly went on my way;
The whole day long I did not try
To wipe a tear from any eye;
I did not pause to share the load
Of any other on my road.
Yet, once again, when day was done,
I prayed: "O Lord, bless everyone!"
And as I prayed, into my ear
There spoke a voice; it whispered clear:
"Pause, hypocrite, before you pray!
Whom have you tried to bless today?
God's richest blessings always flow
Through hands that serve Him here below."
And then I hid my face, and cried:
"Forgive me, God! I have not tried;
Let me but see another day,
And I will live the way I pray."

—Author unknown.

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